

**DEVELOPMENT-ORIENTED CHURCH LEADERSHIP IN POST-
MILITARY NIGERIA: A SUSTAINABLE TRANSFORMATIONAL
APPROACH**

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DECLARATION

I, the undersigned, hereby declare that the content of this dissertation is my own original work and that I have not previously submitted it to any other university for a degree, either in part or in its entirety.

Signature.....

Date.....

ABSTRACT

Although Nigerian church leaders have made important contributions to Nigerian society through education, the health services and other forms of social service, they have, nevertheless, had a minimal impact on the political and economic sectors which are the major sources of policy formation, infrastructure development, job creation, industrialisation, poverty reduction and the control of environmental hazards. Accordingly, this study, within the ambit of theology and community development, seeks to understand how, through development-oriented church leadership, the church in Nigeria may contribute more meaningfully to the sociopolitical and economic transformation of the postmilitary (democratic) Nigerian society, particularly in the light of the poverty, underdevelopment, corruption and poor leadership prevalent in the country. In addition, the study seeks to ascertain what the main components of that social transformation agenda should be.

In endeavouring to understand the causes of the poverty, underdevelopment, corruption and poor leadership in Nigeria and the means through which these factors have been perpetuated, the researcher studied relevant literature on the development, sociopolitical and economic body of knowledge as it relates to Nigeria and beyond. In addition, leadership trends within the global and Nigerian contexts from precolonial to present times were explored in order to understand both the contributing factors to the inadequate leadership within Nigeria and how existing trends may be reversed. In order to evaluate the contributions of church leaders to Nigerian society, the social and theological discourses of church leaders within the Nigerian context were studied. An empirical study of the leaders of the Christian Association of Nigeria and the Lagos Presbyterian church (1999–2010) has enabled the researcher to offer proposals regarding a more meaningful engagement on the part of church leaders while the discoveries emanating from the literature study were also tested. Based on the reflections on the empirical study, perspectives and recommendations have been presented in the hope of assisting church leaders to engage more meaningfully as catalysts of change in the social transformation of Nigerian society. The theoretical frameworks guiding this study include Robert Osmer's practical theological methodology, missional theology as premised on the *missio Dei* and the pragmatic ecumenical development debate.

The study has shown that the persistence of poverty, underdevelopment, corruption and poor leadership in Nigeria are the result of the failure of successive sociopolitical, economic and religious leaders to forge the correct mindset among Nigerians as regards developing human,

natural, economic, infrastructural, technological and theological resources within Nigerian society from colonial times to the present day. In an effort to meet these challenges, it is essential that Nigerian development paradigms should seek to incorporate the following elements: the conscientised, responsible self, value for the community and the stewardship of resources while the sustainable transformational approach to social transformation could guide the church's social ministry. In line with such an approach, the harnessing of the resources of the church, Nigerian society and the global community through the medium of church leaders should be underpinned by collaboration, innovation, stewardship and values. The aim of such an approach is to encourage individuals, both leaders and followers, as well as institutions and systems, to promote the wellbeing of all humankind and to uphold the created order and institutions/systems. This study found that it is within the power of church leaders in Nigeria to contribute more meaningfully towards ameliorating the condition of Nigerians than they have succeeded in doing thus far.

OPSOMMING

Alhoewel Nigeriese kerkleiers deur middel van opleiding, gesondheidsdienste en ander sosiale dienste baie belangrike bydraes tot die Nigeriese gemeenskap gelewer het, het hulle 'n minimale uitwerking op die politieke en die ekonomiese sektor gehad. Hierdie sektore is die hoofbron van beleidvorming, infrastruktuurontwikkeling, werkskepping, industrialisering, armoedevermindering en die bestryding van omgewingsgevaare. Derhalwe poog hierdie studie, binne die gebied van die teologie en gemeenskapsontwikkeling, om te verduidelik hoe die kerk in Nigerië, deur middel van ontwikkelingsgerigte kerkleierskap, 'n meer sinvolle bydrae kan lewer tot die sosiopolitieke en ekonomiese hervorming van die postmilitêre (demokratiese) Nigeriese gemeenskap, veral ten opsigte van die armoede, korrupsie en swak leierskap wat so algemeen in die land is. Daarbenewens probeer die studie ook vasstel wat die hoofkomponente van daardie sosialehervormingsagenda behoort te wees.

In 'n poging om te verstaan wat die oorsake van armoede, onderontwikkeling, korrupsie en swak leierskap in Nigerië is en deur middel waarvan hierdie faktore bestendig is, het die navorser toepaslike ontwikkelings-, sosiopolitieke en ekonomiese literatuur aangaande Nigerië en andere bestudeer. Daarbenewens is leierskapstendense van prekoloniale tye tot vandag ondersoek in sowel die globale as die Nigeriese konteks om vas te stel watter faktore tot die ontoereikende leierskap in Nigerië bygedra het en hoe die bestaande tendense omgekeer kan word. Die sosiale en teologiese diskoerse van kerkleiers in die Nigeriese konteks is bestudeer om te bepaal watter bydrae kerkleiers tot die Nigeriese gemeenskap gelewer het. 'n Empiriese studie van die leiers van die Christian Association of Nigeria (CAN) en die Lagos Presbyterian Church (LPC) (1999–2010) het die navorser in staat gestel om voorstelle te doen in verband met 'n sinvoller bydrae deur kerkleiers, en ontdekkings uit die literatuurstudie is ook getoets. Op grond van die verspreiding van en besinning oor die empiriese studie word perspektiewe en voorstelle aan die hand gedoen in 'n poging om kerkleiers te help om meer sinvol op te tree as katalisators in die sosiale hervorming van die Nigeriese gemeenskap. Die teoretiese raamwerke waarbinne hierdie studie gedoen is, sluit in Robert Osmer se metodologie van praktiese teologiese, missionêre teologie soos veronderstel in die *missio Dei* en die debat oor pragmatiese ekumeniese ontwikkeling.

DEDICATION

THIS WORK IS DEDICATED TO

MY PARENTS,
LAWRENCE MBEH AND GRACE ACHI AGBIJI

MY BROTHERS AND SISTERS,
ONOR, AGBIJI, MERCY, MBEH, IKUMA, NDIFON, NCHAJENOR, OYONGHA AND
KOLI

MY FAMILY,
EMEM, ANOINTING-MBEH, SHALOM-ACHI AND MAJESTY-OBAJI

WITH ALL MY LOVE AND GRATITUDE FOR YOUR IMMEASURABLE
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TABLE OF CONTENT

DECLARATION.....	i
ABSTRACT	ii
OPSOMMING	iv
DEDICATION	v
ACKNOWLEDGEMENT.....	vi
TABLE OF CONTENT	viii
LIST OF TABLES.....	xiv
ACRONYMS/ABBREVIATIONS	xv
THE RESEARCH AGENDA.....	xvii
CHAPTER 1	1
RESEARCH FOCUS AND OUTLINE	1
1.1 Introduction	1
1.2 Background to the Study	3
1.3 Motivation for the Study.....	5
1.4 Problem Statement.....	6
1.5 Research Questions	6
1.6 Goals of the Study	7
1.7 Research Paradigm	7
1.8 Research Design	8
1.8.1 Practical Theological Methodology.....	8
1.9 Research Methodology.....	10
1.9.1 Unit of Analysis	11
1.9.2 Population	11
1.9.3 Sampling.....	11
1.9.4 Data Collection Method	12
1.9.5 Research Ethics.....	12
1.9.6 Pilot Study.....	13
1.10 Significance of the Study	13
1.11 Delimitation of the Study.....	17
1.12 Definition of Key Terms	19
1.12.1 Forms of the Church	19
1.12.2 Church Leadership	20
1.12.3 Development-Oriented.....	21
1.12.4 Development.....	21
1.12.5 Sustainability.....	22
1.12.6 Transformation.....	22
1.12.7 Post-Military Nigeria.....	23
1.12.8 Poverty.....	23
1.12.9 Underdevelopment	24
1.12.10 Corruption	24
1.13 Chapter Outline.....	25
CHAPTER 2	28
MEANINGS AND IMPLICATIONS OF DEVELOPMENT IN POST-MILITARY NIGERIA	28
2.1 Introduction	28
2.2 The Meanings of Development.....	28
2.2.1 Development as Economic and Technological Growth	29
2.2.2 Development as Liberation	29
2.2.3 People-Centered Development	30
2.2.4 Development as Expanding Access to Social Power	30
2.2.5 Development as Responsible Wellbeing	30
2.2.6 Development as a Kingdom Response to Powerlessness.....	30

2.2.7	Development as Freedom	31
2.2.8	Development as Transformation	31
2.3	Development Trends in Nigeria and sub-Saharan Africa	32
2.3.1	Capital Formation Centred Approach	32
2.3.2	Economic Nationalism Centred Approach.....	33
2.3.3	The Basic Human Needs Approach	34
2.3.4	The Structural Adjustment Approach.....	34
2.4	The Quest for an African and Nigerian Model of Development.....	36
2.4.1	African Development Philosophy and Philosophers.....	36
2.4.2	Some African and Nigerian Voices in Development Discourse.....	41
2.5	The Challenges of Nigerian and African Development	46
2.5.1	Natural Endowments	46
2.5.2	Historical Antecedents	47
2.5.3	Poor Internal Policies.....	51
2.5.4	Institutions and Governance	52
2.5.5	Imperialism	53
2.5.6	Lack of Regional Integration	54
2.5.7	International Economic Order	56
2.5.8	Environmental Challenges.....	57
2.5.9	Poor Leadership	58
2.6	Assessing Developmental Trends in Post-Military Nigeria.....	61
2.6.1	Economic Development.....	61
2.6.2	Political Governance.....	63
2.6.3	Civil Society	72
2.7	The Goals of Nigerian Development	76
2.7.1	The Conscientised, Responsible Self.....	76
2.7.2	Stewardship of Resources.....	78
2.7.3	Value for Community	80
2.8	Conclusion	82
CHAPTER 3		84
MEANINGS AND IMPLICATIONS OF LEADERSHIP IN POST-MILITARY NIGERIA.....		84
3.1	Introduction	84
3.2	The Meaning of Leadership.....	84
3.3	Conceptualising Leadership	86
3.3.1	Laissez-Faire Leadership	86
3.3.2	Transactional Leadership	87
3.3.3	Servant Leadership.....	87
3.3.4	Transformational Leadership.....	88
3.4	Leadership in the African Context	90
3.4.1	Traditional African Heritage	90
3.4.2	The Christian Influence.....	91
3.4.3	The Influence of Islam	93
3.5	Leadership in Precolonial Nigerian Societies	94
3.5.1	Leadership among the Hausa-Fulani and Kanem-Bornu	95
3.5.2	Leadership among the Yoruba	96
3.5.3	Leadership among the Igbo.....	97
3.6	Leadership in the Colonial Era	98
3.7	Leadership in Post-Colonial (Independent) Nigeria.....	100
3.8	Leadership during the Military Era.....	102
3.9	Leadership in Post-military (Democratic) Nigeria	104

3.9.1	The Influence of Globalisation	106
3.10	The Importance of Leadership in Development and Social Transformation	108
3.11	Conclusion	110
CHAPTER 4		112
SOCIAL AND THEOLOGICAL ANALYSIS OF CHURCH LEADERSHIP DISCOURSE IN POST-MILITARY NIGERIA		112
4.1	Introduction	112
4.2	The Public Role of the Church.....	113
4.3	Social Analysis of Church Leadership Discourse	115
4.3.1	Setting the Stage	115
4.3.2	Charity and Social Services.....	118
4.3.3	The Use of Dialogue as a Tool for National Cohesion	121
4.3.3.1	Inter-religious Dialogue.....	122
4.3.3.2	Dialogue on Social Engagements	124
4.3.3.3	Dialogue on Theological Engagement.....	126
4.3.3.4	Dialogue on the Dignity of Creation.....	127
4.3.4	Church Leaders' Advocacy and Social Transformation	128
4.3.5	Collaboration of Church Leaders and Churches with other Institutions	133
4.3.5.1	Emerging Areas of Collaboration.....	135
4.4	Theological Analysis of the Church Leadership Discourse	137
4.4.1	The Quest for a Nigerian Christian Theology	137
4.4.2	Church Leaders and Ecumenism	141
4.4.3	A Theology for Church and State Relations	143
4.4.4	Nigerian Christianity and Moral Questions	148
4.4.5	Inculturation and Nigerian Christianity.....	152
4.4.6	The Concept of Good News	154
4.4.7	The Church in Mission as an Agent of Transformation	155
4.4.8	Church Leaders and Gender Issues.....	158
4.4.9	The Church and the Environment.....	159
4.5	Conclusion	160
CHAPTER 5		162
DISSEMINATION AND REFLECTION ON EMPIRICAL STUDY		162
5.1	Introduction	162
5.2	Empirical study	163
5.2.1	Research method	163
5.2.1.1	Sample.....	163
5.2.1.2	Data collection procedure	164
5.2.1.3	Instruments of measure.....	164
5.2.1.4	Data coding and thematisation	165
5.2.2	Profile of Respondents	165
5.2.2.1	National CAN Leaders	166
5.2.2.2	Bloc CAN leaders	168
5.2.2.3	Lagos Presbyterian Church Leaders	169
5.2.3	Nigerian historical timelines and their impact on post-military Nigeria	171
5.2.3.1	The colonial period	172
5.2.3.2	The Independence Period	181
5.2.3.3	The military period	186
5.2.3.4	Post-military Nigeria.....	192
5.2.4	The Social Engagement of Nigerian Church Leaders	196
5.2.4.1	Advocacy	197

5.2.4.2	Ecumenism	199
5.2.4.3	Dialogue.....	200
5.2.4.4	Morality	201
5.2.4.5	Projects	202
5.2.4.6	Education.....	203
5.2.4.7	Social Services	204
5.2.4.8	Complacency	205
5.2.5	The Challenges facing Church Leaders in their Social Engagement.....	207
5.2.5.1	Church leaders	207
5.2.5.2	Denominationalism	208
5.2.5.3	Dichotomisation	209
5.2.5.4	Ignorance	210
5.2.5.5	Resources.....	211
5.2.5.6	Church Members	212
5.2.5.7	Islam	212
5.2.5.8	The State	213
5.2.6	Nigerian Church Members and Social Transformation in Nigeria	214
5.2.6.1	Advocacy	214
5.2.6.2	Protest.....	215
5.2.6.3	Ecumenism	215
5.2.6.4	Politics.....	215
5.2.6.5	Projects.....	216
5.2.6.6	Social Services	216
5.2.6.7	Complacency	216
5.2.7	The Social Engagement Rating of the Church	217
5.2.7.1	Above Average	218
5.2.7.2	Average.....	218
5.2.7.3	Below Average.....	219
5.2.8	More Meaningful Social Engagement on the part of Nigerian Church Leaders	220
5.2.8.1	Advocacy	221
5.2.8.2	Collaboration.....	221
5.2.8.3	Conscientisation	224
5.2.8.4	Leadership	225
5.2.8.5	Leadership training	227
5.2.8.6	Projects.....	227
5.2.8.7	Protests.....	228
5.2.8.8	Religious activities	229
5.2.8.9	Self-conversion	231
5.2.8.10	Education/Social services.....	232
5.2.8.11	Stewardship	232
5.2.9	More Meaningful Social Engagement of Nigerian Church Members	235
5.2.9.1	Advocacy	235
5.2.9.2	Collaboration.....	235
5.2.9.3	Politics.....	235
5.2.9.4	Projects.....	236
5.2.9.5	Protest.....	236
5.2.9.6	Religious activities	236
5.2.9.7	Values	236
5.2.10	More Meaningful Social Engagement of the Ecumenical Church	237
5.2.10.1	Ecumenism	237
5.2.10.2	Policy change	238
5.2.10.3	Advocacy	239
5.2.10.4	Efficiency	240
5.2.10.5	Focus on society.....	240

5.2.10.6	Christ-centered	240
5.2.10.7	Commitment	240
5.2.10.8	Self-Conversion	241
5.2.10.9	Conscientise	241
5.2.11	More Meaningful Social Engagement on the Denomination/Congregational Levels	242
5.2.11.1	Projects	242
5.2.11.2	Membership care	243
5.2.11.3	Collaboration	244
5.2.11.4	Denominations	244
5.2.11.5	Religious activities	245
5.2.12	Leadership Style and Social Transformation in Nigeria	246
5.2.12.1	Sacrificial/selfless leadership	246
5.2.12.2	Exemplary Leadership	246
5.2.12.3	Participatory leadership	247
5.2.12.4	Servant leadership	247
5.2.12.5	Transformational leadership	247
5.2.13	More Meaningful Social Engagement on the part of Church Leaders and the Constituents of a Sustainable Transformational Approach to Development in Nigeria	249
5.2.13.1	The church's existence and self-transformation	249
5.2.13.2	Key areas in which to exert influence	257
5.2.13.3	Channels of influence	261
5.2.13.4	Overarching concepts that should inform the social engagement of church leaders	264
5.3	Conclusion	270
CHAPTER 6		272
A SUSTAINABLE TRANSFORMATIONAL APPROACH TO DEVELOPMENT IN POST-MILITARY NIGERIA 272		
6.1	Introduction	272
6.2	Existing Concepts that inform the Sustainable Transformational Development Approach	274
6.2.1	Missional Theology (<i>Missio Dei</i>)	275
6.2.2	The Pragmatic Ecumenical Development Debate	278
6.2.3	Other Concepts	281
6.2.3.1	Transformational Development	281
6.2.3.2	People-centred development	284
6.2.4	The Link of the Concepts with Sustainable Transformational Development	286
6.3	Sustainable Transformational Development	289
6.3.1	Definition of the Concept	289
6.3.2	The Goals of Sustainable Transformational Development	291
6.3.2.1	Changed People (Leaders/followers)	291
6.3.2.2	Changed Systems (Institutions)	293
6.3.2.3	Stewardship	299
6.3.3	Sustainable Transformational Development Domains	303
6.3.3.1	Spiritual Domain	303
6.3.3.2	Values (Moral) Domain	305
6.3.3.3	Psychological Domain	307
6.3.3.4	Socio-cultural Domain	308
6.3.3.5	Economic Domain	310
6.3.3.6	Political Domain	312
6.3.3.7	The Environment	313
6.3.3.8	The Church	314
6.3.4	The Processes of Change through Sustainable Transformational Development	317

6.3.4.1	Effecting Change through Persons.....	317
6.3.4.2	Effecting Change through the Community.....	318
6.3.4.3	Effecting Change through Stewardship	320
6.4	Development-Oriented Church Leadership as a Vital Component of Sustainable Transformational Development in Nigeria	322
6.4.1	The Development-oriented Church Leader as the Facilitator of Sustainable Transformational Development	323
6.4.2	The Development-Oriented Church Leader as the Conscientiser of the Faithful.....	325
6.4.3	The Development-Oriented Church Leader as the Mentor of Transformational Leaders ...	327
6.4.4	The Development-Oriented Church Leader as the Shepherd of the Faithful into the Public Domain as Agents of Change	331
6.4.5	Harnessing the Resources of the Church, Nigeria and the Global Community for Sustainable Transformational Development through Church Leaders	333
6.4.5.1	Harnessing the resources of the church.....	334
6.4.5.2	Harnessing the resources of the Nigerian community.....	336
6.4.5.3	Harnessing the resources of the global community	336
6.5	Conclusion	337
CHAPTER 7		340
DEVELOPMENT-ORIENTED CHURCH LEADERSHIP IN POST-MILITARY NIGERIA: PERSPECTIVES, CONCLUSION AND RECOMMENDATIONS		340
7.1	Introduction	340
7.2	Development-Oriented Church Leadership in Post-military Nigeria: Perspectives	342
7.2.1	Development-Oriented Church Leadership, the Goals of Nigerian Development and Sustainable Transformational Development.....	342
7.2.2	Development-Oriented Church Leadership, Nigerian Leadership/Followership and Sustainable Transformational Development.....	345
7.2.3	Development-Oriented Church Leadership, the Various Expressions of the Church and Sustainable Transformational Development.....	347
7.2.4	Development-oriented Church Leadership, Sociopolitical and Economic Systems and Sustainable Transformational Development.....	348
7.2.5	Development-oriented Church Leadership, Globalisation and Sustainable Transformational Development	350
7.2.6	Development-Oriented Church Leadership, Civil Society and Sustainable Transformational Development	351
7.2.7	Development-Oriented Church Leadership, the Dignity of Creation and Sustainable Transformational Development	352
7.3	Conclusion and Recommendations	353
BIBLIOGRAPHY		356
ANNEXURE A: LETTER OF AUTHORIZATION FROM CAN		374
ANNEXURE B: LETTER OF AUTHORIZATION FROM LPC.....		375
ANNEXURE C: ETHICS CLEARANCE FROM THE UNIVERSITY OF STELLENBOSCH		376
ANNEXURE D: QUESTIONNAIRE TO NATIONAL CAN LEADERS.....		377
ANNEXURE E: QUESTIONNAIRE TO CAN BLOC LEADERS		379
ANNEXURE F: QUESTIONNAIRE TO LPC LEADERS		381
ANNEXURE G: RESPONSES FROM CAN BLOC LEADERS.....		383
ANNEXURE H: RESPONSES FROM LPC LEADERS		402
ANNEXURE I: RESPONSES FROM NATIONAL CAN LEADERS		414
ANNEXURE J: LETTER OF CONFIRMATION FROM CAN		435
ANNEXURE K: LETTER OF CONFIRMATION FROM LPC		436
ANNEXURE L: INFORMED CONSENT FORM TO CAN		437
ANNEXURE M: INFORMED CONSENT FORM TO LPC		439
ANNEXURE N: LIST OF RESEARCH PARTICIPANTS		441

LIST OF TABLES

TABLE 5.1: The positions, duration of term, ecumenical bloc of origin and development engagement indicator of the 9 national CAN respondents.....	167
TABLE 5.2: Blocs, positions, duration of term and development engagement of CAN bloc respondents.	168
TABLE 5.3: LPC leaders' positions, years of service and development engagement.....	169
TABLE 5.4: Total number of research participants and the groups they represent (Annexure N)	170

ACRONYMS/ABBREVIATIONS

AD	Anno Domino
AFREG	African Forum on Religion and Governance
AIDS	Acquired Immune Deficiency Syndrome
ATR	African Traditional Religion
AU	African Union
CAN	Christian Association of Nigeria
CAQDAS	Computer Aided Qualitative Data Analysis
CCN	Christian Council of Nigeria
COCEN	Congress on Christian Ethics in Nigeria
CPC	Congress for Progressive Change
CPFN/PFN	Christian Pentecostal Fellowship of Nigeria/ Pentecostal Fellowship of Nigeria
CSN	Catholic Secretariat of Nigeria
EAC	The East African Community
ECOWAS	Economic Community of West African States
ECWA/TEKAN	Evangelical Church of West Africa/Tarrarya Ekkelisiyar Kristi a Nigeria
EFCC	Economic and Financial Crimes Commission
FBO	Faith-based organisation
FRL	Full range of leadership
FRIG	Forum for Righteousness in Governance
GDP	Gross domestic product
GSM	Global System of Mobil Communication
HIV	Human immunodeficiency virus
ICPC	Independent Corrupt Practices and Other Related Offences Commission
IFIs	International Financial Institutions
IMC	International Mission Conference
IMF	International Monetary Fund
ING	Interim National Government
LPC	Lagos Presbyterian Church
NADECO	National Democratic Coalition
NAPEP	National Poverty Empowerment Programme
NASR	Nigerian Association for the Study of Religions
NEPAD	New Partnership for Africa's Development

NEEDS	National Economic Empowerment and Development Strategy
NGOs	Non-governmental organisations
NIREC	National Inter-Religious Council
OAIC	Organisation of African Instituted Churches
OAU	Organisation of African Unity
OIC	Organisation of Islamic Countries
PDP	Peoples' Democratic Party
PKP	Promise Keeper's Partners
SADC	Southern African Development Community
SAPs	Structural Adjustment Programmes
SCIA	Supreme Council for Islamic Affairs
SNG	Save Nigeria Group
TD	Transformational Development
TI	Transparency International
TNCs	Trans-national corporations
UNICEF	United Nations Children Emergency Funds
WCC	World Council of Churches

THE RESEARCH AGENDA

Chapter 1 Research Focus and Outline

- 1.1 Introduction
- 1.2 Background to the Study
- 1.3 Motivation for the Study
- 1.4 Problem Statement
- 1.6 Goals of the Study
- 1.7 Research Paradigm

- 1.8 Research Methodology
 - 1.8.1 Unit of Analysis
 - 1.8.2 Population
 - 1.8.3 Sampling
 - 1.8.4 Data Collection Method
 - 1.8.5 Research Ethics
 - 1.8.6 Pilot Study

- 1.9 Research Design
 - 1.9.1 Practical Theological Methodology

- 1.10 Significance of the Study

- 1.11 Delimitations of the Study

- 1.12 Definition of Key Terms
 - 1.12.1 Forms of the Church
 - 1.12.2 Church Leadership
 - 1.12.3 Development-oriented
 - 1.12.4 Development
 - 1.12.5 Sustainability
 - 1.12.6 Transformation
 - 1.12.7 Post-military Nigeria
 - 1.12.8 Poverty
 - 1.12.9 Underdevelopment 1.12.10 Corruption

- 1.13 Chapter Outline

Chapter 2 Meanings and implications of development in post-military Nigeria

- 2.1 Introduction
- 2.2 The Meanings of Development
- 2.3 Development Trends in Nigeria and Sub-Saharan Africa
- 2.4 The Quest for an African and Nigerian Model of Development
- 2.5 The Challenges of Nigerian and African Development
- 2.6 Assessing Developmental Trends in Post-Military Nigeria
- 2.7 The Goal of Nigerian Development
- 2.8 Conclusion

Chapter 3 Meanings and implications of leadership in post-military Nigeria

- 3.1 Introduction
- 3.2 The Meaning of Leadership
- 3.3 Conceptualisation of Leadership
- 3.4 Leadership in an African Context
- 3.5 Leadership in Precolonial Nigerian Societies
- 3.6 Leadership during the Colonial Era
- 3.7 Leadership in Post-Colonial (Independent) Nigeria
- 3.8 Leadership during the Military Era
- 3.9 Leadership in Post-military (Democratic) Nigeria
- 3.10 The Importance of Leadership in Development and Social Transformation
- 3.11 Conclusion

Chapter 4 Social and theological analysis of church leadership discourse in post-military Nigeria

- 4.1 Introduction
- 4.2 Social Analysis of Church Leadership Discourse
- 4.3 Theological Analysis of Church Leadership Discourse
- 4.4 Conclusion

Chapter 5 Dissemination and reflection on empirical study

- 5.1 Introduction
- 5.2 Empirical Study
- 5.3 Conclusion

Chapter 6 A sustainable transformational approach to development in post-military Nigeria

- 6.1 Introduction
- 6.2 Existing Concepts that inform the Sustainable Transformational Development Approach
- 6.3 Sustainable Transformational Development
- 6.4 Development-oriented Church Leadership as a Vital Component of Sustainable Transformational Development in Nigeria
- 6.5 Conclusion

Chapter 7 Development-oriented church leadership in post-military Nigeria: Perspectives and recommendations

- 7.1 Introduction
- 7.2 Development-oriented Church Leadership in Post-military Nigeria: Perspectives
- 7.3 Conclusion and Recommendations

CHAPTER 1

RESEARCH FOCUS AND OUTLINE

1.1 Introduction

The role and importance of good leadership that often translates into socio-religious, political and economic transformation in the various strata of human society is hardly in doubt. However, the issue is whether or not this type of leadership is available within both the Nigerian ecclesial community and in society as a whole. The plethora of literature on development and leadership attests to the importance of these two concepts – see chapters 2 and 3 of this study. The need for visionary and result oriented leadership is, indeed, common in political, economic, social, cultural and religious circles while the need for greater engagement directed towards the transformation of both Nigeria and other African nations from their plight of poverty, underdevelopment, corruption and poor leadership is, in fact, crucial.

Development-oriented church leadership through a sustainable transformational approach to social change may be based on the biblical tenets regarding the mission of God to the world. In this type of engagement, both leadership and socioeconomic and political change are conducted with a deep sense of moral value, compassion and human/extrahuman dignity. Such a social vision encourages the clergy and lay Christians alike to accept the responsibility, while depending on God's promise of guidance, to function as agents of change in the societies in which they live. This, in turn, requires of them to become more accessible and to build relationships that enable them to serve as stewards, mentors, coaches and role models. In the words of Jayme Rolls (1999:75), these are the kind of leaders "that can help others navigate their transformation as they live through change". It is a vision of leadership that the clergy and the laity of the church in both the 21st century and beyond are being called upon to provide to humanity by a compendium of global events.

The struggle of the Age of Enlightenment to separate religious and secular society has not only failed, but it has left the post-modern age facing huge challenges, especially within the sociopolitical and economic realms as well as the realm of leadership (Nurnberger, 1998:177, 178). As a fallout of modernism, ecological challenges are staring humanity in the face while our value systems and human dignity are under threat (Nurnberger, 1998:186–188). To a certain extent, these issues are related to the kind of leadership that humankind is offering to

the created order and the irresponsible manner in which some human beings are using the gifts received from God for their own selfish ends without due consideration for the wellbeing of all creation. In terms of the Nigerian and the African worldview, the religious and the secular are inseparable and it is for this reason that whatever the positive or negative developments that we encounter in the church/mosque/shrine, these will be reflected in wider society and vice versa. It is common knowledge that the Nigerian nation and, indeed, the whole of Africa are confronting huge challenges as regards issues of leadership and poverty (2.5.9) while the leadership crisis in these areas is, in fact, reinforcing poverty, underdevelopment, corruption and other vices (3.9).

In focusing on the underdevelopment and poverty in Nigeria, leadership seems to constitute the natural starting point. The absence of basic infrastructure in a country is a strong indicator of the presence of poverty and poor leadership as it is the duty of political leaders to provide basic infrastructure for their citizens. Nigerians are, indisputably, a religious people and a large proportion of the leadership cartel (political, social and economic) is Christian. It is, thus, essential to ascertain the kind of leadership which the Christian community is providing to both its constituency and the Nigerian public, especially as regards the reversal of poverty, underdevelopment and corruption.

It is vital that an effective church leadership that is able to offer the much-needed help in bringing a nation out of poverty and underdevelopment be passionate about the plight of the people both within and outside the church context with this kind of leadership representing the biblical symbolism of the Church (Christians), namely, “The Salt of the earth and the Light of the world” (Matthew 5:13–16). This kind of leadership strives to see the Church, through her clergy and the laity, working vigorously in collaboration with both sociopolitical and economic structures towards the liberation of the Nigerian society and the environment. A development-oriented church leadership will function in such a manner. In addition, besides influencing the Nigerian society, such a church leadership could make a significant contribution beyond the country’s borders to African development as a whole and, in collaboration with the World Council of Churches (WCC), to the quest for global justice and transformation. The contributions of the WCC towards global social justice and transformation represent a good example of the possible contributions that the church is able

to make in human society.¹ However, such contributions are not possible without a development-oriented leadership (Hudson, 1977:261–282).

1.2 Background to the Study

There is little doubt that many Nigerians do not have access to food, clean water, health care and adequate shelter (Aluko, 2006:231–234), while much of the infrastructure in the country, including hospitals, roads, railway lines, electricity supply, communication, oil refineries and education institutions, are in a state of disrepair. The high rate of unemployment, underemployment and job insecurity has made it easy for the youth to be recruited by militia groups, political thugs and cults. These are all indications of a country that has suffered from poor leadership over long periods of time, particularly in terms of sociopolitical and economic structures.

Political turmoil in Nigeria is evidenced by the coup d'états and appalling election malpractices that have characterised successive military, as well as civilian, regimes. Despite the fact that it is possible to attribute the socioeconomic and political challenges facing Nigerians to the political leadership that has kept watch over the nation since the country's independence, the greater part of the blame should, nevertheless, be attributed to the Military regimes. Commenting on the leadership record in Nigeria, Chinua Achebe (1983:11), Nigerian poet and novelist and one of the most prominent contemporary African writers, laments the fact that

Nigeria has been less than fortunate in its leadership. A basic element of this misfortune is the seminal absence of intellectual rigor in the political thought of our founding fathers – a tendency to pious materialistic woolliness and self-centered pedestrianism.

This issue of poor leadership, which has endured since independence and to which Achebe alludes in his reference to the founding leaders, is, arguably, still a feature of the Nigerian state today. The situation was exacerbated by the military regimes that institutionalised corruption and which mismanaged Nigeria throughout the many years of their rule. The

¹ “The popular appeal of the World Council's interests is indicated by the widespread reporting of its pronouncements, studies, and meetings in the world's newspapers ... Its strength lies in ... speaking ... for the poverty-stricken, the sufferers from discrimination, and those weary of war and injustice, whether they are Christian or not” (Hudson, 1977:282).

political class followed suit and the hopes of Nigerians have been consistently dashed by the successive administrations that have come into power (Chinne, 2008:2). It is little wonder that Onyeani (1999:38), a Nigerian/American social critic, asserts: “We [Africa/Nigeria], have leaders who are not ruthless with themselves in pursuit of excellence but who are quick being ruthless to their citizens.” However, this situation will probably not change in the near future unless concerted efforts are made in this regard. It is this challenge that the Christian Community is being encouraged to address in a more sustainable way through her leadership and membership in order to transform the sociopolitical and economic horizons of Nigeria.

The Nigerian Christian Community possesses resources that may, if used in collaboration with certain strands of Nigerian sociopolitical and economic structures, and with the resources of emerging global institutions such as peoples’ movements, contribute more meaningfully to the transformation of Nigerian society. It may be best for those Nigerian Church leaders, who are concerned about the enduring challenges facing the majority of Nigerians and that seem to defy the numerous attempts to transform them, to coordinate the engagement of such Christian resources with those of the Nigerian and global societies. In addition, it is essential that such leadership be consistent with the tenets of the concept of the *missio Dei* (God’s mission) and also innovative and courageous if it is to go beyond the traditional boundaries that the church has always maintained in order to transform the sociopolitical and economic life of Nigerians in a more meaningful way.

Okaalet (2002:275), quoting the 1995 UNICEF report on the importance of faith-based organisations in community development, states that faith-based organisations are able to play an important role in development practice in the sense that religion plays a central, integrative role in the social and cultural life of most developing countries, including Nigeria. Religious leaders are in closer and more regular contact with all age groups in many of the societies in the developing countries and their voices are often highly respected. In traditional communities, religious leaders are often more influential than either the local government officials or the secular community leaders. Okaalet further notes that “[r]eligious leaders can influence communities, societies, nations, and the course of human events” (2002:275, 277). Accordingly, this study intends to explore the way in which Nigerian church leaders may, in the light of the current challenges facing Nigerian society, namely, poverty, underdevelopment, corruption and poor leadership, contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society.

1.3 Motivation for the Study

There are a number of reasons motivating this study. Firstly, it was motivated by a passion for a holistic ministry that reaches out to the various strata of human and extrahuman life. This passion has always informed both my practice and my quest for the fulfillment of my ministry as a church leader and it led to my involvement in both the establishment of the Elim Micro-Finance Bank (provides training and loans for small- and medium-scale enterprises), and in NGOs such as the Covenant Partners' Fellowship and WELFOUND, schools, youth empowerment programmes and political/socioeconomic participation organisations such as PAYIES and FRIG. Secondly, my postgraduate studies in practical theology (theology and development studies at the postgraduate diploma and master's level) have further deepened my convictions and concerns regarding the unfortunate sociopolitical and economic challenges facing my country, Nigeria.

Thirdly, whereas concerted efforts are being made in various fields of study, including economics, political science and philosophy, to address the challenges of poverty, underdevelopment, corruption and poor leadership in Nigeria, the voice of the church – especially that of the church leadership – needs to be heard more clearly in a manner that moves beyond mere church statements to the taking of concrete action that may engage both the individuals and the systems that perpetuate the current sociopolitical and economic challenges in Nigeria. In addition, it is essential that such a bold approach should include innovative and collaborative efforts on the part of both the church and sociopolitical and economic institutions that may be instrumental in the transformation of society. However, unlike the transformational development approach (6.2.3.1) that is not church based but which has been useful to Christian NGOs such as World Vision in several community development projects, the aim of this study is to formulate a development framework that is church based and that may complement other frameworks for social transformation through the action of church leaders, church institutions and other institutions, including faith-based organisations (FBOs) and non-governmental organisations (NGOs). As Chris Sugden (2003:72), a development scholar and practitioner, suggested almost a decade ago “to be sustainable, transformational development needs to be linked with the church”. In other words, an approach to social change that emanates from the church should necessarily be linked to the church but should also go beyond the scope of the church in connecting with other institutions if far-reaching and lasting results are to be attained.

Accordingly, this study aims both to reflect upon existing Nigerian and global church based approaches to social change and to investigate the potential of engaging other change institutions and measures within the Nigerian context in order to realise social transformation in the light of current challenges emanating from poverty, underdevelopment, corruption and poor leadership.

Komakoma (2003:3–9), Muyebe and Muyebe (2001:96–294), Van Bergen (1981:208–210) and Mitchell (2002:5–18) have all reflected upon the activities of development-oriented Church leaders within Africa, with their roots in Zambia, Tanzania and Malawi. Fortunately, many of these advocates for a socially transformational conscious church leadership are church leaders although there is still a lack of substantial reflection upon this issue within the Nigerian context despite the fact that Nigeria accounts for a substantial proportion of the total population of the African continent.

1.4 Problem Statement

In adopting a sustainable transformational development approach, this study explores the possibility of, and the potential ways in which, a development-oriented Nigerian church leadership would be able to contribute more meaningfully to the transformation of the sociopolitical and economic realms of Nigerian society.

1.5 Research Questions

How may church leaders in Nigeria, in light of the poverty, underdevelopment, corruption and poor leadership in that country, contribute more meaningfully to the sociopolitical and economic transformation of Nigerian society? In what ways would Nigerian church leadership be able to achieve this? When translated into a sustainable transformational development approach (with a view to more meaningful engagement on the part of church leaders in the sociopolitical and economic change within Nigerian society), what would the possible constituent elements of such an approach be?

Underlying the research questions is the assumption that Nigerian church leaders have the potential to contribute more meaningfully to the social transformation of Nigeria – see chapter 4 of this study.

1.6 Goals of the Study

The major purpose of this study is to explore the way in which a development-oriented church leadership in Nigeria may make more meaningful contributions towards the sociopolitical, economic and religious transformation of Nigerian society. This study has the following objectives: Firstly, to evaluate the Nigerian historical context so as to uncover the root cause(s) of the perennial challenge of poor leadership and underdevelopment that have, in turn, given rise to poverty, corruption, and other forms of injustice. Secondly, to ascertain the type of leadership to which Nigerians have been exposed in the sociopolitical and economic spheres of Nigerian society. Thirdly, to appraise the involvement of the Nigerian Church – both the leaders and their adherents – in the development of Nigeria from 1999 to 2010 (the reasons for focusing on this era will be explained in section 1.11 – Delimitations of the Study). Fourthly, to undertake a qualitative empirical study in terms of which open-ended questionnaires will be issued to church leaders in the Christian Association of Nigeria (CAN) and the Lagos Presbyterian Church (LPC). The author will subsequently reflect on and disseminate the results of the study. Moreover, the intention is to draw from both the literature review and the empirical study in an attempt to ascertain whether the sustainable transformational development approach will result in more meaningful engagement on the part of Nigerian church leaders in the sociopolitical and economic transformation of Nigerian society. Finally, perspectives and recommendations regarding the engagement of church leaders in social change in Nigeria will be presented.

1.7 Research Paradigm

The research in this study is guided by the qualitative research paradigm. This paradigm will be discussed in the following sections. The presentation and interpretation of the data will be viewed mainly from a postmodern perspective and will focus on the contextual, local value of the research. The study exhibits transformatory characteristics as it seeks to address the challenge of inefficient leadership with the attendant consequences of poverty, underdevelopment and corruption in Nigeria. The study will assess the possibility of a development-oriented church leadership channelling the efforts of the church through a sustainable transformational approach that may, in turn, have a more positive impact on the sociopolitical and economic transformation of the Nigerian society as against the predominantly social service and advocative posture of church leadership to sociopolitical and economic challenges.

1.8 Research Design

Based on the research questions cited in 1.5 above, this research study comprises qualitative field research. The study focuses on impact assessment, although not in the technical meaning of the term, but in the sense that the study assesses the contributions of the church leadership in Nigeria from 1999 to 2010 to the transformation of Nigerian society. The essence of this exercise is to explore ways and means through which a development-oriented church leadership may engage more meaningfully in the social transformational process of Nigerian society. The empirical study is conducted in compliance with the requirements of social research in conjunction with a practical theological approach.

1.8.1 Practical Theological Methodology

This research follows the steps identified by Osmer (2008:4–12) in his extensive methodology for practical theology, which he describes with reference to the following four tasks:

- The first task is *descriptive-empirical* and it addresses the question: What is going on in this particular social context or field of experience? This task accords special attention to the religious praxis with a particular approach being selected because it represents the approach that is best suited to the purpose of a specific project.
- The second task is *interpretive*. Research findings are not self-interpretive and, thus, the interpretive task of practical theology seeks to position such findings within an interpretive framework and providing an answer to the question: Why are these phenomena happening? The important point is that contemporary, practical theologians move beyond the findings of their own empirical research and place them within an interpretive framework.
- The third task is *normative*. Practical theology does more than merely investigate and interpret contemporary forms of religious praxis and, indeed, it seeks to assess such praxis normatively from the perspective of Christian theology and ethics, with an eye to reform should this be needed. Thus, the normative task addresses the question: What form ought the current religious praxis take within this specific social context?
- The fourth task of practical theology is *pragmatic*. This task focuses on the development of *rules of art* – a concept first introduced by Friedrich Schleiermacher in his seminal description of practical theology. Rules of art are open-ended guidelines that may assist those who are either leading or participating in a particular

form of religious praxis. This task, thus, asks the question: How might this area of praxis be shaped to embody more fully the normative commitments of a religious tradition within a particular context of experience?

In light of the above, the *descriptive-empirical* task will be engaged in this study in order to assist in the understanding of what is taking place in the Nigerian social context by paying particular attention to the religious and social praxis of church leaders and the happenings within the developmental and leadership context within the sociopolitical and economic realms in Nigeria. The *interpretive* task will be utilised in order to make meaning of the occurrences within the Nigerian context both in literature and in the empirical study as “research findings are not self-interpretive. Accordingly, the interpretive task of practical theology seeks to place such findings within an interpretive framework and to provide an answer to the question: Why are these things going on? (Osmer, 2008:4–12). However, the practicaltheological focus of this study does more than merely investigate and interpret contemporary forms of religious, sociopolitical and economic praxis. “It seeks to assess such praxis normatively from the perspective of Christian theology and ethics, with an eye to reform when this is needed” (Osmer, 2008:4–12). As such the normative task will be employed in this study in order to understand what constitutes a more meaningful social engagement that may inform the involvement on the part of church leaders as agents of change in Nigeria. Through the pragmatic task the development approach that may assist church leaders’ religious, sociopolitical and economic transformation of Nigerian society will be proposed.

Dingemans (1996:83–91) points out that, in recent times, practical theologians in many parts of the world have come to agree on the principle of starting their investigations with practice itself. Accordingly, this approach moves from practice to theory and then back to practice. Dingemans (1996:83–91) is, furthermore, of the opinion that the practical theologian is able to interpret his/her context correctly only if he/she uses the tools of the social sciences. In line with this view, he argues that practical theologians are currently collaborating with social scientists in an interdisciplinary approach which integrates theology and the social sciences. This study will, therefore, evaluate the impact of development-oriented church leaders on Nigerian society by using the theories and methods of both the social sciences and those of

theology.² Accordingly, the study will engage first in theory through the study of relevant literature before moving onto an empirical study which, it is hoped, will complement the relevant theory in aiding social change.

1.9 Research Methodology

“All research methodology rests upon a bedrock axiom: *The nature of the data and the problem for research dictate the research methodology*” Leedy (in De Vos & Strydom, 1998:15). The aim of this study is to discover more meaningful contributions that a development-oriented church leadership may make to the sociopolitical and economic transformation of Nigerian society as regards ameliorating poverty, underdevelopment, corruption and poor leadership. In view of the nature of the study, the study is empirical and will employ the qualitative method. Babbie (2004:282) uses the term *qualitative field research* “to distinguish this type of observation method from methods designed to produce data appropriate for quantitative (statistical) analysis”. Qualitative data is derived from field research with this type of data being based on observations that may not easily be reduced to numbers. Fouche (2005:109) has pointed out that the focus of qualitative data is “to gain insight into a situation, phenomenon, community or individual”. In qualitative research, the researcher pays close attention to words, reports detailed views of the informants and endeavours to conduct the study in a natural environment (Sandelowski, 2000:67).

This research study focuses on the qualitative data collected which pertains to the involvement of development-oriented church leaders in post-military Nigeria from 1999 to 2010, especially with regard to their impact on both the church and the wider Nigerian society as regards the political and socioeconomic transformation of Nigeria. For the purposes of assessment and analysis open-ended questionnaires were distributed to past and serving church leaders of the Christian Association of Nigeria (CAN) and her constituencies in Nigeria, who have served in leadership positions between 1999 and 2010, as well as to the minister and elders of the Lagos Presbyterian Church, Yaba in Nigeria. Whereas the leaders of CAN represent the denominational and interdenominational expressions of the church leaders in Nigeria, the minister and elders of the Lagos Presbyterian Church will represent the congregational expression of the church. For the purpose of the study, coding was applied in

² For example, social research guidelines in empirical research data collection, management and analysis as espoused by Graham Gibbs (2007) in his work *Analysing qualitative data* and Richard Osmer's (2006:6–15) *Practical theological methodology* may be useful to this study.

a broader sense, with all the questions in the questionnaires, as informed by the literature study, being coded and then formulated into themes for discussion. Codes were also derived from the empirical data and thematised for discussion.

The analysis of the broader context was based mainly on secondary literature – scholarly journals, newspapers, internet sources and books – and primary documents available, including documents and communiqués from both CAN and the Lagos Presbyterian Church. This aspect of the research provided the grounds for the theoretical analysis and linked the outcomes from the empirical research to broader discussions on socio-religious, economic, political, development-oriented church leadership and social transformation issues.

1.9.1 Unit of Analysis

Units of analysis “are those things we examine in order to create summary descriptions of all such units and to explain differences among them” (Babbie, 2004:94–97). Units of analysis are, thus, units of observation and may include individuals, groups, organisations or social artifacts. For the purposes of this study, the units of analysis comprise church leaders from the period 1999 to 2010 from both CAN and the Lagos Presbyterian Church, Yaba and all from Nigeria.

1.9.2 Population

According to Babbie (2007:111), a population refers to a group of people or items possessing the attribute one wishes to understand and about which one wishes to draw conclusions. Seaberg (in Strydom & De Vos, 1998:190) defines a population as “the total set from which the individuals or units of the study are chosen. A population is the totality of persons, events, organization units, case records or other sampling units with which our research problem is concerned”.

The population in this research study refers to development-oriented church leaders, cutting across ecumenical and local expressions of the church in Nigeria, specifically from 1999 to 2010.

1.9.3 Sampling

A sample is “[t]he element of the population considered for actual inclusion in the study. Or it can be viewed as a subset of measurements drawn from a population in which we are interested” (Strydom & De Vos, 1998:191). The purpose of studying a sample is to understand the population from which the sample is drawn since it is impossible to study the

entire population. Sampling is, therefore, the act of taking any portion of a population as representative of that population. In this study the non-probability, purposive sampling method was adopted (Babbie, 2004:182-183). According to Johnson (1990:34), qualitative research uses non-probability sampling as this type of research does not aim at drawing statistical inferences. The purposive sampling technique is also often employed in qualitative research. The strength of this technique does not lie in the number of individuals who participate, but is in the criteria used to select the participants, with the characteristics of the participants being considered as the basis for selection. The participants are often selected to reflect the diversity and scope of the sample population. The sampling frame of this research study comprises 31 church leaders drawn from the Christian Association of Nigeria (CAN) and her constituencies and leaders of the Lagos Presbyterian Church (LPC), Yaba, all in Nigeria. The selection criterion was, thus, the fact that these individuals had served or were serving in leadership positions in both CAN and LPC and, specifically, between 1999 and 2010.

1.9.4 Data Collection Method

Questionnaires (Annexures D, E and F) were used to collect the data for the purposes of this study. Smith (2008:161) defines a questionnaire “as a series of written questions a researcher supplies to subjects, requesting their response”. However, Smith cautions that “[d]ifferent kinds of questions solicit different types of data (e.g. open or closed questions, quantitative or qualitative questions).” In this study open-ended questions were used to solicit the qualitative data required.

Depending on the preference of the respondent, soft (electronic) or hard copies of the questionnaire were issued to the respondent and the data was collated over a period of eleven months, namely, April 2010 to March 2011.

1.9.5 Research Ethics

All the questionnaires (Annexures D, E and F) used adhered to the ethical requirements of social research. The prospective participants were invited to participate in the study and, in conformity with the ethical requirements and standards of Stellenbosch University, were informed of the scope and purpose of the research. The consent (Annexures A and B) of the various institutions to which the participants were affiliated was also obtained. The respondents were, thus, voluntarily engaged in the study and no harm whatsoever was either foreseen nor did it result from their participation. Both anonymity and confidentiality were

also ensured. The issue of confidentiality was explained to the participants in the requisite consent forms (Annexures L and M) which each participant was obliged to complete (Babbie, 2004:62–67). Ethical clearance (Annexure C) was also obtained from the Research Ethics Committee of Stellenbosch University prior to the commencement of the empirical study.

1.9.6 Pilot Study

According to Jane Sick (in Denzin & Lincoln, 1994:213), the aim of a pilot study in qualitative research is to enable the researcher either to focus on specific areas that may have been unclear or to test certain questions. The researcher is, thus, able to make adjustments with a view to asking the right questions during the main enquiry. A pilot study may, furthermore, assist the researcher to obtain an idea of the probable costs and time the study will require as well as other challenges that may arise during the main research. The participants in the pilot study in this research project included 3 church leaders from the ecumenical and local expressions of the Christian community in the Western Cape, South Africa and all of whom had served as leaders for a period of no less than 10 years.

1.10 Significance of the Study

Scholars such as Ndoh and Njoku (1997:51–56) and Munroe (2009:16–18) are of the opinion that, even before independence, Nigerians were filled with an overwhelming desire for independence. However, after independence it became clear that they lacked the skills necessary for development. In addition, long years of military rule with brief interludes of democratic rule has done little to improve the situation and, instead, the corruption and poor governance on the part of its leaders have plunged the nation more deeply into underdevelopment and poverty. Before the independence, military and post-military eras, Munroe (2009:17) suggests that Nigerians, in common with the other inhabitants of the so-called “Third World countries”, were products of their colonial past with their colonial heritage leaving them with certain dehumanising characteristics such as timidity, dependency and lack of self-confidence. These elements of slavery and (the) colonial hangover” (Munroe, 2009:17) are still the weapons of neo-colonialism³, which remains prevalent in various

³ Munroe (2009:17) and Onyeani (1999:38) argue that the impact of slavery and colonialism on the psyche of Africans and Nigerians still endures and that it may be responsible for their inability to meet the challenges facing them because of a lack of confidence to undertake initiatives that may translate into substantial sociopolitical and economic development. As such, transnational corporations, international financial institutions such as the IMF and the countries of the Northern hemisphere still control the political and economic trends in underdeveloped countries such as Nigeria.

spheres in national life, including in a number of churches and in the Muslim community (Munroe, 2009:17). Although the masses are colluding with the political elite in the perpetuation of underdevelopment, corruption and poverty, some scholars, such as Toyin Falola (1999:153), are of the opinion that the leadership of the Nigerian state should be held largely responsible for the sufferings of Nigerians. Thus, all attempts to deal with poverty, underdevelopment and corruption will prove abortive, unless the primary challenge of poor leadership is addressed.

If there is, indeed, corrupt and irresponsible leadership in Nigeria, as some scholars argue, and which this study will investigate in chapter 3, there is no doubt that a morally bankrupt, timid and dependent leadership will also lack self-confidence. The critical role of leadership, which may either have a positive or a negative influence, implies that many Nigerians are replicas of their leaders. This view is in alignment with that of Mbachu (1997a:59) who argues that leaders allocate moral values to their followers and also serve as models for sociopolitical socialisation. If this is, indeed, true then it is this context that the church must rise to fulfill its role, which is deeply rooted in the following biblical mandates, namely, “Go and make disciples of all nations, teaching them the things I have taught you” (Matthew 28:19–20) and “You are the salt of the earth ... You are the light of the world ... Just so, your light must shine before others, that they may see your good deeds and glorify your heavenly Father” (Matthew 5:13–16). Munroe, commenting on Matthew 28:19–20, states that “This is a direct mandate to the church [through her leadership and faithful] to provide leadership for nations, instructing them to live according to the principles of the kingdom of God” (Munroe, 2009:17). Ngara (2004:35) is convinced that Matthew 5:13–16 is Jesus’ declaration regarding the leadership role He expects His followers (the church) to fulfill in the world. “He (Jesus) expected Christians to work for a more humane and caring society so that the world can be a better place for all to live in” (Ngara, 2004:35). Should the church abdicate her leadership responsibility, Ngara (2004:35) is of the opinion that

[w]e (Christians) therefore negate our role as “the light of the world” and “the salt of the earth” if we see that our continent is crying out for leaders who are dedicated to the development of the people, and do nothing about the aspirations of the people in this regard.

According to Munroe, the church has the responsibility and possesses the capability to produce quality leadership that may lead to the sociopolitical and economic transformation of both the church itself and Nigerian society as a whole.

The significance of this study is, therefore, in accordance with the fundamental concerns of practical theology as pointed out by Hendriks (2010:33), namely, that practical theology includes personal, ecclesiastical, secular, public, scientific and ecological levels of actions. He elaborates on these levels of action as follows:

At a personal level. We have been called to be followers or disciples of Jesus Christ. *At an ecclesiastical level.* Within the faith community, we are the body of Christ, a missional church (Guder, 1998) that acts in worship, witness, help, service, fellowship and planning. *At the level of secular society.* The church has an important role to play (Hauerwas, 1981). In addition, it faces the *public* and should influence it in a positive way. *At a scientific level.* The church should participate in the academic and intellectual aspects of theology. It is important that theology should not happen alone and “in splendid isolation” (Van der Ven, 1998). In addition, theology should be multi-disciplinary in so far as it should relate to other disciplines when addressing issues that confront us. This does not mean that theology has to compromise its normative element. *At the ecological level:* as the body of Christ, we must be humble custodians of the creation (Rasmussen, 1996).

Firstly, in arguing for a development-oriented church leadership in post-military Nigeria with a sustainable transformational approach, this study seeks to call especially on all Nigerian church leaders and Christians to rise to the challenge of responsible Christian living. Through her leadership the church should imbue her members with a leadership mentality that is geared towards social change which will address poverty, underdevelopment, corruption and poor leadership. Accordingly, individual Christians may naturally become agents of social change as they go about their daily lives and it is this way that the Nigerian Christian may set a good example even among persons who are not of the Christian persuasion.

Secondly, the essence of the existence of the church is to serve the purposes of God in the spreading of the kingdom of God. The leadership of the ecclesial community (within the local and ecumenical expression of that community) may, in fellowship, be afforded the opportunity to equip and nurture that community so as to enable its members to be sent out to serve in the world. Accordingly, this study intends to evaluate the degree of success with which both the church leadership and the faithful are fulfilling the divine mandate within the

ecclesial community and beyond for the purpose of exploring a more meaningful way of engagement, should there be a need to engage in that regard.

Thirdly, this study seeks to respond to the key, practical, theological question of “Where are we now?” and to provide “some critical theory about the ideal situation, and some understanding of the processes, spiritual forces, and technologies required to get from where we are to the ideal future” (Rahner, 1999:23). Nigerian society is plagued with poor leadership with the resultant effect of poverty, underdevelopment, corruption and other forms of injustice. The Christian community accounts for about 40%⁴ (Falola, 1999:7) of the Nigerian population of about 150 million. This study is, thus, a call to the church to fulfill her public role by influencing Nigerian society in a positive way through a sustainable transformational approach to development, an approach flowing from the church into the public arena in Nigeria. As such, this study may contribute to the promotion of a development paradigm which may, in turn, result in collaborative, innovative stewardship and value laden endeavours between leaders of the church in Nigeria and other social institutions within Nigeria and the global community.

Fourthly, this study is concerned about burning issues that are relevant to Nigeria. However, the issues of poor leadership, social transformation, poverty, underdevelopment, corruption, ecology and other forms of injustice are not only African issues but also global issues as well as being interdisciplinary issues. Although this study uses theology as its point of departure, the study aims at presenting the church (leadership and faithful) as comprising stewards imbued with both a divine calling and the capabilities to serve the Kingdom of God. As such, this study may be applicable as a learning opportunity for African or any other countries facing similar issues and it may contribute, on a theological level, to the global discourse on leadership and development.

Fifthly, in view of the fact that the leadership challenge and its consequences within Nigeria are common to several countries in Africa, there is no doubt that some aspects of this study will be relevant to those churches and countries that are faced with similar challenges. It is, therefore, hoped that the findings and perspectives that will emerge from this study will

⁴ This figure may be contested as some writers believe that Christians comprise not less than 46% of the Nigerian population. See, for example, Summary of Religious Bodies in Nigeria in *Religious Freedom Nation Profile: Nigeria*, at <http://religiousfreedom.lib.virginia.edu/nationprofiles/Nigeria/rbodies.html> which indicated that approximately 46% of Nigerians are Christian and approximately 44% Muslim, accessed on 28 June 2001.

influence the church's leadership and followership as regards a new vision of the economic and sociopolitical emancipation of Nigerians and, to some extent, all Africans. In addition, this study may also prove to be useful in other parts of the African continent as a result of the astronomical growth of the church in some African countries and the ongoing influence of church leaders in such countries.

1.11 Delimitation of the Study

This research study does not reflect upon leadership in the general sense but is rather concerned with ecclesiastical leadership that is geared towards the religio-social, political and economic transformation of Nigerian society. Furthermore, it is not a prescriptive work on either political and economic management or leadership, nor does it investigate or report on all the developmental activities of churches in Nigeria. On the contrary, its focus is on development-oriented church leadership as a means through which the church in Nigeria may contribute to the socioeconomic and political realms within Nigerian society. The level of corruption, poverty and underdevelopment in Nigeria has been attributed to the poor leadership that has controlled the country since independence (Achebe, 1983:11; Falola, 1999:224–230). Accordingly, this study seeks to explore ways and means by which the church in Nigeria, through her leaders, may make more meaningful contributions to overcoming the challenge of misrule and the attendant consequences from the perspective of church leadership and social transformation.

This study, furthermore, aims at addressing the challenge of leadership and underdevelopment in Nigeria, specifically within the context of the post-military or democratic era of Nigerian history (1999–2010). However, this is not the only era of democratic rule in independent Nigeria. The first years of independence from British colonial rule, popularly termed the First Republic, was also characterised by democratic rule. However, this period lasted for five years only (1960–1965) and, from 1965, the Nigerian military held the reins of power with short interludes of democratic rule (Falola, 1999:179). In 1998, when Nigeria had been an independent state for approximately thirty-eight years, thirteen years only had been marked by civilian/democratic rule with the rest witnessing the military at the helm of government. Nigerian political history may, therefore, be demarcated roughly as civilian (democratic) rule (1960–1965), military rule (1966–1998) and civilian/democratic rule (1999 to the present). The period from 1999 to the present may, thus, be termed a post-military era. This research study focuses on this period for the following

reasons: Firstly, this period of approximately ten years is a reasonable period in respect of which to investigate the challenges of the leadership in Nigeria – leadership which is assumed to have given rise to poverty, underdevelopment and corruption. For the purpose of this study, this is also a manageable period in which to collect the necessary data to enable the researcher to make well-informed conclusions.

Secondly, should the challenges of leadership to be addressed in this study have, indeed, arisen from the misrule of Nigeria by Nigerians themselves (military or civilian), as many commentators suggest, if these Nigerian leadership are to be held liable for their failures, then it is essential that sufficient time be allowed for the learning period involved in self rule. Despite the fact that there are still powerful controlling tendencies on the part of countries in the northern hemisphere,⁵ and these should by no means be underrated, it is time that Nigerians/Africans took responsibility for the mistakes and failures of their own making instead of laying the entire blame on their colonial masters who have long since disengaged from effective occupation of countries on the African continent. As regards leadership of the churches, which was under the control of foreigners long after independence, it has now, for some time, been in the hands of Nigerians. The period under study has witnessed not only a tremendous growth of the church in Nigeria, but it has afforded Nigerian church leaders the opportunity to demonstrate their development consciousness with the degree to which the latter has occurred comprising an important element of this study.

Thirdly, military regimes across the world are usually despotic and/or repressive and, therefore, unacceptable. Accordingly, evaluating the governance and leadership performance of churches during the years of military rule would be ineffective and even, perhaps, unreasonable as such an era would not have provided an enabling environment for the optimum performance of both nonmilitary and church leaders. In addition, if, as some commentators suggest, the challenge of leadership within both the church and the Nigerian context is worse now than ever before, then this would be an appropriate time to rise to meet this huge challenge in a sustainable transformational manner through a development-oriented church leadership.

⁵ What is referred to here are countries in Europe and North America and their powerful influence on the economic and political scenarios of Nigeria and other underdeveloped countries on other continents (cf. Nurnberger, 1999; Chambers, 1997).

1.12 Definition of Key Terms

1.12.1 Forms of the Church

Hughes and Bennett (1998:72) have pointed out that the Greek word “*ekklesia*” which was translated by the translators of the Authorised Version of the Bible to mean “church”, is an inappropriate translation and the word “congregation”, as proffered by Tyndale is more appropriate. According to Hughes and Bennett, “Church has a strong inclination to place, whereas *ekklesia* means a particular group of people gathered together – a congregation”. They argue further:

In the Septuagint *ekklesia* is often used to translate *qahal*, the “congregation” of Israel, “the nation in its theocratic aspect, organized as a religious community”. “Church” in the New Testament, therefore, does not refer to buildings or hierarchical structures but simply the people whose life is focused on Jesus Christ. The whole body of those who believe in and worship Jesus, wherever they may be are the “church” (Hughes & Bennett, 1998:72).

The implication of Hughes and Bennett’s argument is that the term church refers to the whole body of those who are followers of Jesus Christ in a particular locality. However, it may also refer to the congregants who gather together to worship Jesus Christ in people’s houses or when Christians congregate anywhere to worship Jesus and to honour God. De Gruchy (1994:126) and Onwunta (2006:140) submit that there is a slight variation between the constitution of the Hebrew *qahal* and the Christian *ekklesia* (used to translate *qahal* in the Septuagint). Whereas the former is constituted ethnically, the latter refers to a people bound by Jesus Christ, and not by nationality.

Oduyoye (1986:145) and Long (2001:156) agree that the Church is the one body of Christ that is mystically constituted with the unification of this body being made possible by the sacraments (Baptism and Eucharist). Long terms this body (*ecclesia* or church) “a different city” – “*alterna civitas*” and points out further that it does not have a fixed, geographical boundary (2001:156). Interestingly, Monsma (2006:122–128) has observed that social scientists refer to the church as an organisation or an institution as compared to other institutions. This term is most appropriate when applied to either congregations or denominations. In Monsma (2006:122–128), Abraham Kuyper (Dutch pastor, theologian and politician), refers to an aspect of the church using a biological term, namely, “organism”. According to Monsma, Kuyper used this term to describe church members when they are not

in worship but when they are doing work that honours Christ their King out in the world, in terms of their respective engagements. In Kuyper's view, the church, as an organism (individual Christians in their respective daily preoccupations), exists and works alongside the church, as an organisation or institution. It may further be stressed that the church is an organic community, comprising citizens of a kingdom whose entire lives are guided by their membership of that community.

Based on the above the church may be conceived as comprising the followers of Jesus in a particular place (venue, city or country) or the congregants who gather to worship Jesus and to honour God through Christian witness anywhere. In other words, the Church is the one body of Christ that is mystically constituted. It is an organisation or institution among other institutions such as a nation or political entity. The church may also be seen as an organised community with its component membership drawn from congregations and denominations within a nation for the purpose of fostering unity among the followers of Jesus and acting as a collective witness to the broader society. In this study, I will use the term church and Christians interchangeably and in a generic sense. The term church will also be used in reference to the various expressions of the communities of the followers of Jesus as regards congregations, denominations and inter-denominational collaborations (ecumenical formations) for the purpose of worship and witness.

1.12.2 Church Leadership

Whereas there are different understandings of the concept of church leadership and the kinds of leadership categories and roles both play in various ecclesial traditions such as Episcopalians, Congregationalists, Reformed and Presbyterian, this study uses the term in the simplified sense to denote all ordained and nonordained persons in leadership positions in churches (congregations, denominations and ecumenical bodies) with individuals in the categories of clergy, elders, women and youth leaders all being included. Accordingly, the term includes designations such as, inter alia, cardinal, archbishop, bishop, reverend, pastor, deacon, (deaconess) and elder.

Thus, the range of church leadership covered in this study, especially in the empirical study, includes categories such as youth and women leaders, elders, pastors, reverends, bishops, archbishops, prelates, moderators, presidents, cardinals, general secretaries, centre managers, treasurers, leaders of denominations, congregations and ecumenical bodies.

1.12.3 Development-Oriented

This expression has been coined expressly for the purpose of this study and refers to a consciousness/inclination (mental and concrete engagement) on the part of clergy and other persons who hold leadership positions in the Christian fold towards human, political, economic, and social transformation, tailored to the reversal of poverty and underdevelopment. In the development discourse, this expression has a connection with “The pragmatic ecumenical development discourse” – “moderate”⁶ and “radical”⁷ paradigm (projects/conscientisation) (Swart, 2006:62).

The expression refers to the ordained and nonordained persons who are entrusted with leadership responsibilities at different levels of the Christian community and with a concern for and engagement in social transformation. The scope of such leadership includes denominational and ecumenical expressions of the Christian community.

1.12.4 Development

Development scholars and practitioners such as Burkey (1993:35–39), Ndiyo (2008:8–11) and others have suggested different definitions for the concept of development. Burkey, for example, argues that development refers to the process of gradual change or transformation of human beings and/or economic, political and social structures. There is a detailed discussion on the concept of development in chapter 2. For the purpose of this study, development is understood as referring to the general wellbeing of humankind, animals and plants as well as to the environment and sociopolitical and economic systems. Such wellbeing includes the spiritual, psychological and physical/material realms.

⁶ Richard Dickinson is the most prominent exponent of the “moderate” pragmatic debate (cf. chapter 5 below). “Articulating a central aspect of the “moderate” pragmatic debate, it is proclaimed that there is a meaningful place for the project system besides a more overt structural approach to development. It suggests that there is the remaining factor of people and local societies’ fundamental needs, which cannot be neglected amidst the concentrated participation in programmes for structural change. In this light the development projects of the churches are to be positively viewed as serving meaningful and qualitative efforts to meet these needs” (Swart, 2006:62).

⁷ The major exponent of the “radical” pragmatic debate is Charles Elliot. According to Swart, Elliot affirms that “However well-intentioned and carefully circumscribed with non-discriminatory provisions, aid is aid and an agent of the maintenance of a dependent relationship. Therefore, the best aid that can be given to the poor countries is the means of breaking that relationship. In addition, that means starting with the marginados” (2006:95).

1.12.5 Sustainability

This term is used in the sense of the consciousness that, for social change to be successful, it is essential that the various stakeholders be acknowledged. These stakeholders include God, humankind, plants/animals and the environment. The indispensability of these players must inform every endeavour that is directed towards the eradication of poverty and underdevelopment. The term is also used in reference to the church's assets as regards her engagement in development. These assets include the church's spiritual and moral foundations (a ground which may be explored in interfaith dialogue), access to the poor at grassroots level, a high premium on the family as the smallest unit of the human society, membership with diverse influence at all levels of society, international influence/communication networks (cf. Nurnberger, 1998:371–372), numerical strength, financial capability and environmental consciousness. The church's development-oriented leadership must ensure that her developmental vision and endeavor is channelled through these assets for the benefit of all. In addition, the term is used in reference to the church's innovativeness as she engages in development and exploring new opportunities and making the necessary adjustments, but bearing in mind the vision of her calling, as she navigates change in Nigeria. The sustainability of development as reflected upon in this study also refers to development in the sense of it being in the hands of Nigerians who understand the challenges of poverty, underdevelopment, corruption and bad leadership through firsthand experience. The role of nonNigerian development agents or agencies in the developmental exercise in Nigeria should be that of catalysts for a season only⁸ while it is recommended that the developmental "stick" (Chambers, 1997) be in the hands of Nigerians, and not foreign agents. Finally, development should be sustainable in the sense of being holistic in terms of the development being advocated and covers the physical, mental, social, ecological and spiritual realms coupled with a concern that the gains of social transformation be transmitted to future generations.

1.12.6 Transformation

In this study the word transformation is used in preference to the term development and is used synonymously or interchangeably with the term development. The latter term is imbued with meaning, with even negative and suspect connotations. Bragg (1987:38,39) argues that

⁸ Expatriate or foreign development consultants and agencies will need to see themselves as facilitators or enablers of Nigerians who should, in turn, equip and motivate the locals to take responsibility for the development and sociopolitical and economic transformation of their nation (See Burkey, 1993).

development refers to human endeavours while transformation refers to God's direct endeavours in which humankind is engaged as His agents or instruments for the realisation of His purposes. In addition, development is often used to differentiate between the conditions of the poor and the rich with no reference to the spiritual while transformation transcends physical and spiritual issues. Wayne Bragg has defined transformation succinctly as "to take what is and turn it into what it could and should be" (Bragg, 1987:38–39). In the case of Nigeria this would mean that Nigerians should have the opportunity to take what is at their disposal and turn it to what could and should be.

1.12.7 Post-Military Nigeria

Post-military Nigeria refers to the era in Nigerian history that began in May 1999, after 28 years of military rule. Military rule had been characterised by corruption, political instability and civil unrest. In addition, it had suspended the democratic structures of governance and had ruled through intimidation and fear. Nigerians anticipate that, in the so-called post-military or democratic era, a new sociopolitical and economic course will be charted, a course that will herald the advances of democracy. These advances include the eradication of poverty, job creation and employment opportunities, provision of infrastructure, freedom of speech and all the other benefits that characterise societies that have embraced the democratic ethos in their policies.

1.12.8 Poverty

Development scholars and practitioners have proffered a number of definitions for the word poverty, including Stand Burkey (1993:3, 4) who argues that poverty may be defined in terms of basic needs. Absolute poverty refers to the inability of an individual, a community or a nation to meet its basic needs in a satisfactory way while relative poverty refers to the condition in which basic needs are met, but where, in addition to these basic needs, there is an inability to meet perceived needs and desires. Whereas people living in absolute poverty need relief in order to survive, those existing in relative poverty need development assistance to help them to become independent of such assistance over time. In a sense, when the physical and spiritual needs are considered, poverty refers to the lack of basic needs such as food, shelter, clean water and healthcare as well as a lack of skill and knowledge; and, as regards the non-Christian poor, a lack of knowledge of God and the good news of Jesus Christ. The term is used in this study as detailed above.

1.12.9 Underdevelopment

According to Amartya Sen (1999:3), “underdevelopment has to do with the presence of major sources of unfreedom: poverty as well as tyranny, poor economic opportunities as well as systemic social deprivation, and neglect of public facilities”. Ekanem (2010:124) suggests that underdevelopment depicts “conditions that inhibit real development in any country, usually signified by stagnation, retardation, and lack of economic prosperity or progress, and moral decadence, among other social ills”. The use of the term underdevelopment in this study will be in line with the definitions of both Sen and Ekanem and will, thus, refer to poverty, inadequate economic opportunities, neglect of public infrastructure and systemic social deprivation.

1.12.10 Corruption

Ndiyo (2008:175) argues that corruption “is the offering, giving, receiving or soliciting, directly or indirectly, of anything of value to influence improperly the actions of another party”. He goes on to suggest that corrupt practices vary enormously in kind from place to place but usually include fraudulent, collusive, coercive and obstructive practices. In this study the use of the term corruption is in accordance with Ndiyo’s definition of the term.

1.13 Chapter Outline

Chapter 1 – Introduction

This chapter serves as an introduction to the study and, as such, it presents the background, motivation, problem statement, research question, goals of the study and the theoretical frameworks that inform the study. It also elucidates the research paradigm, research methodology and research design guiding the study. In addition, chapter 1 discusses the significance, delimitations and definitions of key terms used in the study.

Chapter 2 – Meanings and Implications of Development in Post-Military Nigeria

This chapter focuses on the meanings and implications of development. In line with Osmer's (2008:4–12) practical theological methodology, this chapter seeks to carry out the descriptive-empirical and interpretive tasks as suggested by Osmer. The chapter addresses the following questions: What is going on in the Nigerian social context with regard to development? and Why are these things going on? The aim of this chapter is to uncover the root causes of the perennial challenges of underdevelopment and the resultant consequences in Nigeria, in particular, and to suggest concerns that may be built into a development agenda that may be of benefit to Nigerian society. To this end, issues pertaining to development, including the various approaches to and views on the concept of development, development trends in Nigeria and sub-Saharan Africa, the quest for an African model of development and the challenges confronting development in Nigeria, are discussed. Development trends in Nigeria are also assessed and the goals that could guide development in Nigeria are identified.

Chapter 3 – Meanings and Implications of Leadership in Post-Military Nigeria

The main focus of this chapter is an exploration of relevant literature on the Nigerian historical context from precolonial times to the present era, especially as relates to leadership in the country. The chapter engages both the descriptive-empirical and interpretive lenses as proposed by Osmer (2008:4–12). The aim of the chapter is to understand the root cause(s) of the persistent challenge of poor leadership and the consequences arising from this poor leadership, with particular reference to underdevelopment and poverty. In accordance with the aim of the chapter, the chapter offers both a definition and a conceptualisation of the concept of leadership. Reflections on leadership in precolonial, colonial, post-colonial, military and post-military (democratic) Nigerian society are preceded by a presentation of the African understanding of leadership and the sources that influence that understanding. In

addition, the importance of leadership as the pivot of development and social transformation in Nigerian society are also investigated.

Chapter 4 – Social and Theological Analysis of Church Leadership Discourse in Post Military Nigeria

The goal of this chapter is to appraise the involvement of the Nigerian church leaders in the social and theological development discourses within the Nigerian context, using the descriptive-empirical and interpretive practical theological approaches (Osmer, 2008:4–12), as discussed in 1.8.1. This chapter seeks to answer the question as to whether and how, based on the the extensive population of the church and the rich resources the church possesses, church leaders have utilised these resources to address the material/physical, psychological and spiritual challenges facing Nigerians? The chapter is divided into three parts: The first part deals with the public role of the church, the second with the social discourse of church leaders and the third with matters arising from the theological discussions of church leaders pertaining to development, if any, in Nigeria.

Chapter 5 – Dissemination and Reflections on the Empirical Study

The aim in chapter 5 is to present and reflect on the results of the empirical study that was carried out among church leaders of CAN and the LPC in Nigeria. The focus of the empirical study was on finding out whether church leaders have made any contribution to social transformation in Nigeria and, if so, the extent of such contribution and whether it may, perhaps, be more meaningful in the light of the poverty, underdevelopment, corruption and poor leadership in Nigeria. Accordingly, the focus of the study will be on the responses to the open-ended questionnaires as these responses relate to the research questions for the purpose of uncovering the important themes that may aid the proposal and assessment of a social transformational approach to the social engagement of church leaders in Nigeria in the interest of a more meaningful social agenda. The enunciated task of chapter 5 is guided by the descriptive-empirical, interpretive, normative and pragmatic tasks of practical theological methodology, as enunciated by Richard Osmer (2008:4–12) (see 1.8.1).

Chapter 6 – A Sustainable Transformational Approach to Development in Post Military Nigeria

In line with the pragmatic task of practical theology (Osmer, 2008:4–12) (see 1.8.1), this chapter proposes a developmental framework which may be used by church leaders and the Christian community in Nigeria, as agents of change, in order to engage their resources adequately in collaboration with other institutions in both Nigeria and beyond. The contents

of the proposed framework are derived from themes derived from both the literature study and empirical research – See chapters 2 to 4, and chapter 5 respectively.

Chapter 7 – Development-oriented Church Leadership in Post Military Nigeria: Perspectives, Conclusion and Recommendations

Also in line with the normative and pragmatic tasks of practical theological methodology (Osmer, 2008:4–12) (see 1.8.1), the final chapter of this study concludes by highlighting some important perspectives in the study and by making recommendations that may aid the sociopolitical and economic transformation of Nigerian society. The perspectives presented include the proposed goals regarding development in Nigeria, Nigerian leadership/followership, the various expressions of the church in Nigeria, sociopolitical and economic systems, globalisation, civil society and the dignity of creation; as well as the way in which the development-oriented church leader and those concerns that may be vital to social change in Nigeria relate to the sustainable, transformational, development paradigm.

CHAPTER 2

MEANINGS AND IMPLICATIONS OF DEVELOPMENT IN POST-MILITARY NIGERIA

2.1 Introduction

Central to the discussion on the meanings and implications of development in Nigeria is the evaluation of the historical context of Nigeria from precolonial to present times, as it relates to development. In line with Osmer's (2008:4–12) practical theological methodology, as discussed in 1.8.1 and 1.13, this chapter seeks to carry out the descriptive-empirical and interpretive tasks. The chapter also seeks to provide answers to the following questions: What is going on in the social environment in Nigeria as it pertains to development? Why are these things going on? The aim of this chapter is to uncover the root causes of the perennial challenge of underdevelopment and the resultant consequences in Nigeria, and where necessary, to suggest concepts that may be built into a possible development agenda that may be of benefit to Nigerian society. This study assumes that the poverty, underdevelopment and corruption, as are currently being experienced in Nigeria, may be as a result of the failure of the political leadership in Nigeria as regards both the development of a relevant development agenda and the proper management of the resources in the country over time. This chapter will, therefore, explore the meanings and implications of development. In addition, issues peripheral to development, including the various approaches to and views on the concept of development, development trends in Nigeria and sub-Saharan Africa, the quest for an African model of development and the challenges confronting development in Nigeria, will also be discussed. Development trends in Nigeria will be assessed and, should the need arise; goals that may guide development in Nigeria will be proposed. The meanings of the term development will be discussed first.

2.2 The Meanings of Development

The concept of development has more than one meaning, with meanings ranging from development from an economic angle to development as an overall social process. The latter includes the various facets of the social process, including economic, social, political, religious and cultural aspects.

2.2.1 Development as Economic and Technological Growth

From an economic perspective, Land (1969:181) suggests that, initially, the primary focus of development was economic. As regards the origin of this view of development, Sine (1987: 3-5) argues that Western development is a product of the European and American enlightenment era and that was based primarily on unlimited technological and economic growth. This vision first emerged in Francis Bacon's book, *The New Atlantis*. This view is believed to be the first indication in Western history of a technological paradise which was possible through human agency. This view of development gave impetus to the colonisation era with all its ramifications. Sine (1987:3) further maintains that

[t]he seventies sounded the death knell for the Enlightenment belief that humanity could achieve a utopia here on earth. Yet the essential image of the better future as synonymous with economic growth, which is implicit in contemporary development theory, has not significantly changed since the beginning of Western expansion. Nations that have experienced major economic and technological growth are described as "developed"; those that have not are characterized as "underdeveloped," in spite of the growing awareness of the negative human and environmental consequences of unrestrained growth.

2.2.2 Development as Liberation

In terms of development Gustavo Gutierrez Merino argues from a perspective which he maintains is both biblically oriented and economically, socially, politically and culturally relevant. According to him, an "approach to development as an overall social process necessarily implies ethical values, which presupposes, in the last analysis, a concept of man" (Merino, 1969:121–122). It is this all embracing approach to development that this Latin American theologian deems to be the most appropriate and which he prefers to call liberation. Accordingly, he argues that "liberation expresses more clearly both the aspirations of oppressed peoples and the completeness of a perspective in which man is seen, not as a passive factor, but as the agent of history" (1969:125).

According to Merino (1969:121), "[t]he term development seems to be an expression which synthesizes the aspirations of mankind for more human living conditions". He traces the term to the work of J. Lebet, as quoted by the English economist, Colin Clark. Although Lebet did not indicate the source of his information, he maintains that the term originated in 1945. It is claimed by Merino that the term "sprung into use in opposition to the term

underdevelopment, which expressed the condition – and the anguish – of poor countries compared with rich ones” (Merino, 1969:121).

2.2.3 People-Centered Development

According to David Korten, it is essential that development be people-centred, and not production-centred (1984:301). Korten (in Myers, 1999:96) therefore defines development as “a process by which the members of a society increase their personal and institutional capacities to mobilize and manage resources to produce sustainable and justly distributed improvements in their quality of life consistent with their own aspirations”. In terms of this approach, the decision making process is significantly decentralised and returned to the people. Burkey’s (1993:41–55) approach to development is in accordance with this position and manifests a strong emphasis on self-reliance.

2.2.4 Development as Expanding Access to Social Power

In making his case for development as expanding access to social power, John Friedman (in Myers, 1999:99) defines development as “a process that seeks the empowerment of households and their individual members through their involvement in socially and politically relevant actions”. Central to this definition is the premise that empowerment involves local decision-making, self-reliance, participatory democracy and social learning while both gender equality and sustainability are closely allied to these notions. In creating life space for the poor through the household, the two areas of concern are civil society and political community.

2.2.5 Development as Responsible Wellbeing

Robert Chambers views development as “responsible well-being for all”. He goes on to describe wellbeing as quality of life with illbeing as its opposite. “Wellbeing is open to the whole range of human experience: social, mental, spiritual as well as material” (Chambers, 1997:9–10).

2.2.6 Development as a Kingdom Response to Powerlessness

For Jayakumar Christian (in Myers, 1999:106–107), the response to the “web of lies” that entraps the poor is to declare truth and righteousness while doing good works. It is, thus, essential that the most appropriate transformational development approach should seek to reverse the process of disempowerment. Accordingly, what is required is a kingdom of God response that includes three commitments: “Dealing with the relational dimensions of

poverty by building covenant quality communities that are inclusive; dealing with forces that create or sustain powerlessness (at all levels); and challenging the time element ... by rereading the history of the poor from God's perspective" (Myers, 1999:106–107). In Christian's opinion, such an approach would constitute development.

2.2.7 Development as Freedom

Sen (1999:3) postulates that "Development requires the removal of major sources of unfreedom: poverty as well as tyranny, poor economic opportunities as well as systemic social deprivation and neglect of public facilities". Thus, in terms of this approach, what constitutes underdevelopment is not lack of technological and economic growth; but it is the presence of poverty, tyranny, poor economic opportunities, systemic social deprivation and the neglect of public or social facilities in any given society.

2.2.8 Development as Transformation

Wayne Bragg is the main exponent of transformation as a developmental framework. At the Wheaton '83 consultation entitled "A Christian Response to Human Need", Bragg argues that

[t]ransformation is the concept that permeates the biblical record, from the Old Testament images of shalom and the reign of God in Israel to the New Testament church and the kingdom of God. Throughout the Bible, we see how the existing reality is transformed into a higher dimension and purpose: a rag tag slave group in Egypt is changed into the Hebrew nation; a small band of powerless Jews are transformed into the church that altered the course of history. Transformation is to take what is and turn it into what it could and should be (Bragg, 1987:38, 39).

The characteristics of Bragg's (1987:40–46) development framework, which he terms transformation, include "life sustenance; equity; justice; dignity and selfworth; freedom; hope and spiritual transformation".

In light of the various definitions of development, this study agrees with Burkey's suggestion that "[t]here can be no fixed and final definition of development; merely suggestions of what development should imply in particular contexts" (Burkey, 1993:33). It is certainly hardly in doubt that Nigeria and many other African countries comprise the main underdeveloped and poorest countries in the world. However, the question arises as to what concerted efforts Nigeria and other African countries have made to deal with the challenges of poverty and underdevelopment.

2.3 Development Trends in Nigeria and sub-Saharan Africa

From 1960 to 1994, when Nigeria and most of the other countries in sub-Saharan Africa, including Kenya, gained independence, there have been a number of economic and political policies pursued with the desire to bring about rapid development being the main motivation in the pursuit of those policies. However, Kankwenda (2004:3–5) has described the forty years of the development endeavour in Nigeria and in other sub-Saharan African countries as illusory. He argues that, in these forty years, there have been numerous development policies, all of which have been prolific and incoherent and which have ended up confusing and limiting African leaders in their quest for development. Most of these economic policies were informed by the pioneering work of John Maynard Keynes and others who were concerned with the problems of economic growth in the developed countries in the 1930s, soon after the recession. In line with this thinking and, until recently, a lack of development was perceived as an economic issue – “lack of access to economic resources, poor growth rates, lack of industrialisation, inflation, high interest rates, lack of savings, low levels of investments and so on” (Onubogu, 2004:72, 73). Mongula (1994:88) has identified a number of these policies, namely, “[t]he capital formation centred approach, the economic nationalism centred approach, the basic human need centred approach and the economic stabilization approach”.

This list may not be exhaustive but it does constitute the major developmental trends that have been witnessed in both Nigeria and in most of the African nations. However, whereas other African nations may have subscribed to different policies, Nigeria is considered to be in the “Afro-Capitalist” category (Deng, 1998:14). Each of these policies will be discussed briefly for the purpose of assessing how well, or otherwise, each of these policies informed development in Nigeria, in particular, and in sub-Saharan Africa, in general.

2.3.1 Capital Formation Centred Approach

The Capital Formation Centred Approach⁹ policy came into play soon after Nigeria had gained her independence from Britain in 1960. The political leadership in Nigeria was preoccupied with promoting rapid economic growth with the aim of matching up to the more advanced countries in the northern hemisphere. During this era, “growth was perceived to be a function of increased capital formation” (Mongula, 1994:88). This policy of development

⁹ This expression was coined by Mongula, B. S. 1994. *Development Theory and Changing Trends in Sub-Saharan African Economies 1960-89* in Himmelstrand, U, Kinyanjui, K and Mburugu, E (eds.), *African Perspectives on Development: Controversies, Dilemmas and Openings*. Kampala: Fountain Publishers. 84-95.

closely resembles the modernisation theory. However, the major disadvantages of this policy were that it did not take into account the local context, besides the acute lack of an industrial sector, infrastructure and skilled labour were not also taken into consideration (Mongula, 1994:89).

2.3.2 Economic Nationalism Centred Approach

In terms of the “Economic Nationalism Centred”¹⁰ developmental approach, most sub-Saharan African countries, including Nigeria, embarked on a number of strategies such as indigenous control of the public service and participation in the management and ownership of economic enterprises. In some instances this approach encouraged collaboration between the governments of African countries and foreign investors. The main aim of the nationalisation policy was to ensure the full pursuit of independence and, thus, the total liberation of these countries from colonial control. This approach was further justified by a nationalistic inclination geared towards the development of the economies of countries for the benefit of the citizens (Mongula, 1994:89).

Speaking on the Africanisation of the civil service in Nigeria and other countries in Africa, Stein (2000:15) observes that “with the exception of Hastings Banda in Malawi and Felix Houghouet-Boigny in Ivory Coast, newly formed African governments succumbed to pressures to rapidly Africanize civil services after independence”. Stein (2000:15), quoting Adedeji (1981), “estimates that between 100,000 and 200,000 expatriate held posts were Africanized between 1958 and 1968. The positions sought were extremely lucrative, since the salary structures inherited from the colonial period, which were aimed at maintaining a Western lifestyle, were largely kept in place”. Nigeria, for example, had a top civil service salary scale estimate of per capita GDP of 118 to 1. However, the poor state of human capital development, the weak economic base, poor infrastructure and ethnic imbalances, which were all colonial legacies, did not help this nationalisation policy of development.

Arguably, the expectation of the indigenous people as regards their nationalist leaders transforming their economic, political and social challenges soon after the colonial period was unrealistic. However, the major challenge was the politicised, tribalised, overbloaded and incompetent personnel manning the civil service and other institutions. It is in this connection

¹⁰ Borrowed from Mongula, B. S. 1994. Development Theory and Changing Trends in Sub-Saharan African Economies 1960-89 in Himmelstrand, U, Kinyanjui, K and Mburugu, E (eds.), *African Perspectives on Development: Controversies, Dilemmas and Openings*. Kampala: Fountain Publishers. 84-95.

that Mongula (1994:90) observed that “as the public sector expanded over time, this brought about a number of unprecedented problems, the size and complexity which could not be handled with the existing managerial resource base, political and public administration structures and, above all, the asymmetrical economies and low domestic technological capacity” (Stein, 2001:15). The fact that African countries, especially Nigeria, had been inadequately prepared for independence by the colonial masters as well as the lifestyles, self-interests and clannish inclinations of the nationalist leaders contributed significantly to the failure of the economic nationalism approach to development in Nigeria.

2.3.3 The Basic Human Needs Approach

Unlike the “Socialist Centred Approach” which, according to Mongula (1994:90), represents the third developmental effort and which enjoyed the support of certain African leaders including Nkrumah (Ghana), Sekou Toure (Guinea), Nyerere (Tanzania) and others in the “African Socialism”¹¹ mould, the “basic human needs approach”¹² gained a substantial following across political ideologies and also in Nigeria. The significant aspect of the basic human needs development paradigm is its focus on human beings instead of on infrastructure. In addition, apart from being considered “neutral”¹³ this development concern was tilted to moral justice as compared with the economic bent of previous approaches. However, despite the fact that this approach did succeed in raising standards in both education and healthcare in some African countries, the apparent gains did not match the population growth in these countries and this contributed substantially to the failure of the approach.

2.3.4 The Structural Adjustment Approach

Following closely on the basic human needs development approach was the structural adjustment or “Economic Stabilisation Approach” (Mongula, 1994:92), an approach which featured strongly in sub-Saharan Africa in the 1980s. As a result of the increasing difficulty

¹¹ This is a label that is often used to distinguish the type of socialism that was practised in Africa from the orthodox Marxist-Leninist type of socialism.

¹² This is the fourth developmental approach to which most countries in Sub-Saharan Africa subscribed in the post-independence era. It was a generally accepted approach on both the African continent and in the international community as the approach to development that would be most appropriate in tackling the challenge of poverty and underdevelopment in Africa (Mongula, 1994:91). *Development Theory and Changing Trends in Sub-Saharan African Economies 1960-89* in Himmelstrand, U, Kinyanjui, K and Mburugu, E (eds.). *African Perspectives on Development: Controversies, Dilemmas and Openings*. Kampala: Fountain Publishers. 84-95.

¹³ According to Mongula(1994:92), “The Basic Human Needs approach appeared ideologically neutral and was a compromise between the forces that called for socialist and capitalist oriented development”.

experienced by the governments of Nigeria and other African countries in raising financial loans in order to uphold their economies in the face of the debt burden, the International Financial Institutions (IFIs) (World Bank and International Monetary Fund) introduced Structural Adjustment Programmes (SAPs). It should be noted at this point that these financial institutions were the only institutions able to grant loans to these governments. Thomson (2004:183) has observed that SAPs are programmes of conditional lending. Accordingly Nigeria and other African countries were able to access more loans only if they changed their economic policies to synchronise with the requirements of these lending institutions. “IFIs require African countries to liberalise their economies, opening them to international and domestic private capital, while at the same time reducing the role of the state in economic governance” (Thomson, 2004:183). Although the policy was first instituted in Kenya, Malawi and Mauritius in the 1980s, the 1990s witnessed a proliferation of this policy in sub-Saharan Africa, including Nigeria, despite the fact that the economies of these countries were now at the mercy of Western financial institutions.

Shortly after independence the economies of most African countries were driven by the state. However, with the introduction of SAPs, the major driving structure of these countries, namely, the state, was dismantled with the aim of shifting the focus of development from the urban areas to the rural communities and also of relieving the governments of their control over economic activities in order to eradicate both corruption and administrative bottlenecks. Deng (1998:14), Stein (2000:15) and Thomson (2004:183) agree that, in view of the fact that the concern for stabilisation was given precedence over development; the already poor state of the physical infrastructure and social amenities was made worse as a result of the adjustment programmes. The concrete implications of this economic policy inevitably included, inter alia, poor roads, declining health and educational systems, an increase in unemployment and moribund factories. In addition SAPs also impacted negatively on the political life of several African countries with a decline in government legitimacy. This decline in government legitimacy led to political instability, which also impacted on the development endeavour (Thomson, 2004:189). It should be noted that the development policies that were pursued were “cut and dry” and imported to the shores of Africa. In other words the peculiarities of African societies were not taken into consideration in both the formulation and the implementation of these developmental approaches. As a result, Nigeria, in particular, and sub-Saharan Africa, in general, still yearn for a developmental paradigm

that would address their human, political, social, economic and environmental developmental challenges (Deng, 1998).

2.4 The Quest for an African and Nigerian Model of Development

Regrettably, despite the myriad of developmental approaches that have been proposed and introduced in Nigeria and the countries of sub-Saharan Africa to help them overcome both underdevelopment and poverty, not much has changed (Deng, 1998). The question, thus, arises as to whether the respective development programmes, from the colonial period until now, have been ill intended or whether the challenge of poverty and underdevelopment within these contexts is unique and merits a special approach that will take into account the peculiarities of Nigeria, in particular, and Sub-Saharan Africa, in general. One way in which to address this issue may be to engage African philosophers and development thinkers in a development discourse in order to find out what steps are being taken by Nigerians/Africans themselves to meet the challenge of underdevelopment.

2.4.1 African Development Philosophy and Philosophers

As a way of addressing underdevelopment, the quest for an African model of development may be considered to have been pioneered by philosophers of both European and African origin. It is feasible that the African philosophical quest for development may not have attracted much attention as a result of the domination of “economism, technologism and structuralism” concerns in development discourses (Chachage, 1994:51). These philosophical tendencies include the following: ethnophilosophy (Bantu Philosophy), Africanism, Theory for African Revolution, professional philosophers and critics of the professional philosophers (Chachage, 1994:51).

Chachage (1994:51) claims that ethnophilosophy or Bantu Philosophy,¹⁴ as enunciated by Placide Temples in his work, *Bantu Philosophy*, is considered to be a major step in the articulation of what is deemed to be African Philosophy. This work appeared at a time when African thinkers were searching for an African identity. From the perspective of the missionaries and colonial agents, who penetrated African societies during the colonial and missionary era with enormous challenges, Western anthropologists had been driven to the quest of understanding African societies by the impact of the First World War on the African

¹⁴ This philosophy was systematised by the agents of colonisation and was “aimed at the re-appropriation of African cultures for colonial use” (Chachage, 1994:51).

masses, an impact which had triggered rebellion. This war had demystified the peddled superiority of the moral values of Europeans over the assumed savages (Africans). Both the imperialistic and the missionary visions for Africa came under public scrutiny and were found to be wanting. The resistance of Africans to the notion of western superiority over Africans made it clear to the missionaries that the colonial authorities could no longer continue to treat Africans in a shabby way with the missionaries realising that Western civilization was destructive in the African context. Despite the fact that the superiority of the West's science and technology could be of benefit to the Africans it was, nevertheless, also necessary to consider the effects of Western civilisation which "gave birth to boundless egoism and threatened to annihilate society itself". The conclusion of the anthropologists is remarkable with "condemnation of "savage" religions having to be abandoned with the realisation that primitive religion and magic also fulfil specific functions, as do other aspects of culture. Primitive religion and magic may also have economic advantages, and could be used for the control and organisation of societies" (Chachage, 1994:51, 52). Chachage (1994:52) further comments that

[i]t was within this context that Tempels was to write for his fellow colonials of "good will" after World War Two. He was asking them to abandon the former views with respect to Africans, as it has been discovered that the Muntu (= Bantu) had a philosophy. For him, this opened new avenues with full hope for the civilizing mission: "hitherto, we have been building on the sand ... we have at length discovered the true point of departure. We shall rejoice at having found "within" the Bantu something to render them more noble, without feeling ourselves obliged to kill first the man already existing". For Tempels, Bantu ontology is a theory of forces: being and its essence is power which, unlike in Western societies, is dynamic. Where the Westerner sees concrete beings, the Bantu sees forces; and what the Westerner regards as being distinguished by their essence or nature, the Bantu sees as forces differing by their essence or nature. These forces are both a reality and a value, and the Bantu's entire effort is devoted to increasing the vital force. These forces interact, and the interaction is based on the principle of "hierarchy of forces: God is at the top, followed by the forefathers, founders of clans, the dead of the tribe in order of seniority and, finally, the living". Even the European is within this hierarchy as a powerful force.

Tempels's African philosophy emerged at a time when the Marshal Plan and modernisation theories were coming to the forefront. According to Tempels these schemes were directed

towards the mastery of nature by a vital force with Africans also wanting to share in the benefits of development. It is worth noting that this era also witnessed the building up of nationalist movements at a time when the colonial rulers were devising strategies to keep the colonised countries dependent on them, even after the attainment of self-rule. There is no doubt that African nationalists, who also constituted the bulk of African intellectuals, absorbed much both of Tempels's philosophies and of the prevailing ideologies of their time.

Broadly speaking, there were three categories of African philosophers, namely, ethnophilosophers, professional philosophers and the critics of the ethnoprofessional philosophies. African philosophers and intellectuals such as Leopold Senghor, Alexis Kagame and John Mbiti were greatly influenced by the ethno (Bantu) philosophy of Placide Tempels. Drawing from Frobenius, Griaule and Tempels (Chachage, 1994:53–60), Senghor devised his famous philosophy of Negritude. In arguing for a distinctive African spirituality and worldview, which he deemed a vital component of his apprehension, he laid stress on the point that “Emotion is African as reason is Hellenic”. Despite the fact that Kagame upheld the Bantu ontological philosophy through a linguistic analysis of the Rwandan peoples historical narrative, he made a shift by universalising the Bantu ontological philosophy as compared to Tempels's particularising it to Africa. From a political perspective, Aime Cesaire viewed Tempels's philosophy as a decoy with which to safeguard the colonial exploitation of Africa while, at the same time, breaking the resistance of the African people. Sheikh Anta Diop considered Tempels's Bantu philosophy to be both false and useless. He argued that it was the duty of African philosophers to understand their origin and to develop the necessary infrastructure, and reconnect with Egypt (home of African philosophy) for the purpose of integrating such a rich heritage with modern thoughts. According to Chachage (1994:53-60) Diop another African philosopher maintained that Judaism, Christianity and Islam as well as arithmetic, science and other fields of study are not strange to Africa but that they have, in fact, emerged from her. In the words of Jeffreis Jr.(1987) (in Chachage, 1994:53-56) “Universal knowledge runs from the Nile Valley towards the rest of the world ... as a result, no thought, no ideology is foreign to Africa which was the land of their birth. Africans must draw from the common intellectual heritage of humanity, guided by notions of what is useful and effective”. Reacting to Jeffreis's position, Chachage echoes Diop's view while, at the same time, affirming Jeffreis's (1994:54) argument:

From here, development is a process of transformation from the clan to monolingual ethnic groups to nation or nationality. The key motor of history is in

the laws which govern clan development, and it is there that the different forms of states are discernible within influences of the environment. Important factors in this process are socialization (clan), production (division of labor), accumulation (surplus), and militarization (classes). The failures of revolutionary movements in Africa in the past have been due to the complexity of the state and the bureaucracy and the size of the territory. The liberation of Africa can only be conducted along three lines: (1) Linguistic: Selection of one language to a continental language. (2) Political: The unity of Africa as in the past. Colonial and neocolonial states are false as they do not have the material capacity for the transformation of Africa, hence the need for a federated Africa. (3) Industrialization: The need for an industrialization plan in which all the resources of the continent (Thermo-nuclear, oil, etc.) can be fully utilized, and, thereby, combat the problems of investment and research which must accompany the plan.

Diop's persuasion is in line with the spirit of African nationalism as regards the understanding that Africans need to tread the same path which the developed parts of the world have trod, namely, the path of the "reconstruction of history (renaissance)"¹⁵ in order to proceed into the future. However, the future implied here should not be seen in the light of Western civilization which is held by the evolutionists and ethnophilosophers to represent the zenith of human development.

As regards the challenge of underdevelopment, African professional philosophers such as Frantz Fanon (1998:228–233) foresaw the possibility of African development through the total liberation of African nations, which he perceived as the ultimate goal of independence. For Fanon, dwelling on the unity of African culture and a return to Egypt are not important and the major issue is the total transformation of African society. Nationalist leaders such as Nkrumah (Ghana) and Azikiwe (Nigeria) and others advocated the strengthening of the state as a vehicle for development. However, while they worked for the concentration of power, especially within the presidency, they also ensured the weakening of civil society as a response to the civil upheavals which they considered to be inimical to development. "The nationalist leaders were committed to modernization, and the general tendency was to view the mass of the people as ignorant, primitive, lazy, superstitious, resistant to change and backward. It was, therefore, necessary to defeat the working masses by concentrating the powers in the state and eroding the independence of the civil society, to pave the way for

¹⁵ A return to Egypt is, hereby, advocated for Africa in the same way in which Europe returned to Greece and Rome for re-awakening and renewal.

development” (Chachage, 1994:55). This was the thinking of most African leaders shortly after independence. According to Chachage, as early as 1961, the tendency of African leaders and African states was to disarm everybody politically, bully them and institute the single-party system which was the “modern form of dictatorship of the bourgeoisie”. Fanon (in Chachage, 1994:55) comments:

a dictatorship does not go very far. It cannot halt the process of its own contradictions. Since the bourgeoisie has not the economic means to ensure domination and throw a few crumbs to the rest of the country; since, moreover, it is preoccupied with filling its pockets as rapidly as possible, the country sinks all the more into stagnation.

Fanon’s view is both informative and visionary as, over time, a number of African leaders have been dictatorial and corrupt and insensitive to the voices of the masses. It would appear that the nationalist and ethno-philosophical ideologies have provided a foundation for the poor leadership and the looting of public treasuries by political and military leaders in Nigeria and across the continent. The annihilation of civil society by the powerful state through the instrumentality of a political leadership which holds the masses in low esteem has no place in the development and the transformation of African societies. Nzongola-Ntalaja (quoted in Chachage (1994:56), and in support of the professional philosophers, also maintained that the major hindrance to development in Africa was both the state and those in control of political power. Reversing the status quo would require instruction in the philosophical disciplines that are able to foster the development of scientific thought in Africa. Such disciplines include, for example, logic, the history of sciences, epistemology, the history of technology and the history of philosophy. Henry Odera Oruka and P. J. Hountondji (in Chachage, 1994:56–57) are in agreement with this viewpoint of the deplorable condition of Africans and the need for a rigorous intellectual engagement for a panacea to African underdevelopment. Oruka argues that the average man and woman in Africa lived below the economic baseline and lacked the basics of a civil republic, namely the right to liberty while Hountondji is of the opinion that both philosophy and rigorous intellectualism are required for African development.

It would appear from the various philosophical perspectives that the way out of underdevelopment in Africa is through intellectual and social engagement which aims to broaden the democratic space in African nations. The way out of underdevelopment also includes scientific creativity and the sociopolitical self-organisation of the masses (Chachage, 1994:58–59). Accordingly, the key issue that will foster African development is not

predominantly economic policies and the transfer of technology; but it is a matter of improving the conditions in African nations in such a way that will allow for the self-mobilisation and organisation of the masses for the transformation of their societies. In this respect leadership that believes in the potential of the people, respects their opinions and is willing to assist the people navigate their change is crucial. However, in addition to the contributions of certain African philosophers, there are also some African intellectuals and leaders who have also made valid inputs into the development discourse.

2.4.2 Some African and Nigerian Voices in Development Discourse

The attainment of political independence for African countries has been credited to African intellectuals in their respective countries, including, inter alia, Nnamdi Azikiwe (Nigeria), Kwame Nkrumah (Ghana), Julius Nyerere (Tanzania), Leophold Senghor (Senegal) and Nelson Mandela (South Africa). The efforts of these intellectuals have had a major positive impact within their own countries but, to a large extent, their contributions have gone beyond their countries to the entire African continent. Although the hope of the masses of having political independence translate into economic independence is still far from being realised, Deng (1998:141–146) argues that this was not the fault of the generation of intellectuals who have fought for independence but rather that of the following generation of intellectuals. Deng urges that it is essential that the attainment of African development (second independence) be the prerogative of contemporary African intellectuals – researchers and policy analysts. Hyden (1994:308) had earlier observed that development is the product of human efforts and it is for this reason that development has both its architects and its auditors. The architects of development are those persons of vision who embrace certain ideologies such as concern the development of infrastructure and better standards of living for the masses and who often occupy positions of power while the auditors of development are academics. Although these academics are often not at the forefront of events they do hasten to express their concerns when things are going wrong. In addition, besides acting as the auditors, the academics often play vital roles in shaping the developmental ideologies, policy formulation and policy implementation in their countries. It is common knowledge that a number of African leaders rely greatly on the academics to formulate policies for them as they themselves, as in Nigeria, lack the capacity to do this as a result of inadequate formal education. In the spirit of Deng's argument, it remains within the ambit of African intellectuals, as in other parts of the world, to rise to the challenge of underdevelopment in

Africa. Accordingly, this study will, at this point, briefly discuss some current intellectual concerns in African development discourse.

Hyden (1994:318) argues that, in the past, the voices of African scholars have not been given a chance to be heard on the continent itself, let alone outside of it. However, with the shift from the neoliberal theorising on development to “institutionalism”¹⁶ (the layer between individual actors and societal structures), African intellectuals now have an opportunity to be heard within and beyond the continent. It is hoped that the emphasis on social and cultural variables will, naturally, provide an authentic impetus to African intellectuals as they express what is peculiar to Africans as compared with other voices of the broader perspectives beyond the African continent. Deng (1998:141–146) contends that the advice of policy analysts to the effect that the “Asian Miracle” development model should be put into practice in Africa, no matter how well intended, will not yield the desired impact and he calls on African intellectuals to look at African history for a possible guide to an appropriate development framework. Deng (1998:141–146) proposes six leading issues that are guaranteed to dominate Africa’s research and policy agenda in the 21st century. These issues include “economic reform; democratization; protecting the environment; controlling indebtedness; poverty reduction; and conflict resolution”. It is suggested that addressing these issues should “be done through frameworks that integrate African social values and institutions with the economic fundamentals contained in contemporary development theories” (Deng, 1998:143–241). According to Deng’s model for development in Africa, the state is the hub of sustainable development around which the other key elements such as agriculturally led economic growth; social stability and ecological harmony all depend (Deng, 1998:235). In view of the key role which the state in Africa plays in most African countries, including Nigeria, it would not be possible to sideline political leadership at all levels of the political space if any meaningful development progress is ever to be imagined. Unfortunately poor leadership in Africa has repeatedly dashed the hopes of the masses. Most of the leaders in Nigeria identify with both the church and with other religious entities. Nigeria boasts of a large Christian population which is engaged on a daily basis at different levels in Nigerian society. Any developmental model that may be grasped by the leadership of the church with the intention of educating and urging the faithful to implement the

¹⁶ As described by James March and Johan P. Olsen (1989) (in Hyden, 1994:318), the “new institutionalism” refers to what, in the 1990s, appeared to be the new emphasis in development theory. Although it is still to be translated into a development theory, it argues that social action is primary integrative and is aimed at going beyond self-interest (Hyden, 1994:318).

development paradigm as a religious responsibility within the Nigerian environment may bring effective results that will be capable of transforming the political, economic, social and environmental state of the nation. Arguing for a robust and inclusive political authority¹⁷ capable of guaranteeing the involvement of all interest groups in the direct management of their development Deng draws inspiration from the advances brought about by the South African experience and as elucidated by Mamadou Dia. According to Dia's postulation (in Deng, 1998:250), the "decentralization involving genuine empowerment of local or regional entities in an ethnically, culturally" and multi-religious society without rubbishing national cohesion is worth emulating by both Nigeria and by other volatile African nations.

Omosogbon (2010:55), focusing on the importance of economic intelligence, has also remarked on the need for objectivity on the part of African intellectuals and advisers in their choice of economic paths for their countries. He points out the inherent difficulty in developing democratic institutions simultaneously with economic advancement and the success both as a twin task. The ideal situation is one in which democratic norms and values benefit from advances in material living. Although Omosogbon (2010:55) supports the acceleration of Africa's development through diversification he maintains that challenging issues such as corruption, civil strife and bad governance – recurrent factors in African nations such as, Nigeria, Kenya, Zimbabwe, Zambia, and many others – should also be taken into consideration. In addition, ecological issues should also be considered in the African model of development. In his opinion African nations would do better by forming strong collaboration among themselves than following the current trend of collaboration with the powerful nations of the Northern hemisphere. In suggesting culture and historical antecedents as guiding lights for African development, Omosogbon (2010:55) opines:

How best may we reinstall relevant African institutions to anchor and encapsulate Africans in their comfort zones? Comfort zones which developed through the regularity of thousands of years of cultural, value evolution and adaptation, but which were infrequently interrupted and subverted in the past four centuries of Western Ottoman obtrusions. To be sure, African institutions have adapted, and they continue to do so, but, no culture is known in history to flourish without throwing away and disengaging from such negative challenges, and then resuming its normal march of

¹⁷ South Africa and Uganda are good examples of emerging African states with an effective model of broad based participation in development. The mass participation of both community and civil society in governance at various levels has enhanced the political authority of the state and given impetus to development.

history and mission. The American State did so politically and militarily, Africa can and must do so through functional institutions and an enduring legacy.

August (2010:61) and Swart (2006:230–231), arguing from the perspective of the engagement of the church in African development discourse, have lend their voices to the important role of culture in authentic development in Africa. As compared with the view of Walt W. Rostow¹⁸ (in August, 2010:61), which is in line with the modernisation theory of development as presented in Bragg (1987:22), August argues that the agents of modernisation development have neglected the cultures of the indigenous people in the developing countries, with dire consequences as a result of that neglect. As a way out of the developmental logjam in the African milieu, August suggests the transformational development model which takes interculturality into consideration in its development fit. Interculturality as a development construct is theology friendly as it makes room for theology “to influence development with its kingdom values and its biblical anthropological principles of acknowledgement of the other and dignity of all human beings” (August, 2010:60). Also, in view of its emphasis on hospitality and interdependency, theology is coercive of culture and this has a transformational value as regards benefit to humankind. It may be pertinent to note at this point that the long years of colonialism, neocolonialism and the ongoing negative impact of globalisation have severely battered African cultures. However, with the current call to deconstruct African history in the interests of a possible discovery of both the strong and the weak aspects of her history in order to make way for progress, the process of interculturality should proceed with caution. It is also important that Nigerians and Africans, in general, first acknowledge what is good in their cultures before borrowing from other cultures so as to enrich their own deficiencies. In addition Nigerian and African scholars should be wary of the level of western influence on many cherished areas of African culture including language, marriage, extended family system and lifestyle. Abbott (2002, in Kanduza, 2004:95) has warned that “any diminution of language undermines a sense of identity, self-confidence and also shatters community. It is this sense of identity, this self-esteem that I began to see as fundamental to the development process”. In line with this sentiment it is important to note that, in Japan, China and South-East Asia, the use of local

¹⁸ Rostow (in August, 2010:61) argues that development is a succession of natural stages from traditional to modern, in which societies develop from a backward stage through the evolutionary process until they take off into sustained economic growth. According to the theory, this process accelerates through the transfer of knowledge, technology, and capital from the advanced to the less advanced nations until it reaches the final stages of high production and mass consumption (August,2010:61).

languages coupled with a strong commitment to use local culture to domesticate all external knowledge was fundamental to economic development.

Swart's focus in his cultural input into the church's engagement is in line with Robert Korten's fourth generation approach and Charles Elliot's radical pragmatic development debate as espoused in Swart's (2006:230-231) work *The churches and the development debate: Perspectives on a fourth generation approach*. Encouraging the church's innovativeness in the development discussion and engagement, the fourth generation approach is steeped in the process of change which may be brought about by social movements. As a value and idea driven institution, Swart argues that the church falls naturally within the context of people's movements which hold the greatest promise for social transformation vis-a-vis the unjust economic and political control of the masses. As a result of her moral and spiritual content, the church has sufficient space and resources to engage positively as compared to her charity posture which has merely reinforced the structures of injustice. Furthermore, building on Manuel Castell's notion of "project identities", Swart (2006:230-231) advocates the notion of "soft culture". In accordance with this line of thought and as a way of transforming society, the church should liaise with either people's movements or civil society to transform current society which is both aggressive and egoistic. Swart argues that these "male" values are deeply embedded in institutions and structures and also in general human behavior in society. Taking a stand against the suppression of local cultural traditions, he also challenges the oppressive elements of traditional culture such as hierarchy, patriarchy, autarchy, sexism and fundamentalism (Swart, 2006:230–231).

There is no doubt that God's creation has been blessed with diverse blessings which, in His wisdom, God has bestowed on different continents, languages and races. Respect for and the celebration of God's endowment and a loving adjustment aimed at the humanisation of society and responsible use of the created order is inevitable as the journey towards the general good progresses. This human and environmental consciousness is crucial as the quest for a development model for Nigeria and, indeed, for Africa, continues. In addition, it is essential that such a model should be all embracing and that it encompass the African environment, African history, values, systems, and generations as well as the global society. The transformational development paradigm with its key elements of life sustenance, equity, justice, dignity, selfworth, freedom, participation, reciprocity, cultural fit, ecological

soundness, hope, and spiritual transformation is crucial to the challenge of underdevelopment and poverty in both Nigeria and the rest of sub-Saharan Africa. However, it may require a development-oriented church leadership to imbue the faithful and other Nigerians with these ideals in ideology and lifestyle, from the ecclesial community to the Nigerian public arena. Religion pervades the sociopolitical and economic landscape of Nigeria although, unfortunately, the high level of corruption and poor leadership in the country do not show the huge Christian population in a good light. It is my contention that, if the church leaders in Nigeria cultivate the right development consciousness and ensure that their church members are imbued with this consciousness in the context of their daily lives and engagements, underdevelopment and all that it involves will be a thing of the past. However, for any model of development to be effective in any African society, it is essential that the development agent or catalyst be aware of the challenges involved.

2.5 The Challenges of Nigerian and African Development

The challenges facing development in Nigeria and sub-Saharan Africa are not only numerous, but they are “mostly driven by pressures in the domestic and international environment” (Ake, 1995:17). It is possible to trace these challenges by investigating some of the natural resources to be found in the sub-Saharan African countries, including Nigeria, and the antecedents that have dogged African nations from their early contacts with the Western world to present times. The challenges of Nigerian and African development will be discussed under the following themes: Natural endowments, historical antecedents, internal policies, institutions and governance, imperialism, lack of regional integration, international economic order, environmental challenges and bad leadership.

2.5.1 Natural Endowments

Nature has endowed Nigeria and other African nations with significant resources that could play a vital role in their development. However, there are other factors that may constitute possible hindrances to development. Unlike in the developed nations, natural resources such as geography, climate, demography (Sachs, 2005:56–66) and ethnicity are not playing a favourable role in the developmental efforts of Nigeria and her sister nations (Osaghae, 1994:147). From a geographical perspective, African coast lines are straight with few bays, inlets and natural ports. In addition, a number of African countries are landlocked and accessing the hinterlands for economic purposes by means of mainly “unnavigable” small rivers, poses huge challenges. The climate in Nigeria, as in many parts of sub-Saharan Africa,

including Cameroon, Ghana, and Togo etc, is notorious for facilitating the spread of diseases such as malaria with all the attendant economic burdens (Sachs, 2005:196, 197). In addition, the climate also poses huge agricultural challenges that make the cultivation of certain important economic crops difficult and, in some instances, impossible. These climatic challenges include common rainfall patterns such heavy rains and long, dry seasons. The huge desert area in northern Nigeria, semi-arid land and drought also pose further challenges.

African countries are facing a population crisis as a number of them are experiencing low population density as a result of low life expectancy indices. Poverty, the HIV and AIDS pandemic, poor medical facilities and war are decimating the work forces and this is impacting negatively on the economy of the continent (Sachs, 2005:200). Nigeria has as many as 250 ethnic groups and languages. However, despite the fact that this diversity could promote economic activities, in most instances in Nigeria, as in many African countries, this is not the case. As noted by Todd J. Moss, “multiple linguistic and cultural groups can make organization more difficult and can fragment markets, preventing economies of scale” (2007:93–94).

2.5.2 Historical Antecedents

In tracing the antecedents operating in the history of African nations, including Nigeria, one uncovers depressing trends that are still playing a role in undermining development in Nigeria and, indeed, in Africa as a whole. Such historical signposts include trade, slavery and colonialism. Each of these historical developments played unique roles of which the negative repercussions are still palpable in modern society and may be impossible to obliterate in the near future.

Okonta and Dauglas (2001:1–50) remind us that, long before the advent of colonial rule in Nigeria, the people in the Niger Delta had trading relations with European traders. The stock in trade was palm oil and palm kernel. In exchange for this palm oil and kernel, the Nigerian traders were offered spirits, clothing materials and gunpowder. However, not only were the tokens of exchange they were offered of inferior value, as compared to the items of trade offered by the African traders, the Europeans largely exploited the indigenous people and, in fact, there were times when the stock in trade was collected forcefully. The current exploitation of crude oil in the Niger Delta by Royal Shell may be seen as a continuation of the exploitation which was carried out by the Royal Niger Company. Whereas the Royal Niger Company exploited the people in terms of the trade in palm oil, Royal Shell is

exploiting the people in terms of crude oil, with all the attendant environmental challenges. There is no doubt that the economic losses suffered by successive generations of Nigerians contributed to economic gains on the part of successive generations of the Western world. Despite the fact that the European traders may have been more astute than their African counterparts, the fact remains that many of their transactions were unethical and dubious. This moral burden on the offending party is exacerbated when it is remembered that the “black man” was largely helpless, especially whenever the “white man” engaged his firepower and it was often a matter of the strong and powerful grabbing all, while the weak and powerless went emptyhanded.

It may be argued that, before the Arab and trans-Atlantic slave trade, there did exist a form of slavery among indigenous African communities carried out by fellow Africans and that this had impacted negatively on African societies. However, such a statement ignores the scale of the Arab and trans-Atlantic slave trade and the monumental damage they caused in African societies. The Arab slave trade was more enduring than the trans-Atlantic slave trade but on a smaller scale in terms of the human trafficking although its impact was, nevertheless, brutalising. Besides its demoralising effect on human relations the Arab slave trade led to the disintegration of the social structures in African societies, including those in Nigeria. On the other hand, the Trans-Atlantic slave trade endured for approximately four centuries and led to a monumental drain of the vital human resource in African societies. Himmelstrand (1994:22) has painted a vivid but disturbing picture of the monumental devastation wrought by the slave trade:

The main long-term effects on African societies of the nearly four centuries of trans-Atlantic slave trade, and the less voluminous but more enduring Arab slave trade across the Indian Ocean were a brutalization and demoralization of human relations, and the implicit breakdown of fair transaction rules, and ensuing social disintegration. The brutalization of political culture and of common morality was most pronounced in coastal African societies [like Nigeria] where this slave trade was administered.

The African rulers and kings may have collaborated with the European and Arab slave traders but this does not rule out the terrible effects of the many years of trading in human cargo. It is worth noting that, while the slave merchants took Africans to work on their farms and in their industries in the interest of developing their economies, the African slave traders were rewarded with guns, gunpowder and rum. This, in turn, created a vicious cycle with the slave

traders tending to go out with their guns to hunt for more slaves while under the influence of alcohol. In other words, Africans were armed with drinks and firepower by Europeans to encourage them to sell their brothers and sisters and, thus, to foster the development of the European economy with the concomitant better standards of living, while the Africans were impoverished on a daily basis and left worse off than they ever had been before. The obvious questions that come to mind at this point in our discussion include the following are: Are the descendants of the “merchants” of the Northern hemisphere not continuing the legacy of their forebears? Are Nigerian/African leaders not presently collaborating with the “merchants” of the developed world to sell the treasures of Nigeria/Africa to them for a pittance and arms? The reasons for the seeming incurable underdevelopment and poverty ravaging Nigerian society, in particular, and Africa, in general, may not be far removed from the enduring legacies of the western merchants and their African collaborators. One wonders for how long Nigerian and other African leaders will continue to trade their oil, diamonds, gold, agricultural produce and their best brains in return for some ridiculous rewards, political power and arms.

The legacies of colonialism, including the alleged civilisation of Nigeria and the lack of significant improvement in the socioeconomic and political structures have been widely seen as unfortunate colonial hangovers hampering development in Nigeria. Other negative consequences of colonialism include unequal and often exploitative international trade exchanges and the arbitrary dividing and merging of multi-ethnic groups (Himmelstrand, 1994:23–24). Ohwofasa (2007:25–66) has remarked that the British rule of Nigeria (1900–1960) was purely for the self interest of Britain. It was a rule that was marked by the exploitation of the country’s natural resources with this exploitation laying the terrible foundation for the continued contention for state authority between Northern and Southern Nigeria. Based on the British policy of divide and rule, these two halves of the country continue to perceive themselves as different entities. Many federal policies are often reached by compromise. However, the ongoing federal character policy which ensures the distribution of employment opportunities by quota to the various ethnic groups and regions and the unwritten power sharing policy of the ruling Peoples’ Democratic Party (PDP) have arisen from the British colonial system. This policy has, in turn, played a significant role in hindering the sociopolitical and economic development of Nigerian society. It has also not only institutionalised mediocrity in place of excellence, but it has provided the foundation for the perpetuation of corruption and bad leadership. Accordingly, an understanding of this

legacy is pivotal to the worrisome developments that have come to the fore in Nigerian national life. Not only are Nigerians suspicious of leaders who come from the opposite divide of where they themselves come from, but they are quick either to condemn or to support policies, even when such policies are unhelpful. Nigerians evaluate a leader on the basis of where that leader comes from, instead of on the merit or demerit of the leader's policies. It is not possible for any nation to progress from underdevelopment to development under such circumstances. Leadership thrives on trust and trust is built over time. From colonial times during which leadership was imposed by the "white man" to the democratic era during which there has been massive electoral fraud, the Nigerian masses have not exercised their rights to choose creditable leaders for themselves. Thomson (2000:21), commenting on the leadership legacy of the colonial masters, aptly reminds us that

[t]his was the ultimate irony of colonial rule. Imperial powers sought to leave a legacy of constitutional liberal democracy. These were the liberties and political representation that imperial administrators had consciously withheld from Africans during their own rule. Colonial structures were about control and expropriation at the lowest possible cost. Colonial states were highly bureaucratic and authoritarian. They never sought legitimacy from their subjects; they were highly interventionist; they had few pretensions about representing the views of their subjects; and they ruled through domination, supported by coercion. Many of the elements of the colonial authoritarianism will simply resurface in the post-colonial era.

The political culture that had underpinned colonial leadership came to the fore in Nigeria soon after independence in the form of the political turmoil and the authoritarian governments which are still enduring to the present day. Imposed leaders, who have been selected by some powerful individuals instead of credible electoral processes on their part, have also not proved themselves to be worthy of trust because of their corrupt and bad leadership practices. As a result poverty and underdevelopment are common place in Nigeria. For the masses to trust leadership, it is essential that Nigerian leaders change the way in which they are leading the people. Leaders should seek to satisfy the needs of the ordinary people by providing job opportunities, basic social amenities and a robust social interaction platform by which the people's voices may be heard and respected.

Also as a result of the colonial "bootprints" that are dogging African development, in general, and development in Nigeria, in particular, is the huge challenge of the nondevelopment of an "entrepreneurial or merchant national bourgeoisie" (Himmelstrand, 1994:23) at the time of

independence. As a result of the fact that the political, economic and administrative leaders had not been developed during the colonial era, this has automatically led to the poor performance of the political and administrative structures that were inherited from the colonial masters. Leadership skills take time to be nurtured and developed and, because this had not happened prior to independence, inevitably, it could not be done after independence. Nevertheless, despite the negative impact of colonialism on Nigerian development, after fifty years of independence, Nigerian leaders and citizens ought to have developed the necessary statecraft needed to develop their country. In addition, although Nigerian development has been impeded by factors such as unfavourable natural endowments and certain historical antecedents, certain internal policies have also contributed to the challenge of underdevelopment.

2.5.3 Poor Internal Policies

There are certain bad internal policies that were initiated by the state and which have fostered underdevelopment in both Nigeria and a number of other sub-Saharan African countries. These policies have resulted in state created problems which have arisen from the state becoming “overly involved in the economy, including failed central planning and public ownership of industry” (Moss, 2007:94). In Nigeria, the Udoji Salary Award of the mid-seventies is one example of these bad internal policies. The nation had had a financial windfall as a result of the sudden high rise in the world oil prices. However, instead of the Gowon administration ploughing this windfall income into the development of infrastructure, much of the accrued income was used to increase workers’ wages. “This brought about much inflation and economic instability that made Nigerians uneasy” (Ohwofasa, 2007:74). Another example of these policies is the “villagisation” (Moss, 2007:94) scheme of Nyerere’s Tanzania which led to the forced relocation of citizens from their preferred places of abode to the villages, which had been developed by the government for the purpose of ensuring development sometimes at gunpoint. The government may, ultimately, have had the best intentions for the masses, but, in its abuse of power and violation of the rights of the citizens, the scheme ran counter to the vision of development. Nigerian leaders are also in the habit of using their offices to reward their political allies and loyalists with jobs and contracts which are then inefficiently executed. This, in turn, leads to a bloated civil service and recalcitrant attitudes on the part of government officials with the concomitant economic consequences. Nevertheless, internal policies are a reflection of governments and are realised through the

institutions of government. How have the Nigerian institutions of government and the art of governance fared? Have they been helpful in the developmental process or not?

2.5.4 Institutions and Governance

Some measure of blame for the poor performance of Nigerian and African development efforts has been attributed to the institutions of state and the way in which they operate. Onyekpe (2004a:138) has observed that “since the era of decolonization and nationalist politics (i.e. the 1950s) the main issue has been how to share political power to accommodate the elites of the different regions in central power structure where the bulk of national resources have been concentrated and consolidated especially from 1969-70 onward”. Although Nigeria is regarded, in practice, as a federation this concept does not appear to be working. For example, the states and local governments have, through military decrees, lost their rights to control their natural and fiscal resources to the federal government. Instead of encouraging each state and local government to develop their resources, create employment opportunities and develop their jurisdictions, there is extremely minimal income generation within the state and local tiers of government. Every month, the local and state governments look up to Abuja for revenue allocation, without which these tiers of government could be incapacitated. There is, thus, an overconcentration of power and control at the centre and this, in turn, is bringing about the weakening and dysfunctionality of those tiers of government that are closer to the people. Commenting on the practice of federalism in Nigeria, Mbachu (1997b:159) has argued that “Nigeria’s experience of federalism is problematic if not enigmatic. The reason is that Nigeria is a federal republic run like a unitary system”. In a proper democratic system, institutions such as the executive, legislature and judiciary ought to be independent so as to enable them to carry out the roles of checks and balances required of them for optimum performance and the wellbeing of the nation. Unfortunately, in Nigeria, the executive arm of government tends to maintain a tight grip over both the judiciary and the legislature. The near total collapse of the Nigerian state in early 2010, which may be attributed to the ailing President, Umaru Musa Yaradua, aptly demonstrated the weakness and poor performance of the various arms of government. A closer look at the state of Nigerian public schools, hospitals and other infrastructure testifies to the acute dysfunctionality of Nigerian institutions. Ultimately, the political systems appear obviously to favour and focus on personal gain or short term concerns at the expense of longer term, public concerns (Moss, 2007:94-96). The political systems have, therefore, not contributed sufficiently to propel the much needed development. In addition, imperialistic influences that are often driven through

the government and her institutions have also tended to impact negatively on development in Nigeria.

2.5.5 Imperialism

In their work, “The Relevance of the Theories of Imperialism to the Nigerian Development”, Obiezu and Ugenyi (1997:220) observed that Europe’s move into Africa in approximately 1870 in search of cheap labour, raw materials and markets for their surplus manufactured goods marked the beginning of imperialism in Africa. Although apologists of this move have purported that the move was well intended it did, in the main, hinder the development of African countries, including Nigeria, by destroying any precolonial, sociopolitical and economic development which would have helped the African nations to develop a solid political and economic foundation. The apologists have also claimed that “imperialism is a very old concept which has been going from stage to stage with a continuous manifestation of new tactics and dimensions in the international system” (Obiezu & Ugenyi, 1997:220). The quest for the control of the political, economic, socio-cultural, military and religious life of the underdeveloped nations such as Nigeria by the powerful western countries for their own benefit represents what is meant in this context as imperialism. At the moment, a clear manifestation of imperialism on Nigerian soil is being perpetrated by the multi-national or trans-national co-operations who have enormous control over the Nigerian oil industry. Through their sharp practices and powerful connections, these co-operations ensure capital flight, environmental pollution and intercommunity conflicts. In this regard, Egeonu (1997:156, 157) asserts that “Trans-national corporations have evidently proved to be agents of imperialism by their sociopolitical and economic domination, exploitation, extortion, repatriation and unmitigated profit maximization”. The world’s financial institutions such as the World Bank and the International Monetary Fund may also be perceived as imperialist institutions that represent the interests of the developed countries through their policies (Sachs, 2005:74). Based on the comments of Sam Aluko, a renowned professor, economist and one time chair of the National Economic Intelligence Committee (NEIC), in respect of the IMF’s unfair economic policies, Obiezu and Ugenyi (1997:232) state that “[i]t was wrong to go to IMF, if I were the Minister of Finance, I wouldn’t”. Unarguably, a number of the policies that have been introduced by these institutions have done more harm than good to the development efforts in Nigeria and it was the pursuit of these unhelpful policies on the part of Nigerian financial personnel that led to the comment from the veteran economist Aluko. However, if there is justifiable criticism of Nigeria’s collaboration with international

institutions, to what extent has her collaboration with other African countries helped the country's developmental efforts?

2.5.6 Lack of Regional Integration

The challenge inherent in both regional and sub-regional integration in Africa is enormous. However, although this is not peculiar to Africa, as compared to both Europe and other continents, the challenge in Africa is exacerbated by the indiscriminate fragmentation, the lumping together of peoples from different backgrounds and the numerous language groups. African challenge in this regard is a product of the scramble and partitioning of Africa by Europe at the Berlin Conference of 1884. "Many states ... mean many governments" (Moss, 2007:190) and, of course, segregated interests which make working together difficult. Lines (2008:124) has argued that African regional collaboration is a key factor that holds the key to the socioeconomic transformation of African countries. However, the economic and agricultural disparities between the developed and underdeveloped regions of the world mean that African entrepreneurial and agricultural sectors will find it increasingly difficult to compete with their Western counterparts. Lines's view is premised on the fact that in the Western world, farmers, for example, are granted considerable government subsidies which, in the case of African farmers, are almost nonexistent with the result that Western farmers are able to afford to lower their prices and still enjoy comfortable profit margins, while African farmers have to go for higher prices but with lower profit margins. This situation is exacerbated when African farmers experience poor crop yield or worse still, crop disease, which renders them financially unable to continue farming. Regional collaboration would afford African governments, entrepreneurs and farmers a level playing field in terms of which, through exchanges and fair competition, Africans would be able to develop their skills and financial capabilities. In addition, aside from the benefits of technological development and capital accumulation, African countries such as Nigeria would be delivered from the huge challenges of capital flight, exploitation, food shortages and unfair competition which are all challenges arising from the current, global, economic arrangement.

However, despite the rebranding of the Organisation of African Unity (OAU)¹⁹ to the African Union (AU),²⁰ African countries have not "walked the talk" of African collaboration (Moss,

¹⁹ The Organisation of African Unity (OAU) arose from the political ideologies of African leaders such as Kwame Nkruma and Julius Nyerere in the wake of the independence of many African nations. Although the OAU was not exactly in line with Nkruma's dream of a "United States of Africa", he and Nyerere proposed a regional institution for the promotion of a continent-wide political union. There is no doubt that these leaders

2007:191). Nevertheless, the AU is known for its lofty vision for the African continent – a vision which includes a central bank, single currency, common defense and communication policy, and a continental court. In addition, with the main purpose of creating a platform for regular meetings of the leaders of all African countries in order to discuss both their common challenges and strategies on how to solve these problems, the AU envisions a regional collaboration that would be meaningful to the development of Nigeria and other African countries. The New Partnership for Africa’s Development (NEPAD), launched in 2001 by the AU secretariat in Johannesburg, South Africa, represents the main economic strategy structure of the AU. “NEPAD has been hailed as, perhaps, the boldest new initiative in recent times on the appropriate path which the African continent should be taking towards its long-term development” (Olukoshi, 2002:5). NEPAD’s major concerns include regional infrastructure, agriculture, market access, education, health and the environment (Moss, 2007:193). Other sub-regional bodies that are also expected to foster African collaboration are the Economic Community of West African States (ECOWAS), the Southern African Development Community (SADC), the East African Community (EAC) and the African Franc Zones.

Despite the lofty ideals of the African regional bodies as regards the economic, political, technological and socio-cultural development of African states, the realisation of the vision of collaboration in terms of development has been slow and has not had the much desired impact. According to Schoeman (2003:1–18), there are a number of reasons for this dismal state of affairs including overreach²¹, duplication and overlap²², a lack of political will on the part of the African leaders to implement policies, relationships between sub-regional

envisioned an African continent that would be unified for the purpose of collaboration, development and other benefits. The OAU was founded in 1963 and its headquarters were in Addis Ababa, Ethiopia.

²⁰ The ineffectiveness of the OAU led to the African Union (AU) being launched in 2002 to replace the OAU. The AU continues to maintain the same headquarters, aims and main structures of the OAU.

²¹ Schoeman argues that if, for example, one takes into account the fact that the AU will consist of 18 organs, the immense task involved in fleshing out each of these becomes apparent especially when we bear in mind the fact that building structures and institutions requires human and material resources as well as political will (Schoeman, 2003:1-18).

²² A number of the responsibilities and institutions of the AU are replicated in the sub-regional bodies and even in certain organs of the AU such as NEPAD. If, for example, one looks at the issues of peace and security, the AU has a Peace and Security Council while NEPAD also has a peace and security program. The time, energy and other resources usually spent on packaging each of these structures are such that they definitely take a toll on the general performance of these bodies. It even becomes confusing as to the extent to which these issues are to be pursued and by which institution or organ (2003:1-18).

economic communities, resources and a nonuniform political culture. It should also be noted that, in addition to the issues raised by Schoeman, there is the underlying challenge of the selfish and inordinate ambitions of some African leaders. African collaboration at the sub-regional levels, for example, ECOWAS and SADC, may be yielding some results, but much is still desired of the AU and her institutions such as NEPAD. In my opinion, the coordination of the African continent – but not as a United State of Africa – under existing bodies such as the AU and her institutions and organs could be of immense benefit to the development of the continent. However, despite the poor performance of African regional bodies, what promise does the international economic order hold for the development of Nigeria and other African countries?

2.5.7 International Economic Order

In terms of the current international economic order which is strongly driven by both globalisation²³ and liberalisation²⁴, Nigeria and other sub-Saharan African countries have, from the beginning of the 1990s, remained largely marginalised, especially in the context of financial globalisation (Ndikumana & Verick, 2010:305–329) and the current disadvantaged position of African countries in modern international economy is traceable to their imperial inheritance. The Nigerian economy which was both agricultural and mining based was also an export specialised economy – a “minute manufacturing base, a lack of access to technology” (Thomson, 2004:179), but with few trained personnel in modern business and social services. In the words of Walter Rodney (in Thomas, 2004:179) “the vast majority of Africans went into colonialism with a hoe and came out with a hoe”. Unfortunately an economy that is based on the production of crude oil and other raw materials which are exported cheaply and imported as refined and processed products with high costs will, probably, always be in the red. As has been clearly pointed out by Onyekpe (2004a:337):

²³ “Globalisation may be defined as the process of making anything, issue, idea, practice, development etc. global, world-wide or universal. But from the international political economy point of view, it is the tendency or process towards achieving rapid integration of the world economies through the deliberate formulation and execution of policies and programs focused on the defined goals of integration and through the corresponding construction of the relevant theories and ideologies to defend, uphold and promote the integration process” (Onyekpe, 2004a:322).

²⁴ “Liberalisation refers to the processes of achieving unobstructed economic activities. It seeks to remove all obstacles to trade, investment and production. It emphasizes freedom of economic and activities and the dominance of private enterprise and initiative” (Onyekpe, 2004a:325). It further aims to divorce the state from interference in and control of the economy.

To be sure, the liberalization of world trade and economic relations has been the exclusive advantage of the industrialized states. The configuration of the world economy itself is such that the world has been polarized into two groups, namely, the industrialized and developed countries of the Northern Hemisphere (Europe, North America and Japan) and the primary producing and less developed countries of the Southern Hemisphere (Africa, Caribbean and Pacific countries). Liberalized trade between the powerful and weak partners has only widened and perpetuated, and cannot but continue to widen and perpetuate the gap between the two groups of states.

There is little doubt that, despite the supposed good intentions in the current global economic collaboration between the developed and underdeveloped countries such as Nigeria and the US for example, such collaboration is not in the best interests of Nigeria. In addition, besides the repeated failures of the economic policies (e.g. SAPs) of these bodies which constitute the international economic order such as IMF and World Bank, and the dire consequences of these failures, there still remains the huge challenge of issues such as “Who sets the agenda”? Are Nigeria and the other less developed countries able to overcome the technical and legal constraints of collaborating with these bodies? Regulated markets that may bring about economic justice to all of humankind and sincere collaboration without segregation could make the world a better place for the benefit of all humans being and the created order.

2.5.8 Environmental Challenges

Extensive economic and technological activities have greatly enhanced global standards of living, especially in the developed world. “Environmental challenges have also arisen in such a magnitude that threatens the very existence of planet earth. Global climate change, acid rain, depletion of the ozone layer, rapid rates of deforestation, and significant increases in the rate of species loss suggests that the costs of global development are rising rapidly” (Weaver, Rock & Kusterer, 1997:237). Nigeria and other parts of sub-Saharan Africa are currently experiencing the severe repercussions of environmental degradation arising from the extensive oil exploitation carried out by multinational companies. The Niger Delta is not only restive, vast farm lands can no longer be cultivated and aquatic life is wasting away because of oil spillages. The American economist, Jeffrey Sachs, has warned that “the continuing environmental degradation at local, regional and planetary scales threatens the long term sustainability of all our social gains” (Sachs, 2005:367). There is a danger that generations of Nigerians living in the Niger Delta area will be denied their sources of livelihood if the

situation is not checked. There are also the deplorable health issues arising from the gas flaring, water pollution and food poisoning caused by the ongoing environmental pollution. The poor living condition of many Nigerians is also inevitably impacting on the environment negatively. For example, if one takes the issue of deforestation and species loss. The supply of electricity power in Nigeria is extremely poor and, in fact, most rural communities are not supplied with electric power and neither are they able to afford cooking gas. Accordingly, they have no other option but to cut down trees for fuel. In addition, the prevailing poverty means that communities allow the cutting down of timber for exportation at ridiculous sums of money. Hunters are forced to hunt for game in order to be able to feed and care for their families. Unfortunately, this game often includes species of animals that are facing extinction. However, in a typical rural environment in Nigeria, issues about animal rights, game reserves, forest reserves and endangered species not only sound ridiculous, they are almost nonexistent. Desert encroachment, floods, poor crop yield and food shortages which were not issues in the past have suddenly become burning issues in the local communities in Nigeria. As Klaus Nurnberger (1999:73) has observed:

Scarcity of food is a case of over-exploitation of renewal resources. While the population continues to grow ... the growth of the capacity to produce food declines. This is partly due to pollution and erosion, partly to the law of declining marginal productivity.

Environmental issues are, thus, posing a monumental challenge to the developmental efforts in Nigeria, especially in the field of agriculture which accounts for the highest employment of rural dwellers. In order to guarantee the just and equitable co-existence of all life species on earth, both now and in the future, it is inevitable that relevant ethical considerations will include issues regarding ecological justice, economic justice and sustainable development. In all, human beings should take responsible leadership as stewards of God's creation.

2.5.9 Poor Leadership

So far, we have discussed some of the challenges that are inhibiting the development of Nigeria and, to some extent, sub-Saharan Africa. As has been previously mentioned, the challenges may vary in degree from one African country to another but they are common in all. The issues already discussed include natural endowments, historical antecedents, internal policies, institutions and governance, imperialism, a lack of regional integration, the international economic order, and environmental challenges. It is essential that the important

role played by each of these contributory factors to the problematic poverty and underdevelopment in Nigeria should not be underestimated but might it be that what lies at the heart of all of these issues is the failure on the part of humans to provide responsible leadership when such leadership has been required?

Chinua Achebe summarised his “clinical diagnostic report” on the seeming incurable ailments (poverty, underdevelopment, corruption, etc) plaguing Nigeria in his work, *The Trouble with Nigeria*, in which he asserts that “[t]he trouble with Nigeria is simply and squarely a failure of leadership” (Achebe, 1983: 1). In line with Achebe Seteolu (2004:74) has also argued that “for clarity, the Nigerian state is governed by a predatory political class, hence personal rulership, political corruption and underdevelopment”. In the same vein, Mbachu (1997a:57) asserts that the malaise of poor leadership is not a new development in Nigeria but a challenge that has continued to live on, unconquered and disheartening. “Since independence in 1960, Nigeria has ceaselessly struggled to have an authentic leadership but to no avail. Instead, she has always had the misfortune of falling into the hands of rapacious power megalomaniacs who, owing to sheer incompetence and selfishness, are incapable of satisfying the yearnings and aspirations of her people” (Mbachu, 1997a:57). Unfortunately, because leadership has much to do with influence, the prevailing type of leadership tends to be replicated in its followers. In support of this statement, Achebe (1983: 10) has also noted that “Nigerians are what they are only because their leaders are not what they should be”. Mbachu (1997a:59) agrees when he states that “[w]hatever forms of ... behavior the leaders engage in, tend to reflect on the behavior of the followers”. This may seem like an overexaggerated comment on leadership but it is difficult to contest. Again, Mbachu further substantiates his position by echoing Vilfredo Pareto and Gaetano Mosca (1939) who claim that

[e]very society, whether authoritarian, dictatorial or democratic, certainly needs a crop of committed leaders. The centrality of leadership in any society is long established by political theory ... Society is divided into a few who have power (leaders) and the many who do not (followers). Only a small number of persons allocate values for society (Mbachu, 1997a:58, 59).

It is, thus, not an overstatement to argue that leadership is a core issue in Nigerian development. Indeed, it may even be said to be the rallying point at which all the resources within Nigerian society may be harnessed for the realisation of the envisioned reduction of poverty and underdevelopment which are so deeply entrenched in Nigerian society. The

failure of Nigerian leadership over time has manifested in many areas such as corruption, unaccountability, dishonesty, immorality, injustices, and other forms of unethical and irresponsible conduct. According to Mbachu (1997a:64), “Nigerian leaders ignore and undermine the principles of accountability with reckless abandon. In government, accountability touches on the morality, integrity, honesty, ethics, and behavior of all officers in the areas of finance, money, material and management of men”. A survey of the Nigerian political, social, economic and religious landscape may show that the virtue of accountability is no longer upheld in many areas of Nigerian society and this may, in turn, be detracting from the efforts of some Nigerians who may be trying to bring the nation back on track. In addition, the paucity of good leadership may be assumed to be giving rise to a paucity of good followership as, where there is bad leadership; it is unlikely that there will be good followership. Followers mirror the leaders, just as leaders mirror the followers with both belonging to the same mould.

As a solution to the sorry state of Nigerian leadership, Seteolu has conducted an extremely crucial analysis and issued an invitation which are both crucial to this study. Seteolu (2004: 75) states that

[t]here is a leadership crisis which constitutes a core problem. However, the analysis should include the followership link. The genuine leadership will need an honest, courageous and credible followership, which is less vulnerable to the manipulation politics of the ruling elite. It should possess knowledge, sound judgment and be committed to specific causes and ideas. The civil society groups, community-based organizations ... may likely constitute blocs to evolve leadership that approximates the features of the charismatic, visionary, transformational types.

In his fourth generation development debate in which he emphasised the importance of peoples' movements as a crucial instrument for social change, David Korten (in Swart, 2006:132) suggested that the church belongs to this group (civil society). It is the core argument of this study that church leaders have a responsibility to rise to the challenge of the scarcity of credible leadership in Nigeria. The challenges of development in Nigeria persist and require solutions so as to pave the way for such development and, thus, an understanding of the developmental trends in the post-military Nigerian context is essential.

2.6 Assessing Developmental Trends in Post-Military Nigeria

In an effort to understand the present Nigerian context, it is vital to gain some insight into the developmental trends which have characterised the Nigerian landscape from 1999 to the present time. As has been noted in this study, this is the period that has witnessed consistent civil rule without the incursion of the military. The obvious question is whether the high expectations of the Nigerian people regarding the delivery of the benefits of democracy, including job creation, education, healthcare, the provision of basic infrastructure and improved standards of living from their democratically elected leaders have been met? Development trends will, therefore, be discussed from the economic, political governance and civil society perspectives.

2.6.1 Economic Development

The Nigerian economy is basically neocolonial capitalist, dependent and largely dominated by primary or extractive production. It may be regarded as neocolonial capitalist because the major investors in the Nigerian economy include transnational corporations (TNCs) such as Shell, Chevron, Coca Cola, Toyota, May and Baker, Unilever etc (Onyekpe, 2004b:135). The challenge inherent in an economy that is neocolonial capitalist is that such an economy is in the hands of powerful foreign companies and their agents and the usual practice is that those resources that are generated in the process of production are usually taken away by these foreign owners to their home countries for the benefit of reinvestment and development. The Nigerian economy is dependent in the sense that “the level of production is dictated and conditioned by the dynamics and behavior of the metropolitan economies structured and organized: (1) to feed with its primary products and (2) to serve as a market for industrial manufactures” (Onyekpe, 2004:135). The above implies that the Nigerian economy is automatically at the mercy of the economies of those metropolitan centres on which it is dependent.

Within the time period which is the focus of this study, the Nigerian government, under the leadership of President Olusegun Obasanjo (1999–2007), made certain developmental efforts to revamp the Nigerian economy. Among the major programmes worth mentioning is the National Economic Empowerment and Development Strategy (NEEDS). According to Nwokoma and Nwokoma (2010:102),

NEEDS is a “home-grown” poverty reduction medium term strategy (2003–2007) which derives from the country’s long-term goals of poverty reduction, wealth

creation, employment generation and value re-orientation. It rests on four key strategies: reforming the way government works and its institutions; growing the private sector; implementing a social charter for the people; and re-orientation of the people with an enduring African value system.

Despite the fact that the strategy is “lacking a proper articulation of sectoral linkages as well as not regarding the resource envelope required to determine the capability of the country” (Nwokoma & Nwokoma, 2010:102) and which necessitated the re-invention of NEEDS II, NEEDS was, in fact, a bold step in the right direction. However, as Nwokoma and Nwokoma point out, the acknowledgement of the presence of weak institutions, poor infrastructure and capacity constraints in the management of the economy of Nigeria, as enunciated in the policy documents of NEEDS from its inception, was an indication of the fact that the programme would, in all probability not achieve much (Nwokoma & Nwokoma, 2010:102). However, based on the policy of NEEDS the telecommunication system in Nigeria was given a boost through the Global System of Mobile (GSM) communication. Nevertheless, although this created some employment opportunities, it has also led to the exploitation of the masses with huge profits being made by the mobile telecommunication companies in exchange for poor services.

Onyekpe (2004b:137) has noted that the agricultural, physical infrastructural and petroleum sectors of the Nigerian economy have suffered significant neglect. Agriculture was the major foreign earner and mainstay of the Nigerian economy before the discovery of oil in Oloibiri in the Delta region. “Today, not a little proportion of foreign exchange earnings from crude oil exports is spent on the settlement of food import bills. The nation is unable to feed itself and all sorts of food items are imported” (Onyekpe, 2004b: 137). A further negative outcome of the neglect of agriculture is the high rate of unemployment and rural-urban migration. In addition, as a result of poor planning and implementation, the nation’s physical infrastructure such as roads, airports, railway system, electricity, and seaports etc are in a deplorable state. Also, apart from the problem of safety, the poor condition of this vital infrastructure impedes economic activities by increasing both the cost of production and the level of the losses sustained. The situation is further exacerbated by the fact that the poor state of the infrastructure has impacted negatively on the manufacturing sector and this sector is now almost nonexistent. In recent years some companies have been forced to relocate to Ghana where the cost of production is lower as a result of a stable supply of electrical power. However, the petroleum sector, which is now the mainstay of the country’s export earnings

and government income, is not faring any better. Crude oil is exported and refined products are imported at a higher price than the price of exportation. Local refineries are either in a total state of collapse or are producing below the required capacity. For a country that is the sixth largest world exporter of crude oil to still be importing refined oil is not economically logical.

The score card, when assessing NEEDS, which represents the most strategic, economic, development programme in Nigeria from 1999 to date is not encouraging. Commenting on NEEDS and the policies that came into existence in the wake of its implementation, Nwokoma and Nwokoma (2010: 110, 111) conclude that

[m]ost of the set-out objectives of these reforms, such as enhanced efficiency, service delivery and professionalism, are hardly achieved. The immediate outcome of the reforms in most of the sectors is retrenchments or “right-sizing” of the workforce. For the past few years of the implementation of NEEDS, it has succeeded in creating more unemployment than the number it set out to reduce. The total dilapidation of basic infrastructure and policy inconsistencies ... has worsened the employment situation in the labour-abundant Nigerian economy.

2.6.2 Political Governance

Governance occupies a central position in the Nigerian development discourse, both in the national and the international arenas. “The concept of governance refers to the use of political power to manage a nation’s public affairs and to shape its economic and social environment in line with perceived notions of public interest and societal progress” (Nkom, 2000:75). Based on Nkom’s definition of governance, good governance could, therefore, imply the use of political power by political governors or leaders to manage the affairs of a nation and to shape the economic and social environment in the interests and for the progress of the entire nation. Otobo (2004:101–121) has remarked on the important role of governance in the development agendas of both Nigeria and Africa as a whole. According to Otobo, three facts underscore the importance of political governance. Firstly, poor governance of states has been identified as a key hindrance to economic reform and growth. Secondly, with the persistent failure of development policies in Nigeria and sub-Saharan Africa, economists and development practitioners are viewing ineffective governance as contributing to such failures. Thirdly, “political governance defines the context in which economic governance and corporate governance – the other two main dimension[s] of governance – are practised” (Otobo, 2004:101). Without diminishing the importance of economic and corporate

governance, the concern of this study at this point is political governance, which is the source of the rules and organisational structures for economic and corporate governance. Having noted the extent to which political governance is pivotal to development, the study will now proceed to discuss briefly the evolution of political governance in Nigeria from 1999 to 2010. The study will also explore the contributions of this sector to both the development and underdevelopment of Nigeria within the parameters of the study.

The political governance of Nigeria that commenced on May 29, 1999 under the leadership of President Matthew Aremu Olusegun Obasanjo marked the beginning of a new era in the political history of Nigeria. This new era is termed the post-military or democratic era. Apart from the democratic process that resulted in the election of Obasanjo²⁵, this period was preceded by certain dramatic events that signalled the ending of one era and the beginning of another era. It is the view of the researcher that this drama had begun to unfold when a military dictator in the person of General Ibrahim Badamosi Babangida²⁶ metamorphosed into a military president. As a result of his inability to stay in power because of pressure from both the press and some Nigerian political activists, he presided over the election of 12th June, 1993 which witnessed the emergence of M. K. O Abiola as the president elect in an election that has been acclaimed as the freest and fairest election in Nigerian history (Ohwofasa, 2007:19). However, this election was annulled by Babangida on June 23, 1993. Nevertheless, succumbing to mass civil protests, Babangida set up an Interim National Government (ING) under the leadership of Earnest Shonekan, a fellow tribesman of Egba extraction like Abiola and Obasanjo, on August 27, 1993 and stepped aside. Within a short period of Shonekan's interim government, which was initially planned to last till February 1994, General Sani Abacha, another military junta who was the then defence minister, forced Shonekan to resign (Ohwofasa, 2007:19) and he became the head of state on 17 November 1993. The situation was not ever going to be the same again. The people's mandate has been stolen by the Babangida government and an interim government, which was considered illegal, had been set up, although with an extremely short lifespan. Another military dictator had come into

²⁵ Obasanjo was a former military ruler who was incarcerated by the military junta of Sani Abacha. He came out of prison and was elected as president of the Federal Republic of Nigeria in 1999.

²⁶ Babangida was a self-styled "evil genius". The people named him "Maradona" as a result of his ability in dribbling the masses after presumed consultations with religious, traditional and other leaders. Such consultations were usually a charade which ended up in the favour of Babangida in exchange for bribes. Babangida is also known in Nigeria as the military ruler who entrenched corruption in the Nigerian system. He was, therefore, styled by the masses as "Maradona" after the Argentine striker, Diego Amando Maradona, whose outstanding footballing skills drew the admiration of football fans all over the world, including Nigerians.

power with the usual accompaniment of marshal music and promises which successive military dictators had never fulfilled. At this time a number of political activists had gone on exile but they were not silent while the press was, despite repression, also vocal. However, more drama was unfolding. On coming to power, Abacha had disbanded all the democratic institutions and had replaced elected governors with military administrators. Despite the fact that he had promised to restore the civilian governors – a promise which he failed to fulfil – he refused to announce the transition timetable and held on to power until 1995.

Abacha's rule was accompanied by sanctions from the US because of the annulled election and because of its failure to secure certification for its counter-narcotics efforts. The initial euphoria that had greeted his ascendance to power was quickly replaced with public disenchantment as a result of the ever increasing abuse of power and repression. The activities of the National Democratic Coalition (NADECO) for the restoration of the democratic institutions led by Pa Abraham Adesanya were notable. In addition, Abacha's Junta was further imperilled by strikes by labour unions, civil disturbances, the issuing of death sentences to top Nigerian leaders by military tribunals and human rights abuses. Abacha, who had endeavoured to remain in power, died suddenly while still scheming to metamorphose into a civilian president. His death, although mysterious, was greeted with massive public jubilation across the nation. At this point, General Abdulsalam Abubakar became the head of state. He released all military and political detainees, including those who had been handed the death penalty. Included in those released was Chief Olusegun Obasanjo who eventually became president in 1999. It was during Abubakar's rule that the timetable for a new election and the transition from military to civil rule had been drawn up, and the era which is now called the post-military period was birthed. It should be noted that at this point in Nigerian history, the nation had become a pariah state because of the successive military regimes. Poverty, corruption, underdevelopment and infrastructural decay had become entrenched in all the political, economic and social structures of the life of the nation and this was coupled with huge debt and a battered public image of Nigeria in the comity of nations. The situation was exacerbated by the fact that the Nigerian populace had lost confidence in the leadership of the country, whether civil or military. With this background in mind the study will discuss the era of civil rule or the post-military era.

The handing over of political rule from Abubakar, a military ruler, on May 29, 1999 to Obasanjo, a democratically elected president, marked the termination of both an

uninterrupted fourteen years of military rule and a long history of military rule with “interregnums” of civil rule since independence from colonial rule. For the first time in Nigerian history, the country had a leader, Chief Olusegun Obasanjo, who ruled as a member of a political party, the Peoples’ Democratic Party (PDP) after many years of military rule. He ruled for a period of eight years and then handed over the reins of power to another democratically elected president. However, what is special about this era in Nigerian history and in what respect has this era impacted, either positively or negatively, on the developmental trends in the country? There are divergent views in the assessment of the performance of the political governance under Chief Olusegun Obasanjo, both positive and negative. One of the most positive voices is that of Jonathan Power in his article entitled “Forward Nigeria”. Power, a non-Nigerian syndicated columnist, the contributing editor of a London Magazine and self-professed friend of Chief Obasanjo, has argued that in

... the eight years of the administration of Olusegun Obasanjo, Nigeria paid off the country’s huge debt, stabilized the currency, cut inflation down to single digits, expanded foreign reserves tenfold (they are now the seven largest in the world), cracked down on money laundering, consolidated the now highly profitable banking sector, won its first sovereign credit rating, and established macroeconomic and fiscal policies that are both effective and enshrined in law by the landmark Fiscal Responsibility Act. Economic growth is now a handsome 9 percent a year, and, if the crippling power shortage starts to improve within a couple of years – which most expert observers believe it will, given the huge investments now underway in power stations, gas pipelines, and electrical transmission – then the growth rate will comfortably top 10 percent. If it weren’t for the ongoing, seemingly unstoppable, campaign of sabotage in the oil-producing Niger Delta, which has cut Nigeria’s oil output by 25 percent, the figure would go even higher (Power, 2008:69).

However, despite Power’s positive rating of the political governance of Obasanjo’s administration, the harsh realities on the ground in Nigeria are not as exciting as Power’s would have us believe. Arguably, the expansion of foreign reserves, the debt cancellation and the strides in telecommunications (GSM) represent some of the most positive initiatives of that administration. However, the way in which these successes have translated into the tangible public interest of ordinary Nigerians and their contribution to the progress of the Nigerian society is still in question and there are major deficiencies in some key areas which would have transformed the lives of many Nigerians for the better. These issues include electrical power generation/supply, the Niger Delta oil exploitation crisis, crackdowns on

corruption, election rigging and the crisis in the banking industry. Above all, the dismal state of the manufacturing sector, to which Power himself has admitted, the deplorable state of public schools, hospitals and roads and the huge unemployment indices are the most worrisome aspects that do not reflect well on those eight years of rule. In the same vein, Ohwofasa (2007:23, 24) has commented on the perennial Niger Delta oil exploitation and pipeline crisis. In addition, according to him, “another frightening lingering problem is that of the sabotage of oil pipelines vandals to eke out a living ... with high human, financial and material losses”. In Ohwofasa’s view, these actions of Nigerians beyond the confines of the Niger Delta area are underpinned by poverty. He further warns that “the lingering dilemma of unrest in the Niger Delta area over the environmental degradation prompted by oil prospecting and the unpardonable poverty of inhabitants of the oil-rich region, that is metamorphosing into a disturbing security challenge of the Gulf of Guinea demands a down-to-earth resolution” (Ohwofasa, 2007:23, 24). Unfortunately, this advice was not heeded by the Obasanjo administration and, instead, troops were drafted to the Niger Delta and entire communities, including Odi and Umuechem, were wiped out by military action. Onyekpe (2004b:139) has observed flaws in the political governance’s development endeavour when he points out that

[o]ne of the major problems in Nigeria’s development, therefore, is the prioritization of politics. Those in power deploy all available resources for the retention of power. In the last two years of Chief Obasanjo’s first term as president (1999–2003), the responsibility of administration and governance was sacrificed on the altar of the struggle and scheming to have a second term. While the struggle and scheming lasted the issue of development was relegated outright.

Unfortunately, Obasanjo also indulged in the same scheming during the last few years of his second term in his bid for yet a third term of office– something which was generally opposed by Nigerians. Accordingly, Obasanjo handed over power to his alleged handpicked successor, Umaru Musa Yar’adua, who had come on board through an electoral process that was noted for its massive electoral flaws.

Umaru Musa Yar’adua assumed office as the president of the Federal Republic of Nigeria in May 2007. On the positive side, Yar’Adua instituted the Poverty Eradication Council (PEC) which comprised top functionaries of his cabinet such as the vice president, secretary of the federation, and some ministers, with Yar’Adua himself chairing the council. The main aim of this council was to eradicate poverty in Nigeria. It was taken a step further by the National

Poverty Eradication Program (NAPEP) which was initiated by Obasanjo. By this act, the president demonstrated his commitment to deal with the greatest challenge facing Nigerians. He was also a fervent believer in due process and wide consultations. However, while this endeared him to many Nigerians and gained him wide acclaim, it was this style of leadership that earned him the name “Mr. Go Slow”. Although he was perceived as allowing the other arms of government, such as the legislature and judiciary, to be independent – a move which is healthy for political leadership – analysts felt that this approach slowed down the decision making process badly. This was unlike the style of his predecessor, Obasanjo, who had been seen as a “corner cutter and the constitution” (Power, 2008:70) as a result of his quick, authoritarian and sometimes unconstitutional style of leadership. Critics have attributed the poor performance of Yar’Adua’s leadership to his slow pace which eventually impeded his attempts to better the lot of Nigerians. Critics also cite the nullification of some developmental efforts which had been initiated by his predecessor and which Yar’Adua had been expected to see to their fruition. Examples of the developmental efforts which he nullified include the invitation of Mittal, the Indian-British conglomerate, to take over Nigeria’s moribund steel mill, the railway which was to traverse from the south to the north of the country, the final auction of oil blocks concessions and the removal of Nuhu Ribadu, the chairperson of the Economic and Financial Crimes Commission (EFCC) (Power, 2008:69). In judging Yar’Adua’s laudable notion of eradicating poverty and ensuring development, the Financial Standard Newspaper reported:

The Poverty Eradication Council (PEC), headed by President Umaru Yar’Adua and Vice President Goodluck Jonathan as vice chairman and the Secretary of the Federation (SGF) as secretary and ministers of Agriculture, Water Resources, Works and Housing, Education, Industry, Power and Steel, Environment, Science and Technology, as members have also not done anything tangible as far as poverty eradication is concerned (Nigeria’s Poverty, 2009).

Meanwhile, Power has also claimed that Yar’Adua unwittingly sabotaged his own political leadership, which he had envisioned as eradicating poverty in Nigeria, when he succumbed to the political pressure exerted by some corrupt Nigerians to remove the chairman of EFCC. EFCC had been tackling corruption in the country head-on (Power, 2008:69). Onyedika Agbede (2010) has remarked that the failure of NAPEP and other poverty eradication programmes may be attributed to the fraudulent and corrupt practices of some of the leaders of the agencies and of certain of the financial institutions. However, President Yar’Adua’s

greatest challenge as regards his political governance of Nigeria was the health crisis which created a leadership vacuum and almost brought Nigeria to a standstill. The health crisis sparked protests and exposed the ineffectiveness of the political governance as regards the arms of the Nigerian government. Unfortunately, Yar'Adua then died and Vice President Goodluck Jonathan took over leadership amidst political tension and uncertainty.

The political leadership of President Goodluck Ebele Jonathan commenced in April 2010 and has barely lasted six months at the time that this study was conducted. Arguably, this period of time may be deemed too short for an objective assessment of performance. However, this period has been characterised by unique challenges to the political governance of Nigeria. These challenges include the lack of political will on the part of Nigerian leaders to confront the challenges that arise in their governance with the aim of strengthening the arms of government so as to enable them to perform their constitutional duties for the development of the nation. A case in point was the failure of Yar'Adua's cabinet to declare the ailing president incompetent to handle the affairs of the state and also the failure of the National Assembly to initiate actions for the impeachment of the president who had failed to notify the National Assembly that he was departing on a trip for medical treatment. The issue of the president's health, which was shrouded in unnecessary mystery and his eventual secret return to Aso Rock (the presidential residence in Abuja) under the cover of darkness and a heavy military presence, was unfortunate and also disappointing as regards those that collaborated in the exercise without the knowledge of the acting president and commander in chief of the armed forces.

Jonathan's leadership will be discussed with reference to the Yar'Adua dispensation for two reasons. Firstly, the two leaders came to power on the same ticket. Secondly, the policies which were enunciated at the beginning of Yar'Adua's administration in 2007 have, essentially, been continued under Jonathan's leadership. Suleiman Abubakar (2010) has accorded an extremely poor rating to Jonathan's six months in office. In Abubakar's assessment, Jonathan's administration is void of policy direction and lacks the expected courage and experience to produce the results that will address the challenges facing the country. Abubakar bases his claims on issues such as the poor state of the social infrastructure, the unemployment rate, debt burden, and depletion of the excess crude account from 20 billion dollars to 500 million dollars, the 1 October 2010 bomb blast and the spate of criminal activities such as kidnapping. Such a claim may contain some kernel of truth but it

remains undeniable that Jonathan has, in the main, continued with Yar'Adua's programmes. This course of action is understandable as it would have been unwise to do otherwise at the time he assumed office. Again, six months is too short a period to make an informed assessment of a leader in a complex society such as Nigeria, with the situation having been exacerbated by the way in which Yar'Adua's health saga had been handled. A realist will also understand that the political jostling for the 2011 general election in which the serving president is an interested candidate will naturally engage his energy alongside the task of governance. However, the challenges of political governance which have undermined Nigerian development over the years continue, even in the post-military or democratic era which is now under the guidance of Jonathan.

Thus, from the 1999 political governance under the leadership of Chief Olusegun Obasanjo through Alhaji Umaru Yar'Adua to 2010 with Dr. Goodluck Jonathan in power in Nigeria, three leadership challenges have emerged which are not just peculiar to Jonathan's administration but common to the Nigerian sociopolitical environment. These challenges, which are inimical to political governance and, ultimately, to development include "leadership fatalism" (Ukaegbu, 2007:161–182), "leadership instability" (Odunsi, 1996:67–81) and the absence of a leadership of "virtue ethics" (Lanre-Abass, 2008:117–140). The latter was rated by Lanre-Abass as abysmal. According to Ukaegbu, leadership fatalism has to do with a situation in which leaders experience hopelessness and act in a helpless way when faced with challenges of critical national importance. He argues that, in the face of such challenges, Nigerian leaders have often displayed their fatalistic dispositions by their tendency to tow "the line of least difficulty and least challenge, seek and implement short-term and palliative solutions, and depend on, and outsource complex national problems to international outsiders without first exploring all domestic possibilities" (Ukaegbu, 2007:161–182). This attitude, which is engrained in the mindset, expression and behaviour of Nigerian leaders and, to some extent, Nigerian citizens is strongly reinforced by uninformed religiosity. For example, when Yar'Adua was presented for election in 2007 by the People's Democratic Party (PDP), the condition of his health was highly questionable. It was common knowledge that, in his eight years as the governor of Katsina state, he had made frequent visits to hospitals. Ignoring the reactions of some Nigerians, Obasanjo, the then incumbent, had inflicted Yar'Adua on Nigeria instead of recognising the reality of his ill health. Yar'Adua himself was said to have challenged whoever questioned the state of his health to a squash competition. It was not long after he became president that the dire condition of his

health became obvious with death as the inevitable outcome. In the same instance, during the health crisis which had led to his stay in Saudi Arabia for months, Nigerians were asked to pray for his recovery despite the leadership vacuum and the concomitant crisis that ensued. The Federal Executive Council and the National Assembly experienced difficulties in addressing the obvious challenges which had placed the nation in such a precarious situation and exposed Nigeria to the ridicule of the international community. The intention here is not to make light of the challenge of ill health to which all humans are prone and the fact that health may be unpredictable. However, it is obvious that, in both instances of Yar'adua's election despite his poor state of health and his illness as president, those leaders who were in a position to take action failed in their duties and, instead, demonstrated their fatalistic tendencies. By so doing, they evaded their responsibilities and exposed the nation into unnecessary and avoidable setbacks.

On the issue of leadership instability, Odunsi (1996:67–81) suggests that factors such as ideological incongruencies, unhealthy political competition, ethnic consciousness, corruption and mismanagement, intolerance and inflexibility on policy issues and the exclusion of the minority groups from national politics all contribute to political instability. Several political analysts concur with Odunsi when they point to economic imbalances and ineffective leadership as the major contributory factors to the political leadership crisis in Nigeria with the selection of an unhealthy presidential aspirant and the entire Yar'Adua ill health and eventual death crisis as an extremely good example of irresponsible leadership. In the same case (Yar'adua), the undercurrents of ethnicity, corruption, mismanagement, ideological incongruencies and the undermining of the minority groups in national politics are also present. It is these same factors that are responsible for two presidents within four years and the removal of state governors by election tribunals and the courts of law. How else is it possible to account for the absence of at least one strong opposition party in Nigeria? The issues listed above not only reflect underdeveloped political governance structures, but they also constitute barriers to the meaningful sociopolitical and economic transformation of Nigerian society.

Lanre-Abbas (2008:117–140) has pointed out how indispensable the moral and ethical rectitude of Nigerian and, indeed, sub-Saharan African leaders is to the development of their countries. Based on Aristotle, Slote and the Nigerian (Yoruba, Hausa and Igbo) cultural heritage, Lanre-Abbas emphasises virtue ethics as “the role that diverse habits and

dispositions play in moral decisions and recognizes the value of both self-regarding and other-regarding virtues” (Lanre-Abbas, 2008:120). After repeating Aristotle’s list of the good virtues that should be found in a leader, namely, “courage, moderation, justice, generosity, greatness of soul, mildness of temper, truthfulness, social grace (sensitivity), proper judgment and practical wisdom”, he argues that it is the absence of the requisite virtues in Nigerian leaders that has resulted in the monumental spate of corruption among both them and the Nigerian citizens. Lanre-Abbas’s rebuke to religious and traditional leaders, who have often failed to set the example of moral and ethical rectitude, is commendable. He argues that his rebuke is based on their poor performance as regards their obligation to set the moral standards of society and that this has also led to their failure to rectify the actions of the political leaders. This study agrees with Lanre-Abbas that both church leaders and church members have a responsibility to inculcate the right values and mindset among the faithful and society at large so as to foster the transformation of Nigerian society in the face of the challenges of poverty, underdevelopment, irresponsible leadership and corruption. Civil society is a third category that reveals the true state of a nation’s success or failure. Within the period of this study, how has the Nigerian civil society fared?

2.6.3 Civil Society

Diamond (1994) (in Aremu & Omotola, 2007:65) suggests that civil society refers to “that realm of organized social life that is voluntary, self-generating (largely), self-supporting, autonomous from the state, and bound by a legal or set of shared values”. Davies and McGregor (2000) and Ikelegbe (2001) (in Aremu & Omotola, 2007:65), reiterating Diamond (1997), have noted that, in an ideal setting, the role of civil society includes limiting state power, promoting openness in government activities, supplementing the role of political parties in stimulating political participation, and the structuring of multiple channels beyond the political party for the purpose of articulating and representing the interests of the masses. Through election monitoring groups, democratic institutions and think tanks, civil society strengthens democracy by enhancing the accountability and responsiveness of the political system to the citizens through positive engagement. Non-governmental organisation (NGO) is the most common term which is used to describe those groups that make up the social network that constitutes civil society.

Organisations such as church groups, charities, youth groups, service clubs, trade unions, amateur soccer leagues, hobby groups, advocacy groups, community organisations,

grassroots community groups, community improvement and betterment groups, self-help groups and all the respective kindred organisations fall under the gamut of civil society. According to Weaver et al. (1997:208–214) these organisations perform socio-cultural, economic and political functions. As regards their socio-cultural function, these organisations “promote social cohesion; combat isolation, alienation, and anomie; train future leaders; develop organisational skills; and raise the self-confidence and self-esteem of members” (Weaver et al., 1997:211). NGOs fulfill their economic roles through the provision of services, the mobilisation of local resources to satisfy local needs, and by increasing self-sufficiency through decreasing dependence. On the political front “NGOs can act as interest groups: to lobby, to mobilize people who otherwise don’t have access to state power, and to gather them together in groups so that they can have some influence and participate in the governmental decision-making process” (Weaver et al., 1997:214). Organisations such as the Human Rights Watch and Amnesty International are known for providing education to their members and, most especially, for the influence they have had on political systems in order to bring legislations and policies in line with their interests. In a broader sense, political governance belongs to civil society. However, we may recall that, in the previous section, political governance was discussed purely as it relates to political leadership. Accordingly, our particular focus on civil society in this section will be elaborated upon in the social sector, as it concerns the contributions of civil society to the political, economic and socio-cultural transformation of a democratic Nigerian society vis-a-viz the current challenges of poverty, underdevelopment, ineffective leadership and corruption.

As regards the activities of civil society in the present democratic Nigeria, the high points include the activities of two organisations, namely, Transparency International (TI) and the Save Nigeria Group (SNG). Transparency International has consistently ranked Nigeria as one of the most corrupt countries in the world in 1999 and, by this action, it pressured Chief Obasanjo’s administration to address corruption in a vigorous way. Two anti-corruption institutions were established to that effect – the Independent Corrupt Practices and Other Related Offences Commission (ICPC), founded in 2002, and the Economic and Financial Crimes Commission (EFCC), founded in 2002. Drawing on the Human Rights Watch 2007 report, Idemudia (2009:9, 10) observed that, as at 2007, the EFCC had claimed to have successfully recovered more than \$5 billion of stolen money. In addition, more than eighty-two individuals have been prosecuted for corrupt and fraudulent charges. Commenting further, Idemudia notes that “despite these efforts and their dividends, Human Rights Watch

noted that success has so far been limited, and corruption continues to remain rampant at all levels of government: Today Nigeria ranks 121st out of 180 countries in the corruption-perception index of the Transparency International Survey” (Idemudia, 2009: 10). The fight of Obasanjo’s administration against corruption has served at least three purposes. The deplorable international reputation of Nigeria, improved; the confidence of Nigerian citizens in his administration was boosted and the \$18 billion debt cancellation was granted to Nigeria by the Paris Club creditors. These results, that were offshoots of an institution that belongs to civil society, have made a significant contribution to the development of Nigeria. Unfortunately, during the latter part of Obasanjo’s administration, the EFCC’s focus was assumed by Nigerians to have been directed at Obasanjo’s enemies while his cronies were deeply enmeshed in corrupt and fraudulent practices without any apparent action being taken by the anti-corruption institutions.

The Save Nigeria Group came to prominence as a result of its activities relating to the disputations that ensued sequel to President Umaru Yar’Adua’s illness in 2010. In a rare occurrence in Nigerian history, we find a church leader at the forefront of civil protest. The SNG has, therefore, brought about an interesting and vital turn to the social transformation of Nigerian society, not only through the results they have achieved in recent history as regards Yar’Adua’s ill health crisis and electoral reforms, but by demonstrating the impact church leaders may have when they become development oriented. On the 10th March, 2010 the SNG, under the leadership of Pastor Tunde Bakare and other civil activists such as Femi Falana (Chair of the West African Bar Association) and Lt. Gen. Alani Akirinade (rtd), together with hundreds of protesters took to the streets of Abuja after sending a letter to the then acting president, Goodluck Jonathan via the Secretary of the Government of the Federation (SGF), Yayale Ahmed. According to the editorial in the Thisday Newspaper, the letter from SNG to Jonathan read as follows:

For more than 100 days, Nigerians have not seen or heard from President Yar’Adua since he was evacuated to Saudi Arabia for treatment. For the three months he reportedly stayed in an intensive care unit of a Saudi hospital, several of his aides continued to claim that the President was getting better. Some claimed he had started intense physical exercises. It is now more than two weeks since he was brought back to Nigeria in the dead of the night. We have not still heard from or seen President Yar’Adua. The refusal of President Yar’Adua to resign from office on account of his deteriorating ill health and failure to transmit a letter of vacation on time as required

by the constitution has resulted in a severe, but avoidable, constitutional crisis. This crisis has compounded other political challenges caused by an electoral system that is designed to aid electoral malpractices. This dysfunctional electoral system threatens democracy and good governance in Nigeria (Protesters Demand, 2010).

The SNG, under the leadership of Pastor Tunde Bakare, in the letter to the Acting President went on to demand the following:

An end to the invisible Presidency of Yar'Adua by activating Section 144 of the Constitution so that presidential powers will be fully accountable; The dissolution of the present Executive Council of the Federation which has largely collaborated with presidential aides to foist this crisis on the nation; and quick and thorough implementation of the Uwais Report on Electoral Reform starting with the immediate removal of Professor Maurice Iwu as Chairman and the reconstitution of INEC with persons of impeccable integrity and competence (Protesters Demand, 2010).

In an extremely dramatic way, the protests and activities of SNG achieved much. The full powers of the president were conferred on the then Acting President by an act of the National Assembly (Senate and Federal House of Assembly) while the Executive Council of the Federation was dissolved and reconstituted. The true state of the ailing president was disclosed and the chairman of the INEC was removed from office as part of electoral reforms, while other reforms were put in progress. The power of the people's movement had been tested and had proved to be extremely effective in acting as a counterbalance in the democratic process. Civil society emerged as a crucial factor in the expression of the wishes and power of the citizens in the face of political and economic power.

There has been some degree of progress as regards the political and economic structures in Nigeria although it may be argued that this progress has not been translated into concrete benefits beyond the ambit of the politicians, big businessmen and their benefactors. Despite the fact that Nigerian civil society still requires a stronger resource base and more definite focus if it is to address the considerable challenges that Nigerians are facing in the socio-cultural, economic and political milieus, civil society remains the last hope of rescuing Nigeria from total collapse. It may, therefore, be of interest to this study to explore the way in which the church, through her leadership, could meaningfully contribute to the process of change in Nigeria by equipping the faithful with kingdom values and resources that will aid them to live as the "salt and light" in the broader Nigerian society. In addition, it may be incumbent on the Nigerian church leadership at all levels to consider collaboration with the

mechanisms of civil society so to be able to address the major structures that are responsible for the poverty, underdevelopment, poor leadership and corruption in the country. However, if this is to be achieved it is vital that there be some form of proposal on the possible goals of Nigerian and, by extension, African development.

2.7 The Goals of Nigerian Development

The aim, desired result or expected destination of our developmental journey is crucial in shaping the necessary steps to be taken in order to arrive there. It may be necessary at this point to recall that it would appear that poverty, underdevelopment and corruption based on the failure of political leadership over time as well as the inability of that leadership to devise a developmental model suited to the Nigerian context (2.3, 2.4, 2.5 and 2.6) are all contributing significantly to the major challenges facing millions of Nigerians on a daily basis. However, it is essential that these challenges be understood in the context of Nigerian historical antecedents (colonial, independence and military) as well as the current national and global trends that inform such issues. It follows, therefore, that the goals of Nigerian development would do well to hold in creative tension Nigerian/African, biblical and on-going global concerns. In other words, these goals must be shaped by these factors to ensure both a down-to-earth and an enduring approach which would be in line with the sustainable and transformational concerns of this study. This study assumes that the components of such goals could inform developmental paradigms and models aimed at transforming the Nigerian context. Niekerk (1994: 22) has advised that “a new view of “development” that contains the elements of personal freedom and responsibility as well as the balanced co-existence with others and with nature, is needed in our time”. This study suggests that three aims should inform the goals of Nigerian development, namely, conscientised, responsible self, stewardship of resources and value for community.

2.7.1 The Conscientised, Responsible Self

The goal of and quest for Nigerian development should, primarily, place a high premium on the notion of each Nigerian coming to an understanding of the challenges posed by poverty, underdevelopment, corruption and poor leadership; and the need for every Nigerian to take responsibility for the situation in which Nigeria finds itself. In addition, this understanding should be accompanied by the knowledge of what has led Nigeria to its present situation and how the country may escape from this situation. The notion of coming to know the root causes of the current challenges with the aim of deriving positive energy and engaging

pragmatically in the transformation of the present state of affairs encompasses what this study terms the conscientised, responsible self.

For the purpose of clarity, it must be made clear that the notion of the conscientised, responsible self, as espoused in this study, does not correspond with Kwame Nkrumah's political philosophy "consciencism" which is linked to a socialist system of political governance. (Nkrumah, 2001:81–93). Obafemi Awolowo's philosophy of "Mental Magnitude" which makes place for religion and advocates the idea that human beings are the instruments of social, political, economic and scientific change (Makinde, 1988:65–68) is aligned to the notion of the conscientised responsible self. However, the relationship extends only to the degree to which the conscientised, responsible self is able to serve as a catalyst for the sociopolitical and economic transformation of Nigerian society while such an individual would do well to draw from all available resources in order to live the change he/she seeks to see in the society.

The notion of the conscientised, responsible self relates both to the poor and the powerless and to the rich and powerful. The conscientised, responsible self is not paralysed by the magnitude of the challenges confronting current Nigerian society nor would such an individual ever be co-opted to buy in to the trends of corruption and poor leadership. Instead, such a person, having been a victim of the unjust structures that result in poverty and underdevelopment, counts the cost of the consequences of maintaining the status quo and realises the need to pay the price for the much needed change. In contrast to the conscientised responsible, self who is poor and powerless, the conscientised, responsible self who is rich and powerful is the one who has been a perpetrator of both corruption and poor leadership but who has now come to an awareness of the negative implications of his/her past activities, is remorseful and is determined to engage positively in the reversal of the structures of injustice and corruption. This description of the conscientised, responsible self finds an echo in Charles Elliot's radical pragmatic debate (in Swart, 2006:82, 83) and in his usage of the notion of "Conscientisation". Swart recounts Elliot's position regarding the notion of the conscientisation of the rich and powerful:

What is definitive is the level and nature of the consciousness that informs the actions of the rich and powerful in their dealings with the relatively poor and relatively powerless- It is the creation of an alternative consciousness, which in the spirit of magnificat and beatitude puts the poor and powerless at the centre, that is the true

task of the Church in development. This alternative consciousness is not paternalistic or condescending: it is a consciousness that turns upside down the priorities and assumptions of twentieth-century industrialized, secularized acquisitiveness ... and judges relationships, structures, and economic ties not by what profit it brings to the dominant partner but by how much it enlarges the life chances of the subordinate partner. That means the judgments have to be made by the subordinate partner – which in turn means that the subordination is ended. The interests of the poor and powerless, as formulated and expressed by they themselves, thus, become definitive of the alternative consciousness. The rich and powerful, in other words, have to learn to use their wealth and power not for their own aggrandizement, but for the goals set by the poor and powerless (Swart, 2006:82, 83).

In the spirit of Paulo Freire, Charles Elliot, David Korten and Ignatius Swart; the sociopolitical and economic transformation of Nigerian society could commence with the “empowerment and critical conscientisation” of the rich and the poor; the powerful and the powerless. Through the instrumentality of the conscientised, responsible individuals, who could include church leaders, this process could move from the ecclesial community to the broader Nigerian society. It is assumed that when the rich and the poor; the powerful and the powerless come to the correct understanding of their situation and develop a fitting mindset then they will be able to become stewards of the vast resources at their disposal for the common good.

2.7.2 Stewardship of Resources

The paradox of the poverty, underdevelopment and poor leadership in Nigeria is to be found in the abundant human, economic and natural resources with which the country is endowed. Nigeria possesses high levels of oil and gas deposits which have placed the country in the enviable position of being the world’s sixth largest exporter of crude oil. Nigeria is also a key contributor to peace keeping, peaceful transitions of governments and economic development on the African continent. However, while global oil prices are rising, Nigerians are plunging deeper into poverty; Nigerian soldiers are paying the ultimate price to keep the peace in places such as Liberia and Darfur and multitudes of Nigerians (women, children and youths) are dying in the Niger Delta, Plateau and Maiduguri as a result of economic, religious and ethnic turmoil. While Nigerian leaders were solving election problems in Ghana so as to ensure a peaceful political transition, it could hardly be said that they had conducted a free and fair election at home. In fact, there is no greater paradox than that which is playing out in Abuja – the federal capital territory. Firstly, there is the outstanding development and

infrastructures that one encounters in Abuja as compared to a local community, such as Odi, in the Niger Delta, which is wallowing in poverty and complete neglect but is one of the sources of the oil revenue that funds the development and infrastructure in Abuja. Secondly, there is the paradox of the massive remunerations paid to the members of the National Assembly while the ordinary Nigerian who, it is assumed, elected them is hardly able to afford a balanced meal. These paradoxes are a clear indication of the absence of a culture of responsible management of the resources in Nigeria by those who are in a position to do so. The goals of Nigerian development should, therefore, include the inculcation of responsible stewardship ideals in Nigerian leaders and citizens as, without this, the poverty, underdevelopment, poor leadership and corruption may become progressively worse as the years pass.

Douglas John Hall (1990:32), in his work, *The Steward*, has much advice for the stewardship challenge in Nigeria. Drawing on the biblical presentation of the steward, Hall argues that “the steward is one who has been given the responsibility for the management and service of something belonging to another, and his office presupposes a particular kind of trust on the part of the owner or master” (Hall, 1990:32). Hall elucidates this concept further when he observes that the steward’s responsibility entails accountability and ensuring that the household is both properly fed and protected from thieves. Hall asserts that “stewardship implies that we are responsible for the whole earth; that we are together responsible for the whole earth; that this responsibility includes the nonhuman as well as the human world; that this responsibility must seek to express itself in just and merciful political forms and that this responsibility must be exercised in immediate situations, near and distant future” (Hall, 1990:148).

Despite the fact that the application of the stewardship concept in Hall’s work relates to both the rich and the poor nations of the world in their responsible use of God’s resources for the benefit of human and non-human existence, it is of particular importance within the Nigerian context. It is essential that the leaders in Nigeria come to terms with the fact that the wealth of the nation should be harnessed for the benefit of all citizens, in both the present and in the future. A situation in which a select few powerful individuals and their cronies squander the resources of the nation through different means while the majority of the people are impoverished and denied even the basics of life such as food, shelter, healthcare and education is unacceptable. Nigerians must own Nigeria and ensure that, whether in high or

low positions, the best is offered and the resources are judiciously used for the common good. The atmosphere and the natural environment – aquatic, animal and plant life – should be preserved and held in trust for future generations of Nigerians. Nigerian leaders (religious, political and economic) must set the example of stewardship and the citizens should follow suit. Accordingly, the stewardship of the resources in Nigeria by Nigerians should constitute one of the goals of Nigerian development while another way in which to deepen the practice of the responsible and accountable use of resources would be for Nigerians to place a high premium on living as a community without class, religious or ethnic partitions.

2.7.3 Value for Community

A cardinal aspect of viewing man²⁷ in African society is the fact that man is a being in community. As in all African societies, this situation is no different in Nigeria and it is this understanding of man that underpins the saying “I am, because we are; and since we are, therefore I am” (Mbiti, 1999:106). The implication is that the individualism, which is so familiar to western societies, is a foreign notion in African society. Julius Nyerere’s (2000: 77) *Ujamaa*, which he defines as “the kind of life lived by a man and his family – father, mother, children and near relatives”, is an expression of living in community. Mbiti’s position on the value which Africans place on community is unambiguous when he argues that

[i]n traditional life, the individual does not and cannot exist alone except corporately. He owes his existence to other people, including those of past generations and his contemporaries. He is simply part of the whole. The community must, therefore, make, create or produce the individual; for the individual depends on the corporate group (Mbiti, 1999:106).

The traditional African view advocates a meaningful and concrete corporate existence in terms of which each member of the community seeks the wellbeing of his/her kinsman in both the present and future generations. Nigerian development would do well to build on this heritage which has great value as regards the transformation of the Nigerian society. No matter the ethnic, tribal and religious backgrounds of the different individuals who now constitute Nigerian society, it is essential that all Nigerians rise above ethnic and religious

²⁷ The word man is used here in a generic sense and it includes women and men or female and male. It is used in conformity with both Mbiti’s (1999:106) and typical African usage to maintain the flavour of African terminology and no sexist language or bias is intended. In my language, Olulumo, the word *oni*, which is often translated as man, includes male and female.

considerations and accept the the fact of a common destiny that all Nigerians share. In other words, all Nigerians should ignore the man-made boundaries of state, local government, religion and other dividing walls that fragment, weaken and undermine their corporate existence as a community. In addition, Nigerians should respect, celebrate and judiciously use their rich diversity in the interests of nation building. However, to do this successfully all sentiments, attitudes and practices that are, either directly or indirectly, prejudicial to their living as a community must be resisted, rejected and condemned. Nigerians would do well to play down what divides them and to build on what unites them. It should be emphasised at this point that religious, ethnic, social class and political affiliations should no longer count if Nigerians truly wish meaningful development to take place in their country. Accordingly, Mbiti's (1999:106) counsel is invaluable when he states that

[o]nly in terms of other people [that make up the community] does the individual become conscious of his own being, his own duties, his privileges and responsibilities towards himself and towards other people. When he suffers, he does not suffer alone but with the corporate group [community]; when he rejoices, he rejoices not alone but with his kinsmen, his neighbors and his relatives whether dead or living. Whatever happens to the individual happens to the whole group, and whatever happens to the whole group happens to the individual.

To an extent, when the value for community is parochial and myopic, it may provide impetus to the corrupt and selfish practices which inhibit socioeconomic and political development. Accordingly, the critics of traditional society argue that, if African societies are to make good progress, they must, as is the case in developed societies, disentangle themselves from communal ties. However, while the emphasis on individualism may have certain temporal benefits, it reinforces negative capitalist ideologies which give impetus to both greed and the destruction of community. The works of scholars such as Rasmussen (1996:322–325), McFague (2001:33–67) and Solle and Cloyes (1984:1–21) are significant in their advocacy for the propagation of community ideals. According to them, the earth should be seen as a community that embraces human, animal, plant, aquatic and environmental life. In addition, the earth should be viewed as God's body which should be loved, protected and preserved as a sacred responsibility. The culture of consumerism which has its origin in the lifestyles of North America and the developed world and which Nigerians, Africans and others of the underdeveloped world should not emulate should not be adopted as a result of the colossal damage it is inflicting on the planet earth. In other words, Nigerians of varied tribes, tongues

and creeds should value community by perceiving each other as kinsmen, neighbours and members of the same community. This attitude to community life should also be extended to all human beings on the African continent and beyond as well as to all non-human life.

2.8 Conclusion

This chapter discussed the meaning of development; trends that have characterised Nigerian developmental efforts both before and during the democratic period; the quest for an authentic development paradigm and the unique challenges that are inhibiting development in Nigeria. The goals of Nigerian development were articulated and examined in light of the religious, contextual and global context. These goals, as discussed, are the conscientised, responsible self, stewardship of resources and value for community. There are no fixed definitions for the term development. Nevertheless, it is possible for the concept to find its meaning and implications based on the challenges that relate to the concept within a particular context. By following the historical antecedents of Nigerian society, it is possible to trace the sources of poverty, underdevelopment, corruption and poor leadership to the exploitation of Nigerians, firstly by the European traders and colonialists. Thereafter, from postcolonial to present day Nigeria, the exploitation of Nigerians and the perpetuation of poverty, underdevelopment, corruption and poor leadership may be attributed to poor leadership on the part of both the military and the political elite with this Nigerian elite having collaborated in their acts of injustice with neocolonialists and imperialists. Ethnicity, certain traditional/religious mores; and the negative imprints of globalisation continue to serve the selfish interests of these individuals and institutions. Within the Nigerian context, development implies a process in terms of which Nigerians increase their personal and institutional capacities in order both to mobilise and to manage their resources so as to bring about sustainable and justly distributed improvements in their quality of life and which are consistent with their own aspirations. It is anticipated that a development focused leadership could contribute significantly to the much desired sociopolitical and economic transformation of Nigerian society. The church in Nigeria, as both a component of civil society and as a community based organisation, could be harnessed through the auspices of her leaders to help bring about sociopolitical and economic change. It has also been suggested that the proposed goals of the conscientised, responsible self, stewardship of resources and value for community could inform any transformation or development paradigm or model as they encompass potential which could be of benefit to Nigerian society. The third chapter will focus on the meanings and implications of leadership.

CHAPTER 3

MEANINGS AND IMPLICATIONS OF LEADERSHIP IN POST-MILITARY NIGERIA

3.1 Introduction

The main thrust of this chapter is the exploration of literature relevant to the Nigerian historical context from the precolonial to the present era, as it relates to leadership. The chapter engages both the descriptive-empirical and interpretive theological approach as proposed by Osmer (2008:4–12). The intention is to understand the root cause(s) of the ongoing phenomenon of poor leadership in the country and the consequences of this poor leadership. This study suggests that it is the failure of successive generations of Nigerian leaders that is responsible for the poverty, underdevelopment and corruption which has been a feature of life in Nigeria for some time and which is still continuing. In view of the fact that this study argues that it is leadership that should drive development in Nigeria and in order to understand the Nigerian leadership scenario a definition of leadership and the concepts of leadership will be examined. Discussions on the leadership in the precolonial, colonial, postcolonial, military and post-military (democratic) Nigerian society will be preceded by a presentation of the African understanding of leadership and the sources that influence that understanding. Finally, the importance of leadership as the motivating force behind development and social transformation in Nigerian society will be explored.

3.2 The Meaning of Leadership

Scholars and leading writers on leadership, for example, Barna (1997:21), Munroe (2009:33) and others, are agreed that the concept of leadership is both complex and difficult to define. There is, therefore, no universally accepted definition of leadership. However, some leadership analysts have tendered definitions that are worthy of our consideration although this list will by, no means, constitute an exhaustive rollcall of the works on leadership, as that body of literature is enormous.

Maxwell (1995:27), Munroe (2009:34–35) and Collinson (1999:22) have made some interesting differentiations between what a leader is and leadership, and leadership and management. These demarcations are worth considering. According to Munroe, “leader is both a designated position and the individual who assumes that position, accepting the responsibility and accountability it entails”. On the other hand, he maintains that “leadership

is the function of the designated position and the exercise of the responsibilities involved in that position". The crucial point here is the fact that, although one may have a position of leadership, the exercising of leadership is not automatically guaranteed and there are basic qualities, competencies, and skills that are essential. It is also implied that it is possible to become a leader by understanding and developing these qualities, competencies and skills (Munroe, 2009:34–35). We now turn our attention to the difference between leadership and management. "The difference between managers and leaders can be expressed in the saying, "There are four types of people in the world: those who watch things happen, those who let things happen, those who ask what just happened, and those who make things happen" (Munroe, 2009:34–35). Leaders are those who make things happen while managers are in the other groups" (Munroe, 2009:35). According to Maxwell (1995:27), "Managers are maintainers, tending to rely on systems and controls. Leaders are innovators and creators who rely on people" while John Adair (in Collinson, 1999:22) states that "[m]anagement is prose; leadership is poetry". What then is leadership?

Munroe (2009:36) maintains that "Leadership is the capacity to influence others through inspiration, generated by a passion, motivated by a vision, birthed from a conviction, produced by a purpose". It follows then that influence, inspiration, passion, vision and purpose are key components of leadership. In Barna (1997:20–23), the following writers have also postulated their definitions of leadership: According to Warren Bennis and Burt Nanus, "Leadership is ... doing the right things". For James McGregor Burns "Leadership is when persons with certain motives and purposes mobilize, in competition or conflict with others, institutional, political, psychological and other resources so as to arouse, engage and satisfy the motives of followers". Burns's viewpoint presupposes that the followership should occupy the centre stage of leadership endeavour. Vance Packard, on the other hand, states that "Leadership is getting others to want to do something that you are convinced should be done". This implies that leadership involves a vision and passion that will persuade followers to follow willingly. J. Oswald Sanders's view of leadership agrees with Packard's when he argues that "Leadership is influence". Garry Wills insists that "Leadership is mobilizing others toward a goal shared by the leader and followers". In common with Packard and Sanders, Barna affirms that "A leader is one who mobilizes; one whose focus is influencing people; a person who is goal driven; someone who has an orientation in common with those who rely upon him for leadership; and someone who has people willing to follow him" Barna does, however, go beyond Sanders and Packard but agrees with Wills that leadership also

involves the fulfillment of both the leader's vision and that of the followers. Ngara (2004:37) suggests that leadership refers to those qualities and capabilities which some individuals possess and which enable them to influence or lead others. Speaking from an African perspective Masango (2003:313) declares that "Leadership has to do with someone who has commanding authority or influence within a group. In Africa a leader is viewed as someone who is a servant to the clan, tribe, community or group". However, this understanding of leadership is not common to all African societies as some African societies perceive their leaders as "gods", having the power of life and death (Mbiti, 1999:177–181). It may be deduced from the above that a significant number of scholars and leadership analysts tend to agree that leadership entails influence which is rooted in character and charisma, tailored together with a vision for the common good and encompassing a significant measure of passion and compassion. Having defined leadership our task, at this point, is to conceptualise it.

3.3 Conceptualising Leadership

A number of scholars are in agreement that there are four styles/concepts/theories of leadership, namely, laissez-faire (Sosik & Godshalk, 2000:365–390), transactional contingent reward, servant and transformational/charismatic (Stone, Russel & Patterson, 2004:349–361; Osmer, 2008:175–199). Bass and Avolio's (1994) Full Range of Leadership (FRL) model²⁸ (in Sosik & Godshalk, 2000:365–390), proposes that "every leader may display some amount" of each of these leadership styles. Subsumed within each leadership style are certain behaviours. A discussion of each of these leadership styles and a further attempt to adopt an appropriate concept of leadership for the purpose of this study may be helpful at this point.

3.3.1 Laissez-Faire Leadership

According to Sosik and Godshalk (2000:365–390), the laissez-faire concept of leadership entails a passive style of leadership which is characterised by delays of action, absence and indifference. They went on to rate it as the most ineffective style of leadership.

²⁸ Bass and Avolio's (1994) Full Range Leadership (FRL) model (in Sosik & Godshalk, 2000:365–390) is said to be a seminal presentation. It represents a refinement of Bass' (1985) position on (FRL) and is the foundation of the extensive training of individuals from industry and education and from the military, religious, and non-profit sectors.

3.3.2 Transactional Leadership

Transactional leadership, on the other hand, “is the ability to influence others through a process of trade-offs. It takes the form of reciprocity and mutual exchange: I will do this for you, and in return you will do that for me” (Osmer, 2008:176). Osmer further states that, as regards this style of leadership, “leaders gain support for the organization by responding to the needs that will lead people to participate: the chance to give back to society, to make friends, or to become a part of a community where they are known and accepted”. Sosik and Godshalk (2000:365–390) are of the opinion that the most effective transactional leadership is the contingent reward style in terms of which “one sets goals, clarifies desired outcomes, provides both positive and negative feedback, and exchanges rewards and recognition for accomplishments when they are deserved”.

3.3.3 Servant Leadership

As regards his position on servant leadership within the church context, Osmer (2008:183–193) argues that “It is best to think of servant leadership in the following way: Servant leadership is leadership that influences the congregation to change in ways that more fully embody the servanthood of Christ”. For Osmer, servant leadership is not a matter of “personality traits, like being self effacing, mild mannered, or overly responsible”. On the contrary, it requires courage, a firm resolve, and the ability to empower others. Unlike Osmer, who discussed servant leadership from the perspective of the church, Stone et al. (2004:349–361) are of the opinion that Robert K Greenleaf (1904–1990) is the initiator of the servant leadership concept among modern organisational theorists. Making a case for Greenleaf’s position, they affirm that:

Leadership must, primarily, meet the needs of others. The focus of servant leadership is on others rather than upon self and on understanding the role of the leader as a servant. Self should not motivate servant leadership; rather, it should ascend to a higher plane of motivation. Servant leaders develop people, helping them to strive and flourish (Stone et al., 2004:349–361).

Servant leaders are also known to influence others, gain the credibility and trust of their followers, as well as provide them with vision.

Gibbs (2005:23) has argued that, whereas the servant leadership style, which is generally held to have been portrayed by Jesus, is helpful in rectifying the prestige-seeking and domineering leadership that has prevailed in some ecclesial traditions, the use of the servant concept has

sometimes been misunderstood and misapplied. This misunderstanding and misapplication have arisen from the assumption that the servant's primary role is to meet the demands of those which he/she has been called to serve while, in some instances, this servant concept has resulted in an abdication of leadership. Gibbs (2005:23) notes that "Jesus unswervingly sought his Father's guidance for the direction of his ministry. Rather than simply responding to popular demand, he took the initiative in terms of his overriding purpose". There is no doubt that Jesus was not a servant of people. According to Gibbs, Shirley Roels affirms that Jesus' example of servanthood was defined very differently because of his unique connection with the will of God. Gibbs (2005:23–24) stresses:

Jesus came to fulfill the role of the "servant of the Lord". The idea of the servant of the Lord, as understood in the Old Testament, was by no means a demeaning one. On the contrary, it was a title of honour, applied to Israel's national leader and, even more significantly, to the servant king spoken by Isaiah. It referred to the special messenger sent by God with whom Jesus identified – an identification that was also assumed by the early church.

Gibbs's argument implies that care should be exercised when applying the notion of servant leadership within the church and communities of today. "We are not Jesus ... consequently, we are prone to be selective in our obedience and to display sinful tendencies, and are limited in our understanding of God's will for our lives; thus we struggle to interpret and follow his day-to-day guidance" (Gibbs, 2005:24). In as much as the biblical notion of servant leadership inspired Greenleaf's conceptualisation of the concept of servant leadership within the ecclesial community and beyond, Gibbs observation on the misconception of servant leadership is significant as we seek an appropriate concept of leadership, capable of addressing the challenge of poverty and poor leadership in Nigeria. Such a concept of leadership, as envisioned within the context of Nigerian society, should also have relevance within the Nigerian church. We turn now to the transformational leadership approach.

3.3.4 Transformational Leadership

According to Stone et al. (2004:349–361), transformational leadership theory was initiated by James MacGregor Burns (1978) and Bernard M. Bass (1985a). This leadership theory has become extremely popular concept in recent years. The transformational leader's main concern is with progress and development. He/she transforms the personal values of followers into support for the vision and goals of the organisation by cultivating an environment in which relationships may be built and by establishing an atmosphere of trust

and vision sharing. The following four behaviours are encompassed in transformational leadership, namely, idealised influence, inspirational motivation, intellectual stimulation and individualised consideration (Stone et al., 2004:349–361). Based on his/her idealised or charismatic influence, the transformational leader becomes a role model who is respected, admired and emulated by followers. This attribute also provides impetus to vision sharing. This is what is vital for others to look at the futuristic state, which is inevitable in the tailoring of personal values and concerns to the collective aspirations of the group's purposes. As regards inspirational motivation, the transformational leader motivates others by “providing meaning and challenge to the followers' work” (Stone et al., 2004:349–361). The combination of idealised influence and inspirational motivation gives rise to charismatic-inspirational leadership (Stone et al., 2004: 349–361). Whereas intellectual stimulation is helpful to the followers' efforts to be innovative and creative, individualised consideration helps the transformational leader to give personal attention to the followers' needs for achievement and growth.

Although every leader usually manifests varying degrees of the four leadership styles, as discussed above, a leader is deemed as belonging to that category that is most pronounced in his leadership. However, for the purpose of this study, it is the considered opinion of the researcher that neither a laissez-faire leader nor a transactional leader would be suited in either the church or the Nigerian context viz a viz the current state of affairs. Although all leadership theories carry within them the possibility of manipulation and corruption, there are some that are more prone than other to extreme manipulation and corruption and all leaders are advised to be conscious of this fact. Accessibility to the people and tolerance of opposition could act as helpful checks in this regard.

Both the servant and the transformational leadership theories are considered to be extremely similar, although there are slight differences. Both theories encompass people-oriented leadership styles while their leadership frameworks include influence; vision; trust; respect or credibility; risk sharing or delegation; integrity; and modelling. It has also been observed that transformational leadership and servant leadership are not antithetical, nor is either paradigm inherently superior to the other. The difference in practice may be a function of both the organisational context in which the leaders operate and the personal values of the leaders (Stone et al., 2004:349–361). It is the opinion of the researcher that either the transformational leadership theory or the servant leadership theory would satisfy the

sustainable transformational approach to development that may provide a panacea for the challenge of poverty, underdevelopment, corruption and poor leadership within both the church and the Nigerian context. However, in the interests of adhering to one particular leadership model, this study prefers to use the transformational leadership paradigm as a leadership model that is suited to both the ecclesial and the wider Nigerian community.

Gibbs maintains that leadership is profoundly influenced by the context and the personality of the individual. “We cannot simply transpose one style of leadership from one particular time, location and cultural setting and apply it to another. Herein lies one of the problems in trying to impose biblical models of leadership without distinguishing universally valid elements from those that are context-specific” (Gibbs, 2005:25). In Gibbs’s view, it is not always possible to reproduce the models of leadership, as displayed in scripture, although they do provide useful lessons to be learned. These lessons may be adapted to situations in both our own lives and in communities in which similar circumstances are to be found. The transformational leadership style is, thus, capable of addressing both the individual and the organisational challenges in Nigeria for the common good. A survey of the influences that have shaped the African and Nigerian view of leadership may further strengthen this opinion.

3.4 Leadership in the African Context

Both the concept of leadership and leadership styles in contemporary Africa have been informed by at least three sources of influences, namely, Traditional African heritage, the Christian religion²⁹ and the Islamic religion. We will briefly discuss each of these influences for the purpose of tracking the sources of the leadership ideologies that inform leadership practices in Nigeria and in several African countries. In so doing, a foundation will be laid for the discussion on leadership trends within Nigerian society from the precolonial to the post-military times.

3.4.1 Traditional African Heritage

In traditional African societies, leadership practices and styles vary from people to people and from place to place (Masango, 2003:313). In most instances the most prominent sources of leadership in the community are the kings, queens and rulers. However, in view of the fact

²⁹ Our discussion on the influence of Christianity on the concept of leadership in Africa does not suggest the influence of colonisation on the African concept of leadership, as the advent of Christianity in Africa predates the establishment of the colonial regimes in Africa. However, the influence of colonialism on African/Nigerian leadership ideology will be discussed in other sections in this study.

that not all African societies have had rulers or leaders in the form of kings, queens and chiefs, there are other sources through which leadership has flowed to the people, for example, family, compounds and age grade structures. Most leaders in African traditional societies occupy a special place in the lives and concepts of their people by virtue of their office. Mbiti has observed that “where these rulers are found, they are not simply political heads: they are the mystical and religious heads, the divine symbol of their people’s health and welfare. The individuals, as such, may not have outstanding talents or abilities, but their office is the link between human rule and spiritual government” (Mbiti, 1999:177). Elaborating further on the special importance of these leaders, he notes that “They are therefore, divine or sacral rulers, the shadow or reflection of God’s rule in the universe. People regard them as God’s earthly viceroys” (Mbiti, 1999:177, 178). It is on this premise that these rulers are accorded extremely high positions and titles such as “saviour”, “protector”, “child of God”, “chief of the divinities” and “lord of earth and life” (Mbiti, 1999:178). Such leaders are not only allowed to do what they wish but they are assumed to be incarnations of God who have proceeded from heaven and, therefore, possess power over natural phenomena such as rain. The sacred position of African rulers is demonstrated in a number of ways, for example, they are not seen in ordinary life; no reference must be made to either their eating or their sleeping; they must be spoken well of; their followers must bow or kneel before them; they have sexual rights over the wives of their subjects and their illnesses and death are not usually mentioned. The family members and close associates of the rulers also enjoy high esteem. While, in some societies, traditional rulers are succeeded by their son, daughter, brother or some other member of the royal family, in other societies, the ruler’s successor could be chosen by a council of chiefs. Priests, prophets and the religious founders of African traditional religion constitute another source of leadership in many African societies. According to Mbiti, “The duties of the priest are chiefly religious, but, since Africans do not dissociate religion from other departments of life, he has or may have other functions. Where lengthy training is part of the preparation for priesthood, the priests are the depositories of national customs, knowledge, taboos, theology and even oral history” (Mbiti, 1999:183).

3.4.2 The Christian Influence

Although it may be argued that Christianity may be deemed to be African indigenous religion in view of the fact that it has had a lengthy history on the continent it may also be argued that it falls in the category of a later arrival on the shores of Africa, long after the evolution of the

African traditional religion, albeit before Islam. Mbiti (1999:223) informs us that “long before the start of Islam in the seventh century, Christianity was long established all over North Africa, Egypt, parts of the Sudan and Ethiopia. It was a dynamic form of Christianity, producing great scholars and theologians like Tertullian, Origen, Clement of Alexandria and Augustine”. There is, therefore, no doubt that it was the impact of Christianity that led to the emergence of these outstanding scholars whose influence extended to a broad range of men and women. It is, thus, assumed that these men and women were able to bring their Christian imbued leadership virtues and skills to both the church and to African society, as did Augustine and others.

Subsequent contact with Christianity on the African continent came about as a result of the activities of the missionaries who had come to Africa during the colonisation of the continent. During this period, “African religion and its leaders were challenged by the missionaries, especially in the way that they brought change and used Western concepts. The leaders and the people adapted to Western concepts, and some abandoned their own African religious values, customs and culture” (Masango, 2003:316). Commenting on the impact of Christianity on the concept and practice of leadership in Africa, Masango (2003:316, 317) states:

From this time onward, the concept of African leadership developed steadily towards professionalism. Western organizational concepts guided new leaders to operate in a colonialist style. Change came as a result of leadership being shaped by missionary education. Africans were then evaluated according to Western concepts or standards. In other words, to be civil you had to use Western concepts of leadership styles. African leaders who used traditional methods of leadership were viewed by some Westerners as barbaric.

With the advent of the Christian missionaries and the colonial masters, much of the leadership role shifted from the traditional leaders, such as kings, queens, priests and chiefs, to the missionaries and teachers. There is no doubt that the traditional styles of leadership were severely affected and that this paved the way for an upset of the traditional systems of leadership. Despite the fact that the traditional systems were not completely eradicated, they were seriously weakened.

Despite the negative aspects of the impact of both the missionaries and the colonial masters on African styles and concepts of leadership, some African leaders did derive something

positive from the biblical teachings on leadership. Christian concepts such as “people being created in the image and likeness of God”; “love for one’s neighbor” and “the body of Christ” enriched the value which African leaders accorded to human life and the positive assertion of leadership on their subjects. In addition, these concepts contributed to the unity of communities as the Christian converts who had attained leadership positions sought to live out the Christian ideals in their villages or communities.

3.4.3 The Influence of Islam

Within a century after the death of the prophet Mohammad in A.D. 632, Islam had swept through the entire North Africa as well as the Horn of Africa, reaching southwards to the east coast of Africa (Mbiti, 1999:236). As is the case with Christianity, Islam may, arguably, be termed an indigenous African traditional religion as a result of the length of time it has welded influence on the African continent and its interaction with a number of African communities and cultures. The trade routes as well as the commercial activities between the Arab world and north Africa and the colonisation era contributed significantly to the spread of Islam on the continent.

Recounting the impact of Islam on the Nupe a tribe in northern Nigeria (or the middle belt), (in Mbiti, 1999:240), Nadel notes that “since Islam came to Nupe as a religion of conquerors and the ruling class, what counts is, first and foremost, the assimilation to upper-class culture and, only secondarily, the deliverance from unbelief”. This assertion implies that the social impact of Islam on the Nupe may be regarded as an example of what happened in other parts of Africa into which Islam has made incursions. However, more negatively, Islam provides “a point of reference for a sense of pride and superiority” (Mbiti, 1999:240) in the Muslim convert instead of touching the deep levels within the soul of the convert although these deep levels in the convert may have been informed by the mystical and ecstatic observances of Islam. In as much as Islam may have contributed positively to African communities, the inculcation of a sense of pride and superiority embodied in the ultimate culture of a class-cult has been detrimental to the development of positive leadership qualities in members of African villages and communities and it is unlikely that Islamic converts who assume leadership positions in their communities would regard themselves as being accountable to their fellow villagers. Most importantly, because such a conversion is more social than spiritual, it may lead to the fragmentation of the community by creating class distinctions and the use of force in leadership. It may be possible to come to a greater appreciation of the

challenges of social dislocation and violence as tools of Islamic evangelisation if one remembers that much of the spread of Islam in Africa was as a result of the Jihads led by Uthman dan Fodio.

Throughout the chequered history of the Nigerian nation the leadership practices of its leaders have been influenced by leadership notions that may be traced to one or more of the leadership influences derived from the African traditional heritage, the Christian religious influence or the Islamic religion. A brief survey of the leadership practices within the Yoruba, Hausa and Ibo ethnic groups in precolonial times will be helpful in particularising the leadership trends that are engrained in most Nigerian leaders, depending on their ethnic origin. It will be discovered that, apart from other influences, Nigerians and their leaders still draw a great deal from their traditional leadership patterns which may have been influenced by religion in the distant past. An understanding of these ethnic/religious divides is vital in understanding the complexities inherent in leadership in Nigeria. It will also be useful in charting a new direction for the practice of effective leadership that will address the challenges of poverty, underdevelopment, corruption and poor leadership.

3.5 Leadership in Precolonial Nigerian Societies

Before the arrival of the colonial masters to the area which now constitutes Nigeria, there were organised entities in the form of empires, city states, clans, chiefdoms, compounds, families, houses or villages. According to Chuku-Okereke (1997:5), “the basic political units in precolonial Nigeria were the village, village-group, clan, state, chiefdom, kingdom, empire and caliphate. Except those that were conquered and incorporated into the core, each of the geo-polity existed as a separate and independent entity”. Accordingly, scholars argue that the emergence of such names as Igbo, Hausa, Yoruba, Fulani, Efik, and Ibibio etc for the Nigerian peoples as they are known today may be traced to the emergence of the colonial state of Nigeria. It was European visitors, traders and writers who started referring to the entire group based on the language spoken by the group and not necessarily because the group was a reflection of a single, coherent, and politically organised group. Ohwofasa (2007:9) explains that “long before 1500 A.D, much of modern-Nigeria was divided into nation-states identified with contemporary ethnic groups. These early states included the Yoruba kingdoms, the Igbo kingdom of Nri, the Edo kingdom of Benin, the Hausa cities state, Nupe, etc.” Using the three major tribes in Nigeria, namely, Hausa, Yoruba and Igbo, as

our point of reference, we will briefly explore how these varied societies were ruled and the concepts of leadership that held sway among the people.

3.5.1 Leadership among the Hausa-Fulani and Kanem-Bornu

Trans-Saharan trade played a key role in the formation of organised communities in the savanna areas which now comprise Northern Nigeria. In this area the Kanem-Bornu Empire and the Hausa states constituted the main political structures within their respective jurisdictions. Ohwofasa (2007:11) argues that “Borno’s history is closely associated with Kanem, which had achieved imperial status in the Lake Chad basin by the 13th century. Kanem expanded westward to include the area that became Borno”. The emergence of farming and other professional associations led to the founding of villages which later developed into walled cities. It is assumed that, by the 11th century, certain Hausa states such as Kano, Katsina, Gobir and others had developed into such walled cities (Ohwofasa, 2007) and that trade and manufacturing were thriving in these cities. The Fulani are believed to have come from the Senegal River valley via the Mali and Songhai empires to settle eventually in Hausaland and Borno where they became racially integrated. As a result of their religious devotion and education, the Fulani soon developed into influential leaders and were indispensable political advisers to the Hausa kings.

The Hausa-Fulani and Kanem-Borno system of administration was centralised. After the 9th century A.D Islam made incursions into this region via the trans-Saharan trade routes. The arrival of Islam in this area soon altered the rhythm of the economic, political and social life. Ndoh (1997a:27) observed that “what appears today to be the administrative set-up in the north came about as a result of the overthrow of the traditional administrative machinery of the native Hausa system of administration and its replacement with the Fulani system. This was done through the Jihad of Uthman dan Fodio”. It was, indeed, this development that gave rise to the establishment of the emirate system with the Sokoto and Gwandu emirates as the most prominent. The Emirs of Sokoto and Gwandu were assumed to have the power of life and death over the other emirates within their subdivisions. Of these two most prominent emirates, the Sokoto emirate, headed by the Sultan of Sokoto, exercised the highest level of religious and political power over the other emirates. Ohwofasa (2007:11,12) reminds us that “Islam was used to reinforce the political and social structures of the state although many established customs were preserved – women, for example, continued to exercise considerable political influence”, especially within the Kanem-Borno. It should be noted that

the Emirs exercised both a high level of authority and enormous power over their subjects. According to Ndoh (2007:28), “in most cases, they were very dictatorial or autocratic. However, an emir could be removed if he became a dictator” by a general consensus of the senior officers of the ruling houses. However, this rule was rarely put into practice as a result of the powers which the emirs wielded. It is significant to note at this point that the prevailing leadership style was often authoritarian and also a combination of religious and political leadership was imbued in the same individual (the emir).

3.5.2 Leadership among the Yoruba

The Yoruba is the dominant group on the west bank of the Niger to the south. They are assumed to be products of mixed origin – Egyptian, Etruscan or Jewish – from the Nile valley. “The Yoruba kingdom of Ife and Oyo were founded about 700–900 AD and 1400 AD respectively” (Ohwofasa, 2007:9). Oduduwa is regarded as the creator of the earth, progenitor of the Yoruba race and the ancestor of the Yoruba kings. Traditionally, the Yoruba were an agricultural people. They were organised patrilineally in groups that formed village communities. In about the 11th century, adjoining compounds, known as “ile”, transformed into a number of city-states under dynasties. It is held by the Yoruba that “Oduduwa founded Ife and dispatched his sons to establish other cities, where they reigned as priest-kings. Ife was the nucleus of as many as 400 religious cults whose traditions were contrived to political advantage by the Ooni” (Ohwofasa, 2007:9). The Benin kingdom is linked historically with the Yoruba kingdom. Political and religious authority resided on the Oba (king) who was assumed to be a descendant of the Ife dynasty.

Commenting on the process via which the ruler (Oba) emerged, Ndoh (1997a:29) notes that “The choice of an Oba was based on the royal family that had a royal blood of Oduduwa. However, his candidature must have the blessing of the senior chiefs”. Despite the fact that each Oba exercised his independence within his jurisdiction, he was traditionally expected to look to the Oni of Ife for leadership. This, naturally, gave the Oni (who was traditionally a spiritual leader) an edge in political power over the Alafin who was the original political leader. Each Oba had under him a number of towns and villages. The Oba ruled his kingdom from his headquarters and had a council of chiefs and elders to assist him in governance. Administratively, the Oba was expected to follow the advice of this council of chiefs and elders. Ndoh (1997a:29) argues that “any Oba who ruled autocratically would be compelled to commit suicide through the presentation of an empty calabash”. It is, therefore, the opinion

of certain scholars that the Yoruba system of leadership was more democratic than that of either the Hausa-Fulani or the Kanem-Borno.

3.5.3 Leadership among the Igbo

The area which comprised the diverse Igbo kingdoms was to the southeast of the Niger. The Onitsha kingdom had already come into existence during the the 16th century A.D while other kingdoms included the Nri and Arochukwu. In the southeast and south of modern Nigeria, other kingdoms such as Calabar, Opobo, Bonny, Brass, Eleme, Kalabari and others flourished. Such kingdoms were under the control of such groups as the Ijaw, Urhobo, Efik and Ibibio (Ohwofasa, 2007:31). It may be observed that the Efik and Opobo, for example, were ruled by kings and that there was a leadership structure in place that was different from that in other neighboring communities. However, many other communities such as the Olulumo, Ikom and Etung had leadership structures that were similar to that of the Igbo. It may be argued that the presence of dense tropical forests in these areas safeguarded the area from invasion by external conquerors which may, in turn, have given rise to the establishment of an empire as had happened in the case of the Yoruba and the Hausa-Fulani. The kind of terrain that characterised the Igbo area had also made movement and interaction between the communities extremely difficult. The reason for the lack of centrality in the administrative structure of these communities is said to have been as a result of the tropical nature of the area which was inhabited by sedimentary farmers.

In his narrative of the sociopolitical proceedings of the Igbos, Ndoh (1997a: 31) tells us the following:

All political observers agree that the village was the centrum (i.e. centre) of political, economic and social life for the principal institutions – the Council of Elders and the Village Assembly of which every grown-up male was a member. The Council of Elders was responsible for issues affecting tradition, custom and ritual, while essential matters of policy affecting the life of the villagers were decided by the Village Assembly.

Besides the Council of Elders and the Village Assembly, the age-grade system represented another vital structure that assisted in the enforcement of law and the provision of social services in the community. The Igbo and the other groups which were neighbors of the Igbo held personal freedom in high esteem and resented any form of autocratic government. It would, thus, not be incorrect to say that leadership in Igboland was predominantly

democratic. However, the weakness of the Igbo leadership style lies in the fact that it made decision making difficult and it was not possible to command wide followership as each community or village was a republic on its own and there was hardly any one figure to whom one could point as the leader of the community.

It is evident that, before colonisation, the major tribes that constitute modern Nigeria and the other smaller groups that lived around them were diverse in history, culture, political development and religion. Anthropologists have placed these societies in two main categories, namely, centralised (state) and noncentralised (stateless). While the Igbo kingdoms, in particular, and others kingdoms around them were non-centralised the Sokoto Caliphate, the emirates of the north and the Kanem-Bornu Empire were characterised by advanced Islamic theocracies and advanced forms of state organisation and were highly centralised. Also included in this category, but without the high degree of centralisation, were the Benin, Oyo and other Yoruba traditional institutions. With the exception of the Benin and Yoruba areas where the taxation system was non-existent, the highly centralised institutions had in place an effective taxation system and there were clear demarcations between the rulers and the ruled. These demarcations were usually based on wealth and ascribed status. In addition, whereas the northern areas were undergoing Islamisation, the southern societies comprised predominantly traditional worshippers who later came into contact with Christianity. We will now discuss the British colonial administration of these diverse groups.

3.6 Leadership in the Colonial Era

In 1885, at the Berlin Conference, Great Britain was given jurisdiction over much of West Africa. This included the area now known as Nigeria. Prior to this happening British traders had expanded trade in the interior areas of Nigeria. In approximately 1886 the Royal Niger Company was chartered under the leadership of Sir George Taubman Goldie for the purpose of administering the Niger region. Ohwofasa (2007:14) informs us that “in 1900, the company’s territory came under the control of the British Government, which moved to consolidate its hold over the area of modern Nigeria”. Thus, 1 January 1900, Nigeria became a British protectorate. Subsequently, in 1914, under the leadership of Lord Lugard, the Northern and Southern protectorates were amalgamated and it was this amalgamation of the two protectorates that gave birth to modern Nigeria. Nevertheless, in the administrative sense, Nigeria remained divided into the northern and southern provinces and the colony of Lagos. These areas were administered separately until 1946 when, in terms of Richard’s constitution,

the two protectorates were brought under the same legislative authority (Ohwofasa, 2007:14–16).

As a result of the inefficiency of the British administrative staff, inadequate funding, fear of local resistance, and a lack of knowledge of, and familiarity with, the local conditions, customs and traditions of the local peoples, Lugard introduced a system of “Indirect Rule”. Lugard’s motivation in instituting this system of indirect rule also stemmed from the successful implementation of the system in both Burma and Northern Protectorate of Nigeria which already had an effective administrative network in place. AHM Kirk-Greene (in Ndoh, 1997b: 42), defines indirect rule as “rule through the native Chiefs or traditional authorities who are regarded as an integral part of the machinery of government, with well-defined powers and functions recognized by the Government and by law, and not dependent on the caprice of an executive officer”. The main implication of this policy was that the administration or leadership of the indigenous people was, at the outset, the exclusive preserve of the traditional rulers. However, this policy meant that the western, educated elements of southern extraction were alienated from the political processes. According to Okafor (in Ndoh, 1997b:45), “this alienation aroused the hostility of the nationalists, again, particularly in the South, not only towards the traditional rulers but also towards the native administration”. Whereas the policy of Indirect Rule had been successful in the North as a result of the existence of a highly centralised administrative structure and tax system, the inclusion of the emirs and the retention of their powers in the political system, the presence of few educated persons and the use of religious justification for authority and obedience, the system failed in Yoruba and Igboland. In the West or Yorubaland, a number of factors contributed to this failure, namely, a noncentralised system of administration, limited power and restricted public appearances on the part of the Oba and the rise in the number of the western, educated elite who queried the system and clamoured for independence. In Igboland, the failure was attributed to the absence of a centralised political structure, a negative perception of the system of indirect rule, the absence of a tax system, alienation of the elite from the leadership, the extremely limited power and jurisdiction of the traditional rulers and the corruption of the warrant chiefs.

The introduction of the policy of indirect rule was not well intended by the colonial government and, thus, it did not help in the development of competent leadership in Nigeria. Fanon’s evaluation of colonialism is extremely informative: “By its very nature, colonialism

is separatist ... does not simply state the existence of tribes, it also reinforces it and separates them” (Fanon, 2000:233). This could be where the phrase “divide and rule” which is often associated with the west may have been derived from. Ndoh (1997b:49, 50) has discussed the consequences of the policy of indirect rule:

It led to excessive concentration of powers on the traditional rulers which made most of them dictatorial. The Chiefs and the Native Authorities were supported by the British and the masses were relatively neglected. The system alienated the educated elites in the society. It created disunity and discord between the local Chiefs and the new breed of educated elites in the society ... who had embraced democratic ideas from the west and were anxious to put them into practice ... but were not given opportunity to do so. Corruption among some of the Chiefs ... The system was inconsistent. In some cases, direct form of administration was applied and in others, it was indirect rule. The system made the traditional rulers stooges of the colonial masters

Based on the above, it may be deduced that the colonial era did little to develop the leadership potentials of Nigerians as regards the realisation of the leadership concepts and styles that would have laid a strong foundation for the leadership of the nation. Consequently, there was no platform on which the sociopolitical, economic and cultural spheres of the Nigerian nation could be supported. The question, thus, arises as to how did this leadership setback and the dislocation of the sociopolitical and cultural structures affect the post-colonial and military eras.

3.7 Leadership in Post-Colonial (Independent) Nigeria

Anti-colonialism may be said to have arisen as soon as the indigenous people realised that the European presence posed a threat to their social, political and economic security. Initially, the anti-colonial move was economically motivated. The Brass Palm Oil Middlemen opposition against western traders’ attempts to sideline them and the Abeokuta and Aba riots of 1895, 1918 and 1929 which were as a result of taxes were the first of the nationalist moves that were geared towards ending European domination (Ndoh & Njoku, 1997:51, 52). The discontent nursed by the Yoruba and Igbo elite as a result of the policy of indirect rule which had, initially, sidelined the elite from the political processes soon gave rise to a more vigorous and politically motivated nationalism. It should be noted that the 1922 Clifford constitution’s elective principle paved the way for the formation of the Nigerian National Democratic Party (NNDP) in 1923 with this party providing an opportunity for Nigerians to

participate actively in the political process. It was this participation in administrative responsibilities that boosted the nationalistic consciousness of Nigerians. The NNDP was Lagos based and had a support base which comprised scholars, chiefs, traders and other professionals. In 1934 the Lagos Youth Movement, which later became the Nigerian Youth Movement (NYM), was formed. It counted among its members some of the renowned nationalists, including Ernest Ikoli, HO Davies and Nnamdi Azikiwe (he joined the Movement in 1937). Within this period there were quite a number of associations with political, economic and ethnic undertones that flourished across the country. However, despite the fact that these associations were helpful during the struggle for independence, soon after independence they were used to intensify the tribal and ethnic divisions that had been set in motion by the colonial policy of divide and rule. Soon after independence from British colonial rule these ethnic interests would engender animosity among the major tribal groups that comprised Nigeria.

Nigeria was granted independence on October 1, 1960. The country was to operate under a constitution that provided for a parliamentary system of government with a significant measure of self-government for the three regions of the country. "However, the political parties had a propensity to reflect the outlook and temperament of the three major ethnic groups, namely, the Hausa/Fulani, Yoruba and Igbo. In 1963 Nigeria became a Federal Republic with Dr. Nnamdi Azikiwe as the President" (Ndoh & Njoku, 1997:51, 52). Unfortunately, as Emezi (1997:21) points out, "Nigeria inherited a weak sociopolitical structure, a defective and unbalanced federation, an intensification of ethnic consciousness and rivalries, a subverted indigenous ethos of government and culture and, above all, an inexperienced leadership". Thus, the politicisation of ethnicity in Nigerian politics which had been engineered by the colonial leadership was given impetus by the nascent and inexperienced leadership of Nigeria by Nigerians. Inevitably, this led to an extremely vicious and combative struggle for the control of the federal government. Commenting on the drama that ensued, Emezi (1997:22, 23) notes:

Elections were rigged in the most blatant fashion; census figures were manipulated to give political advantage to the competing regions; violence, corruption, arson and brigandage were employed in the mad desire to win or retain power both in the regions and at the centre. Naturally, the backward, underdeveloped, parasitic and corruption-ridden economy inherited from the British fared very badly and dashed all hopes of meaningful development

These developments were all a reflection of the weak foundation on which the nation's leadership and national existence rested and it was these unhealthy developments that gave rise to the January 15, 1966 coup as well as the chain of upheavals that eventually led to the Nigerian civil war of 1967 to 1970. It is estimated that 100,000 soldiers and 1 million civilians lost their lives in the civil war.

It may be said that the failure of the colonial leaders to respect the peculiarities of the peoples and their traditional divisions and cultures led these divergent groups being both forced together and, at the same time, divided in order to satisfy the selfish desires of the colonialists. Thus, to an extent, the failure of leadership in the colonial period laid the foundation for the failure of leadership in the post-colonial era while, inadvertently, the unbroken chain of leadership failure has taken an immense toll on the socioeconomic, political and cultural life of both the Nigerian people and also future generations of Nigerians.

3.8 Leadership during the Military Era

The emergence of the military on the Nigerian political stage on January 15, 1966 and their remaining there until 1999, despite some interludes of civil rule, introduced some positive, but numerous negative factors into political life in Nigeria. It is not the intention of this study to furnish a detailed account of the proceedings of the military rulers in Nigerian politics as the main concern of the study is to provide a concise account of the kind of leadership offered by these military rulers and the way in which their leadership impacted on issues such as poverty, underdevelopment and corruption. The discussion will naturally lead to a conclusion as to whether that leadership was either good or bad.

Ohwofasa (2007:61) has summarised the reasons for the incursion of the Nigerian military into Nigerian political governance as follows:

Struggle for political power by the politicians; economic problems due to widening class distinction; modernized Army – vibrant, ambitious military officers not satisfied with the traditional constitutional roles of the military; political instability arising from disputed elections; disagreements over census figures

Political commentators agree that all the successive military governments that came to power through coups provided a litany of reasons to justify their reasons for taking over the

government in Nigeria and the issues and the sentiments that they kept raising became familiar verses and refrains. For example, five years into independence, the first coup was staged with the following words that were intended to rally the support of all Nigerians:

Our enemies are the political profiteers, the swindlers, the men in high and low places that seek bribes and demand 10 percent; those that seek to keep the country divided permanently so that they can remain in office as ministers or VIPs at least. The tribalists, the nepotists, those that make the country look big for nothing before international circles, those that have corrupted our society and put the Nigerian political calendar back by their words and deeds (Ohwofasa, 2007:61).

Admittedly, these words of Major Kaduna Nzeogu and the passion behind them did make reference to the issues at stake but it is doubtful if this same passion characterised the intentions of the successive military coups that followed that first coup. Unfortunately, the first attempt of the military to rectify the sociopolitical and economic ills of Nigerian society were not realised as that group of officers was ousted shortly after they had taken over. The coup failed. However, other military leaders such as J. T U. Aguiyi-Ironsi, Yakubu Gowon, Murtala Mohammed, Olusegun Obasanjo, Mohammadu Buhari, Ibrahim Babangida, Sani Abacha and Abdulsalami Abubakar then entered the Nigerian political arena and the achievements of the military included the unifying of the country after the civil war; the creation of states; the establishment of National Youth Service Corps; local government reforms and the Nigerian Enterprises Indigenisation Policy Promotion.

It is worth noting that both civilian and military rule all represent institutions manned by human beings and, as thus, they are all prone to mistakes and bad policies. Ndoh (1997:178) reminds us of what Julius Nyerere had to say on this issue: “There is nothing inherently sacred about civilian governments and there is nothing inherently evil about military governments. Some of the most corrupt and reactionary regimes in Africa are, or have been headed by civilians ... we must not take an over-simplified or automatic view about the merits or demerits of civilian and military governments in Africa”. Nevertheless, it is not easy, particularly in the Nigerian context, to dismiss the popular saying, as iterated by Ohwofasa (2007:97), namely that “[t]he best military government is worse than the worst civilian rule or that the worst civilian government is better than the best military government”.

Thus, the Nigerian military, as regards the issue of leadership, scores low. Included in the issues held against the military are the impoverishment of the citizenry; the display of dictatorship and despotism, fraudulent practices and the embezzlement of public funds. There is no doubt that there was an escalation in the level of poverty, corruption, oppression and bad leadership at all levels of Nigerian society during the years of military rule in the country. The obvious question then arises as to whether the eleven years of civil rule have offered any solutions to the plight of Nigerians?

3.9 Leadership in Post-military (Democratic) Nigeria

Nigerian politicians have controlled the instruments of governance for eleven, uninterrupted years – 1999 to 2010. This is the first time in the history of Nigeria that political power has been transmitted from one democratically elected political administration to another via the electoral process. It is mainly for this reason that political analysts are referring to the current chapter of Nigerian history as “Post-Military” or “Democratic” Nigeria. This period has witnessed political governance under the leadership of three presidents who emerged via the political processes. These presidents include Chief Olusegun Obasanjo (1999–2007); Alhaji Umaru Musa Yar’Adua (2007–2010) and Dr. Goodluck Ebele Jonathan (2010–2011). Of these three leaders, Obasanjo ruled for eight years while Yar’Adua’s presidency lasted two years only as a result of ill health and his eventual death. Jonathan, who was Vice-president under Yar’Adua, took over from Yar’Adua on 6 May, 2010 and has been in power for some months. It is, thus, worth noting that much of the assessment of the current democratic Nigeria will be based on Obasanjo’s tenure in office while there will also be reference made to the short rule of Yar’Adua.

Chief Obasanjo’s rise to democratical political power was at the behest of the military hegemony as Obasanjo was a retired military general. He won the 1999 and 2003 Presidential elections under the flag of the Peoples’ Democratic Party (PDP) amidst stiff opposition to his pseudo-military rule. In the course of his eight years of leadership he was severely criticised by civil society groups, trade unions and other political parties. Seteolu’s assessment of Obasanjo’s political leadership is worth noting: “He was perceived as intolerant, arrogant, combative, bellicose, cantankerous and pedantic. This leadership style is linked to his military background and orientation, personal attributes and demeanour” (Seteolu, 2004:73). This description of Obasanjo’s leadership style, which is informed by his character traits and professional influence, provides an insight into the influence which has now taken hold of the

Nigerian political class with this influence pervading the political landscape from local to federal government. It is common knowledge among the politicians that, when appointed as political officers, appointees are made to sign their letters of resignation, which are then kept in the custody of the chief executive (governor or president). This exercise is aimed at extracting absolute loyalty from the appointees and also at facilitating their easy removal from office at any time the political leader so wishes.

However, aside from the character traits of democratic Nigeria's political class, as exemplified in the chief leader, a further score card has also been presented. Seteolu (2004:73) has the following to say about Obasanjo: "His rulership is critically perceived for national insecurity, rising inflation, collapse of local businesses, growing human poverty, homelessness and despondency, epileptic, unreliable and inefficient social facilities, over bloated bureaucracy, half heart struggle against corruption". Nevertheless, Obasanjo did register some positive achievements while in power, including the professionalisation of the military; an anti-graft crusade and the establishment of a functional Mobile Telecommunication Sector. As regards the leadership of Yar'Adua, he is best remembered for the slow pace of policy formulation and it is this slow pace of governance that earned him the name "Mr. Go Slow". He was rated as humble but lacking the will and drive to direct the affairs of governance although the poor state of his health may have exacted a heavy toll on his ability to take responsibility as the president of the nation. However, the bank reforms and his ability to negotiate the amnesty deal with the restive militants of the Niger Delta were all lauded by both Nigerians and the international community.

A key function of political leadership is the formulation of policy for the purpose of delivering the benefits of governance to the citizenry. It is gravely in doubt whether the political class in the post-military period has shown a responsible commitment to dealing with the challenges of poverty, underdevelopment, corruption and irresponsible leadership and many Nigerians are of the opinion that the political hegemony is still trailing in the steps of the politicians who came to power soon after independence in 1960. There is a widespread belief that the politicians are in politics for their own personal gain. It may, therefore, be argued that their fatalistic tendencies and lack of imagination in their policymaking provide clear proof of their political incompetence as regards running the intricate affairs of government. According to Ukaegbu (2007:161–182), the political leaders in Nigeria are

plagued with leadership fatalism and a lack of imagination in policymaking with these tendencies playing out in a number of areas.

Such policies including the federal character are the result of a lack of imagination in policymaking as well as helplessness (fatalism) on the part of political leaders when they are under pressure and it would appear that they lack the courage to deal with ethnic pressures. The federal character policy is perpetuating mediocrity in place of excellence. In addition, the choice to import petroleum products instead of ensuring that the refineries work to capacity is highly questionable as regards the intentions of political leaders while the issue of poor infrastructure – hospitals, electricity and schools – relates to leadership incompetence. Many Nigerian leaders and their family members obtain medical services and education at overseas medical and educational institutions at an exorbitant cost. Why do the medical and educational institutions in Nigeria not function properly? Why are privately owned establishments such as schools doing extremely well but not those of the governments? Why are the roads in the country not constructed by Nigerian engineers? Why do Nigerians have to import toothpicks? Why does almost every Nigerian home run a power generator for electricity?

There is no such thing as political ideology in Nigerian partisan politics. Nigerian politicians are not elected to positions by the power of the ballot but by the power of violence and election rigging. Political patronage and money politics (money in exchange for votes) still reign supreme in Nigerian politics. The political arena is still extremely limited as a result of the absence of formidable opposition which would act as a counterbalance to the ruling party. Until recently in instances in which bold steps were taken to overturn illegitimate election results in courts of law, the legal system proved to be nothing more than an appendage of the executive arm of government. The legislature is also at the mercy of the executive arm of government. It is still hoped that, in the post-military or democratic era, the vestiges of those authoritarian and despotic regimes that were commonplace in the precolonial, colonial and military eras, will be replaced by a robust and vibrant democratic political process. However, in addition to the contributions of the various historical eras to the culture of leadership in Nigeria, it is essential not to overlook both the positive and negative effects of globalisation.

3.9.1 The Influence of Globalisation

Schreier (1997:5) argues that there is no single definition of the term globalisation. However, he does explain that globalisation has to do with the “increasingly interconnected character of

political, economic and social life of the peoples on this planet” (Schreiter, 1997:5). Shedding more light on the concept, Herbert Anderson (1999:7) notes: “globalization is a worldwide social phenomena in which things are fragmenting or splintering and reluctantly coming together simultaneously. On the one hand, there are new borders emerging daily in nations and multinational corporations because of parochial concerns within, while on the other hand universalizing forces from without make borders more porous and particularly more difficult to maintain”. Information technology is also playing a vital role in ever expanding the influence of globalisation.

The influence of globalisation on all societies is inescapable and globalisation has impacted on Nigerian and on other African communities, both positively and negatively. An important example of the negative impact of globalisation has been the extinction of the cherished traditional practice of moulding leaders around the fire. According to Masango (2003:316), “Africans had a very helpful model of moulding leaders around the fire. Young boys would listen in the evening to powerful stories of brave men at war and, as they listened, they developed leadership skills”. The main point of Masango’s observation is that the practice of leadership development around the fire, which used to be part of the traditional Nigerian societies, has now been replaced by the television. Unfortunately, however, television does not mould people in the same way as a result of the content, values and culture that television programmes tend to propagate. In addition, besides the content of the television programmes, the dialogue and exchange of ideas that were crucial in the discussions around the fire are completely absent. Also, in today’s world of the “haves” and the “have -nots”, globalisation is being used by the leaders of the powerful nations to co-opt and control the leaders of the weak nations of which many nations of Africa, including Nigeria, constitute the bulk. Chipenda (1997:23) has noted;

African countries are already threatened with cleavages. “The haves” on the one side, and “the have-nots”, on the other. Those who control political and economic machinery as opposed to those who are marginalized. Those who can speak and others who are silent. Those who work for transformation of their societies and others who keep the status quo. Those who are well-informed and others who are ill-informed. Guidance is needed, and churches and their leaders are in a good position to provide leadership.

However, Nigeria and other African countries have also benefited from the positive aspects of globalisation. Nigerian and African leaders are being afforded opportunities to relate to

and connect with good leaders from other parts of the world who have also supported them in their times of crisis, for example as regards epidemics, war and natural disasters. Despotic leaders in Nigeria and other Africa countries have been pressurised by other world leaders to respect the voices of their own people while the creation of the global village through advanced technology has contributed immensely to the timeous circulation of information. This, in turn, has enabled rapid and helpful interventions in African challenges by fellow African and other world leaders. It has also become easier to expose the activities of poor leaders whereas, in the past, corrupt African leaders were able to continue with their unjust regimes without undue international pressure. However, there are also the increasing negative effects of economic globalisation with TNCs and other global institutions maintaining their control over the Nigerian economy to their advantage and, thus, contributing to the economic woes of Nigeria. In addition, globalisation has accelerated the spread of Islamic fundamentalism through the global communication system, for example, the internet and mobile telephones. The activities of these fundamentalists have introduced into Nigerian society a dimension of violence – bomb blasts – which are alien to the society. Besides causing large scale destruction of property, these happenings perpetuate a sense of insecurity that is both inimical to social-economic and political developments. It is in this study's view that effective leadership could make the desire for sociopolitical and economic development a reality within the Nigerian context.

3.10 The Importance of Leadership in Development and Social Transformation

Achebe (1983:1) has asserted that “the trouble with Nigeria is simply and squarely a failure of leadership”. However, unlike Achebe (1983:1) and Ukaegbu (2007:161–182), Odunsi (1996:66) attributes a part of the blame only for the troubles Nigerians are facing to its leaders when he states: “The pervasive political wrangling, civil strife, economic disorder and social malaise endemic in Nigeria today flow, in part, from ineffective leadership”. However, all of these writers do agree that the ineffective leadership in Nigeria is problematic to its citizens. By pinpointing the appalling challenges facing Nigerians as a result of poverty, underdevelopment, corruption and bad leadership in the absence of responsible leadership it may be possible to locate the source of the crisis and the means by which the crisis may be overcome. However, would pinpointing the challenges facing Nigerians as predominantly proceeding from poor leadership not amount to an oversimplification of the problems? Would it not demand too much from mere mortals? This study suggests that there are at least two ways in which both questions may be answered. One way would be to trace the historical

antecedents of Nigeria, from precolonial times to present day Nigerian society while another way would be to explore the way in which political leadership influences development and social transformation. This study has addressed the former and will now focus on the latter.

Richard Ruderman (1995), (in Lanre-Abass, 2008:117), defines leadership as “the guidance of a group, party, or political entity undertaken by an individual”. In explaining his two views of leadership he argues, firstly, that leaders, by virtue of their inspiration or charisma, offer their followers a vision that functions as a map to new and uncharted regions. The second view of a leader is that the leader discerns, through a peculiar talent for development and sensitive listening, from the followers’ discordant debating, or even from their pregnant silences, the vision implicit in what they are or even desire. Accordingly, a leader should have the capacity to navigate between the good and the just and between wisdom and consent. At the same time he should also be able to be flexible and principled (Lanre-Abass, 2008:117). Bennis (in Ukaegbu, 2007:162), posits: “Leaders innovate, focus on people, develop and inspire trust, have a long-term perspective, show originality and challenge the status quo. Leaders guide, direct, motivate, influence, and make choices that enable their followers to contribute to the success or positive transformation of the entity they lead, namely, the Nigerian political economy”. It would be expedient in our discussion to align these qualities of leadership with the concept of transformational leadership which, in this study’s view, holds promise for both the church in Nigeria and Nigerian society as we seek to highlight the importance of leadership in development and social transformation. “The transformational leader is imbued with charisma, inspiration, intellectual stimulation, vision and sense of mission, instill pride; attract respect and trust” (Seteolu, 2004:72). As I have argued in section 2.3.2.4, the transformational leader is concerned about progress and development. He/she transforms the personal values of his/her followers to support the vision and goals of the organisation by cultivating an environment in which relationships may be built and by establishing an atmosphere of trust and vision sharing. It is this type of leadership that would enable the church and leaders in Nigeria to mobilise their respective constituencies and beyond in order to realise the goals of Nigerian development, namely, conscientised, responsible self, stewardship of resources and value for community. Thus, the role of leadership in social transformation is indispensable and merits further explanation.

It is political leadership that has the responsibility to make decisions on social policy and resource allocation through partisan representatives (Okadigbo, 1987:1–15) and it is at this level that the challenges of poverty, underdevelopment, corruption and other forms of injustice may be adequately addressed, through imaginative policymaking. In Nigeria, the state occupies the centre stage as regards all levels of political, social and economic life and it is for this reason that traditional leaders, traders, teachers, contractors, and farmers etc patronise the state. In addition, leadership shapes the beliefs, behaviour and conduct of the followers through the conscious and unconscious allocation of values. Nigerian society today has lost the confidence in most of its leaders because of their moral ineptitude, incivility and ethno-centricity. However, it will still require leadership to restore character, civility and the integration of the diverse ethnic groups and interests into a single community which would command the respect and loyalty of all. Furthermore, Mbachu (1997:59) has observed that the role of the leader in Nigeria goes beyond the allocation of values and includes serving as a political socialisation model for the followers or citizens. Haslam, Reicher and Platow (2011: xxi) affirm that “leadership motivates people to put their shoulders to the wheel of progress and work together towards a common goal”. The leader exerts influence on his/her followers and is often imitated, consciously and unconsciously, by them. It is for these reasons that many scholars agree that the long awaited development and social transformation of Nigerian society is attainable only through responsible leadership and, in my opinion, transformational leadership.

3.11 Conclusion

Thus far, the definition of leadership in this study has revealed that leadership has much to do with influence and that this influence may be either positive or negative. In our brief study of the concepts of leadership, we have noted that a leader may be termed either a transactional leader or a transformational leader depending on the degree to which the ideals of a particular concept of leadership are present in his/her style of leadership. The transformational leadership concept, which is similar to the servant leadership paradigm, has been found to be in line with the approach this study intends to adopt. The discussions on leadership in precolonial, colonial, post-colonial, military and post-military (democratic) Nigeria revealed that each of these stages in Nigerian history have contributed negatively in a way which has perpetuated the challenge of poor leadership in the country. The importance of leadership as a facilitator of development and social transformation in Nigeria was also examined.

It is the opinion of the researcher that it is possible to develop the capacity of Nigerians to mobilise and manage their own resources. However, such an endeavour should be informed by both a development orientation and a leadership which has a transformative vision so as to bring about transformation that will be life sustaining; equity; justice; dignity and self-worth; freedom; hope and spiritual. These ideals are consistent with the people-centred and transformational paradigms of development while such an approach promises to satisfy the quest for an appropriate development paradigm which is suited to the challenges and goals of development in Nigeria. Nevertheless, this people-centred and transformative development framework will be in vain unless the transformational leaders pay close attention to the development of more of such leaders who will be able to take responsibility in the political, economic and socio-cultural governance of Nigeria. The transformational leader is a leader who is imbued with charisma, inspiration, intellectual stimulation, vision and a sense of mission and who is able to instill pride in his followers as well as gaining their respect and trust. The transformational leader's concern is progress and development. He/she transforms the personal values of his/her followers to support the vision and goals of the organisation by cultivating an environment in which relationships may be built and by establishing an atmosphere of trust and vision sharing. It is essential that the church leadership, which has the rare privilege of being both transformative and people-centred, be in the vanguard of such leadership mobilisation, starting from her own leadership and membership.

Meanwhile, what contributions have church leaders made to transforming Nigerian society in the light of its many challenges? Or, in other words, how are church leaders engaging in the social and theological issues in Nigeria? What could inform the church's leadership and membership as the bastion of character, civility, community and, ultimately, social transformation for the purpose of serving as a catalyst for the anticipated transformation of Nigerian society? The next chapter will focus on Nigerian church leaders' social and theological discourse.

CHAPTER 4

SOCIAL AND THEOLOGICAL ANALYSIS OF CHURCH LEADERSHIP DISCOURSE IN POST-MILITARY NIGERIA

4.1 Introduction

In chapters two and three, the focus was on those factors that had played a role in bringing about the enduring challenges of poverty, underdevelopment, corruption and poor leadership in Nigeria, and the consequences of these challenges for Nigeria from independence until now. It was argued that, although there is a possibility that Nigerian society may be transformed, the status quo has, in the main, not changed. The goal of this chapter is to appraise the involvement of the church (Leaders/faithful) in Nigeria in the social and theological discourses within the Nigerian context using the descriptive-empirical and interpretive practical theological approach (Osmer, 2008:4–12), as discussed in section 1.8.1. In addition to Osmer's practical theological methodology, the moderate and radical strains of the pragmatic ecumenical development discourse (6.2.2) will be used in the appraisal of the engagement of the Nigerian church and her leaders in Nigerian environment. This chapter hopes to answer the following question: Given the extensive population of the church and the church's rich resources, have church leaders utilised these resources to address the material/physical, psychological and spiritual challenges facing Nigerians and, if so, in what way? In order to answer this question, this chapter will be divided into three parts. The first part will discuss the public role of the church while the second part will deal with the social discourse of church leaders. The third part of the chapter will discuss some of the matters arising from the theological discussions of Nigerian church leaders. This study intends to explore the contributions that Nigerian church leaders may make to the political, economic and social transformation of Nigerian society in the light of the current challenges of poverty, underdevelopment, corruption and poor leadership. However, in order to realise the aim of the study it will be necessary to understand what outcomes are arising through the engagement of the church so as to come to some understanding of what remains to be done if the church is to be a relevant and efficient agent of change, alongside other change agents within the Nigerian context. The discussion on the social analysis of the discourse of church leaders will commence by indicating the public role of the church and her leaders.

4.2 The Public Role of the Church

There are divergent views, both for and against, the engagement of the church or/and her leaders in sociopolitical and economic issues in theological discourses. Salifu (2008:189–193) has summarised these views into two major groups, namely, the participatory and the non-participatory schools. He maintains that the non-participatory school argues against the participation of the church and her leaders in sociopolitical and economic issues. This argument is based on four premises. Firstly, there is the premise of two kingdoms – church and state – and it is not possible to be loyal to one without being disloyal to the other. Secondly, there is the great commission (evangelization) which should engage the energies of all believers and engaging with the state may constitute a distraction from this primary commission. Thirdly, there is the notion of politics as a “dirty game” and, thus, participation in this “dirty game” could soil the believer through compromise, corruption and unprincipled behaviour. Fourthly, there is the belief in the imminent return of Christ who will then rectify all social problems. The church should, thus, wait until Christ returns. In contrast to the non-participatory stance, the participatory school focuses on the call to believers to be salt and light in the world, the spiritual and material or social ministry of Jesus while on earth, the comprehensive nature of Christian ethics, and God’s care and ongoing involvement in His creation. This study affirms the participatory view and will, therefore, elaborate on its position below.

In his book, *Christian Leadership: A Challenge to the African Church*, Ngara (2004:27–67) urges Christian leaders to move beyond the confines of the church into the wider public domain in order to bring about the desired impact that may transform society. He argues that the church may promote good leadership in society effectively only if it is able to exemplify a vibrant culture of leadership within its ranks in accordance with a pattern that mirrors the leadership style and qualities as epitomised by the Lord Jesus. Ngara’s work may be seen as a bold step in the direction of addressing the perennial challenge of poor leadership on the African continent. He makes an extremely strong case for attributing the major problems of African countries to bad leadership and to the failure of the church to exert a stronger influence in the public arena.

Dennis Jacobson (2001:15–16) clearly depicts a crucial reason why it is essential that church leaders should fulfill a public role when he poses his vital question, namely, “Who takes the

local church into the public arena if not the pastor?" Jacobson (2001:15, 16) is of the conviction that:

If the pastoral church leadership of the local church is resistant to a public arena ministry, even the best intentioned laity will be blocked or deflated in their efforts to engage their congregation in public arena issues. The ambivalence, reluctance, or disdain of most clergy toward the public arena keeps most churches in the sanctuary.

It may be deduced from Jacobson's argument that the engagement of the church – in its various forms – in the public arena is possible only through a development-oriented church leadership with the church being sent into the public arena on the ethical imperatives of her Lord Jesus Christ – “The public arena is God's arena” (Jacobson, 2001:15). Indeed, it is in the public arena where the victims of poverty and other forms of injustice are to be found. The faithful come from the public arena to the sanctuary of the church and it is from this sanctuary that they return to the public arena. Thus, should the church fail in the public arena by remaining passive in the face of the challenges of the faithful in that arena, she will, without any doubt, also fail within the confines of the sanctuary. Accordingly, the pastor and other church leaders who lead in the sanctuary must also lead the flock wherever they go. However, in addition to leading the flock, the church leaders would do well to develop the leadership capacity of their followers for the purpose of effective service within both the church and in society at large.

Ruwa (2001:5), writing from a Kenyan Roman Catholic background, also joins the discourse on the church's involvement in the public domain. In line with a consciousness of socioeconomic and political transformation, he narrates the story of the Catholic Church's campaign against social injustice in Kenya and argues:

The church, which is the “body of Christ” as hierarchy (leadership) and faithful, has a responsibility to participate in all aspects of a nation's life, be it social, economic, political or otherwise. This is a divine responsibility (Ruwa, 2001:5).

Both Mary Slessor, a young female missionary from Dundee who worked in the hinterlands of Nigeria, and Akanu Ibiam from Unwana – a village in South Eastern Nigeria – are outstanding examples of development-oriented church leaders. Although she did retain some vestiges of colonialism, Miss Slessor demonstrated, deep in the remote areas of Nigeria, an example of the overwhelming benefits provided by a church leader in the public domain. J. H. Proctor relates the story concisely:

By discouraging certain traditional practices (such as killing twins at birth, administering the “poison-ordeal” to determine the guilt or innocence of persons suspected of causing another’s death, and offering human sacrifices at the funerals of notables) and by settling disputes between individuals and between groups, she contributed significantly to the reduction of disorder and violence. Barely two years after she had set up her station in the area occupied by the reportedly fierce Okoyong people where no government agents had yet established themselves, she claimed that “the influence of our presence has been very marked in the saving of life, and in the laying aside of arms (Proctor, 2000:48).

Narrating the story of the virtuous Akanu Ibiam – church/community leader, missionary doctor and reputable politician – Anya (1996:ii) states that “[t]he late Dr. Akanu Ibiam was the most outstanding and best known of this class of selfless Christian patriots of Nigeria”. As a church leader Ibiam made immense contributions to Nigerian society through education, medical practice, community leadership and politics while bringing his Christian virtues to bear as he served in the public domain.

4.3 Social Analysis of Church Leadership Discourse

4.3.1 Setting the Stage

The social discourse of Nigerian church leaders may be said to have been initiated by the missionaries from the inception of Christianity in Nigeria. However, these efforts, which were carried out mainly within the ambit of charity and other projects, did not achieve any notable progress beyond these confines. It may be recalled that, in pursuit of the social vision, those missionaries, who were the church leaders, established institutions such as schools, hospitals, courts and a printing press as well as initiating social activities such as sport (football, cricket) in Nigerian society (Aye, 1987:168–170). Many of these missionaries worked closely with the colonial administration and, in some instances, certain of them played dual roles as both missionaries and administrators. Much of these activities within the missionary era were both denominationally and missionary driven within the societies in which such missionary activities were carried out. A typical example is that of Mary Slessor of the Church of Scotland Mission (Presbyterian) who worked in various capacities with several colonial officers, including Sir Claude Macdonald, the High Commissioner and Consul General of the Niger Coast Protectorate (Proctor, 2000:45–61).

These activities brought some benefits to Nigerian society in that they produced both the elite who played a significant role in the struggle for independence and also certain outstanding

leaders who played a role in the various sectors of national life. In addition, these activities also led to the sustenance of community health care, destigmatisation (lepers who had been healed), the eradication of certain inhumane practices such as the killing of twin babies, trials by ordeal and a measure of economic empowerment (Ogarekpe, 1996:223).

However, despite these benefits, because the pattern of Christianity that had taken root in Nigeria was dualistic; it separated the sacred and the secular, and the Christian view of political, economic and social issues was jaundiced (Musa, 2009:27, 28). Okonkwo (2003:1) has also decried the “passivity of Christians in Nigeria to the affairs of their Nation and, indeed, their political environment”, a passivity which he attributes to “the long processed indoctrination that has placed Christians as mere heads yet with the tail focus”. It follows thus, that the engagement of both the church and church leaders in social issues was characterised by a conversionist approach (Agha, 1996:250). The generation of church leaders who came after the missionary era did not have a development orientation beyond the propagation of the gospel and the provision of education, medical services and empowerment projects within their immediate communities. As such, unlike those church leaders (missionaries) who worked in close collaboration with the government as regards political, judicial and public policy issues, emergent indigenous church leaders were not able to follow suit for reasons such as the missionaries’ disinclination to engage the locals in secular issues and also poor training (Aye, 1996:1–27). Several social issues, including politics, were termed worldly and unspiritual (Musa, 2009:28–31). This attitude on the part of the majority of the church leaders inadvertently shaped the attitude of many church members who, although they constituted the bulk of the elite of the society, were not able effectively to synchronise their sociopolitical and economic responsibilities with their spirituality as a calling from God. Accordingly, the activities of the church and her leaders were confined mainly to the church compound and to the immediate communities where the hospitals and schools were often located with church denominations, such as the Roman Catholic, Anglican, Presbyterian and Methodist churches, playing key roles in this regard in different parts of the country. However, despite the fact that the social engagement of the church and her leaders in this period contributed significantly to Nigerian society, it also identified the approach of church leaders to the socioeconomic and political challenges facing the people as regards the church’s traditional and historical categories of social engagement as in other places, namely, charity/relief and projects. The international bodies sending out the missionaries tended mainly to sponsor charitable activities and projects. However, this

approach was paternalistic and created a significant degree of dependency on these foreign bodies and, thereby, produced a church leadership that was not able to respond adequately to the political, socioeconomic and theological challenges facing Nigerians.

The trend in the approach adopted by church leaders to the political and socioeconomic challenges in Nigeria, which had, until then, been restricted to the pulpit, church environment and immediate community and had taken the form of charity and projects, took on a new dimension when General Olusegun Obasanjo became the head of state. As the military head of state, Obasanjo invited some church leaders to Dodan Barracks, Lagos, for a parley, on August 27 1976 (CAN, 2010:1). These Church leaders who had been invited to meet with the head of state were of diverse denominations. However, the government's sole aim in that meeting was to discuss both the introduction of the national pledge and the salutation of the national flag into the nation's primary and secondary schools. The church leaders agreed to the head of state's request provided that the staff and the students of each school would be able to sing praises and offer prayers to God during the morning devotions before the national pledge and the salutation of the flag took place. The government's collaboration with church leaders in this regard is understandable as many of the schools in the country had been established by the mission churches and, thus, government perceived the churches and their leaders as partners of government in the educational system. Had the church leadership made similar inroads in the political and economic spheres, then the influence of the church and her leadership in these areas would, naturally, have earned the church a place within the state and other arms of government. Thus, soon after the meeting with Obasanjo, the church leaders decided unanimously to hold another meeting at the Catholic Secretariat, not far from Dodan Barracks. It was at this meeting that the church leaders agreed to "form an organization which would provide a forum where they could regularly meet together and take joint actions on vital matters, especially on issues which affect the Christian Faith and the welfare of the generality of Nigerians. This was the origin and the beginning of the Christian Association of Nigeria" (CAN, 2010:1).

The emergence of the Christian Association of Nigeria (CAN), the largest ecumenical body in both Nigeria and Africa (CAN, 2010:1), also marked the emergence of what has now become the "most powerful Christian voice in Nigeria" (Mbachirin, 2003:655). Despite the fact that the various church denominations in Nigeria, through their leaders and structures, engage in social issues in a variety of ways, CAN and her constituent blocs have become the

most viable fronts through which church leaders address social issues in Nigeria. The constituents of CAN reflect a conglomeration of groups that include all the various denominational churches in Nigeria, from the national to the local government areas. These groups of churches which constitute CAN are also called blocs of CAN, They include the Catholic Secretariat of Nigeria (CSN), Christian Council of Nigeria (CCN), Christian Pentecostal Fellowship of Nigeria and Pentecostal Fellowship of Nigeria (CPFN/PFN), Organisation of African Instituted Churches (OAIC), and Tarrarya Ekkelisiyar Kristi, a Nigeria and Evangelical Church of West Africa (TEKAN/ECWA) (CAN, 2010:4). Accordingly, in collaboration with CAN, Nigerian church leaders are now engaging in the Nigerian social discourse through organisations such as the African Forum on Religion and Government (AFREG), Forum for Righteousness in Governance (FRIG), Congress on Christian Ethics in Nigeria (COCEN) and Save Nigeria Group (SNG).

An assessment of the engagement of church leaders in the Nigerian social debate may, arguably, include such engagements under the following themes: charity and social services, dialogue, advocacy and collaboration.

4.3.2 Charity and Social Services

The most significant contribution of both the church and her leaders to Nigerian society, from the time of the missionaries to modern times, may be said to be in the area of charity and social services with the churches and church leaders having been consistent in this social approach through their denominations and ecumenical bodies. According to C. I. Itty, (in Swart, 2006:18), charity and social services encompass “a substantial range of categories: education, health services, social welfare and some sort of economic development”. These charitable and social service activities were aimed at conversion, literacy, poverty alleviation and the improvement of the wellbeing of Nigerians. During and after the Nigerian civil war, church leaders and churches, with the support of the World Council of Churches (WCC) and overseas partner churches, were deeply involved in relief and reconstruction activities. These activities contributed immensely towards ameliorating the sufferings of both Christians and non-Christians throughout the country. Ron McGraw, (in Johnston, 1996:109–110), narrates his experience as a missionary church leader as regards charity and social services: “At the beginning of 1969, I was in charge of relief distribution for the World Council of Churches. My staff of several thousand attempted to feed over five hundred thousand refugees and local residents ... this was a formidable task despite our efforts and parallel efforts of Caritas [a

Roman Catholic Church relief outfit] and the I.C.R.C., thousands died painfully from starvation or malnutrition”. Working under the auspices of the Christian Council of Nigeria (CCN) now an ecumenical bloc of CAN, Johnston (1996:110) further narrates that “there was a stock pile of food nearly 15,000 tons; 400 vehicle for the movement of relief supplies and personnel and there were more than 1,000 relief workers already active. For the past 18 months the CCN has supplied between 25 and 35 percent of all medical and relief personnel involved in the Red Cross relief program”.

In line with CAN’s objectives, as enunciated in her official documents through the medium of her leaders, CAN states her social concern as follows:

CAN believes that its role as watch person of the spiritual and moral welfare of the Nation must, of necessity, include every effort to ensure that all Nigerian citizens, especially the masses, enjoy reasonable and inexpensive health care. In this regard, CAN sponsored the founding of Christian Health Association of Nigeria (CHAN) whose membership, at the national level, comprises Catholic Bishops Conference of Nigeria, Christian Council of Nigeria and Northern Christian Advisory Council. CHAN is, thus, more or less an extraction of CAN and its main purpose and objective is to encourage and develop the highest level of health care for the people of Nigeria within the framework of National Health policies (CAN, 2010:11).

The pronouncements and actions of Nigerian church leaders on health issues for the benefit of Nigerians was further supported by the involvement of representatives of CAN in all the committees set up by the federal government to tackle the HIV and AIDS pandemic. It is, however, doubtful whether the “development of the highest level of health care for the people of Nigeria within the framework of National Health policies” is attainable in terms of both CHAN and CAN’s memoranda to the Federal Government of Nigeria. In as much as the efforts of CAN are commendable, a stronger level of engagement with the government may be necessary if CAN truly wishes to deliver affordable and quality health care to the millions of Nigerians who are in a deplorable state of health with a few only managing to visit the ill equipped and poorly maintained hospitals, should they even exist.

With the numerous and recurrent religious, ethnic and political crises and natural disasters that have afflicted Nigeria, the church leaders, through CAN, have also succeeded in playing key roles in the area of relief and social services. These services have usually been initiated by church leaders and have provided much needed succour in critical times when the

Nigerian government has often been found wanting. Church leaders at the local levels usually provide food, shelter, clothing and medical care immediately while reaching out to the various levels of the ecumenical church organisation for more support. It is often through such measures that Christians have contributed towards the rehabilitation of ordinary Nigerians who have suffered huge losses because of these crises.

From the inception of CAN in 1976, church leaders have used this channel to call upon the Federal Government of Nigeria to rise to the challenge of the falling standards in the Nigerian educational system, which is in a state of moral, spiritual and infrastructural decay. Such calls made to the Federal Government have also included pressure on the government to return to the church the church schools and hospitals that the government removed from the control of the church. Such efforts have yielded some results as some state governments have returned such institutions back to the churches (CAN, 2010:12). However, lofty though such moves may be, the monumental challenges facing the educational system in Nigeria today will need a multifaceted approach. This approach could include the return of schools to churches and the emergence of a political leadership with the foresight and the will to formulate and implement policies that may revamp the educational sector. In addition, a church leadership that is well informed about social change and the way in which such a change may come about would be invaluable to both the Christian community and to Nigerian society.

The initiatives of church leaders overtime have led to laudable ventures such as the establishment of educational and medical/paramedical institutions, relief initiatives, vocational centers and other social services. These initiatives have, in turn, led to some measure of empowerment of the many poor and suffering Nigerians. However, one wonders if such measures are addressing the root causes of the challenges facing Nigerians, for example, poverty, underdevelopment, violence, corruption and poor leadership. Are church leaders and, to some extent, the churches not merely engaging in *ad hoc* measures that amount to a “merry go round” which will, eventually, lead to nowhere? Do church leaders and their members lack the resources to deliver to Nigerians the much needed social transformation beyond the scope of their current charity and social service initiatives? It is the researcher’s view that church leaders do have the capacity to go beyond their current level of engagement and it would appear that Nigerian church leaders are making meaningful strides towards the transformation of Nigerian society through dialogue.

4.3.3 The Use of Dialogue as a Tool for National Cohesion

The WCC *Guidelines on Dialogue with People of Living Faiths and Ideologies* argues that “dialogue means witnessing to our deepest convictions, whilst listening to those of our neighbors” (WCC, 1979:16). In line with *Chambers English Dictionary*, Omonokhua (2010:1) defines dialogue as “a conversation between two or more persons, especially of a formal or imaginary nature; an exchange of views in the hope of ultimately reaching agreement”. Lending his voice to the explanation of the concept of dialogue and its implications, John Onaiyekan (2010:7), President of CAN, Catholic Archbishop of Abuja and co-chairman of the Nigerian Inter-religious Council (NIREC), asserts that “dialogue is perhaps the best way to describe what we understand by management of our religious diversities”. Onaiyekan (2010:7) argues further that

[t]he concept of dialogue is based on the assumption that we can actually talk to one another and understand one another; that we can devise a common language to communicate with each other. It is based on the conviction that we have common grounds, despite the differences in the way we practise our religions and, sometimes, also the way the tenets of our faiths are formulated and proclaimed.

Thus, in their postulations and leanings as regards the concept of dialogue, the WCC, Onaiyekan and Omonokhua may be said to have covered all the religious and sociopolitical dimensions of the basic elements of dialogue.

The perennial challenge of Islamic fundamentalism in Nigeria, which has brought about colossal destruction of human lives and property worth billions of Naira across the country, has given impetus to the need for various forms of dialogue. It is to the credit of Nigerian church leaders, under the auspices of CAN, that the initiative to engage in dialogue with Islamic leaders constitutes such a giant step towards the sociopolitical and economic development of Nigerian society. The fact that sociopolitical and economic life in Nigeria is significantly informed by religion and that, without the peaceful co-existence of the adherents of Christianity and Islam, there may be no meaningful development in Nigeria, underscores this point. However, it may be argued that, besides the challenge of Islam, the collaboration of churches of diverse doctrinal persuasions under the ecumenical auspices of CAN, inevitably, depends on the instrumentality of dialogue to maintain the bond of unity. In that sense, without dialogue, there could not have been the emergence of CAN. Dialogue is, therefore, one of the key factors that will ensure both the existence and the functionality of both CAN and of other collaborative measures within the Christian community and beyond.

Dialogue may take various forms, including dialogue on life, “dialogue on social engagements, dialogue on theological engagement and inter-religious dialogue” (Omonokhua, 2010:1) with each of these forms of dialogue impinging on the social contributions of church leaders to Nigerian society. Each of these forms of dialogue will now be discussed.

4.3.3.1 Inter-religious Dialogue

In pursuit of one of the objectives of CAN, namely, “To promote understanding, peace and unity among the various people and strata of society” (CAN, 2004:2), church leaders in Nigeria, conscious of the presence of other religions in Nigeria such as Islam; have championed the establishment of NIREC and various other activities aimed at the enhancement of inter-religious dialogue. It is in this light that one of the objectives of NIREC is “To create a permanent and sustainable channel of communication and interaction, thereby promoting dialogue between Christians and Muslims in Nigeria so that the members of both faiths may have mutual understanding of each other’s religious position, co-existence among all the people of Nigeria, irrespective of their religious or ethnic affiliations” (CAN, 2010: 15). In order to actualise dialogue in practical terms, opportunities for dialogue are being created through channels such as discussions, workshops, seminars, conferences and pamphleteering. Affirming the importance of dialogue and the vital contributions of church leaders under CAN towards inter-religious dialogue, Alhaji Muhammad Sa’ad Abubakar³⁰ (2010:1) maintains that “undoubtedly, relations between neighbours represent the vital nexus in the web of relations that shape the character of the communities we live in. Most importantly, they play a vital role in building peace and promoting social harmony and mutual co-existence in the wider society”. Just as CAN has become the main Christian platform on which inter-religious dialogue is carried out between representatives of the Christian faith and Islam and other faiths from the level of local government to that of the Federal Government, it is also essential that the Supreme Islamic Council and other religious bodies institute such structures in order both to broaden and to deepen dialogue. However, it may be possible that the current dialogue between the major religions in Nigeria is confined to some religious leaders only. Hence, if meaningful engagement and result oriented dialogue is to take place, the followers and leaders of the different religions will need to acknowledge, respect and celebrate the diversities of the various religions, both formally and informally. It

³⁰ Alhaji Muhammad Sa’ad Abubakar is the Sultan of Sokoto, leader of the Supreme Council for Islamic Affairs (SCIA) and cochair of NIREC.

is then, in the daily interactions of Nigerians in the market place, offices of government, Armed Forces and political parties and in the various circles of family, community, local government, state and the nation, that inter-religious dialogue may become a normal way of life for Nigerians. The formal structures of dialogue, such as CAN and SCIA, provide a good starting place but the dialogue should move beyond to the grassroots as it is then that the social, political, ethnic and religious upheavals which the issue of religion is being used to fuel with its concomitant high toll on the economic and sociopolitical life of the country may be addressed. In this connection, church leaders have insisted on dialogue with other religious, traditional and political leaders as a way of overcoming the perennial challenge of violence in various parts of the country, including the Plateau State. In one such instance, Archbishop Ignatius Kaigama of Jos and Bishop Ayo-Maria Atoyebi of Illorin pleaded with political, traditional and religious leaders to “dialogue so that peace and unity can reign” (Nigerian Bishops, 2004:6) in the affected areas. In addition to their plea for dialogue, these leaders had been able to pinpoint ethnicity as the cause of some of the violent eruptions in the nation. For example, the May 2004 outbreak of violence in the town of Yelwa in the Plateau State had been caused by ethnic sentiments which were, in turn, politically motivated. Unfortunately, the crisis ended up taking on religious dimensions.

In addition to the goal of national peace, which is vital for development in Nigeria, inter-religious dialogue, through the collaboration of CAN and SCIA under the auspices of NIREC, is bringing benefits to the nation as regards the fight against both malaria and HIV and AIDS. Such joint actions are a strong indication of the significant contributions that religion could make to the wellbeing of all Nigerians and of the extensive common interest and constructive engagement that may be explored instead of riots, which lead to wanton destruction of lives and property. The unique concept of the NIREC and its sustained momentum would not have been possible without the ingenuity of, inter alia, Prelate Sunday Mbang, President Olusegun Obasanjo, Prof. Yusuf Obaje, Alhaji Ibrahim Maccido, Archbishop John Onaiyekan, other CAN, SCIA and Federal Government leaders and others.

In order to bolster the efforts of government and the CAN, SCIA and NIREC; and as a word of caution for Christians and the followers of other faiths who are opposed to inter-religious dialogue, the warning of Bevans and Schroeder (2004:378) should not go unheard when they state that

dialogue with those of other religious ways (and for that matter and with those who are not members of any religious group or who do not subscribe to any religious doctrine) is not a tactic that the church has been forced to take in order to “get along” in the aftermath of Western colonialism, the worldwide renaissance of the world’s religions, or the spread of postmodern secularism. Nor is dialogue to be interpreted from these words to be a subtle tactic or strategy to proclaim the name and message of Jesus Christ to non-believers. Dialogue is, of course, the only option in today’s globalized and polycentric world; it does and must include a moment of proclamation – of each partner to the other.

Bevan and Schroeder’s position on inter-religious dialogue was inspired by the encouraging and challenging words contained in the 1984 Roman Catholic document on dialogue and mission. The challenge and inspiration contained in their words should also challenge and inspire all persons of good will to take on a new mindset that may provide impetus to sustainable dialogue aimed at the advancement of social transformation in all societies. Inter-religious dialogue within the various religious persuasions, in particular, and the use of dialogue beyond these religious circles are vital to the general wellbeing of Nigerian society. One of such pattern of dialogue may be termed dialogue on social engagements.

4.3.3.2 Dialogue on Social Engagements

The critical need for dialogue on social engagement, with particular reference to the issues of ethnicity and culture, is closely linked to inter-religious dialogue. This link between ethnicity, culture and religion is so close in Nigerian society that it is often difficult to separate these issues. The ethnic question has constituted a problem in Nigeria with Emezi (2007:25) arguing that “ethnicity is a powerful variable and issue in the Nigerian society”. Not only has ethnicity been used as a tool for injustice, oppression and corruption, but it is also being used to reinforce the ineptitude and mediocrity which characterises Nigerian society. Institutions such as the Federal Character Commission, political parties and the church’s zoning systems reinforce the issue of ethnicity (Emezi, 1997:22–26) with Nigerians having experienced the scourge of ethnicity in the the civil war. It is also possible that ethnic forces are igniting the current crisis in both the Plateau State (Nigerian Bishops, 2004:6) and in other parts of the country. In all of these instances, the consequences have been both unbelievable and disheartening. The churches and their leaders are a vanguard for the eradication of ethnicity even though they are, in some instances, also guilty of playing the ethnic card. No matter how well intended, all manifestations that promote ethnicity spell doom for all Nigerians, including the secular benefactors of the country.

Nevertheless, it may be possible for both ethnicity and culture to serve as a resource for national development through the dialogue of social engagements with Ekpenyong, arguing that the more than 200 ethnic groups in Nigeria and the cultures they nurture “can constitute the stepping stones for human progress” (Ekpenyong, 2005:95). The opportunity for interaction between the various ethnic groups and cultures included in the regular members of the Christian community affords Nigerians a wonderful opportunity to learn about all the ethnic groups and their cultures. However, it is also possible for dialogue to take place beyond the religious environment, for example, in the context of social and cultural events such as sport, musical events, marriage ceremonies, and economic activities etc.

The positive impacts of globalisation and social networking have become a vital source of the dialogue of social engagements. The church and her leaders have served as instruments of social cohesion and should continue on this path. The challenge of meeting the other in the vast diversity of Nigerian society may be better facilitated when, in the course of engagement, “fellow Nigerian strangers” are approached with wonder, hospitality, recognition and reconciliation. “To make room for wonder we need to suspend judgment. Wonder presumes being in uncertainties without being irritated or needing to establish fact and reason” (Anderson, 1999:10). This approach to the other requires that uncertainty and ambiguity be tolerated; while it also holds the potential to tame arrogance. Such an approach would, naturally, pave the way for the acceptance of each other as having equal worth. As regards hospitality, Anderson further suggests that “when we offer hospitality to a stranger, we welcome something new, unfamiliar, and unknown into our lives that has the potential to expand our world”. Thomas Ogletree (1985 (in Anderson, 1999:11),), states that “regard for strangers in their vulnerability and delight in their novel offerings presupposes that we perceive them as equals, as persons who share our common humanity in its myriad variations”. Thus, it may be possible to eradicate from our society the antagonism and violence felt towards fellow Nigerians from different ethnic groups, cultures and religious beliefs by the practice of hospitality – a practice which is inherent in both African culture and in religious practices. The development of sensitivity towards and consciousness of the presence of the stranger and his/her cultural peculiarities are indispensable in the act of recognition. All Nigerians may admit to the fact that the various ethnic groups and religions have wronged each other at different times and that healing is possible only when Nigerians admit their wrongs, show remorse and make a concerted effort in word and deed to accept others and to live in mutual respect. This may be the sure way to true reconciliation. The role

of church leaders, such as Matthew Hassan Kukah, in this regard has been of immense value in the dialogue of social engagement viz a vis the famous Oputa Panel³¹.

Inter-religious and social engagement dialogues have served, and will continue to serve, the interest of Nigerians as regards their sociopolitical and economic development. However, there is also a third type of dialogue, which has also made a significant contribution, namely, theological dialogue.

4.3.3.3 *Dialogue on Theological Engagement*

It may be claimed that the belief systems of all religions and the dispositions of most of their adherents are shaped by the theological underpinnings of these religions which, in turn, inform their sociopolitical, economic, ecological and general human concerns. The crucial and privileged position of religion in African societies and, indeed, in Nigeria underscores the importance of theological dialogue within each religious community and also between the different religions. Omonokhua terms this type of dialogue the dialogue of experts. “This is where specialists come together to discuss theological issues to seek deeper understanding. This form of dialogue deals more with clarification of terms, understanding one another’s view and respecting one another’s convictions” (Omonokhua, 2010: 3). In such intercourse, terms such as “*peace and love*” as used by the various religions, may be understood and enriched for both a more meaningful co-existence and for service to the society. Such dialogue also holds the promise of lovingly taming fundamentalism and curbing excesses within the groups of a particular religion and beyond. Much of the religious excesses and fundamentalism, which pose such an immense challenge to the peace and development of Nigerian society, are known to emanate from the ignorance of some religious followers and the selfish manipulations on the part of these followers of certain politicians and religious leaders.

Onaiyekan (2010:16) has noted the need both to incorporate “the remnants of our African Traditional Religion (ATR)” into the NIREC where sufficient grounds for such inclusion have been established and to resuscitate the Nigerian Association for the Study of Religions (NASR) to work with NIREC. Situating this type of dialogue within the academic setting

³¹ Justice Chukwudifu Oputa was the Chair of the Nigerian commission that was set up by Obasanjo’s administration to look into some of the painful experiences of Nigerians for the purpose of calling the perpetrators to justice and bringing relief to the victims. It was hoped it would function as a truth and reconciliation commission. Kukah was the secretary of the commission which was also known as the Oputa Panel.

may give rise to creative exchanges while such endeavours may forge those strands of theologies that may be useful to the religious communities in addressing the current challenges of poverty, underdevelopment, corruption, poor leadership and violence among both the religious families and Nigerian society as a whole. It may, therefore, be argued that, in addition to development, understanding, respect, collaboration, peaceful co-existence and learning; dialogue is aimed at restoring and safeguarding the dignity of both human and other forms of life.

4.3.3.4 *Dialogue on the Dignity of Creation*

“The dignity of the human person is ultimate in every aspect of dialogue” (Omonokhua, 2010:6) while that same important dignity is inseparable with the dignity of the extra-human life which co-exists with humankind on the same planet. It is a well-known fact that humankind and the rest of creation, without which it is not possible for humans to exist, are all experiencing severe degradation at an alarming rate. The level of violence being perpetrated on both human beings and the natural environment is a clear indication of the degree of value which is being accorded to both human beings and the natural environment. A conscious and inclusive approach to include the various expressions of life in our dialogue as one of the ultimate goals of this dialogue has become inevitable. In addition to the challenge posed by the proliferation of arms, wars, organised crime, HIV and AIDS, poverty, hunger, inflation and environmental degradation; the negative impact of globalisation and the world economic order has left the world increasingly divided between the “haves and have nots”. In this respect Mette (1999:23) has observed that

the threat of destruction in the ecological field is surely the most obvious and the one which is most conscious in the public mind. Slower but nonetheless with a lasting effect is the process that exhausts the social and cultural base for human communal life which takes place, beginning with the personal and ending up in the international dimension. The social contracts that have been valid up until now are, in fact, dodged and cancelled.

It would appear that the deplorable condition of the nonhuman creation spells doom also for the dignity of the human species. It may, therefore, be argued that the disintegration of other species in the postmodern world is also signalling the disintegration of the human species. It may be in this light that Mudge (1999:27) has cautioned that “the solidarity of the global human community today rests on our being able to see ourselves as belonging in a network of mutual moral obligation”. There is, therefore, an urgent need for Nigerian church leaders to

be both proactive and innovative in their quest for the redemption and preservation of the dignity of all Nigerians before it is too late. It is essential that church leaders stand in solidarity with the numerous Nigerians who are daily experiencing the stark challenges of injustices in the form of unemployment, corruption, violence, hunger and all kinds of social exclusion. In addition, the position of church leaders on environmental pollution, global warming, deforestation and the preservation of endangered species should be unambiguous. All this calls for the adoption of multivariate approaches beyond the confines of dialogue to include other areas such as the promotion of conditions of life that may enhance the dignity of both human and non-human life.

4.3.4 Church Leaders' Advocacy and Social Transformation

“Perhaps the most important political duty which CAN often performs and must never shirk, is its warning and prophetic function” (CAN, 2010:13). The researcher is of the belief that it is this “warning and prophetic function” which encompasses the elements of advocacy which are geared towards the social transformation of Nigeria. Church leaders in Nigeria are in the main engaged in advocacy through communiqués, press releases and messages from both the pulpit and the mass media. It has become characteristic of church bodies – denominational and ecumenical – to issue press statements at the conclusion of their major meetings – statements that relate to socioeconomic and political issues. Depending on the interest of the media houses, such publications may or may not incur financial charges. A typical example of such a statement is the communiqué of the second general assembly of CAN held at Kaduna from 15 to 17 November, 1988. Over 500 delegates (church leaders), drawn from all the Nigerian states, including Abuja, and representing all the church groups in Nigeria, which, at that time, comprised “over 60 million Christians” (CAN, 1988:48) through the constituent groups that constitute CAN, were present at the conference. The theme of this assembly was “Religion in a Secular State”. The assembly reports, addresses, discussion themes and communiqués all capture the sociopolitical and economic discourses of the church leaders. In addition, the assembly reflected carried out the functions typical of such gatherings, for example, evaluating national and ecclesial matters, creating awareness among church leaders regarding issues of concern, taking decisions for joint Christian action and declaring the position of Christians on urgent issues affecting the nation. As mentioned earlier, CAN occupies a unique position through which both the churches in Nigeria and their leaders are able to relate to both the government and other religions such as Islam. For the present, it would appear that CAN remains the most powerful voice and the most viable

channel through which the church's advocacy project may thrive. It is in this light that Williams (1988:11) states that "CAN has been the rallying point for all Nigerian Christians, who have, thus, been enabled by the Holy Spirit to speak out, boldly and with one voice" on national issues and on issues that affect the church. However, what is informing the activities of CAN in light of advocacy and, how it has fared and the grounds that still need to be explored are crucial issues that should be addressed.

The public statements of church leaders that are intended to call the attention of both the Nigerian government and the public to the commendable strides taken by government as well as to areas which continue to incur the displeasure of the church are often geared towards social transformation with the issues being raised often covering religion, ethics, poverty, politics, and socioeconomic matters. The matters on the subject of religion often include the insistence on the secularity of the Nigerian nation, dialogue among the religious faiths, freedom of religion and the fair treatment of all adherents of the various religions in all spheres of the Nigerian society. Historical antecedents such as the attempt of some adherents of Islam who occupy top positions in government to impose Islam on non-Muslims inform these statements. Other such issues include marginalisation based on religion, the refusal of certain individuals in authority to allocate land to churches in some parts of the country and the infamous registration of Nigeria by Babangida's administration into the Organisation of Islamic Conference (OIC) as an Islamic state without due consideration of the tenets of the Nigerian constitution and consultations with other religions such as Christianity (CAN, 1988:9–12).

As regards the call on all Nigerians in all occupations to adhere to the moral rectitude which is indispensable for nation building, Nigerian church leaders have also played some roles in this direction. For the Christians, in particular, this is a call to live their faith and to stand up for their Christian values despite the strong presence of corruption and other unethical practices. Reporting on commendable steps taken by church leaders to deal with ethical challenges, Minchakpu reports that "for the past two years, Nigeria has ranked as the world's most corrupt place to do business, according to an independent survey of global business executives. But recently, thousands of church leaders gathered to take aim at the country's corruption problems and agreed to stop shifting blame to political leaders for societies' problems" (Minchakpu, 1998:72). Pointing out the reason why church leaders should refocus on ethics, Minchakpu also reports that the Chairperson of the Ethics Covenant, Dr. James

Ukaegbu (1998:72), insisted that “in Christian ethics, it is never wrong to do right and it is never right to do wrong”. The convocation of more than 2,000 church leaders, whose main aim was to deliberate on ethical issues, signed a new covenant recommitting themselves to biblical truth and ethics. In Garry Maxey’s view, as further presented by Minchakpu (1998:72), the significance of this covenant is the fact that “covenant signers standing together is particularly important in view of the fact that many of the millions of strong moral-minded Christians in Nigeria feel alone when it comes to open resistance to the massive extortions that surrounds us”. The covenant, which was aimed at transforming Nigerian society through Christian ethics, envisioned church leaders as the repositories of the ethics through which not only the faithful but also Nigerian society as a whole could be influenced. The discovery of the significance of Nigerian church leaders as indispensable channels for socioeconomic, moral and political transformation is both revealing and informing. It also stands in the spirit of this study. Thus, the Congress on Christian Ethics is deemed to have taken a step in the right direction. It is expected that such convocation of church leaders should be held from time to time to appraise the extent of the nation’s moral regeneration and to chart new courses where necessary.

Church leaders have often reminded both the government and Nigerian society of the precarious conditions prevailing in Nigeria and they have also challenged Nigerian leaders to rise to meet the challenges of poverty, unemployment, the brain drain, the political crisis, criminal activities and the general insecurity of the nation. The challenges of poor infrastructure such as hospitals, roads, education, electricity and pipe born water have featured repeatedly in the public statements of church leaders. For example, CAN (1988:48–50) issued the following statement:

We note with concern the precarious situation our country is passing through, politically, economically, socially and religiously, as evidenced by the atmosphere of unease and depression all over the country. We resolve that there must be unity among Christians and the entire citizenry. This unity is realizable through dialogue among Christians ... other religious groups, notably the Muslims. We stand by and vigorously defend the secularity of the Nigerian state as implied in the 1979 Constitution and its Draft Revision going on in the Constituent Assembly. We challenge all Christians in public life, the civil service, the Armed Forces, Statutory Corporations, the judiciary, quasi-Government Institutions, Private Companies, Business and the Professions ..., to live their faith and stand up for their values and

convictions. We are greatly concerned about the catalogue of injustices and inequities perpetrated by Government against Christians in this country. We want an immediate stop to such discriminatory actions. The Assembly strongly denounces the complete or partial takeover of Christian schools ... the attendant harmful effect of this action on the moral and spiritual development of our children. All Christian educational institutions and hospitals, hitherto, taken over by the Government should be returned. We note with great concern the rate at which armed robbery, hired assassins etc have constituted serious threats to the security of life and property of Nigerian citizens ... security of life and property is the primary purpose of any government. Soaring unemployment, retrenchment ... make it impossible for most Nigerians to afford adequate nourishment, let alone a decent living. ... Having deliberated on these issues, we, in this Assembly, hereby call on the present administration, the Federal, State, and Local Governments, to take action to save our beloved country from ominous, imminent disintegration.

Arguably, this statement of CAN's Second General Assembly, which is partially cited above, could be said to reflect concern, discontent, a call to duty, a declaration of intents and requests. There is no doubt that the statement also expresses some sort of advocacy for both the church and the Nigerian public. Mbachirin (2003:654) reminds us of Nwafor's argument regarding the advocacy of Nigerian church leaders when he states that "it is important to note that the Nigerian bishops have confronted and advised the state on human rights abuses, educational policies, religious freedom issues, and religious tolerance. The bishops also educate the local populace on their rights ... in most cases they speak for the people".

Although it is difficult to assess the impact of the engagement of church leaders in advocacy, as there has been no scientific study conducted which could have constituted an authoritative source, nevertheless a simple assessment based on the outcomes of such engagements may provide some sort of foundation from which to work. To begin with, the courage and audacity contained in the text of the statement within the context of a military regime is both outstanding and could be said to be prophetic. However, both this courage and audacity are consistent with the genre of CAN's public statements to the church, government and Nigerian society in general. Although the poverty, employment, development and general wellbeing indices of Nigerian society have not improved, some state governments have returned previously church owned schools and hospitals to the churches while the systematic Islamisation of the Nigerian society by certain institutions of the Federal Government at the time has also been curtailed. The allocation of a piece of land for the National Ecumenical

Centre, which is symbolic of the “Church Unity Centre”, in the central area of Abuja, as was done for the Muslims, may have been made possible as a result of the stance of CAN. The attempt of President Olusegun Obasanjo to prolong his tenure in 2007 attracted the resistance of church leaders and, to a certain extent, this resistance contributed to his failure to remain in office as he had wished to do (Salifu, 2008:195–196).

Despite the acknowledged achievements as well as other achievements which may not have been acknowledged for want of information, it should, perhaps, be admitted that church leaders and church members have not done enough to change the lot of the Christians who represent a substantial percentage of the population of Nigeria and of Nigerians themselves. It may even be said that the church leaders have been more concerned about preserving Christianity against the incursion of Islam than with the huge challenges of nation building, poverty, unemployment, corruption, poor leadership, ecological challenges and other forms of injustice. Accordingly, it may, perhaps, be said that the church has been a greater beneficiary of her own advocacy than Nigerian society as a whole. Admittedly, in terms of their professional obligations, church leaders have both a divine and a moral responsibility to protect their faith, which has often been subject to lethal attacks by Islamic leaders who have tried a number of times to use state power to foist their religion on non-Muslims. However, the question arises as to whether or not such endeavours deserve a lesser amount of their energy while more energy and resources should be channelled into more creative ways of solving such problems. It is presupposed that, among all the other options, advocacy for approaches such as human empowerment through qualitative education that is responsive to the practical challenges of society, the political development and socioeconomic transformation of society are more viable and more lasting options. It is essential that church leaders bear in mind that poverty and ignorance may be the surest ways to both religious fundamentalism and to other forms of recruitment into groups that engage in criminal activities.

The present level of advocacy on the part of church leaders appears to be both weak and, inevitably, extremely limited in its impact. Although advocacy is a powerful means through which sociopolitical and economic injustices may be addressed and transformed, it is vital that the approach of church leaders to advocacy extends beyond news releases, communiqués and pulpit rhetoric. An additional dimension of ecclesial leadership engagement could include public lectures, mass rallies/campaigns, sponsorship of candidates to the various arms

of governance and the lobbying of policy makers. Again, the scope of such advocacy should be broadened to include gender injustice, physically and psychologically challenged persons, animals, the environment and all forms of injustices which are being meted to the various expressions of the created order. However, if this is to be successful, church leaders may have to wrestle with the challenge of religious reductionism, compartmentalism, the full import of the theology of the kingdom of God and missional theology. In other words, church leaders may first have to come to terms with such questions as whether the church should collaborate with government and other social institutions. What does the presence of the Kingdom of God mean to Nigerians in their respective socio-religious, political, economic and environmental milieus? What constitutes good news to Nigerians in the midst of their present experiences of poverty, unemployment, underdevelopment, violence, ill health and other forms of suffering? For now, this study will attempt to wrestle with the issue of the collaboration of the church and her leaders with other institutions in their quest to contribute to the socioeconomic and political wellbeing of Nigerians.

4.3.5 Collaboration of Church Leaders and Churches with other Institutions

According to Anna Nieman, collaboration and partnership are essential elements of social development theory and practice with collaboration representing “the relationships of stakeholders pooling resources in order to meet objectives that neither could meet individually” (Nieman, 2010:41). It is anticipated that the uneven degrees of power represented by the role players, including church leaders, government officials, community leaders and the poor should be evened out through the process of collaboration. However, it is extremely doubtful whether the current level of collaboration between church leaders and the Nigerian government is on the right track. According to the records available, Nigerian church leaders, under the auspices of CAN and their respective denominations, are working in collaboration with the Federal Government in the two traditionally main areas, namely, education and health while it would appear that possible future areas of collaboration are poverty alleviation, the fight against corruption and collaboration with civil society. According to the records of CAN, “right from its inception in 1976, CAN has always felt very strongly that a crucial part of its mission is to be the watch person of the type of education which our children are receiving. For this reason, the very first memorandum which the Association presented to the Federal Government contained a formidable chapter on education” (CAN, 2010:11). Emphasising her passion for education, CAN affirms that “We reiterate our readiness to enter into partnership with Government in the ownership and

administration of public schools” (CAN, 1988:49). While further expressing the wishes of both church leaders and the churches to collaborate with the government, Onaiyekan (2010:33) notes that “we make a plea for greater cooperation between the state and religious organizations, especially in the social services that the latter run”. Drawing from historical evidence to justify the usual areas on which the church tends to focus in social transformation, both inside of Nigeria and beyond, Onaiyekan (2010:33) argues: “There are good examples to follow from our past history and from what many other countries are doing even today. Health and education are the classical areas of activities of religious bodies, especially the Christian churches. Greater encouragement from the state would put them in a better way to render more service”.

It is, thus, not surprising that a number of churches own educational institutions ranging from crèches to universities, across the country. In view of the fallen standards of education in Nigeria, church owned educational institutions rank among the best institutions in contemporary Nigeria with the universities including Veritas University, Babcock University, Madonna University, Covenant University and Redeemer University. From the missionary era, church owned institutions have been the repositories of morality and excellence. Together with some privately owned institutions, church owned institutions custody most of the wards of Nigerians who fall into the category of the Nigerian elite. The attempts of church leaders to improve the standard of education in Nigeria are commendable although these attempts do entail the high cost of acquiring such education and a lack of development in areas such as sports and social activities. Inevitably, certain challenges arise including the fact that even some church members who contributed their meagre resources to help start up these institutions in the hope of benefiting from them are being sidelined. Secondly, quality education should include, at the very least, the following – good academic standards, solid character development and the opportunity to socialise and the neglect of any of these dimensions may spell doom to any endeavour.

The health sector is another area of traditional collaboration between the church and the state and also reminiscent of the missionary era. Besides the establishment of CHAN, which is a health arm of CAN which aims to provide quality healthcare at a subsidised rate, the Christian community is also engaging in rural health projects and the fight against HIV, AIDS and malaria. In some instances, churches own hospitals, maternity homes and community centres where they provide health services. A number of these projects are run

through denominational health projects such as Presby-AIDS. Other projects include the provision of eye operations, routine medical checks and medicines during the annual medical week programmes of church denominations such as the Presbyterian Church of Nigeria. The church and government run some of these institutions jointly while some are run by the church alone.

4.3.5.1 Emerging Areas of Collaboration

New areas of the church's engagement in social processes, which are outside of the familiar terrain of education, health and, recently, dialogue, include collaboration with government towards poverty alleviation and collaboration with civil society. As regards poverty alleviation, the Obasanjo administration introduced the Promise Keepers Partners (PKP) under NAPEP which could, as community based organisations, liaise with religious organisations in poverty alleviation. The programme involved a loan scheme which, in turn, entailed the contribution of a certain amount of money by a religious organisation and an equal sum by the government. This amount was then made available to the organisation as a revolving loan through which such an organisation could give soft loans to her members for investment purposes.

The collaboration between church leaders and NGOs such as the African Forum on Religion and Government (AFREG) may be traced to the efforts of some church leaders such as Rev. Dr. William Okoye, Professors Yusuf Turaki and Jerry Gana, Elder Chief Ojo Maduekwe and Dr. Peter Ozodo, in 2004. These leaders, under the auspices of "Integrity Advocates", which is a Non-Governmental Organisation, conceived the notion of convening an "All African Conference on Religion, Leadership and Good Governance" (Okoye, 2009:2). Further support from key church leaders such as the Most Reverends P. J. Akinola and John Onaiyekan, who were the president and vice-president of CAN respectively at the time, did give impetus to those efforts. The contributions of President Olusegun Obasanjo, his chaplain, Prof. Yusuf Obaje, and Dr. Dela Adadevoh aided these efforts and eventually led to the formation of AFREG in July 2006; thus giving AFREG both a national and an international image. AFREG's (Okoye, 2009:2) vision is to "create a platform for African leaders of integrity who are committed to the transformation of the continent to address the issue of institutionalizing the culture of good governance with a view to tackling the problems of corruption, poverty and underdevelopment in Africa".

The fact that CAN has collaborated with AFREG has, to a large extent, shaped and deepened the approach and scope of church leaders as regards their more relevant engagement in sociopolitical issues, especially within the Nigerian context. This collaboration also led to the formulation of what is now known as the “Nigerian Christian Creed on Governance”, an ideological framework for the engagement of both church leaders and the entire Christian community in governance. As a result, church leaders were able, for the first time, to meet with the major presidential aspirants of political parties who were Muslims, to discuss their attitudes towards issues that are important to Christians. A similar effort was replicated through the CCN, a body under the auspices of CAN in Lagos, through the Forum for Righteousness in Governance (FRIG), in the build up to the 2007 election for governors (FRIG, 2007). In addition, CAN has now created the office of the National Director on National Issues with Rev. Dr. William Okoye at the helm. The purpose of this office is to address socioeconomic and political issues as they affect Christians throughout the country. With this structure, the church has taken a further step to collaborating with the Independent Corrupt Practices and other Related Offences Commission (ICPC), an anti-corruption agency established by the Federal Government to fight corruption (Okoye, 2009:1–6). Thus, the collaboration of CAN with AFREG, an offshoot of Integrity Advocates, and with the government is a welcome development. These efforts are being driven by a conscientised church leadership which is taking advantage of the resources of the church, including the Christian values which are an integral part of the church, to rectify the moral ineptitude which is contributing to the challenges of poverty, underdevelopment, corruption and poor leadership in Nigeria.

In a more recent development, the leadership of the church, through the activities of Pastor Tunde Bakare of the Later Rain Assembly, is engaging in a new dimension under the aegis of the “Save Nigeria Group”. This group is a peoples’ movement which, during the Yar’adua health crisis and the National Assembly electoral reforms in 2010, contributed significantly to the transformation of Nigerian society. Through organised protests and rallies, Nigeria was delivered from a leadership vacuum and anarchy and credible leadership was restored in the form of the national electoral body and the Federal Executive Council. This approach to social transformation is in alignment with both David Korten’s “Fourth Generation Approach” and the ecumenical church, radical, pragmatic view of Charles Elliot’s (Swart, 2006). In terms of both views, the church is situated within the context of cultural power as both a community based and a peoples’ institution. With her spirituality, values and ideas as

her main resources, the church is perceived to occupy unlimited space in both civil society and people's movements to transform society on the local, national and international levels (Swart, 2006). This study concurs with the above viewpoints.

It is the view of this study that the church, through her leaders, has, thus far, made some progress beyond her normal comfort zone in the Nigerian social discourse. However, this progress has, so far, not had the desired impact that is capable of transforming the sociopolitical and economic milieus of Nigerian society. In as much as church leaders are able to sustain the charity, social services and dialogue as well as the advocacy and collaborative efforts with the government, church leaders may need to focus more of their energies towards the transformation of those structures that formulate policies/laws, govern and interpret the laws. In addition, church leaders should be discouraged from keeping a distance from people's movements and they should endeavour to utilise the huge resources at their disposal in order to bring about the spiritual and tangible blessings that would relate to the concrete experiences of all Nigerians. Using public health as an example, Schmid, Cochrane and Olivier (2010:141) have argued that "when religious organizations become engaged in public health, the challenge is to go beyond providing health services, to take on social justice issues that have an impact on health. Especially those that affect the most marginalized groups in society, to advocate on behalf of these groups, and to participate in the formation of policy in dialogue with the public health authorities". Both the church's consciousness and the influence she is able to wield as regards the transformation of policies and institutions so as to ensure accountability and render it impossible for the wrong persons to ascend to positions of authority instead of merely praying for "Godfearing leaders", is crucial. Accordingly, Kukah (2008:73) has advised that "to lay a foundation for a nation that will respond to all the ideals we aspire, we need to return to the issues of institution building and rely on these institutions to regulate the behavior of public officers rather than to continue to argue that we need God fearing men and so on". However, are there theological perspectives within the church in Nigeria that may inform and justify the social engagements of both church leaders and Christians?

4.4 Theological Analysis of the Church Leadership Discourse

4.4.1 The Quest for a Nigerian Christian Theology

In a way, the assertion of JS Mbiti (1999:226) that the "church in Africa is a church without a theology and a church without theological concern", and his argument that this trend has been

changing in recent years, resonates with the Christian theological experience in the Nigerian context. From the theological curricula of theological/Bible schools to the witness of most of the churches in Nigeria, there is a yawning gap between the theological conditioning of church leaders and the faithful and the daily experiences of the faithful as they journey through life. Accordingly, both church leaders and church members are faced with the challenge of holding on to theologies that are foreign and unresponsive to their spiritual, emotional, psychological, cultural, sociopolitical and economic experiences. Accordingly, Onwurah (s.a:147) has observed that “there is real evidence that Christians ... often limit Christ to prescribed areas of their lives. When it comes to major crises of life, namely, sickness, suffering and death, Christ is pushed aside and real recourse made to traditional and well-proven methods of countering the effects of evil and gaining assurance in the world of uncertainty and danger”. It is for this and other reasons that Idowu (1973:1–9), a former Patriarch of the Methodist Church Nigeria, argued in his book, *Towards an Indigenous Church*, for the establishment of an indigenous church in Nigeria as both an immediate and an indispensable task. He maintains that it is only a church whose “indigenesness” is reflected in both its theology and its ritual that would be able to provide the necessary resources and nurture for the Nigerian Christian. Bediako (1995:114–116) has observed that Idowu’s stance on the indigenisation project, especially within the Nigerian context, was aimed at covering the following: the Bible in indigenous Nigerian languages, the language of evangelisation, theology, liturgy, and dress and vestments. Mbiti (1999:226) has blamed the church’s struggle to exist in Africa without a theology for African Christians that has evolved within Africa on the poor education and lack of theological exposure of the missionaries and their African helpers. However, he also observed that, from the 1960s, there has been a definite development in African theology and this has gained significant momentum in the years following the 1960s. However, apart from a few exceptions, notably in the African Independent Churches and some Pentecostal churches – although, even in these churches, the theology is still confined to certain areas such as prayer and music –, the desire for and efforts towards the development of such a theology have not yielded significant results.

In Nigeria today issues involving the Christian response to organised crime and violence, extortion, partisan politics, beauty pageants, multiple marriage rites, sex, sexual orientation, divorce and remarriage, negotiated contract awards and many other burning issues are still in desperate need of answers. For example, the issue of organised crime and violence perpetrated by Muslims against Christians in northern Nigeria highlights the urgent need for

an immediate theological response that is realistic to the context and which will provide informed guidance to Christians in such situations. Archbishop Ben Kwashi describes the ongoing experiences of Christians when he states that “Muslim attacks on the church seem to be a permanent feature in northern Nigeria. After each attack many Christians are immediately left with the loss of the lives of their relations (sometimes those killed are the bread-winners of the family), and of property” (Kwashi, 2004:65). In view of the perennial nature of these acts of organised crime and terror and in the absence of a practicable and hermeneutical theological disposition, Kwashi (2004:68) further argues that

[a]s a result of the frequent and increasing conflict in northern Nigeria many suffering Christians have changed their attitude to violence. All along, Christians in Nigeria have maintained a strong belief in the scripture that says: “But I say to you, that you resist not evil: but whosoever shall smite you on your right cheek, turn to him the other also.” Today, some Christians no longer hold strongly to this view. Such Christians will question: ‘The Muslims have slapped us on one cheek; we have also turned the other cheek, now which other cheek do we have to turn?’ By this they tend to imply that they need to fight back and resist the Muslims whenever they are attacked.

The reinterpretation of the teachings of Jesus reflects a serious departure from the usual pacifist and non-violent resistance stands which have often characterised the theological understanding of Christians of the two doctrinal persuasions as it concerns the passage in view (Luke 6:29). Admittedly, this may be perceived as an extremely radical departure from the teachings of Christ and it may even be considered to be inconsistent with biblical teaching and, therefore, heretical. However, it is not possible to dismiss the repeated pain and losses that these Christians have been enduring over the years. However, Christians in different contexts of suffering have often developed a theological framework which has guided and sustained them to “weather their storms”. Accordingly, these Christians in northern Nigerian have devised a theology which they assume will satisfy their needs and they will adhere to this theology unless church leaders provide a more relevant theology that meets their existentialist needs.

The church in Nigeria is, indeed, still in dire need of developing a theological paradigm that may adequately inform the engagement of church leaders and church members in the socioeconomic and political arena in the country. However, there are some glimmers of such a theological paradigm emerging that must be nurtured and sustained. As argued in this study,

it is essential that such a theological orientation is characterised by a biblical underpinning and also a development orientation. In other words, such a theological framework should be biblically rooted and contextually relevant to the current challenges facing Nigerians in the light of the poverty, underdevelopment, corruption, violence and poor leadership in Nigeria. It is in this regard that Mduekwe in Obasanjo (2006) has argued that “unless a new generation of African Theologians of both the cross and the crescent, in concert with other serious social thinkers, are able to evolve paradigm shifts that would lead to the urgent internalisation of the timeless truths of the two major religions of Africa, our politics will remain hopelessly corrupt, our bureaucracy relentlessly kleptocratic, and the task of nation-building a casualty of the deadly duels of primitive accumulation”. Although Maduekwe’s argument relates to church and to Islamic and social thinkers or leaders it is, nevertheless, of special significance as it relates to a theological analysis of the discussions of church leaders. In line with Maduekwe’s position, Obasanjo (2006) has also raised some extremely relevant questions in the following

How do we reconcile a global reputation for being a very religious continent with a global reputation for being a very corrupt continent, if the Transparency International Perception Index Report is to be believed? Is there a theology of the African State [Nigerian State], strong and adequate enough to situate States in Africa [Nigeria] as deserving of loyalty in the context of a Pauline theology of the ruler and the ruled, very much different from our enthronement of ethnicity as the first principle of statecraft? How do we begin to internalise the truths of our two historical religions in order to walk our talk and ensure the relative peace so conducive to drive development on the continent [nation]? How can the received faiths of the two of the world’s historical religions [Christianity and Islam] really speak more intimately, and more authentically to our cultural experience, and, by so doing, become more relevant to our situation and conditions?

The necessary, timeless truths which should be internalised by the faithful so as to form the basis of their daily living in all spheres, as suggested by Maduekwe, may be detected in Obasanjo’s thesis, namely, integrity, state, peace, development and inculturation theologies. In dealing with the theologies that relate to the vexed issues on the African continent, in general, and the Nigerian context, in particular, it may be argued that there are theological frameworks that may be engaged in order to respond to the issues that are at stake in the Nigerian context.

Meanwhile, the focus of this study at this juncture is to discover and to analyse some of the theological exchanges that have taken place within the Nigerian context. These theological discussions may be drawn from the documents, statements and publications of church leaders, CAN, other church bodies and the Nigerian public. A categorisation of the topical issues into themes such as church leaders and ecumenism, a theology for church and state relations, Nigerian Christianity and moral questions, inculturation and Nigerian Christianity, the concept of Good News, the church in missions as an agent of transformation, church leaders and gender issues and the church and the environment may be helpful.

4.4.2 Church Leaders and Ecumenism

Article two of the Christian Association of Nigeria clearly defines the association's commitment to ecumenism as pivotal to its existence. "The Christian Association of Nigeria is an association of Christian Churches with distinct identities, recognizable Church Structures and a system of worship of one God in the Trinity of the Father, Son and Holy Spirit. This association makes Christ the Centre of all its works and shall promote the glory of God, by encouraging the growth and unity of the churches, and by helping them to lead the nation and her people to partake of Christ's salvation and all its fruits" (CAN, 2004:1). Thus, CAN is envisioning the existence of the church as an entity and her mission in Nigerian society as dependent on the ability of both church leaders and the faithful to find common grounds for unity, despite doctrinal differences. The establishment of CAN was the first step in this direction and, since then, the churches in Nigeria have kept on forging the path of unity, despite challenges.

As in the case of the WCC, the formation of CAN had a "deeper motivation, a theological one which caused men and women of different confessions and church bodies to throw themselves wholeheartedly into the quest for the unity of the body of Christ. These pioneers of the [largest] ecumenical movement [in Africa] were aware that Christianity could only bear faithful witness to God's will for all peoples of the *oikoumene* (John 17:21) if it was united" (Ana, 1998:386). The assertion that "human beings are gregarious animals tending naturally to form groups with their fellow beings" (Ana, 1998:382) is worth recalling. According to Ana (1998:382), "in so doing, they reveal not only their capabilities but also their relationships of power and mutual dependence". Human associations such as CAN have exerted undeniable influence on both member churches and on Nigerian society. In order to consolidate the achievements of the past and to find new ways of responding to current

challenges, church leaders in Nigeria, and, in particular, under the umbrella of CAN and her constituent bodies, are involved in theological discussions that relate to ecumenism. Such discussions include, inter alia, issues such as their understanding of ecumenism and the grounds for ecumenical collaboration.

In his theological treatise, “Ecumenism: Bringing Together all Who Confess Faith in God”, Fagun (CAN, 1988:45) has argued that “ecumenism is the bringing together of all who confess faith in God, one and triune, in the incarnate Son of God, our Redeemer and Lord. This may be achieved through growth in reconciliation and a true communal relationship which takes into account legitimate differences”. He (CAN, 1988:45) argues further that

[i]t involves interior conversion, knowing our separated brethren, prayer for repentance and receiving the mind of Christ who assures us of peace and unity which the world cannot give. The end is common confession of the one faith and true communal relationship, taking account of legitimate differences.

Drawing extensively from the Second Vatican Council (1962–1965), Fagun affirmed his stance regarding the importance of ecumenism in Nigeria and urged other church leaders to continue on the path of the ecumenical movement. He notes that division among Christians and among human beings generally fills humankind with fear and alarm while divisions among Christians are in open contradiction of the will of Christ and, therefore, sinful. In addition, such divisions scandalise the world and cause damage to the most holy cause which is the preaching of the gospel to every creature (CAN, 1988:45). In order to attain the much desired unity of the church in Nigeria, the use of prayer, which has the potential to purify the motives and intentions of both church leaders and church members, is inevitable. The expected unity of the body of Christ should also be seen as a gift from God which is dependent on God’s mercy.

Ekanem (1988:5–9) had highlighted the progress of ecumenism in Nigeria by emphasising the continued existence of CAN and its expansion in the previous decade, dialogue among churches and certain areas of co-operation among churches. However, CAN has now been in existence for several decades beyond the time of Ekanem’s reference. The areas of achievement, including dialogue among member churches, theological education, training for Christian communicators, sharing in sacred music, the Chan-Pharm Health Project, the Bible Society Project and the building and maintenance of the National Christian (Ecumenical)

Centre also constitute common grounds for ecumenical interaction and provide evidence of an ongoing collaboration between the various Christian denominations.

4.4.3 A Theology for Church and State Relations

It had been observed previously that the missionary era had bequeathed a reductionist type of Christianity to the church in Nigeria – reductionist because it distinguished between the sacred and the secular or the spiritual and the carnal. As also noted, this type of Christianity was not only strange to the worldview of Nigerians as typical Africans, but it also distanced Christians from sociopolitical and economic engagement by dubbing such issues worldly and unchristian. It is for these reasons that statements such as “politics is a dirty game” are common among Christians. Also, questions such as “Can a Christian participate in partisan politics?” are often posed in question and answer sessions of churches. Allied to these developments are questions such as What are the theological views that justify the Christian’s participation in the affairs of the world in which he/she lives?, How is it possible for such a person to be true to the teaching of being “in the world but not of the world?” and How is it possible for the Christian to “give to Caesar what belongs to Caesar and to God what belongs to God”? Accordingly, Maduekwe’s concern for a Christian theological framework that may bolster a sociopolitical ethic and Obasanjo’s rhetorical questions on a Pauline church/state theology all fall within the same category. Obasanjo’s questions may, therefore, be reframed to read: How do we reconcile a global reputation for being an extremely religious nation with a poor reputation globally or with notoriety as regards being one of the most corrupt countries, if the Transparency International Perception Index Report is to be believed? Is there a theology of the Nigerian State which is sufficiently strong and adequate to situate the Nigerian state as deserving of loyalty in the context of a Pauline theology of the ruler and the ruled? How do we begin to internalise the truths of the Christian religion in order to “walk the talk” and to ensure relative peace which would be conducive to driving development in the country? How could the Christian faith speak more intimately and more authentically to our cultural experience and, by so doing, become more relevant to our situation and condition? Nevertheless, church leaders in Nigeria have started offering theological responses that may serve as a guide to Christians on some of these vexing issues.

Arguing from theological and anthropological perspectives, Gbonigi (1988:23) has pointed out that both the Old and the New Testaments provide hints about the relationship between the state and religion. In the Old Testament, such hints may be found in the conflicts that

arose between kings and priests or prophets with cases such as King Ahab and Prophet Elijah, and King David and Prophet Nathan providing good examples. Although the examples cited reflect conflicts between prophets and kings in the context of theocratic states, it is remarkable that the prophets, whose primary responsibility it was to defend and uphold the moral and religious ideals and standards, did not flinch in the face of such challenges. On the contrary, they were bold and courageous in the interests of God and of His rule. In the New Testament, the conflicts between the state and our Lord Jesus Christ, and the challenges that the early church and the apostles faced as regards the state provide such examples. Positioning Christianity within the anthropological frame of religion for the purpose of pulling the strands of Gbonigi's argument for the church's participation in socio-cultural and political milieus, Gbonigi (1988:23) defines religion as "faith in a divinely created order of the universe, agreement with which is the means of salvation for a society and for the individual by virtue of his having a role in the society". Speaking more broadly, Gbonigi argues that religion may also be defined as "a way of life or a system of belief based upon man's ultimate relationship to the universe or to God or gods". There are three strands to this argument that may be helpful to our discussion on the theology of church and state relations, namely, the belief in religion that the world in which we live is made by God, the salvation of society and every individual member of society being dependent upon their agreement with the divine ordering of the society, and the belief that every member of the world community has a moral duty to play both a moral and a productive role, in conformity with the moral ordering of the world and for its total salvation. The Christian's belief that God created the world implies that the created order has a definite purpose; it is sustained and governed by its creator; and that, despite the fact that God is transcendent in His divine almightiness, glory, majesty, holiness and honour He is, at the same time, immanent in the world in His condescending love, grace and mercy. Gbonigi argues that this nature of God corresponds with Jesus' teaching that not even a sparrow is forgotten before God, and that every hair of our heads matter to him (Luke 12:6-7). It follows, thus, that God is also a spiritual and moral being and, the ordering of creation by God entails spiritual and moral principles. As such, the salvation of any society of which the members' standards of living are contrary to the spiritual and moral ideals of the creator is in jeopardy. The salvation in question is holistic; and, as such, it encompasses the political, economic, social, cultural, moral and religious spheres (Gbonigi, 1988:23).

Accordingly, the role of the church in any society, including Nigeria, is a vocation, a calling, and a task or responsibility for which the church has been equipped by God to carry out. As such, the church's role in Nigeria permeates all facets of life, namely, family, professional, economic, political, social, religious and spiritual. According to Gbonigi, it is for this reason that the question as to whether or not a Christian should participate in partisan politics should not arise. In addition, the true God of the Bible is a God of history who is concerned with the events of history and was active in them, as in the case of the Israelites in their deliverance from Egypt and His giving them the Ten Commandments. Gbonigi further postulates that a reading of the Bible will reveal how seriously the religious leaders of the Old Testament took their responsibilities in the sociopolitical realm. In his view, the essence of the life and teaching of the Lord Jesus Christ was a revolutionary acceptance of involvement with the life of this world, in order that, by completely identifying with humankind in their societies, He might redeem both them and their societies from sin. The far reaching implication of this is the fact that, although Jesus had come to inaugurate a new humanity with a new kind of relationship, He was not indifferent to the world of humankind as He found it. Drawing from John Taylor, Gbonigi (1988:25, 26) clarifies the role of the church in the Nigerian state as follows: "This responsibility of Christ, and His followers, towards the world of men as they found it, was a two-fold responsibility of judgment and creative participation: creative participation, because God has chosen the way of incarnation and intended to save the world by being involved in it; judgment, because there had come into the world a new humanity with a new relationship, in the light of which old things were seen to be passing away and all their values to be only relative". The role of the church in the sociopolitical, economic, moral and cultural order in Nigeria should, therefore, be that of creative or transformative participation and judgment.

As regards the Pauline theology of church-state relationship as enunciated in Romans 13:1-7, Gbonigi affirms that Paul recognised the divinely ordained place of government. He argues that the responsible role of the Christian in relation to the government is dutiful and obedient citizenship, not only through fear of punishment, "but also for conscience sake" (Gbonigi, 1988:25-26). Mbang (1988:13-22) supports this viewpoint. Thus, according to Paul, civil government is part of the natural order of a moral universe and this, in turn, is in agreement with our definition of religion, as formulated by Gbonigi. In the spirit of this argument, just as nature will usually reward the hard-working farmer while starving the lazy farmere, so civil government, as part of the same natural moral order, exists to reward honesty and to

punish wrongdoing. However, both nature and the state are under the control of God who is the God of both nature and grace. It is, therefore, worth noting that the church, which belongs to both realms of nature and grace, as the God she serves owns both, should maintain the creative tension of judgment and transformative participation as she may otherwise have nothing specifically Christian to contribute to the state. This position also relates to the metaphors of “salt and light” in Matthew 5:13. The question on how the Christian is “in the world but not of the world” is also portrayed by the teaching of being “different but also involved”. According to Gbonigi, the axiom of an unknown Christian in the second century A.D, which is assumed to have been written to an enquirer named Diognetus, vividly illustrates these teachings. It states: “What the soul is in the body, thus Christians are in the world. The soul is spread through all parts of the body; so are Christians through all the cities of the world. The soul lives in the body, but is not of the body; so Christians live in the world but are not of the world ... the soul is shut up in the body, but itself holds the body together; so, too, Christians are held down in the world, yet is they who hold the world together” (Gbonigi, 1988:26). The debate in respect of the payment of tributes to Caesar has been addressed in the summary of the duties of the Church and her members towards the state, as analysed by Taylor (in Gbonigi, 1988:26), in his discussion of judgment and creative participation respectively. As it concerns judgment, the church is urged

[t]o hold before men in their legislative, administrative and judicial tasks the standards of righteousness and justice which alone exalt a nation. To lend moral support to the state when it upholds those standards, and to criticize it fearlessly, when it departs from them. To be an ever-present reminder to the State that it exists only as the servant of God and man, and that its authority is only relative (Gbonigi, 1988:27).

In respect of creative participation, the church has a responsibility to carry out the following:

To pray for the State, its people and its government. Loyally to obey the State and to pay whatever is due in taxes and service; to disobey, only if obedience would be clearly contrary to God’s will. To cooperate wholeheartedly with the State, in promoting the welfare of its citizens and in removing social, economic, and civic wrongs. To permeate the public mind with the spirit of righteousness and brotherhood, and to train up Christian men and women who can bring whole and stable personalities to the service of the community (Gbonigi, 1988:27).

In response to the question which was asked by the Second Assembly of CAN, namely, “Is it lawful to give tribute to Caesar or not? Shall we give or shall we not give? (Mark 12:17–22) Yusuf (1988:41) argues that “Christians in Nigeria are not giving God his own share. On the contrary, we always give to Caesar what belongs to God. The huge amounts of money we spend on funerals and wedding; and also on parties, personal houses, cars, dresses, gifts to Obas, chiefs and Obis, in order to be made chiefs or waziri, and advertisements for governors and presidents etc. are far more than we ever give to God”. Yusuf’s position highlights the moral indifference which characterises the engagement of Christians in the sociopolitical, economic and cultural circles in Nigerian society. He argues that the Christian’s theological framework of service to God and society should inform every Christian’s engagement, and take precedence over the attitudes of self-seeking and ethnicity in both the private and public domains. His advocacy for the fight against corruption, nepotism and all forms of injustice is premised on the theological underpinning of Jesus’ teaching as regards giving to Caesar what belongs to Caesar and to God what belongs to God. For Yusuf, the fact that Jesus died for the rich and for the poor is important in the Christian’s fight for social justice and fair play – a fight which should go beyond mere words to peaceful protests or demonstration. It is in such social involvement that the civil authorities or government (State) may be made to understand that many things have gone wrong in the society.

Salifu asserts that, throughout the ages, the church has been a constant agent of reformation and change. It is on this note that he calls for the political education of the church and society which, he insists, is the way out of the ignorance and indifference of both the church and Nigerian society as it concerns the participation of Christians and churches in politics. “The church needs to create a wing for the political education of believers and society on the political, socioeconomic issues of our time, their civic roles and their right to participate in the good governance of the society. Our God Himself has, over the years and ages and generations, ensured that the expected role that the church should play as “Salt and Light” is fulfilled” (Salifu, 2008:195, 196).

In as much as the creation of an arm for the political and civic education of Christians and the Nigerian public may be vital, it may be debated that such a task would be too enormous for such an arm and the results achieved would be extremely limited. The Nigerian church leadership at all levels of the expression of the church (ecumenical, denominational and congregational) and with a concern for the socioeconomic, political and leadership challenges

facing Nigerians may be better served by conscientising their respective Christian communities which would, in turn, conscientise their areas of influence in the process of their normal interactions with the broader society. However, the question arises as to whether the Christian community possess the moral rectitude that may earn this community a respectful hearing within Nigerian society?

4.4.4 Nigerian Christianity and Moral Questions

The notoriety of Nigerians both at home and abroad and the high numbers of Christians in a Nigeria society which is characterised by palpable religiosity as regards, for example, the number of churches, Christian names, and religious activities remain irreconcilable. Kwashi (2008:42), thus, remarks: “This nation of Nigeria is blessed with every conceivable missionary church and para-church, and the number of prayer ministries is uncountable ... And what have we achieved?” It is for this reason that the following questions arise: What kind of Christian morality is emerging or evolving in this predominantly Christian nation? What are the evidences for and consequences of this form of Christianity? How does the Nigerian Christian moral experience conform to the requirements of biblical Christian morality? If Christianity is the norm, why, then, the rise in the incidence of vices such as cultism, bribery and corruption, armed robbery, looting of public treasuries, electoral malpractices, kidnappings and other forms of criminal activities? What constitutes (Gbonigi, 1988:26) the actual moral authority of Christians? Is it the media, internet, secular values, reason, tradition or scripture? Why have Nigerians Christians, both in moments of crisis and when in political or elevated positions, failed to live up to their professions of Christianity? In as much as these are extremely difficult and disturbing questions to which this study may not be able to proffer adequate answers, given the limited space, the Nigerian church and her leaders would do well to acknowledge the significance of such questions which impact directly on the very essence and presence of the church as the bastion of morality in society, particularly in view of the church’s claims to be “salt and light”. However, a Christian is a follower of Christ and, for that reason; she/he ought to mirror the life of Jesus.

Kunhiyop (2008:222) has observed that the challenge of African and, by implication, Nigerian Christianity may be looked at in terms of moral life and practice; while a discussion on morality would automatically touch on theology and vice versa, as theology and ethics are intimately connected in both the African continent and elsewhere. Kunhiyop has, therefore, decried the fact that the message that was passed on during the missionary era was wrapped

in a culture that is alien to Nigerians and that both the message and the culture were treated by the messenger as one and the same thing. It is for this reason that the worldview of the messenger was deliberately transmitted to the Nigerian Christian with the resultant effect of supplanting the Nigerian/African worldview with a Western mindset. Such a Western worldview, which is unfamiliar to Nigerians, includes the compartmentalisation of life and issues, negative individualism, a shameless morality which asserts individual moral freedom in total disregard of the community, systematisation of scripture, philosophical methods of dealing with problems, and the decline in the role of scriptural authority in shaping morality. Kunhiyop maintains that it is this state of affairs that has impacted negatively on Nigerian/African Christians, leaving them with a moral attitude which is neither rooted in traditional African morality nor in Christian morality. His thesis is, therefore, as follows: “In order to recover our [Nigerian] moral sanity, there is the urgent need to retrieve and restore some positive moral foundations and beliefs which were the moral fibre of the society. These moral foundations and beliefs, transformed through serious interaction with the word of God and inculturated into African [Nigerian] Christianity, will save and strengthen the moral stance of the Church” (Kunhiyop, 2008:222). Thus, the issue at stake is the identification of the true Nigerian elements to enable the Nigerian Christian to live truly. As a panacea to the Nigerian Christian moral crisis, Kunhiyop advocates that Christians should approach life holistically, live with a concern for one another as a community, recapture the key concepts of shame and honour, devise theological and hermeneutical models that are contextually relevant, shape theological/ministerial education to be contextually relevant, practice double listening and return to the Bible (Kunhiyop, 2008:222).

As is common to all African societies the Nigerian society views life as one big whole. In terms of this thinking, it is the whole that brings about the unification of the parts. There is no such thing as the compartmentalisation or dichotomisation of life, for example, matter and spirit, soul and body, religious tension and daily life, physical and spiritual, theory and practice, religion and politics, religion and economics or academic and life situation. “Speculative reflection without practice has never been the trust of Africans. Practice, reflection, and praxis always go together” (Kunhiyop, 2008:226). Nkemkia (1999:166) calls this situation of “interconnectedness, relatedness or cohesion “vital force”– the parts are really indispensable to the whole, and enable the whole to include in itself all the parts, though different from them”. Church leaders should, therefore, make use of all available opportunities to bridge the existing gaps resulting from this acquired Western worldview – a

worldview which is inhibiting the true ownership of Christianity by Nigerian Christians – so as to enable them to evolve moral standards that apply to their own concrete realities.

The concept of community in Nigeria, which resonates with many traditional societies and also the Christian Scriptures, is an indispensable feature of Nigerian and other African societies and it is this concept that informs shame, honour and morality. The question usually asked when acts of shame or honour occur is “Whose child are you”? Such questions were vital to ensure good conduct in the community as every act of shame or honour was tantamount to exposing the family, household, clan, community or kinship that would also be forced to participate in the act committed by the individual concerned. It was the duty of all grownups to look after children and praise and punishment were not necessarily meted out by their biological parents. People looked to the wellbeing of one another and ensured that the moral codes of the community were upheld. Unfortunately, Western individualism has invaded Nigerian communities and the church is succumbing to such influences and, as a result, people are engaging in unacceptable conduct without shame. It is becoming increasingly difficult to call people to order for unacceptable conduct. “Individual rights and freedom are given as legitimate reasons for children to rebel against parents, girls aborting their babies, and men and women cohabiting” (Kunhiyop, 2008:230). Many of these practices emphasise self and personal achievement, without any regard for the community. Christians and, especially, Church leaders should be encouraged to jettison such practices and to emphasise community as a way in which to combat moral decay.

The challenge posed by the degeneration in the morality of Nigerian Christians has been given impetus by the relativism which is now being ascribed to the Bible instead of the Bible being upheld as an authoritative source of moral codes. Much of the theological education curricula in Nigerian seminaries and colleges are patterned on Western theologies and philosophical thought (Ekpenyong, 2005:25–39). With the exception of the commendable work in respect of inculturation carried out by some Roman Catholic theologians, there is still much that needs to be done to interpret the scriptures and formulate theologies in the context of the daily experiences of Nigerians. Church leaders should rise to the challenge of using Nigerian symbols and models to make the scripture speak to the “Nigerianess” of the Nigerian Christian. It is in terms of such dimensions that Nigerian Christians may be enabled to navigate the moral questions confronting them by finding moral guidance for their daily

lives in their unique circumstances. In addition, this may also help them to resist the numerous morally deficient attacks that saturate the social media, media and internet.

Eme (2007:168–185) has also argued for the upholding of the Christian Scriptures as the norm for the moral conduct of both Christians and, indeed, of all Nigerians in public office and other places of responsibility. In particular, he suggests that the eighth commandment of Exodus 20: “You shall not steal” could motivate and inform Christians, thus preventing their becoming enmeshed in the corruption which is rife in Nigeria. Accordingly, he urges that “the 8th commandment constitutes an imperative to every Christian, both in public and private service, to avoid stealing of any kind. This commandment requires that every Nigerian Christian should, in concrete ways, reject the culture of embezzlement, kickbacks, fraud, exploitation, indiscipline, prostitution, bribery, and deception because this is God’s command” (Eme, 2008:181, 182). Eme’s postulation is crucial for at least three reasons: firstly, it draws from a biblical norm which is in alignment with an African/Nigerian worldview with regard to the notion of shame and honour in respect of stealing. To be a thief in Nigerian traditional communities attracted stigmatisation and, as such thieves, were not to be given places of honour in the community. Stealing was also held to be hereditary and, as such, it was usually regarded as unacceptable to marry into a family which had a thief as one of its members. Secondly, this postulation resonates with the critical issue “corruption” which constitutes a major contributory factor to some of the current challenges facing Nigerian society, namely, poverty, underdevelopment and poor leadership. Stealing is a fitting nomenclature which names the evil by the actual name by which it is known in traditional society as compared to new terms³² such as “sharing in the national cake” “settlement” “chop make I chop” “sharp, sharp” etc. This practice weakens the import of the act in the public view and helps the perpetrator to evade the requisite stigmatisation. Thirdly, Eme’s postulation represents a call to return to the scripture which requires action that corresponds to Christian principles in order to validate one’s Christian faith. This, in turn, would be transformative to all Nigerians of all creeds in terms of their ethical conduct as well as the nation’s economy and international image. However, if this vision is to be realised, then the Christian teachings, as enunciated in the Old and New Testaments, and the doctrines of the Christian faith will have to flourish within the Nigerian context.

³² Expressions such as “sharing in the national cake”, “settlement”, “chop make I chop” and “sharp, sharp” are all related to fraudulent or corrupt practices and they are familiar terms among Nigerians.

4.4.5 Inculturation and Nigerian Christianity

The Christian faith is said to not ever exist except when it is “translated” into a culture and this concept has been an integral feature of Christianity from its inception. According to Bosch (1998:449–452), the developments that eventually gave rise to the emergence of what has now come to be termed “inculturation” began in Africa after World War II. More precisely, in 1956, a group of African priests from the Francophone countries published a book, *Des pretres noirs s’interrogent*. This work came to have a significant influence among Catholics. Not long thereafter, Tharcisse Tshibangu, who was, at the time, a student at the Catholic Theological Faculty in Kinshasa, began to question his Belgian mentor’s notions concerning a universally valid theology. In the process of time and as a result of more developments along these lines, “it was finally recognized that a plurality of cultures presupposes a plurality of theologies, and, therefore, for Third-world churches, a farewell to a Eurocentric approach ... The Christian faith must be rethought, reformulated, and lived anew in each human culture. This must be done in a vital way, in-depth and right to the cultures’ roots” (Bosch, 1998:452). If this is to be achieved in the Nigerian context, ordinary Nigerian Christians (laity), church leaders and theologians are advised to interpret the teachings of Scripture in a reasonable and meaningful way by examining the cultural symbols and texts of the Nigerian peoples. However, such an endeavour requires Nigerian Christians, in collaboration with their theologians, to bring the “naked” Christian Gospel into dialogue with the symbols, narratives, proverbs, riddles, songs, dances, paintings, names and the socioeconomic and political realities of Nigerians (Ekpenyong, 2005:29).

So far, there have been ongoing attempts to inculturate the Christian faith within Nigerian society but these have been extremely slow and much still needs to be done. It is possible to locate visible signs of inculturation in some enclaves of the Christian fold such as the Roman Catholic Church, African Independent Churches, the Pentecostals and certain publications of some Nigerian theologians. However, whereas the Roman Catholics have made inputs in such areas as music, cultural interactions and the healing ministries, the AICs and Pentecostals have impacted on the Nigerian milieu through their prayer methods and teachings that resonate with the daily experiences and challenges of all Nigerians. It may be argued that much of the theological underpinnings of the AICs and Pentecostals lack sound theological foundations and that they are, therefore, deceptive, unscriptural and a platform for scandalous activities. This strain of argument and understanding of the Pentecostal movement has become a source of considerable concern within the Orthodox or missionary established

churches in Nigeria. For instance, Aboyade (2004:13), in her article, “Exhibitionists as Religious Role Models” states that “Credit must be given to the Pentecostals for this type of attention grabbing sermons ... people like me find ourselves asking what message we have received from them but with no positive answer. All one hears often is what God can do, but not what we have to do to receive these miracles, that is, how to do God’s will on earth”. The seemingly “magical” use of, and emphasis on, symbols such as anointing oil, mantles and the blood of Jesus are assumed to contribute to such scepticism. Nevertheless, it is not possible to dismiss Pentecostalism as a phenomenon simply because of some vital fragments of the inculturation which it is bringing to the concrete realities of Nigerians, as is evidenced by the large followership which it commands. In this respect, Ekpenyong’s position may be a pointer in the right direction when he counsels that

[t]he seriousness of Pentecostalism in the local pastoral ministry behooves us to accede to the demands of contextualization and inculturation. There is a need to research into a biblical Christology that correlates the ebullience of Pentecostal Christology practiced in Nigeria. What Scriptural perception of Jesus correlates the popular understanding of Jesus among Pentecostals as power? (Ekpenyong, 2005:84, 85).

Pentecostalism is, thus, offering solutions to the existentialist problems of Nigerians in such instances as the Night Bus Ministry which ministers to the safety of travellers in a country in which the roads are in a deplorable condition and insecurity is palpable. In addition, the prosperity gospel and motivational pep talks are giving hope to many Nigerians who are, because of a myriad of economic woes, unable to find hope in the political leadership and government policies of their country. However, despite these positive achievements, clandestine and reckless interpretations of scripture in the name of inculturation may amount to error and cheap gospel, both of which would be catastrophic and inimical to both the Christian faith and the process of inculturation. In his work, *Christianity and African Gods: A Method in Theology*, Turaki (1999:316–319) proposes a method of approaching the African Traditional Religions from an integral Biblical perspective with an emphasis on the primacy of both the Bible and Biblical revelation as the legitimate basis of defining African traditional religions, cultures and worldviews, which have to submit to Biblical authority, definition and teachings. However, he cautions that, before the advent of Christianity as a religious system with its set of beliefs, practices, and religious life, the traditional African mind had already been preoccupied with African traditional religious thought which has had a profound and

dominant influence on the African Christian and must, therefore, be recognised and taken seriously.

Accordingly, “inculturation suggests a double movement: there is at once inculturation of Christianity and Christianization of culture. The gospel must remain Good News while becoming, up to a certain point, a cultural phenomenon, while it takes into account the meaning systems already present in the context” (Bosch, 1998:454). In addition, inculturation should be viewed in the sense of a continuum as culture is dynamic and there is also the possibility of the church being led by the Holy Spirit to discover previously unknown mysteries of the faith. Furthermore, in a very real sense, inculturation involves what Joseph Blomjous (in Bosch, 1998:454) terms “interculturalisation”, the practice whereby theologies from different parts of the world, including the west, can interact, influence, challenge, enrich and invigorate each other (Bosch, 1998:454). The concept of “Good News” is a vital concept that needs to incarnate in the Nigerian context and it is a concept which could easily find a comfortable dwelling in the said environment. This concept is also being considered by Nigerian church leaders.

4.4.6 The Concept of Good News

In his discussion on the “Whole Gospel to the Whole Person”, Adadevoh (2010:27) has pointed out that the phrase “Good News” was used by the prophet, Isaiah, in the context of the deliverance of the Jews from the oppression of their enemies. As such, it was an anticipation of the coming of a saviour who would restore the times of *Shalom* as they had been enjoyed in the time of King Solomon. Thus, the first proclamation of Good News was that, “in spite of the difficulties and sufferings under the rulers of other nations, the people of Israel need to be aware that their God was still the King over all the nations of the earth. He still reigns. He had not lost control” (Adadevoh, 2010:27). The words of the prophet were extremely clear on this matter – “How beautiful on the mountains are the feet of those who bring Good News, who proclaim peace, who bring good tidings, who proclaim salvation, who say to Zion, “Your God reigns!” (Isaiah 52:7). Isaiah also used the term “Good News” in respect of God’s promise to His people to visit them in Zion with deliverance (Isaiah 40:9) and, in Isaiah 61:1, “The Spirit of the Sovereign LORD is on me because the LORD has anointed me to preach Good News to the poor”. This contains a prophecy about the Son of God who would come to the people of Israel to bring them deliverance and salvation. Adadevoh is of the opinion that Isaiah’s prophecy was fulfilled in the New Testament in the

person of Jesus Christ, who secured the salvation of both the Jews and the rest of humanity through the laying down of His own life as a ransom. Although this approach differed from the anticipation of the Jews which had been strictly political, the original plan of God still involved salvation that touches “not only the spiritual aspects of human life, but also the political, economic and social” (Adadevoh, 2010:27).

In the face of the growing irrelevance of the church as regards current global, national and local challenges, including morality, integrity, poverty, hunger, violence, irresponsible leadership, social peace, injustice and underdevelopment, Adadevoh advocates for a return to the Scripture for the purpose of taking another look at the nature of “Good News” and the mission of the Church. In his view, the Good News or gospel as understood by the Jews, taught and lived by Jesus, is all embracing as regards the spiritual and material challenges of both humankind and the environment. A return to this biblical meaning of the Good News is essential for the Nigerian church and for the contemporary Christian mission in all parts of the world. In a broader sense, therefore, and in line with the implications of the concept of good news, the church in Nigeria should “commit to a broader understanding of the blessing intention of God; not only spiritual, but also economic, political, social, scientific and technological” (Adadevoh, 2010:27). In addition, the church in Nigeria should “engage in national transformation and not only individual evangelism and discipleship; commit to both the kingdom now and the kingdom yet to come; posit “spiritual salvation theology” in the broader context of “kingdom theology”” (Adadevoh, 2010:27) . The propagation of the good news in all its ramifications is possible only through the engagement of the church, as an agent of transformation, in the Nigerian mission field.

4.4.7 The Church in Mission as an Agent of Transformation

Writing in the Nigerian context, Anthony O. Farinto (2010) and others have made some contributions to the subject of the church in missions as an agent of transformation. Farinto affirms that the church and missions are inseparable and, for that reason, the church would cease to be meaningful if she lost her mission focus. According to him, in a generic sense, the word mission is used to refer to a specific goal or operation, either on the part of the church or the state. “Mission” is derived from the Latin word *mitto* which means to send and has the same meaning as the Greek word *Apostolos* which means someone who is sent to accomplish a goal or task. Thus, mission is a biblical term which may be perceived to have been at work in God’s interaction with Abraham in Genesis and which also flows through biblical history,

culminating with the church, not as a building but as individuals who have confessed faith in Jesus. Farinto further posits that the term “transformation”, although currently popular and often used by politicians or any individual who is trying to gain the emotional acceptance of people, was first encountered in the 1990s, in America. In this American connection, the word was used in reference to the major plan to overhaul the American education system – “Education transformation”. Besides these usages, Farinto (2010) argues that the traditional use of the word, which is derived from Romans 12:2, has been expounded upon by Matthew Poole as “to be regenerated and change in your whole man”. This understanding and use of the word “transformation” is in line with the Greek word for Biblical transformation, *Metamorphoo*, from which the English word, metamorphosis, which refers to “complete change”, is derived. It is in the light of these that Farinto (2010) posits that “the church in mission (as) an agent of transformation indicates the supernatural impact of the presence of God on His creation. When a man first experiences the divine transformation of God, it is spiritual and physical, and then the human society; both the sacred and secular, feels its impact” (Farinto, 2010). The implication is, thus, that there ought to be increase in the holiness of life, accelerated growth, reconciliation in relationships, the use of spiritual gifts and an increase in relevance in the participation in the broader society. This would include the radical correction of social ills by the church, a commensurate decrease in crime rates and evidence of the application of Biblical justice. Unlike the imperial church (the post-constantinine church), which was preoccupied with arguments instead of engaging in missions in all its implications, Farinto challenges the Nigerian church to be engaged in missions as an agent of transformation in individuals, groups and corporate entities in the sense of seeking positive change in the whole of human life, spiritually, materially, and socially. The quest to recover the true identity of human beings, as created in the image of God, and the discovery of their true vocation as true stewards faithfully caring for God’s world and His people should inform the church’s mission as an agent of change in Nigerian society. However, the church would do well not to neglect her resources of persistence repentance, humility, prayer, and sacrificial servanthood.

For Maccain (2010), because change is both imperative and a process which has been a part of God’s activities in the world in successive generations, the church is placed in human society and in Nigeria, in particular, as God’s missional agent of societal change. Building on the following two principles, namely, human beings as God’s instruments of change in the world; and God’s process of change through the “hard way, the slow way, the difficult way,

the progressive way, and the way that is opposite of the way human beings do things”, Maccain proceeds with his thesis. The structures that are not able to elude God’s change include individuals (Philippian jailor), families (Philippian jailor’s family), the church (church at Philippi), the judiciary (Paul’s reaction to the injustice meted out to him as a Roman citizen who may not be flogged), the economy (Joseph’s ability to transform the economic fortunes of Egypt), governmental (the change of government from a federation to a monarchy by Samuel), infrastructure (Nehemiah rebuilding the broken walls of Jerusalem), and man’s attitude towards God (Daniel’s ability to turn men to God by his consistence, obedience and trust in God, during the reign of Darius and Cyrus). In Maccain’s (2010) opinion, the Biblical accounts as exemplified in the fact that each instance represents a prototype of how God is able to use Christians (leaders/members) to achieve social change in the Nigerian society. Arguing further for societal transformation, he cites the struggles in the United States which were championed by a church leader, Martin Luther King Jr., and Rosa Parks, an ordinary black lady. Maccain is of the opinion that the Civil Rights Movements were successful because they encompassed good leadership, they embraced and mobilised all segments of society, and the people refused to take no for an answer. Maccain’s position could inform this study in the sense that the engagement of the church in social transformation in Nigerian society could yield more lasting results if the church (leaders) were to explore avenues such as collaboration with civil society to transform policies and institutions in order to eradicate poverty, underdevelopment, irresponsible leadership and corruption.

Meanwhile, Okoye (2010) has urged that Nigerian church leaders and members should learn from the example of William Wilberforce who devoted his life to fight for the abolition of the slave trade and the reformation of character in the British society as it is in this way church leaders and church members may be enabled to lead the church in mission in Nigeria as an agent of transformation. In arguing for the church as a tool in societal transformation, based on historical evidence, Okoye postulates that it would be possible to entrench in Nigerian society the values such as character, morals, justice and business integrity, which became fashionable in Britain as a result of the work of Wilberforce. The strategy as regards realising this goal would be for church leaders “to encourage a balanced and holistic approach to the preaching, teaching and interpretation of the word of God; to encourage all Christian denominations to return to sound biblical disciplining of their members” (Okoye, 2010:5). In so doing, Christians would set the example in terms of what they both preach and teach for

the purpose of carrying the crusade to the broader society. Okoye (2010:5) further suggests that, because the nature of “this moral cancer called corruption” is spiritual, it is essential that the moral crusade be backed by intense devotion and prayer.

Yusufu Turaki (2010), eminent Nigerian scholar and theologian, has emphasised the importance of the private lives of church leaders and, to an extent, of Christians who have a missional mandate to lead change within society. For him, their private lives constitute the foundations of human and social transformation. There is no doubt that the church, in its mission as an agent of transformation, should live out the change she seeks to see in society as the lifestyle of the members of the church would, otherwise, stand in contrast to both the message and the values they propagate. This position calls for church leaders and church members to evaluate themselves in the light of the teachings of scripture and to ensure that their lives are above reproach. Issues that may raise questions regarding the church’s public image include issues related to justice, for example, gender stereotypes, other forms of social exclusions including HIV and AIDS stigmatisation, and environmental injustice.

4.4.8 Church Leaders and Gender Issues

Onwunta (2008:194–207), Amogu (2010:2) and Eme (2004:71–76) have argued for the need for the church in Nigeria to rise to the challenge of gender injustice both within the church and within Nigerian society. Onwunta (2008:194–207), thus, suggests a collaborative stance as regards the maximum utilisation of the huge resources within the women, who constitute the largest group within the church, in terms of the positions of leadership which they are so often denied. In addition, Onwunta (2008:194–207) insists on a departure from the stereotypes which the church is party to reinforcing. According to Amogu, it is not possible for the church to make sufficient inroads into Nigerian society for the purpose of transformation unless the church deals with the issue of gender from within. “The church must first embark on self-theologization on the issue of gender – the male and female image of God – to understand that it can make no progress until both male and female gender partake and attain the transformational objective of the gospel” (Amogu, 2010:2). She further asserts that, “in the Magnificat of the blessed Mary (Luke 1:46–55), Mary prophesied that Jesus Christ, as Saviour, has set forth for His church an agenda that encompasses a moral revolution, a social revolution and justice, an economic revolution, a religious revolution and peace” (Amogu, 2010:2). It is this transformative agenda for the church that Jesus summarised in Matthew 5:13-16, when he referred to the church or His followers as the “Salt

of the Earth” and the “Light of the World”. According to Eme, church leaders and members should go beyond the rhetoric for justice and “As God’s deputies on earth, Christian movements should give the necessary concrete attention to issues such as the AIDS scourge, gender discrimination, human trafficking, poverty alleviation and corrupt practices” (Eme, 2004:75). Instead of stigmatising and discriminating among persons on the basis of gender and state of health, the church should manifest a different attitude from that which is exhibited by the traditional cultures. Following the example of Jesus, who identified with and affirmed all persons, forgave sins and healed the afflicted, the church should treat all human beings with love and compassion.

4.4.9 The Church and the Environment

Population growth, poverty and poor governance are reflected in the pressures on natural resources and the decline in environmental indicators in Nigeria. Soil erosion and the concomitant loss in fertility, deforestation, water scarcity, water pollution, biodiversity loss, municipal and hazardous waste, and the impact of oil and gas development (Okopido, 2010) as well as other contributory factors are primary areas of concern as regards the environmental degradation which is becoming increasingly worse in Nigeria. However, besides the abovementioned developments which may be said to emanate from the situation in Nigeria itself, there are also imperialist activities which may be termed criminal and which are posing monumental environmental challenges to the Nigerian environment. For example, in 1988, five shiploads of toxic waste (3888 tons), originating from Italy, were dumped at the small port of Koko in the Delta state, a predominantly Christian community (Okopido, 2010). The fact that the church, through her respective structures, was not able to respond to this challenge may be understandable as it may have needed experts to detect such toxic disposals. However, other activities which are equally damaging to the environment and hazardous to the lives of even church members and which have not been adequately addressed by the church attest to the church’s passive stance in the face of the environmental challenges facing Nigeria. As is usual with many other issues, the Christian community may have voiced her concern about the environmental perils through communiqués. Nevertheless, although one may argue that it is not possible for the church to tackle every single issue and that issues such as environmental degradation are best left to the experts and the environmental activists, such excuses may not be sustained in the light of the church’s claims to morality, as both an agent of change and a community based organisation. It is on this note that Okopido is calling on the church to bring her resources to bear on the issues affecting the

Nigerian environment. He is calling on both individual Christians and on the church as a body to partner with NGOs, CBOs and the Nigerian Government. The views expressed in Okopido's argument, as they relate to environmental concerns, and his call on the church and her leaders to partner with other institutions to address environmental challenges is of special interest to this study's focus on transformation and sustainability.

Okopido (2010) anchors his theology for the church and the environment and the reason for the ongoing environmental crisis on Genesis Chapters 1 to 3, and asserts that the creation of the cosmos was the manifestation of God's wise design. This design proceeded from His mind and culminated in the creation of man and woman, who were made in the image and likeness of God to "fill the earth" and to "have dominion over it" as stewards of God Himself. Okopido (2010) postulates that the harmony between God, humankind and the environment (created world) was disrupted by the sin of Adam and Eve and the result of this sin was the curse of both the earth and the human creature, ushering in hard labour and death. He further contends that the implication of God's command to Adam and Eve to "till the earth" and to "have dominion over the earth" was not merely a simple conferring of authority, but also a summons to responsibility. Accordingly, the church has a responsibility towards creation and she should consider it her duty to exercise that responsibility in public and in collaboration with others both to protect the earth, water, land, forest and wildlife as gifts of the creator and to save humankind from self-destruction (Okopido, 2010).

Meanwhile, it is commendable that, in 2010, CAN took the initiative for the first time to raise the awareness of church leaders as regards the task of the church in relation to the environment as an agent of transformation. Okopido's attempt to develop a theology for the environment is also commendable. It underscores the point that theology is not the exclusive preserve of the experts, but it is also the endeavour of the faithful as they grapple daily with the issues of life and find light from the word of God to shed light on their paths.

4.5 Conclusion

The social and theological discourse of Nigerian church leaders has made some progress beyond the usual confines of social services – charity, relief, education, health and a measure of empowerment – and the spiritualisation of salvation and evangelism with the narrow scope of the personal salvation within the church community. This progress is evidenced in such areas as dialogue, advocacy and collaboration with civil institutions. A number of such new social and theological grounds could be regarded as both emergent and underdeveloped.

However, whereas such steps are highly commendable, it is essential that the engagement be deepened and broadened in order to consolidate the present gains and, thus, make room for further strides with more significant results. A more pragmatic approach to theology is gradually coming into play as Nigerian theologians, church leaders and ordinary Christians struggle to make sense of their biblical understandings in the context of their experiences in religious violence, partisan politics, poverty, underdevelopment, poor leadership, sexism, HIV and AIDS, environmental challenges and insecurity. Again, the efforts made are reassuring but much still remains to be done in order to realise the desired impact – an impact which should be pragmatic, holistic and enduring.

So far, this study has been based on the body of literature that pertains to development and leadership within the sociopolitical, economic and ecclesial realm as applied to the Nigerian and global parameters that relate to the study. There is little doubt that, based on the successes and scope of engagement thus far, church leaders in Nigeria have both the resources and the capability at their disposal to act as agents of change in the country. However, despite the fact that their attainments are both commendable and challenging, more meaningful engagement is required to address the widespread issues of poverty, underdevelopment, corruption and poor leadership which are so deeply rooted in Nigerian society. In order to come to an understanding of the way in which church leaders may contribute more meaningfully to the sociopolitical and economic transformation of Nigerian society and the components that should comprise such engagement, this study will also take into account the dissemination and reflections on the empirical study that was carried out among Nigerian church leaders. In addition, the study will also aim to corroborate some of the assertions that have emanated from the study of the relevant literature – See chapters 2, 3 and 4.

CHAPTER 5

DISSEMINATION AND REFLECTION ON EMPIRICAL STUDY

5.1 Introduction

Based on the study of relevant literature on development and leadership as these issues related to the subject of this study which is about finding out how church leaders can contribute more meaningfully to the transformation of the Nigerian society in light of poverty, underdevelopment, corruption and poor leadership and what would be the main components that would inform such social engagement, in chapters two and three respectively, some vital milestones were reached. The historical antecedents of Nigerian society revealed that the sources of poverty, underdevelopment, corruption and poor leadership may be traced, firstly, to the exploitation of Nigerians by the European traders and colonialists. Secondly, from the post-colonial era to present day Nigeria, the exploitation of Nigerians and the perpetuation of poverty, underdevelopment, corruption and poor leadership may be attributed to the poor leadership of the military and political elite. These Nigerian elite are in collaboration with neo-colonialists and imperialists. The abuse of ethnicity, certain traditional/religious mores, and globalisation also continue to serve the selfish interests of these individuals and institutions. In chapter three, discussions on leadership in precolonial, colonial, post-colonial, military and post-military (democratic) Nigerian society revealed that the failure of leadership in each of these eras in Nigerian history has contributed to the perpetuation of the challenges of poor leadership, underdevelopment, poverty and corruption in Nigeria. Furthermore, the important role of leadership as the facilitator of development and social transformation in Nigerian society was brought to light. In chapter four, a journey was undertaken to investigate the social and theological discourses of church leaders in Nigeria so as to be able to assess their concern for social transformation and the contribution of these discourses to Nigerian society. Based on the analysis of relevant literature it was ascertained that the social and theological discourse of Nigerian church leaders has made some progress and that this progress has, in turn, enabled the church to move beyond the usual confines of charity and social services. However, this progress although commendable, is also emergent and underdeveloped as is evidenced in such areas as dialogue, advocacy and collaboration with civil institutions. The need to deepen and broaden these new grounds so that the present gains may be consolidated in order to make room for greater strides with more significant results was also established.

The aim in chapter 5 is to present and reflect on the results of the empirical study. The main focus of this exercise is to understand the way in which church leaders may contribute more meaningfully to the social transformation of Nigerian society in the light of the prevailing poverty, underdevelopment, corruption and poor leadership and also the vital elements of that engagement. In order to achieve this, the study intends to concentrate on the responses to the open-ended questionnaires as they relate to the research questions so as to uncover themes which will aid the proposal of a sustainable transformational approach to the engagement of church leaders in Nigeria.

5.2 Empirical study

The empirical research was based on the main aim of this study as it was presented in the research questions – See chapter one section 1.5: How may church leaders in Nigeria, in light of the poverty, underdevelopment, corruption and poor leadership in that country, contribute more meaningfully to the sociopolitical and economic transformation of Nigerian society? In what ways could Nigerian church leadership be able to achieve this? When translated into a sustainable transformational development approach (with a view to more meaningful engagement on the part of church leaders in the sociopolitical and economic change within Nigerian society), what would the possible constituent elements of such an approach be?

The following sections will present the research processes, responses to the questions and the findings of the empirical study.

5.2.1 Research method

The research design and research methodology used in this study was described in chapter one. The descriptive research method, as applicable to both social and practical theological research, was adopted in this study and qualitative research method was used. The empirical study was conducted from March 2010 to April 2011 in Nigeria. The exercise presented in chapter 5 is guided by the descriptive-empirical, interpretive, normative and pragmatic tasks of practical theological methodology, as enunciated by Richard Osmer (2008:4–12) (see 1.8.1).

5.2.1.1 Sample

The non-probability purposive sampling method (Babbie, 2004:182–183) was used for this study and church leaders from throughout Nigeria were chosen for the project. These church leaders were identified by their roles as past and present serving ecumenical, denominational

and congregational leaders. The researcher took care to reflect the broad denominational lines and the ecumenical, denominational and congregational expressions of the church.

5.2.1.2 Data collection procedure

Open-ended questionnaires (Annexure D) were issued to 9 serving and past national leaders of the Christian Association of Nigeria (CAN) and the same questionnaires (Annexure E) were issued to 3 leaders of each of the ecumenical church blocs respectively, namely, the Catholic Secretariat of Nigeria (CSN), Christian Council of Nigeria (CCN), Christian Pentecostal Fellowship of Nigeria and Pentecostal Fellowship of Nigeria (CPFN/PFN), Organisation of African Instituted Churches (OAIC); and the Tarrarya Ekkelisiyar Kristi a Nigeria and Evangelical Church of West Africa (TEKAN/ECWA) – a total of 15 questionnaires. The same questionnaires (Annexure F) were also given to 4 leaders of the Lagos Presbyterian Church, namely, the minister, and three ruling elders. Unsuccessful attempts were made to reach 3 church leaders who are involved in social issues but are non-members of their church group classification. In all, thirty one questionnaires were issued but twenty two only were returned, representing a 70.97% response. Two questionnaires were sent by email, 2 were sent by registered post as the preferred option of the relevant respondents while the remainder were all handed out by the researcher in person. When the questionnaires were issued the time of collection was also agreed upon. This time of collection was at the convenience of the respondents. The issues of voluntary participation and confidentiality were emphasised at all times. Initial contacts were made with the national office of CAN and the Session of the Lagos Presbyterian Church for consent to conduct the research study with their leaders. In both instances consent was given and, at the conclusion of the study, letters of confirmation that the research had, indeed, been carried out, were issued by the respective institutions (Annexures A, B, J and K).

5.2.1.3 Instruments of measure

This study used open-ended questionnaires as a means of gathering the empirical data. In view of the main focus of the study, as reflected in the research question, the researcher deemed the open-ended questionnaire as the most appropriate tool with which to elicit the relevant responses from the participants on the way in which they could contribute more meaningfully, in a sustainable, transformational manner, to the social transformation of Nigerian society. Just as the questions were informed by Osmer's (2008:4–12) descriptive-empirical, interpretive, normative and pragmatic tasks of practical theological methodology, as enunciated in 1.8.1, the responses will also be assessed using this yardstick. In addition,

missional theology premised on *missio Dei* and the pragmatic ecumenical development debate, as discussed in 6.2.1 and 6.2.2 respectively, will be used to aid the presentation of and reflection on the data. The data will, thus, be used mainly as a description of the findings arising from church leaders in Nigeria to enrich the discussion on a sustainable transformational approach to development in Nigeria. This discussion will be presented in chapter 6.

5.2.1.4 *Data coding and thematisation*

Coding was used in order to conceal the identities of the respondents and to manage the data using the Computer-Aided Qualitative Data Analysis (CAQDAS) software program (Atlas/ti software). Gibbs (2007:38) has pointed out the importance of thematic coding and categorising in qualitative research and what the exercise actually entails. “Coding is how you define what the data you are analyzing are about. It involves identifying and recording one or more passages of text or other data items such as the parts of pictures that, in some sense, exemplify the same theoretical or descriptive idea”. Such texts are usually identified and linked with a name for the specific concept – the code and it is this sense that codes are helpful in the management and analysis of data. The codes will also be concept and data driven (Gibbs, 2007:44–46). This implies that some of the codes represented come from the research literature, from topics from the questionnaire schedule and from hunches about what is going on, and also as a result of reading the empirical data and trying to understand what is happening.

5.2.2 Profile of Respondents

The following data was gathered from the questionnaires which were completed by national church leaders of the Christian Association of Nigeria (CAN) (Annexure I), bloc leaders of CAN (Annexure G) and the congregational leaders of the Lagos Presbyterian Church (Annexure H). A total of 22 church leaders were involved as respondents in the research study. The first factor of importance was the status of the respondents in terms of the positions they occupied as church leaders and their involvement in development, followed by their ecumenical and denominational representation. The respondents also represented the voices of the youth, women, senior citizens, clergy and non-clergy. With the exception of the first two questions which indicate the respondents’ national, bloc or congregational connections, positions and number of years in leadership, all the other questions were the same in the sense of the information they sought for. The discussion on the profile of the respondents which encompasses the various categories (national, bloc or congregation),

positions, years of service and their engagement in development will be based on the responses that were elicited by questions 1, 2, 10a and 10 b. Question 1. **How long have you been a leader of CAN (national or bloc) or LPC?** Question 2. **What positions have you held or are you still holding?** Question 10a. **Have you been involved in sociopolitical and economic transformational activities?** 10b **Please name these activities and state how you became involved.**

While the aim of question 1 was to ascertain whether the respondent had served as a church leader within the timeframe of this study (1999–2010), question 2 was aimed at establishing the position which each respondent occupied to assess his/her authority to speak from such a platform. The aim of question 10a was to seek to understand the lived experience of the respondent as regards development while question 10b aimed to understand the particular activity in which the respondent had been involved in development, so as to be able to confirm such claims, or not. The code DEV.+ (development positive) indicated that the respondent had answered in the affirmative that he/she had been involved in developmental activities and had also substantiated such claims by mentioning relevant activities while DEV.- (development negative) indicated that the respondent had indicated that he/she had not been involved in developmental activities and, thus, was not able to mention such activities in which he/she had been involved.

For the purpose of concealing the identities of the respondents in accordance with the ethical compliance of this study (1.9.5), the respondents were represented by the code P (Person) and a number, for example 1, 2 etc. These codes, for example, (P1) indicating person 1 were generated by the atlas.ti software which was used by the researcher in this study for the purposes of data management. The study adopted this approach in order to simplify the representation of the participants of the study so as to facilitate the readers' understanding of the contents of the study, particularly in view of the fact that certain readers may not have been acquainted with either the software or the codes used in the primary documents. The researcher himself went on a course to enable him to be able to use the atlas.ti software for the purpose of data management before proceeding with the presentation of and reflection on the data.

5.2.2.1 National CAN Leaders

The demographic details of the CAN national leader participants are presented in the table below.

TABLE 5.1: The positions, duration of term, ecumenical bloc of origin and development engagement indicator of the 9 national CAN respondents.

Position	Duration	Bloc	Dev. Engagement
National President	2007 – 2010	CSN	Dev.+
National President	1995 – 2002	CCN	Dev.+
National President	1986 – 1994	CSN	Dev.+
National Vice President	2006 – 2010	OAIC	Dev.+
National Gen. Secretary	1993 – 2010	ECWA/TEKAN	Dev.+
National Treasurer	1999 – 2010	PFN/CPFN	Dev.+
National Women's Leader	2000 – 2010	CSN	Dev.+
National Youth Leader	2001 – 2010	PFN/CPFN	Dev.+
Centre Manager	2007– 2010	OAIC	Dev.-
Total	9	5	8 Dev.+ 1 Dev.-

As indicated in table 5.1, out of the 9 national CAN respondents, 3 had served as president, 1 as vice president, 1 as general secretary, 1 as treasurer, 1 as women leader, 1 as youth leader and 1 as centre manager. With the exception of 1 respondent, whose tenure of service as a CAN national leader had elapsed before 1999, all the other respondents had served within the timeframe of the study. However, the respondent whose tenure had elapsed before 1999 was still playing a vital role as a development-oriented church leader in Nigeria. He was, therefore, included in the study both as a past leader of CAN and also based on his crucial role in the development engagement of church leaders in Nigeria. As the table indicates, the national CAN church leaders were drawn from all the ecumenical blocs which comprise a broad range of the majority of the church denominations representing the Christian community in Nigeria. As regards development engagement, 8 of national CAN leaders had indicated, and had been able to substantiate, that they had been involved in one form or other of development activities in Nigeria. One leader only had indicated the contrary.

According to the primary documents, the respondents of CAN national leadership are represented as follows:

“National President” (P20), “President (past)” (P15), “I was the President” (P18),
“Vice-President (CAN), Acting President, President (OAIC)” (P19), “General

Secretary – National CAN” (P21), “National Treasurer” (P22), “National Chairperson of Women;s Wing of CAN (WOWICAN)” (P17), “National President of Youth Wing of CAN “ (P14) and “CAN National Centre Manager” (P16).

It follows, therefore, that the respondents from the national CAN all occupied valid positions, they represented a broad spectrum of the national and denominational divisions in the church in Nigeria as well as occupying positions in the Nigerian socio-cultural and political milieus and were, thus, qualified to speak with authority (Annexure I).

5.2.2.2 *Bloc CAN leaders*

The demographic details of the respondents representing the constituents of CAN, known as blocs, are presented in the table below.

TABLE 5.2: Blocs, positions, duration of term and development engagement of CAN bloc respondents.

No.	Bloc	Position	Duration	Bloc Total	Dev. Engagement
1	CSN	<i>Secretary General</i>	<i>2007–2010</i>	2	Dev.+
2	CSN	<i>Secretary General</i>	<i>2001–2006</i>		
3	CCN	<i>National President</i>	<i>2003–2010</i>	3	Dev.+
4	CCN	<i>General Secretary</i>	<i>2007–2010</i>		
5	CCN	<i>General Secretary</i>	<i>2000–2004</i>		
6	ECWA/TEKAN	<i>State Secretary</i>	<i>2003–2010</i>	2	Dev.+
7	ECWA/TEKAN	<i>General Secretary</i>	<i>2002-2010</i>		
8	PFN/CPFN	<i>National President</i>	<i>2005-2010</i>	2	Dev.+
9	PFN/CPFN	<i>Chairman FCT</i>	<i>2005-2010</i>		
Total				9	9

As indicated in table 5.2, 9 CAN bloc leaders representing 4 blocs of CAN responded to the questionnaires. All the blocs had been issued 3 questionnaires each. With the exception of CCN, which returned all the questionnaires issued; all the other blocs that responded returned 2 of the 3 questionnaires which had been issued. However, the researcher is of the opinion that the response rate is satisfactorily substantial and that it constitutes a valid representation

of the blocs of CAN. In addition, all the respondents occupy key leadership positions in their respective blocs, had served within the timeframe required in this study and were development-oriented (Annexure G). It is also necessary to mention at this point that the OAIC was not able to respond to the questionnaires issued to it at the bloc level. Accordingly, the only voices representing the OAIC were, therefore, from the national leadership of CAN whose representatives responded to the questionnaire as indicated in table 5.1.

The respondents' positions and the blocs they represented, as contained in the primary documents, are as follows:

“Secretary General (CSN) (P4), Secretary General (Past) (CSN) (P5), General Secretary (CCN) (P2), General Secretary (CCN) (P1), National President (CCN) (P3), General Secretary (ECWA/TEKAN) (P6), State Secretary (ECWA/TEKAN) (P7), National President (PFN/CPFN) (P9) and Chairman FCT (PFN/CPFN) (P8)”.

As regards both the national and bloc leadership of CAN, another interesting indice which caught the researcher's attention was the broad representation in the pool of the respondents of the sociopolitical landscape of Nigeria, in the sense of the geo-political zones in the country or the North, South, East and West national demarcations. Unlike the bloc leadership of CAN where there was no female respondent, the national CAN and the Lagos Presbyterian Church leadership both featured female respondents whose voices brought a different flavor to the discussions.

5.2.2.3 *Lagos Presbyterian Church Leaders*

The demographic details of the respondents from the Lagos Presbyterian Church, representing church leadership from the congregational expression of the church in Nigeria, are presented in the table below.

TABLE 5.3: LPC leaders' positions, years of service and development engagement

No	Position	Duration	Dev. Engagement
1	Minister in Charge	2007–2010	Dev.+
2	Ruling Elder	1995–2010	Dev.+
3	Ruling Elder	2000–2010	Dev.+
4	Ruling Elder	1993–2010	Dev.+
Total			4

Table 5.3 indicates that 4 respondents participated in the empirical research. While 3 were ruling elders, 1 minister in charge also took part in the research study. Whereas this does indicate the typical congregational leadership configuration with 1 minister and several elders or other leaders, the respondents had all served for a considerable number of years. The said respondents had also been involved in developmental activities within the developmental life of the local church and beyond. Another interesting dimension of the leadership of LPC is that it reflects church leadership not in the sense of the clergy, but of elders who represent another cadre of church leadership which is, in turn, usually closer to the membership or followership. It may, therefore, be anticipated that a small deviation from the clergy leadership could make room for the voices of other church leaders who were making a substantial contribution to the wellbeing of the local church and beyond. Such voices, it is hoped, may, even in a small way, enrich the discussion on the quest for a more meaningful social engagement on the part of church leaders in Nigeria.

A summary of the profile of all the 22 respondents who took part in the empirical study is depicted in the table below:

TABLE 5.4: Total number of research participants and the groups they represent (Annexure N)

No.	CH. Group	Position	Duration	Dev. Engagement	CH. Group Total
1	CAN NAT.	President	2007 – 2010	Dev.+	
2	CAN NAT.	President	1995 – 2002	Dev.+	
3	CAN NAT.	President	1986 – 1994	Dev.+	
4	CAN NAT.	Vice President	2006 – 2010	Dev+	
5	CAN NAT.	Secretary	1993 – 2010	Dev.+	
6	CAN NAT.	Treasurer	1999 – 2010	Dev.+	
7	CAN NAT.	Women’s Leader	2000 – 2010	Dev.+	
8	CAN NAT.	Youth Leader	2001 – 2010	Dev.+	
9	CAN NAT.	Centre Manager	2007 – 2010	Dev.-	
					9
10	CAN CSN	Secretary	2001 – 2006	Dev.+	
11	CAN CSN	Secretary	2007 – 2010	Dev.+	
12	CAN CCN	President	2003 – 2010	Dev.+	
13	CAN CCN	Secretary	2007 – 2010	Dev.+	

14	CAN CCN	Secretary	2000 – 2004	Dev.+	
15	CAN ECWA/TEKAN	Secretary	2002 – 2010	Dev+	
16	CAN ECWA/TEKAN	Secretary	2003 – 2010	Dev.+	
17	CAN PFN/CPFN	President	2005 – 2010	Dev.+	
18	CAN PFN/CPFN	Chairman	2005 – 2010	Dev.+	
					9
19	LPC	Minister	2007 – 2010	Dev.+	
20	LPC	Elder	1995 – 2010	Dev.+	
21	LPC	Elder	2000 – 2010	Dev.+	
22	LPC	Elder	1993 – 2010	Dev.+	
					4
				Total No. of Participants	22

Having described the 22 respondents in the empirical study, the next task is to seek an understanding of the Nigerian historical timeline so as to be able to locate the study in its correct position, namely, post-military Nigeria. This should assist in an understanding of both the Nigerian context as well as if and how successive past and recent regimes have, in some way, contributed to the perennial challenges of poverty, underdevelopment, corruption and poor leadership in the country and whether or not these actions or inactions are still relevant in present day Nigeria. In addition, this exercise may underscore, even slightly or otherwise, the views expressed in the literature review concerning the impact of the colonial, independence and military periods on post-military (democratic) Nigerian society.

5.2.3 Nigerian historical timelines and their impact on post-military Nigeria

Although the main concern of this study is to explore the extent to which church leaders in Nigeria may contribute more meaningfully to development in the country and to discover the main constituents of what such engagement should entail, the views of the respondents in the empirical study as regards the type of leadership that has kept watch over the affairs of the Nigerian nation are also important. It is in such responses that the sociopolitical and economic contexts in which church leaders in Nigeria are operating and their grasp of the challenges in their various contexts may be appreciated. In addition, journeying with the church leaders along the historical path may facilitate an understanding of the approach and

the constituent elements of such an approach which they would propose regarding a more meaningful approach to the social engagement of church leaders in post-military or democratic Nigeria.

In order to elicit relevant responses concerning the Nigerian timelines and their impact on post military or democratic Nigeria, the following questions, which made up question 4, were asked: **In Nigerian history, what do you understand by (i) colonial period (ii) independence period (iii) military period and (iv) post-military period? How would you evaluate each of these periods as it concerns their impact on the present day (post-military or democratic) Nigerian society?** In terms of Osmer's (2008:4–12) empirical-descriptive and interpretive tasks, as discussed in section 1.8.1, the aim of question 4 and its components is to elicit answers to the question: What is going on in this particular social context and why is this happening?

The discussion on the responses to question 4 and its components will be presented under the following themes: the colonial period, independence period, military period and post-military period. Based on the responses to the questions, a further analysis of each of the themes will be carried out as well as an analysis of the information provided by the respondents on issues such as poverty, underdevelopment or development, corruption and leadership, wherever such issues were raised. Each of these themes, together with the respondents' views on each theme and on current Nigerian society, will be reflected upon. In analysing the responses, relevant literature will also be referred to so as to aid the analysis of the information derived from the participants in the empirical study. The references to relevant literature as it applies to the responses from the empirical study in order to elucidate the discussions and to help in the drawing of conclusions will apply throughout this chapter, should it be applicable.

5.2.3.1 The colonial period

The respondents described the colonial period as the period between 1914 and 1960. Some of the respondents remember this period as a period of an imposed rule where the leadership was not in the interest of Nigerians but rather that of the colonial government. During this period Nigeria had been amalgamated for the sake of administrative and economic convenience but there had been little input into the political and administrative leadership by the Nigerians themselves. It had been a period of exploration and exploitation during which the colonisers had not willingly relinquished their authority over the area. Some of the responses of the participants include the following:

“Period from 1914–1960” (P12). “The colonial period was simply the era of British imposed rule over Nigeria, by which Queen Elizabeth and her officials ruled over Nigeria with little or no input from the citizenry” (P9). “The amalgamation of the north and south Nigeria which took place in 1914 under Sir Fredrick Lugard. The Royal Niger Company took part in Nigeria in 1886” (P1). “The colonial period refers to the time in history from when the European explorers ventured into the various areas now known as Nigeria up to the time when, due to the agitations by the Nigerian Elites, the colonial masters started acceding to their request for self-rule” (P18). “The period Nigerians were under the political and administrative leadership of Britain” (P13).

Apart from the sociopolitical and economic milieus, respondents also associated the colonial period with the evangelisation of Nigeria by the missionaries and the shaping of future Nigerian evangelisation after the foreign missionary era. One of such respondents notes that the

“Colonial period was the era of the missionaries who shaped evangelisation in Nigeria” (P4).

The shaping of Nigerian evangelisation during and after both the missionary and colonial periods may be referring to the spread of Christianity in Nigeria during and after the missionary era and the colonial period. Despite the fact that such evangelisation may have had certain positive implications for the country, for example, the growth of the church and the development of Nigerian society as regards the moral, charity and social services (schools and hospitals), reference was also made to certain negative dimensions. For example, one respondent made mention of such negative implications when he/she stressed the fact that

“[w]e are still under colonial influence until the “CHURCH” in Nigeria indigenises the Gospel presentation and establishes the “SELFHOOD OF THE CHURCH IN EVANGELISM AND LITURGICAL EXPRESSION” (P3).

This assertion of P3 suggests that the establishment of the Nigerian church in Nigeria and the indigenisation process have not yet happened. Accordingly, the pattern of Christianity in Nigeria is still steeped in European liturgy and theology. For this respondent this represents a form of colonialism from which the church in Nigeria has yet to be liberated, many years after independence. The study hopes to return to the issue of the slow progress of the church in Nigeria towards indigenisation and the contextualisation of the gospel in Nigeria but, for now, the focus will be on the way in which the respondents viewed the contributions of the

colonial masters to the development of the Nigerian society. This evaluation will be carried out in the light of development and leadership and the impact of the colonial period on post-military or democratic Nigeria.

Colonial development

As regards the development in Nigerian sociopolitical, economic and religious life, some respondents revealed a positive attitude to the inputs of the colonial masters into Nigerian society when they asserted that

“[t]he colonial period was a time of foundation laying for the various areas of our national life such as education, infrastructure, social and entrepreneurship” (P12).

Another respondent also insisted on the positive contributions of the colonial period to development in Nigeria when he stated that

“[i]t witnessed the introduction of Christianity and education and western civilization generally” (P1).

Pointing to the vital contribution of the colonial era to Nigerian development in the area of agriculture, which has been the mainstay of the Nigerian economy subsequent to the colonial period, a respondent noted that

“[t]he solid foundation laid for agricultural farming during the colonial period has sustained the economy till date” (P12).

However, some of the other respondents viewed the seeming positive inputs of the colonial period to development in Nigeria with displeasure. These respondents include respondent P1 who maintained that, although the colonial period had been a period of tutelage, learning and foundation laying for a great nation, the colonial masters had gone about this in an unhelpful manner.

“The colonial era was a period of tutelage and learning. A period when foundations were laid, hurriedly and haphazardly, with no focus” (P1).

The reason for the haphazard foundation of the nation and her lack of focus to which respondent P1 had alluded, may, perhaps, be explained by the poor development as regards manpower to which P2 referred:

“Manpower was not properly developed” (P2).

The reason why the colonial administration had not contributed significantly to the development of Nigeria was, perhaps, well presented by another respondent who viewed the colonial era predominantly as a period which had witnessed the exploitation of Nigerian resources by the colonial masters.

“Colonial period: Period of foreign exploitation of Nigeria” (P6).

It is clear from the views of the respondents, of which a sample has been presented above, that, whereas there were both positive and negative views on the contribution of the colonial period to development in Nigeria, the majority were of the opinion that the colonial masters had not contributed positively to the socioeconomic development of the country.

Colonial leadership

The type of leadership accorded Nigerians and the development of future leaders of the Nigerian nation during the colonial era were clearly issues of great concern to the participants in the study. The following responses may help shed some light on this issue of colonial leadership. According to one respondent, Nigerians were not only subjected to poor leadership, but they were not groomed for future leadership during the colonial period.

“This period is characterised by deception, slavery, divide and rule, exploitation, oppression and repression of the people by the Europeans. There was wanton disruption and destruction of the natural peace and growth of the people’s culture and ethos. The people’s worldview was destroyed” (P18).

However, colonial leadership was not only deficient in terms of the sociopolitical and economic spheres, but poor leadership was also witnessed in the church. According to a respondent:

“During the colonial era church [black] leaders were not in power [strategic positions of leadership] but the whites. Majority of Church leaders were black leaders under the minority whites” (P8).

As asserted by P18 the colonial leadership was also deficient in morality. This view was supported by P15:

“Honesty and proper education of Nigerians missing” (P15).

The lack of a proper education for Nigerians during the colonial period may well have been a feature of the educational institutions but it also occurred in informal settings. It is, thus, clear

that the type of leadership that should have been developed to take over the sociopolitical and economic structures and to promote development was not the concern of the colonial leadership. This view was shared by some of the respondents.

“Nigerian leaders were not groomed for leadership” (P7).

The final thoughts on the colonial period which has been discussed under the section on the colonial period itself and its subsections, namely, colonial development and colonial leadership, will be brought to a conclusion with an exploration of the way in which the sociopolitical, economic and religious experiences of the colonial period are still influencing post-military or present day Nigerian society. The matter of the indigenisation or inculturation of the Christian message in Nigeria will also be revisited.

Colonial leadership and post-military Nigeria

The colonial period terminated in 1960 with the ending of the effective occupation of Nigeria by the British colonial government and the granting of independence to Nigeria which would, henceforth, be governed by Nigerians. It emerged clearly from the responses of some of the participants that, to any observer, Nigerians are still feeling the impact of the colonial rule in the form of the “enduring residues of colonialism or colonial hangover”. Beginning from the psychological point of view to paint a picture of the negative impact of colonialism on post-military Nigeria, one respondent notes that

“[t]he colonial period was a period of slavery that was, in the main, dehumanising and entailed too much battle for the people to survive” (P10).

The Trans-Atlantic slave trade had endured for about four centuries and had constituted a monumental drain on the vital manpower and other resources of the African societies affected by it (Himmelstrand, 1994:22). Stressing the aspect of the mental conditioning of Nigerians one respondent stated that:

“[p]syche of many Nigerians [was] negatively affected” (P15).

Further negative effects of colonialism are clearly apparent in such areas such as the palpable disunity which arose as a result of suspicion among the various ethnic groups which had been amalgamated, without their consent, by the colonial government as well as the religious and ethnic crises and the non-ownership of Nigeria by most Nigerians. A respondent described this situation clearly when he lamented that:

“[t]he impact of colonialism on a people is always hazardous and deep. Maybe Nigeria would not have been as it is today; a mere geographical amalgamation. The areas that would come together would have probably come together with mutual understanding and agreement. Up till date, there is evidence that the entity is a form of united nations, unhappy bedfellows. No one doubts that the true unity of the nation remains only on paper and never in ideology or vision. This very fundamental error has caused Nigeria a lot up until today. This reality manifests itself in such ugly terms or policies like federal character, religious crisis, rotational presidency, catchment area, etc.” (P18).

On the subject of the style of leadership which had informed most of the policies of the colonial regime, including the policy of amalgamation, Thomson (2000:21) maintains that the

Colonial states were highly bureaucratic and authoritarian. They never sought legitimacy from their subjects; they were highly interventionist; they had few pretensions about representing the views of their subjects; and they ruled through domination, supported by coercion. Many of the elements of the colonial authoritarianism will simply resurface in the post-colonial era.

The enduring negative impact of the colonial era on democratic Nigerian society, as foretold by Thomson, may not have been limited to the phenomenon of authoritarian leadership; but there were, according to some of the respondents, also economic implications. They reason as follows:

“Well, we may be reasonably free politically but, to a large extent, not so economically” (P6). “Exploitation of our resources” (P14). “The exploitative tendencies of the colonial masters should not be allowed to continue” (P13).

Ohwofasa (2007:66) argues that the British rule of Nigeria (1900–1960) was purely for the selfish ambitions and self-interest of Britain and, as such, it was a rule that was aimed predominantly at the exploitation of the country’s natural resources. This, in turn, laid the terrible foundation for the continued contention for state authority between Northern and Southern Nigeria and which is based on the exploitative rule of the colonial masters. According to one respondent, this exploitative rule of the colonial masters may still be enduring in the sense of the TNCs and the imperialist economic policies of the IMF. This respondent insists that

“[t]he exploitative tendencies of the colonial masters should not be allowed to continue” (P13).

Ohwofasa (2007:66) further argues that, based on the British policy of divide and rule, these two halves of the country, namely, Northern and Southern Nigeria, have continued to see themselves as different entities. Accordingly, issues such as the ongoing federal policy and the alleged unwritten power sharing policy of the ruling Peoples’ Democratic Party (PDP) may be considered as part of the British colonial undoing of Nigeria. This national policy has, to a marked degree, hindered the sociopolitical and economic development of Nigerian society. In addition, it has led to the institutionalisation of mediocrity in place of excellence and, to an extent, provided the bedrock for the perpetuation of the corruption and poor leadership in present Nigerian society. An understanding of this legacy is pivotal to addressing the worrisome developments that have come to the fore in Nigerian national life and this same understanding can inform the proposal of relevant steps for a meaningful and enduring developmental process.

As regards the church in Nigeria, the impact of the colonial period, which is also understood by the respondents to be closely associated with the missionary period, on democratic Nigerian society is still apparent in the areas of a jaundiced gospel which separates the church from the world, a church that has yet to develop a relevant theology in the sense of contextualisation, interdenominational rivalry and the poor education of church leaders. In respect of the negative impact of the colonial period on the post-military era, as it relates to the church and to society, a respondent notes that there is the phenomenon of the

“[d]ichotomisation of the world into sacred and secular” (P6).

This issue of dichotomisation or the separation of the world into the sacred (the area of spirituality and godliness which is a safe area in which it is possible for both the church and her members to operate) and the secular (the area where politics and socioeconomic activities operate and which is assumed to be unhealthy for Christians) synchronises with the discussion in section 4.3.1. It may be recalled that it was pointed out that the pattern of Christianity that had been established in Nigeria during both the missionary and the colonial eras had been dualistic; it had distinguished between the sacred and the secular and the Christians’ view of politics, economic and social issues had been reductionistic (Musa, 2009:27–28). Okonkwo (2003:1) also attributes the “passivity of Christians in Nigeria to the affairs of their Nation and, indeed, their political environment” to the indoctrinations of that

same era. This indoctrination had commenced during the missionary era, an era which, according to the literature and the responses from the empirical study, is closely associated with the colonial period in Nigerian history and an era which has continued after the colonial era, although there have been some signs of a gradual shift away in recent times.

Returning to the issues of “evangelisation and indigenisation”, which are, as mentioned by P3 in 5.2.3.1, vital for the missional theology and liturgy of the church in Nigeria, another respondent indicated other challenges that may be deemed akin to the evangelisation and indigenisation in asserting that

“[t]he colonial period witnessed evangelism of various denominations. So unhealthy rivalry ensued which still hibernates in CAN today” (P4).

In the opinion of the respondents, the evangelisation of Nigeria, which had actually commenced before the advent of the colonial masters, is associated with the colonial regime. While such a position may not be true in all instances, there is, however, some measure of credibility in it as, in some areas, such as Calabar in the Cross River State and which was under the Church of Scotland Mission, there was a strong link between the colonial masters and the missionaries. Accordingly, the failures of the missionaries may be termed the failure of the colonial masters and vice versa. The challenges of denominational competition and the rivalry, which were evident during the missionary and the colonial periods, are still enduring in present day Nigerian society with such challenges still affecting both the social engagement of the church and her evangelisation of Nigerian society, especially in the sense of disunity among the churches as regards, inter alia, ecumenical relations.

There is little doubt that the failure of the church to engage more meaningfully in the sociopolitical and economic challenges of Nigerians may not be unconnected with the absence of a Nigerian theological paradigm which could be a product of the Christian message being delivered to Nigerians and clothed in such a way that is acceptable to them. This notion of the Christian message coming to fruition in Nigeria in the sense of theology and liturgy may be what the respondents meant by indigenisation, as discussed in section 4.4.1 with the discussion reflecting on the argument of Idowu (1973:6) a former Patriarch of the Methodist Church, Nigeria, in favour of the establishment of an indigenous church in Nigeria as both an immediate and indispensable task. Thus, P3’s concern in respect of the indigenisation, inculturation or contextualisation of the Christian gospel in Nigeria constitutes

a challenge to both the church and to Nigerian society. This enduring challenge is traceable to the missionary and the colonial eras.

As regards the concept of indigenisation as a missionary strategy, Taber (1991:175) notes that “this idea [indigenization] itself has come under attack in the last couple of decades, especially by a number of Christian thinkers and leaders in the non-Western world. They have proposed both a new term and a new definition: “contextualization”. Unlike indigenization, which places emphasis on culture in a narrow sense of “socially rooted ideas people hold about a certain set of questions”, contextualization insists that “all aspects of the human context are areas in which human sin and evil are expressed and, therefore, areas to which the gospel of the coming kingdom of God needs to be explicitly addressed” (Taber, 1991:175-176). As such, the concept of contextualisation may be more relevant than that of indigenisation, not just as a protestant missiological paradigm but as a more embracing concept that may relate to the numerous challenges confronting Nigerians.

In concluding the impact of the colonial period (1914–1960) and, in particular, its impact on post-military Nigeria in terms of the poverty, underdevelopment, corruption and poor leadership in the country, these challenges have been strongly linked to the colonial era by a number of the respondents, with one of the respondents asserting:

“Nearly all: Politics, economy, interpersonal relations etc” (P5).

The obvious reason for the ongoing, limited impact of the theological and social engagement of church leaders in Nigeria, as is evidenced in the post-military era, may, thus, be traced back to the colonial period. It is in this light that P11 argues that

“[p]oor training of church leaders can be traced to the colonial period because of the type of education the colonial masters bequeathed to us which was only meant for clerical services and not actually for leadership. It was limited and, since most of the early church leaders who laid the foundation for today’s church, lived in that period, they were influenced by the kind of limited education of their time”.

It may not be out of place to question the rationale of the respondents’ position on the impact of the colonial period on the the poverty, underdevelopment, corruption and poor leadership which characterise current democratic or post-military Nigerian society, five decades after Nigerian independence from colonial rule. However, it is not possible to ignore the issues raised by the respondents and which justify their positions as, in the main, their responses

agree with the findings of the literature review as regards the colonial period, as presented in section 2.5.2. The study will now shift its focus to the independence period.

5.2.3.2 *The Independence Period*

Historically, the period of independence lasted for a mere six years. It is commonly termed the period of independence because, during this period, many Nigerians, having been under colonial rule for several years, had great hopes of both self-determination and sociopolitical and economic development. It is a significant period in Nigerian history because, while the expectations were extremely high and Nigerians were still basking in the joy of freedom from colonial rule, several political events ensued and culminated in military intervention. Shortly after, the country was plunged into the darkest experience in her national history – the civil war. The participants in the empirical study indicated the period of independence and what had transpired in Nigeria as it related to poverty, development, corruption and leadership. Many of the respondents had had personal experiences of the period under discussion and were able to relate the enduring influences of that era on the post-military era. Accordingly, the respondents defined the timeline or time frame and focused on leadership and development during the period. From their contributions on the topics of leadership and development, it is possible to infer how these themes indirectly affect both poverty and corruption. Discussions on this period in the following section will be in the following sequence, namely, independence period, independence leadership, independence development, and independence leadership and post-military Nigeria.

Independence period

The respondents described the independence period, detailing its duration, why it had been termed independence and their experiences of the said independence in terms of the sociopolitical, economic and religious experiences, as follows:

“Period from 1960 – 1966” (P12).

“When we gained our independence from British or colonial masters” (P14).

“From October 1960 when Nigeria was granted freedom to pick political leaders for herself” (P13).

“When the government of the country started being in the hands of Nigerians” (P2).

“When we got self-rule or when we became rulers of ourselves” (P7).

“It was the transfer of the baton of governance to the rightful custodians in citizenship” (P9).

“Nigeria became independent on 1/10/1960 with Dr. Nnamdi Azikiwe as the first indigenous Governor-General; it became a Republic on 1/10/1963 with Dr. Nnamdi Azikiwe as the president before the cataclysm of 1966 which gave rise to military incursion in government” (P1).

“The period of independence is one of our so-called freedom and self-determination. Well, we may be reasonably free politically but, to a large extent, not so economically” (P6).

“In independence period we were financially, liturgically and intellectually colonised by the (so-called) mother churches in Europe and the Americas and by the traditional worship” (P3).

“Independence period witnessed the emergence of independent African Churches” (P4).

Independence leadership

The respondents assessed the issue of independence leadership and rated it poorly. In their view there had been incompetent leadership although this incompetency had resulted from the lack of mentorship. Other issues that had characterised the leadership during the independence period were ethnicity, greed, corruption and the upholding of the colonialists’ standard of living which had been ostentatious when compared to the meagre resources and the huge development challenges facing the nation at the time of independence. Their responses are reflected below:

“Independence came and met us unprepared for the challenges of nationhood. Hence, there was a lot of tottering which led to a catastrophe resulting in military incursion into governance” (P1).

“This was characterised by people with ideologies based on their training abroad and their exposure to foreign culture. They seemed mostly sincere to liberate their people, but they were not too free themselves from their tribal ties. Thus, they were more loyal to their clans and regions. The effect was that, from the earliest stage, signs of tribalism and mutual suspicion was very evident in the dealings of the elite and in the policies that oozed therefrom. Somehow, one can say that, when these elites took over, what basically changed was the colour of the new leaders. They simply stepped into the same house, same system and same ideology as the colonial masters” (P18).

“The joy of independence was shortlived. That showed that the colonial masters may have misjudged Nigerians in integrity and developmental capacity” (P10).

“The independence period compromised moral standards in governance” (P13).

“No mentorship and accountability of leaders’ work” (P7).

Stein (2000:15) has affirmed that the challenge of the poor preparation of African countries, especially Nigeria, for independence by their colonial masters and the lifestyles and self-interests or clannish inclinations of the nationalist leaders contributed significantly to the failure of the economic nationalism approach which had been aimed at salvaging Nigeria’s economic development during the period of independence.

Independence development

As regards the development of Nigeria during the period of independence, the respondents were of the view that there had been no meaningful development during the period as a result of the absence of the necessary infrastructure and the ignorance of the leaders. Accordingly, they termed it a period of misused opportunity for the laying of a solid foundation for the new nation. This view is corroborated by P6 when he/she argues that:

“Independence: period of so called freedom and self-determination, but we were not knowledgeable nor equipped enough to use the opportunity for solid foundations for a new nation, so a misused opportunity”.

Independence leadership and post-military Nigeria

According to the respondents, the impact of the independence period on post-military Nigeria may be seen in the following areas: The absence of a unifying national vision and a lack of patriotism and loyalty to the national interests on the part of the Nigerian elite who occupied leadership positions. This view is portrayed by P18 who maintained that

“[w]hen the Nigerian elites took over at independence, they did not have a common vision as a nation, but were largely tribal and regional Lords. There is hardly a time any of these elites saw themselves as Nigerians. Rather they saw themselves as regional representatives in the forced relationship called Nigeria. Thus there was never really a Nigeria that was loved and protected”.

These leaders, who ruled the nation, passed their ideologies on to their followers with the inevitable consequences of an unhealthy tribal and ethnic consciousness and a fear of the other ethnic groups. This view is portrayed by a respondent as follows:

“Implantation of regionalism and fear of domination with attending consequences”
(P6)

As regards the incorrect notion of the purpose and responsibility of leadership:

“Clamour for positions not to built but for self-aggrandisement” (P7).

Leadership that was not interested in nation building but rather in its own selfish ends soon beset the polity, giving rise to a political crisis which led, eventually, to a military takeover and civil war. P11 argues that

“[t]he independence period was characterised by severe political unrest and instability”.

In addition to the political crisis and the violent political campaigns, other electoral malpractices followed, including:

“Election rigging and irresponsiveness [irresponsible behaviour]” (P9).

According to P10, in addition to the electoral fraud, the independence period instituted both political greed and a power play. P10 stated that:

“[t]he independence period marked the genesis of greed and power drunkenness”.

Some of the respondents believe that the incompetent political leaders who ruled the nation during the period of independence were ignorant of the global sociopolitical and economic happenings and challenges as well as the challenge posed by poor infrastructure. As such, P5, who typically represents this view, maintained that part of the challenge confronting the leadership at independence was

“Poor knowledge of the international scene and challenges. Poor infrastructure”.

Mongula has corroborated the challenges that independence leaders experienced. According to him, “[a]s the public sector expanded over time, this brought about a number of unprecedented problems, the size and complexity which could not be handled with the existing managerial resource base, political and public administration structures and, above all, the asymmetrical economies and low domestic technological capacity” (Mongula, 1994:90).

From the responses of the participants, it may be deduced that the independence period lasted from 1st October 1960 to 1966, at which date the military intruded into Nigerian politics. The

respondents indicated their displeasure with the long years of colonial rule and the extents to which that rule, in the view of Nigerians, had been illegitimate. In the opinion of the respondents, their political, economic and religious experiences had not, in concrete terms, met their expectations of the implications of independence. Although it was a period which witnessed the rise of the Independent African Churches, the birth of these churches had been necessitated by the negative feelings of African Christians, who had felt unfairly treated by their foreign missionary counterparts. Accordingly, this was a church which was based on protestation instead of on a genuine missionary engagement, informed by a sound theological stance. It may be recalled that, long after 1960, Nigerian churches were still under the administrative control and financial funding of Western churches. The absence of a meaningful, indigenous theological and liturgical expression has often paved the way for Nigerian Christians to resort to traditional practices when faced with existentialist challenges. In this regard, Onwurah (s.a:147) has observed that “there is real evidence that Christians ... often limit Christ to prescribed areas of their lives. When it comes to major crisis of life, namely, sickness, suffering and death, Christ is pushed aside and real recourse made to traditional and well-proven methods of countering the effects of evil and gaining assurance in the world of uncertainty and danger”. Once again, the presence of weak leadership, poverty and underdevelopment, and the absence of an ideological bond that would have served to hold together the varied ethnic groups that had been indiscriminately amalgamated to form one country soon proved fatal.

Stein (2000:15) also made certain observations on the challenges of governance that were faced by African leaders soon after independence when he argued that “[w]ith the exception of Hastings Banda in Malawi and Felix Houphouet-Boigny in Ivory Coast, newly formed African governments succumbed to pressures to rapidly Africanize civil services after independence”. In this vein, Adedeji (1981) (in Stein, 2001:15) notes that “between 100,000 and 200,000 expatriate-held posts were Africanized between 1958 and 1968. The positions sought were extremely lucrative, since the salary structures inherited from the colonial period, which were aimed at maintaining a Western lifestyle, were largely kept in place”. Nigeria, for example, had a top civil service salary scale estimate of per capita GDP of 118 to 1. However, such practices in the running of public institutions may be said to reflect the ignorance and incompetence of the leadership that was keeping watch over the nation. A careful examination of the Nigerian civil service reveals a civil service that is over bloated

and moribund while Nigerian politicians are amongst the best paid on the African continent, despite the deplorable state of the Nigerian economy and the high level of poverty in Nigeria.

Unfortunately, as argued in section 2.3 and as corroborated by the respondents in the empirical study, the impact of the onerous issues which characterised the period of independence, including the irresponsible leadership based on incompetence, ignorance, ethnicity and unworthy motivations regarding leadership positions is still ongoing in post-military Nigeria with Nigerian leaders continuing to display ignorance of both the global scene and the challenges listed above in the socioeconomic and political policies they institute. Electoral rigging and political crisis have often dogged Nigerian elections with the singular exemption of the 2011 national elections. It may, thus, be argued that, instead of being addressed, the challenges of poverty, underdevelopment, corruption and poor leadership that characterised the period of independence have continued to flourish through the periods following independence to the present. The study will now focus on the military period. The views of the respondents will be presented prior to their being analysed.

5.2.3.3 The military period

The respondents defined the military period by first locating it on the Nigerian historical timeline as follows:

“1966-1999” (P4, P14 & P10).

“The military got into government in 1966 and perpetuated itself till 1999, but with an aborted civil rule from 1/10/79 to 31/12/83” (P1).

“The military period in Nigeria spans through the moment the country experienced the first coup which disrupted the civilian government up to 1999” (P18).

The respondents then went on to describe the implications of the military regime and how it had impacted on the polity and on the Nigerian citizens.

“This was a period characterised by military interventions in Nigerian politics under the guise of correcting sociopolitical and economic ills but which has turned out to be one in which corruption was institutionalised” (P6).

“A period when the military ruled the country with decrees and the constitution was hanged up. An irresponsible government” (P8).

“The suspension of constitutional government in structure, principle and practice which gave birth to a unitary system of government in Nigeria” (P9).

“The military dictation and militarisation of our thought forms and a takeover of schools also took over regrettably our consciences and ways of life which is still governing some of us leaders of the church. But it is hoped that the wind of change and moral demands and Christian ethical values will change the trend of events” (P3).

“Military: Disastrous” (P21).

In order to come a clear understanding of the views of the respondents in respect of the military period and its impact on Nigerian society, the responses pertaining to this era will be presented in the following sequence, namely, military development, military leadership, military corruption and military leadership and post-military Nigeria.

Military development

Certain of the respondents accorded the military a favourable rating as regards some aspects of development such as the creation of states and the provision of some forms of infrastructure, for example, roads and refineries. Their responses in this regard include the following:

“The advent of the military led to the creation of states which promoted rapid development throughout the country” (P1).

“The military government also developed most of the infrastructure – refineries – and created many states which made governance easy for the post military government” (P12).

“Major infrastructural development projects were also built within this period, as stated in the national plan” (P11).

However, the development points that were credited to the military did not include a favourable scorecard for the military on the issue of development. In some instances, certain respondents such as P1 and P11, maintained that the apparent positive scores of the military had been achieved at an exorbitant cost. This would indicate that the said achievements were not only inconsequential as compared to the underdevelopment and poverty of that period but also that the military had built up and toren down at the same time. The following views were presented:

“Though the country witnessed development, but at a very exorbitant price” (P1).

“The military period is believed to have set Nigeria back in terms of development as the military leaders were not trained political and development administrators and experts. So, they could not give Nigeria what they did not have” (P11).

“During this period in Nigeria, almost all the value systems of the people and social systems were crumbled (the family, moral life, schools, social amenities, etc)” (P18).

“Destruction of democratic institutions” (P19).

Military leadership

The respondents were deeply critical of the leadership accorded to Nigerians during the military period with a number of them responding as follows:

“This period was further characterised by lies, deception and exploitation of the people. It was largely a period of injustice and political manoeuvring and propaganda” (P18).

“Military brought about abuse of power, ethnicism, corruption and mediocrity” (P15).

“During the military period the nation experienced dictatorship and no democracy” (P2).

Some of the respondents also likened the military leadership to the imperialist regimes that had preyed on their colonies. They also maintained that the military leadership had taken the country 50 years back and rated it as the worst period in Nigerian history, although perhaps with the exception of the colonial era. They asserted that the military era had been

“[a] period when it was no longer the foreign hawks but we on us” (P6).

“The military era set Nigeria 50 years backward and has, indeed, remained the standard to date. We are yet to have the leaders that will take us back to true independence” (P10).

“Both the independence and democratic periods are better than the military” (P8).

“The worst period in Nigerian history” (P14).

Military corruption

In the opinion of most of the respondents, the military period had not only officially introduced large scale corruption into the Nigerian context; but it had enabled this large scale corruption to take root and to infiltrate every fibre of the nation. Some of such views were expressed as follows:

“It was a corrupt period” (P12).

“Corruption was officially enthroned in Nigerian society during this period” (P18).

“The military period opened the door to wide-scale corruption” (P13).

“Corruption was at its peak in the country, in spite of protestation to the contrary” (P1).

Corruption and the waste of resources were seen to symbolise the military regimes and this military period. P9’s words represent the views of several of the respondents when he/she states that

“[c]orruption and wastes as the symbol of governance”.

Military leadership and post-military Nigeria

The respondents attributed a substantial proportion of the challenges of poverty, underdevelopment, corruption and poor leadership confronting current post-military or democratic Nigeria to the legacies of the military period. However, it is possible that this assumption on their part may not be unconnected with the understanding that, besides the colonial period which had held sway in Nigeria for a long period with extremely devastating consequences, as stated in sections 2.5 and 5.2.3.1, the military had had charge of the affairs of Nigeria for a period of twenty seven years. The implication of respondents’ sentiments on the many years of military rule could be in the sense of the poor state of infrastructure, poverty and corruption which the military bequeathed to the democratic regimes that came on board in the post-military era.

On the issue of leadership, the respondents stated:

“The military rule left us with leaders (both civilians and ex-military) who can no longer be tamed and the mentality of making it fast in life among the common man” (P16).

“Ex-military personnel and leaders, having tasted the sweetness of power, shelve their uniforms for agbada and assume civil leadership. That is not to say that they do not have the right as citizens of the nation. The point is how easy is it to demilitarise their mentality and attitude just by removing the military uniform? Thus, we have had a situation where a former military ruler, who became a civilian president, carries on like a military dictator” (P18).

“The military era set Nigeria 50 years backward and has, indeed, remained the standard to date. We are yet to have the leaders that will take us back to true independence” (P10).

“Ineptitude, policy somersault” (P9).

“Clamour for positions not to build but for self-aggrandisement” (P7).

“Many of the old soldiers are again in government as civilian leaders with their evils” (P8).

On the issue corruption they asserted the following:

“Corruption and manipulation of instruments of governance for unhealthy purposes” (P6).

“The corruption introduced into the system by the military incursion still persists after military departure, thus, today, we have the Independent Corrupt Practices Commission (ICPC) and the Economic and Financial Crimes Commission (EFCC) to suppress it – it is a very strange exemption into our system. These are still military remnants in politics which like to have a finger in the pie” (P1).

In respect of poverty and underdevelopment their views are as follows:

“The military era is a period which destroyed Nigeria, politically and economically” (P13).

“Many structures in governance have been disrupted and to build them will take a long time. This has taken the country backwards in terms of development and the security of lives and property have been affected because many persons have been trained militarily and discharged from the force” (P22).

“Increase in crime e.g. armed robbery, kidnapping and assassination. Corruption has heightened and poverty, unemployment, decay in infrastructure and militancy have become the order of the day” (P2).

“Nigeria has been left in “limbo” and a state of confusion and my belief is as regards the political terrain metamorphosis, God will take control and transform the Nigerian polity and religious terrain. God has done it before in the days of old. He will do it again. See MHB 898” (P3).

The views of the respondents regarding the military period on the Nigerian historical timeline suggests that the military period began in 1966 and ended in 1999. However, as regards the respondents’ rating of the period in terms of issues such as poverty, underdevelopment,

corruption and poor leadership, the respondents were of the opinion that, despite the provision of certain infrastructure such as roads and refineries and the creation of states, the military period had performed poorly as it had plunged the nation more into greater poverty and underdevelopment. The reasons for this poor performance ranged from corruption, which scored the highest, ineptitude in sociopolitical and economic management through to the autocratic rule which had paved the way for the wastage of resources and irresponsible leadership. Accordingly, the respondents rated the military period as the worst period in Nigerian history since Nigeria had become independent from the occupation of the colonial masters in 1960. Samuel Asuquo Ekanem (2010) has effectively summarised the enormity of the damage done to Nigeria by the military in his book, *How the Military Underdeveloped Nigeria*. This summary, taken in tandem with the views of the respondents in the empirical study discussed above, may be seen to be echoing Odunlami's (1999) lamentation that "[t]he military rapes Nigeria, leaving sorrow, tears and blood to the barracks. Its victims are left to reckon the cost of military rule" (Ekanem, 2010:xvi).

The negative impact of the military period on the current democratic or post-military period is based, firstly, on the many years of military rule which led to the destruction of democratic institutions and ethos, the militarised mindset of Nigerians and the enduring crop of military politicians in Nigerian politics. Secondly, the institutionalisation of corruption and ethnicity has led to the development of a "get rich quickly by any means" mentality coupled with a "man know man" (who you know determines what you get, irrespective of your credentials) mentality, both of which are stifling excellence and making room for mediocrity. In addition, it will take enormous efforts, resources and time to arrest the level of poverty, unemployment and infrastructural decay as a result of underdevelopment which has been the order of the day since after independence. It may, thus, be argued that, as regards the background to Nigerian history from independence in 1960, a grasp of the military period and the setbacks that this period has brought on the sociopolitical and economic transformation of Nigerian society may be helpful to the formulation of an approach aimed at a more effective engagement on the part of the church leaders in Nigeria in the process of social transformation in Nigeria.

However, despite the fact that the responses of the respondents, as they relate to the various historical periods in Nigerian history, namely, colonial, independence and military, have been presented, the post-military or democratic period may also be regarded as crucial to this study as this period seeks to respond to the social challenges confronting it.

5.2.3.4 *Post-military Nigeria*

The views of the respondents will be presented, beginning with their notion of where the democratic era is located along the Nigerian historical timeline before proceeding to their responses on the contributions of the era to the challenges of poverty, underdevelopment, corruption and leadership.

The respondents located the era on the Nigerian historical time line as follows:

“Post military or democratic period in Nigeria, with reservation, may be referred to as the last 11 years of uninterrupted civilian rule” (P18).

“The past 11 years from 1999 when the country returned to uninterrupted civilian rule” (P13).

“Since May 1999 to date” (P10).

“1999 – date” (P4, P9, P14, P12).

There was a general consensus among the respondents that the post-military period is synonymous with the democratic or civilian rule which had started in May 1999 and was still continuing. The respondents considered this to be a post-military period because, for the first time in Nigerian history, the country had witnessed eleven consecutive years of democratic rule without any military intervention. However, the reservation mentioned by P18 may be based on the fact that, although it has been eleven years of democratic rule, a military politician had been the first president and he had clearly retained many of the vestiges of the military leadership style instead of a democratic ethos guiding the leadership in the country. As discussed in section 5.2.3.3, the retired military generals who had constituted the bulk of influential politicians (Kalu, 2010a:27) in Nigerian politics had a militarised attitude which could not be eradicated just by changing their style of dress from a military uniform to the “agbada”³³. The view, that the post-military period started in 1999 with Obasanjo as first president of this era, a view which was held by a number of the respondents, is expressed below by P1, who asserts that

“[t]he present civil administration started on 24/5/1999, when General Olusegun Obasanjo became President”.

The respondents describe the main tenets of a democratic rule, as compared to the main features of a military regime, in the following way:

³³ *Agbada* is a long, flowing Nigerian dress which is commonly worn by Nigerian politicians.

“When democracy is enthroned in the country instead of decrees. Political parties are set up again to elect leaders for the country” (P8).

“When we are ruled by the wishes of the majority and giving rights to all and demanding responsibility from all for the betterment of all” (P7).

“When governance started being in the hands of democratically elected leaders (Nigerians)” (P2).

It is the opinion of the respondents that the current democratic dispensation is still uncertain as Nigerians are still grappling with the challenge of building the requisite democratic institutions which had not been allowed to develop after independence because of the long years of military rule. Commenting on this view, P6 asserts that

“[t]his is the period of experimentation with democratic governance; when we decide who governs us through democratic electioneering process”.

Unlike the military era, which had witnessed a closed democratic space in which civil society was not able to thrive and there had been the seizure of church schools and hospitals by the government, in the current democratic setting the church has a space in which it may make vital contributions to society through collaboration with the government. This is what P4 means when he/she affirms that

“[t]he democratic period, the church was now been recognised as partners [with government] in the development of society”.

Post-military poverty

The views of respondents on the challenge of poverty in the current democratic society in Nigeria reflect the state of affairs in the current period:

“The citizens are largely impoverished” (P9).

The severity of this challenge of poverty to Nigerians as compared to the available resources is portrayed in the response of P10 when she argues that

“[s]ocial security is unavailable, mono product dependence on oil is destructive, food insecurity abounds, poverty level is among the worst in the world”.

The current level of poverty, the failure of leadership to take adequate steps to address this challenge and the ongoing hopes of Nigerians that both the political leadership and other sectors will create wealth have been a feature of life since independence. It is a well known

fact that Nigerians have always hoped that successive administrations would create wealth for the masses but that such hopes have hardly materialised. It is in this light that one respondent states that there is

“increase in ethno-religious crisis but with high hopes of wealth creation” (P19).

The possibility of wealth creation in the midst of the recurrent ethno-religious crisis which is known to have claimed a high number of human lives and destroyed property worth millions of naira is incomprehensible. These destructive activities emanating from ethnic and religious crisis are some of the factors that have contributed to the slow rate of development in post-military Nigeria.

Post-military development

The respondents argue that there has been little change as regards development in the post-military period and they assert that, instead of the Nigerian political leadership delivering to the masses the anticipated development,

“[t]hey just managed not to allow Nigeria to become a “failed state”. But even this is mainly due to the patience, hard work and resilience of Nigerians themselves – who kept forging ahead DESPITE their governments” (P20).

“The post military era is, indeed, the optimisation of self-interest and backward development compared with available resources” (P10).

“Deprived with poor infrastructure” (P9).

The respondents are also of the view that the main reason for the underdevelopment of Nigerian society is the failure on the part of the leadership of the country. Whereas resources abound, leadership has not initiated a functional polity let alone provided the requisite infrastructure and social cohesion that could engender development. P10 laments that:

“[w]e have a rich country that is the poorest in infrastructure, polity, development and social integration”.

However, there are some glimmers of hope visible in the following statement of P18 with such hope being given impetus by the actions of civil society. P18 notes that

“[t]here are serious talks about the ills of corruption and bad leadership. More and more civil groups and professional bodies are rising up to address social issues and press for better policies that will bring about a better society”.

Post-military corruption

According to the respondents corruption has not been stamped out, not even in the post-military period. This view is expressed as follows:

“Corruption in high places” (P19).

“Too many crooks in a polity that places a premium on money” (P5).

Corruption is within the ranks of leadership and, as such almost everything is possible for the highest bidder. In addition, in these positions of authority where corrupt practices are common place, there is also a high level of wastage as regards inflated contracts which are scarcely ever initiated. In the view of the respondents, thus far, the post-military period, like the military period:

“has been an era of power play and personification of corrupt practices” (P10),

“[w]ith corruption and wastes as the symbol of governance” (P9).

Post-military leadership

The responses of many of the participants in the empirical study reflect a high level of the citizen’s apathy towards political leadership due to the kind of leadership being accorded to Nigerians in the post-military era. The following views represent such attitudes:

“None of the periods has done justice to the legitimate aspirations of Nigerians for a peaceful and prosperous nation. We should have gone much further than we are now. The hopes and expectations at independence have turned largely to yet unfulfilled dreams. We are still waiting for the messiah and saviour!” (P20).

“The new period is a mixed grill. While there are signs of hope, struggles to correct the numerous errors of the past, it all still seems to stand on slippery grounds. The experiences and events of the past eleven years and, especially, the Yar’adua sickness saga seem to confirm the permanent return of the military to the barracks since situations of less gravity in the past have often necessitated their takeover” (P18).

“Post military era is still being tainted with military regimentations in Nigeria. I believe that only the fear of global condemnation has still kept the military technically in the barracks but in real terms, Nigeria is under military dictatorship. Democracy is still at the bottom level of the pyramid” (P10).

“Both the military and civilian regimes have, to a large extent, been less people-oriented, serving the interest of the oligarchic cabal” (P9).

“Citizens are more exposed to their roles in governance. Citizens are able to speak their minds and express their opinions on issues. Freedom of speech and expression” (P2).

“Good manifestoes and intentions but bad, greedy leaders” (P6).

“The post military period is grappling with the challenges of restoring a system that is completely broken down” (P13).

Based on the views of the respondents concerning the current democratic or post-military dispensation and its response to the challenges of poverty, underdevelopment, corruption and poor leadership, it may be argued that Nigerians continue to yearn for transformation in the sociopolitical and economic realms of the current era. This position, which was initially stated in sections 2.6 and 3.9, has, thus, been confirmed by the respondents in the empirical study to be consistent with current happenings in Nigerian society as they relate to the issues in question. Accordingly, the study suggests that, whereas Nigerians may not forget the damage that was inflicted by the colonial masters and by the successive leadership structures that followed the colonial era, the civil rule, that began in 1999, should signify a new epoch in Nigerian history by paying closer attention to the enormous challenges facing Nigerians. However, this call demands a more sincere and innovative attitude on the part of all Nigerians in various fields and capacities as regards seeking ways to address the challenges of poverty, underdevelopment, corruption and poor leadership, while these ways should include collaborative efforts on the part of all concerned. It is to this end that this study is seeking for an approach that may assist church leaders to engage in a more meaningful way in the transformation of Nigerian society. However, it is essential that this study assess the engagement thus far of Nigerian church leaders in the social transformation of the nation.

5.2.4 The Social Engagement of Nigerian Church Leaders

In an effort to ascertain the level of social engagement of Nigerian church leaders in the social transformation of Nigerian society, question 5 – **What are the contributions of Nigerian church leaders to the Nigerian society?** – and question 8a – **Do you think church leaders are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.** (Annexures D, E and F) were asked of the church leaders during the empirical study. These questions were motivated by Osmer’s (2008:4–12) descriptive-empirical task

(1.8.1) which is concerned with seeking answers to the question – What is going on in this particular social context or field of experience? In the opinion of the researcher, the social engagement of church leaders may be deepened beyond its present scope only after an assessment of such engagements has been carried out, especially by the church leaders themselves. An initial assessment of the social engagement of Nigerian church leaders was carried out on the basis of the literature review in chapter 4. The essence of the empirical assessment of church leaders' social ministry in Nigeria is intended to corroborate, even slightly, the findings of the literature study in chapter 4.

A study of the responses (Annexures G, H and I) elicited by the two questions – questions 5 and 8a – reveals the themes that constitute the main areas of the social ministry of church leaders in Nigerian society. These themes include advocacy, ecumenism, dialogue, morality, projects, education, social services and complacency.

5.2.4.1 Advocacy

The views of the respondents reflect that church leaders have, indeed, served the Nigerian social context through various forms and means of advocacy which include, inter alia, pronouncements. Pronouncements by church leaders through the medium of ecumenical bodies have been against corruption, poverty and other social ills and by means of communiqués. The respondents made the following statements:

“The Christian Association has, at different times, made pronouncement through communiqués. So, too, the college of Catholic Bishops (CBCN) and Anglican Bishops” (P18).

“The ecumenical body has also been a strong voice for the poor and the masses, irrespective of their religious affiliations” (P18).

“Mouthpiece of the voiceless” (P14).

“Serving as voice to the voiceless, advocates of certain issues for the masses, especially on the fight against corruption” (P2).

“Movement to stop some social ills e.g. the wanton killing of Christians by Muslims” (P17).

In addition to the ecumenical bodies, which have served as significant platforms for advocacy, some church leaders have also used their pulpits as a medium for advocacy:

“Church leaders always denounce bad governance, corruption and poverty in their sermons and call on government to be responsive to the plight of the masses” (P8).

Some of the most outstanding achievements of church leaders through advocacy include their pronouncements against the perpetuation of the military in government and the registration of Nigeria as a member of the Organisation of Islamic Countries (OIC). The latter pronouncement led, eventually, to the deregistration of Nigeria from the said Islamic organisation. On this note, the respondents asserted that

“[t]he fight against the perpetuation of the military in governance was fought vigorously by the PFN and other frontline clergy in Nigeria” (P9).

“Witness the pronouncements of leaders like Archbishop (now Cardinal) Olubunmi Okogie, Primate of the Church of Nigeria (Anglican Communion) and Archbishop Abiodun Adetiloye. They all denounced bad government” (P1).

Some of the respondents also argued that the church leaders’ advocacy had also had a positive impact on the democratic dispensation by pointing out to the government possible measures that could be taken to improve the welfare of Nigerians. One such respondent was P12, who stated that church leaders

“ have also contributed in the last 10 years of democracy in advising the government of various measures to be set up to improve the welfare of the population”.

It is in light of the above that it is possible to understand the assertion of one of the respondents to the effect that church leaders, through ecumenical groups such as CAN, have constituted themselves “a pressure group under God”. The said respondent asserted:

“Constituting itself a pressure group under God” (P13).

As discussed in section 4.3.4, advocacy ranks as one of the most prominent forms of the social engagements of church leaders in Nigeria (CAN, 2010:13, Salifu, 2008: 195-196, Mbachirin, 2003:654, CAN, 1988:48-50; Williams, 1988:11). This approach to the social challenges in Nigeria has yielded good results in the past and holds the potential for more results in the future. Nevertheless, the present level of advocacy of church leaders is far from having the expected impact, particularly when one calls to mind the numerous challenges Nigerians are still facing and the huge population of the church’s followership in Nigeria. However, the study argues that advocacy is a powerful means through which sociopolitical and economic challenges may be addressed. Accordingly, it is essential that church leaders

go beyond news releases, communiqués and sermons in their advocacy. Additional dimensions of ecclesial leadership engagement in advocacy could include mass rallies/campaigns, the lobbying of policy makers, public lectures, print/mass media and social network activities. In addition, the scope of such advocacy should be broadened to include gender injustice, physically and psychologically challenged persons, animals, the environment and all forms of injustices being perpetrated against the various expressions of life.

5.2.4.2 *Ecumenism*

In the opinion of the respondents, the church leaders in Nigeria are credited with the establishment of ecumenical relations among the various Christian denominations. In their responses the participants indicated what they understood by ecumenism, and the positive impact of such ecumenical relations on both the Christian community and Nigerian society. Ecumenism was defined as follows:

“Uniting the various denominations with differing doctrines as a people of God”
(P13).

“Religiously we try to understand ourselves as Christians and work fervently to reduce areas of conflict” (P16).

The respondents agree that one of the achievements of church leaders on the ecumenical platform was the

“[f]ormation of the Christian Association of Nigeria (CAN)” (P4).

However, whereas the church benefits from her ecumenical endeavours, Nigerian society as a whole also shares in these benefits. This position was put forward by P8 who argued that

“ecumenical leaders help in building unity among Christians of different denominations and that brings peace to the country” (P8).

However, it is essential that the ecumenical achievements of the church leaders in Nigeria be consolidated by the collective efforts of the church leaders and members otherwise it is possible that denominational interests may completely erode the ecumenical gains achieved thus far. According to one respondent:

“I am sorry to say, from experience, that the focus of Christian leaders on the Ecumenical Association is dwindling and out of focus. Ecumenism involves the

theology of sharing God's gift but today the Churches have lost the image of KOINONIA but are engrossed in denominationalism" (P3).

The Christian Association of Nigeria (CAN) is the umbrella body of the ecumenical relations between the churches in Nigeria and church leaders. In article two of its constitution CAN asserts that "[t]he Christian Association of Nigeria is an association of Christian Churches with distinct identities, recognizable Church Structures and a system of worship of one God in the Trinity of the Father, Son and Holy Spirit. This association makes Christ the Centre of all its works and shall promote the glory of God, by encouraging the growth and unity of the churches, and by helping them to lead the nation and her people to partake of Christ's salvation and all its fruits" (CAN, 2004:1). Clearly, CAN, which is made up of the 5 blocs which represent all the denominational expressions in Nigeria, is envisioning the existence of the church as an entity and her mission in the Nigerian society as dependent on the ability of church leaders and the faithful to find common grounds for unity, despite doctrinal differences. The establishment of CAN was a move in this direction and, since that time, the churches in Nigeria have kept on forging the path of unity, despite challenges. However, church leaders were not only the architects of Nigerian ecumenism, but they have also, with the support of Christians, served as the facilitators of such relations. Nevertheless, in this same vein, just as they were the architects of these ecumenical structures, church leaders may also become the sources of destruction of those same crucial ecumenical structures which they built.

5.2.4.3 *Dialogue*

The respondents were of the opinion that Nigerian church leaders have made important social contributions to Nigerian society in the area of religious dialogue among Christians and other religious organisations such as Islam. Responding to the question which concerned the contributions of Nigerian church leaders to Nigerian society, the respondents noted:

"Dialogue" (P5).

"The initiation of NIREC" (P16).

"The formation of NIREC by the government to foster peace between different religions" (P17).

"Dialogue with other religions, hence making the society peaceful. Dialogue between denominations of Christianity like Catholic/Anglican, Catholic/Methodist" (P14).

It may be recalled that it was mentioned in section 4.3.3.1 that the formation of the Nigerian Inter-religious Council (NIREC) by the Obasanjo democratic administration had been initiated by church leaders in pursuance of one of the objectives of CAN, which stated that CAN exists “[t]o promote understanding, peace and unity among the various people and strata of society” (CAN, 2004:2). The objective of NIREC, which is “[t]o create a permanent and sustainable channel of communication and interaction, thereby promoting dialogue between Christians and Muslims in Nigeria so that the members of both faiths may have mutual understanding of each other’s religious position, co-existence among all the people of Nigeria irrespective of their religious or ethnic affiliations” (CAN, 2010: 15) is in alignment with the stated position of CAN. There is, therefore, no doubt that Nigerian church leaders should be credited with the achievement of both interfaith and intrafaith dialogue in Nigeria. Although there are still tensions between the Christian and Islamic faiths, the commitment of many church leaders, in collaboration with the government and some Islamic leaders, has assisted in quelling some of these tensions and, thereby, reduced religious violence in Nigeria. In recent times, however, a new dimension of religious violence has taken the form of terrorism through the medium of the Islamic sect known as “Boko Haram” (Western education is evil). However, the response of church leaders to this challenge and the ability of NIREC to address this challenge is beyond the scope of this study.

5.2.4.4 *Morality*

According to the respondents, another key contribution of church leaders to Nigerian society has been the instilling of moral values in the members of Nigerian society by church leaders. The following responses affirm this claim:

“Moral values” (P5).

“Architects, messengers and preachers of honesty and acceptable honesty” (P15).

“They have continued to serve as the conscience of society, supporting the nation morally and spiritually” (P11).

“Bringing Biblical virtues to bear on the polity” (P1).

“The church leaders have been preaching peace to Christians and preventing religious crisis from escalating” (P12).

Despite the fact that Lanre-Abass (2008:123–124) has argued that the absence of a morally sound leadership in Nigeria may, in part, be attributed to the failure of religious and traditional leaders who ought to be the bastions of moral values in society, Nigerians continue

to look up to church leaders as role models and as the repositories of truth, honesty and high moral standards. There is no doubt that some church leaders have indulged in shameful acts and have, thus, lost the respect of Nigerians. Nevertheless, church leaders are still seen to be responsible for sanitising Nigerian society of its poor moral standards. This is, at least, the belief of church leaders themselves. In line with Stone et al.'s (2004:349–361) argument on the value of transformational leadership for church leaders, it is, thus, possible for church leaders to transform the personal values of their followers in such a way that they would support the vision and goals of the nation. Accordingly, it is within their capability to cultivate an environment in which relationships may be built and also an atmosphere of trust and vision sharing created.

Mbiti's (1999:177) assertion about traditional rulers when he states: "where these rulers are found, they are not simply political heads: they are the mystical and religious heads, the divine symbol of their people's health and welfare. The individuals, as such, may not have outstanding talents or abilities, but their office is the link between human rule and spiritual government" is similar to the belief which many Nigerians hold about church leaders. However, Mbachu (1997a:57-65) observes that the role of leaders in Nigeria goes beyond the allocation of values and includes serving as a source of political socialisation models for the followers or citizens. This point of political socialisation may be a major, missing link in the mindset of the church leaders in Nigeria who are noted for maintaining a distance from any form of political engagement. P1's argument that church leaders are "bringing Biblical virtues to bear on the polity", is hardly tenable when one considers the level of corruption in Nigerian society.

5.2.4.5 *Projects*

Church leaders in Nigeria are also associated with a variety of projects that are geared towards agriculture, self-employment and self-reliance. It is for this reason that a respondent states:

"Promotion of agriculture, self-employment and self-reliance" (P6).

However, in as much as the leaders of missionary churches were known to have been concerned about projects in the missionary era, when the mainline churches were established, this was not very much the case with many of the newly established churches. A respondent speaks of this new development among the newly established churches in this manner.

“Recently the church is taking a centre stage in the economic empowerment of their members for the good of society” (P11).

While projects may provide a cushioning effect as regards the economic and social hardship experienced by church members and by Nigerians in general, it should be noted that such projects are still too few to create the desired impact. In addition, the financial costs of certain projects and the requisite infrastructure may be too much for the church to cope with. Such projects and their infrastructure may include mechanised farming and storage facility which requires power generation and market trends that would be favourable to sustained production. It is also possible that projects may distract the church from channeling her energies into the more important matters that are the cause of economic and sociopolitical injustice being inflicted on the people. Such matters may need radical approaches that may result to policy changes instead of projects.

5.2.4.6 Education

The majority of the respondents were of the opinion that the greatest contribution of church leaders in Nigeria to Nigerian society has been in the field of education. In this vein, the participants’ responses included the following:

“Schools” (P11)

“Education” (P14)

“The involvement of the church in the educational sector” (P9)

“Introduction and growth of formal education through church educational institutions” (P6)

Throughout Nigeria the people have benefited enormously from the educational institutions which were established by the missionaries and then when church leaders in Nigeria took over these institutions from the missionaries. Most of the Nigerian elite, including Muslims, were products of the missionary or church schools. Successive Nigerian governments have recognised the commitment of church leaders and their churches to education. However, the initial trend in terms of which church schools were affordable to many Nigerians is fast disappearing. Many church schools, especially those owned by the new generation churches, are becoming increasingly unaffordable for the poor, some of whom contributed their meagre resources to the establishment of these schools in the hope of their children receiving an education. A respondent depicts this new trend as follows:

“The larger majority capitalise on the underdevelopment and poverty to further impoverish the masses. You see this more in the area of education. There is no longer the self-sufficient training of the old church leaders” (P16).

As urgent and disturbing as the new trend of expensive church schools may be, especially in light of the poor educational standards in the government owned educational institutions in Nigeria, such a trend does not invalidate the important contributions of church leaders to the education of numerous Nigerians.

5.2.4.7 *Social Services*

Projects, education and social services which may, technically, all be included under projects and social services, have all been noted in chapter 4 as constituting the main focus of the social engagement of both churches and church leaders. This view was corroborated by the respondents when they were asked to indicate the areas of social engagement of church leaders in Nigeria. The respondents stated the following:

“Education, health, social services” (P5).

“Many churches are involved in the provision of social services like in the areas of education, healthcare, justice, youth formation” (P18).

“Medical schools, hospitals and clinics. Combating of leprosy, tuberculosis, HIV/AIDS” (P6).

“Hospitals, agriculture as well as social welfare projects such as building of leper colonies, stopping the killing of twin babies” (P11).

“Social services to the poor” (P4).

The provision of social services which includes, inter alia, hospitals and clinics, medical care, relief and charity and some activities aimed at ensuring peace in the traditional societies may be said to be one of the preserves of church leaders in Nigeria. As argued in section 4.3.2, although such activities on the part of the church may be helpful as a first stage in reaching out to the poor, they should not be the main preoccupation of the church and her leaders (Swart, 2006). In fact, both church leaders and churches should be urged to move beyond such engagements as charity/social services and projects into the realms of policy change as policy is often the major cause of poverty and other forms of injustice.

5.2.4.8 *Complacency*

In as much as there is a significant awareness on the part of church leaders about social issues with a considerable number of church leaders showing concern, this does not, however, apply to all church leaders. In the opinion of some of the respondents, the irresponsiveness of some church leaders to social issues is informed by complacency, ignorance, uncoordinated action, a lack of creativity and fear. However, all of these issues that lead to inaction on the part of the relevant church leaders have been classified under the heading of complacency. In the view of the respondents and in their own words, some church leaders are inactive in social issues for various reasons.

Some church leaders concentrate on spirituality and make sporadic comments which are not backed up by creative action:

“While some church leaders do, one can say a good number do not. There are those leaders who are simply concerned with the spiritual duties to their flock without giving much thought to social issues and commentaries. There are those who also merely make sporadic commentaries every now and then. There are also those who merely talk and never take concrete action to strengthen their resolve. Thus, one would say that the awareness level of bad government is high but there may not be as much corresponding creative response to the problem by most church leaders. Not much has changed ever since even though a good number of Christians have occupied sensitive positions that could have brought about positive changes” (P18).

“Church leaders are sufficiently aware of the challenges but are not creatively responsive” (P13).

“They are aware but are not responding positively to the challenges” (P7).

Uncoordinated action is undermining even the best intentioned efforts of committed church leaders who wish to see societal change. However, some leaders become both nervous and discouraged after repeated, unproductive actions. P18 describes this situation as follows:

“Though there are pockets of efforts here and there, the problem is that there is no real commonly planned and executed effort to combat these social vices”.

Some church leaders are, nevertheless, ignorant of the extent and root causes of the poverty among their members and, thus, they believe that handouts may help the poor escape from their poverty. On this note, a respondent argues that church

“Leaders do not appreciate the level of poverty of people within and around the church and seem not to understand that the leadership style that encourages charity at the expense of empowerment is dehumanising for the poor” (P10).

Some of the respondents were of the opinion that it was indifference on the part of some church leaders towards the social vices that impacted on both their members and themselves that caused the non-involvement of some church leaders in social transformation. According to P6,

“[m]uch nonchalance towards glaring cases of mismanagement of funds, immoral acts and economic exploitation of church members”.

According to certain respondents, some church leaders are afraid of being apprehended for commentaries on social vices that may be connected with both the government and with certain powerful individuals. In addition, besides this fear, some church leaders are on the pay rolls of certain corrupt politicians or businessmen. For example, P13 asserted that:

“[m]ost church leaders lack the courage to do so, either due to security or economic reasons”.

Church leaders may even display unwarranted fear of the government and, thus, be prevented from either commenting or acting on issues that may bring about social change. They may also lack the capacity to investigate social issues and act on them. This is what P2 is referring to when he states:

“No. Church leaders are usually afraid and slow to investigate issues and to react on them”.

The respondents also suggested that the “cult of self” and “denominationalism” had taken hold of some church leaders. Consequently, these leaders are more interested in what may benefit them instead of addressing those matters that concern the kingdom of God and the wellbeing of human society.

“Many church leaders are more interested in “building kingdoms” (P19).

“Most leaders are no longer servant leaders in the pattern of Jesus Christ and the early church. The cult of self and denominational arrogance and pettiness is destroying the leadership and the church and by implication its members” (P3).

The social engagement of Nigerian church leaders in the sociopolitical and economic transformation of the Nigerian society, as argued by the respondents and as analysed in this

research study, has brought to the fore the key areas of the social engagement of Nigerian church leaders in the Nigerian social terrain. Such engagement on the part of church leaders includes advocacy, ecumenism, dialogue, morality, projects, education and social services. On the other hand, it has also been pointed out that some Nigerian church leaders are complacent about social issues for reasons which include ignorance, selfishness and fear. It has, thus, been ascertained that the main social concerns of church leaders in Nigeria, as discussed in chapter 4, have been corroborated by the findings of the empirical study. At this point, it may be necessary to find out more about the challenges facing church leaders in Nigeria as they seek to be agents of change in Nigerian society.

5.2.5 The Challenges facing Church Leaders in their Social Engagement

An understanding of the problems or challenges which church leaders face in the course of their social engagements may help us appreciate both their efforts and their achievements thus far. In addition, such an understanding may also inform a better approach to both an improved social engagement on the part of church leaders and also how they may confront such challenges. In order to elicit appropriate responses as regards the challenges of church leaders, the following questions were asked of the respondents in the study: Q6 – **What, in your thinking are the major challenges of Church leaders in their developmental efforts in Nigeria?** Q7 – **Which of the problems are traceable to colonial, independence, military and post military period?** (Annexures D, E and F). Within the practical theological methodological frame work, as proposed by Osmer (2008:4–12), it is hoped that these questions may fulfill the descriptive-empirical and interpretive objectives (1.8.1).

The empirical study (Annexures G, H and I) revealed that church leaders face many challenges as they engage in the activities discussed in section 5.2.4 – activities which comprise their main contributions to the social transformation of Nigerian society. Such challenges may be perceived to result from the following, namely, church leaders themselves, denominations, dichotomisation, ignorance, Islam, church members, lack of resources and the state. Each of these sources of the challenges will be presented as they were discussed by the respondents.

5.2.5.1 *Church leaders*

The respondents pointed to the church leaders themselves being responsible for some of the challenges encompassed in their social engagement in Nigerian society. These challenges, posed by certain of the church leaders, were described in various ways.

It would appear that some church leaders are engaged in rivalry, petty jealousies and distortions of the Christian beliefs. According to P1:

“The major problems seem to be unhealthy rivalry, petty jealousies fuelled by deliberate distortions of religious beliefs and philosophy”.

Selfish tendencies and deviations from the purpose for which the church exists on the part of some church leaders were advanced as challenges emanating from the church leaders themselves:

“The cult of self and loss of the vision and mission of the church on earth, as enunciated by the scriptures, and the call and prayer of Christ that the CHURCH MAY BE ONE” (P3).

Poor leadership, laziness and a loss of integrity on the part of some church leaders were also cited. In the view of P6 and others,

“[e]thnicity, greed, bad leadership, immoralities, reign of self-pride, corruption, proliferation of churches, gospel commercialisation”.

“Intra-denominational leadership tussles”.

“Laziness, selfishness” (P10)

“Selfishness” (P13)

From the discussions of the respondents on the challenges which emanate from some church leaders and which affect the development efforts of other church leaders, the issue of selfishness appeared to resonate in many of the views expressed. As P3 remarked, the “cult of self” is responsible for many of the challenges proceeding from some church leaders. It would appear that this cult of self is more evident among the Pentecostal churches in Nigeria than the other churches with rivalry and competition being rife among this group of churches. P6 alluded to this trend among these churches and their leaders. However, although this trend may be prominent among the Pentecostals it is not their exclusive domain.

5.2.5.2 *Denominationalism*

The respondents argue that denominational interests are among the factors militating against the development efforts of church leaders in Nigeria stating the following:

“Denominationalism” (P13)

“Denominational interests” (P4)

The respondents' understanding of denominationalism appeared to be in the sense of denominational interests and stances that hinder the general wellbeing and social ministry of the Christian community in Nigeria with such denominational interests and stances perhaps stifling the social concerns of some church leaders working under such denominations. A respondent expressed this view in this following way:

“The denominational system in which church leaders may find themselves may hinder their developmental zeal if such system does not encourage it” (P11).

It is possible that denominationalism may feature in those denominations which hold fast to their doctrinal beliefs, for example, that collaborative efforts may be sacrificed on the altar of such beliefs, thereby leading to notions of which denomination is better or superior to others.

“Inter-denominational rivalries based on doctrinal and other reasons” (P6).

According to one respondent, such rivalries often breed:

“Divisions among the Christian fellowships” (P22).

Consequently,

“There seem to be too many self-interest rather than putting Christ first and fighting for his cause. The voice of the body has, thus, become weakened, unfortunately” (P18).

In addition,

“Lack of unity has robbed the church of the cohesion that she requires to adequately and effectively influence positive governance in spite of her huge and majority followership” (P9).

It would, thus, appear that denominations, which should be a means through which the Christian witness should flourish in many ways, have, to some extent, become a barrier to that witness. Accordingly, church denominations in Nigeria would do well to de-emphasise their areas of disagreement so as to facilitate their working together as members of the same community for a better society. Ecumenical platforms such as CAN and her constituent blocs remain the most viable options that may guaranty the unity of the church in Nigeria.

5.2.5.3 *Dichotomisation*

Another reason giving impetus to the challenges facing church leaders as agents of change in the sociopolitical and economic milieus in Nigeria is what one respondent termed

dichotomisation. As regards what poses a challenge to the social engagement of church leaders, he posits:

“Dichotomisation of the world into sacred and secular” (P6).

Another respondent attributed the principle of dichotomisation to the British colonial regime which held sway in Nigeria for several years.

“Colonialists tried to distance the church from politics” (P21).

Although the trend is changing, the church, her leaders and many Christians have, over the years, maintained a distance from political involvement which, in turn, limited the opportunities of both church leaders and Christians to make the much needed contributions to the sociopolitical and economic transformation of Nigerian society. P14 asserts that

“[t]he Church has not been too involved in the political transformation of Nigeria. They have always seen politics as a no go area for Christians but now the story has changed”. The colonial legacy of dichotomisation has also been tagged the blindfolding of church members from their civic responsibilities by the church.

“The church blindfolded the members from their civic rights and responsibilities, hence the more the members understand their rights, they drift away from the church teaching” (P17).

It should be admitted that the seeming “safe distance” which the church, her leaders and her members have maintained from politics may have given rise to the passive attitude of many church leaders and Christians to the political transformation of Nigerian society. It may also be responsible for the mindset of many Christian politicians and those working in corporate institutions, namely, that the church and the political/business world are separate. Changing this mindset would require deliberate and concerted efforts on the part of church leaders in Nigeria.

5.2.5.4 *Ignorance*

In the view of some of the respondents, ignorance is also a factor posing challenges to the social ministry of some church leaders. The respondents relate such ignorance to the following areas:

Ignorance based on the poor education of some church leaders.

“Ignorance due to poor education” (P6)

“The level of education of the church leaders” (P12)

“Lack of depth” (P10).

Ignorance of some church leaders as a result of a theological education that is out of touch with the practical challenges of society constitutes a challenge.

“Most of the church leaders are not trained to embrace other areas including developmental activities – hence they are not committed to it” (P11).

Church leaders were also said to be ignorant of the requirements of and biblical views regarding nation building.

“Ability to understand the dynamics of nation building. Understanding the biblical approaches to nation building” (P21).

“Ignorance of biblical dogma” (P15).

The belief of some church leaders is that they are called to focus on spiritual matters while the government is responsible for physical and temporal issues, including development. The respondents argued that such a mindset on the part of some church leaders is informed by ignorance of what their social responsibilities are to the society.

“Some church leaders see development as the business of government and not the church. So they concentrate only on spiritual matters” (P11).

It is in the view of the researcher that a great deal of the seminary education in Nigeria is still based on the 19th century pattern of theological education which is highly philosophical, abstract and removed from the daily challenges of church members and society at large. Such confined places of training and abstract curricula do not provide church leaders with the requisite training they need to lead modern societies. Accordingly, theological education should be integrated into the universities and enriched to reflect the practicalities of the real world in which church leaders are called to minister.

5.2.5.5 *Resources*

The respondents also suggest that the absence or limited supply of certain resources also make it difficult for church leaders to effect social change in Nigeria. Such views were expressed as follows:

“Lack of financial and other resources e.g. land, equipment, manpower” (P2).

“Inadequate material resources” (P20).

This challenge of resources has also been linked to poor stewardship of the available resources.

“Poor management and internal organisation” (P20).

It may be pertinent to argue that, whereas the church and her leaders may not have all the resources that may be required for the total transformation of Nigerian society, there are, nevertheless, adequate resources available to church leaders in the teeming population of the church and society in Nigeria for the meaningful sociopolitical and economic transformation of Nigerian society. Thus, the challenge actually lies in the ability of church leaders to tap adequately into such available resources for the wellbeing of society.

5.2.5.6 *Church Members*

Nigerian church members were seen as contributing to the challenges of church leaders as regards development with the following being suggested regarding such contributions:

“[c]hurch members’ attitude to leadership” (P7).

The attitude of church members to leadership should, thus, in this context, be understood in a negative sense, for example, their refusal to heed the call of church leaders to desist from corrupt and retrogressive activities that would have an adverse effect on social transformational efforts as well as a refusal to carry out their civic responsibilities but, instead, deciding to influence their church leaders negatively through corrupt practices or other forms of negative influence.

5.2.5.7 *Islam*

One respondent was of the belief that militant Islam constitutes a negative influence on the efforts of church leaders in nation building. According to this respondent the development strides of church leaders are being hampered by

“[i]ncessant religious crises, especially in the northern area of the country” (P4).

Religious crises between Muslims and Christians have become recurrent events in Nigeria. The situation is extremely disturbing, not merely because of its adverse effect on national cohesion and development; but also because of the disrespect for the lives and dignity of human beings.

5.2.5.8 *The State*

According to some of the respondents, there are certain practices and happenings taking place in the Nigerian state that hinder the efforts of church leaders as regards social change. Such issues include:

“The uncertainty of the polity” (P5).

“Corruption” (P7).

“Church leaders have no power to enforce their wishes on government. They can only advise those in power and their advice can be either taken or rejected” (P8).

The uncertainty or unpredictability of the Nigerian government is reflected in the abuses of power that are common place in Nigeria and the resultant uncertainties. These uncertainties range from problems in the universities with parents not knowing when, or even if, their children will graduate, despite their having gained entrance, to whether bail is free of charge or at the discretion of the investigating police officer (IPO). Corruption clearly further complicates the uncertainties in the Nigerian polity. These issues make it extremely difficult for church leaders to engage adequately in social change. The situation is exacerbated by the fact that church leaders are believed to lack the power to compel government to do their bidding even on issues of national importance. Accordingly, governments may choose to read and act on the communiqués of church leaders or not. In addition, governments may choose whether or not to accede to the requests of church leaders for a meeting.

However, this study notes that church leaders are not actually as handicapped as they are often assumed to be, especially if they are able to use the resources at their disposal in collaboration with other structures within the local and international contexts. Church leaders in Nigeria have the potential, not only to gain the ear of government, but to influence both the government and the business community in the country. Thus, despite the fact that the challenges confronting church leaders in social transformation are many, they are not insurmountable and it is still possible for church leaders to make an outstanding contribution to Nigerian society, despite the challenges discussed above. However, despite the social contributions of church leaders in Nigeria to social transformation in the country and the challenges confronting church leaders in their endeavours, the researcher is of the opinion that it would be pertinent to evaluate the social transformational engagement of Nigerian church members before rating the performances of both the church members and their leaders as regards their social engagement activities.

5.2.6 Nigerian Church Members and Social Transformation in Nigeria

In order to gain an understanding of the social engagements of church members in Nigeria from the perspective of church leaders, the following questions were posed to the respondents. Question 8b – **“Do you think church members are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples”** and question 13 – **“For some time now, issues like corruption, electoral reforms, Niger Delta militancy, leadership vacuum due to the ailing President (Yar’adua), bank reforms and religious/tribal crises have been on the front burner of national issues. In your assessment, how has the church (leadership/membership) fared in dealing with the issues in question?”** (Annexures D, E and F).

The aim of these questions was to ascertain whether church leaders viewed their social engagements as distinct from what the contributions which their church members were expected to make to society. An evaluation of the general social performance of the church in Nigeria will, ultimately, be carried out by combining the assessments of the performances of both the church leaders and their members. It is only after such an evaluation that we could hope to understand the scope of the church’s performance in order to be able to propose what needs to be done if the church, through her leaders, is to be enabled to engage more meaningfully in social change. As such, these questions 8b and 13 are also in alignment with the descriptive-empirical and interpretive tasks as proposed by Osmer (Osmer, 2008:4–12) (1.8.1).

A number of themes similar to those discussed in terms of the social ministry of church leaders (5.2.4) featured prominently in the responses to the questions concerning the social engagement of church members in Nigeria. Such themes included advocacy, protest, ecumenism, dialogue, politics, projects, social services and complacency (Annexures G, H and I). Each of these themes will be presented and reflected upon below.

5.2.6.1 *Advocacy*

On the issue of the advocacy of church members in Nigeria, a respondent asserted:

“The church has been in the forefront, agitating for democracy and good governance (with some of its members active in politics)” (P1).

“The fight by the late senator Abraham Adesanya. They all denounced bad government” (P1).

The implication in this response is that, in view of the fact that the church comprises both leaders and followers or members, the advocacy of church leaders would not have been effective without the support of the church members to their leaders. In addition to the view of collaboration between the church members and the church leaders to make advocacy possible, the fact that the respondent made mention of Senator Abraham Adesanya who, until his death was a notable campaigner against successive repressive military regimes, is an indicator of the fact that church members have been socioeconomic and political advocates in Nigerian society, in which case Senator Adesanya is just one of such members who was involved in advocacy.

5.2.6.2 *Protest*

In addition to advocacy through the medium of communiqués, a respondent pointed out the role of church members in protest action against the Nigerian government.

“The Save Nigeria Group (SNG) was largely a Christian initiative and powered by Christian followership, as presented by just one church” (P9).

The protest led by Pastor Tunde Bakare, his church members, other Christians and some members of the civil society was the first of such protests with church leaders and church members being clearly identified as being at the forefront of civil action against social injustice. As discussed in section 4.3.5.1, a number of these protests under the auspices of the SNG saved the Nigerian nation from a leadership vacuum and gave rise to the appointment of a credible electoral officer to oversee the Nigerian electoral process in the 2011 national elections.

5.2.6.3 *Ecumenism*

In common with their leaders church members have also been involved in ecumenism.

“Building of member churches to be one” (P3).

5.2.6.4 *Politics*

Some church members have been active in politics.

“The church has been in the forefront, agitating for democracy and good governance (with some of its members active in politics)” (P1).

5.2.6.5 *Projects*

Those projects that have been established and run by churches and ecumenical bodies have usually been driven by church members who have often served either as volunteers or staff on such projects. It is on this note that P3 argues that

“Economically CCN has assisted the member churches to finance economic ventures via the funding agencies overseas and member churches contribute socially and medically”.

5.2.6.6 *Social Services*

As with projects, it is impossible to think of the social service activities of church leaders without taking into account vital inputs from church members. Church members have always served as teachers, nurses/doctors, charity donors and volunteers in church schools, hospitals and community centers.

“The church has been the originator in the building of schools and hospitals, social action for the poor and less privileged” (P3)

5.2.6.7 *Complacency*

As was evident among church leaders, it would appear that many church members are complacent when it comes to the issues of social transformation and social participation with such complacent behaviours manifesting in various ways.

Many church members often complain verbally only but they do not take practical steps to correct the social ills to be found in their areas of occupation, including politics. The respondents argued as follows:

“On a daily basis you hear church members complain against bad governance and poverty but only few take practical steps to encourage Christians to go into governance with righteousness to bring about the overall good of the people” (P19).

“Church members are also responsible. Non participation ino politics and passive stance have led to the rise of bad leaders” (P12).

“In my opinion, church members are synonymous, in the main, with brainless people. Zombies who find it sinful or disrespectful to church leaders to challenge the status quo. Unfortunately, even among the educated, this is happening. The few who have the will to speak up for the truth rather chose to just creep in and creep out, worship God in the impaction and not be involved” (P10).

Unfortunately, the impact of corruption on certain church members has generated in them a complacent attitude and has also aided considerably in the insignificant contribution made by these church members to social transformation in Nigeria. P15 asserts that the sociopolitical and economic contributions of church members have been

“[v]ery insignificantly. Corruption makes many blind or silent”.

This complacency on the part of church members in the face of social ills may be attributed to the negative influence of ethnicity and other associated factors. Accordingly, when a fellow tribal member commits an act which is sociopolitically and economically unacceptable, this behaviour is condoned instead of being condemned with such an attitude often being perceived as being in the interest of the tribe and, thus, acceptable. This may be the position of the respondent who stated that

“[m]any are unwilling to see the realities as they are because of such sentiments as ethnicity, similitude of interests and their likes” (P6).

Based on the responses discussed above, with the exception of politics and protests, all the other themes which featured in the social transformational activities of church members also featured among church leaders. It would also seem that there is rarely any involvement on the part of church members in social issues without the church leaders paving the way for most of such actions, including SNG protests. There are, however, some exceptions to this rule as in the case of Abraham Adesanya and other Christian activists who have emerged as political activists in Nigeria. Accordingly, it would appear that, unless church leaders in Nigeria take the lead in the sociopolitical and economic transformation of Nigerian society and teach their church members, by example what to do, not much will be achieved.

The discussion of the respondents' views on the social contributions of church leaders and church members to Nigerian society will be concluded by rating such engagements by way of a score line.

5.2.7 The Social Engagement Rating of the Church

In order to facilitate the researcher's gaining a thorough understanding, based on the views of the church leader respondents and in line with the descriptive-empirical task (Osmer, 2008:4–12) (1.8.1), of the extent to which the contributions of church leaders and church members, which, by implication, means the church in Nigeria, have impacted on Nigerian society, question 3 was posed, namely, “**How would you assess the church in terms of her**

activities towards the political, economic and social transformation of Nigeria?” (Annexures D, E and F). The aim of this question was to gauge the feeling of church leaders regarding the church’s social ministry so as to enable them to suggest more meaningful ways in which the church, through her both leaders and her members, could become involved in the transformation of Nigerian society. It was hoped that this would also make it easier to suggest the components of such meaningful engagements.

Based on their responses to the question, a number of the respondents generated their own ratings, for example, “average” and “above average” (Annexures G, H and I). In addition to the the scores of “average” and “above average”, the researcher supplied “below average” in order to balance the two score lines as is usual wherever such score lines are used. Each of these categories of responses will now be presented and also discussed.

5.2.7.1 Above Average

Four of the respondents who participated in the empirical study rated the church’s engagement in social transformation above average or else they alluded to the said score as follows:

“Economic and social responsibilities are quite an above average achievement by the congregation and this has impacted positively on the development of Nigerians within the area of influence of the church (congregation)” (P10).

“The church in Nigeria is doing its best to contribute to the progress of the nation politically, economically and socially. But one must agree that the problem in Nigeria is very complex. Quite engaged positively” (P18).

“The church has always been active. Christians have been in politics to play their roles” (P8).

“Very good. We could do more” (P5).

5.2.7.2 Average

Fifteen of the participants who responded to the question either rated or alluded to the church’s social contributions as average. Some of the responses are as follows:

“Average” (P21).

“My personal assessment is that the church, in terms of her activities towards the political, economic and social transformation of Nigeria, is average. Needs more effort” (P22).

“The church is more socioeconomic in her approach to the transformation of Nigerians but less political” (P13).

“Some – especially the main stream churches – are very active in these areas. But there are others which show little or no attention for these concerns” (P20).

“Since the inception of the present democratic dispensation, churches have become more involved and committed to political and social education” (P19).

“The church has not been too involved in the political transformation of Nigeria. They have always seen politics as a no go area for Christians but now the story has changed” (P14).

“Quite good but slow and insufficient” (P2).

“Politically, the church has maintained a lukewarm attitude to the political transformation of Nigeria until of recent. Economically, the church is a major contributor to the economic empowerment of the members but not contributing significantly to the economic policies. Socially, this is where the church has played a significant role in establishing schools, hospitals, and orphanages in meeting the needs of the citizens” (P12).

5.2.7.3 *Below Average*

Although the score line of “below average” was supplied by the researcher, a number of the responses regarding the rating of the social engagement of church leaders and church members fitted into this category with 3 of the respondents alluding to this rating as follows:

“I’ll put the fellowship’s performance at about 50%, considering the activities of her 13 member churches. This means that the performance is still far below our goal of at least 75–80%” (P6).

“Not much effect on the political, economic and social transformation of Nigeria. The proliferation of churches and crusades turn church attention to fund raising events” (P17).

“Politically, I would score the church quite low because, apart from the regime of Rev. Dr. James Ukaegbu in the late 80s/early 90s, the church has been quite politically shy and timid and would not make any pronouncements, whether through

prayers or constructive interviews to condemn the obvious political mayhem in Nigeria” (P10).

Despite the fact that there is not a significant difference between the statistics for above and below average, the score registered for average is fairly significant as compared to the other scores. This, thus, implies that approximately 68.2% of the respondents are of the opinion that the contributions of the church in Nigeria to the sociopolitical and economic transformation of Nigerian society are average. However, whereas this score may be perceived as significant, many of the respondents, including those who had rated the church above average, are clearly of the opinion that such contributions are insufficient. However, this attitude on the part of the respondents is understandable as the seeming average score is far removed from the practical experiences of Nigerians in terms of the poverty, underdevelopment, corruption and poor leadership in the country. Throughout the congregational and ecumenical expressions of the church, although the church is venturing into previously unexplored territories, church leaders are in agreement that both the church and her leaders have not done enough to overcome the sociopolitical and economic challenges facing Nigerians. This claim is substantiated by the responses presented above.

A careful examination of the main areas of the church’s social contributions reveals that the church’s engagement in this respect is still limited to charity, social services and projects. However, much still needs to be done as regards participation and change in the fields of political economy and economic policy in order to guarantee social justice and self-reliance. Accordingly, if they are to influence the sociopolitical and economic transformation of Nigerian society in any way, Nigerian church leaders will need to suggest what still needs to be done if they are to go beyond the point they have so far reached.

5.2.8 More Meaningful Social Engagement on the part of Nigerian Church Leaders

In order to elicit the feelings of the respondents as regards the more meaningful social engagement of church leaders in Nigerian society, question 9a was posed, namely, **How can church leaders in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?** (Annexures D, E and F). This question aimed to fulfill the normative and pragmatic tasks of practical theology (Osmer, 2008:4–12) (1.8.1). The normative and pragmatic tasks seek to provide answers to the following questions: What form ought the current religious praxis take in this particular

social context? How might this area of praxis be shaped to encompass more fully the normative commitments of a religious tradition in a particular context of experience? Thus, question 9a refers to the main focus of this study and, thus, the views of the respondents (Annexures G, H and I) will be presented and discussed. Themes such as advocacy, collaboration, conscientisation, leadership, leadership training, projects, protest, religious activities, self-conversion, social services and stewardship all featured in the responses of the participants in the empirical study.

5.2.8.1 *Advocacy*

The respondents argued that church leaders should continue to engage in advocacy.

“Advocative role” (P6).

However, as regards their advocacy, church leaders would do well to draw the attention of Nigerians to the sociopolitical issues and the biblical standards concerning such issues in respect of which there should be no compromise. This view was presented as follows:

“Drawing attention to what God says to any given situation without compromising standards” (P13).

“They are limited but they should continue focusing on their prophetic mission” (P5).

Despite the fact that church leaders tend not to resort to the use of arms to compel governments, institutions and individuals to fulfil their responsibilities to the citizens, it is their consistent pointing to biblical standards without compromise that would reflect a measure of prophetic mission.

The role of church leaders in advocacy should be in the sense of their acting as the conscience of Nigerian society.

“Umpire as conscience of the nation” (P9).

In addition to being prophetic and acting as the conscience of the nation in the sense of pointing to biblical standards, this role of church leaders in advocacy should include campaigning against unjust sociopolitical and economic policies and practices.

“Campaign against it” (P17).

5.2.8.2 *Collaboration*

The responses of the participants on the issue of the collaboration of church leaders with government, economic institutions, communities and civil society as a path to a more

meaningful social transformation process, suggested a broad range of collaborative engagements.

However, it is essential that the collaboration be genuine and deep in all the requisite areas.

“Being practically and openly involved” (P21).

Amongst the Nigerian church leaders themselves, the structures they lead and political leadership.

Come together to form a strong, cohesive and incorruptible umpire as conscience of the nation” (P9).

“Through their own structures first and then tangentially with government” (P5).

The extent of these collaborative activities of church leaders should be such that are informed by the significance of the church and her leaders as stakeholders in society and, as such, both the church and her leaders would be willing to go the long haul in order to achieve a better society.

“Both in church and society, be conscious that they are concerned and responsible stakeholders. Go beyond anger and complaints to personal involvement and being ready to pay the price for salvific change – after the example of Christ and his redeeming sacrifice” (P20).

Such collaboration is biblically rooted in the metaphor of “salt” as a seasoning, purifying and preserving agent. In the opinion of one respondent there should be no area in which the church should not be involved. In this light it is argued that

“The salt is the salt of the earth (not of the church). The church should come out of the four walls and be involved in every sphere of life, politics and governance, media, business, education, arts, etc. everywhere” (P14).

In addition, church leaders should collaborate with the business community for the purpose of shaping economic policies.

“Church leaders should be involved in shaping economic policies in the country and constantly engage opinion leaders” (P12).

Collaboration should involve church leaders’ participating in partisan politics and governance, and not just encouraging other Christians to become involved in politics.

“Get involved in politics and governance in the larger society” (P14).

Collaboration also includes regular and sustained communication with the Christians in politics, other community leaders and technocrats.

“Open and maintain communication lines between church leaders and Christians in politics, community leaders and technocrats” (P19).

“Regular and sustained dialogue with opinion leaders and public office holders” (P12).

Church leaders would also need to collaborate with local and international civil society.

“Support civil societies” (P18).

“Join social groups to reform the nation, establish NGOs they can afford to sponsor” (P8).

“There are serious talks about the ills of corruption and bad leadership. More and more civil groups and professional bodies are rising up to address social issues and press for better policies that will bring about a better society” (P18).

“If honest Christian leaders would arise and form serious pressure groups within and outside the national boundaries, if the leaders appreciate that they are answerable to God for what happens to the country even after they expire; if we have leaders who love the country above themselves and their immediate family, then the political and economic change so much desired in Nigeria would come” (P10).

According to the respondents the essence of collaboration in the local and international contexts is that a number of the sociopolitical and economic challenges are informed and sustained by powerful imperialist structures outside of the nation.

“These deviant behaviors have their roots and foundations outside Nigeria” (P15).

“The exploitative tendencies of the colonial masters should not be allowed to continue” (P13).

The arguments of the respondents on the issue of an all-embracing approach to collaboration, as a vital component of a more meaningful social engagement strategy, is not only a call to Nigerian church leaders to strengthen their resolve in this emerging area, but it is a demonstration of the bold approach to be adopted by church leaders to infiltrate all areas for the transformation of Nigerian society. It is, thus, incumbent on church leaders to be focused in their collaborative efforts so as to avoid being absorbed into the powerful institutions,

namely, political and economic institutions. The engagement of church leaders in their collaboration with such institutions should be in the sense of “critical engagers” (Perlas, 2000:103). Perlas (2000:103) counsels that

[c]ritical engagers, ... enter the arena of dialogue and/or partnership with open eyes and an open mind, knowing full well that they are entering an arena of opportunities, traps and perils. They rely on their intimate understanding of institutional dynamics, are appropriately protective and proud of their independence. They have a less vulnerable source of financial support for their activities, and have a broader concept of power, including an understanding of cultural power.

Such engagement should also be informed by both the church leaders’ missional calling to Nigerian society and by a reflexive and self-critical approach to social engagement.

5.2.8.3 *Conscientisation*

The respondents also suggested that church leaders should be involved in the processes of conscientisation.

“Conscientise” (P20).

The process of conscientisation should involve a deliberate effort on the part of church leaders to educate Nigerians as regards those issues that relate to the sociopolitical and economic challenges facing them.

“Deliberate educational effort” (P6).

Conscientisation should also imply church leaders arrange awareness programmes for their members on social issues.

“Let the church arrange awareness programs for members” (P17).

As a part of the conscientising process, church leaders should bring to the attention of both their members and non members the need for good governance and encourage them to participate in partisan politics.

“Conscientising the people on the need for good governance” (P4).

“Encouraging members to participate in leadership elections (vote and be voted for)” (P12).

According to one respondent, conscientisation should be a feature of the nature of all education in Nigerian schools.

“Proper education (academic)” (P3).

The shaping of the mindsets and attitudes of church leaders and church members as well as the public at large as regards the political engagement of church leaders should be a part of the conscientisation vision as it is in this way that both church leaders and the people will cease to frown on the participation of church leaders in partisan politics.

“Shape and support the election of church leaders to political posts” (P12).

In addition, conscientization should also entail the effective political education of Christians at all levels of the church’s expression as well as the creation of a level of awareness with the aim of changing the minds and actions of all Nigerians as regards the implications of bad leadership, poverty and underdevelopment. It should also entail the use of the media, pulpit, church publications and other methods of communication.

“Vigorous political education at both the ecumenical and denominational levels” (P19).

“Educating and informing the masses on bad leadership, poverty and underdevelopment” (P2).

“Media and educating the church members through the pulpit and various church programs. Use of church publications to members and nonmembers” (P12).

5.2.8.4 *Leadership*

The respondents mentioned leadership as a vital component of the efforts of church leaders in terms of a more meaningful social engagement in Nigeria. They first pointed to the paucity of good leadership as being responsible for the challenges facing Nigerians before pointing to what church leaders needed to do about the challenge of leadership.

“Bad leadership is the key cause of underdevelopment and the high level of poverty in Nigeria” (P10).

“We need leaders who are firm and focused, no matter the odds; who understand our strategic priorities and pursue them. Leaders who can generate the excitement we need in our political, economic and social levels of the Nigerian society. Above all, the leader should be God fearing, yet principled and of high integrity” (P11).

The participants in the empirical study were aware of the loss of confidence in the political and economic leadership of Nigeria on the part of many Nigerians. As such they argued that the type of leadership that would generate the followership required to move Nigeria forward

in many ways must be such that Nigerians could feel confident and be excited about it. It is for this reason that it is essential that church leaders, in particular, and the church, in general, assume the leadership role in sociopolitical and economic transformation, beginning with the way in which things are done within the church. These views are expressed as follows:

“The church should lead by example in all spheres of things i.e. leadership changes in the various church organisations, management of church funds, participation in politics (where they are expected to be salt)” (P16).

“They lead the people to embrace economic activities that bring about individual and, in turn, corporate development. They should lead the development of these initiatives” (P11).

Leadership was seen as pivotal to the anticipated sociopolitical and economic transformation of Nigerian society and, thus, it is incumbent on church leaders to develop the type of church leadership which would enable effective leadership in the broader Nigerian society. Such leadership development should include creative, transparent and exemplary leadership.

“Developing the leadership of the church” (P3).

“Creatively establish transparent leadership and inculcate the habit of leadership by example” (P10).

In order to be able to provide the type of leadership that Nigerians expect from their church leaders, church leaders in Nigeria would need to be willing, knowledgeable, effective and accountable to both God and the Nigerian people in the way in which they discharge their anticipated responsibilities in social change at this crucial point of Nigerian history.

“Knowledge and willingness to be effective and accountable leaders” (P6).

The expectations of the respondents with regard to the leadership they expect from church leaders may be extremely demanding although this does not imply that church leaders necessarily have the requisite knowledge and expertise to perform in this regard, despite the expectations of many Nigerians. The numerous followers supporting Nigerian church leaders and the emerging political awareness among the Christians behind these leaders (Kalu, 2010a: 26, 27) may scarcely be rivalled by political and economic leaders. Accordingly, the advantages inherent in such followership should be explored and tailored to suit the sociopolitical and economic transformation of Nigeria. It is such sociopolitical and economic gains that may substantiate in a sustainable way the spiritual depths of Nigerian Christians as

compared to the high numbers attending church on Sundays without a commensurate show of responsibility from Monday to Saturday in their homes, streets and places of work.

5.2.8.5 *Leadership training*

In an effort to address the leadership problem in Nigeria in an appropriate way the respondents suggested that there be various types of leadership training programmes instituted, for example,

Mentoring of future leaders:

“Mentors to the emergence of dynamic political leadership” (P9).

In addition, it was recommended that leadership training should be carried out at seminars, workshops and retreats and that it form part of theological education curricula.

“Leadership retreats, seminars and workshop. Curricula of theological education to include content meant to handle such challenges” (P6).

Leadership training through youth development programmes was also suggested.

“Concentration on youth development. This will require church leaders must not just be concerned with proselytising, but sincere about real all round formation of the youth” (P18).

Leadership training and development could also be carried out by church leaders through leadership foundations such as Lux Terra.

“Some church leaders are already doing something to solve our problem which has been leadership. There is a leadership foundation – LUX TERRA – being established by Rev. Fr. George Ehusani for the training of future leaders” (P4).

5.2.8.6 *Projects*

In pursuit of the more meaningful social engagement of church leaders in Nigeria, the participants proposed that church leaders incorporate a wide range of projects into the missional engagement of the church with such programmes being geared towards the actual empowerment of both church members and non-members. The proposal for such projects was expressed as follows:

“Consciously build in developmental projects as an integral part of mission” (P10).

Such empowerment projects should encompass socioeconomic, political and ethical dimensions and also include programmes that may enhance effective self-help.

“Draw up programmes for socioeconomic and political training in Nigeria. Plan and arrange training programmes in self-sustaining activities and lay emphasis on morality in public affairs” (P17).

“Provide training facilities and programmes for members. Provide employment opportunities for members” (P15).

“Organise and empower members for effective self-help” (P20).

The respondents suggested the setting up of NGOs in specialised areas and also that skills acquisition centres be set up.

“Church leaders should encourage members and assist financially in empowering those less financially endowed. Setting up NGOs with specialised areas like attending to the health issues, educational and financial needs. Need to set up a skill centre to train those who could not be otherwise educated” (P12).

“Promote and finance programmes that will enable church members to access facilities that will improve their lives” (P12).

The respondents also suggested microfinance schemes to provide employment, loans and training for small and medium size enterprises. In addition to the small scale businesses, church leaders could facilitate the engagement of the churches in large scale businesses.

“Empowerment of indigent members through microfinance schemes” (P4).

“Churches pulling resources together to establish small and large-scale businesses” (P19).

5.2.8.7 *Protests*

All the categories of church leaders represented in the empirical study agreed on the need for church leaders to take more radical steps against social injustice in the sense of protests. They presented their reasons for such thinking as follows:

Leaders have focused much on advocacy, but there is now a need to move forward to protests with the aim of making a bigger impact on political leaders.

“The church leaders have spoken on corruption but should do more in leading protests where desirable to make deeper impact to the political leaders” (P12).

“More aggressively, not just thinking that whatever happens is the will of God” (P22).

“There should be a total reformation” (P3).

“If we can begin to see honest martyrs and some Martin Luthers among church leaders who would stand for what is right rather than be lost in the crowd” (P10).

These responses of the church leaders referring to protests led by church leaders in order to send a clear message to political leaders are not a common trend in Nigeria and, this approach is, thus, signalling a new dimension in addressing the sociopolitical and economic challenges faced by Nigerians. Such an approach was first championed by Pastor Tunde Bakare in 2010 and has also proved to be effective from the time of Marthin Luther in Wittinberg and the black struggles for liberation in both the United States and in South Africa. The use of protests rightly identifies the church with civil society and peoples’ movements in general. Although it may be argued that protests may turn violent, even when violence was not initially intended, the fact still remains that protests constitute a non-violent approach to wresting power and control from unjust persons and institutions. If, as Wink (1992:182) has argued, the Lord Jesus Christ subscribed to this means to expose the unjust structures in his time, there is hardly any viable reason why Nigerian church leaders may not use it to liberate both themselves and the Nigerian masses from similar unjust institutions.

5.2.8.8 *Religious activities*

The respondents believed that there is a spiritual dimension to the challenges of poverty, underdevelopment, corruption and poor leadership facing Nigeria and, as such, it will require spiritual means to deal with these challenges. Accordingly, the participants suggested the use of religious activities as a part of the solution. The respondents listed the following activities, in this order, namely, prayer, Bible study and preaching/teaching.

On the subject of prayer, the respondents stated the following:

“We cannot over emphasise the role of prayer” (P22).

“Pray against it” (P17).

“The Niger Delta issue is more of a spiritual issue which requires the church to take up the warfare to deliver that region which the devil (in my opinion) has decided to use to hold this nation to ransom” (P11).

“Pray for good leaders” (P12).

“They can pray for the governments (National, state and local government) (P8).

As regards Bible study the respondents had this to say:

“Biblical studies” (P3)

“Effective Bible studies” (P15)

As regards preaching and teaching the respondents argued as follows:

“Teach and preach the Good news of our Lord with the simplicity and passion of Christ selflessly” (P19).

“I do not think that they can do more than sermonising like Bishop Desmond Tutu did” (P1).

The use of prayer as a component of a more meaningful approach to social transformation in Nigeria is in the sense of intercession and warfare. Whereas intercessions and supplications for all levels of governance refer to God’s guidance in the move towards successful and fruitful governance, warfare is aimed at countering and bringing to subjection those evil powers that are working against the wellbeing of Nigerians.

Teaching and preaching were perceived as the “Good news of our Lord”, to be delivered with the “simplicity and passion of Christ” and “selflessly”. The respondents may have thought of the flamboyancy and gospel commercialisation that now characterise much of the preaching and teaching in many Nigerian churches. Whereas there are, undoubtedly, some benefits to the wave of Pentecostalism sweeping Nigeria, church leaders should also be concerned about the selfish and dubious ways in which some Nigerian preachers abuse their pulpits in church, media and open-air services. The power in the proclamation of the gospel should always be used for the salvation of humankind, edification of the saints, healing/renewal of creation and judgment of all that is opposed to God and, thus, to the glory of God.

It may be necessary to clarify that, as regards the statement of respondent P1, Archbishop Desmond Tutu not only sermonised during the years of apartheid in South Africa, but he also advocated and participated in non-violent protests. It follows, therefore, that church leaders in Nigeria should do more than just sermonising, not just because Archbishop Tutu did more than merely sermonise, but because it is both reasonable and necessary in present day Nigerian society.

5.2.8.9 *Self-conversion*

Some of the respondents indicated that they felt that meaningful social engagement on the part of church leaders should include both internal self-appraisal and conversion of the church leaders themselves. The respondents' views on the subject were expressed as follows:

“Undergo internal self-conversion so that the Christian principles will guide our own actions” (P18).

“The starting point of the church is self-leadership assessment. The leaders themselves should conduct self-appraisal of themselves and improve on areas of bad leadership being practised by them” (P11).

“First of all, tackle bad leadership within its ranks” (P7).

“The church leaders must sanitise the body of Christ before they can be bold enough to face the government. Let judgment start from the house of God” (P16).

Admittedly, there is good sense in the leadership of the church undergoing self-appraisal which should also, in turn, lead to self-conversion especially in areas in terms of which church leaders are not faring particularly well. Such a stance could provide greater credibility to the image and practices of church leaders as they confront the government, business institutions and individuals on the issue of social ills. It is in this vein that Ngara argues that responsible leadership should begin within the church before spreading into society as a whole as this would mean that the church and her leaders would be in a better position to effect sociopolitical and economic change (Ngara, 2004:27-67) . However, it is doubtful whether the notion that church leaders should all be either perfect or faultless before venturing into the rectifying of social ills is realistic or herein canvassed. However, the important point is that internal self-conversion should be an ongoing practice of church leaders as a means of self-accountability and appraisal for a more informed social engagement and not a prerequisite for church leaders before embarking on social transformation. In addition, not all church leaders are held in contempt by Nigerians for participating in the social ills besetting Nigerian society and the great majority of church leaders, who are well respected by the Nigerian masses and institutions, should pursue the social vision for the good of all. Nevertheless, church leaders are human beings and human beings are not always perfect beings even when they are in pursuit of perfection, as many church leaders appear to be. However, church leaders should ensure that, within the church and in Nigerian society as a whole, they are without reproach and their standards of leadership and conduct impeccable.

5.2.8.10 *Education/Social services*

Although education and social services have always constituted the major activities in the social engagement of church leaders, the respondents in this study believe that church leaders should continue with these activities in the interests of a more meaningful social transformational agenda. Their views are presented as follows:

“Build schools that are affordable to the poor” (P19).

“Offer education and social services” (P5).

In the view of the respondents, the social services of church leaders should be encouraged to continue as a way of offering relief to the Nigerian masses who are experiencing difficult sociopolitical and economic times. Such services, which include schools, hospitals, orphanages and charitable schemes, should be such that are affordable to the poor. Accordingly, schools should not be established primarily for profit and they should be established and run in such a way that the costs incurred are sufficient to sustain their continued existence and are also affordable to the the poor whose children should, at least, receive education as one of the basic human needs.

5.2.8.11 *Stewardship*

As regards the way in which church leaders may engage more meaningfully in the social transformational process of Nigeria, several of the respondents referred to the concept of stewardship as indispensable to the management of the enormous resources in Nigeria. According to the respondents, Nigeria has enough resources to cater for all her citizens and, thus, the present state of affairs of abject poverty is unjustifiable. In this light a respondent stated that

“[w]e have a rich country that is the poorest in infrastructure, polity, development and social integration” (P10).

Other respondent argued that, even in the present political leadership in Nigeria, the culture of corruption, selfishness and waste was still enduring and hampering development.

“The post military era is indeed the optimisation of self-interest and backward development compared with available resources” (P10).

“Corruption and wastes as the symbol of governance” (P9).

Despite the fact that the resources and the potentials (human, natural, financial etc) are available to both the church and to Nigerian society as a whole, the respondents were of the

opinion that mismanagement, exploitation, disunity and the nonchalance of both church leaders and church members are responsible for the poor socio-political and economic performance registered thus far.

“Much nonchalance towards glaring cases of mismanagement of funds, economic exploitation of church members” (P6).

“Lack of unity has robbed the church of the cohesion that she requires to adequately and effectively influence positive governance in spite of her huge and majority followership” (P9).

“The potentials are there but disunity is the bane. For example, though the population ratio suggests 60% Christians out of the total population of Nigerians, yet the church cannot harness the enormous potentials” (P9).

According to the respondents, the absence of a culture of stewardship in the Nigerian polity is responsible for the waste in governance with, for example, the states and local governments expecting a share in the oil wealth at Abuja every month so as to be able to afford the salaries and projects pertaining to the various tiers of government. Such an approach to governance has resulted in the inability of the various states and local governments to generate and manage those resources that are available in their local environments as each area has been richly endowed by God. Accordingly, unproductivity abounds to such an extent that those resources that would have enriched the various localities and other parts of the nation and beyond have remained untapped and, in some instances, even wasted. The absence of stewardship is said to be largely responsible for the total dependence of the Nigerian economy on oil. As a result, food insecurity and poverty are common issues in Nigeria. On this note, the respondents argue that

“Nigeria, at the moment, wastes a lot of resources running her unproductive system. The situation where everyone expects something from the centre where not everyone has really contributed is sickening. The way forward for the nation is the strengthening of the states, and consequently, the local governments. In this way each area will move towards self-discovery, build its potentials, and export to the other part of the country and even beyond” (P18).

“Monoproduct dependence on oil is destructive, food insecurity abounds, poverty level is among the worst in the world, religious and ethnic wars by infractioned people tear us apart” (P10).

If the notion of stewardship had been entrenched in the Nigerian system, the hard working and resilient nature of the Nigerians could have been effectively channelled towards the sociopolitical and economic development of the country. According to the respondents, Nigeria and Nigerians do not deserve to be associated with the semblance of a failed state and with poverty.

“They just managed not to allow Nigeria to become a “failed state”. But even this is due to the patience, hard work and resilience of Nigerians themselves – who kept forging ahead DESPITE their governments” (P20).

As a way of encouraging stewardship in Nigeria, one respondent argues that the poor should be taught how to utilise the available resources as opposed to being given handouts.

“Teach the poor ‘how to fish rather than give them fish’. Discouraging all forms of laziness” (P10).

In addition, effective time management and commitment to responsibility should characterise the Nigerian civil service and the civil servants as part of a stewardship culture.

“Punctuality, faithfulness in public service” (P13).

If the notion of stewardship is to become deeply entrenched in both private and public life in Nigeria, Nigerians and, especially, church leaders will need to develop a sensitivity as well as taking responsible action against all forms of environmental, animal, plant, atmospheric, aquatic, sexist and other forms of injustice.

“Be passionately conscious about their environment. Be able to notice where there are injustices and speak up against all forms of injustice” (P10).

One respondent also suggested that it will take a leader with a steward’s orientation to transform Nigeria both sociopolitically and economically.

“We need a leader who will challenge the way matters are handled presently. Someone who will use all the resources available to develop and bring change” (P12).

The concepts that emerged from the responses of the participants in the empirical study and that are vital in the meaningful socioeconomic and political transformation of Nigerian society include conscientisation, leadership, collaboration, protests, self-conversion, advocacy and stewardship. In the view of many of the respondents these are areas that church

leaders should include in their existing areas of engagement of religious activities, projects, education and social services.

5.2.9 More Meaningful Social Engagement of Nigerian Church Members

Question 9b – **“How can church members in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?”** (Annexures D, E and F) – is a follow-up question to question 9a which referred to the more meaningful social engagement of church leaders. Although not as central to the research study as question 9a, the question was posed to test the views of the respondents regarding their expectations of church members in the hope of equipping church leaders with the requisite knowledge on the roles with which they could assist their church members to play as colabourers in the quest for social transformation in Nigeria. As in question 9a, question 9b aimed to fulfill the normative and pragmatic tasks of practical theology (Osmer, 2008:4–12) (1.8.1).

The responses from the participants in the empirical study (Annexures G, H and I) will be presented in the following categories: advocacy, collaboration, politics, projects, protests, religious activities and values/culture.

5.2.9.1 *Advocacy*

The respondent suggested that church members should be involved in advocacy in the sense of speaking out against social ills.

“Speaking out” (P5).

5.2.9.2 *Collaboration*

As was the case with the church leaders, church members were expected to be engaged in collaborative activities with one respondent suggesting that:

“Like church leaders, they, too, have their role to play. They can pray for the government (National, state and local government). Join social groups to reform the nation, establish NGOs they can afford to sponsor” (P8).

5.2.9.3 *Politics*

Church members should be politically engaged so as to enable them to participate in the decision making process, especially with regard to solutions to the sociopolitical and economic challenges.

“Getting into politics” (P5).

“Members should ensure that, during elections, they come out in mass to vote and be voted for in the search for credible and transformational leadership” (P11).

“By having members of the church participating in politics, particularly being members of the House of Representatives and Senate so that they can be part of the decision making and solutions to these problems” (P11).

5.2.9.4 *Projects*

The respondents were of the opinion that church members should initiate developmental programmes for both communities and individuals as a way of more meaningful social engagement.

“Initiate poverty and developmental programmes for their communities and individuals” (P7).

“Form cooperatives for agric and income generation efforts and deliberate development efforts” (P6).

5.2.9.5 *Protest*

Some respondents were of the opinion that church members should engage the Nigerian sociopolitical and economic systems through protest.

“Protest against bad leadership” (P7).

“Engaging the system” (P5)

“They should rise against bad leadership and, by their own example, fight against the vices of the nation” (P2)

5.2.9.6 *Religious activities*

Religious activities also featured as a strategic area for social transformation.

“Be willing and active participants in the apostolicity of the church” (P6).

“Praying for those in leadership positions” (P4).

“They can pray for the governments (National, state and local government)” (P8).

5.2.9.7 *Values*

The participants also pointed out that the cultivation and utilisation of Christian values were indispensable to a more meaningful social transformation process.

“Cultivating the Christian virtues of helping one another” (P4).

“Living exemplary lives” (P5).

“Holding the clergy responsible for the good which they ought to do” (P9).

With the exception of politics and values, the other themes discussed in terms of a more meaningful social engagement have already been discussed under the section on the more meaningful engagement of church leaders in the Nigerian social transformation – See section 5.2.8. The repetition of such themes as regards the engagement of church members reflects the importance of these themes. Despite the fact that the requirements of values and political participation were included under self-conversion (5.2.8.9) and collaboration (5.2.8.2) respectively in our discussion on the more meaningful engagement of church leaders (5.2.8), these themes have also surfaced in our discussion on the more meaningful engagement of church members. This, in turn, proves that the usual assumption that church leaders should maintain a “safe distance” from social engagements, for example, political participation, is no longer valid, at least in the view of the respondents who, themselves, are church leaders. Accordingly, church leaders are expected to engage socially in all spheres of life as a means of leading their followers through the process of sociopolitical and economic transformation in Nigeria.

5.2.10 More Meaningful Social Engagement of the Ecumenical Church

The study sought to understand how the Nigerian ecumenical church could engage in social transformation in Nigeria in a more meaningful way. In order to elicit valid responses in this regard, question 11a (Annexures D, E and F) was posed – “**What are your suggestions on the ecumenical church’s more meaningful engagement in the sociopolitical and economic transformation of the Nigerian society?**” This question stems from the understanding that, for Nigerian church leaders to engage in a more meaningful social transformation exercise in Nigeria, the ecumenical church’s platform and the resources within that church may be indispensable. Thus, the question hoped to engage the normative and pragmatic tasks of practical theology (Osmer, 2008:4–12) (1.8.1) to make its findings in regard of ecumenical more meaningful engagement in Nigerian social transformation.

The themes arising from the responses of the respondents in the empirical study (Annexures G, H and I) will now be presented and discussed below.

5.2.10.1 *Ecumenism*

The respondents argued that ecumenism is crucial to the church’s social ministry in Nigeria, through the medium of her leaders.

“Experience has shown that the neglect of the “ecumenical imperative” in the Christian community in Nigeria is a great handicap for the church to work effectively in these areas” (P20).

“Unity of the church should be encouraged” (P8).

In an attempt to sustain ecumenical relations among the churches the respondents proposed the following:

A firm resolve among church leaders and churches to play down discountenances areas of disagreement among the churches while, at the same time, encouraging a team spirit and a focus on serving the interests of the kingdom of God and the wellbeing of the Nigerian society.

“Resolve to be genuinely united as the body of Christ” (P13).

“They should sink their individual differences and work as a team. They should see the transformation of the society as their common task” (P2).

“Embrace genuine and selfless unity, no matter the sacrifice and costs it may entail for the love of God’s kingdom and the nation” (P9).

Church leaders should organise training programmes for the various church groups that could foster ecumenism and the collaboration of the church leaders among themselves and their churches in sociopolitical and economic transformation through ecumenical structures.

“Hold seminars on this with different groups” (P7).

5.2.10.2 Policy change

One of the respondents suggested that the ecumenical church in Nigeria could play an extremely important role in policy change although, at that point, the argument was that the ecumenical church had not achieved much success in that area.

“The church has no effect on the polity” (P17).

In order to change the sociopolitical and economic policies of the nation, ecumenical church leaders would need to declare publicly their stance against the wrong policies.

“Be more open to contests with government on wrong national issues” (P17).

Ecumenical church leaders would not only have to vote in elections for credible candidates into elective positions in government, but they would also have to ensure the election of church leaders who would be able to help change the economic policies of the nation.

“Church leaders should be involved more in the political events in Nigeria. Shape and support the election of church leaders to political posts. Church leaders should be involved in shaping economic policies in the country” (P12).

The ecumenical church leaders, especially through CAN, were urged to pay more attention to as well as to contribute to the sociopolitical and economic policies of the nation by various means, including sponsoring motions in the National Assembly.

“At the ecumenical level of the church, the church should be more visible at the political level of the transformation process by articulating its position to influence (positively) the decisions of government for the betterment of society. So, in effect, this level should be involved more in policy matters at the federal government level. Issues that have to do with electoral reforms, inputs in federal budgets and national development plans. E.g Vision 2020 should be the concern of the ecumenical church, those are national issues” (P11).

“The church should, through CAN, sponsor motions on the floor of the National Assembly to make their positions known on these issues. In this regard, the professional Christian Associations can be very handy” (P11).

5.2.10.3 *Advocacy*

A number of the participants in the empirical study believed that ecumenical church leaders should continue to be engaged in advocacy:

“The church must remain the voice of the voiceless” (P4).

It was suggested that this advocacy involves calling on the government to fulfill her responsibilities to the citizens of the country.

“The church should maintain her standard as light in the world and speak out to the government on its duties to the citizens of the country” (P8).

Ecumenical church leaders could fulfill their roles in advocacy through dialogue with both government and other institutions/organisations as this could be of help in alleviating the sufferings of Nigerians.

“Advocate visits to government and organisations on these” (P7).

A respondent also argued that while, thus far, the advocacy of church leaders had been in the form of verbal and written statements, if they were to have a greater impact on the political leadership, it was essential that the church leaders take advocacy to the level of protests.

“The church leaders have spoken on corruption but should do more in leading protests where desirable to make a deeper impact to the political leaders” (P12).

It was also pointed out that, although church leaders should be careful not to be labelled partisan, they should not fail to call the government to order whenever the need arose.

“Let us be wary lest we be dubbed partisan but we should not relent from calling the government to order when occasion arises” (P1).

5.2.10.4 Efficiency

The respondents observed that a more meaningful engagement on the part of the ecumenical church in social transformation in Nigeria would require a more efficient ecumenical office and a more effective organisational strategy.

“CAN, however, should become better equipped through a more effective national office” (P5).

“Have a committee on national issues and make them function” (P17).

5.2.10.5 Focus on society

The respondents argued that the focus of the ecumenical church should go beyond the church to Nigerian society as a whole and to the challenges confronting Nigerians. This could be effected by encouraging Christians to participate in the sociopolitical and economic life of the nation.

“They should see the transformation of the society as their common task” (P2).

“Encourage Christian participation in politics, economy and social life of the nation” (P6).

5.2.10.6 Christ-centered

It was essential that ecumenical church leaders and the church in Nigeria be Christ-centred instead of egocentric.

“As we progress in the ecumenical experiment in Nigeria, our ego and self must grow less and less (destruction of egocentricism) and let God and His Christ emerge at the centre stage of the life of the church” (P3).

5.2.10.7 Commitment

Both church leaders and members were in need of a deeper level of commitment to both ecumenism and social transformation in Nigeria.

“We should be more committed. Church members need more engagement” (P5).

5.2.10.8 *Self-Conversion*

The respondents suggested that the ecumenical church required self-cleansing to enable it to engage more meaningfully in the Nigerian social context.

“The church must paramountly do a thorough self cleansing” (P9).

5.2.10.9 *Conscientise*

Ecumenical church leaders should ensure a systematic approach to the creation of awareness in Nigerian society about the challenges faced by Nigerians and how to overcome these challenges.

“There needs to be a deliberate and calculated effort to ensure creation of awareness on these issues” (P6).

Some of the ways through which the Nigerian society could be conscientised is curricular development and publications.

“CAN to work with her blocs to ensure deliberate curricular development in CAN member churches to meet these needs” (P6).

“Write books. Write on these in newspapers and magazines” (P7).

The main findings of the empirical study on the more meaningful social engagement on the part of the ecumenical church in Nigeria gave rise to themes which included ecumenism, policy change, advocacy, efficiency, focus on society, Christ-centred, commitment, self-conversion and conscientising. Although a number of the themes had emerged previously in other discussions, ecumenism now emerged as a key component in the more meaningful social engagement of church leaders in Nigeria. As such it may be that the social engagement of the ecumenical church leaders would enable church leaders in Nigeria to impact more meaningfully on the sociopolitical and economic policies of the country and to change these policies in a more meaningful way than would be possible if they had engaged in this regard as individuals or denominations. The ecumenical church’s social engagement has the capacity to utilise the church’s resources on a broad high scale and to enable the presentation of a more organised front to the political, economic, social and civil institutions in Nigeria and beyond. This, in turn, may compel these institutions to take notice of the church as an institution worth listening to and to collaborate with the church in transforming society.

5.2.11 More Meaningful Social Engagement on the Denomination/Congregational Levels
 Question 11b – **“What are your suggestions on the denominational/congregational church’s more meaningful social engagement in the sociopolitical and economic transformation of the Nigerian society?”** (Annexures D, E and F) was posed by the researcher in an effort to understand the way in which the denominational and congregational expression of the church in Nigeria could contribute more meaningfully to the transformation of Nigerian society. Apart from the limitations and challenges that exist within the church herself which could impede the effectiveness of the church in Nigerian society as a whole, this question seeks to understand how the current practices of both church denominations and church congregations may become more effective through the medium of church leaders in the Nigerian sociopolitical and economic contexts. This question is also informed by the normative and pragmatic tasks of practical theology (Osmer, 2008:4–12) (1.8.1).

The responses arising of the participants in the empirical study (Annexures G, H and I) will be presented and discussed under the following themes: Projects, membership care, collaboration, denominations and religious activities.

5.2.11.1 Projects

The respondents were of the view that both denominations and congregations are vital in the socioeconomic transformation of Nigerian society, especially in the area of empowerment projects.

“All denominations to have their own programme and projects” (P17).

The intention behind such projects at the denominational and congregational levels is to rescue people from the abject poverty in which they are living. Such projects should, therefore, be both economically empowering and sustainable while developmental projects should reach beyond the church’s membership to society at large.

“Deliver the members from abject poverty through economic empowerment programmes and sustainability” (P13).

“Each denomination should identify its area of competency in ministry and use it to impact on society. Also, denominations should ensure that they make it as a point of duty to develop and impact their catchment areas. If a church can raise 35 billion Naira in 5 years to build a deliverance stadium, it means that some churches have the capacity to construct road networks of over 500 kilometers. It should engage in

projects that impact on the lives of the people, particularly in the region of its catchment areas” (P11).

Strategic and sustainable empowerment projects may represent practical ways of generating a culture of innovation, stewardship and productivity that may, in turn, boost the image of the church and also inspire communities. The following arguments on this issue were presented:

“By creating strategic and sustainable wealth resources and use them to show society the way to go. The congregational level should be engaged in more of socioeconomic activities: vocational centres, youth development centres, microfinance institutions” (P11).

“The church could engage in funding industries e.g. tourism, agric, housing estates. An exercise in this direction will lead to applause of the church and lead to enhancement of its stand and its philosophy” (P1).

Thus, the denominational and congregational expressions of the church could be vital to church leaders in Nigeria in the sense of their gaining the respect of their communities and combating youth restiveness through their contributions in the welfare and social services.

“Denominations should involve themselves in social and welfare services of the community where they are located” (P14).

“We can give the funding of education in all its ramifications. In an educated society we will be comfortable as a civilised setting than an ignorant and illiterate bunch who will be bad eggs causing disturbances here and there” (P1).

A number of such empowerment projects under the auspices of the LPC and mentioned by P11 are also being carried out in a number of church denominations and congregations in Nigeria.

“LPC Yaba started a few years ago to put structures that would transform the church and its members and impact on its surroundings. The structures e.g. primary/secondary School, microfinance bank, investment Company etc are still being developed” (P11).

5.2.11.2 Membership care

The care and nurturing of their members by church leaders may enhance the effectiveness of both congregations and denominations in the sociopolitical and economic transformation of Nigeria, firstly, by enabling them to understand where their members are in terms of their

challenges and capabilities and, secondly, then enabling these members to become what they should be.

“Denominational leaders need to observe the principle of presence in relating to their members so as to further understand them and the state they are in better” (P6).

“Continuous education of the membership of their worth as God’s people and how they should keep it” (P13).

“Church leaders should be conscious of what they can invest in the members” (P11).

5.2.11.3 Collaboration

The respondents argued that church denominations and congregations should also be the means of collaboration within both the Christian community and social institutions for the good of society.

“Each denomination should be encouraged to be involved in nation building, especially the Pentecostals” (P8).

“If the churches could work together, especially as it concerns their developmental efforts, the country will certainly gain more level of transformation” (P4).

5.2.11.4 Denominations

The respondents were of the opinion that denominational interests were responsible for the poor sociopolitical and economic performance of both the church and her leaders in Nigeria.

“Denominational engagements divide the Christendom rather than make them more effective in socioeconomic and political transformation. Each denomination seeks to be more recognised or be seen to do better than the other. They undertake unholy strives to acquire more membership for the denominational financial benefit at the expense of the whole of society and God’s creation” (P10).

In an effort to liberate church leaders and their denominations/congregations from such a limiting and selfish approach to both their ministry and to social transformation, the respondents suggested that:

“[e]very denomination must, first and foremost, be kingdom oriented” (P9).

“Denominational beliefs and teachings should be fashioned in such a way that they will enhance the transformation of our society” (P2).

5.2.11.5 *Religious activities*

Denominations and congregations could, through religious activities, equip themselves for a more effective spiritual, sociopolitical and economic transformation.

“The church and the leaders must allow themselves to know Christ and propagate an unmitigated and undiluted Gospel of our Lord not our own gospel” (P3).

“Preach the whole counsel of the Gospel and shun all heresies and the end time bug on the Gospel” (P9).

“Also church programmes need to, first and foremost, be God-centred and then people-centred, not leader-centred” (P6).

Based on the responses of the participants, the themes that featured prominently as regards a more meaningful social engagement on the part of both church denominations and congregations in the social transformation of Nigeria included projects, membership care, denominations and religious activities. Despite the fact that some respondents postulated that undue denominational/congregational interests were responsible for the poor social performance of the church in Nigeria, it is very obvious that it is not possible for church leaders to engage meaningfully in social change without the constructive and optimum use of both denominations and congregations. The arguments presented suggested that, if the resources in church denominations and congregations were properly mobilised and utilised by church leaders with social concerns and a kingdom of God orientation, then the social impact of such positive energy, especially within the areas of their operation, would be enormous. As such denominations/congregations may be the bastions of developmental projects, the discovery of the resources of members and development of the same and the effective utilisation of religious activities as vehicles of empowerment, and spiritual and social transformation. It may, thus, be argued that it is especially within the congregational experience of the church that the seeds of both a kingdom and a socially-oriented mindset and engagement may be sown and nurtured. It is within this context that the wonderful fruits we seek to find in the national engagement and transformation should first be seen before the impact will be felt on and beyond the Nigerian context. Accordingly, what transpires in the congregation is, inevitably, transmitted to the entire ecclesial and national life of the society. Thus, in a sense, the hope of a more meaningful social engagement on the part of Nigerian church leaders is within the congregational, ecumenical, sociopolitical and economic horizons of Nigeria as is the effectiveness with which Nigerian church leaders are able to navigate these realms towards the social transformation of Nigerian society.

5.2.12 Leadership Style and Social Transformation in Nigeria

The literature study in chapter 3 revealed that the sociopolitical and economic challenges facing Nigerians may, in the main, be attributed to the failure of leadership in the various strata of Nigerian society since independence to the present day. In an attempt to meet the challenge of the paucity of leadership in Nigerian society, the study sought to ask the respondents in the empirical study what kind of leadership style could be expected to bring about the expected, positive transformation of Nigerian society. In order to elicit an informed response, question 12 was posited – **“What kind of leadership style do you deem most appropriate to flow from the church and her members to the Nigerian society that can lead to the political, economic and social transformation of the Nigerian society, bearing in mind the perennial challenge of poor leadership in Nigeria? Please explain the reason(s) for your choice of leadership style”** (Annexures D, E and F). The normative and pragmatic tasks (Osmer, 2008:4–12) (1.8.1) also inform this question.

The respondents were varied in their proposals of the kind of leadership style that would be necessary to facilitate the sociopolitical and economic transformation of Nigerian society (Annexures G, H and I). The views of the respondents will be presented below, coupled with an attempt to make sense of their responses.

5.2.12.1 *Sacrificial/selfless leadership*

Some of the respondents argued that sacrificial leadership represents the style of leadership that could bring about the desired change in Nigeria. In terms of this kind of leadership style

“[t]he leader acts for the glory of God in the service of the people, ready to “give his life” – i.e. sacrifice – for the flock. This is valid for Christian leadership within the church, and also for Christians leading in the world at large; or the political arena” (P20).

“Transparent and selfless” (P19)

5.2.12.2 *Exemplary Leadership*

Exemplary leadership was proposed in the following way:

“Leadership by example is the type I consider most appropriate in our context” (P4).

“A back to Bible oriented leadership that is full of the fruits of the spirit. The reason being that by that by our fruits, we shall be known” (P9).

“Say it and live it out” (P16).

“Leadership by example/management by objectives. If church leaders would be more objective about the issues of polity and take a solution oriented approach within their local areas of influence, if they would preach and challenge the people to follow their footsteps,” (P10).

5.2.12.3 Participatory leadership

Some respondents were of the opinion that participatory leadership would be helpful to Nigerian society.

“Participatory democracy in which all in the society have roles to play in the leadership, in this way, each person will be part and parcel of the decisions of government” (P2).

“The type of leadership should be the participatory type” (P22).

“Communion/participatory model” (P18).

5.2.12.4 Servant leadership

Servant leadership style was proposed in the following way:

“Servant leadership style to be sought at all levels” (P17).

“Servant leadership” (P13).

“Servant leadership should be demonstrated by the church as exemplified by Jesus Christ. Jesus leadership style is still the best till today” (P8).

“Corporate leadership, not egocentric leadership. We should be servant leaders, not rulers” (P3).

“God and people-centred servanthood/accountable leadership” (P6).

“Visionary servant leadership because a leadership without vision/purpose and not service-oriented leads to disaster” (P7).

“Jesus style. Jesus exhibited best love, fair play, justice, honesty, integrity etc” (P15).

5.2.12.5 Transformational leadership

Some of the respondents also proposed the transformational leadership style as the style most suited to the Nigerian context.

“Nigeria needs transformation. Therefore, to do this requires transformational leaders. Transformational leaders have a vision – a goal, an agenda, a results-orientation that grabs people’s attention. They communicate their vision and build trust by being consistent, dependable and persistent. They have positive self regard.

In general, they transform vision into reality and motivate people to transcend their personal interests for the good of the group. This is the kind of leadership we need in today's Nigeria" (P11).

"Transformational, servant leadership" (P1).

"A transformational leader will be ideal" (P12).

"Accountability, honesty, discipline, hard work, selflessness, vision and commitment" (P5).

The various leadership styles suggested by the respondents may not be clear cut and distinct in a number of instances but they reflect the desires of the respondents for visionary, result-oriented, people-centred, ethical and innovative leadership that they viewed as crucial for the transformation of Nigerian society.

Whereas it was anticipated that, in view of the fact that all of the respondents were church leaders, many of them would subscribe to servant leadership style as the ideal leadership style for the church and society, it is, therefore, surprising that a significant number of the respondents also subscribed to participatory and transformational leadership as ideal leadership styles for the church and society. This surprise arises from the notion among ecclesial circles that the ideal leadership style is the servant leadership which is assumed to be the kind of leadership that Jesus Christ demonstrated (Gibbs, 2005:23–24).

The fact that a number of respondents provided more details when suggesting a leadership style rather than being specific regarding the style of leadership is also indicative of the fact that the leadership style that may be regarded as ideal in the context of both the church and society in Nigeria should be able to overcome the challenges facing Nigerians rather than a particular style of leadership that is being touted as being more scriptural than any other. As was argued in section 3.3.4, there are numerous similarities between the servant leadership and transformational leadership styles (Stone et al., 2004:23). It is, thus, not surprising that some of the respondents, for example, P1 mentioned the two leadership concepts as though they were the same and in some instances as if the transformational style can improve the servant leadership style. In an instance in which servant leadership was proposed, the respondent then qualified servant leadership with a description (visionary) that, in a discourse on the concepts of leadership, would relate to transformational leadership (Stone et al., 2004:349).

5.2.13 More Meaningful Social Engagement on the part of Church Leaders and the Constituents of a Sustainable Transformational Approach to Development in Nigeria

In an attempt to present and reflect on the results of the empirical study, the study presented many of the responses of the participants in the study, including the questions posed and their objectives. It may be necessary to recall that, whereas some of the questions were intended to confirm, even marginally, the findings that had been made during the literature study discussed in chapters 2, 3 and 4, there were also some questions that were central to both the main research question and the subsidiary research questions – section 1.5. The lenses through which the empirical study was viewed were Osmer's (2008:4–12) (1.8.1) descriptive-empirical, interpretive, normative and pragmatic tasks of the practical theological methodology, missional theology as premised on *missio Dei* (6.2.1) and the pragmatic ecumenical development debate (6.2.2). In order to be able to draw from the findings of the empirical study so as to guide the proposals which will be discussed in chapters 6 and 7, it will be necessary to build on the important themes that emerged from the empirical study in terms of the way in which they relate to how church leaders may contribute more meaningfully to the social transformation of Nigerian society and the components of such an engagement so as to be able to address the challenges of poverty, underdevelopment, corruption, poor leadership and other forms of social injustice in Nigeria.

The results of the empirical study led to the emergence of themes comprising broad categories such as the church's existence and self-transformation, key structures through which to exert influence, the means through which such influence may be exercised, and the overarching concepts that should inform the engagement of church leaders with other institutions as agents of change and vice versa. These four broad categories and their sub-categories comprise more meaningful social engagement on the part of church leaders and the key components of such social engagement in Nigerian society. It is this approach, with its constituents, that may give rise to a sustainable transformational approach to the anticipated social change in post-military Nigeria. Each of the categories, sub-categories and the way in which they relate to the study will be discussed in the remainder of this chapter.

5.2.13.1 *The church's existence and self-transformation*

The church in Nigeria is made up of church leaders and church members and the resources they possess. In order to guarantee the continued existence of the church and her socio-religious, political and economic engagement in the Nigerian society and beyond, it is essential that Nigerian church leaders, who are known in Nigeria to be the major architects of

the church's vision and mission, pay meaningful attention to the church's mission and societal relevance, denominational/congregational membership care, ecumenism, self-renewal/conversion and religious activities. These main components are vital to the identity and existence of both the church and its leaders. However, in order to function within the ecclesial and social contexts in a more meaningful way, each of these components will have to be imbued with the right content and be engaged in the right manner for the right results.

Mission (*missio Dei*) and society

The mission of the church and her leaders as a called and sent out community is inseparable from the *missio Dei* (mission of God) (Guder, 2000:20). Accordingly, both the church and her leaders are sent by the missional God into society to proclaim the gospel. Such proclamations should be a verbal and lived out witness. A respondent has captured the essence of mission of the church in society in his assertion that

“[t]he church is called to proclaim but also to demonstrate the gospel (compassion)”
(P4).

Guder (2000:32) notes that “[t]he compassion of God is the motivating power of God's mission. God is revealed as the one who has compassion on the poor; the oppressed, the weak and the outcast”. Both the verbal proclamation and the practical demonstration of the gospel in acts of compassion should be such that they bring witness of the gospel to all of God's creation and, in this way, make the world a better place. P20 managed to express what the gospel is, its import and scope of influence when he asserted that

“[t]he Gospel is for all creation- not just for the “little flock” of Christians. The mandate to “preach to all nations” includes making this world a better place for all of God's people”.

In the same vein, Guder (2000:33) recalls God's compassionate nature being demonstrated to the nation of Israel, as a called people: “That calling, however, was not for Israel's benefit alone. God's missional intention was that all the world should be blessed”. It is, thus, essential that the church and its leaders in Nigeria show a greater sense of commitment to their missional calling as service to Christ, void of selfish acts such as omitting to challenge social issues and engrossment in proselyting. This is what P4 means when she states that

“[t]he church should render more honest and sincere services to Jesus Christ without consideration for personal gain”.

The focus of the church and her leaders in mission should, thus, no longer be primarily church growth, but love and care for all of humankind and for the plant, animal, aquatic and environmental life. It is through this depth of ministry that the church's concern for the conversion of souls may be given a stronger witness as a natural result of the Christian mission to society. In this vein a respondent notes that

“Christians are not expected to compromise the teaching of Christ concerning love and care for others” (P16).

If they are to make a more meaningful social contribution to Nigerian society and as a vital constituent of a sustainable transformational approach to social change, church leaders will need to maintain an informed and biblically based balance between the material and spiritual wellbeing of their members. Emphasis on one to the detriment of the other will weaken the mission of the church and her leaders both within and outside of the Christian community. It is this balance that may ensure that the mission of the church in society remains relevant and meaningful as regards the moral questions that arise in the daily realities of life. The respondents argue that such was the prophetic approach of the Old Testament and also the early church's way of dealing with spiritual, material and moral issues:

“Any church or church leader that cannot keep a good balance between the physical and spiritual well-being of the members may have as well missed God's intention for humanity” (P10).

“Biblical history shows that prophets and the church had always given godly and moral direction to the people” (P13).

As a vital missional approach to society and in line with the *missio Dei*, Nigerian church leaders should constantly bear in mind that they are God's instruments for the transformation of society; always looking for the signs of God's working in society and keeping faith with God in such activities. Some respondents accordingly assert that:

“Nigeria, even the Nigerian church, are passing through an evolutionary process and Divine Reformation. I do believe that the church will as an instrument in God's hand for the transformation and salvation of the world” (P3).

“They should see the transformation of the society as their common task” (P2).

In their missional agenda for Nigerian society, church leaders should seek to liberate the church in Nigeria from theological, intellectual, liturgical and financial colonialism. In

addition, the Nigerian church also needs to be liberated from traditional practices that are contrary to biblical witness. Although this study is not arguing for a total rupture between the Nigerian church and the Christian church in other parts of the world, neither is it arguing that there should be no interaction between Christianity and traditional beliefs and practices. On the contrary, whereas such interaction should be encouraged, church leaders should, nevertheless, ensure that such relationships do not work against an indigenous Nigerian biblical theology, liturgy and financial capability. A respondent has, called attention to this enduring challenge facing Nigerian Christianity.

“In post independence period we were financially, liturgically and intellectually colonised by the (so called) mother churches in Europe and the Americas and by the traditional worship. We are still under colonial influence until the “CHURCH” in Nigeria indigenises. The Gospel presentation and establishes the “SELF-HOOD OF THE CHURCH IN EVANGELISM AND LITURGICAL EXPRESSION” (P3).

As against the missionary and colonial understanding of the church relationship with society which was adopted by Nigerian church leaders after the colonial and missionary eras, in hope that this posture will protect the church from the negative influence of the world, a respondent asserts:

“The church blindfolded the members from their civic rights and responsibilities” (P17).

Nigerian church leaders should, as part of their missional strategy in Nigerian society,

“[e]ncourage Christian participation in politics, economy and social life of the nation” (P6).

In addition, a respondent calls on Nigerian church leaders to:

“Consciously build in developmental projects as an integral part of mission” (P10).

Denominations/Congregations

The World Council of Churches, as quoted in Guder (2000:145), posits that “a vital instrument for the fulfillment of the missionary vocation of the Church is the local congregation”. As part of both the being and the identity of the church, Nigerian church leaders should ensure the continued existence of church denominations and congregations in Nigeria. Each of these levels of the church’s existence/expression has a significant role to play in the spiritual and social roles of the missional church in society.

Included in their other roles, the denominational and congregational platforms of the church provide avenues for the instilling of Christian beliefs and teachings. As noted by one of the respondents, such beliefs and teachings should enhance the transformation of society.

“Beliefs and teachings should be fashioned in such a way that will enhance the transformation of our society” (P2).

Denominations and congregations provide avenues for church leaders to discover the challenges and potentials of their members as regards the provision of pastoral care, nurturing and positive influences.

“[D]enominational leaders need to observe the principle of presence in relating to their members so as to further understand them and the state they are in better” (P6).

Denominations and congregations also provide opportunities for church leaders to invest in a broad range of options, including finances, time, etc. As such, a respondent suggests that

“Church leaders should be conscious of what they can invest in the members” (P11).

In addition, church denominations and congregations are indispensable to the church’s existence and self-transformation which, in turn, ensure the existence of both the church and her leaders and without which it would not be possible for their social ministry to be released in the sense of providing a means for continual mentoring, conscientisation, sustenance and the restoration of their dignity. Alluding to this notion, a respondent affirms the need for the

“Continuous education of the membership of their worth as God’s people and how they should keep it” (P13).

Ecumenism

Just as the denominational and congregational expressions of the church are indispensable, it is not possible to overemphasise the importance of the ecumenical church to the existence of the church and her missional engagement in Nigeria. In this vein one of the respondents notes that

“experience has shown that the neglect of the “ecumenical imperative” in the Christian community in Nigeria is a great handicap for the church to work effectively in these areas” (P20).

The ecumenical imperative referred to may be found in John 17:21 and it is from this passage that many ecumenical bodies, including CAN, have taken their motto, namely, “That they all

may be one". Whereas the church and her leaders have contributed to Nigerian society through denominations and congregations, it is a known fact that the strongest witness of the church in Nigeria has been brought to bear by the ecumenical church namely, the Christian Association of Nigeria (CAN). Despite her challenges and failures, CAN remains the strongest voice for the church in Nigeria and it is through the medium of CAN that the church has been able to hold dialogue with the state and with other religions, including Islam. This study has revealed that a number of respondents are of the opinion that it is through the ecumenical church that it will be possible for church leaders to influence the policies of government and business institutions for the good of Nigerian society. William Temple (1997:18) in "Sermon at the Opening Service: Second World Conference on Faith and Order, Edinburgh, 1937" notes that "A Church divided in its manifestation to the world cannot render its due service to God or to man".

Churches and church leaders should, therefore, ensure the growth and sustenance of the ecumenical church as both a channel and a constituent of a more meaningful social transformational approach. In order to realise this, one respondent opines:

"embrace genuine and selfless unity, no matter the sacrifice and costs it may entail for the love of God's kingdom and the nation" (P9).

Placing greater emphasis on the importance of sustaining the ecumenical church for a more fruitful social ministry, another respondent suggests:

"They should sink their individual differences and work as a team. They should see the transformation of the society as their common task" (P2).

Religious activities

Religious activities enable Christians (leaders/members), inter alia, to express worship to God, share fellowship with other worshippers, receive nurture, socialise and deal with the challenges of life. Religious activities are, therefore, not only for the benefit of the Christian or the faithful; but they serve the good of broader society in the light of their ethical, spiritual and social components.

As regards the spiritual and social resource of religious activities such as prayer, a respondent notes:

"We cannot overemphasise the role of prayer" (P22).

Accordingly, the respondents suggest that the church and her leaders pray for the emergence and retention of good leaders in all sectors of the Nigerian society.

“Pray for good leaders” (P12).

“Pray for the governments (National, state and local governments)” (P8).

Besides the use of prayer for petition and intercession, as may have been implied in the discussion above, prayer may also be directed against the forces of evil that may be responsible for social ills that contribute to the challenges of poverty, underdevelopment, corruption and poor leadership. As regards this dimension of prayer, a respondent suggests:

“The Niger Delta issue is more of a spiritual issue which requires the church to take up the warfare to deliver that region which the devil (in my opinion) has decided to use to hold this nation to ransom” (P11).

Kalu (2010b:127) stresses the significance of warfare prayers to the spiritual, ecological and political life of Nigeria and other African nations, from a Pentecostal perspective, which he asserts is efficacious and resonates with African maps of the universe. Premising it on the theological paradigm of “theology of land as gift and covenant signifier”, he argues:

The loss of Eden and the exile of Abraham’s children became paradigms of loss of gift and covenant through neglected stewardship, idolatry and pollution. Recovery is through a deliberate effort to create a new community of resistance that would employ identifiable repentance to deliver or redeem the land from the hostile occupiers or spirits at the gates of communities and that would intentionally speak a renewal covenant into being. Sometimes they call it “building a new altar”. An aspect of the task is to use teaching from and reliance on the word, fervent prayers, fastings and certain specific symbolic actions and instruments (such as olive oil and water) to diagnose the nature of the enemy and regain lost victory.

Other religious activities with spiritual and social significance include Bible study, preaching and teaching. Such activities may instill and rejuvenate ethical standards for the purpose of checking corruption and developing good virtues such as honesty, hard work and love. The respondents, therefore, suggested that churches and church leaders should ensure the sustaining and adequate utilisation of such activities.

“Teach and preach the Good News of our Lord with the simplicity and passion of Christ selflessly” (P19).

“Biblical studies” (P3)

Self-conversion

The respondents presented two aspects to the notion of the self-conversion which is crucial to the continued existence of both the church and her leaders and as a vital component of social engagement. The first aspect of self-conversion is in the sense of the church and her leaders repenting of their personal failures in their social ministry which has contributed to the challenges of poverty, underdevelopment, corruption and poor leadership so as to enable them to confront both the government and other institutions. In this regard, a respondent notes:

“The church leaders must sanitise the body of Christ before they can be bold enough to face the government. Let judgment start from the house of God” (P16).

In accord with this view of P16, the WCC’s “Statement on the Missionary Calling of the Church” (WCC 1997:341) reads: “The churches must confess that they have often passed by on the other side while the unbeliever, moved by compassion, did what the churches ought to have done. Wherever a church denies its solidarity with the world, or divorces its deeds from its words, it destroys the possibility of communicating the Gospel and presents to the world an offence which is not the genuine offence of the Cross”.

Secondly, self-conversion is used in the sense of a reflexive approach to the existence of the church and her leaders and to social engagement so as to guard against arrogance and error.

“Undergo internal self-conversion so that the Christian principles will guide our own actions” (P18).

In a sense, therefore, self-conversion or self-renewal is closely related to the continuing conversion which is indispensable in an authentic Christian witness in order to prevent the church and her leaders from drifting away from the essence of the Gospel imperatives. According to Guder (2000:72), “Our faithful witness can only happen when we learn to see and repent of our conformities” and gospel reductionism.

This study maintains that the right understanding on the part of church leaders of the missionary purpose of the church in society, as premised on the church’s participation in God’s mission in the world (*missio Dei*), the proper engagement of the various levels of the church’s expression, namely, denominational, congregational and ecumenical with the attendant roles each structure should perform, the appropriate use of religious activities and

the practice of self-conversion may enhance the church's existence with its distinctive identity in Nigerian society and enable the church to act as an important agent of change. These factors will ensure the existence, growth, renewal and fruitful engagement of the church and her leaders in the Nigerian context. Admittedly, the church, including her leaders, has not been called to live for herself alone; she is called by the missional God and sent into the world. As such the church's mission is in the world, and not just in the church. In order to be able to influence the world, in general, and Nigeria, in particular, the Nigerian church and her leaders will need to put in place these influential structures if the church is to address the challenges of poverty, underdevelopment, corruption, poor leadership and other forms of injustice.

5.2.13.2 Key areas in which to exert influence

Leadership and policy change in political and economic institutions are among the key structures that church leaders need if they are to exert the necessary influence in order to transform Nigerian society by helping overcome the challenges of poverty, underdevelopment, corruption and poor leadership and engage more meaningfully in social change. It is the view of the respondents in the empirical study that meaningful social engagement on the part of church leaders will have to include these areas of leadership and policy change as vital components of their social engagement.

Leadership

Anya (2011:11), decrying the afflictions of Nigerians arising from the poor performance of leaders from colonial times, argues that "even under the administration of Nigerian political leaders, military as well as civil, the pseudo-colonial economic arrangements have subsisted. The recent controversy over the fabulous payments to members of the legislature is but the latest variation on an old theme of hidden gratification of leaders even as up to 80% of the national revenue is devoted to the recurrent budget and over heads". He questions that, in a situation in which leaders are living flamboyant lifestyles as compared to the 70% of Nigerians living under the poverty line as at 2007, "from whence can the resources for capital development, especially of needed infrastructure and social expenditure, come?". It is on this note that he insists that "Nigeria has never had a leadership devoted to its development and the welfare of the people" (Anya, 2011:12).

Emphasising the importance of leadership and how the absence of good leadership is afflicting Nigerian society, P10 observes that

“[b]ad leadership is the key cause of underdevelopment and the high level of poverty in Nigeria”.

It emerged from both the literature review and the empirical study, that Nigerians, including church leaders, agree that the challenges of poverty, underdevelopment, corruption and poor leadership are attributable mainly to the poor leadership that has kept watch over Nigeria from the colonial period to the present day democratic society with this failure of leadership impacting negatively on the sociopolitical, economic and religious structures of Nigerian society. It is, thus, essential that church leaders address the leadership challenge in a number of ways as, without this, other efforts to address the other challenges will be futile. These ways of addressing the issue of leadership include an emphasis on the importance of leadership to sociopolitical and economic transformation, the appropriate leadership style that may be helpful to Nigerians, bearing in mind the challenges they are facing, and the value of mentoring in sustaining the culture of good leadership in Nigeria.

Just as poor leadership has been identified as the main cause of the challenges facing Nigerian society, so good leadership has also been named as the most significant source from which the anticipated change will come. P11 asserts that:

“[w]e need leaders who are firm and focused, no matter the odds; who understand our strategic priorities and pursue them. Leaders who can generate the excitement we need in our political, economic and social levels of the Nigerian society. Above all, the leader should be God fearing, yet principled and of high integrity”.

In an effort to demonstrate effectively the importance of leadership in the transformation of the society, church leaders should take the lead in offering good leadership in all spheres (religious, political, economic and social) and they should teach their church members and Nigerian society as a whole by their own example. P19 lends his voice to this argument in the following way:

“Show good example of selfless leadership in the various areas of authority insisting that it is possible to take righteousness into governance. This must be done without fear of being persecuted”.

The emphasis on leadership as a strategic area of influence for social change and a vital component of a sustainable transformational approach to development requires an understanding of the leadership style which would of crucial relevance to the current Nigerian society. Whereas other leadership styles, such as servant leadership, were mentioned

in the empirical study, the argument put forward for transformational leadership as the critical leadership concept for current Nigerian society, bearing in mind challenges facing this society, was outstanding. P11, for example, states:

“Nigeria needs transformation. Therefore, to do this requires transformational leaders. Transformational leaders have a vision – a goal, an agenda, a result orientation that grabs people’s attention. They communicate their vision and build trust by being consistent, dependable and persistent. They have positive self-regard. In general, they transform vision into reality and motivate people to transcend their personal interests for the good of the group. This is the kind of leadership we need in today’s Nigeria”.

Lending his voice in support for transformational leadership, P12 argues that

“A transformational leader will be ideal. We need a leader who will challenge the way matters are handled presently. Someone who will use all the resources available to develop and bring change”.

However, in addition to the importance and style of leadership, leadership development through mentorship was another factor in leadership which was identified in the study. P9 identified the importance of mentorship in this way:

“mentors to the emergence of dynamic political leadership”.

Although referring directly to the role of church leaders in raising future leaders for Nigerian society, the concept of mentoring as regards the sociopolitical, economic and religious life of the Nigerian society is also indispensable. Whereas other forms of leadership training and development should not be neglected, mentoring, which in a way relates to discipling, (Belsterling, 2006:77–92) remains an outstanding process of leadership development.

Institutional change

Among the other factors contributing to poverty and underdevelopment, the evolution of institutions and organisations has also been noted as contributing substantially to the sociopolitical and economic challenges facing Nigeria (Anyia, 2011:17). Korten (1995:278) also argued that “[t]he problem is the system” and as such, “the whole system of institutional power must be transformed”. Unfortunately, the impact of the church and church leaders on institutional change, especially as it relates to political and economic institutions, has been negligible with indications of the paucity of such ecclesial influence on these crucial

institutions being reflected in both the literature review and the empirical study. P17, for example, states:

“The church has no effect on the polity”.

Kafang (2011:20) intimates to us the reason why the church and her leaders have had so little influence on the Nigerian political, cultural and economic polity when he states that

“Far too many Christians have, for too long, approached politics as if it lies outside their primary responsibility as Christians. When the distinction is drawn between “church” and the “world”, for example, it usually implies that politics, economics, science, technology and mass media are part of “the world”. The Christian life is, thus, confined to personal piety, to Church activities, to family prayer and Bible study”.

As regards the church’s moving beyond the limited space of her influence into more meaningful and crucial areas for more enduring results, P11 urges:

“The church should be more visible at the political level of the transformation process by articulating its position to influence (positively) the decisions of government for the betterment of society. So, in effect, this level should be involved more in policy matters. Issues that have to do with electoral reforms, inputs in federal budgets and national development plans e.g. Vision 2020”.

P12 states further:

“Church leaders should be involved in shaping economic policies in Nigeria”.

As in the global arena political and economic institutions play an extremely vital role in Nigeria with much of the social inequalities and injustices, including environmental degradation and pollution, proceeding from these institutions. In view of the fact that they are such powerful institutions because of the political and economic power they wield as well as their global connections, persons living on the periphery of society find it difficult to understand their subtle operations. Church leaders will, therefore, need to see these institutions as crucial systems that they should seek to influence with the aim of bringing an end to poverty, underdevelopment, corruption and other vices. Kafang (2011:21) also urges that the participation of church leaders and also church members in politics should be “about defining the very nature of government – about the structures, limits, policy, and responsibilities of government”.

5.2.13.3 *Channels of influence*

The church and her leadership, living in consciousness of their missional responsibility in society, being conscious of their resources and being open to continued renewal, will also need to understand the persons and systems they seek to transform in the interests of a more effective social transformational process. In addition, the Nigerian church and her leaders will need to locate the channels through which these persons and systems may be effectively changed. These channels, through which persons and systems may be changed, were also identified in the empirical study and include conscientisation, advocacy, protests, direct participation, projects and social services.

Conscientisation

Over time, the mindset of Nigerians has been conditioned negatively by the influence of colonialism, imperialism, ethnicity, militarisation, poverty, underdevelopment and corruption. Such a mindset has not only diminished the dignity and productivity of Nigerians, but it has also led to the prevailing culture of mediocrity, sectionalism and unpatriotism. Many Nigerians have lost faith in their leaders and in the Nigerian nation. Accordingly, given the far reaching implications of this mindset, transformation in Nigeria will remain a dream. However, changing such a mindset requires a deliberate and systematic process that is geared towards creating an awareness among Nigerians of their negative mindset, what has informed such a mindset, its negative impact, how to change it and the potentials and resources that Nigerians have at their disposal to transform their situations and circumstances. Ultimately, all of these processes should lead to a change of heart which, in turn, should lead to positive action. Based on the responses from the empirical study, it would appear that conscientisation is the concept that has the most potential to transform the mindset of Nigerians with P4 asserting:

“Conscientising the people”.

P6, alluding to the implications of conscientisation, notes:

“There needs to be a deliberate and calculated effort to ensure the creation of awareness on these issues”.

However, this process of conscientisation should go beyond just creating an awareness of the challenges facing Nigerians and how to overcome these challenges and it should generate a consciousness of outstanding potential within each Nigerian to act for the benefit of all. Thus, conscientisation should create in all Nigerians a yearning for and an engagement with

that which is noble, honourable, excellent and virtues. In addition, conscientisation should enable Nigerians to rise above religious and ethnic biases and encourage them to admire that which is good and rise up against that which is bad, no matter its source. Thus, conscientisation may well be the process through which Nigerians may begin to be guided by ideologies instead of sentiments.

It may be argued, as compared to other institutions, the church and her leaders are more privileged in that they have an enormous followership while the avenues for conscientisation, which include, inter alia, fellowships, sermons, counselling sessions, Bible studies and media programmes, are open to them.

Advocacy

Advocacy remains both a vital channel for and a component of social change. Church leaders have, in general, performed creditably in the area of advocacy. However, church leaders will need to continue in this advocacy and find better ways in which to engage in it. The point that should be borne in mind in the process of advocacy is that church leaders are under an obligation to speak for God and the people as opposed to speaking for themselves. P13 has succeeded in capturing the role of church leaders in advocacy as it relates to God when he/she says:

“Drawing attention to what God says to any given situation without compromising standards”.

On the other hand, P4 reminds us of the role of church leaders and churches in advocacy as it relates to the disinherited and those on the fringes or periphery of society.

“The church must remain the voice of the voiceless”.

Protests

As has been observed in the study, the most outstanding action of church leaders in the realm of protests was initiated and accomplished by Pastor Tunde Bakare of the Latter Rain Assembly in 2010 under the auspices of the Save Nigeria Group (SNG). This move was lauded by Nigerians not only because it represented a bold step for the clergy, but also because of its impact. The empirical study revealed that protests should be explored by church leaders as a means through which political institutions and other powerful institutions may be pressurised to live up to the expectations of the nation. P12, for example, states:

“Church leaders have spoken on corruption but should do more in leading protests”.

Protests should, therefore, be seen to represent a deeper level of engaging the systems beyond the scope of advocacy on the part of Nigerian church leaders. This advocacy is characterised mainly by communiqués and visits to political leaders.

Direct participation

The direct participation of church leaders in all aspects of society is yet another channel by means of which church leaders may exercise influence on the sociopolitical and economic landscape as a way of more meaningful social engagement. “We should be seeking to exercise as much leadership as possible – leadership in both our states and national assemblies, in our senate, in all our tiers of governments, and in international organizations – to propose principled policies and changes in political structures that advance justice domestically and internationally” (Kafang, 2011:22). Stressing the importance of the participation of both church leaders and church members in the sociopolitical and economic processes and beyond, P14 argues that

“[t]he salt is the salt of the earth (not of the church). The church should come out of the four walls and be involved in every sphere of life, politics and governance, media, business, education, arts etc. everywhere”.

The direct participation of church leaders and church members in all spheres of life does not only assist church leaders to remain in touch with the realities of the joys and challenges experienced by other humans, but it is necessary to generate informed theologies that relate to the everyday experiences of life. The image of church leaders working in the real life situation depicts church leaders as leading the flock within the sanctuary, into the world, and back to the sanctuary. Direct participation is, thus, one of the powerful ways in which church leaders may bridge the church sanctuary, the market place or the place of work and the home or community and also teach the church members to do the same.

Projects and social services

Charity, projects and social services have featured prominently in the domain of the church’s social engagement for centuries. As such, churches and church leaders in Nigeria have made vital contributions in education, health care, relief, skills acquisition and economic empowerment schemes. However, although projects and social services may be a means through which the poor may be kept alive and, thus, empowered in the sense of relief; they may also be a means through which poverty may be perpetuated and the structures that cause

poverty justified or given legitimacy. Thus, in this second sense, projects and social services may be disempowering and, therefore, prejudicial to the poor. According to Jacobson (2001:19), “The works of mercy reveal our own need for mercy, our own limitations, our own poverty of spirit” and, as such, they may be beneficial in the revelation they bring about. “On the other hand, the works of mercy are considerably limited if they are done without regard to systemic injustice. Society is pleased to have the church exhaust itself in being merciful towards the casualties of unjust systems” (Jacobson, 2001:19).

It is, thus, essential that church leaders maintain a creative tension between relief and empowerment projects and ensure that there is a transition from relief to empowerment. Self-reliance is a crucial aspect of the empowerment of the poor. This is what P13 is referring to when she states:

“Deliver the members from abject poverty through economic empowerment programmes and sustainability”.

P11 subscribes to this view and goes on to mention some of such projects that could enhance economic empowerment, self-reliance and sustainability.

“By creating strategic and sustainable wealth resources and use them to show society the way to go e.g. Microfinance institutions”.

However, whereas projects and social services may enhance a more meaningful social transformational process and are, therefore, necessary as a constituent of a sustainable transformational approach to development in Nigeria, this means and channel of engagement should be supported to the extent that it demonstrates the love of God to the poor in practical ways but does not permit the legitimisation of unjust institutions.

5.2.13.4 Overarching concepts that should inform the social engagement of church leaders

Having discussed the existence and self-renewal of the church and also those areas which church leaders should seek to influence and the means through which they can be influenced in order to bring about social transformation in Nigeria, it will now be pertinent to present the overarching concepts that should inform the social ministry of church leaders in Nigeria. The purpose of these overarching concepts is to enrich the social engagement of church leaders as they engage the individuals and systems they seek to change and to enhance the channels through which the change process flows. In addition, these overarching concepts place the church and her leaders in a better position in which to serve as agents of change in tandem

with other vital change agents within Nigeria and beyond. In essence, the existence and self-renewal of the church, the systems/institutions/persons which the church seeks to change, channels through which the expected change may be realised and the overarching concepts that should guide change in the present day Nigeria all combine to promote both the more meaningful social engagement of Nigerian church leaders and the components of a sustainable transformational approach on the part of church leaders to social change in Nigeria. The task at this juncture is to present the overarching concepts that should inform the social ministry of church leaders in Nigeria, namely, innovation, stewardship, collaboration and values/culture.

Innovation

It is vital that church leaders in Nigeria come to terms with both the sociopolitical and economic challenges facing the country and the expectations of Nigerians concerning the role of church leaders in bringing about transformation. However, in view of the enormity of both the challenges and what is required to change the status quo, church leaders will have to abandon their usual stance which they inherited from the missionary and the colonial period. In recalling the traditional approach of church leaders to social issues, using the example of politics, P14 notes:

“The church has not been too involved in the political transformation of Nigeria. They have always seen politics as a no go area for Christians but now the story has changed”.

However, the need for innovation on the part of church leaders does not mean that church leaders take the line of least resistance. According to Kafang (2011:22), innovation involves avoiding “the easy path of simple going along with democratic, economic, and technological changes as they occur”, the aim of innovation should be to “develop a coherent Christian political (and economic) perspective that will allow us to make judgments about the justice and injustice of the changes taking place”. While it is true that the situation is gradually changing, much still remains to be done to change the attitudes of both church leaders and church members to sociopolitical and economic issues.

P21, 13 and 10 gave some idea of what innovativeness requires when they argued that it entails

“The ability to understand the dynamics of nation building. Understanding the Biblical approaches to nation building”.

“Acknowledge the fact that the situation exists. Discuss genuinely with the view of taking steps on how to address it frontally”.

“Be able to take constructive steps to bring about a balance between the mission of care and spirituality”.

An understanding of both the dynamics of nation building and the Biblical approach to nation building are vital components of the innovativeness required of church leaders in Nigeria as regards social change. Such an approach requires a bold acceptance of the realities of the situation and practical steps that should lead to the anticipated change.

Despite the fact that innovation may not guarantee that the engagement of church leaders in social change will be easy, it does, however, indicate a responsible approach to dealing with challenges and such an approach often leads to success. In addition, innovativeness may be said to be a continuum, as it is not static. As new challenges emerge, new solutions are sought and the process continues. P1 illustrates both the process and the gains of innovation when he counsels that

“If you fail, look closely, and seek the reason why. You have the power to conquer. If you only try. Let us accept this philosophy in our striving for a just and equitable country and we will not fail”.

It is essential that church leaders be proactive in their innovative stance. This, in turn, requires an understanding of local and global contexts and an anticipation of the unexpected, always seeking for better ways in which to confront challenges.

Stewardship

As an overarching concept stewardship aims to embody a response to the wasteful and corrupt attitude of many Nigerians. In addition, it may also serve to address the inability of Nigerians to utilise effectively the vast deposits of human, natural, economic and spiritual resources with which Nigeria is blessed. Commenting on the rich resources in Nigeria and the absence of stewardship in the utilisation of these resources P10 asserts:

“We have a rich country that is the poorest in infrastructure, polity, development and social integration”.

On this note, Otiye Igbuzor (in Idemudia, 2009:1) suggests that “the main reason for widespread poverty in Nigeria is lack of transparency and accountability. Therefore, revenue transparency and accountability will contribute to poverty reduction and eventual eradication”. However, the concept of stewardship extends beyond the physical, tangible endowment of resources and it also encompasses the effective management of the resources of time and quality of services which often translate into either wealth or poverty, depending on how well, or not, these resources are used. In common with many Africans Nigerians are known to have a poor attitude to time management. P13 supports the view that the inefficient use of time and poor quality of services in public institutions are some of the areas that should be included in the social transformation agenda.

“Punctuality, faithfulness to public service”.

Above all, the notion of stewardship calls for all Nigerians, at home and abroad, to perceive the transformation of Nigerian society and beyond as an obligation into which they should channel all possible energies and resources. Such societal transformation includes the preservation of animal, plant, aquatic, atmospheric and environmental life for future generations. However, in light of the fact that the pursuit of stewardship requires a passionate consciousness of the issues enumerated above and that this consciousness should translate into concrete actions P10 notes the following.

“Be passionately conscious about their environment. Be able to notice where there are injustices and speak up against all forms of injustice”.

Collaboration

The complexities of poverty, underdevelopment, corruption, poor leadership and social change call for collaborative efforts within the local, national and international contexts. No single institution possesses both the competency and the resources to address these challenges successfully, particularly in view of the fact that some of these challenges are informed by local, national and international interests. As such, it is essential that church leaders in Nigeria not merely acknowledge their collaborative partners; but they should join hands with them ideologically, pragmatically and in other ways if collaboration is to happen.

In other words, church leaders should seek collaboration within the ecclesial community and then reach out to government. P5 underscores this idea as follows:

“Through their own structures first and then tangentially with government”.

Economic institutions and economists are also necessary collaborative partners. P12 suggests:

“Church leaders should be involved in shaping economic policies in the country and constantly engage opinion leaders”.

Politicians, community leaders/institutions and technocrats may also make for partners in these collaborative efforts. P19 suggests:

“Open and maintain communication lines between church leaders and leaders in politics, community leaders and technocrats”.

The power of people’s movements, social groups or civil society is, increasingly, proving to be extremely potent. Churches and church leaders who, according to Kortzen (Swart, 2006:192), belong in the category of civil society and should, thus, collaborate effectively with them in transforming Nigerian society. It is in this light that P8 and P10 urge and assert respectively:

“Join social groups to reform the nation”.

“If honest Christian leaders would arise and form serious pressure groups within and outside the national boundaries, then the political and economic change so much desired in Nigeria would come”.

Values/culture

Values and culture are both features of the Christian community, African/Nigerian societies and human societies in general with values driving organisations, institutions and nations and having the power either to make or destroy such entities. This is because appropriate and inappropriate behavior is often informed by values and, as Anya (2011:9) reminded us in his narrative on the encounter between the architect of the Singaporean miracle, Lee Kuan Yew, and a Nigerian Finance Minister, “values matter”. Anya attributed the failure of development efforts in Nigeria in the 1970s, 1980s and 1990s to behaviour and values. However, the situation has not changed much in post-military or democratic Nigeria. It is, thus, essential that the quest for the sociopolitical and economic transformation of Nigerian society acknowledge the importance of those values which are expounded by the Christian faith, other religions and traditional society.

Moral values derived from religion and African culture and instilled in individuals and systems may lead to the development of holistic persons who are mature and capable of assuming responsibility. Using the example of the youth P18 asserts:

“If we can form youths who are able to properly marry the African cultures with Christian values, we may produce a more holistic person who is matured and capable of taking responsibilities”.

Both Christian and African values are community-oriented and, as such, they encourage members of the community to act in accordance with the best interests of the entire community. It is on this basis that the extended family system has reached out beyond the compound or village structure to encompass the church in African communities, including Nigeria. African values are rooted in the concept of “*Ubuntu*”. Tutu (2011:22) argues that “*Ubuntu* speaks of spiritual attributes such as generosity, hospitality, compassion, caring, sharing”. When translated into the context of poverty, underdevelopment, corruption, poor leadership and other forms of social injustice the virtue of helping one another may assist in ameliorating these negative conditions while, if applied to institutions, this virtue may also be of benefit to society. The exploitative and greedy tendencies of institutions and the rich, which result in corruption and unjust practices, will be curtailed when the understanding takes root that all human beings and the environment are related and they should help one another and share the good things of life together. In support of this view, P4 notes:

“Cultivating the Christian virtues of helping one another”.

In addition, in both Christian and traditional African societies corruption, which also includes stealing and extortion, is not tolerated and is, in fact, associated with shame and stigmatisation. As P15 argues, upholding both Christian and African values may assist Nigerians to

“Say no to corrupt practices”.

Although there is some controversy as to what constitutes ethical and unethical standards in both society and in institutions, this does not diminish the importance of values and virtues in Christian and also in African/Nigerian societies. In Nigeria, especially, a country which is greatly influenced by Christian, Islamic and traditional African values, there is usually a high degree of consensus as to what actually constitutes right values and ethical standards. Such consensus may well inform the moral questions in systems and institutions in Nigeria.

It has emerged from the discussion of the overarching concepts that these concepts, namely, innovation, stewardship, collaboration and values/culture, are vital components of a more meaningful social development agenda on the part of church leaders in Nigeria, an agenda

which is geared to addressing the challenges of poverty, underdevelopment, corruption and poor leadership. If this development agenda is to attain the desired results it is essential that all these concepts be engaged as an overarching paradigm to the existence and self-renewal of the church, the persons and institutions which the church and her leaders are seeking to change and the channels through which such change may be achieved.

5.3 Conclusion

The presentation and discussion of the empirical study, which was conducted in Nigeria among church leaders of the Christian Association of Nigeria (CAN) and her constituent blocs and the Lagos Presbyterian Church (LPC) from March 2010 to April 2011, was premised on the research questions which were, in turn, guided by Osmer's (2008:4–12) four practical theological methodology tasks (1.8.1), missional theology as it relates to *missio Dei* (6.2.1) and the pragmatic ecumenical development debate (6.2.2). Twenty one church leaders who are also development-oriented participated in the study. Based on their responses to the questions posed in the opened questionnaire various themes featured. The Nigerian historical timelines assisted in delectating the study and showed that the negative impacts of the colonial, independence and military eras as they relate to poverty, underdevelopment, corruption and poor leadership are still holding sway in the present democratic or post-military period. The social engagement of Nigerian church leaders although rated largely as average is still heavily tilted to charity and social services with many respondents showing dissatisfaction in the achievements so far attained. It is such dissatisfaction that has resulted to respondents urging church leaders and the faithful for better ways of social engagement such as protests and direct participation in politics and economic actions towards policy and institutional change despite a number of challenges which include disunity among Christians and selfishness on the part of some Nigerian church leaders.

The study has revealed what is required for a more meaningful social engagement on the part of church leaders in Nigeria in the face of the poverty, underdevelopment, corruption and poor leadership in the country and the constituents of such engagement. It emerged from the study that a more meaningful social engagement of church leaders and the constituents of such engagement include the church's existence and self-transformation, key structures by means of which to exert influence, the means through which such influence may be exerted, and the overarching concepts that should inform the engagement of church leaders with other institutions as agents of change.

As regards the church's existence and self-renewal, it was argued that, for the church and her leaders to ensure their continued existence and their engagement in their socio-religious, political and economic responsibilities within Nigerian society and beyond, these church leaders, who are known to be the major architects of the church's vision and mission, will have to pay close attention to the mission and societal relevance of the church, denominational/congregational existence, membership care, ecumenism, self-renewal/conversion and religious activities. These components are vital to the church's identity and existence, including the identity and existence of church leaders. The key structures through which church leaders should exert influence include leadership and policy change in persons (leaders and followers) and political and economic institutions while the means through which this influence may be exerted include conscientisation, advocacy, protests, direct participation, projects and social services. In addition, the overarching concepts that should inform the engagement of church leaders within the ecclesial community and other institutions as agents of change are innovation, stewardship, collaboration and values/culture.

In the view of the researcher, the strategy for a more meaningful social engagement on the part of Nigerian church leaders and the components of such a strategy may be summarised in the form of "A Sustainable Transformational Approach" through which church leaders and the faithful can engage in the sociopolitical and economic transformation of the post-military or democratic Nigerian society in the light of the challenges of poverty, underdevelopment, corruption and poor leadership facing the country. Chapter 6 will focus on the Sustainable Transformational Approach to the social engagement of church leaders in terms of development in Nigeria.

CHAPTER 6

A SUSTAINABLE TRANSFORMATIONAL APPROACH TO DEVELOPMENT IN POST-MILITARY NIGERIA

6.1 Introduction

This chapter will propose a developmental framework, which may be helpful to church leaders and the Christian community in Nigeria in utilising their resources as agents of change in Nigeria. The content of this framework will be based on the major themes derived from the empirical study – see chapter 5 – and will be informed by the literature review – see chapters 2, 3 and 4. It is hoped that the framework will assist in enabling Nigerian church leaders to contribute more meaningfully to the sociopolitical and economic transformation of Nigerian society. In order to realise the aim of this chapter, Osmer's (2008:4–12) pragmatic task of practical theological methodology will be engaged (1.8.1).

It may be recalled that the essence of this study was to ascertain how church leaders in Nigeria could contribute more meaningfully to the sociopolitical and economic transformation of Nigerian society in the light of the problems of poverty, underdevelopment, corruption and poor leadership facing the country. Also, when translated into a sustainable transformational development approach (with a view to a more meaningful engagement on the part of the church leaders in the sociopolitical and economic change within Nigerian society), what would the possible constituent elements of such an approach be? (1.5).

In this study's attempt to analyse the socioeconomic and political scenario in Nigeria from the colonial era to present day for the purpose of discovering the development trends which had been implemented and the kind of leadership that has been accorded Nigerians, one major common factor, in the midst of all other factors which may be termed secondary, resurfaced repeatedly, namely, the failure of Nigerian leadership; be it colonial, independent, military, or post-military or civil. It would appear that this leadership factor was the cause of the downfall of both the intentions regarding development in the sense of wrong motives and the exploitative, corrupt tendencies which have derailed any developmental approaches at different stages of Nigeria's history. However, yet another cause for concern, besides the critical challenge of irresponsible leadership, is the lack of a specific and workable development paradigm with a definite goal that would be for the good of all Nigerians. In an attempt to address the challenges of underdevelopment in Nigeria, the goals of development

were investigated and found to be a conscientised, responsible self, value for community and stewardship of resources. The concept of leadership in terms of which these goals may be attained proved to be the transformational leadership style. The social and theological discourse of church leaders in Nigeria was analysed for the purpose of understanding the behaviour of these leaders so as to assess their progress thus far and to ascertain what still needs to be done if they are to have an impact on Nigerian society. It was discovered that, despite the fact that much of the socio-theological discourse of the church leaders is still inadequate, there are indications that there has been some progress in a positive direction. It is possible that these gains may be sustained and, indeed, if the church adopted a development paradigm which encompassed the goals of Nigerian development as discussed in this study. In addition, such a framework should also cater for the contextual challenges confronting Nigeria as well as embodying a theological relevance, which aligns with the alternative development framework in terms of which church leaders and church members may function as agents of change in collaboration with other agents of change in both the local and the global context.

In order to be able to propose an approach in terms of which church leaders in Nigeria may contribute more meaningfully to social transformation in the country, an empirical study was carried out. The results of the empirical study were presented and discussed in chapter 5. The dissemination and reflection on the study was premised on the research questions (1.5) which were guided by the four tasks of practical theological methodology as proposed by Osmer (2008:4–12) (1.8.1), missional theology as it relates to *missio Dei* (6.2.1) and the pragmatic ecumenical development debate (6.2.2). The study has shown that a more meaningful social engagement of on the part of the church leaders in Nigeria in the light of the poverty, underdevelopment, corruption and poor leadership in the country and the components of such engagement include the following – the church's existence and self-transformation, key structures through which to exert influence, the means through which such influence may be exerted, and the overarching concepts that should inform the engagement of church leaders with other institutions as agents of change.

As regards the church's existence and self-renewal, the study revealed that, if the church and her leaders were to ensure both their continued existence and their engagement in their socio-religious, political and economic responsibilities in Nigerian society and beyond, Nigerian church leaders would have to pay careful attention to the church's mission and societal

relevance, denominational/congregational existence, membership care, ecumenism, self-renewal/conversion and religious activities with these components being seen as vital to the identity and existence of the church and her leaders. The key structures through which church leaders should seek to exert influence include leadership/people and policy change in political and economic institutions. Conscientisation, advocacy, protests, direct participation, projects and social services constitute the channels through which church leaders may transform Nigerian society while the overarching concepts that should inform the engagement of church leaders within the ecclesial community, society at large and other institutions of change are innovation, stewardship, collaboration and values/culture. It is the view of the researcher that the four major components listed above and their subsets make up a strategy for the more meaningful social engagement of Nigerian church leaders and the constituents of a social transformation agenda. As such, this socio-political and economic transformation agenda may be summarised in the form of “A Sustainable Transformational Approach” for Nigerian church leaders in the sociopolitical and economic transformation of post-military or democratic Nigeria in the light of the poverty, underdevelopment, corruption and poor leadership facing the country.

However, the discussion on the sustainable transformational development paradigm will require a more detailed discussion on the concepts that constitute the lenses and benchmarks for this study namely: Missional theology (*missio Dei*) and the pragmatic ecumenical development debate. Thereafter, the definition of a sustainable transformational development approach and the goals, domains and processes of sustainable transformational development will be presented. Finally, development-oriented church leaders as the key drivers of the sustainable transformational development approach in the Nigerian context will be discussed.

6.2 Existing Concepts that inform the Sustainable Transformational Development Approach

Sustainable transformational development, as a proposed development paradigm for the church’s social ministry in the Nigerian milieu, derives its motivation from missional theology, the pragmatic ecumenical development debate and other concepts such as transformational development and people-centred development. The sources that inform this paradigm of the social engagement of church leaders in Nigeria arise from both the empirical study and the literature review and are pulled together to reflect the nature of the church, the peculiarity of the Nigerian context and the everchanging nature of humankind, institutions

and the environment. Each of the sources from where the concepts that inform the development paradigm herein to be proposed are derived will be discussed as will the way in which these concepts impact on the church, Nigeria, humankind, institutions and the environment before a definition of the sustainable transformational approach will be arrived at.

6.2.1 Missional Theology (*Missio Dei*)

The Trinitarian theology of Karl Barth, which was expounded in the paper that he presented at the International Mission Conference (IMC) of 1932 at Brandenburg, is believed to be the first articulation of the concept of mission as an activity of God in modern times (Laing, 2009:21). At that conference, notes Norman Thomas, as quoted by Bevans and Schroeder (2004:290), “Barth rejected the idea of mission as a human activity of witness and service, the work of the church, and insisted that it was primarily God who engages in mission by sending God’s self in the mission of the Son and Spirit. The church can be in mission authentically only in obedience to God as *mission*”. This notion of mission reached its zenith at the Willingen Conference of the IMC in 1952, which repeatedly affirmed the ecclesiological dependence on God’s mission (*Missio Dei*) which makes mission the purpose, life and basic structure of the church – its royal charter. Karl Hartenstein, who in collaboration with people such as Wilhelm Anderson and Lesslie Newbigin who played an important role at the Willingen Conference, coined the term “*missio Dei*” with *Missio Dei* becoming the “defining paradigm of mission being accepted by Conciliar and Evangelical Protestants, Pentecostals, and both the Orthodox and Roman Catholic Churches” (Laing, 2009:21). Bevans and Schroeder echo David Bosch when they state that “Willingen followed Barth and Hartenstein and situated it (mission) in the context of the doctrine of the Trinity – which was, for an official document, an “important innovation”. Bevans and Schroeder (2004:290) present a summary of the Willingen statement as presented by Bosch:

The classical doctrine of the *missio Dei* as God the Father sending the Son, and God the Father and the Son sending the Spirit, was expanded to include yet another “movement”: Father, Son and Holy Spirit sending the church into the world ... Willingen’s image of mission was mission as participating in the sending of God. Our mission has no life of its own: only in the hands of the sending God can it truly be called mission, not least since missionary initiative comes from God alone.

Accordingly, missional theology, as rooted in the *missio Dei*, underpins the church’s (denominational and ecumenical) engagement in the world with its numerous challenges,

including poverty, underdevelopment, corruption, conflict, violence and the environmental crisis. As such it involves the church following the lead of the Spirit to be an agent of change in the world. In this view of mission, the main essence of the church as being missional and its orientation to the world is a restoration of its ecclesiology as against the negative image of the church which was as a result of the missionary era. It may also be considered a refocusing of the church from itself, which had marked the deterioration of the impact of Christendom, to the true calling of the church in the establishment of God's kingdom. The restoration of the concept of *missio Dei*, which is the church's theological apparatus in terms of which the church may engage missiologically with society, should also inform the church in Nigeria and her leaders to transform Nigerian society in dependence on God who has sent the church to Nigeria. The positive aspect of all this for the church leaders in Nigeria and for Christians in general is that their participation in the mission of the triune God is the fact that God is already at work in Nigerian society. In a sense it is not true to say that the church is "in here" and that Nigerian society is "out there", as has been often conjectured by some Christians and also non-Christians, on the assumption that "the church is the home address of God's Spirit". Hoffmeyer (2001:109) points that Rowan William observed that "we have frequently lost a sense of the Church as sign of the Spirit rather than its domicile". However, the perennial poverty, underdevelopment, corruption, irresponsible leadership and various forms of violence in the world should not lead the church and her leaders into an attitude of paralysis³⁴. The concept of *missio Dei* affirms the solidarity of God with both the poor and the rich (Matthey, 2003:579–587) and, thus, with Nigerians who may be experiencing various crises. In addition, it suggests that this commitment of God and the participation of church leaders and the faithful in it gives hope to such efforts and render them both sustainable and transformational.

It is, therefore, important to note that three significant concepts of *missio Dei* as a missional theology underpin the sustainable transformational approach to development in present day Nigeria, namely, the church's participation in God's mission, understanding God's move in the world through participation and understanding both the notion and the implications of the triune God as informative and transforming in the mission endeavour (Hendriks, 2010:276–284). Firstly, it is the very nature of God to be missional and it is, thus, not possible to say

³⁴ The term paralysis is used here in the sense of the church's becoming discouraged by the enormity of the challenges to the extent of becoming indifferent and unable to engage in positive programs that are aimed at changing the situation.

that the church (leaders and faithful) is functioning as a church unless she is missional. Secondly, the involvement of church leaders and the faithful in all the processes that are geared towards the transformation of Nigerian society is crucial because God is Himself involved in that process. The church accompanies God, depends on God and discerns where God is leading her as His instrument and it is in this process that the church is enabled to understand God in a personal way. It is, thus, in this sense that the church participates in the action of the sending, missional God who, in His grace and mercy, entered into a covenant with the faith community (church) for the purpose of using this faith community as an instrument of His mission. Thirdly, “mission, as an extension or amplification of God’s very being, has to pay attention to the fact that God is revealed as three persons, Triune” (Hendriks, 2010:279) . This has “important implications for mission, as well as for our understanding of theology because God is a community, humankind and faith communities cannot be any different” (Hendriks, 2010:279).

The concept of *missio Dei* as a missional theology encompasses important components that are integral to the concept of sustainable transformational development which is being proposed in this study as a framework for the development initiative of the church in Nigeria through her leaders and members. This concept connects the church to her very essence which she derives from the nature of her God who has initiated mission, and whom she accompanies in mission. In this exercise, in the same way in which the church transforms Nigerian society without losing resources as new challenges arise, so will the church be continually self-transformed, and sustained without losing impetus. The community nature of God is a motif that is extremely relevant to one of the goals of Nigerian development, namely, value for community and, as such, it motivates Nigerian society to rise above the fragmentations of ethnicity, multiple languages, diverse religions and class distinctions. In other words, this motif speaks to the very “Africaness” of Nigerians as lovers of community as well as connecting to both the environment and the global community of which Nigerians are a part. The community nature of God affirms the fact that the faith community in Nigeria should value the diversity of her strands and appreciate her connectedness with humankind whether whole or afflicted; poor or rich. In this vein, Goheen (2002:358) reminds us that “The church is the only human community that does not exist for itself; it exists for God and the world that Jesus came to save”. The mission which the Nigerian church has been called to fulfill includes the full scope of being witness through proclamation, community and service (Guder, 2000:61-70). Accordingly, the scope of the *missio Dei* in the Nigerian context should

affect all Nigerians in all aspects of their existence because “Mission is God’s turning to the world in respect of creation, care, redemption and consummation” (Bosch, 1998:391).

The pragmatic ecumenical development debate which will be discussed next may bring to the fore more practical ways through which the missional and transformational activities of God in the world, in which the church participates, may be understood and tapped into for the benefit of Nigerian society.

6.2.2 The Pragmatic Ecumenical Development Debate

According to Ignatius Swart (2010a), an outstanding articulation of the pragmatic debate is to be found in the work, *Poverty and Development*, which was written by the Indian ecumenical scholar and economist, C. T. Kurien. In this work, Kurien (quoted in Swart, 2010a:244) acknowledges the significant contributions of the churches in India to the social ministry as the church’s way of responding to the challenge of development. “Apart from institutions for service and charity, Kurien observes that the churches’ response to the challenge of development now also involved their sponsoring of projects specifically intended to increase productivity, such as in agriculture. Numerous schemes to provide assistance to small farmers and to encourage farming in drought-ridden areas had been undertaken by church-related agencies” (Swart, 2010a:244). There were also similar projects undertaken in the fields of education and health. Whereas Kurien admits that the church managed projects reflected new areas of service to the communities, he did express doubts as to whether these projects measured up to the standards of self-reliance and social justice, which the church admits, are vital areas of development. In terms of Kurien’s point of view these way in which the church is engaged in both India and in other places are a pointer to such projects being initiated from the outside, without ownership by the poor. As such, such projects may not be seen as impacting positively on social justice. As Swart notes “The backdrop of Kurien’s evaluation, then, very clearly constitutes the following three concepts, namely, economic growth, social justice and self-reliance that became central to the ecumenical understanding of development after the Ecumenical Consultation on Development at Montreux in 1970” (2010a:245). However, in order of priority, social justice and self-reliance rank before economic growth thus, it would appear that the church’s approach, that seems to be more focused on economic growth, is a departure from the first two main concerns. There are two strands in the pragmatic debate, namely, the “moderate” perspective which supports the church’s engagement in development through projects and the “radical” perspective which advocates

the conscientisation of both the rich and the poor as a means of empowerment and development. Each of these strands of the debate will now be discussed as will the way in which they inform the sustainable transformational development paradigm.

Swart (2010a:244) notes that Richard Dickinson is the main exponent of the “moderate pragmatic debate” which he espoused in his work *Toward a New Focus for Churches’ Development Projects*. According to Swart, Dickinson, one of the leading figures in the ecumenical debate over the years, argues for the continuation of the churches’ development projects.

To ask what should be the core or focal point in church-sponsored projects assumes that there should be church projects at all. I make that assumption. Elsewhere I have argued the validity of church projects as adding to the total quantum of assistance; as providing independent, non-governmental centres of initiative and effort; as exploiting the long experience and contacts of the churches in social service programmes; as of continuing importance for the churches’ own progressive self-discovery, and spiritual growth (Swart, 2010a:246).

Dickinson’s position is that the church’s project programme requires rethinking, renewal and redirection while, for him, the church’s projects have a relational purpose. “The relational element most significantly captures the nature and existence of the churches as a social institution. It also most appropriately conceptualizes the ‘specialised’ terrain of the churches and distinguishes them from other actors or institutions in the development field” (Swart, 2006:68). Thus, according to this view, the significance of the projects does not stand in the light of development; but it stands in the gains that may be derived from changing the attitudes, thinking and values of the poor which are considered authentic to development.

Unlike Richard Dickinson, Charles Elliot as (quoted in Swart, 2010a:249) argues for the church’s responsibility in creating an alternative consciousness among both the poor and the rich. It is this alternative consciousness that he deems to be the church’s distinctive role in development – and not development projects – that he terms “conscientisation”. As regards the radical pragmatic debate that is premised on the notion of conscientisation, Swart, echoing Elliot, maintains that it “involves a double entry point in which the rich and powerful are to be brought to an alternative consciousness determined by the interest and point of view of the poor” (Swart, 2010a:249). Drawing from theological metaphors to intensify the church’s role, Elliot’s conscientisation comprises a “pedagogy of the oppressed” – a notion

which he derives from Paulo Freire, the Brazilian Roman Catholic educationist. In terms of the involvement of the church in development this “pedagogy of the oppressed” implies that the development of the poor must begin with their empowerment and conscientisation with this process requiring that poor people take charge of their own empowerment, including power structures such as political, economic, social and legal structures. “It pertains to the deeper inner essence of human beings, namely, their tendency to dominate and exploit other fellow human beings, to seek their own self-interest. For the churches the way to authentic development consequently calls for *metanoia*, conversion, directed first and foremost to the rich and powerful” (Swart, 2010a:250). Conscientisation also points to the responsibility of the church to undergo self-conversion and to call upon the churches in both the rich and the poor countries to challenge the local and global powers of corruption and exploitation. In addition, the notion also advocates the collective collaboration of individuals, the conversion of institutions and simpler and less materialistic lifestyles.

Besides the criticism of Dickinson’s projects, which tend to tilt to the modernisation or economic growth theory of development, there is need for the development efforts of the church to include, at least, some projects. There are two main reasons for this. Firstly, projects should serve a temporal purpose in the sense of relief – sustain the bodies and souls of the poor –while the actual process of empowerment is being addressed. Secondly, projects with the potential to engage the poor should be initiated in collaboration with the poor, with a self-reliant aspect which would enable the poor to recover both their identities and their self-worth as such projects are an integral part of actual empowerment. It is in terms of these dimensions that the moderate pragmatic debate contributes to the sustainable transformational development approach. The importance of the radical pragmatic debate to the framework proposed in this study is in the sense of conscientisation of the rich and the poor, self-reliance and the conversion of individuals, communities, nations and institutions. Both the call for a collaborative effort that includes spiritual and material dimensions as well as the call for the conversion of the church to a more meaningful engagement in society will also enrich the sustainable transformational approach to development in Nigeria. Other concepts that may inform the sustainable transformational approach to development in Nigeria include transformational development and people-centred development.

6.2.3 Other Concepts

Despite the fact that the sustainable transformational approach is informed mainly by missional theology and the pragmatic ecumenical development debate, there are other concepts that may be relevant to the approach, namely, transformational development and people-centered development.

6.2.3.1 *Transformational Development*

In the Wheaton Statement of 1983 termed Transformation – the Church in Response to Human Need, the term transformation is used in reference to Christian involvement in development. According to Sugden (2003:70), transformation has become a “significant Christian way of talking about development, promoted not by Christian mission organizations but by Christian development organizations working among the poor”. The emergence of this concept among the leaders of evangelical development agencies, who were pastors and theologians, as a development paradigm that is scripturally based to legitimise their involvement in communities as change agents was remarkable. As a product of intense biblical and theological study over a period of about nine years following the Lausanne Congress, this concept emerged as the point of convergence between the church’s evangelism and her social action activities. “The term transformation points to a number of changes that have to take place in many societies if poor people are to enjoy their rightful heritage in creation. We are concerned that both the goals and processes of transformation should be seen in the light of the good news about Jesus the Messiah” (Sugden, 2003:71). As regards the biblical view of human life, transformation refers to the change that enables human beings to move from a condition of existence contrary to God’s purpose to one in which people are able to enjoy fullness of life in harmony with God. However, this change or transformation is possible only through the obedience of individuals and communities to the gospel of Jesus Christ. The power of Jesus Christ changes the lives of people by releasing them from the guilt, power and consequences of sin and enabling them to respond with love to God and to others and, thereby, transforming them into new beings in Christ. Expounding further on the concept, Samuel, (in Sugden, 2003:71), notes: “Transformation is to enable God’s vision of society to be actualized in all relationships, social, economic and spiritual, so that God’s will may be reflected in human society and His love may be experienced by all communities, especially the poor”.

The goal of transformation is both informed and best described by the Biblical concept of the kingdom of God which involves a new way of being human in the sense of total submission

to the Lordship of Jesus Christ in all areas of life. As such it entails striving for peace at all different levels of society, sharing resources and ensuring collaboration and participation so as to enable people to become involved in the process of making decisions that affect both their lives and their growing up in Christ in all things by dependence on each other and the Holy Spirit. Thus, transformation as a missional construct entails “individuals coming to Christ, challenging corrupt and sinful systems, structures and cultures and enabling individuals and communities to experience God’s transforming power” (Samuel, 2002:244). Transformation is focused on persons; it reorients their relationships and empowers their choices for developing character. It is about developing personhood between persons in a covenant relationship within a community. Such communities are moral communities which are characterised by freedom, justice, righteousness, order, law, truthfulness, love and grace. Accordingly, transformation occurs through the action of communities and community institutions for the purpose of creating public good and attacking evil or unjust systems (Sugden, 2003:72).

Getu (2002:93) views the concept of transformational development as encompassing two critical components, namely, having and being. Having refers to the economic man in the sense of entitlement/access to possessions such as income, assets, property and consumption goods while being relates to character building which enables the attainment of the higher goals of spiritual and moral fulfillment in line with biblical principles. Accordingly, Getu (2002:93) argues that the organisation of micro-finance institutions by Christian development agencies for the benefit of both the Christian and the non-Christians poor is in line with the vision of transformational development. “The whole-person development concept espoused by transformational development (TD) is about setting the poor free from material poverty, injustice, deprivation, bondage and moral corruption and helping them to become both relatively prosperous and better people. In the field of micro-finance, the twin goals of financial excellence and biblical transformation that result in the establishment of all types of freedom, the creation of opportunity and the shaping of healthy character among the poor” (2002:93) are achieved. Myers (1999:20–25) has also argued that the concept of transformational development includes relating the stories of the Bible, the community and the development agent while it is essential that the change agent, who must see him/herself as a catalyst, listen attentively to all narratives so as to find a point where the stories converge. Transformational development is also an engagement in a journey which has no final destination.

The place of God as the transformer and, man and the environment as the focus of transformation in the transformational journey resonate with the missional theology (*missio Dei*), as enunciated. Samuel (2002:244) has also admitted that God's mission is the world and that "*missio Dei* motivates our involvement in the world, stating that "Mission is individuals coming to Christ, challenging corrupt and sinful systems, structures and cultures and enabling individuals and communities to experience the transforming power of God". Personhood, community, and collaboration for justice and against unjust or evil institutions are vital components of the transformational development and will also inform the sustainable transformational framework of development. In addition, Getu's (2002:93) unexpected inclusion of micro-finance in the transformation framework as a concrete way of dealing with the transformation of the poor is helpful to this study.

Both Samuel (2003:72) and Wallace (2002:134–136) have made some observations on the pitfalls that should be guarded against when engaging in social change using the transformational development approach with Samuel suggesting that "To be sustainable, transformational development needs to be linked with the church". Drawing on his personal experience, he goes on to say "World Vision has found this out by hard trial and error. The World Bank has found that the Churches in Africa are marked out by their long term commitment to being with the poor" (Samuel, 2003:72). For Wallace, the church "needs to accept that, to be effective in transformational development, demands an openness to the wider 'development community', as the church based development can never take place in a sealed compartment. This may involve active networking, contributions to policy dialogue and advocacy forum, collaborative research, etc." In addition, Wallace argues that it is essential that church based development be "underpinned with concepts of justice and of the stewardship of earth's resources" (Wallace, 2002:134–136). These observations are vital aspects which call for the engagement of the church in Nigeria beyond the transformational development approach to the sustainable transformational development paradigm which this study is arguing for as the sustainable transformational approach takes care of the pitfalls of transformational development as observed by Samuel and Wallace.

The study will now discuss the people-centred approach to development which offers an alternative development approach. The people-centred approach to development moves outside of the doors of the church although it does agree with the development paradigms of the church. In addition, this development approach that calls for the collaborative partnership

of the church and civil society is such that it would be possible for the church to move into the public arena without losing her identity.

6.2.3.2 *People-centred development*

The emergence of the people-centred development approach, also known as the fourth generation development paradigm, as presented by David Korten in his work “People-centered Development: Towards a Framework” is an alternative development framework which is built upon the previous paradigms of the first, second and third generation development approaches. According to both Swart (2006:97–117) and Venter (2001:228–245), Korten distinguishes between four generations or types of development strategies and actions in terms of which NGOs have been involved in development. As regards the first generation approach, agencies attempt to meet the immediate needs of the poor through relief and welfare while, in terms of the second generation approach; the poor are assisted by these agencies in the establishment or development of projects in their local communities. As it concerns the third generation approach, “agencies promote sustainable systems development within a wider network of actors and institutions [while in] the fourth, generation agencies mobilize large networks of people into people movements” (Venter, 2001:230). Whereas the NGO and ecumenical development discourses reflect a similar engagement progression, Swart affirms Korten’s view that the church and NGOs would achieve a greater impact through the fourth generation or people-centered paradigm (Swart, 2006:191–193).

The central focus of people-centred development is the enhancement of “human growth and wellbeing, equity, and sustainability” (Korten, 1984:299). Swart reports that Korten’s fourth generation strategies focus on changing specific policies and institutional subsystems. As a way of addressing the ongoing development failure, as manifested in the economic growth and other traditional strategies, the people-centred approach envisions a process of transformation “that must be achieved primarily through the power of ideas, values and communication links” (Swart, 2006:132). The spreading of ideas, values and information through means such as the mass media, internet, social networks, school curricula, study groups, newsletters and other means of information dissemination with the aim of mobilising voluntary action is crucial to this approach to development. Thus, development is viewed as inseparable from the social movements which are already effecting change in the local, national and global contexts. These movements constitute the most important allies of a fourth generation, people-centred, development movement. In linking the fourth generation approach to people-centred development “people-centered development can be taken as the

overall and integrating term for the separated issues that define the various movements. There is a common denominator shared by all the new social movements, including an anticipated people-centered development movement: they all represent value- and idea centred processes directed towards the well-being of people and the environment; they represent processes in which people are the actual subjects (owners) of change” (Swart, 2006:134). Thus, as Swart recounts, according to Korten’s understanding of the fourth generation development agenda, which he envisions as having the power to address the global challenges of poverty, underdevelopment and ecological crisis, the key issues to be addressed are “reconciliation and demilitarization; lifestyles and technologies; spiritual development; the family; political democratization; economic democratization; and trade and investment relations” (Swart, 2006:143).

Admittedly, much of the church’s development discourse and practice may be located within the ambit of social welfare and projects (Swart, 2006:6). Accordingly, Swart (2006:196) argues for the church to take her place within the context of the fourth generation and people-centred development framework that provides unlimited space for the social engagement of the church as a value and idea institution. According to this view, instead of the church’s ongoing involvement in the distribution of charity to the victims of the failure of spiritual teaching, the church is urged to pursue the worthier cause of correcting unjust structures and strengthening the values of humankind to enable human beings to live above greed. According to Korten (in Swart, 2006:145), “In contrast to narrower, conservative views of the spiritual, such a “spiritual” engagement takes a distinct ethico-political dimension. It makes the aspect of power as the heart of its concern and, particularly, sees its role as the conscientising of the power holders of the world with regard to their “stewardship responsibility”.

People-centred development as an alternative development framework, with its key components of human growth and wellbeing, equity, and sustainability, is vital to sustainable transformational development. In addition, conscientisation, spiritual development and the transformation of institutions and sub-systems within the local, international and global context and through social movements add more relevance of this approach to the framework envisioned for this study. The components of this framework are in agreement with the major concerns of the concepts that inform the sustainable transformational development approach

as previously discussed, namely, missional theology, the pragmatic ecumenical development debate and transformational development.

6.2.4 The Link of the Concepts with Sustainable Transformational Development

In viewing missional theology (*missio Dei*), the pragmatic ecumenical development discourse, transformational development and people-centred development from the perspective of both theology and development studies, this study finds points of connection between these concepts and the sustainable transformational development framework that the study is proposing.

For the purpose of this study, the engagement of the the church – both church leaders and church members – in the happenings in Nigerian society is a fulfillment of her essence as premised within the gamut of *missio Dei*. It is through such participation, in dependence on the Holy Spirit, that the church understands the nature of her God and fulfills her essence. In participating in the mission of her Triune God, who is already active in mission in Nigerian society, the church mirrors the nature of her God who is God in community. Thus, the church is not a separate community which has withdrawn to the ghetto, but an integral part of Nigerian community as “leaven to leaven the whole lump” with the resources she possesses. Accordingly the church is not discouraged by either her weaknesses or by the magnitude of challenges she faces in Nigerian society as she draws strength from her God, who alone is able to transform situations, and she allows herself to be God’s instrument, even in Nigerian society. It is important to recall that the concept of *missio Dei* was developed by church leaders – theologians and missiologists – in their quest to recover the relevance of the church at a point at which her relevance was fast fading away as a result of the challenges of modernisation which had arisen in traditional Christian areas in the developed world. Secondly, because of inappropriate missionary approaches that had impacted negatively on traditional societies during the missionary era, the church’s image had been battered as the church had become synonymous with imperialism in non-Christian contexts. Thirdly, missionary endeavours had become increasingly unproductive as missionaries had not been able to relate the gospel message to traditional societies in which the problem of poverty and underdevelopment was obvious, even in the mission fields. Thus, *Missio Dei* gave impetus to missional ecclesiology, thereby invigorating the missional agenda of the church. Thus, the concept (*missio Dei*) that has breathed life into the engagement of the church in various places is crucial for the church in Nigeria.

The pragmatic ecumenical development debate was generated by church leaders in their quest to understand the engagement of the church in both theory and practice and the way in which such actions of the church in social transformation either made a difference in improving the conditions of the poor or could be amended for better results. As such, it was an ecumenical endeavour that also reflected the ways in which the church was engaging in the practical experiences of the poor. These debates were championed by church leaders in the ecumenical church and reflected the progress made by the church in response to social challenges. However, it should be recalled that, despite the fact that the social discourse of church leaders in Nigeria is making some progress, much of the church's engagement is in the confines of charity and projects (first and second generations of development). The contents of the pragmatic development debate will be integrated into the sustainable transformational development framework for the purpose of bringing immediate relief to the poor and also in the interests of moving beyond to the level of conscientisation and policy change. It had been argued previously (2.7) that the goals of development in Nigeria should include the conscientised, responsible self. The notion of conscientisation, as understood in the radical pragmatic debate, resonates with both the proposed goal of Nigerian development and the sustainable transformational framework of development as enunciated in this study.

The transformational development approach is a development framework devised by pastors and theologians (church leaders) to give meaning to their activities as change agents by creating a balance between evangelism and social action as components that belong together. In addition, the concept of transformational development has distinguished the uniqueness of the church's engagement in social transformation from that of other development agencies by positioning the church's development agencies' endeavours within a meaningful Biblical paradigm of transformation by the Holy Spirit. This thinking has come to be accepted by many church bodies of varied doctrinal persuasions as a vital framework for Christian missional engagement. In addition, the church in Nigeria, that is in the process of discovering that ecumenical platforms such as CAN and her constituencies offer valuable prospects as regards the sociopolitical and economic relevance of the church may benefit from the concept of transformational development. The implications of this concept for the argument that missions include the components of evangelism and social action, will allay the fears and doubts of some Nigerians church leaders and members who may also be entertaining doubts regarding whether or not their social involvement will be detrimental to their relationship with God.

Meanwhile, people centred development is an alternative development paradigm which has been drawn from the broader corpus of development discourses within the NGO and circular development discourses which are outside the confines of the church. The importance of this alternative development paradigm to this study is to be found in the fact that it relates to the progression in the thinking of churches which is in semblance with that of the the NGOs as discussed above. In addition, it propagates values that are in alignment with the values of the church and invites the church to collaborate with it in the transformation of society. It also offers the church in community the opportunity to find a wide space of collaboration in terms of which to transform the local, national and global contexts. This platform for collaboration with local, national and global civil society may broaden the the expertise of the church as well as influencing the church positively by liberating her, within the context of religious segregation and marginalisation, from secularism and other factors that may constitute barriers to Christian cooperation in multireligious settings.

Above all, the themes arising from the empirical study, as presented in 5.2.13, namely, the church's existence and self-transformation (the church's mission and societal relevance, denominational/congregational existence, membership care, ecumenism, self-renewal/conversion and religious activities), key structures in terms of which to exert influence (leadership/people and policy change in political and economic institutions), the means through which such influence may be exerted (conscientisation, advocacy, protests, direct participation, projects and social services), and the overarching concepts that should inform the engagement of church leaders with other institutions as agents of change (innovation, stewardship, collaboration and values/culture) are all connected, in some way with the approaches discussed above.

It is for these reasons that the sustainable transformational development approach draws from these sources to find a paradigm in terms of which church leaders in Nigeria may lead the faithful and enable them to address the perennial challenges of poverty and underdevelopment in the country. The main ideals of each of the concepts discussed, namely, missional theology (*missio Dei*), pragmatic ecumenical development debate, transformational development and people-centred development are in alignment with the goals of Nigerian development, namely, conscientised, responsible self, value for community, and stewardship of resources. In addition, the approach involving the integration of the vital components of crucial concepts into the Christian and alternative development corpus reflects both

stewardship of resources and value for community which are, in turn, invaluable resources for the conscientised, responsible self. Despite the fact that each of the first three concepts, namely, *missio Dei*, pragmatic development debate and transformational development, would have been sufficient to inform the sustainable transformational development paradigm, this study has seen fit to draw from all the concepts for the purpose of the study, which seeks to be both sustainable and transformational. Moreover, the synchronising of concerns, ideas and values emanating from important Christian concepts and various development frameworks is intended to enhance further the rich resources of the church in Nigeria. It is believed that such healthy additions drawn from such healthy resources will make room for collaboration, learning and improvement in the process of social transformation in a pluralistic society, such as Nigeria, with the complex challenges of poverty, underdevelopment, corruption and poor leadership. Having discussed the underlying concepts and ideas that inform the sustainable transformational development approach, this study will now present the sustainable transformational development paradigm and illustrate how it may inform and enrich some of the existing frameworks.

6.3 Sustainable Transformational Development

6.3.1 Definition of the Concept

Sustainable transformational development is the term which this study uses as an alternative to the traditional term of development, and the now often used church/NGO based term of transformational development. The term “development”, as used by economic growth theorists, has come to have negative connotations. It is essential that transformational development, although still extremely important to Christian development agencies in social engagements, be broadened to embrace both the new developments and the far reaching dimensions of change that the church must take into consideration as she seeks to transform society in the local, national and global contexts, and especially in the Nigerian milieu. The need for both a broad based and a church based development agenda has given rise to the sustainable transformational development approach, particularly within the Nigerian context. This approach is considered to be a developmental framework which could facilitate the more pragmatic involvement of church leaders, churches (ecumenical and denominational) and church development agencies in transforming societies in collaboration with other institutions such as government, economic and civil society in both the local to the global context. However, it is envisioned that the framework will, as motivated by the empirical study and

the theoretical frameworks that inform this study, have special significance for the church leadership in Nigeria although it may also be relevant outside of the Nigerian environment.

The term “sustainable transformational development” is used to express this study’s focus on seeking positive change, from the perspective of the church leadership, as regards the entire spectrum of human, institutional and environmental life in Nigeria and, as such, it encompasses the spiritual, sociopolitical, economic, moral, psychological, ecclesial and environmental spheres. The adjective “sustainable” is used to reflect the notion that the activities of the Triune God, by means of which the church in Nigeria serves as an instrument in collaboration with Him, include the dimensions necessary to transform persons, institutions and the environment, from the local to the global contexts. The adjective also implies that the resources required for the Triune God’s change agenda are available in Nigeria and should, thus, be sourced for by church leaders in collaboration with both the faithful and other institutions within both the local and the global arenas. However, the discovery and utilisation of those resources by church leaders should be guided by the following overarching concepts, namely, innovation, collaboration, stewardship and values, while taking into account the local and global challenges in all of life. The notion of resource generation and utilisation in the Nigerian environment is in agreement with the notion of self-reliance, as enunciated in the pragmatic ecumenical development debate (Swart, 2006:67–69) and Burkey (1993:50).

Sustainable transformational development may, therefore, be defined as a deep, positive change in the spiritual, psychological, moral, social, economic, political and environmental life of both individuals and institutions and resulting from the activities of the church in Nigeria (leaders and members) in collaboration with other institutions of change. These activities of the church are based on her participation, with the Triune God, in mission. As a development approach the sustainable transformational development framework both acknowledges and draws on existing concepts that have motivated the church in her missional engagements in society. Such concepts are, in the main, *missio Dei* and the pragmatic ecumenical development debate while other useful concepts include transformational development and people-centred development. Outside of the ecclesial community, the sustainable transformational development paradigm seeks to create a common ground for collaboration between the ideas and action from a church-based development ideology and the alternative development approach of people-centred

development, as enunciated by David Korten. Korten's fourth generational approach (people-centred development), which is idea and value based, is in the spirit of peoples' movements worldwide which are making global impact as they seek to address the challenges that economic and political powers are creating for both humankind and the environment. In creating such grounds for the integration of ideas and action, the sustainable transformational development approach intends to encourage the church to move beyond the confines of charity and social services to changing both policies and the institutions that mete out injustice to the poor and adversely affect the environment. The Nigerian context, for which this paradigm is being proposed, is, as a result of historical antecedents and the complexity of issues arising from the poverty, underdevelopment, violence, corruption and poor leadership, a complex one and, thus, it is assumed that an innovative and collaborative approach will be of value. The goals of sustainable transformational development are changed people (leadership/followership), changed institutions and the responsible utilisation of the resources in creation, especially in Nigeria and beyond, through the medium of stewardship.

6.3.2 The Goals of Sustainable Transformational Development

6.3.2.1 *Changed People (Leaders/followers)*

The first goal of sustainable transformational development is to seek change in people (leaders/followers) as, without such change in people, change is unlikely in either systems, institutions or the environment. P10 observed:

“Bad leadership is the key cause of underdevelopment and the high level of poverty in Nigeria”.

Thus, it is essential that the leaders in Nigeria undergo change, although this experience of change also needs to be extended to the people or followers who have been affected by the damage inflicted by poor leadership over the years. As Jayakuma Christian (in Myers, 1999:72–83) argues, this anticipated change encompasses the recovery of the true identity of both the poor and the rich – in the Nigerian context the followers and the leaders – as well as the discovery of the true vocation of the poor and the rich (followers and leaders). The minds of the poor and rich have been corroded by the lies that have shaped their views and, as a result, their true identities have been damaged. While the poor view themselves as being without the dignity, value and ability which would enable them to make positive contributions to society, the rich play God and are enmeshed in the ceaseless pursuit of the wealth which has now become their standard for measuring both their self-worth and the worth of others. However, in addition to the rich having God-complexes and inflated

perceptions of themselves, they live with some measure of guilt and insecurity based on the injustices they have perpetrated against the poor. Thus, if development is to be sustainably transformational, the poor and the rich will have to recover both their identities and their vocations. “The poor and non-poor are made in God’s image (identity) and are valuable enough to God to warrant the death of the Son in order to restore that relationship (dignity) and to give gifts that contribute to the well-being of themselves and their community (vocation)” (Myers, 1999:115). P11 asserts:

“We need leaders who are firm and focused, no matter the odds; who understand our strategic priorities and pursue them. Leaders who can generate the excitement we need in our political, economic and social levels of the Nigerian society. Above all, the leader should be God fearing, yet principled and of high integrity”

The quest to change people should begin with spiritual change as the the origin of all human and social transformation is spiritual. Without the change in attitudes and behaviour that is implicit in *metanoia* (conversion), it is certain that human beings will remain self-centred creatures. “They are unlikely to transform the external structures and relationships of their society. The power in society of sin, both individual and institutional, is a basic deterrent to positive change” (Bragg, 1987:46, 47). The influence of human greed and corruption may be part of the reason why some development programmes have failed. P19 supports this argument when he asserts:

“Show good example of selfless leadership in the various areas of authority, insisting that it is possible to take righteousness into governance. This must be done without fear of being persecuted”

The vital component of the power of God to bring change to the lives of people, who are both the captives of evil spirits and who are enmeshed in the lies of the devil aimed at keeping them in perpetual poverty, should not be neglected, especially in the Nigerian and the African context. It is also through this transforming work of the Holy Spirit that the non-poor will be enabled to assume their true human identity in place of their god-complexes and to recover their vocation as stewards of the resources in their possession, while their greed will be transformed into contentment. However, such transformation may only be mediated through religious activities such as prayer, preaching and Bible study. In addition, in view of the pervasive nature of imperialism, corruption, ethnicity and violence, all entities in relationship

with Nigeria and with Nigerians of all religious persuasions and social status should take stock of their inclinations and actions for the purpose of seeking change, wherever necessary.

Sustainable transformational development also seeks to see changes in people in terms of respect for human dignity, self-worth, freedom, justice, equal opportunities and thriving relationships. The placing of a high premium on human life that leads, in turn, to a rejection of violence, slavery, sexism and all acts that degrade human beings, both directly and indirectly, is a mark of changed people in the context in which violence is a recurrent feature of life. In addition, in contexts in which people have changed, there is equality of all persons before the law. The treatment of the poor as objects of pity is cast aside and the poor take responsibility for their own development by making decisions and engaging their resources, however meagre, in the processes of social change. However, while change is anticipated to begin in people, there are also systems and institutions that have a life of their own and that are capable of meting out injustice both to humankind and to the environment. Accordingly, it is essential that such institutions should also be changed to make way for sustainable transformational development.

6.3.2.2 *Changed Systems (Institutions)*

At the centre of most of the crises that result in the destruction of human, plant, animal and environmental life, including the threat to annihilate the planet, is institutions or systems that human beings have instituted. However, some of such systems have now assumed a life of their own and it is incumbent on humankind to seek ways of changing these institutions as the world moves towards disaster as a result of poverty, global warming, nuclear armament and violence. P11 urges:

“The church should be more visible at the political level of the transformation process by articulating its position to influence (positively) the decisions of government for the betterment of society. So, in effect this level should be involved more in policy matters. Issues that have to do with electoral reforms, inputs in federal budgets and national development plans e.g. vision 2020”.

The goal of sustainable transformational development is to seek the engagement of churches and church leaders, together with other concerned groups, in the strategies aimed at changing these systems. However, this engagement on the part of churches and church leaders also involves collaboration between the churches and church leaders and the sociopolitical and

economic institutions in order to address the challenges facing humankind, other expressions of life and the environment.

Within the Nigerian context, the vestiges of colonialism and imperialism are still evident in political and economic circles in the sense of foreign manipulation and control of the Nigerian political and economic systems. However, in addition to these negative effects of imperialism, ethnic and religious systems as well as corruption, have become an integral part of Nigerian society and, as a result, good governance, national cohesion and development are, increasingly, eluding Nigerians with the concomitant implications of poverty, suffering and underdevelopment. However, these issues affecting Nigeria are also to be found in other parts of Africa and in developing countries on the other continents. “The current misery and underdevelopment in Africa, which is the consequence of centuries of slavery, colonial exploitation, mismanagement and corruption, must be reversed” (Antonio, 2001:73). Some impediments to the development attempts of most African countries, including Nigeria, including the debt burden, the economic policies of the World Bank and the International Monetary Fund and the negative impact of globalisation are attributable to systems that are beyond national and regional control. Such institutions, including trans-national corporations (TNCs), are assumed to pose the greatest challenges to most of humankind and to the environment. According to P13:

“The exploitative tendencies of the colonial masters should not be allowed to continue”.

Discussing on the global impact of unfavourable systems, Korten (2000:16), in his article “Money Makes the World Go Down”, notes:

The world’s 450 billionaires alone have combined financial assets greater than the combined annual incomes of half of humanity. The problem arises from a predatory global financial system, driven by the single imperative of making ever more money for those who already have lots of it. This is rapidly depleting the real capital – the human, social, natural and even physical capital – on which our well-being depends.

Korten’s remarks bring to the fore the way in which the rich and powerful erect structures and systems by means of which they control national, regional and global societies for their own selfish gains and also dangle the “carrots” of charity which are paltry sums when compared to the huge amounts they amass for themselves. Such charitable contributions also gain them tax benefits as well as public relations accolades that serve their interests

(Corporate Winners, 2000:16). Klaus Schwab and Claude Smadja, founder/president and managing director respectively of the World Economic Forum, note, in Korten (1996:14), that “globalization tends to de-link the fate of the corporation from the fate of its employees and has created a world in which those who come out on top win big, and the losers even lose bigger”. Reporting further, Korten (1996:14) states that Schwab and Smadja warn that a mounting backlash was threatening to disrupt seriously the economic activities and social stability of several countries. Debunking their argument that economic globalisation would benefit more people, and that it was both inevitable and irreversible, Korten argues that “Its claims and promises are grounded in a flawed ideology that contradicts basic ecological and social realities. A global economy is inherently unjust, unstable and unsustainable” (Korten, 1996:14). Thus, the “infamous Bretton Woods meeting of 1944 at which the major ideas of globalization³⁵ were institutionalized gave rise also to the establishment of the World Bank and the International Monetary Fund (IMF)” (Korten, 1996:14). Other institutions connected to these major institutions have also been established and pursue policies that enable them to implement the interests of these institutions. In Korten’s view, “the removal of barriers to the international flow of goods and money was as a result of conscious choices of a self-interested minority who, over the past half-century, have designed, shaped and now control the institutions that dominate global economic activities” (Korten, 1996:15). Korten submits that, although the Bretton Woods institutions have met their targets, they have failed to bring prosperity to the people of the world and there are more poor people in the world today than ever before. In addition, the gap between the rich and the poor is everwidening. As a result, there is widespread violence that is tearing families and communities apart and the planet’s ecosystems are deteriorating. Korten insists that “there is a growing consensus outside official circles that the planet’s ecological limits, and the economic injustice inherent in the Bretton Woods system, doom the system to ultimate failure and require a radical change of course” (Korten, 1996:15).

The power of global institutions and systems that are sometimes represented by persons and nations must not be underestimated. Dias (1995:344–347) and Coate (2009:153–166) have pointed out the limitations of the United Nations to put a stop to the exploitative tendencies of such systems in the interests of people-centred development and, by extension, sustainable transformational development. It is in the light of these difficulties that Dias states: “The

³⁵ Korten (1996:15) presents accelerated growth through global free trade and deregulation as the “dominant ideologies of globalization”.

simultaneous embracing of privatization, free market and free trade approaches to development, alongside the erosion or elimination of UN systems and mechanisms for monitoring TNCs, has created acute problems of lack of accountability by TNCs. The excellent standard-setting achieved by the UN interlinking human rights, development and democracy is being undercut, with UN development agencies and others, at best, blithely ignoring the standards and, at worst, flouting them with impunity” (Dias, 1995:347). Coate also refers to Dias’ description of the challenges facing the UN with the UN engaging in the development monitoring of TNCs as business as usual. Coate laments “The UN that Holmes saw and that Don Puchala and I observed and reported on a decade later was one that was being beaten, battered, and abused by its primary creator – the United States. Much has happened but little seems to have changed – the form has remained basically the same despite all the rhetoric on reform” (Coate, 2009:154). As Dias further observes the UN, that was a source of hope, “Today faces acute financial constraints, considerable demoralization of several of its high-ranking bureaucrats, and growing perceptions of centralization of authority and power within the Security Council and the Office of the Secretary General” (Coate, 2009:347). Nevertheless, the situation is not completely hopeless, as the UN is collaborating with global social movements (civil societies and peoples’ movements) which are pooling their resources together for the purpose of challenging and changing these systems and institutions such as the IMF and TNCs.

In his work, *Shaping Globalization: Civil Society, Cultural Power and Threefolding*, Nicanor Perlas (2000:70) expounds on the position of Jessica T. Matthews on the emergence of social movements as a counterbalance to global economic and political institutions:

The end of the Cold War has brought no more adjustment among states but a *novel redistribution of power among states, markets, and civil society*. National governments are not simply losing autonomy in a globalizing economy. They are sharing powers – including political, social, security roles at the core of sovereignty – with businesses, with international organizations, and with a multitude of citizens groups, known as non-governmental organizations (NGOs). International standards of conduct are gradually beginning to override claims of national or regional singularity. Even the most powerful states find the marketplace and international public opinion compelling them more often to follow a particular course.

Stressing the power and circle of influence of social movements (civil society) as they relate to the influence of these social movements on political and economic institutions, Perlas (2000:71) remarks further:

Until recently NGOs clustered in developed and democratic nations; now groups sprout out from Lima to Beijing. They are changing societal norms, challenging national governments, and linking up with counterparts in powerful transnational alliances. And they are muscling their ways into areas of high politics, such as arms control, banking, and trade, that were previously dominated by the state. NGOs affect national governments, multinational institutions, and national and multinational corporations in four ways: setting agendas, negotiating outcomes, conferring legitimacy, and implementing solutions

The significance and potency of civil society organisations in the process of changing individuals and systems has been substantiated over time. The current wind of change that is sweeping through the Arab world that has led to the eventual removal of governments in countries such as Algeria and Egypt in North Africa and the successful electoral processes in Nigeria in the 2011 national elections are all indicative of the effectiveness of cultural power. Thus, the existence and operation of civil societies at the global level at which the world's most powerful financial institutions such as the IMF, TNCs and the World Bank operate through globalisation renders these social movements formidable. The fact that they start at the grassroots level and proliferate throughout national, regional and global contexts reflects the resources at their disposal and their "embeddedness" in all societies and social classes as the hope of the socioeconomically marginalised. Thus, Perlas proposes a threefold partnership in terms of which business represent the economic concerns, government will represent the political concerns and civil society will represent the cultural, social, ecological, human and spiritual concerns which are peculiar to these three vital realms of society for the purpose of comprehensive sustainable development. This threefold concept will ensure the distinctive nature of each of the collaborative components and, thus, avoid the co-opting, especially of civil society, as each strand of the partnership represents a particular constituency (Perlas, 2000:70–75). Whereas Perlas's argument and threefolding concept is vital to the vision of sustainable transformational development, its respect for the positive contributions of both the economic and political realms of society which should respect the crucial nature of social movements and their constituency as being crucial to their existence is refreshing. However, in addition to the transformation of the policies and systems of the

political and economic institutions (local and global), there is a spiritual aspect to these policies and systems that should be addressed, otherwise the expected change may be impossible.

Wink (1992:77–79) has argued that the Biblical narratives of the fall of man and woman, the angels and the nations as presented in Genesis Chapters 3, 6:1-4 and 11 respectively are indications of certain contexts that should be included in the quest for change. Firstly, in the fall of man and woman, Wink suggests that human sin is, ontologically, prior to all social systems and structures. “Therefore it cannot be reduced to social determinism, but it is an act of willful rebellion against God” (Wink, 1992:77–79). The second fall is that of the angels and this, in turn, reflects a rupture in the very spirituality of the universe. For this reason, it is not possible for human sin to account for all evil. “There is a “withness” or spirituality in things that is capable of covetousness and insatiable greed” (Wink, 1992:77–79). Thirdly there is the fall of the nations. This fall concerns the structures and systems that are meant to prevent human life from becoming idolatrous and unjust. However, these systems, which are meant to serve humans, subject human beings to ends that are contrary to the plan of God (Wink, 1992:77). Whereas the change that we seek to bring about in humankind relates also to systems and structures, distinguishing the spirituality of such structures and systems and their capacities to function independently of individuals is an attempt to unmask and name the powers inherent in these systems for the purpose of preventing them from subjugating both humankind and the very systems that these powers control. Wink calls these spiritual forces within systems and structures “*the interiority of earthly institutions or structures or systems*” (Wink, 1992:77). This notion invigorates the social dimension of the gospel with these powers with which we are forced to contend being the inner and outer manifestations of political, economic, religious and cultural institutions. The point is that “it is not just that people are making choices about how they will behave in the economic system: the system is also making choices about who will remain viable in the system” (Wink, 1992:79). Accordingly, changing the systems and persons under the influence of these powers requires both a non-violent resistance approach and fervent prayer. The place of prayer as a liberating resource is extremely important in this process and such prayer is directed at the spiritual powers that hold these institutions or systems captive and which are against humankind and in contravention of the will of God.

In terms of the sustainable transformational approach to development the churches and church leaders should collaborate between themselves and with government, socioeconomic and civil society institutions in order to effect change in both individuals and systems while the channels through which this may be achieved should include conscientisation, advocacy, protests, direct participation, projects and social services. The researcher believes that changing persons, institutions or systems should also affect the entire creation positively. In addition, such positive impacts, which may be regarded as sustainably transformational, should be informed by the concept of stewardship.

6.3.2.3 *Stewardship*

As an overarching concept in the sustainable transformational approach, stewardship could inform the change we seek to effect in people and institutions or systems, both in Nigeria and beyond. P10 and P13 have noted that:.

“Be passionately conscious about their environment. Be able to notice where there are injustices and speak up against all forms of injustice”.

“punctuality, faithfulness to public service”.

According to the change ideology that drives the goal of sustainable transformational development, when peoples' lives are changed, they will be able to discern the powers that influence those institutions which, in turn, subjugate the very human beings they are expected to serve according to the will of God. However, their liberation from such influences and their liberating the systems will lead to humankind and its institutions serving each other and creation in harmony and abundant life. Arising from the mainstream development discourse the notion of environmental sustainability is said to be “achieved when the productivity of life-supporting natural resources is conserved or enhanced for use by future generations” (Ndiyo, 2008:9). To an extent this understanding of environmental sustainability synchronises with the stewardship of creation as a religious and enriching approach to environmental sustainability. Manuel Castells (2004:169) has noted, “Most of our fundamental problems concerning the environment remain, since their treatment requires a transformation of modes of production and consumption, as well as of our social organization and personal lives”. Thus, global warming looms as a lethal threat, the rainforest still burns, toxic chemicals are in the food chain, poverty denies life, and the governments of both the developed and the developing worlds are busy playing games with the poor in Nigeria and other parts of Africa and in the developing world as the worst victims of these crises as they

depend more on the environment and also lack the facilities to cope with these challenges. The interdependence of the various parts of the planet and the global scale of these crises call for solutions, and “maybe for a reorientation of institutions and policies toward an environmentally responsible socioeconomic system” (Castells, 2004:169).

A number of approaches from both sociological and theological perspectives have been suggested as appropriate ways in which to address environmental issues. However, space and time constraints and the actual focus of this study mean that brief remarks only will be made on some of the sociological distinctions between environmentalism and ecology as two environmental movements. Thereafter, certain theological stances that represent the stewardship of creation as one of the goals of sustainable transformational development will be discussed. The intention is to provide a brief overview of the ongoing discussions taking place on environmental challenges and the way forward.

Beginning with the sociological distinctions between environmentalism and ecology, Castells argues that environmentalism refers to all forms of collective behaviour that, as regards their discourse and practice, aim at correcting the destructive forms of relationships between human action and its natural environment, in opposition to the prevailing structural and institutional logic. On the other hand, ecology refers to a set of beliefs, theories, and projects that regard humankind as a component of a broader ecosystem and that wish to maintain the system’s balance in a dynamic evolutionary perspective. He further states that “Environmentalism is ecology in practice, and ecology is environmentalism in theory” (Castells, 2004:170). In as much as the sociological discussions on the environment are well respected, we will seek a theological reference that is capable of embracing those vital sociological perspectives that are in alignment with the notion of stewardship as regards the environment.

Klop (2004:95–99) points out that environmental ethicists have postulated a number of moral positions regarding the use and preservation of natural resources. Such postulations encompass a wide range of views that may be broadly classified under two main themes, namely, “anthropocentrism” – views that tend to support the notion that creation is meant for use of humankind and it is that which gives it value and “ecocentrism” – the view that creation has value in itself, without links to humankind. Anthropocentric views include

notions such as the ruthless pioneer³⁶, the enlightened ruler³⁷ and the participant³⁸. However, the partnership of nature³⁹ and mystic union stand out in the category of ecocentrism. Nevertheless, the middle way of the secular and religious steward is to be found between these two extreme classifications. Klop's broad classifications agree with the viewpoint of Hughes and Bennet (1998:126–310) who see two major worldviews informing the predictions and statistics of the environmentalists, namely, the existence of the earth and all its resources for the use of humankind, and the intrinsic, absolute value of the natural environment that is deserving of respect and dignity. The position of the religious steward in respect to the utilisation and preservation of nature and her resources is deemed to be relevant to the goal of sustainable transformational development. However, Klop argues that the term “religious steward” is not confined to the Christian faith only as it may also refer to the position of Judaism and Islam (Klop, 2004:95–106). In addition, , the notion of stewardship has gained wide acceptance beyond religious circles in the sense that it also concerns humankind's relationship with and use of natural resources for future generations (Jenkins, 2008:80).

Stewardship of creation, as a cardinal goal of the sustainable transformational development approach and in line with the Christian theological view of stewardship, argues that “Nature has intrinsic value because it is God's creation that is not her own property, nor the property of humankind. For her, God is the stakeholder to whom she is responsible” (Klop, 2004:98). Thus, instead of an anthropocentric or ecocentric posture, Klop suggests a theocentric view in terms of which all generations of humankind will understand that they are accountable to God for their use of creation as God's gift to humankind. Accordingly, “the strategy of stewardship appeals to biblical mandates to care for, watch over, cultivate, govern, and/or improve the earth on behalf of God” (Klop, 2004:98). As opposed to the critics who suggest

³⁶ “The ruthless pioneer does not see any limit to his or her exploitation of the natural world. He or she believes that science and technology will always produce new possibilities to create prosperity” (Klop, 2004:97). This position is strongly associated with the “Enlightenment Age”.

³⁷ Like the pioneer, “the enlightened ruler does not recognize any intrinsic value of nature apart from the value nature has for humankind. Only human beings have intrinsic value. The enlightened ruler does not see limits to the exploitation of nature” (Klop, 2004:97).

³⁸ “The participant recognizes that she is dependent upon nature and that nature is dependent upon humankind. Humankind is part of nature. She belongs to it, although she is the only being that is able to be aware of her position”. Like for the secular steward, the participant does not agree that nature has intrinsic value (Klop, 2004:98).

³⁹ “The partner of nature is acquainted with the participant, but she respects the intrinsic value of nature”. Alongside this view is the mystic union and religious steward (Klop, 2004:98, 99).

that this may amount to religious license for anthropocentric domination, Jenkins argues that the pair of action verbs, namely, “*guarding and tending*” – “*abad and samar*”, as presented in Genesis 2 are privileged over the pair presented in Genesis 1, namely, “*exploiting and subduing*” – “*radhah and habhah*”. As such, guarding and tending regulates what exploiting and subduing may mean. He further suggests that one way in which to privilege the second pair of action verbs is to situate the mandates in Genesis within the ambit of God’s call to conversion “thus emphasizing repentant obedience rather than free license. So, while actively responsible as God’s deputy for care of the world, the steward acts as humble servant to a sacred trust” (Jenkins, 2008:80). Accordingly, these mandates stand against reckless exploitation in the sense that they set human authority or power as unavoidably accountable to God. In another sense, the stewardship of creation entails humankind understanding that, besides God, creation is the very essence of their being which they should value in the sense of it being a precious gift which has been given by God and for which we are accountable both to Him, future generations and creation itself. Indeed, it is when we are responsibly accountable in all respects that creation will yield more of itself to both us and to future generations, and God is able to nourish humankind as well as offering humankind more sustenance in His creation.

The stewardship motif suggests that both the non-poor and the poor in Nigeria should come to terms with the fact that the resources in creation are God’s gifts and they are meant to serve present and future generations of humankind and all other creatures that inhabit the earth with humankind. The concept of the stewardship of creation as a goal of sustainable transformational development should motivate the leaders in Nigeria to desist from the corrupt practices and the reckless amassing of wealth that are fuelled by both greed and a gross insensitivity to the plight of the poor. Stewardship of creation is an affirmation that, within the Nigerian context, there are abundant resources that may be responsibly tapped without environmental pollution and extensive damage to animal and plant life. God has distributed these resources diversely to the whole nation and all Nigerians, from all parts of the country and in all categories, have a responsibility to contribute from the wealth of resources at their disposal to the common good. Thus, stewardship of creation is an invitation to all humankind to a collaborative effort to maintain the earth by living in sensitivity and in consideration of the other inhabitants of the planet, both now and in the future. The establishment of systems and technologies that may foster the wellbeing of the planet should be driven by the notion that humankind and the institutions or systems they establish and all

other endowments as well as the way in which they are used are gifts from God in respect of which we stand accountable. This understanding should also lead to the dismantling of institutions, technologies, habits and practices that are inimical to humankind and to the natural environment. So far, “the participation of churches and Christian NGOs in environmental activism is woefully inadequate” (Samuel, 2003:70). Samuel further suggests that this dismal performance is as a result of the absence of effective models for participation. However, the sustainable transformational development approach argues for churches to collaborate with civil societies for the purpose of positive change in vital areas, including the environment. In as much as it is vital to preserve and protect the environment, De Gruchy (2007:336) has cautioned that “any enchantment with the environment to the detriment of people’s lives and livelihoods is ethically questionable and theologically indefensible”.

Nevertheless, if there is to be a successful translation of the goals of sustainable transformational development – changed people; changed systems and the stewardship of creation – into practice in the Nigerian context, there are domains in respect of which these goals should be grounded and transmitted. These domains comprise the vital areas of individual and community life which have been negatively impacted by poverty, underdevelopment, corruption and poor leadership. These areas namely: people, institutions and creation have also become channels through which poverty, underdevelopment, corruption and poor leadership are reinforced. Accordingly, they require transformation so as to become effective launching pads from which sustainable transformational development may infiltrate the individuals, institutions, communities and environment of Nigeria. The domains are spiritual, moral, psychological, socio-cultural, economic, political, environmental and ecclesiastical.

6.3.3 Sustainable Transformational Development Domains

6.3.3.1 *Spiritual Domain*

The traditional and Christian religious worldview of Nigerians understands that the spirit realm controls many of the activities taking place in all aspects of physical life. Thus, it is essential that the spiritual component be taken into consideration as Nigerian church leaders and members seek change within society. As part of their missional vocation to Nigerian society and beyond, church leaders and churches will need to penetrate and control the spiritual realm through various religious activities so as to liberate the nation/citizens and release them into righteousness and the enjoyment of their prosperity. In line with this view, P22 notes:

“We cannot over emphasise the role of prayer”.

P11 further argues that

“The Niger Delta issue is more of a spiritual issue which requires the church to take up the warfare to deliver that region which the devil (in my opinion) has decided to use to hold this nation to ransom”.

In this context, there are spiritual forces that are responsible for the problems of poverty, underdevelopment, corruption, violence and poor leadership currently being experienced in Nigeria. These evil spiritual powers are able to manipulate individuals, systems and the environment in a negative way. Although mainstream development scholars and practitioners appear to be silent on the influence of the spirit realm on poverty, some scholars and Christian development practitioners, such as Hughes and Bennett (1998:133, 134), Ravi Jayakaran (1999), Jayakuma Christian (1998) and Myers (1999:1) subscribe to this view.

In addition, the existence of sin in individual and communal life may attract suffering. On this note, P16 argues:

“The church leaders must sanitize the body of Christ before they can be bold enough to face the government. Let judgment start from the house of God”.

The notion of the self-conversion of the church and her leaders also has implications for the Nigerian nation as a whole. Thus, unless the matter of sin is addressed by repentance to God, and the evil spirits are controlled, there is no possibility of meaningful transformation ever happening in Nigeria. Therefore, what is required is a desire to see genuine repentance to God and spiritual transformation among all Nigerians of various religious inclinations as well as a concrete plan of action. In addition, such genuine repentance should also be backed up by the wielding of spiritual authority in prayer and confessions against the powers of evil that are controlling Nigerians, their systems and the environment. A genuine spiritual transformation should translate into the moral rectitude which is vital as regards the right attitude to both work and the management of resources. It may also be argued that there are universal ethical or moral standards that are common to humankind, despite regional boundaries and religious and non-religious inclinations that should be upheld as they could contribute to social transformation in Nigeria.

6.3.3.2 *Values (Moral) Domain*

As an overarching concept of the sustainable transformational development paradigm which is aimed at addressing the challenges of poverty, underdevelopment, corruption and poor leadership in Nigeria, the formation and reinforcement of values in the Nigerian sociopolitical and economic contexts and beyond is indispensable. According to Kung (1997:95), Michael Walzer's works, "Spheres of Justice" and "Thick and Thin", have taken us beyond the difficult terrain of ascertaining universal ethical standards to a common ethical ground where the values of truth and justice may be termed universal moral standards⁴⁰. Walzer's argument demonstrates that there is "a core morality" which he deems to be "a whole set of elementary ethical standards" in which he includes issues such as "the fundamental right to life, to just treatment, to physical and mental integrity". He terms this a "minimal morality" or "a moral minimalism" (Kung, 1997:95). Kung notes that "What is meant here are moral concepts which have a minimal significance and are indicated by a "thin" description: in other words, this is a "thin" morality, the content of which, of course, enriched in the various cultures, appears as a "thick" morality in which every possible historical, cultural, religious and political view comes to be involved, depending on place and time" (Kung, 1997:95). Thus, the important point is that, despite religious and cultural differences, there are fundamental ethical standards to which the Nigerian pluralistic society subscribes and which, in turn, enable the people to live and act together. In addition to truth and justice, Kung suggests that we include into ethical standards what he terms the "Golden Rule of Humanity". He is implying here that there is scarcely a religion or human society that does not take seriously the respect or value for humanity. It is in this light that there is no more harsh accusation than that a particular system is inhumane and there is no trial that will deliver a more severe sentence than that of crimes against humanity.

Truth, justice and humanity may, thus, be termed the minimum moral values that are generally accepted within the Nigerian and other societies. Eme (2007:52–107) agrees that moral values and social development are complementary and that it is not possible to achieve the latter in any meaningful way without the former. He notes that, fairly early in the history of Nigeria, statesmen such as Alvan Ikoku and Eni Njoku, on separate occasions, had warned that men and women of high moral rectitude only should be allowed to hold public office,

⁴⁰ The expression "universal moral standards" is used here in the sense of moral values, norms and attitudes that are generally accepted as the model, norm, measure or criterion by which proper or improper conduct and behavior in the Nigerian and other societies may be adjudged.

otherwise political independence would be meaningless and, perhaps, disastrous. According to Eme (2007:52–107) Shehu Shagari’s “Ethical Revolution” was aimed at addressing the moral laxity which has taken a toll of development in Nigeria, as had been warned by Njoku and Ikoku. According to Shagari’s Ethical Revolution statement “The deliberate and fundamental change of a long-term decisive impact, to move this nation steadily and permanently in a discernible new direction of self-reliance and dedication to excellence in leadership, in discipline, in orderliness, in hard-work, in honesty, in morality, in mutual respect and tolerance along with the submission of our citizenry to God in national affairs and personal pursuits” (Eme, 2007:107). There is little doubt that Shagari’s⁴¹ administration and that of other Nigerian leaders have not been able to combat the scourge of a morally debased Nigerian society. This has not only negatively affected the image of the nation internationally but it has been detected by both Nigerians and non-Nigerians as being a major impediment to the transformation of Nigerian society.

The need for the moral transformation of all Nigerians so as to enable them to uphold at least the minimum moral standards of speaking the truth, acting in a just way at all levels and respecting the value and life of every human being in Nigeria, irrespective of social class or religion, is a vital domain of sustainable transformational development. As regards the issue of justice which, in turn, is linked to, inter alia, poverty, gender and the environment, Nyomi is not only in agreement with John Calvin (Institutes II, viii, 45), as translated by Andre Bieler, but he further underscores Calvin’s position on social justice, when he asserts:

All those arts whereby we acquire the possessions and money at the expense of our neighbours are to be considered as theft. Although those who behave in this way often win their case before the judge, yet God upholds them to be none other than thieves. For He sees the intricate deceptions with which crafty people set out to snare those of simpler mind; He sees the rigour of the exactions which the rich impose on the poor to crush them (Nyomi, 2010:2).

As a church based development approach, sustainable transformational development views moral values as vital resources which the church, through both her leaders and her members, may restore to Nigerian society. Such values are within the reach of the church and it is possible that her extensive followership is in a position to transmit them to Nigerian society

⁴¹ Alhaji Shehu Shagari was a democratically elected president of the Federal Republic of Nigeria under the auspices of the defunct National Party of Nigeria (NPN). His administration was terminated by a *coup de tat* in 1983.

as a whole. However, seeking to inculcate moral values in the citizens of a society that has been negatively affected by slavery, colonialism, poverty, corruption, violence and poor leadership calls for the special psychological re-orientation of these citizens. Accordingly, the development-oriented church leader who seeks to be a catalyst of change should also be open to such psychological re-orientation.

6.3.3.3 *Psychological Domain*

The concept of conscientisation was discussed in section 5.2.13.3 as a channel through which the sociopolitical and economic transformation of Nigerian society may be realised. The conscientised, responsible self was discussed in section 2.7.1 as one of the three goals that the Nigerian development project should seek to achieve. However, the notion of conscientisation concerns the psychological domain which should be included as part of a sustainable transformational development strategy. The psychological conditioning of both individuals and communities has much to do with their ability to progress from poverty and underdevelopment to development and general wellbeing. However, this understanding may be better appreciated when it is placed within the context of concepts such as human development, human capital and the conscientised, responsible self. Burkey (1993:35) has observed that any meaningful sense of development must begin with, and within, the individual. In Burkey's view, "unless motivation comes from within, efforts to promote change will not be sustainable by that individual" (Burkey, 1993:35). The significance of the psychological domain with which sustainable transformational development seeks to connect as one of its major domains is to be found within the field of human psychological empowerment or development. In this connection, an individual must be motivated to develop self-respect, self-confidence and self-reliance. Such an individual will then become aware of his/her potential for positive change, his/her limitations and the need to collaborate with others for the mutual benefit of the community.

As it relates to human resources, some researchers argue that the concept of psychological capacities, "PsyCap",⁴² may, if developed and managed, improve the performance of individuals in both institutions and organisations (Toor & Ofori, 2010:341). Extrapolating the concept beyond the context of paid employment to the broader Nigerian context which is

⁴² Psychological capital (PsyCap) has gained prominence as an important construct in leadership research. Proponents of PsyCap argue that its development at all levels of organisations has much potential as an important human resources management strategy for helping firms to capitalise on their existing and prospective human resources. The notion was originally presented by Luthans and his colleagues (Toor and Ofori, 2010:341).

characterised by low morale in the civil service, education, police, military and other sectors, the dense Nigerian population may be regarded as an indispensable asset that should be properly managed and trained to become psychologically healthy. It is, thus, possible that the concept of PsyCap, when used in conjunction with the transformational leadership style which this study proposes, could revamp the level of commitment to the work attitude of Nigerians in the various sectors of Nigerian society. Therefore, given the four main components of self-efficacy, optimism, hope and resilience which are the ingredients of positive psychological capacities, the sustainable transformational church leader, as a sustainable transformational development component, could re-orientate Nigerians as agents of change within their own contexts.

As earlier discussed in section 2.7.1 both the poor and non-poor in Nigeria are in need of a positive mental or psychological change. This change may be termed the conscientised, responsible self and incorporates a self-awareness of the reason why poverty, underdevelopment, corruption, violence, poor leadership and other vices have become perennial in Nigeria. In addition, this psychological or mental awareness should also encompass an awareness of the resources Nigerians possess to change their shameful situation and the personal acceptance of responsibility to change the situation for the better. Baxter (2009:22) suggests that an understanding of individuals and communities regarding where they are today and where they want to be in “a successful sustainable future” is indispensable to sustainable social transformation. However, such a mindset may be non-existent in many Nigerians as a result of the long years of suffering. However, the absence of such a mindset may mean there is too little motivation to embark on such a daunting venture and initiate any action whatsoever. Nevertheless, the development-oriented church leader may be well positioned to bring about the positive mindset required for a better Nigerian society while the Nigerian socio-cultural domain may provide useful resources for such a venture, besides being a domain for sustainable transformational development.

6.3.3.4 Socio-cultural Domain

Another perspective of values and culture, as an overarching concept of sustainable transformational development as discussed in section 5.2.13.3, relates to the socio-cultural values of the Nigerian communities before the infiltration of corruption. This notion also relates to the notion of value for community which constitutes one of the goals of Nigerian development, as discussed in section 2.7.3. Without intending to delve deeply into the anthropological discourses on culture, the focus of this discussion is to emphasise the

significance of the socio-cultural life of Nigerian society as one of the areas that sustainable transformational development seeks to affirm, transform and utilise in order to bring about change. The understanding is that, as in any other human society, there are both positive and negative components within the Nigerian socio-cultural context. Kwast (2009:398) calls culture the “super-glue” which binds people together and gives them a sense of identity and continuity that is almost impenetrable. Asserting the importance of African/Nigerian cultural values and Christian values in the formation of persons and the transformation of society, P18 argues:

“If we can form youths who are able to properly marry the African cultures with Christian values, we may produce a morewholistic person who is matured and capable of taking responsibilities”.

Following on Kwast’s (2009:398) assertion, the identity may be seen most obviously in the way in which things are done, namely, behaviour. At the very heart of any culture is its worldview which informs the beliefs and values of all who share in the culture. Kraft (2009:401) suggests that patterned behavior is to be found at the surface level of culture while the worldview assumptions lie at the deep level of culture. A new or competing system of beliefs may sometimes be introduced, but the worldview will remain unchallenged and unchanged (Kwast, 2009:398) and the values and behavior will reflect the old system. For Burkey, each individual is defined very much by his/her social relationships and cultural traditions. Whereas in both the developed world and the urban centres of developing countries individuals function as separate members of society with a greater freedom to choose their social relationships, in the rural communities social relationships are, generally, rigidly defined and the cultural traditions strong and relatively static (Burkey, 1993:34-38). It, therefore, follows that, in a pluralistic society such as Nigeria with a coloration which reflects both rural and urban dimensions of the socio-cultural mix, the socio-cultural domain may be seen as a difficult terrain to navigate. However, there are certain behaviours, worldviews, beliefs and values that may be termed Nigerian and, as such, may be discerned within the rural and urban communities. Some of these socio-cultural creatives are positive while others are negative. For instance, belief in God, communal life, hospitality, respect for elders, extended family system, community self-help and other values may be termed positive socio-cultural practices that should be affirmed, inculcated, nurtured and directed at sociopolitical and economic transformation.

However, some negative patterns of behaviour and practices also exist in both Nigerian society and beyond and have come to be identified with Nigerians. As such, these now constitute part of the Nigerian socio-cultural identity. Such behaviour and practices include corruption, deceit, apathy or indifference to state matters, political patronage, politicisation of religion, ethnicity, poor maintenance of infrastructure, dysfunctional institutions and violence. Although many Nigerians abhor these practices, they have become deeply rooted in Nigerian society and have come to constitute the worldview of some Nigerians. They are, thus, difficult to change. However, whereas some of these practices are seen by some Nigerians as coping mechanisms to address the harsh realities of poverty, these practices also reinforce poverty and underdevelopment. It is, thus, essential that these negative socio-cultural practices are targeted by the sustainable transformational development efforts in the socio-cultural realm. However, challenging and transforming these practices demands a holistic and consistent approach that may transform the worldview that informs them while some of these worldviews are both economically and politically informed.

6.3.3.5 *Economic Domain*

The sustainable transformational development approach recognises economic activities as indispensable to the general wellbeing of Nigerians. P12 accordingly notes:

“Church leaders should be involved in shaping economic policies in the country and constantly engage opinion leaders”.

However, if economic activities are to meet the goal of sustainable transformational development, it is essential that such activities be carried out on a sustainable basis. This means that the returns of such economic activities must be greater than the costs if such activities are to be deemed profitable. Burkey has, thus, postulated that “any productive economic activity involves the mobilization and management of some combination of all or most of the factors of production. These factors are land and/or raw materials, labour (skilled and unskilled), capital, energy, tools, machinery, plant, management and entrepreneurship” (Burkey, 1993:36). Capital comes from savings, shares, credit and taxation; while management requires the skill of organising and controlling the factors of production. On the other hand, entrepreneurship requires the willingness and initiative to take up opportunities for the purpose of investing, despite the possible risk of failure. Unfortunately, within the Nigerian context, there is some doubt as to whether the resources in Nigeria have been optimally translated into economic gains. Mills (2010:171) laments:

The number of Nigerians living under the international poverty line of one dollar per day has risen substantially, despite an estimated \$400 billion in oil revenues generated in the 40 years from 1965. Its income inequality is worse than neighbouring Ghana, and it has the third highest number of poor people in the world, behind China and India. Nigeria would have done better – by some estimations the economy would have been 25 per cent bigger – if the Niger delta had no oil. One effect of oil has been to squeeze out the private sector, both because there was less incentive and the economic conditions were not right to export. Between 1965 and 2000, for example, agriculture plummeted and manufacturing and utilities stagnated. Capacity utilization in manufacturing went from 75 per cent (in 1975) to a plateau of around 40 per cent and total factor productivity fell.

The understanding of this study is that the aim of the proposal of the sustainable transformational development paradigm within the Nigerian economic domain is to urge the church, through her leaders, to move beyond the welfare context to authentic economic transformation for all Nigerians. Not only should the church insist in the mobilisation and management of the factors of production in economic sectors, such as agriculture and manufacturing, but the church should influence the formulation of policies that would move the government and other stakeholders beyond the oil industry. Issues such as the poor performance of microfinance banks, tax evasion by both multi-national companies and Nigerians, poor credit facilities, slow legal processes and labour laws should be of great concern to the church and her leaders.

In addition, economic activities and enabling conditions should be encouraged for the peasants, small and medium scale farmers and manufacturers. Authentic economic development, as a vital domain which this study, aligns with “a process by which people, through their own individual and/or joint efforts, boost production for direct consumption and to have a surplus to sell for cash” (Burkey, 1993:36). Stressing further this type of economic activity that is a part of the sustainable transformational development approach, Burkey notes:

This requires that the people themselves analyse the problems, identify the causes, set their priorities and acquire new knowledge. It also requires them to organize themselves in order to coordinate and mobilize the effective application of all the factors of production at their disposal. This means that they must plan, implement and manage their own economic activities (Burkey 1993:36).

Admittedly, this presentation of development may be slanted towards the self-reliant participatory development approach but, nevertheless, it underscores the fact that it is essential that the notion of development gain momentum amongst the poor and their local communities before it will have the desired impact on Nigerian society. In addition, although Nigerian economists and politicians definitely need to be aware of global economic trends, such knowledge should be adjusted and embodied within the local context, including the application of such knowledge in a manner that accommodates the various strata of Nigerian society.

6.3.3.6 Political Domain

The transformation of Nigerian society through the political domain calls for church leaders, Christians and well-meaning Nigerians to participate in politics. Accordingly, politics should no longer be seen as a “dirty game” which people with moral rectitude should avoid. P14 argues:

“Get involved in politics and governance in the larger society”.

Mills (2010:1) asserts that the main reason why Nigeria and many other African countries are poor is because their leaders have made this choice. He further argues that records show that countries are able to grow their economies and develop faster if their leaders take sound decisions in the national interest. There is little doubt that successive political leaders in Nigeria are to be blamed for the socioeconomic, political and many other challenges that have come to be associated with Nigeria. The present day Nigerian political culture is characterised by corruption, lack of accountability, lack of political competition, political patronage and insensitivity to actions that undermine the economy and other institutions. Unfortunately, Nigerian political leaders are hardly ever punished by the masses for their inefficiencies, unlike in the developed world where they would have been sacked (Mills, 2010:1). Understandably, many of these leaders have not assumed political office with the legitimate consent of the people they govern. Elections are usually rigged and political appointments are often given to the cronies of those in power and not on the grounds of competence. It is, therefore, assumed that, if sustainable transformational development is to be realised in Nigeria, the political structures should be made to be responsive to the needs and aspirations of all Nigerians. In addition, the rights and property of all Nigerian should be protected by the political structures. It is for this reason that the Nigerian political context represents a crucial domain for sustainable transformational development.

It is as regards this political domain that the sustainable transformational development approach argues that the development of the Nigerian political structures should be the concern of all Nigerians, irrespective of religion and social class. However, in addition to mobilising Nigerians to effective political participation, it is also essential that Nigerians in positions of authority as well as those not in such positions be educated. There are many Nigerians who have lost confidence in the political institutions and they should be made to understand the reasons for the development of the political sector. Burkey's counsel on the meaning and implications of political development are relevant to both this study and the Nigerian context. Burkey (1993:37) states:

Political development is a process of gradual change over time in which the people increase their awareness of their own capabilities, their rights and their responsibilities; and use this knowledge to organize themselves so as to acquire real political power in order (1) to participate in decision-making at local level and to choose their own leaders and representatives at higher levels of government who are accountable to the people; (2) to plan and share power democratically; and (3) to create and allocate communal resources equitably (fairly) and efficiently among individual groups.

The quest for the transformation of the political domain by the adherents of the sustainable transformational development approach may assist in the amelioration of corruption, political patronage, irresponsible leadership, ethnicity, violence, political instability and the politicisation of religion. In addition, in terms of the the political domain this approach is capable of restoring the credibility of leadership, patriotism and the ownership of the Nigerian nation by all Nigerians⁴³.

6.3.3.7 *The Environment*

The Nigerian ecosystem comprises the biosphere, land and plant, animal and aquatic life. In as much as these may be included in the category of factors of production in the economic domain which was discussed above, the importance of the environment in the face of the severe global environmental crisis necessitates a separate discussion. In addition to the

⁴³ As a result of the manner in which the colonial masters amalgamated the various nations to form the political entity now known as Nigeria and the favouring of some parts of the Nigerian nation above others, as evidenced by the number of years for some ethnic groups have ruled the country, there is a sense of apathy on the part of Nigerians which has, in turn, led to an unpatriotic attitude. Many Nigerians do not seem to own the nation properly. This attitude has resulted in an inclining towards ethnicity to the detriment of national interests, as was seen in the wake of Nigerian independence when political parties were formed along ethnic lines.

looming environmental crisis, the Nigerian environment constitutes a crucial domain for sustainable transformational development as it is the source of substantial resources which both the current and future generations of Nigerians may utilise to actualise their vision of well-being. Mills (2010:1) has suggested that, despite the fact that Nigeria and her sister African nations are endowed with vast resources, including fertile lands, forests, wild life, tin, columbite, gold, copper, and crude oil etc, some of these resources have come to constitute barriers to Nigerian development. Mills's assertion may be justified by issues such as gas flaring and other environmental pollutions as a result of oil exploitation, communal wars, militancy and other challenges. Unfortunately, some of these natural resources are not renewable while some of the environmental crises are irreversible, for example, global warming, while it would be both extremely expensive and also take a very long time to deal with others. On this note, P10 suggests:

“Be passionately conscious about their environment. Be able to notice where there are injustices and speak up against all forms of injustice”.

As has been noted before in section 4.4.9, the church and Nigerian society as a whole have done very little either to arrest the threat to the country's natural resources or to utilise these resources effectively in the interests of both the present and upcoming generations of Nigerians. In terms of the Nigerian environment, sustainable transformational development finds the need to protect, preserve and utilise the environment in a sustainable way for the wellbeing of all Nigerians, humankind and the environment. As regards this domain, the proposed approach seeks to draw the attention of the church leaders, church members and all Nigerians to the need to participate in the environmental activism against those individuals and institutions conspiring against the well-being of the environment. Thus, the spiritual, moral, psychological, socio-cultural, economic, political and environmental domains which the sustainable transformational development approach seeks to utilise in order to create positive change within Nigerian society, view the Nigerian church (leaders/members) as the main domain or channel through which all other domains may collaborate with each other to realise the vision of sustainable transformational development.

6.3.3.8 *The Church*

The church's missional calling and identity, as premised on the *missio Dei*, identifies the church in all her expressions with the mission of God to the world. Accordingly, the church

and all her resources, including church leaders, are called to fulfill her charter in this regard. Expressing the role of the church and her leaders in society, P20 asserts:

“The Gospel is for all creation – not just for the “little flock” of Christians. The mandate to “preach to all nations” includes making this world a better place for all of God’s people”.

P14 also argues:

“The salt is the salt of the earth (not of the church). The church should come out of the four walls and be involved in every sphere of life, politics and governance, media, business, education, arts etc. everywhere”.

As discussed in section 1.5.4, the church may be understood as the followers of Jesus in a particular place (venue, city or country); the congregants who gather to worship Jesus and to honour God through Christian witness anywhere. It is an organisation or institution among other institutions. Thus, the church in Nigeria may be seen as an organised community with its component membership drawn from congregations and denominations within Nigeria for the purpose of fostering unity among the followers of Jesus and delivering a collective witness to Nigerian society as a whole. The latter may be termed the church’s host community. Within the various forms of the church, including cells, house fellowships, districts, congregations, denominations and ecumenical formations, there are organisational and leadership structures that enable the church to fulfill her roles and objectives. As a result of the dense and diverse membership of the church, scripture, value ethics, spiritual capacities, financial resources, international influence, local and global networks, community embeddedness, social networks and other resources, the church is in a privileged position to transform society through both her leadership and her membership. However, it is essential that this anticipated transformation within Nigerian society be expressed simultaneously through the various expressions of the church in Nigeria. It is, thus, envisaged that the sustainable transformational development conscious church leader will deploy these structures, and enormous resources that the church in her various forms has at her disposal within the Nigerian context through the medium of the sustainable transformational development approach.

The church, as the bastion of sustainable transformational development, may, through her development-oriented leadership, instil and enforce the ideals of the conscientised responsible self, value for community and stewardship of resources through channels such as

the spiritual, moral, psychological, socio-cultural, economic, political and environmental, for the benefit of all Nigerians. The purpose of such an approach is to ensure a holistic response that is consistent with the goals of Nigerian development in response to the challenges of poverty, underdevelopment, corruption and irresponsible leadership. However, the church that is expected to fulfill such an immense task should not only be deemed to possess viable resources, but should be a church that understands both her calling and the resources at her disposal. In addition, the church should also be willing to go with the missional God to the place of mission in total dependence and obedience to this missional God. It is this way that the church leaders and members will be able to serve both as a spring board and also as the main domain for sustainable transformational development in Nigeria and enable the other domains to find authentic expression. Clearly, the church must not live for herself alone, but she should live for Nigerian society. In other words, the church must not stand aloof in an assumed posture of self-preservation but should be involved in the daily challenges and sufferings of all Nigerians for the purpose of working in collaboration with other institutions for the liberation of the people and the environment for the benefit of both present and future generations of the created order. Thus, according to Moltmann (1993:336–337), the expectation of the promised future of the kingdom of God which is coming to man and the world to set both man and the world right and to create life, prepares the church to expend herself unrestrainedly and unreservedly in love and in the work of the reconciliation of the world with God and His future. The social institutions, and their roles and functions are the means through which this self-expending may be achieved and they must, therefore, be creatively shaped by love in order that humankind may live in them a more just, humane and peaceful way and in mutual recognition of their dignity and freedom.

Spong (2001:226–227) has noted that it is possible to change society only through corporate action. Jesus called people into purposeful community and, thus, the Christian message has to be communal not individual, and public not private. Affirming the position of this study as supported by Spong, Moltmann (1993:327) has argued that the Christian church, which follows the mission of Christ to the world, is also engaged in following Christ's service of the world. "It has its nature as the body of the crucified and risen Christ only where, in specific acts of service, it is obedient to its mission to the world. Its existence is completely bound to the fulfilling of its service" (Moltmann, 1993:327). The implication is, thus, that the church is nothing in itself, but all that it is, is in existing for others. The church is, therefore, the church of God and a church for the world. This, in turn implies that personal faith, or the fellowship

of the congregation, or the church as an institution, loyally fulfill the social roles expected by modern society. The expected transformation of society is such that is in line with the vision of God's coming kingdom which also entails the coming of righteousness, peace, and freedom and dignity of all humankind and creation. Within Nigerian society, there are processes through which the ideals of sustainable transformational development may find expression.

6.3.4 The Processes of Change through Sustainable Transformational Development

The sustainable transformational development approach is concerned with enabling Nigerian church leaders to contribute more meaningfully to the sociopolitical and economic transformation of Nigerian society in the light of the challenges of poverty, underdevelopment, corruption and poor leadership. Thus, its vision is the transformation of both persons (leaders/followers) and institutions or systems while its aim is to realise the goals of Nigerian development, namely, the conscientised, responsible self, value for community and the stewardship of resources. The means and processes of change are people and community through stewardship.

6.3.4.1 *Effecting Change through Persons*

In terms of persons, sustainable transformational development, through the church and the church leaders, seeks to reorient both the rich and the poor in Nigeria as well as leaders and followers as regards their relationships with God, themselves, their environment and the rest of the planet. As in relation with transformational development, sustainable transformational development's envisaged development of personhood involves both ourselves and ourselves in relationships; the development of the self; and an understanding the roles with which we have been entrusted (Sugden, 2003:72–75).

Personhood is about both the ability to make moral choices and the ability to see the other by accepting differences, but without excluding the other. It is the ability to resist wrongdoing and to be able to forgive and reconcile even when we have been wronged. It also concerns admitting our limitations, our need for self-renewal and our dependence on others. In addition, personhood also has to do with accepting responsibilities, creativity or innovation and stewardship. Our growth in personhood makes it possible for Christ to feel at home in us through his Spirit and, through us, to reach out to others in our various engagements and involvements in society.

This personhood may be developed through a deliberate effort such as activities on the part of church leaders through denominational and ecumenical activities through which church leaders and church members may be equipped (with knowledge, moral and financial capabilities) to enable the leaders and members to effect change in the society. However, personhood may also be developed through family and traditional societal institutions, norms and values. Those church leaders and church members who are so equipped will also deliberately seek such outcomes in the sense of knowledge, moral and financial empowerment in their interactions in Nigerian society.

As regards the poor in Nigeria, whose personhood has been negatively impacted by past and present exploitative regimes, poverty and underdevelopment, the development of personhood should seek to restore his/her dignity and self-worth through what may be termed the conscientised, responsible self so as to be able to transcend such challenges and, thus, make progress. On the other hand, the recovery of the personhood of the rich in Nigeria, in the sense of being freed from the guilt of the irresponsible acquisition of wealth or by acquiring wealth by corrupt means and their failure to make positive change in the country, is also vital.

This study further suggests that personhood, also involves rising up against all forms of injustice, including poverty, underdevelopment, corruption and poor leadership, through legitimate means, including protests, in order to seek the liberation and transformation of human society and, thus, enable meaningful living.

6.3.4.2 Effecting Change through the Community

Community in this context includes all human institutions and non-human life. The relevance of the notion of community as a process or means through which sustainable transformational development may take place is in the sense of the theological, African and anthropological understanding of community. In addition, the notion of community relates to the notion of collaboration, which is an overarching concept in sustainable transformational development ideology. As Sugden (2003:72) observes, "Personhood takes shape in community, between people in a covenant relationship. Such communities are moral communities and are marked by freedom, justice, righteousness, order, law, truthfulness, love and grace". Such covenant communities include churches, families, villages, ethnic groups, states, nations and the world. They are termed covenant communities in the sense that a bonding has been established between those human and non-human beings comprising these communities, either by natural or legislative means. The notion of covenant is also in the sense of the shared obligations and

responsibilities of the constituents of these communities in respect of others in the community.

Both the Nigerian churches and the traditional communities reflect a mixture of theological, African and anthropological ideologies of community. Such communities, in general, serve as creative communities through which stewardship, truthfulness and hope may be encouraged. In addition, they are nurturing communities and communities with character through which virtues such as mercy, patience, forgiveness, honesty, long-suffering, compassion and concern for justice may be inculcated and developed over time. Such communities provide security and give their members a sense of belonging. In times of crisis, they provide the necessary succour by helping to bear one another's burdens, for example, in times of bereavement. The church also serves as a community of worship that reflects the Kingdom of God. Through such a community, there may be openness to the actions of God's kingdom, class and ethnic divisions may be overcome; and hope may be continually renewed as our services to God and humankind are carried out in anticipation of the revelation of the fullness of the kingdom of God.

In addition, political and economic systems and the technologies that drive them are part of the community in which we live. Such systems and technologies of the present time as well as those of the future should be regarded in the light of a continuum of community and, as such, should be treated as being of great value for the benefit of all generations.

In addition to the communities as expressed within the Nigerian traditional, religious, socioeconomic and political contexts, the notion of community connects us to God, the ecosystem/planet and global community, all of which, in our present understanding, are inseparable. Thus, despite religious, ethnic, sociopolitical, economic and human/extra-human categories, everything/everyone sharing the Nigerian geo-political space stands in covenant with everything/everyone else as members of the same geo-political community known as Nigeria. In the same vein, they also stand in a covenant relationship with all the other human/non-human entities that inhabit earth.

Above all, value for community reminds us of the need for collaboration and synergy among all institutions and human endeavours in their joining hands to address the challenges facing both humans and the planet with the required sincerity in order to realise sustainable results that may enhance life in its fullness. It is this sense of community and all that it brings to the

fore that should shape personhood and engender collaboration by giving impetus to value for community. To some extents stewardship of resources relates to the notion of value for community.

6.3.4.3 Effecting Change through Stewardship

In addition to the notions of personhood and community that are a part of the processes encompassed in the sustainable transformational development approach, the notion of stewardship of resources is also an indispensable element. Both the individual whose personhood is developed in community and the community, which reflects a high degree of resources, constitute valuable resources that may be translated into reality and sustained through stewardship. “Stewardship: as the content of God’s image in humanity, requiring access to material resources and, thus, equality of opportunity, and the call to steward resources and the whole of creation” (Sugden, 2003:74). It is in this context that leadership becomes crucial. P11 asserts:

“We need leaders who are firm and focused, no matter the odds; who understand our strategic priorities and pursue them. Leaders who can generate the excitement we need in our political, economic and social levels of the Nigerian society. Above all, the leader should be God fearing, yet principled and of high integrity”.

P11 further argues:

“Nigeria needs transformation. Therefore, to do this requires transformational leaders. Transformational leaders have a vision – a goal, an agenda, a result-orientation that grabs people’s attention. They communicate their vision and build trust by being consistent, dependable and persistent. They have positive self-regard. In general, they transform vision into reality and motivate people to transcend their personal interests for the good of the group. This is the kind of leadership we need in today’s Nigeria”.

Lending his voice in support of transformational leadership and its link with stewardship, P12 argues:

“A transformational leader will be ideal. We need a leader who will challenge the way matters are handled presently. Someone who will use all the resources available to develop and bring change”.

In other words, stewardship encompasses leadership of the persons through which persons and communities may be harnessed for social transformation as they engage in public action

for the good of all. It is through the notion of stewardship that individuals may come to understand that they are accountable to God, to others and to themselves and, as a result, take responsible actions to curtail both their greed and their abuse of the natural environment.

An appropriate understanding of stewardship enables the leaders in the various institutions and at different levels of responsibility to realise that they function in community and that they are fully accountable to the community to which they belong, both now and in the future. Stewardship reminds both individuals and communities that all should take responsible action for the good of all, both in the present and in the future. In addition, stewardship of resources, as in both ideology and in accepted practice, refers to both the idea and the practice that should inform the transformation of institutions, systems and technologies that are no longer serving the good of the environment, individuals and communities. As such, the notion of stewardship has a bearing on the concepts of innovation and values which are both overarching concepts that inform all the components of the sustainable transformational development strategy.

If Christian activities that are directed towards social transformation are to be sustainable, it has been suggested that there will have to be a link between these activities and the church (Sugden, 2003:72). Such change activities include religious activities (prayer, fasting, Bible study, preaching and teaching), advocacy, protests, direct participation (in economic, political and socio-cultural activities) and projects and social services. It is for this reason that sustainable transformational development argues that an appropriate development paradigm for Nigeria society will have to derive from church leaders via the congregational, denominational and ecumenical expressions of the church and in collaboration with the other institutions (government, business and civil society) that are vital in the social transformation in Nigerian society.

The sustainable transformational development approach will be able to address the challenges of poverty, underdevelopment, corruption, environmental degradation and poor leadership in Nigeria through these processes. However, as previously observed, it is essential that the church in Nigeria be informed, mobilised and engaged by her leadership through the ecumenical, denominational and congregational expressions of the church in Nigeria and, without this, sustainable transformational development may remain an illusion in Nigeria. In addition, Nigerian churches and church leaders will have to engage Nigerian society through conscientisation, advocacy, protests, direct participation, projects and social services. All of

such engagement should be guided by church leaders and informed by the four overarching strategies, namely, innovation, stewardship, collaboration and values/culture.

6.4 Development-Oriented Church Leadership as a Vital Component of Sustainable Transformational Development in Nigeria

So far in this study the challenges facing Nigerian society and the sources of these challenges have been identified. In addition, the goals of development and the components of the sustainable transformational development framework have also been presented. However, what still remains is the way in which the sustainable transformational development approach may be made to work in Nigeria. This study argues that, despite the huge resources at the disposal of the church in Nigeria, it would not be possible for the church to engage meaningfully in the social transformation of Nigerian society without her leaders' developing a positive social consciousness and active engagement which, it is hoped, would culminate into a corresponding consciousness and active engagement on the part of the church membership. Accordingly, P12, P16, P11 and P10 respectively argue as follows:

“Church leaders should be involved more in the political events in Nigeria. Shape and support the election of church leaders to political posts. Church leaders should be involved in shaping economic policies in the country”.

“The church should lead by example in all spheres of things i.e ... participation in politics (where they are expected to be salt)”.

“They lead the people to embrace economic activities that bring about individual and, in turn, corporate development. They should lead the development of these initiatives”.

“If honest Christian leaders would arise and form serious pressure groups within and outside the national boundaries, if the leaders appreciate that they are answerable to God for what happens to the country even after they expire; if we have leaders who love the country above themselves and their immediate family, then the political and economic change so much desired in Nigeria would come”.

P14 states that:

“The salt is the salt of the earth (not of the church). The church should come out of the four walls and be involved in every sphere of life, politics and governance, media, business, education, arts etc. everywhere”

Furthermore, the study suggests that such a positive stance on the part of both the church leaders and the church members at all levels of the church's existence should be in liaison with local, national and global institutions if meaningful and sustainable results are to be achieved. However, the initiative for such an ideology of social change and action should be spearheaded by the Nigerian church leaders as a result of their privileged position within both the church and Nigerian society as a whole. It is in this light that the study will now discuss the development-oriented or development conscious church leader as the initiator of sustainable transformational development, the conscientiser of the faithful and of Nigerian society, mentor of transformational leaders, and shepherd of the faithful in the public domain as an agent of change and as the harnesser of the resources of the church, Nigeria and the world in the interests of Nigerian development.

6.4.1 The Development-oriented Church Leader as the Facilitator of Sustainable Transformational Development

Sustainable transformational development has to do with socioeconomic, political and ecological transformation for the wellbeing of humankind, systems/institutions and non-human life. Its goal is changed people, changed systems and the stewardship of creation. These goals are directed towards realising the goals of Nigerian development, namely, conscientised, responsible self, value for community and stewardship of resources, which the realisation of these goals being considered to be a possible response to the challenges of poverty, underdevelopment, corruption and poor leadership. The resources at the disposal of the sustainable transformational development approach are expected to flow into Nigerian society through various domains by the instrumentality of the church and through her leadership. Jayme Rolls (1999:78) has remarked that, from the early days of the church, the clergy have played vital roles in society as agents of change, interpreters and translators. However, their expertise and professional skills are now being called upon again in profound and new ways. Although the profession is being faced with unprecedented challenges it may be argued that it has the potential to deliver despite its destiny of leading a global society in what may be regarded as nothing less than the reinterpretation of societal, institutional and organisational values. Within Abraham Kuyper's Netherlands, Marthin Luther King Junior's United States of America, and Desmond Tutu's South Africa, the clergy have registered their footprints on the sands of time in their respective contexts. Increasingly, the sociological context of theology is shaping society while, in Nigeria and other parts of Africa, it is helping a seeking populace to find both wholeness and meaning. Rolls (1999:78) further argues that

“Clergy construct a sheltering worldview fabric of meaning, and the profession will be the architect of spiritual meaning-making ... acting as ... steward and ...’ culture creator and carrier”. Within the Nigerian and African context, clergy are being called upon and will continue to be called upon to be the “artisans who weave the fabric of the emergent *nomos*, a new meaningful order” (Rolls, 1999:78). The religious inclination of Nigerians as typical Africans and the rapid growth of the church in the Nigerian and African contexts is providing impetus to the relevance of the clergy and other church leaders in social change.

The clergy and other church leaders are the coaches, facilitators, stewards, relationship builders, mentors, teachers and role models who are able to help each other, the faithful and non-Christians to navigate their own transformation as they live through change (Rolls, 1999:75). The moral standards of church leaders fall in the category of post-conventional morality⁴⁴. In terms of the post-conventional morality, an individual does what is right for no other reason than that such an action seems to be both intrinsically and unconditionally good, and stems from universal values. Such a demand for higher values and the responsibility to uphold these values despite the consequences, are synonymous with transformational leadership and the Biblical and socio-cultural demands placed on church leaders (Rolls, 1999:65–84). Thus, in a sense, the church leader may be termed a transformational leader as the leadership responsibilities, patterns and values in both cases agree. It has been argued in this study that, although the servant and transformational leadership styles are closely related, (5.2.12), the transformational leadership style is preferred (5.2.13.2) for the purpose of this study as this approach is in alignment with the development approach proposed by the study and, as proposed in the empirical study, it is the leadership style that may both serve the church as well as Nigerian society.

In order to be able to meet the socioeconomic, political and spiritual challenges facing Nigerian society, it is incumbent on the church leader, as an integral part of the church but privileged by his/her call as a shepherd of the faithful to feed, nurture and guide the flock in

⁴⁴ Jayme Rolls presented three stages of development in moral understanding, namely, pre-conventional, conventional and post-conventional morality. In terms of pre-conventional morality, people perceive their world as a system of rewards and punishment. This is the immature state in which they appear to be acting very ethically but, inside, they are not responding from a sense of the universal good, but rather in order to avoid pain. In terms of conventional morality, people have a strong need for affiliation and they want to belong to and have the acceptance of a group. While people in this phase are no longer motivated by reward and punishment, the group’s opinion and decisions on what is crucial for survival are the deciding factor in their behavior. People in this phase allow right and wrong to be determined more by the group than by the merits of a particular course of action and they do not question group judgment (1999: 73-74).

line with the missional God's vision, to develop a sensitivity towards the spiritual, sociopolitical, economic and ecological challenges confronting his/her flock and the context in which the members of the flock live. This consciousness/sensitivity is required by virtue of the church's calling, in which the church leader shares, and by virtue of the church leader's call and responsibility as a church leader and a leader of the wider community of which the church is a part. Thus, the development-oriented church leader who is also considered a transformational leader, enjoys a number of privileges or advantages as a result of which he/she is considered to be the most suitable person to initiate sustainable transformational development in Nigeria. Conscientisation represents the first step to be taken by the development-oriented church leader in initiating sustainable transformational development in Nigeria.

6.4.2 The Development-Oriented Church Leader as the Conscientiser of the Faithful

Elaborating on conscientisation - a concept popularly attributed to Freire (74:23-31), Magaziner (2010:129) notes: "Conscientisation was the process by which men, not as recipients but as knowing subjects, achieve a deepening awareness both of the socio-cultural reality which shapes their lives and of their capacity to transform that reality. Conscientisation, thus, was the process by which students would educate themselves to become "selves" and then, when they had achieved critical consciousness, work for societal transformation". In addition, Magaziner has noted that Steve Biko and other activists were greatly influenced by this concept during the years of the struggle in South Africa.

The term "conscientisation" has come to be associated with Paulo Freire even though he does not accept that he was the originator of it. In any case, since there is doubt as to the actual originator of the term, Freire's continual use of it with its attendant association with his educational pedagogy has meant that he has come to be regarded as the main proponent of the concept (Freire, 1974:23). The notion of conscientisation, as used in the works of Freire, may be linked to the sustainable transformational development approach as used in this study for two reasons. Firstly, it relates to one of the three goals of Nigerian development, namely, the conscientised, responsible self. Secondly, the notion relates to the concepts of radical ecumenical development debate, people-centred development and the psychological domains that inform and constitute one of the channels of the sustainable transformational development approach.

According to Freire, conscientisation involves historical commitment, denouncing, announcing and education (Freire, 1974:25–27). The historical commitment in conscientisation means a historical awareness in the sense of a critical insertion into history in terms of which people assume roles as subjects making the world, remaking the world. In other words, human beings are asked to fashion their existence out of the material that life offers them. In this sense, conscientisation entails both the realisation of one's oppression and the capacity of the oppressed to liberate him/herself and the corresponding concrete engagement to transform the situation of oppression and injustice. The act of denouncing and announcing involves knowing and naming the structures that dehumanise and denouncing these structures while, at the same time, announcing that which humanises. The act of denouncing and announcing portrays a conscientised person as one who is permanently committed to a radical process of transforming the world for the benefit of all. In this light, the conscientised person and one who contributes to the conscientisation of others may also be termed prophetic. As opposed to the wrong use of education to reinforce the structures of oppression and injustice, education for freedom, which is conscientisation, strives to expose the inversion of accepted practice at the moment at which it occurs so as to ensure that it will not take place. Whereas religion and education have both been used in a negative way in order to justify and maintain oppressive and unjust systems, religion, religious structures and education have also served as liberating and life giving structures for the liberation of the oppressed.

The church leader who is both aware of the dehumanising consequences of the poverty, underdevelopment, corruption and ecological injustice which have arisen as a result of the Nigerian leadership crisis that has characterised the Nigerian political and economic culture for several decades and is concerned with changing the situation occupies a crucial position. The church leader's role as a teacher, pastor, counsellor and leader who meets with his/her members frequently may as well serve as their conscientiser by providing prophetic guidance in denouncing and announcing. He/she is able to expose the dehumanising structures or systems, reveal to the church members the resources they possess to change their reality and enable them to become sufficiently self-motivated to engage in the concrete transformation of the poverty, unemployment, corruption, violence, poor leadership and other unacceptable conditions in Nigeria. In addition, the church leader serves in the capacity of a facilitator of the reflection – critical thought and action – which constitute the processes of conscientisation (Magaziner, 2010:129). Church leaders in Nigeria are known for their

commitment to high standards of education and the establishment of educational institutions. Such institutions could also serve as venues which could enable their students to develop responsible selves for the purpose of transforming the dehumanising institutions and systems in Nigeria. The religious notions that led to the sociopolitical paralysis in Nigeria and the uninformed “God-talk”⁴⁵ that helps to perpetuate injustice may be debunked by those church leaders who were, themselves, the originators of such ideas or helped to legitimise them. Thus, the processes of conscientisation within the various expressions of the church in Nigeria and the educational institution owned by the church would have a significant and rapid positive impact on Nigerian society. Miller (2009:101) reminds that “conscientisation is a long, often tortuous process of many beginnings and abrupt stops, a spiral “dance” if you will, until we ultimately come to the point where we can no longer go back to the old ways of thinking” and doing things. However, in addition to the processes of conscientisation, church leaders occupy the privileged positions of being able to mentor transformational leaders after their own pattern across all levels of Nigerian society and it is such leaders who will contribute significantly to the continual renewal of the church and the transformation of Nigerian society.

6.4.3 The Development-Oriented Church Leader as the Mentor of Transformational Leaders

Dorr posits that “leadership is the influencing, motivating, guiding, directing, or coordinating of individuals, groups, communities, or organizations in a way that affects their behavior or actions, especially in relation to bringing about change” (Dorr, 2006:64, 65). Although this definition typifies effective leadership, it is also consistent with the transformational leadership concept which could apply within both the church and other institutions in Nigeria. Judith Corbett Carter’s research on “Transformational Leadership and Pastoral Leader Effectiveness” has provided a significant connection between effective pastoral leadership and the transformational leadership style. Reporting on the research findings, Corbett

⁴⁵ Nigerians often justify certain socioeconomic, political and religious issues as the will of God about which they are able to do nothing and they will often call for prayers instead of engaging in transformation. One such example is the leadership vacuum that occurred during the health crisis of the late President Umaru Musa Yar’adua in 2010. Instead of the ailing President’s resigning or being impeached for his incapacity to function as president of the nation and his failure to inform the National Assembly, Nigerians were asked by the National Assembly and by those dealing with the President’s issues to pray for the President. In the heat of the crisis, instead of the nation being informed of the true state of the President’s health, religious leaders were invited to the Presidential Villa (the President’s official residence) to pray for the President. This situation was perpetuated by politicians using religion and Godtalk to justify unacceptable political practices instead of dealing with the challenges constitutionally.

(2009:261) notes “the results indicated that transformational leadership style showed significant correlation with pastoral leader effectiveness”. According to Carter (2009:261), in today’s “Christian community pastors (*and other church leaders*) are responsible for spiritual guidance and development, motivation, restoration, care correction, protection, unity, and encouragement of parishioners”. In addition, many church leaders are responsible for the organisational development of the church, as they oversee the management of daily operations, develop leaders and establish a vision for the church. Within the Nigerian context, church leaders are also burdened with the responsibilities of leadership outside of the church in society at large with church leaders now running corporate institutions such as universities, banks, political parties and non-profit organisations. In addition, church leaders have to deal with the requests of political leaders for advice on matters of governance. Within the church itself, captains of industries, politicians and community leaders, who are members of the church, seek leadership guidance from church leaders (Maisamari, 2008:96). Although this wide range of diverse leadership responsibilities expected of church leaders may be onerous it does place the church leader in a favourable position to groom transformational leaders for both the church and for Nigerian society. To an extent, leadership is not only provided through positions of authority. Leadership may be termed positive influence if it leads to positive change and, in this sense, every Christian is a leader. Besides, effective leadership requires that the leader sees his/herself as a member of the in-group as he/she motivates other members of the group to achieve the desired goals for the group (Haslam, Reicher & Platow, 2011: xxii). With the large population of Christians in Nigeria, church leaders have the opportunity to groom men and women to influence other Nigerians as regards positive change in the sociopolitical and economic contexts. Such positive influence is capable of reversing the perennial trends of poverty, underdevelopment, corruption and irresponsible leadership. Nonetheless, pastors or clergy do have a key role to play in church leadership (Carrolls, 2006:1–14). If church leaders are to groom the transformational leaders so desperately needed in Nigeria, then the concept of mentoring becomes an indispensable tool in the realisation of such a vision. What, then, is mentoring and how may church leaders successfully engage in mentoring effective leaders capable of infiltrating the respective enclaves of Nigerian society and bringing about positive transformation?

Terblanche (2007:96) has noted that there are numerous definitions of mentoring, depending on the profession involved and the workplace practices where the concept is implemented. However, Murray (1991) (in Terblanche, 2007:96) notes: “Mentoring is a structure and series

of processes designed to create effective mentoring relationships, guide the desired behavior change of those involved, and evaluate the results for the protégés, the mentors and the organization with the primary purpose of systematically developing the skills and leadership abilities of the less experienced members of the organization”. Blunt and Conolly (2006:199) have argued from the point of view of Charoux that mentoring entails psychological guidance and support to influence or inspire and, therefore, it is voluntary. Botha (s.a:1–2) has proposed that “mentoring does not require a fixed definition. It is a process involving a relationship between two individuals. It involves learning in a supportive environment”. For Stanley and Clinton (1992) (in Cunningham, 1998:35), mentoring is “a relational process between a mentor, who knows or has experienced something and transfers that something (resources of wisdom, information, experience, confidence, insight, relationships, status, etc.) to a mentoree, at an appropriate time and manner, so that it facilitates development or empowerment”. Cunningham argues that mentorship should be characterised by mutual respect and reciprocity between the “mentor” (the more experienced person) and the “mentoree” or “protégé” (the less experienced person). “The two primary domains of mentoring attitudes and practices are the areas of career functioning and psychosocial functioning. Career functions include such practices as coaching, sponsoring, providing exposure and visibility, instructing in corporate culture, and offering challenging assignments”. Cunningham further suggests that the mentor’s own psychosocial attitudes and practices position him/her as the one who serves as a role model, offers acceptance and confirmation, instructs in people skills, counsels, and serves as a friend to the protégé (Cunningham, 1998:35). Thus, the psychosocial, professional and voluntary nature of mentorship which should be carried out in an enabling environment to enhance development and empowerment in an atmosphere of mutual respect and reciprocity could be experienced within the context of the church and her institutions. The notion that the acquisition and development of both leadership skills and other skills regarding which a role model, friendship and enduring relationship dynamics between the mentor and protégé are required for successful mentoring underscores the importance of the church leader in the mentoring process. Nevertheless, a theological understanding of the concept and of the way in which it may be harmonised for effective results within both the church and Nigerian society may be relevant at this point.

Belsterling (2006:77) has argued that the source of the concept “mentor” may be attributed to Homeric times⁴⁶. However, long before Homeric times, mentoring relationships were evident in Biblical times. “Though the term ‘mentor’ is never used in scripture, the Greek term, *meno* (enduring relationship), does occur in scripture with the appearing one hundred and eighteen times in the New Testament and thirty-three times in the Gospel of John” (Belsterling, 2006:77). Kostenberger (2004, in Belsterling, 2006:78) has opined that Jesus used the term often in His farewell discourse, particularly in John 14 and 15, to describe an abiding relationship, the type of relationship He desired with His twelve disciples. Although Cunningham has shown the similarities between mentoring and discipling, she argues that discipling is the more comprehensive and encapsulates mentoring. Both mentoring and discipling are developmental alliances involving an individual who is functioning at a more experienced level than the protégé and follower while the protégé and follower both desire the knowledge being shared. Such knowledge is usually not shared in the classroom as both mentoring and discipling use life experience as an opportunity for learning and development. In addition, mentoring and discipling are based on intense and focused relationships. As in the example of Jesus, which reflects a perfect analogy of the interplay of the concepts of discipling and mentoring, there was a sharing of life-on-life with fewer people with this process also including a modelling. Mentoring and discipling are generative relationships in the sense that, in such relationships, the one cared for and nurtured later becomes the primary nurturer of another. Fandaey (in Cunningham, 1998:37, 38) notes that “[m]entoring is a subset of discipleship. Being a disciple can include a mentoring relationship but it is not a necessary requirement and it does not necessarily make one a more devout disciple”. While, on one hand, it may be argued that the familiarity of church leaders with the art of discipling is an advantage which should make the art of mentoring a part of their area of specialisation, on the other hand, it may be seen as a disadvantage as mentoring may be viewed as a conversionist approach to non-Christian protégés. The latter result in the church leader’s role as a prospective mentor to non-Christians proving abortive. This observation should inform the church leader’s approach to mentoring for the purpose of raising transformational leaders for the wellbeing of Nigerian society which is in such dire need of responsible leaders. Mentoring should, therefore, not be seen primarily as an opportunity to make converts, but

⁴⁶ Mentoring, as a recognised concept, has been around since, at least, 800 B.C (Belsterling,). It was noted in Homer’s Greek mythology, when Odysseus, the Greek poet, took his son, Telemachus, to his friend, Mentor, and requested him to guide, coach and raise him in life skills as he, Odysseus, would be away from home for a long time. The Bible is also full of examples of mentors and protégés (Terblanche, 2007:95).

rather to raise leaders who, of themselves, should make their own decisions about their religious views. Types of mentoring programmes include one-on-one mentoring, team mentoring, school based mentoring, workplace mentoring, faith-based mentoring, career exploration mentoring and academic/tutor mentoring.

It is recommended that Nigerian church leaders use the example of Jesus to make their mentoring of transformational leaders both more effective and more enduring. According to Crow (2008:92), Jesus invested more in the committed few than in the curious many and, in this way, He was able to weed out the sensation seekers and to relate meaningfully with those who had left all to follow him. Thus, He modelled holistically and not selectively. The disciples witnessed Jesus' ministry to all categories of people and His life's experiences in all situations, including the times when he was tired, hungry and angry. He inspired small group interaction with both Him and with the other members of the group during which His disciples asked him questions and held discussions among themselves. Jesus also mentored one-on-one in ways specifically tailored to each individual. He explained His public ministry privately through spontaneous questions and answers in private settings. Jesus also gave those He mentored assignments and involved them in His own ministry through which He modelled. He envisioned his numbers growing and urged His disciples to make disciples who would also, in turn, make disciples. Thus, Jesus envisioned leadership reproducibility and multiplication. He spent much time with those He mentored and could, thus, be termed a "very present mentor." In Crow's view, Jesus' methodology in mentoring was differed significantly from the conversional approaches used today to develop leaders. "Although He spoke to huge crowds, His primary focus was on mentoring "the few" who would then multiply themselves among "the many". He started small, went deep, and thought big" (Crow, 2008:92). Besides mentoring, the development-oriented church leader is one who does not merely urge the faithful to go and effect change in the public space or larger society, he shepherds them himself/herself into the public domain as agents of change.

6.4.4 The Development-Oriented Church Leader as the Shepherd of the Faithful into the Public Domain as Agents of Change

During the course of this study, it has been observed that much of the engagement of the church leaders in Nigeria is restricted to charity and social services (4.3.2 and 5.2.4.7). However, charity and social services, no matter how well intended, are extremely limiting as they do not address the root causes of social injustice. Other limiting practices of the church in Nigeria include advocacy, church resolutions, and church social statements. A number of

such activities and also others may be regarded as falling within the church's comfort zone – the sanctuary from which the church distributes the charity doled out by those government, institutions or individuals wishing to alleviate their guilt for the injustices perpetrated against the poor in the society. Thus, in this sense, the church serves as an instrument that eases the guilt of the oppressor and is, therefore, a collaborator instead of the challenger of unjust persons and systems. The church rightly belongs to the oppressed, weak and suffering and it is essential that that belonging is expressed more in action through effective vehicles for seeking justice in the public arena, and not in words in the sanctuary. On this note, Jacobson (2001:14–15) has observed: “Biblically speaking, the preeminent activity of the church is in the public arena, not in the sanctuary. To resist the summons to public life is to resist the Holy Spirit”. Jacobson's assertion translates further into a question which he assumes could help implement what he is saying: “Who takes the church into the public arena if not the pastor? If the pastoral leadership ... is resistant to the public arena ministry, even the best-intentioned laity will be blocked or deflated in their efforts to engage ... in public arena issues” (Jacobson, 2001:14–15).

Engaging in the public arena may yield effective results if such engagement is coordinated by church leaders in the congregational, denominational and ecumenical structures of the church. Such organised networks of the church would do well to collaborate with the churches, religious institutions, civil society and other institutions of change both inside of Nigeria and beyond. However, it is possible that the synergy of these collaborating institutions may be better coordinated through a church leadership that is development-oriented. In addition, it is recommended that such church leadership appreciate the resources that may be tapped from these collaborative efforts while remaining sensitive to innovation and manifesting a willingness to engage in new challenges and emerging opportunities and to navigate the change processes and utilise new resources in the process. Interestingly, Cohall and Cooper (2010:29) have stated that “Pastors, besides their traditional roles as liturgists, preachers, and leaders in the ordinances of the church, fulfill other major roles in American life”. They further note that “Pastors ... provide spiritual and social guidance, as well as leadership in the political system. They are representatives of their communities in a variety of socioeconomic causes”. These roles of pastors in the American context are not different from the roles being played by some Nigerian pastors and by other forms of church leadership, including elders and deacons/deaconesses, in Nigeria.

Church leaders should be actively involved in political parties, civil society organisations, cultural groups, NGOs, economic organisations, trade unions and other sociopolitical and economic organisations and they should encourage their members to follow suit. The role of Pastor Tunde Bakare in the establishment of the Save Nigeria Group (SNG) which was mentioned above, and the engagement of the SNG in mass protests are good examples of such involvement on the part of both church leaders and their followers. In addition, Bakare's recent partisan political involvement and the continued efforts of Pastor Chris Okotie and Deaconess Sarah Jubril as presidential aspirants of political parties are all steps in the right direction of the active engagement of church leaders in sociopolitical issues. In their sociopolitical and economic engagements, church leaders should serve as role models and effective change agents as regards addressing the perennial socioeconomic and political challenges confronting Nigerians. Although the active participation of Nigerian pastoral church leaders in the sociopolitical and economic processes may be fairly recent in the Nigerian landscape, the engagement of leaders such as Montsignor Matthew Hassan Kukah (Oputa Panel) and Pastor Tunde Bakare (SNG Mass protests) were greeted with enthusiasm by Nigerians and such efforts should be lauded as they hold the promise of changing the mindset of Nigerians concerning the roles of church leaders and Christians in active sociopolitical matters. It is, therefore, pertinent that church leaders utilise the resources available in the church, Nigeria and the global community in the interests of sustainable transformational development in Nigeria.

6.4.5 Harnessing the Resources of the Church, Nigeria and the Global Community for Sustainable Transformational Development through Church Leaders

The quest for sustainable transformational development in the Nigerian society is aimed at addressing the challenges of poverty, underdevelopment, corruption and poor leadership which have ravaged the Nigerian society for many years. However, an adequate response to these challenges entails the church leadership employing the resources of the church, Nigeria and the global community in the various domains which have been affected by these challenges and which, therefore, need to be transformed and then used as channels for the realisation of the goals of sustainable transformational development. These domains include all the spiritual, psychological, moral, socio-cultural, economic, political and ecological aspects of Nigerian society while the goals of sustainable transformational development include changed people, changed systems and the stewardship of creation. These goals also synchronise with the proposed goals of Nigerian development, namely, conscientised,

responsible self, value for community and stewardship of resources, and they provide common grounds through which the collaborative efforts of the church community, the broader Nigerian society and the global community may interact to bring about the desired changes within Nigerian society. The wellbeing of persons, communities/systems and the environment are all concerns that affect the church, Nigerian society and the global community and they may, therefore, command an enduring and meaningful collaboration. There is, in the 21st century, a strong push for collaborative efforts in addressing common challenges as such collaborative efforts will facilitate action, diversity and the adequate harnessing of resources and expertise. There is no doubt that the challenges that are affecting the Nigerians in the church community are the same problems that are affecting Nigerians in the broader Nigerian society and, to an extent, impinging on the global community. In the same vein, within each of these contexts in which these challenges abound, there are also resources that may be pulled together or harnessed for the common good. In this study, the church leader is considered to be in a privileged position to harness the resources available in his/her immediate constituency (church) for use in the wider community to which he/she also belongs.

6.4.5.1 Harnessing the resources of the church

It has been observed that in South Africa, as in many countries in Africa, including Nigeria, that “no social institution can claim to command the same level of public trust as the Christian Churches” (Swart, 2010b:325). Thus, churches and other faith-based organisations may be regarded as strategic in meeting the challenge of moral regeneration and reaching the various levels of the Nigerian society. This, in turn, constitutes a vital social strength that must not be overlooked if a genuine social transformation of the Nigerian society is envisioned, whilst bearing in mind the pervasive impact of corruption and its adverse impact on Nigerian society.

The capacity of the church to reach out to and serve those people who are most in need as well as the value-laden nature of the church’s social programmes, as demonstrated through ecumenical, denominational and congregational church bodies, also reflect a measure of the expertise of the church and also the broad social networks established by the church. The church’s emphasis on community in both teaching and mode of existence is in alignment with traditional Nigerian society’s value for community which has long sustained Nigerian societies. Accordingly, its re-enactment is becoming increasingly relevant to the preservation of values and wellbeing within the national and global community. Speaking on the value for

community which could be said to also relate to the church, Swart (2010b:336) notes: “Social capital formation is associated directly with the kind of strategic action that will revive the traditional values of “ubuntu” and “neighborly love”, that is, value that, in turn, could be seen as foundational to meeting the social capital goals of social cohesion and inclusion”.

Globally, it has been recognised that churches and other faith-based organisations are not only agents of social capital formation⁴⁷, but, in some instances, they may be regarded as the single most important factor in social capital formation and activity in some communities (Swart, 2010b:327–328). In addition, the church’s established infrastructure, institutions, connections with business/economics, community and government institutions (Burger, Louw & Watt, 2010:68–70), large financial resource base, global connections with other church bodies and large volunteer base, are additional strengths and resources in this regard.

The ability of church members to develop civic skills – leading groups, running meetings, giving speeches, managing disagreements (Carrolls, 2006) – and the usual encouragement to provide help to persons both within and outside of the church, may enhance the capacities of both church members and church leaders in the social context.

In addition to the sociological aspects of the church’s resources, the theological resources of the church include the spirituality and reconciliatory roles of the church in the world (Carrolls, 2006). The church, as the “body of Christ”, is charged with the responsibility of continuing with the reconciliatory message of the Lord Jesus Christ through which the world is invited to be reconciled with God and with each other. This position and calling of the church is especially significant to Nigerians who, over the years, have been polarised by ethnic, social and religious divisions.

In addition, the church and her leaders, more than any other institution, are in a better position to address the the negative contributions of evil spiritual forces to the challenges facing Nigerians. With the increased involvement of the church in national prayer conferences, ecumenical relationships and inter-faith dialogue, her resources and experiences may enrich her sociopolitical and economic collaboration with political, economic and

⁴⁷ “Social capital formation as a strategic process more than anything else refers to the strengthening and establishment of social networks that will mediate the newly-found access to opportunities, resources and information. It also refers to the strengthening and establishment of relationships, norms and values as the means towards realizing the new state of social inclusion. It further entails the notion of social trust as a fundamental outcome. Social capital formation as a strategic process is finally directly associated with a developmental approach to addressing the needs of people” (Swart, 2010b:327-328).

community institutions as regards the transformation of Nigerian society and beyond through the instrumentality of her leaders.

6.4.5.2 Harnessing the resources of the Nigerian community

The existence of political governance, the economic system, traditional institutions and civil society organisations in Nigeria also bring to the fore other key role players and the wide range of resources at their disposal. In modern day Nigeria, political institutions wield immense influence in issues pertaining to sociopolitical and economic development with the government being the major provider of the infrastructure that may drive sociopolitical and economic development. Since most of such infrastructure, including roads, electricity, urban and town planning, water and healthcare are capital intensive, government budgets are usually expected to fund them. In addition, government and political institutions are also responsible for legislation as well as for the interpretation and enforcement of laws in the country. Thus, property laws, financial regulations and land use decrees are beyond the control of churches and civil society. Nevertheless, enabling legislations and policies could be put in place to facilitate the socioeconomic and political development that may translate into poverty eradication, political stability, job and wealth creation, functional infrastructure, national security and human development. Such institutions and their resources are, therefore, crucial in the collaborative role they play in national development.

Economic and financial systems possess their resources in cooperate managerial skills, wealth and global connections with global financial institutions. Their financial policies, employment policies and profit margins may enhance the wellbeing of Nigerians and the environment. Among its other resources Nigerian civil society comprises the dense Nigerian population of more than one hundred and forty million Nigerians with their varied specialisations and professional expertise that account for the entire Nigerian workforce and with strong local and international networks with global civil society. Such enormous resources within Nigerian society, when combined with those of the church, may lead Nigerians to transcend their present challenges.

6.4.5.3 Harnessing the resources of the global community

In addition to the church in Nigeria and the wider Nigerian society, the global community possesses her major resources in the positive impact and resources of globalization, and the global civil society. Castells (2004:72), noting the resources of globalisation, states: "Globalization and informationalization, enacted by networks of wealth, technology, and

power, are transforming our world. They are enhancing our productive capacity, cultural creativity and communication potential”.

As regards the global social movements or civil society, their main resources lie in their ability to generate a process of transformation through the power of ideas, values and communication links by mobilising voluntary action on a national or global scale (Swart, 2006). Thus, the use of the mass media, newsletters, recorded media, school curricula, media events, various types of social networks, and study groups to mobilise voluntary action through persons both within and outside of their organisations for the purpose of engaging in social transformation is paramount to the global social movements.

These resources, among others, when properly harnessed by church leaders and the broader Nigerian society have the propensity to translate the unfortunate challenges of poverty and underdevelopment into fulfilling sociopolitical and economic conditions for all Nigerians. There are possible ways in which Nigerian church leaders may harness these resources from the three sections of society – the church, broader Nigerian society and the global community. Some of these ways include learning about and appreciating the resources possessed by the various structures, adopting and implementing applicable strategies, and collaborating with the other structures in the transformation of the Nigerian sociopolitical, economic and ecological spheres. As has been noted by both Wallace (2002:134–136) and Samuel (2003:72) in section 6.2.3.1, this study maintains that it is not possible for the church and her leaders to make significant progress in their quest for social transformation in Nigeria without their collaborating with other change agents within the Nigerian and the global community.

6.5 Conclusion

Sustainable transformational development in Nigeria has been defined as a deep, positive change in the spiritual, psychological, moral, social, economic, political and environmental life of both people and institutional/systems and resulting from the activities of the church and her leaders in collaboration with other institutions of change in Nigeria and beyond. Such changes in human society through collaboration are made possible by the church’s participation in the activities of the missional God in the world. The presentation of the sustainable transformational development paradigm necessitated the discussion on the existing concepts that motivate the sustainable transformational development approach, namely, Missional theology (*missio Dei*), the pragmatic ecumenical development debate,

transformational development and people-centred development. While, with particular reference to Nigeria, the concept of *missio Dei* informs and justifies the Nigerian church's role in the world as the participation of the church in the activities of her God in His world, the pragmatic ecumenical development debate enables the Nigerian church, in her various expressions, to locate her present level of social engagement for the purpose of increasing the scope of her social ministry. The transformational development approach, as a development framework of church development agencies, brings to bear, spiritual and practical resources to social transformation and, at the same time, exposes weaknesses of transformational development in such areas as its disconnect with the churches, social movements and ecological issues. However, such weaknesses are addressed by the sustainable transformational development approach with its emphasis on the church and her leaders, collaboration with social movements and other institutions, environmental concerns and policy change for the purpose of social justice and self-reliance. In addition to the connection between sustainable transformational development and the existing Christian concepts, the relationship between the ecumenical church and church leaders and these church related development concepts constitute additional motivations to the proposed concept of sustainable transformational development which depends on church leaders, the Nigerian church and other socio-political and economic institutions for its social transformation agenda. People-centered development satisfies the collaborative initiative of sustainable transformational development herein proposed as it seeks to engage in social transformation beyond the confines of the church to the public domain and provides such as conscientisation and values among other resources whose values and mode of operation resonates with and could assist the church to fulfill her social vision in enduring and impactful ways.

The domains of sustainable transformational development, namely, spiritual, moral, psychological, socio-cultural, political, economic, environmental and ecclesiastical, through which the goals of changed people, changed systems and stewardship of creation may be realised, were also articulated. It has been argued that, whereas the processes through which social change could occur as proposed in this study are vital in addressing the challenges confronting Nigerians, the role of church leaders as the catalysts of sustainable transformational development is crucial. As such, church leaders, as transformational leaders and facilitators of sustainable transformational development, conscientise the faithful, mentor transformational leaders, shepherd the faithful into the public domain as agents of change and harness the resources of the church, broader Nigerian society and the global community for

the socioeconomic and political transformation of Nigeria. The proposal of the sustainable transformational development paradigm as the recommended approach for church leaders in Nigeria as regards a more meaningful contribution to the transformation of the sociopolitical and economic challenges of Nigerians in the light of poverty, underdevelopment, corruption and poor leadership has, thus far, been informed by the literature study in chapters 2, 3, 4 and the findings of the empirical study in chapter 5. The concepts of missional theology premised on the *missio Dei*, the pragmatic ecumenical development debate and Osmer's (2008:4–12) (1.8.1) pragmatic task assisted in the formulation of the proposed development paradigm.

CHAPTER 7

DEVELOPMENT-ORIENTED CHURCH LEADERSHIP IN POST-MILITARY NIGERIA: PERSPECTIVES, CONCLUSION AND RECOMMENDATIONS

7.1 Introduction

The focus of this study that was presented at the beginning of the study and expressed in terms of the main research question and its subsets: How may church leaders in Nigeria, in light of the poverty, underdevelopment, corruption and poor leadership in that country, contribute more meaningfully to the sociopolitical and economic transformation of Nigerian society? In what ways may Nigerian church leadership achieve this? When translated into a sustainable transformational development approach (with a view to more meaningful engagement on the part of church leaders in sociopolitical and economic change in Nigerian society), what would the possible constituent elements of such an approach be? (1.5). The background, motivation, problem statement, goals of the study, research paradigm, research methodology and research design guiding the study were also presented in the first chapter. In addition, the significance, delimitations and definitions of the key terms used in the study were explored.

In chapter 2 the meanings and implications of development were presented, together with an evaluation of the Nigerian historical context from precolonial to present times, as it relates to development. In line with Osmer's (2008:4–12) practical theological methodology (1.8.1), this chapter fulfilled the descriptive-empirical and interpretive tasks by answering the questions: What is going on in the Nigerian social environment as it pertains to development? and Why are these things going on? The chapter succeeded in uncovering the root causes of the perennial challenge of underdevelopment and the resultant consequences in Nigeria, and suggested concepts that may be incorporated into a possible development agenda that may be of benefit to the Nigerian society.

Chapter 3 dwelt on the meanings and implications of leadership and surveyed the Nigerian historical context from precolonial times to the present era, as it relates to sociopolitical leadership. Through the engagement of the descriptive-empirical and interpretive lenses of practical theology (Osmer, 2008:4–12) 1.8.1, the chapter investigated whether there has been a challenge of poor leadership in Nigeria and, if it is true, the way in which poor leadership

has been responsible for the challenges of poverty, underdevelopment and corruption facing Nigerians and how effective leadership may transform the Nigerian sociopolitical and economic landscape.

Chapter 4 focused on a social and theological analysis of the discourse of Nigerian church leaders. This endeavour revealed that although Nigerian church leaders still need to do more in sociopolitical, economic and theological engagements, they are, indeed, engaging in sociopolitical, economic and theological issues and, as such, they are revealing their potential as agents of change in Nigeria, particularly in light of the challenges facing the country. The descriptive-empirical and interpretive approaches (Osmer, 2008:4–12) 1.8.1 and the ecumenical development discourse (6.2.2) proved to be useful tools in the analysis.

In chapter 5 the results of empirical study were presented and reflected upon. The main focus of this exercise was to understand the way in which church leaders may contribute more meaningfully to the social transformation of Nigerian society in light of the challenges of poverty, underdevelopment, corruption and poor leadership and also the vital components of that engagement. The study in this chapter was able to achieve this concern and also uncovered themes that could assist the proposal of a sustainable transformational approach for the more meaningful social engagement of church leaders in Nigeria. Missional theology (*missio Dei*) (6.2.1), the pragmatic ecumenical development discourse (6.2.2) and the descriptive-empirical, interpretive, normative and pragmatic tasks (Osmer, 2008:4–12) (1.8.1) were the enabling tools for this analysis.

In chapter 6 the sustainable transformational development approach, including its definition, goals, domains and processes and development-oriented church leaders as the key drivers of the sustainable transformational development approach in the Nigerian context were discussed. The chapter also focused on the way in which church leaders could harness the various resources for Nigerian development.

The purpose of chapter 7 is to highlight some perspectives of the study and to present recommendations that may aid the sociopolitical and economic transformation of Nigerian society in the light of the challenges of poverty, underdevelopment, corruption and poor leadership facing the country. The perspectives to be presented include the interconnectedness of the development-oriented church leader as a change catalyst in Nigerian society with the proposed goals of Nigerian development, Nigerian

leadership/followership, the various expressions of the church in Nigeria, sociopolitical and economic systems, globalisation, civil society and the dignity of creation; and also how the development-oriented church leader and the various perspectives that are vital to social change relate to the sustainable transformational development paradigm. The recommendations to be presented will be drawn from the findings of both the empirical study and the literature study and are intended for the attention of Nigerian church leaders, the Nigerian church and Nigerian sociopolitical and economic institutions as they engage in the transformation of Nigerian society. In alignment with the aim of the chapter, as set out above, this chapter will engage the pragmatic approach (Osmer, 2008:4–12) (1.8.1) in presenting its arguments.

7.2 Development-Oriented Church Leadership in Post-military Nigeria: Perspectives

The perspectives to be presented in this section include the development-oriented church leader in post-military Nigeria and his/her place in the sustainable transformational development approach as it relates to the goals of Nigerian development, Nigerian leadership and followership, the various expressions of the church in Nigeria, Nigerian sociopolitical and economic systems, globalisation, civil society and the dignity of creation.

7.2.1 Development-Oriented Church Leadership, the Goals of Nigerian Development and Sustainable Transformational Development

In section 1.12.1 this study argued that both ordained and non-ordained persons who are burdened with leadership responsibilities at different levels within the Christian community and who are concerned about and engaged in social transformation are the very individuals who may be considered as development-oriented church leaders. In section 2.7, it was suggested that the desired results or goals of the developmental journey should be the conscientised, responsible self, stewardship of resources and value for community. It was argued that the realisation of these goals may contribute meaningfully to transforming the Nigerian social context in the light of the challenges of poverty, underdevelopment, corruption, violence, poor leadership and other forms of injustice. These goals of Nigerian development take into consideration Nigerian historical antecedents (2.5.2), current national and global trends (2.6, 2.5.8, 2.5.5, 2.5.7), and the consistent failure of development approaches within the Nigerian context (2.3). In addition, the suggested goals are consistent with Nigerian/African, Biblical and ongoing global concerns. However, the goals of the Nigerian development paradigm will have to be shaped by these factors so as to ensure a

down-to-earth and enduring approach (Deng, 1998:76) which is in line with the sustainable transformational concerns of this study.

The sustainable transformational development approach argues that it is essential that the engagement of the church in social transformation be led by church leaders (6.4, 6.4.1, 6.4.4) and informed by the mission of God to the world (*missio Dei*) (6.2.1), in terms of which the church and her leaders are God's instruments and co-labourers. Such an engagement of church leaders should be geared towards changing persons and institutions spiritually, psychologically, economically, socially and politically, and should include ecological justice. This sociopolitical and economic transformation will be realised through conscientised persons, community or collaborative efforts with relevant change agents and the proper mobilisation and use of resources in the sense of stewardship. The sustainable transformational approach also argues that the social transformational engagement of church leaders should include charity/welfare, projects and social services but that it should go beyond such measures to include policy change through the direct participation of Nigerian church leaders and church members in socioeconomic and political activities. This argument is in line with the spirit of the pragmatic ecumenical development debate.

The sustainable transformational approach may meet the proposed Nigerian developmental goals of the conscientised, responsible self by church leaders creating an awareness of the challenges facing Nigerian, the sources of these challenges and their ability to deal with these challenges through personal interactions with the various sectors of Nigerian society, print and mass media, Bible study, fellowship and the preaching/teaching of both church members and non-church members. The creation of such awareness through the concept of conscientisation is vital in instilling a new mindset among Nigerians and redeeming their dignity. The notion of conscientisation, as consistent with sustainable transformational development, will remind Nigerians of God's presence and His involvement in their affairs, to transform their challenges in light of poverty, underdevelopment, corruption and poor leadership. In addition, it reminds both the rich and the poor, the leaders and the followers of their responsibilities towards each other, the environment and the sociopolitical and economic systems and the reason why all these must function in the interests of the wellbeing of all. Social transformation should begin in the mind, move to action and be continued in that reflexive approach. The notion of conscientisation, within the framework of the sustainable transformational approach, must represent an entrenched consciousness which should inform

the thoughts and actions of all Nigerians as they navigate their challenges and thereafter. The sustainable transformational approach argues that conscientisation should be carried out in ways required by each Nigerian context (innovation), church leaders should work in tandem with other interested parties in order to achieve conscientisation (collaboration), conscientisation should be vigorously pursued (stewardship) and the Christian/cultural ideals (values) should inform the concept of conscientisation.

As regards the stewardship of resources as a goal of Nigerian development (2.7.2), sustainable transformational development argues for stewardship (6.3.2.3) as one of the overarching concepts that should inform the engagement of both church leaders and other change agents in Nigeria. However, in addition to the engagement of church leaders and the institutions of change, such as churches, civil society and other institutions, the stewardship motif should inform the ordinary Nigerian citizen in his/her daily endeavours. The church's resources and those of the sociopolitical and economic institutions in Nigeria and beyond should be mobilised in the interests of the social transformation of Nigerian society. Sustainable transformational development argues that church leaders are the best positioned to mobilise the enormous resources within and beyond the church for the use of present and future generations of Nigerians. The notion of stewardship, as proposed by sustainable transformational development, implies that, in every individual and environment, God has provided immense resources which should neither be hoarded nor used recklessly. Although such resources may be in the custody of certain persons or institutions they should be utilised for the benefit of the immediate and larger society. Stewardship suggests that all positions and responsibilities should be utilised for the benefit of all and exercised with the best intentions and to the best of the abilities of those concerned. Stewardship reminds us that we hold all resources in trust for other human and non-humans in the present and future generations and, therefore, that we are accountable for the resources within our reach. Stewardship encourages us to see both ourselves and other human beings as possessing capabilities that should be made available for the common good.

Whereas the notion of value for community is understood as one of the goals of Nigerian development, in terms of the sustainable transformational approach to social transformation, the community and its varied expressions are perceived as one of the channels through which the sociopolitical and economic contexts may be transformed. As argued in section 2.7.3 and reflected in the statement: "Whatever happens to the individual happens to the whole group,

and whatever happens to the whole group happens to the individual” (Mbiti, 1999:106), in African/Nigerian communities, the notion of community substantiates the importance of the community as regards meaningful existence. As Tutu (2011:22) also observed, “We are made for complementarity. We are created for a delicate network of relationships, of interdependence with our fellow human beings, with the rest of creation”. In terms of sustainable transformational development, the community as church, village, clan, compound, country and the global community is viewed as a covenant structure that is extremely crucial in the formation of values and the forging of persons and institutions. The community is also seen as the sum total of all the components of existence, namely, human beings, animals, plants, institutions, technology and all that constitutes the created order. In view of the fact that all of these aspects of the community comprise the whole and, as such, each is dependent on the other, it is essential that life be lived in a way that is informed by this understanding. Each part of the community should, therefore, be cherished and should, thus, play its part and be allowed to flourish for the good of all. The notion of community is, therefore, interconnected to the values, collaboration, innovation and stewardship that comprise the overarching concepts of every sustainable transformational development engagement within the Nigerian society and beyond.

It follows from the above that the sustainable transformational development approach envisions that the church leader bear in mind the goals that should be embedded in any developmental approach, if that approach is to have any value for Nigerian society, must include the conscientisation of all Nigerians, the strengthening of communal ties as against individualism and the mobilisation and adequate utilisation of all resources for the wellbeing of all Nigerians. In addition, such issues as pertaining to conscientisation, community and stewardship should be directed by church leaders through persons (leaders/followers), institutions/systems and stewardship, guided by innovation, collaboration, stewardship and values.

7.2.2 Development-Oriented Church Leadership, Nigerian Leadership/Followership and Sustainable Transformational Development

Those church leaders who are engaged in one form or the other of the Nigerian social transformation process understand the importance of religious, sociopolitical and economic leadership in the transformation of Nigeria. As such the first task of the development-oriented church leader is to appreciate the extent to which good leadership is crucial to all facets of

Nigerian society (3.10) and how the absence of good leadership has denied Nigerians the much needed sociopolitical and economic development (3.6, 3.7, 3.8, 3.9).

The colonial, independent, military and post-military or political leadership of Nigeria has been largely blamed for the poverty, underdevelopment, corruption and other social vices that have beset Nigerian society for many decades (Falola, 1999:153) (3.6, 3.7, 3.8, 3.9, 5.2.3). However, whereas Nigerians have been highly commended for their resilience and endurance in the face of such harsh conditions, it is becoming clearer to observers that the Nigerian populace should also share the blame for the deterioration in the conditions of life and in the infrastructure. This blame stems from the docility of the Nigerians which allowed their leaders to continue plundering the nation's resources while some of the citizens stood aside and watched and others enjoyed the spoils of the plunder (Falola, 1999:153). It is being argued that, if ordinary Nigerians had risen to meet the challenge, the situation would have changed long ago. This conclusion or assumption is based on the examples of countries in the northern hemisphere that have consistently resisted poor socioeconomic and political conditions at different stages of their development history through protests and a demand for accountability from their leaders. Nigerian church leaders and members, who account for a large proportion ⁴⁸ of the population of Nigeria, may also be considered to have taken too little action to combat the challenge of poor leadership with its effect on the level of poverty, underdevelopment, corruption and other social evils prevalent in Nigerian society.

The sustainable transformational development approach points to the church leader as a development catalyst (6.4) and it challenges church leaders to meet the challenge of social transformation by taking the lead and teaching their church members, by their example, to engage in social change and to be leaders in such engagements. The sustainable transformational development encourages church leaders to adopt the transformational leadership approach to ecclesial and social leadership and, in this way, to instil in the Nigerian followership such leadership qualities. In addition, in order to perpetuate transformational leadership in Nigerian society, it is recommended that mentoring also be entrenched in the ecclesial, sociopolitical and economic spheres of Nigerian society. Whereas other concepts of leadership, such as servant leadership, are possible options, the

⁴⁸ See Summary of Religious Bodies in Nigeria, in *Religious Freedom Nation Profile: Nigeria*, at <http://religiousfreedom.lib.virginia.edu/nationprofiles/Nigeria/rbodies.html> (indicating that approximately 46% of Nigerians are Christian and approximately 44% are Muslim) accessed in June 28, 2001.

transformational leadership concept, as argued in 3.3.4, 5.2.12.5 and 6.4.3, holds great promise within the Nigerian context. Supporting this view, P11 suggests:

“Nigeria needs transformation. Therefore, to do this requires transformational leaders. Transformational leaders have a vision, a goal, an agenda, a results-orientation that grabs people’s attention. They communicate their vision and build trust by being consistent, dependable and persistent. They have positive self regard. In general, they transform vision into reality and motivate people to transcend their personal interests for the good of the group. This is the kind of leadership we need in today’s Nigeria”.

In pursuit of the sustainable transformational development agenda, the development-oriented church leader in post military Nigerian must engage in the Nigerian context – from the ecclesial community to all other facets of the society – through transformational leadership and the mentoring of transformational leaders. Such a development-oriented church leader will embark on that approach to leadership and mentoring with innovation, collaboration, stewardship and the upholding of values.

7.2.3 Development-Oriented Church Leadership, the Various Expressions of the Church and Sustainable Transformational Development

Development-oriented church leaders proceed from the constituency of the church but they are not limited to that domain. They are *bonafide* members of the broader Nigerian society and, as such, they also experience the various challenges that other Nigerians experience in their day to day lives. However, in view of their privileged positions as leaders of both the ecclesial and broader society, they are called, by the fact of their ecclesial responsibilities, to be agents of God in society. The various levels of the expression of the ecclesial community, such as cells, congregations, denominations and ecumenical bodies, enable the church and her leaders to be in touch with both the perpetrators of social injustices and those who suffer as a result of such injustices.

Accordingly, sustainable transformational development challenges the church and, especially church leaders, to reach out to the poor in society through their religious activities, charity, social services and projects (5.2.13.3). Such activities are best carried out through congregations and denominations, especially within their areas of operation. However, whereas such activities should be viewed as temporal measures aimed at looking after the bodies and souls of the poor, and as a concrete demonstration of God’s love for the poor, they

should not be the final products of churches and their leaders. Beyond the confines of charity and social services, church leaders should aim at the actual empowerment of church members and the larger community. This, in turn, calls for collaborative efforts between churches/church leaders and both the community and other institutions that are focused on empowering the poor. Key tools in empowerment should include conscientisation, self-reliance, microfinance, education and development projects that create viable jobs and employment opportunities which enable those employed to earn remunerations that will allow meaningful living conditions. Within the congregational and denominational levels of the church, church leaders would do well to instil values and to ensure that these values are upheld in all areas of the church members' lives. In addition, church leaders should insist on members fulfilling their sociopolitical and economic obligations as responsible citizens and they should be encouraged to collaborate with other institutions in using all legitimate avenues to challenge all forms of social injustices perpetrated by sociopolitical and economic institutions.

Sustainable transformational development argues for church leaders to use ecumenical platforms such as CAN and her blocs at their local, state and national levels in order to influence sociopolitical and economic policies (5.2.13.1). This may be achieved by dialogue, advocacy, lobbying, direct participation in sociopolitical and economic activities, protests, court actions and any other lawful means. However, as enunciated in this study, in all of the social engagements of the church and of church leaders at the various levels of the church's existence, it is essential that the concepts of *missio Dei*, collaboration, innovation, stewardship and values inform these church leaders in their social ministry.

7.2.4 Development-oriented Church Leadership, Sociopolitical and Economic Systems and Sustainable Transformational Development

As discussed in chapters 3 and 4.2, many Nigerian church leaders were not trained to be knowledgeable about and engaged in sociopolitical and economic issues in Nigeria. This was partly as a result of the missionaries' understanding of church and society, poor education and the inability of Nigerian church leaders to wean themselves from the missionary theological reductionism which separated the church/Christians from sociopolitical and economic engagements. Despite the fact that many church leaders are still not involved in sociopolitical and economic issues, nevertheless, a number of church leaders are becoming increasingly conscious of the importance of sociopolitical and economic institutions to both the church and to society at large. Church leaders in the mainstream denominations and in

some Pentecostal denominations have shown a commendable response to social issues by making use of advocacy and the quality education of a new generation of Nigerians to infiltrate various sectors of Nigerian society through church owned educational institutions and NGOs. However, as observed earlier in section 4.2, a number of these commendable measures may be termed emergent and, as such, have not attained the import necessary to alter the ongoing dynamics of poverty, underdevelopment, corruption and poor leadership in any significant way.

The sustainable transformational development approach to social change acknowledges the extent to which sociopolitical and economic institutions (6.4.5) are indispensable as the key to shaping either the wellbeing or otherwise of both the church and of Nigerian society as a whole. As such the approach seeks to collaborate with and to transform the said institutions through both the persons who run the institutions and through the institutions themselves that have the capability of influencing the persons that run them. Through the instrumentality of Nigerian church leaders and Christians, the concepts of stewardship, innovation, collaboration and values should be brought into each of these institutions by the direct participation of church leaders and members. Spiritual resources such as prayers, religious symbols, prophetic utterances and non-violent resistance should be utilised in the process of seeking policy change and promoting the functionality of these institutions for the good of society and the environment. The resources of community and its value in ecclesial, anthropological and ecological terms, as advocated in the sustainable transformational development paradigm, also encompasses resources that may inform and transform the sociopolitical and economic systems in Nigeria.

From the perspective of both the pragmatic ecumenical development debate and Korten's fourth generation/people-centred development discourse, church leaders and churches who are "socially informed, ideologically critical and politically conscious could make meaningful contributions to political democratization, economic democratization, and trade and investment relations on an idea, ethical and value level" (Swart, 2006:192). In addition, the ethical and value levels of the engagement of churches and church leaders with sociopolitical and economic institutions and the direct participation of church leaders and churches at these levels, as guided by an idea, ethical and value consciousness, may contribute to more meaningful social engagement.

7.2.5 Development-oriented Church Leadership, Globalisation and Sustainable Transformational Development

It is not possible for Nigerian church leaders who are concerned about social transformation to ignore the positive and negative effects of globalisation (3.9.1) on the Nigeria sociopolitical and economic context. The increasingly interconnected character of political, economic and social life of the peoples on the planet (Schreiter, 1997:5) implies that sociopolitical and economic influences from the various parts of the world will also have a direct impact on Nigerians, whether positive or negative. Thus, Anderson notes that “globalization is a worldwide social phenomenon in which things are fragmenting or splintering and reluctantly coming together simultaneously. On the one hand, there are new borders emerging daily in nations and multinational corporations because of parochial concerns within while, on the other hand, universalizing forces from without make borders more porous and particularly more difficult to maintain” (Anderson, 1999:7).

As a response to the inescapable effects of globalisation, sustainable transformational development argues for an engagement of church leaders in the social transformational project in Nigeria which involves utilising the resources of both the local and the global communities (6.4.5). The engagement of the church’s resources at the congregational, denominational and ecumenical levels in the Nigerian and global contexts may be of immense help to this endeavour. Such collaborative efforts should also be widened to include local, national and global civil society through the effective use of communication technology and social networks. Whereas the church’s vast resources, which include, inter alia, human and financial capital and spiritual resources may foster the social ministry of the church and her leaders, the power of civil society, as expressed in people’s movements, may hold tremendous sway as regards the political and economic institutions which, most often, possess international authority. The social engagement of church leaders would do well to make use of the concepts of sustainable transformational development, including innovation, collaboration, stewardship and values in order to engage the gains of globalisation in the social transformation of Nigeria. I suggest that such use of the positive effects of globalisation may counter the negative aspects of globalisation such as the erosion of values, poverty, arms proliferation, global warming and other environmental crisis.

7.2.6 Development-Oriented Church Leadership, Civil Society and Sustainable Transformational Development

Some Nigerian church leaders and churches have established NGOs to cater for issues such as leadership training, ethics, poverty alleviation and medical services such as HIV and AIDS awareness campaigns (4.3.5). As relevant as these projects may be, this level of engagement in civil society addresses a fragment only of the major issues that may be addressed by civil society. Pastor Tunde Bakare's SNG (4.3.5.1) stands out as the only church motivated civil society organisation that has become involved in issues of political governance in collaboration with well known activists and with outstanding results. Nevertheless, even though the SNG's public influence may have dwindled due to some internal crisis which was generated by Bakare's political engagement as vice presidential aspirant, under the auspices of Congress for Political Change (CPC) – an engagement which SNG was opposed to as it claimed not to have been properly informed by Bakare, SNG still has the capacity to recover from the set back and to forge ahead in its commitment to rise to the challenge of criticising and resisting irresponsible leadership in Nigeria.

As noted in section 2.6.3, civil society refers to the realm of organised social life that is voluntary, self-generating (largely), self-supporting, autonomous from the state, and bound by a legal or set of shared values (Diamond 1994, in Aremu & Omotola, 2007:65). As Aremu and Omotola (2007:65) have observed, the role of civil society includes limiting state power and the promotion of openness in governmental activities, supplementing the role of political parties in stimulating political participation, and the structuring of multiple channels beyond the political party for the purpose of the articulation and representation of the interests of the masses. According to Weaver et al. (1997:211), civil society organisations serve socio-cultural, economic and political functions. As regards their socio-cultural function, these organisations “promote social cohesion; combat isolation, alienation, and anomie; train future leaders; develop organizational skills; and raise the self-confidence and self-esteem of members” (Weaver et al., 1997:211). They fulfill their economic roles by providing services, mobilising local resources to satisfy local needs, and by increasing self-sufficiency through decreasing dependence. Politically, civil society may act as interest groups to lobby, mobilise people who, otherwise, do not have access to state power, and to gather these people together in groups so as to enable them to exert some influence and participate in the decision-making processes of the government (Weaver et al., 1997:214).

The sustainable transformational development approach to the more meaningful participation of church leaders in social change in Nigeria advocates that the churches and their leaders should collaborate with local, national and global civil society organisations (6.4.5) as they seek to influence socioeconomic and political systems and policies for the wellbeing of both the masses and the environment. Church leaders are, thus, expected to take the lead in such engagement and they would do well to engage the various levels of the church's expression. Such engagement should also be informed by innovation, collaboration, stewardship and the values that fall within the gamut of the church's participation in the mission of God in the world.

7.2.7 Development-Oriented Church Leadership, the Dignity of Creation and Sustainable Transformational Development

The extremely disturbing impact of soil erosion and soil fertility, deforestation, water scarcity, water pollution, biodiversity loss, municipal and hazardous waste, and the impact of oil and gas development, as observed by Okopido (2010), and other contributory factors to environmental hazards are primary areas of concern in the environmental degradation which is worsening in Nigeria (2.5.8, 4.4.9, 5.2.13). However, it would appear that church leaders in Nigeria have yet to be seen to show much interest in these issues, despite the fact that these issues are exacerbating the poverty and underdevelopment both in Nigeria and globally.

Sustainable transformational development argues that the whole of creation is God's gift, not only to humankind at the present, but to the entire created order, including future generations (6.3.2.3). As such each part of creation should be appreciated, valued and allowed to blossom while creation and its component parts must be seen as an integral part of the community without which it would not be possible for other parts of the community to function. Accordingly, sustainable transformational development proposes conscientisation, stewardship of resources and value for community as vital components of the goal of development, especially within the Nigerian context. It further suggests that, when people are changed by the occurrence of *metanoia*, such change will impact on their greedy tendencies, which lead to the unnecessary quest for greater affluence, and on the development of technology and more subtle methods of acquisition, including unhealthy economic policies, all of which impact negatively on other human beings and the environment. Development-oriented church leaders, as catalysts of the sustainable transformational development paradigm, may contribute substantially to the dignity of creation by utilising the concepts of innovation, collaboration, stewardship and values to ensure the preservation of the dignity of

creation which, in turn, relates to the celebration of the life in humankind, plants, animals, environment and all other forms of the expression of life on the planet.

7.3 Conclusion and Recommendations

The perspectives that have been presented above include the proposed goals of development in Nigeria, Nigerian leadership/followership, the various expressions of the church in Nigeria, sociopolitical and economic systems, globalisation, civil society, the dignity of creation and the way in which the development-oriented church leader relates to these crucial aspects that impinge on the social transformational process in Nigeria in the light of the sustainable transformational development approach. As discussed, the development-oriented church leader is seen as a sociopolitical and economic transformation catalyst within Nigerian society. He/she takes into consideration the perspectives discussed above as he/she mobilises the Nigerian church, Nigerian society and beyond to take action in the interests of the advantage and transformation of the Nigerian society, in fulfillment of the church's missional calling.

The recommendations presented below are based on the findings of both the empirical and the literature study. Although they are intended primarily for the Nigerian church and Nigerian society, they may inform the practices of church leaders, churches, sociopolitical and economic systems in other parts of Africa that may be facing similar challenges as those described in this study. The recommendations will be presented in different categories as they relate to the church and to sociopolitical and economic institutions.

The Church

- Based on the missionary legacy which distanced the church from sociopolitical and economic institutions, and the perpetuation of that mindset after the missionary era, Nigerian church leaders will need to realign the church's theology with the concept of the mission of God (*missio Dei*) to the world – a concept through which the church, in all its expressions, participates as its royal charter. Such theological realignment should be entrenched in theological education curricula and church teachings while such a theological stance should also give rise to the origination of contextual theologies or inculturation within both the church and society in Nigeria so as to enable Christians to respond adequately to their daily challenges.
- Nigerian church leaders at the congregational, denominational and ecumenical levels of the church should accept the responsibility in the holistic empowerment of both

Christians and non-Christians in Nigerian society and engage alongside them in the sociopolitical and economic transformation of Nigerian society.

- Nigerian church leaders and churches should take advantage of their privileged position in Nigerian society and enormous resources at their disposal to overcome the sociopolitical and economic challenges facing the nation, as reflected in the poverty, underdevelopment, corruption and poor leadership. Such transformational engagement should be channelled through religious activities, charity, projects and social services and direct participation in both sociopolitical and economic activities. However, if the engagement of both churches and church leaders in social change is to have a lasting impact then it is recommended that innovation, collaboration, stewardship and values should guide the social ministry of these church leaders as catalysts of change in Nigerian society. The goal of such engagement should always be to change both the people (leadership and followership) and the institutions or systems (sociopolitical, economic, technological and ecological).

The Nigerian Socio-Political and Economic Institutions

- It is essential that the sociopolitical and economic institutions in Nigeria, including communities, traditional societies, political parties, government, businesses, civil society, NGOs and others, should begin to see the churches and the church leaders as competent and crucial partners in the transformation of Nigerian society, not only in the sense of the significant role which religion plays in the Nigerian context, despite its shortcomings, but in the sense of the enormous resources at the disposal of the church. As such the church and her leaders should be seen as possessing sociopolitical and economic resources to contribute to society as opposed to their traditional use, which is mainly in respect of spiritual matters and in the distribution of charity, relief and social services.
- Socio-political and economic institutions in Nigeria should build into their development vision the concepts of conscientisation, value for community and stewardship of resources while these crucial development components should be informed by innovation, collaboration, stewardship and values. However, if all these visions are to materialise, Nigerian political leadership should adopt the concept of transformational leadership and the mentoring of such transformational leaders in all the socio-religious, political and economic institutions in Nigeria.

- All Nigerians should buy into the Nigerian concern for sociopolitical and economic transformation, transcend ethnic and religious sentiments and build synergies across disciplines to find a rhythm that may stimulate the integrity, excellence, innovation, collaboration, stewardship, values and excitement that are geared towards nation building. In addition, all such efforts should be aimed at the recovery of the dignity and sense of pride of the present and also future generations of Nigerians and their environment.

The enormous and perennial challenges of poverty, underdevelopment, corruption and poor leadership facing Nigeria may have been perpetuated by both external and internal forces, especially within the domain of sociopolitical and economic leadership. It will, thus, require the ecclesial, sociopolitical and economic leadership in Nigeria, in collaboration with the requisite global institutions, to rise to the challenge of reversing these trends for a better Nigerian society which would be characterised by improved standards of living and the restoration of the human and ecological dignity of all Nigerians and of the country as a whole. Church leaders are called upon to be at the forefront of this pursuit of social change through the use of the sustainable transformational development paradigm which, in turn, encompasses the overarching concepts of innovation, collaboration, stewardship and values, geared towards human and institutional change and channelled through leadership, advocacy, protests, direct participation, charity and social services. The urgent need to engage in this endeavour arises from the daily plight of approximately 160 million Nigerians as they face poverty, diseases, violence and even death, all of which could be eliminated. The possibility that this goal may be realised is enhanced by the privileged position of church leaders in the socio-cultural, political and economic mileaus in Nigeria in addition to the spiritual and material resources available to such leaders. A positive impact on the Nigerian social environment promises to be of benefit to both the African and the global contexts. However, the time to act is now or else the church and her leaders may lose their relevance, both now and in the future.

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ANNEXURE A: LETTER OF AUTHORIZATION FROM CAN



CHRISTIAN ASSOCIATION OF NIGERIA (CAN)
Head Office: National Christian Centre, Central Area Garki, P.M.B. 260, Abuja
☎ : 08035860733, 08037871595, 08034511635

Arch Bishop
JOHN ONAIYEKAN
President
08034511635

Rev. Dr.
DAN OKOH
Vice President
08037508751

Pastor
P.F USMAN
National Treasurer
08052704310

Elder (Engr.)
S.L.S. SALIFU
General Secretary
08035860733

Supr. Apostle
AKIN OMOJOLA
Assistant General Sec.
08037207287

Arch.
MICHAEL A. ADEYO
Centre Manager
08023027167

13th April 2010

The Academic Supervisor
Faculty of Theology
University of Stellenbosch
171 Dorp Street
Stellenbosch 7600
South Africa

Dear Sir/Madam,

RE: THE REV. OBAJI MBEH AGBIJI D TH EMPIRICAL RESEARCH

Kindly take note of the following in respect of the above subject matter:

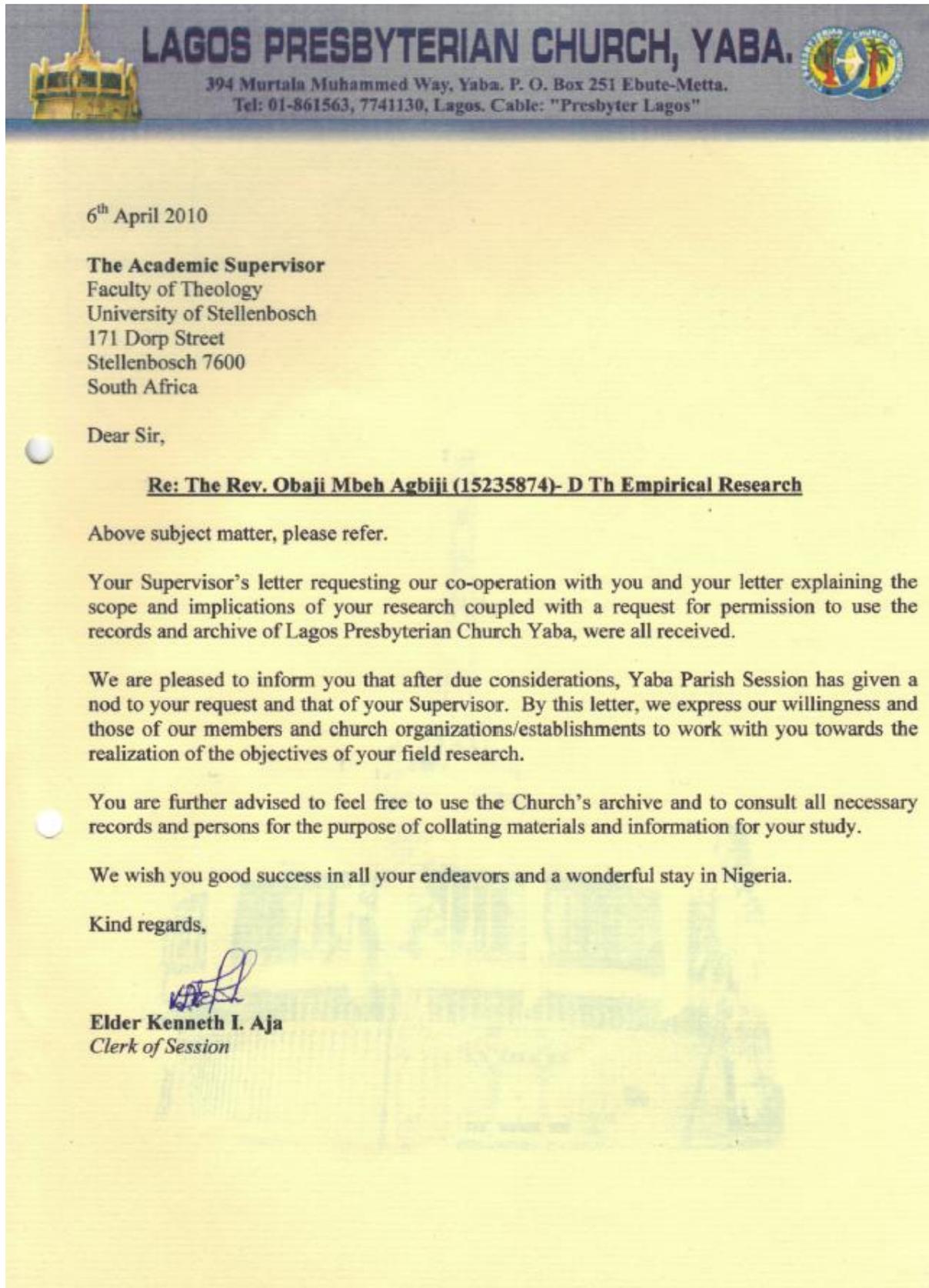
1. Your research student, **Rev. Obaji Mbeh Agbiji** requested our co-operation to do his research within the Christian Association of Nigeria, and its constituent blocs.
2. Please be informed that the Christian Association of Nigeria (CAN) has sustained his request.
3. Furthermore, the researcher has been advised to avoid himself of the relevant documents of CAN and to consult all necessary persons for the purpose of getting materials and information that may be useful to his research.
5. Accept the best wishes of the Churches in Nigeria.

Very kind regards,



All correspondence should be addressed to the General Secretary

ANNEXURE B: LETTER OF AUTHORIZATION FROM LPC



ANNEXURE C: ETHICS CLEARANCE FROM THE UNIVERSITY OF STELLENBOSCH



UNIVERSITEIT·STELLENBOSCH·UNIVERSITY
jou kennisvenoot • your knowledge partner

6 December 2010

Tel.: 021 - 808-9183
Enquiries: Sidney Engelbrecht
Email: sidney@sun.ac.za

Mr OM Agbiji
Practical Theology & Missiology
University of Stellenbosch
STELLENBOSCH
7602

Reference: 453/2010

Mr OM Agbiji

APPLICATION FOR ETHICAL CLEARANCE

With regards to your application, I would like to inform you that the project, *Development-oriented church leadership in post military Nigeria: A sustainable transformational approach*, has been approved on condition that:

1. The researcher/s remain within the procedures and protocols indicated in the proposal;
2. The researcher/s stay within the boundaries of applicable national legislation, institutional guidelines, and applicable standards of scientific rigor that are followed within this field of study and that
3. Any substantive changes to this research project should be brought to the attention of the Ethics Committee with a view to obtain ethical clearance for it.
4. The researcher/s implements the suggestions made by the mentioned by the Research Ethics Committee (Human Research) in order to reduce any ethical risks which may arise during the research.

We wish you success with your research activities.

Best regards




.....
MR SF ENGELBRECHT

Secretary: Research Ethics Committee: Human Research (Non-Health)



ANNEXURE D: QUESTIONNAIRE TO NATIONAL CAN LEADERS

DEVELOPMENT-ORIENTED CHURCH LEADERSHIP IN POST-MILITARY NIGERIA

Q1. How long have you been a leader of the Christian Association of Nigeria (CAN)?

Q2. What position(s) have you held or are still holding in CAN?

Q3. How would you assess the church in terms of her activities towards the political, economic and social transformation of Nigeria?

Q4 In Nigerian history, what do you understand by

(i) Colonial period?

(ii) Independence period?

(iii) Military period?

(iv) Post Military period?

How would you evaluate each of these periods as it concerns their impact on the present day (post military or democratic) Nigerian society?

Q5. What are the contributions of Nigerian church leaders to the Nigerian society?

Q6. What in your thinking are the major challenges of Church leaders in their developmental efforts in Nigeria?

Q7 Which of the problems are traceable to Colonial, independence, military and Post military period?

Q8(a). Do you think Church leaders are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Q8(b). Do you think Church members are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Q9(a). How can church leaders in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

Q9(b). How can church members in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

Q10(a). Have you been involved in sociopolitical and economic transformational activities?

Q10(b). Please name the activities and state how you got involved

Q11(a). What are your suggestions on the ecumenical church's engagement in the sociopolitical and economic transformation of the Nigerian society?

Q11(b). What are your suggestions on the denominational/congregational church's more meaningful engagement in the sociopolitical and economic transformation of the Nigerian society?

Q12. What kind of leadership style do you deem most appropriate to flow from the church and her members to the Nigerian society that can lead to the political, economic and social transformation of the Nigerian society, bearing in mind the perennial challenge of poor leadership in Nigeria? Please explain the reason(s) for your choice of leadership style.

Q13. For some time now, issues like corruption, electoral reforms, Niger Delta Militancy, leadership vacuum due to the ailing President (Yar'adua), Bank reforms and Religious/Tribal crisis have been on the front burner of national issues. In your assessment, how has the church (Leadership/Membership) fared in dealing with the issues in question?

ANNEXURE E: QUESTIONNAIRE TO CAN BLOC LEADERS

DEVELOPMENT-ORIENTED CHURCH LEADERSHIP IN POST-MILITARY NIGERIA

Q1. How long have you been a leader of the CSN, CCN, ECWA/TEKAN, PFN/CPFN OR OAIC?

Q2. What position(s) have you held or are still holding?

Q3. How would you assess the church in terms of her activities towards the political, economic and social transformation of Nigeria?

Q4 In Nigerian history, what do you understand by

(i) Colonial period?

(ii) Independence period?

(iii) Military period?

(iv) Post Military period?

How would you evaluate each of these periods as it concerns their impact on the present day (post military or democratic) Nigerian society?

Q5. What are the contributions of Nigerian church leaders to the Nigerian society?

Q6. What in your thinking are the major challenges of Church leaders in their developmental efforts in Nigeria?

Q7 Which of the problems are traceable to Colonial, independence, military and Post military period?

Q8(a). Do you think Church leaders are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Q8(b). Do you think Church members are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Q9(a). How can church leaders in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

Q9(b). How can church members in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

Q10(a). Have you been involved in sociopolitical and economic transformational activities?

Q10(b). Please name the activities and state how you got involved

Q11(a). What are your suggestions on the ecumenical church's engagement in the sociopolitical and economic transformation of the Nigerian society?

Q11(b). What are your suggestions on the denominational/congregational church's more meaningful engagement in the sociopolitical and economic transformation of the Nigerian society?

Q12. What kind of leadership style do you deem most appropriate to flow from the church and her members to the Nigerian society that can lead to the political, economic and social transformation of the Nigerian society, bearing in mind the perennial challenge of poor leadership in Nigeria? Please explain the reason(s) for your choice of leadership style.

Q13. For some time now, issues like corruption, electoral reforms, Niger Delta Militancy, leadership vacuum due to the ailing President (Yar'adua), Bank reforms and Religious/Tribal crisis have been on the front burner of national issues. In your assessment, how has the church (Leadership/Membership) fared in dealing with the issues in question?

ANNEXURE F: QUESTIONNAIRE TO LPC LEADERS

DEVELOPMENT-ORIENTED CHURCH LEADERSHIP IN POST MILITARY NIGERIA

Q1. How long have you been a leader of LPC?

Q2. What position(s) have you held or are still holding?

Q3. How would you assess the church in terms of her activities towards the political, economic and social transformation of Nigeria?

Q4 In Nigerian history, what do you understand by

(i) Colonial period?

(ii) Independence period?

(iii) Military period?

(iv) Post Military period?

How would you evaluate each of these periods as it concerns their impact on the present day (post military or democratic) Nigerian society?

Q5. What are the contributions of Nigerian church leaders to the Nigerian society?

Q6. What in your thinking are the major challenges of Church leaders in their developmental efforts in Nigeria?

Q7 Which of the problems are traceable to Colonial, independence, military and Post military period?

Q8(a). Do you think Church leaders are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Q8(b). Do you think Church members are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Q9(a). How can church leaders in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

Q9(b). How can church members in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

Q10(a). Have you been involved in sociopolitical and economic transformational activities?

Q10(b). Please name the activities and state how you got involved

Q11(a). What are your suggestions on the ecumenical church's engagement in the sociopolitical and economic transformation of the Nigerian society?

Q11(b). What are your suggestions on the denominational/congregational church's more meaningful engagement in the sociopolitical and economic transformation of the Nigerian society?

Q12. What kind of leadership style do you deem most appropriate to flow from the church and her members to the Nigerian society that can lead to the political, economic and social transformation of the Nigerian society, bearing in mind the perennial challenge of poor leadership in Nigeria? Please explain the reason(s) for your choice of leadership style.

Q13. For some time now, issues like corruption, electoral reforms, Niger Delta Militancy, leadership vacuum due to the ailing President (Yar'adua), Bank reforms and Religious/Tribal crisis have been on the front burner of national issues. In your assessment, how has the church (Leadership/Membership) fared in dealing with the issues in question?

ANNEXURE G: RESPONSES FROM CAN BLOC LEADERS

P1: BLCCNOG

Q1. How long have you been a leader of the Christian Council of Nigeria (CCN)?

Since 2007

Q2. What position(s) have you held or are still holding in CCN?

General Secretary and Legal Adviser.

Q3. How would you assess the Church in terms of her activities towards the political, economic and social transformation of Nigeria?

The Church has been in the forefront agitating for democracy and good governance (with some of its members active in politics).

Q4 In Nigerian history, what do you understand by

(i) Colonial period?

The amalgamation of the north and south Nigeria which took place in 1914 under Sir Fredrick Lugard. The Royal Niger Company took part in Nigeria in 1886. (Note that Nigeria civil service is modeled on RNC. The first legislative council took place in 1922. This period till 1960 is the colonial period.

(ii) Independence period?

Nigeria became independent on 1/10/1960 with Dr. Nnamdi Azikiwe as the first indigenous Governor-General; it became a Republic in 1/10/1963 with Dr. Nnamdi Azikiwe as the president before the cataclysm of 1966 which gave rise to military incursion in government.

(iii) Military period?

The military got into government in 1966 and perpetuated itself till 1999 but with an aborted civil rule from 1/10/79 to 31/12/83.

(iv) Post Military or Democratic period?

The present civil administration started on 24/5/1999 when General Olusegun Obasanjo became President.

How would you evaluate each of these periods?

The colonial era was a period of tutelage and learning. A period when foundations were laid hurriedly and haphazardly with no focus. Independence came and met us unprepared for the challenges of nationhood. Hence there was a lot of tottering which led to a catastrophe resulting in military incursion into governance (a dictatorship accompanied by sycophants) hence a coup within a coup. Though the country witnessed development, but at a very exorbitant price. Now in to a democracy witnessing hitches here and there.

Colonial: It witnessed the introduction of Christianity and education and western civilization generally. Independence: Brought to lime-light political leaders who tried their hands at nation building. Military: The advent of the military led to the creation of states which promoted rapid development throughout the country.

There was no particular focus, it was a period when school teachers and church priests were the chief products of education and civilization. Brought in inhibition to education. It was a period that introduced class discrimination. Corruption was at its peak in the country inspite of protestation to the contrary and a period of dictatorship.

Q5. What are the contributions of Church leaders to the Nigerian society?

Enlightening the Church on national issues. Bringing Biblical virtues to bear on the polity. Thanksgivings are a recurrent exercise by Christians in positions of leadership.

Q6. What in your thinking are the major challenges of Church leaders in their developmental efforts in Nigeria?

The major problems seem to be unhealthy rivalry, petty jealousies fuelled by deliberate distortions of religious beliefs and philosophy.

Q7. Which of the problems are traceable to Colonial, Independence, Military and Post military period? (Please explain)

The practice of “divide and rule” . Note that in 1952 the North declined to accept “self governance” at the time that the South did.

The divide and rule practice persisted into independence leaving two major political parties to form a coalition government – an unholy wedlock which broke up in 1964 and precipitated a crisis which culminated in a military coup de tat.

Suspicion triggered-off by tribal and ethnic considerations brought one tribe to dominate the scene for about 35 years before we entered into democracy which is trying to take roots.

The corruption introduced into the system by the military incursion still persists after military departure thus today we have the independent corrupt practices commission (ICPC) and the economic, financial crimes commission (EFCC) to suppress it – it is a very strange exemption into our system. These are still military remnants in politics which like to have a finger in the pie.

Q8(a). Do you think Church leaders are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

The answer is a positive “yes”. Witness the pronouncements of leaders like Archbishop (now Cardinal) Olubunmi Okogie, Primate of the church of Nigeria (Anglican Communion) Archbishop Joseph Abiodun Adetiloye. The fight by the late senator Abraham Adesanya. They all denounced bad government.

Q8(b). Do you think Church members are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

The answer is a positive “yes”. The fight by the late senator Abraham Adesanya. They all denounced bad government.

Q9(a). How can church leaders in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

I do not think that they can do more than sermonizing with consistency like Bishop Desmond Tutu did.

Q9(b). How can church members in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

No response.

Q10(a). Have you been involved in sociopolitical and economic transformational activities?

Yes.

Q10(b). Please name the activities and state how you got involved

Member, Lagos State council for Arts and Culture 1975-1979. Member, Lagos State Local Government Service Commission 1993-1998. Legal Adviser to the Social Democratic Party 1988-1992.

My Christian beliefs teach me to uphold the basic concepts of justice, equity and fair play.

Q11(a). What are your suggestions on the ecumenical church’s engagement in the sociopolitical and economic transformation of the Nigerian society?

Let us be wary lest we be dubbed partisan but we should not relent from calling the government to order when the occasion arises.

Q11(b). What are your suggestions on the denominational/congregational church’s more meaningful engagement in the sociopolitical and economic transformation of the Nigerian society?

The church could engage in funding industries e.g. tourism, agric, housing estates. An exercise in this direction will lead to an applause of the church and lead to enchantment of its stand and its philosophy. We can give the funding of education in all its ramifications- in an educated society we will be comfortable as a civilized setting than an ignorant and illiterate bunch who would be bad eggs causing disturbances here and there.

Q12. What kind of leadership style do you deem most appropriate to flow from the church and her members to the Nigerian society that can lead to the political, economic and social transformation of the Nigerian society, bearing in mind the perennial challenge of poor leadership in Nigeria? Please explain the reason(s) for your choice of leadership style.

Transformational, servant leadership.

Q13 For some time now, issues like corruption, electoral reforms, Niger Delta Militancy, leadership vacuum due to the ailing President (Yar'adua), Bank reforms and Religious/Tribal crisis have been on the front burner of national issues. In your assessment, how has the church (Leadership/Membership) fared in dealing with the issues in question?

Not well that in crying out for freedom we must let justice, equal rights, equity and fair play accompanying it because you can't have one without the other just like love and marriage, these are inseparable.

In this regard I can only re-echo a phrase: "If you fail, look closely, and seek the reason why. You have the power to conquer, if you only try." Let us accept this philosophy in our strife for a just and equitable country and we will not fail.

P2: BLCCNUS

Q1. How long have you been a leader of the Christian Council of Nigeria (CCN)?

5 years

Q2. What position(s) have you held or are still holding in CCN?

General Secretary 2000-2004 (CCN).

Q3. How would you assess the Church in terms of her activities towards the political, economic and social transformation of Nigeria?

Quite good but slow and insufficient.

Q4 In Nigerian history, what do you understand by

(i) Colonial period?

When the country was being governed by the colonialists.

(ii) Independence period?

When the government of the country started being in the hands of Nigerians.

(iii) Military period?

When the military ruled the country.

(iv) Post Military or Democratic period?

When governance started being in the hands of democratically elected leaders (Nigerians).

How would you evaluate each of these periods?

Colonial period was best in terms of peace. Independence period saw peace beginning to elude us. During the military period the nation did experience dictatorship and no democracy. After the military came democratically elected government. The society once again experiences peace though corruption is on the increase.

Citizens are more exposed to their roles in governance. Citizens are able to speak their minds and express their opinions on issues. Freedom of speech and expression.

Increase in crime e.g. armed robbery, kidnapping and assassination. Corruption has heightened and poverty, unemployment, decay in infrastructure and militancy have become the order of the day.

Q5. What are the contributions of Church leaders to the Nigerian society?

Serving as voice to the voiceless, advocates of certain issues for the masses especially on fight against corruption.

Q6. What in your thinking are the major challenges of Church leaders in their developmental efforts in Nigeria?

Lack of financial and other resources e.g. land, equipments, manpower.

Q7. Which of the problems are traceable to Colonial, Independence, Military and Post military period? (Please explain)

Manpower was not properly developed.

Lack of money (financial resources).

Lack of land (land use decree).

Lack of equipments.

Q8(a). Do you think Church leaders are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

No, church leaders are usually afraid and slow to investigate issues and to react on them.

Q8(b). Do you think Church members are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

No. Some who do are themselves agents or party to the scenario.

Q9(a). How can church leaders in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

Educating and informing the masses on bad leadership, poverty and underdevelopment. Lead by their own example

Q9(b). How can church members in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

They should rise against bad leadership and by their own example fight against the vices of the nation.

Q10(a). Have you been involved in sociopolitical and economic transformational activities?

Yes.

Q10(b). Please name the activities and state how you got involved

Member of Contract Review Commission of the government.

Even when bribe was offered me by some people, I rejected and exposed such people. I stood for the truth.

Q11(a). What are your suggestions on the ecumenical church's engagement in the sociopolitical and economic transformation of the Nigerian society?

They should sink their individual differences and work as a team. They should see the transformation of the society as their common task.

Q11(b). What are your suggestions on the denominational/congregational church's more meaningful engagement in the sociopolitical and economic transformation of the Nigerian society?

Denominational beliefs and teachings should be fashioned in such a way that will enhance the transformation of our society.

Q12. What kind of leadership style do you deem most appropriate to flow from the church and her members to the Nigerian society that can lead to the political, economic and social transformation of the Nigerian society, bearing in mind the perennial challenge of poor leadership in Nigeria? Please explain the reason(s) for your choice of leadership style.

Participatory democracy in which all in the society have roles to play in the leadership, in this way, each person will be part and parcel of the decisions of government.

Q13. For some time now, issues like corruption, electoral reforms, Niger Delta Militancy, leadership vacuum due to the ailing President (Yar'adua), Bank reforms and Religious/Tribal crisis have been on the front burner of national issues. In your assessment, how has the church (Leadership/Membership) fared in dealing with the issues in question?

Not very effective.

Speak out promptly and honestly.

P3: BLCCNUW

Q1. How long have you been a leader of the Christian Council of Nigeria (CCN)?

For 15 years

Q2. What position(s) have you held or are still holding in CCN?

Vice Chairman, Chairman Eastern Area Committee 2003-2010. National Vice-President, National President 2003-2010 (CCN).

Q3. How would you assess the Church in terms of her activities towards the political, economic and social transformation of Nigeria?

Politically it has been a checkered history as CCN is not politically oriented. Economically CCN has assisted the member churches to finance economic ventures via the funding Agencies Overseas and member churches contribute socially and medically. Has been the originator in building of schools and hospitals, social action for the poor and less privileged and the sensitizing of Nigerians and building of member churches to be one as her motto, vision and mission statement.

Q4. In Nigerian history, what do you understand by

(i) Colonial period?

Colonial period is very fluid in understanding. For some it the period of our pre-independence in 1960. For others we are still under colonial influence until the "CHURCH" in Nigeria indigenises. The Gospel presentation and establishes the "SELF-HOOD OF THE CHURCH IN EVANGELISM AND LITURGICAL EXPRESSION.

(ii) Independence period?

In post-independence period we were financially, liturgically and intellectually colonized by the (so-called) mother churches in Europe and the Americas and by the traditional worship.

(iii) Military period?

The military dictation and militarization of our thought forms and a take-over of schools also took over regrettably our consciences and ways of life which is still governing some of us leaders of the church. But it is hoped that the wind of change and moral demands and Christian ethical values will change the trend of events.

(iv) Post Military or Democratic period?

During the post military era the church is a dynamic church serving a dynamic God in a dynamic community and the world.

How would you evaluate each of these periods as it concerns their impact on the present day (post military or democratic) Nigerian society?

Nigeria even the Nigerian church are passing through an Evolutionary process and Divine Reformation. I do believe that the church will as an instrument in God's hand for the transformation and salvation of the world. God Himself will defend his church from the world.

Nigeria has been left in a "limbo" and a state of confusion and my belief is as the political terrain metamorphosis, God will take control and transform the Nigerian polity and religious terrain. God has done it before in the days of old, He will do it again, see Methodist Hymn Book (MHB) 898.

Q5. What are the contributions of Church leaders to the Nigerian society?

I am sorry to say from experience that the focus of Christian leaders on Ecumenical Association is dwindling and out of focus. Ecumenism involves the theology of sharing God's gift but today the churches have lost the image of KOINONIA but are engrossed in denominationalism.

Q6. What in your thinking are the major challenges of Church leaders in their developmental efforts in Nigeria?

The cult of self and loss of the vision and mission of the church on earth as enunciated by the scriptures and the call and prayer of Christ that the CHURCH MAY BE ONE.

Q7. Which of the problems are traceable to Colonial, Independence, Military and Post military period? (Please explain)

All the troubles of the church especially in the military era is the establishment of the cult of self "I" not "We" (corporate). God said "let us create man in our own image" (Imago Dei).

Q8(a). Do you think Church leaders are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Most leaders are no longer servant leaders in the pattern of Jesus Christ and the early church. The cult of self and denominational arrogance and pettiness is destroying the leadership and the church and by implication its members.

Q8(b). Do you think Church members are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

The church members are aware of the drift but sycophancy and sin blind folds some of the derailed members but take note that in all- POWER BELONGS TO GOD.

Q9(a). How can church leaders in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

There should be a total reformation, proper education (academic) and biblical studies, developing the leadership of the church and take note of 1 Cor. 4:2-8 and other.

Q9(b). How can church members in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

The church members must return to God not hero-worshipping the leadership. Be aware of the priesthood of all believers as propagated by John and Charles Wesley.

Q10(a). Have you been involved in sociopolitical and economic transformational activities?

Yes.

Q10(b). Please name the activities and state how you got involved

Character training for youths, role model from my own personal character, ecumenical services in WCC for 9 years and 15 years in CCN. Member, NIREC. Partner of EFCC to fight corruption in Abia State.

Christian witness is not in word but by personal character and example.

Q11(a). What are your suggestions on the ecumenical church's engagement in the sociopolitical and economic transformation of the Nigerian society?

As we progress I ecumenical experiment in Nigeria, our ego and self must grow less and less (destruction of egocentrism) and let God and His Christ emerge at the centre stage of the life of the church.

Q11(b). What are your suggestions on the denominational/congregational church's more meaningful engagement in the sociopolitical and economic transformation of the Nigerian society?

As the churches enter into ecumenism, the church and the leaders must allow themselves to know Christ and propagate an unmitigated and undiluted Gospel of our Lord not our own gospel.

Q12. What kind of leadership style do you deem most appropriate to flow from the church and her members to the Nigerian society that can lead to the political, economic and social transformation of the Nigerian society, bearing in mind the perennial challenge of poor leadership in Nigeria? Please explain the reason(s) for your choice of leadership style.

Corporate leadership not egocentric leadership. We should be servant leaders not rulers.

Q13. For some time now, issues like corruption, electoral reforms, Niger Delta Militancy, leadership vacuum due to the ailing President (Yar'adua), Bank reforms and Religious/Tribal crisis have been on the front burner of national issues. In your assessment, how has the church (Leadership/Membership) fared in dealing with the issues in question?

The church must first fight the corruption in the church which is now the order of the day and the ordained ministers and lay leaders must live by example.

Speak the truth and shame the devil. Evil has expiry date fixed by God. The church and its leadership must follow the path of a Christ like life and not conforming to the world- Let us never forget that the church and its members are the Salt and Light of the world.

P4: BLCSNEK

Q1. How long have you been a leader of the Catholic Secretariat of Nigeria (CSN)?

2007 till date

Q2. What position(s) have you held or are still holding in CSN?

Secretary General (CSN)

Q3. How would you assess the Church in terms of her activities towards the political, economic and social transformation of Nigeria?

Church in my judgment has been doing increasingly well in transformation of the country.

Q4. In Nigerian history, what do you understand by

(i) Colonial period?

From the arrival of the colonial masters to Nigerian independence in 1960.

(ii) Independence period?

1960-1966.

(iii) Military period?

From 1966-1979 and 1984-1999

(iv) Post Military or Democratic period?

1999 – date.

How would you evaluate each of these periods as it concerns their impact on the present day (post military or democratic) Nigerian society?

Colonial period was the era of the missionaries who shaped evangelization in Nigeria. Independence period witnessed the emergence of independent African Churches. The military period also witness the expansion of churches. The democratic period, the church was now recognized as partners in the development of society.

Colonial: Building of schools with the intent of morals, spiritual and educational formation. Health facilities. Conflict resolution and peace building.

After independence, takeover of schools by the government and banning of missionaries.

Q5. What are the contributions of Church leaders to the Nigerian society?

Formation of the Christian Association of Nigeria (CAN). Dialogue with other religions, hence making the society peaceful. Dialogue between denominations of Christianity like Catholic/Anglican, Catholic/Methodist.

Q6. What in your thinking are the major challenges of Church leaders in their developmental efforts in Nigeria?

Incessant religious crisis especially in the Northern area of the country. Politicization of religion, denominational interests.

Q7. Which of the problems are traceable to Colonial, independence, military and Post military period?

Problems of CAN. The colonial period witnessed evangelism of various denominations. So unhealthy rivalry ensued which still hibernates in CAN today.

Independence: Proliferation of churches and its attendant consequences, making the gospel less and less credible.

Post military: Incessant religious crisis.

Q8(a). Do you think Church leaders are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Yes, they are not only aware but creatively responding to the challenges. E.g. the social services to the poor – Catholic Bishops Conference of Nigeria (CBCN) communiqués where societal ills are analyzed and solutions proffered.

Q8(b). Do you think Church members are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Yes. Most churches in Nigeria indulge in services to the poor. But concerning bad leadership, the church is not a political party or platform to bring about the desired upheaval. The church is not partisan, it is the conscience of society.

Q9(a). How can church leaders in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

Conscientizing the people on the need for good governance, empowerment of indigent members through microfinance schemes.

Q9(b). How can church members in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

Cultivating the Christian virtues of helping one another and praying for those in leadership positions.

Q10(a). Have you been involved in sociopolitical and economic transformational activities?

Yes.

Q10(b). Please name the activities and state how you got involved

Through capacity building. Skills acquisition. IT training of some people in my immediate environment.

I believe the Gospel must take root and find concrete expression in our interpersonal relationship and human development.

Q11(a). What are your suggestions on the ecumenical church's engagement in the sociopolitical and economic transformation of the Nigerian society?

The church must remain the voice of the voiceless, should shun undue and unhealthy involvement in the polity. The church should render more honest and sincere services to Jesus Christ without consideration for personal gain.

Q11(b). What are your suggestions on the denominational/congregational church's more meaningful engagement in the sociopolitical and economic transformation of the Nigerian society?

If the churches could work together especially as it concerns their developmental efforts, the country will certainly gain more level of transformation.

Q12. What kind of leadership style do you deem most appropriate to flow from the church and her members to the Nigerian society that can lead to the political, economic and social transformation of the Nigerian society, bearing in mind the perennial challenge of poor leadership in Nigeria? Please explain the reason(s) for your choice of leadership style.

Leadership by example is the type I consider most appropriate in our context. Christ is our model in this.

Q13. For some time now, issues like corruption, electoral reforms, Niger Delta Militancy, leadership vacuum due to the ailing President (Yar'adua), Bank reforms and Religious/Tribal crisis have been on the front burner of national issues. In your assessment, how has the church (Leadership/Membership) fared in dealing with the issues in question?

The church has been responding to these. On 29th April, the Catholic Bishops of Nigeria visited the Acting President and discussed the issues enumerated above.

Some church leaders are already doing something to solve our problem which has been leadership. There is a leadership foundation- LUX TERRA being established by Rev. Fr. George Ehusani for the training of future leaders.

P5: BLCSNKU

Q1. How long have you been a leader of the Catholic Secretariat of Nigeria (CSN)?

10 years

Q2. What position(s) have you held or are still holding in CSN?

Deputy Secretary General. Secretary General (Past) (CSN)

Q3. How would you assess the Church in terms of her activities towards the political, economic and social transformation of Nigeria?

Very good. We could do more.

Q4. In Nigerian history, what do you understand by

(i) Colonial period?

From British arrival to 1960.

(ii) Independence period?

1960.

(iii) Military period?

What it says: various military interventions over a 29 year period

(iv) Post Military or Democratic period?

The phase of civilian rule.

How would you evaluate each of these periods as it concerns their impact on the present day (post military or democratic) Nigerian society?

Hopeful, sad, hopeful.

Depends- impossible to reduce to three lines.

Retardation of democratic ethos.

Q5. What are the contributions of church leaders to the Nigerian society?

Education, Health, social services, moral values, Dialogue, peace.

Q6. What in your thinking are the major challenges of Church leaders in their developmental efforts in Nigeria?

The uncertainty of the polity.

Q7. Which of the problems are traceable to Colonial, independence, military and Post military period?

Colonial: Nearly all: Politics, economy, interpersonal relations etc.

Independence: Poor knowledge of the international scene and challenges. Poor infrastructure.

Military: Closed political space.

Post military: Too many crooks in a polity that places premium on money.

Q8(a). Do you think Church leaders are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Yes, very much so.

Q8(b). Do you think Church members are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Yes they are. Members write and express these via the media. Some refuse to associate with shady characters etc.

Q9(a). How can church leaders in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

They are limited but they should continue focusing on their prophetic mission. Offer education and social services etc.

Q9(b). How can church members in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

Engaging the system, speaking out, getting into politics and living exemplary lives.

Q10(a). Have you been involved in sociopolitical and economic transformational activities?

Yes.

Q10(b). Please name the activities and state how you got involved

Member, Oputa Panel. Secretary, Political Reform Conference. Chair, Shell-Ogoni Reconciliation. Member, Electoral Reform Committee, all of the Federal Government of Nigeria.

All round.

Q11(a). What are your suggestions on the ecumenical church's engagement in the sociopolitical and economic transformation of the Nigerian society?

We should be more committed. Church members need more engagement. Too much focus on leadership.

Q11(b). What are your suggestions on the denominational/congregational church's more meaningful engagement in the sociopolitical and economic transformation of the Nigerian society?

Each church has its programmes. CAN however, should become better equipped through a more effective national office.

Q12. What kind of leadership style do you deem most appropriate to flow from the church and her members to the Nigerian society that can lead to the political, economic and social transformation of the Nigerian society, bearing in mind the perennial challenge of poor leadership in Nigeria? Please explain the reason(s) for your choice of leadership style.

Accountability, honesty, discipline, hard work, selflessness. Vision and commitment

Q13. For some time now, issues like corruption, electoral reforms, Niger Delta Militancy, leadership vacuum due to the ailing President (Yar'adua), Bank reforms and Religious/Tribal crisis have been on the front burner of national issues. In your assessment, how has the church (Leadership/Membership) fared in dealing with the issues in question?

The church has done well when called upon directly or indirectly.

Through their own structures first and then tangentially with government.

P6: BLECTEAH

Q1. How long have you been a leader of ECWA/TEKAN?

Eight (8) years

Q2. What position(s) have you held or are still holding?

General Secretary (ECWA/TEKAN)

Q3. How would you assess the Church in terms of her activities towards the political, economic and social transformation of Nigeria?

I'll put the fellowship's performance at about 50%, considering the activities of her 13 member churches. This means that the performance is still far below of our goal of at least 75-80%.

Q4. In Nigerian history, what do you understand by

(i) Colonial period?

That is the period that the Nigeria are (and eventually Nigeria) was officially under the direct control and influence of her colonizer (Great Britain).

(ii) Independence period?

The period of independence is one of our so-called freedom and self-determination. Well, we may be reasonably free politically but to a large extent not so economically.

(iii) Military period?

This was a period characterized by military interventions in Nigerian politics under the guise of correcting sociopolitical and economic ills but which have turned out to be one in which corruption was institutionalized.

(iv) Post Military or Democratic period?

This is the period of experimentation with democratic governance; when we decide who governs us through democratic electioneering process.

How would you evaluate each of these periods as it concerns their impact on the present day (post military or democratic) Nigerian society?

Colonial period: Period of foreign exploitation of Nigeria. Independence: period of so called freedom and self determination but we are not knowledgeable nor equipped enough to use the opportunity for solid foundations for a new nation, so a misused opportunity. Military: A period when it was no longer the foreign hawks but we on us. Post military: Period of experimentation with democracy; of good manifestos and intentions but bad, greedy leaders. Leadership development and development of instruments of government. Development and growth of formal education with its blessings on the nation. Infrastructural development and institutions.

An unfortunate situation in which Nigerians value ethnicity and religious bigotry above nationhood. Implantation of regionalism and fear of domination with attending consequences. Corruption and manipulation of instruments of governance for unhealthy purposes. Underdevelopment and increase in vices.

Q5. What are the contributions of church leaders to the Nigerian society?

Introduction and growth of formal education through church educational institutions. Promotion of agriculture. Self employment and self-reliance. Medical schools, hospitals and clinics. Combating of leprosy, tuberculosis, HIV/AIDS. Transportation. Leadership development.

Q6. What in your thinking are the major challenges of Church leaders in their developmental efforts in Nigeria?

Inter-denominational rivalries based on doctrinal and other reasons. Intra-denominational leadership tussles and fragmentation of the church. Ignorance due to poor education, dichotomization of the world into sacred and secular. Ethnicity, greed, bad leadership, immoralities, reign of self-pride, corruption, proliferation of churches, gospel commercialization.

Colonial: Interdenominational rivalries, pride, power tussle, ethnicity, dichotomization of the world into sacred and secular.

Independence: Ignorance, ethnicity, pride and arrogance.

Military: Corruption, greed, bad leadership, power tussle and church fragmentation, gospel commercialization, proliferation of churches.

Post military: Commercialization of the gospel. Greed, power tussle, corruption, ethnicity, bad leadership, reign of self, immoralities.

Q8(a). Do you think Church leaders are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Not as much as I would expect. There is reasonable awareness but not enough creative response. Church leaders still take each other to court. Much nonchalance towards glaring cases of mismanagement of funds, immoral acts, economic exploitation of church members via deliberate gospel manipulation.

Q8(b). Do you think Church members are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

No. Non-critical response to sermons, teachings and appeals to leadership (kind of subservience). Have largely remained easy preys to predatory leaders. Many are unwilling to see realities as they are because of such sentiments as ethnicity, similitude of interests and their likes.

Q9(a). How can church leaders in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

Leadership retreats, seminars and workshop. Curricular of theological education to include content meant to handle such challenges. Knowledge and willingness to be effective and accountable leaders. Advocative role. Deliberate educational effort.

Q9(b). How can church members in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

Be courageous enough to hold leaders accountable for their leadership. Form cooperative for agric and income generation efforts and deliberate development efforts. Be willing and active participants in the apostolicity of the church.

Q10(a). Have you been involved in sociopolitical and economic transformational activities?

Yes.

Q10(b). Please name the activities and state how you got involved

A Widows' ministry I started in 1993 and has now been adopted as a denominational program. Adviser of a youth ministry, through a denominational magazine- Adviser.

The church is called to proclaim but also to demonstrate the gospel (compassion) and I am not only a strong believer in this but a recipient of grace too. To believe he who has obtained mercy needs to also give it.

Q11(a). What are your suggestions on the ecumenical church's engagement in the sociopolitical and economic transformation of the Nigerian society?

There need to be a deliberate and calculated effort to ensure creation of awareness on these issues. CAN to work with her blocs to ensure deliberate curricular development in CAN member churches to meet these needs. Encourage Christian participation in politics, economy and social life of the nation.

Q11(b). What are your suggestions on the denominational/congregational church's more meaningful engagement in the sociopolitical and economic transformation of the Nigerian society?

There need to be a deliberate and calculated effort to ensure creation of awareness on these issues. CAN to work with her blocs to ensure deliberate curricular development in CAN member churches to meet these needs. Encourage Christian participation in politics, economy and social life of the nation. Apart from this, denominational leaders need to observe the principle of presence in relating to their members so as to further understand them and the state they are in batter. Also church programmes need to first and foremost God-centered and then people-centered, not leader-centered.

Q12. What kind of leadership style do you deem most appropriate to flow from the church and her members to the Nigerian society that can lead to the political, economic and social transformation of the Nigerian society, bearing in mind the perennial challenge of poor leadership in Nigeria? Please explain the reason(s) for your choice of leadership style.

God and people-centered servant hood/accountable leadership. This is the best, godly model of leadership the Bible teaches.

Q13. For some time now, issues like corruption, electoral reforms, Niger Delta Militancy, leadership vacuum due to the ailing President (Yar'adua), Bank reforms and Religious/Tribal crisis have been on the front burner of national issues. In your assessment, how has the church (Leadership/Membership fared in dealing with the issues in question?

Well, I see the church more involved now than before. However, she needs to do more. Speak out in prophetic tone, create awareness, be more deeply involved in government and the nation's life rather than being observers – complaint posture that seems to have been long maintained.

P7: BLECTEYA

Q1. How long have you been a leader of ECWA/TEKAN?

For four years

Q2. What position(s) have you held or are still holding?

State Secretary (CAN).

Q3. How would you assess the Church in terms of her activities towards the political, economic and social transformation of Nigeria?

The Church has been doing well in these areas. But it has not done well in making the government do its part transparently and accountably.

Q4. In Nigerian history, what do you understand by

(i) Colonial period?

Period when we were ruled by the British.

(ii) Independence period?

When we got self-rule or when we became rulers of ourselves.

(iii) Military period?

When we were ruled by decrees and force and not democratically.

(iv) Post Military or Democratic period?

When we are ruled by the wishes of the majority and giving rights to all and demanding responsibility from all for the betterment of all.

How would you evaluate each of these periods as it concerns their impact on the present day (post military or democratic) Nigerian society?

All of it have been dominated by greed and corruption or self-serving and self-aggrandizement.

Nigeria is assessing itself and has been able to stay above all the weaknesses.

Clamor for positions not to build but for self-aggrandizement still.

Q5. What are the contributions of church leaders to the Nigerian society?

The desire to remain one and indivisible nation and readiness to forgive each others' sins against the other section.

Q6. What in your thinking are the major challenges of Church leaders in their developmental efforts in Nigeria?

Attitude to leadership and followership and corruption.

Colonial: Not groomed for leadership.

Independence: Both – No mentorship and accountability of leaders' work.

Military; Both – Same.

Post military: No mentorship and accountability of leaders' work.

Q8(a). Do you think Church leaders are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

They are aware but are not responding positively to the challenges. Most are rather swallowed by it themselves.

Q8(b). Do you think Church members are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

They are aware but are not responding positively to the challenges. Most are rather swallowed by it themselves.

Q9(a). How can church leaders in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

First of all, tackle bad leadership within its ranks.

Q9(b). How can church members in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

Protest against bad leadership and initiate poverty and developmental programmes for their communities and individuals.

Q10(a). Have you been involved in sociopolitical and economic transformational activities?

Yes.

Q10(b). Please name the activities and state how you got involved

Papers at seminars and in newspapers.

Done from the biblical teaching in these areas.

Q11(a). What are your suggestions on the ecumenical church's engagement in the sociopolitical and economic transformation of the Nigerian society?

Hold seminars on this with different groups. Write books. Write on these in newspapers and magazines. Advocate visits to government and organizations on these.

Q11(b). What are your suggestions on the denominational/congregational church's more meaningful engagement in the sociopolitical and economic transformation of the Nigerian society?

Hold seminars on this with different groups. Write books. Write on these in newspapers and magazines. Advocate visits to government and organizations on these.

Q12. What kind of leadership style do you deem most appropriate to flow from the church and her members to the Nigerian society that can lead to the political, economic and social transformation of the Nigerian society, bearing in mind the perennial challenge of poor leadership in Nigeria? Please explain the reason(s) for your choice of leadership style.

Visionary servant leadership because a leadership without vision/purpose and not service-oriented leads to disaster.

Q13. For some time now, issues like corruption, electoral reforms, Niger Delta Militancy, leadership vacuum due to the ailing President (Yar'adua), Bank reforms and Religious/Tribal crisis have been on the front burner of national issues. In your assessment, how has the church (Leadership/Membership) fared in dealing with the issues in question?

Has contributed nothing in these areas and negligible if there is any.

Through seminars, sermons, debates, interdenominational advocate visits.

P8: BLPFNC PFOGU

Q1. How long have you been a leader of the CPFN/PFN

For 13 years- since 1997

Q2. What position(s) have you held or are still holding?

Vice Chairman Kano State and Chairman FCT (CPFN/PFN)

Q3. How would you assess the Church in terms of her activities towards the political, economic and social transformation of Nigeria?

The Church has always been active. Christians have been in politics to play their roles.

Q4. In Nigerian history, what do you understand by

(i) Colonial period?

The period the Europeans were ruling Nigeria and some other African countries.

(ii) Independence period?

When the country is being run by Nigerians. Political parties were set up to elect Nigerian leaders.

(iii) Military period?

A period when the military ruled the country with decrees and the constitution was hanged up. An irresponsible government.

(iv) Post Military or Democratic period?

When democracy is enthroned in the country. Instead of decrees political parties are set up again to elect leaders for the country.

How would you evaluate each of these periods as it concerns their impact on the present day (post military or democratic) Nigerian society?

Both the independence and democratic periods are better than the military.

The independence period laid the foundation for the present democratic era. The military period only produced brave leaders to face today's challenges in government.

The military period introduced corruption into the system because no one could probe the military and therefore did a lot of evil to the economy of the country. Many of the old soldiers are again in government as civilian leaders with their evils.

Q5. What are the contributions of church leaders to the Nigerian society?

Ecumenical leaders help in building unity among Christians of different denominations and that brings peace to the country. The church speaks with one voice to the government of the day.

Q6. What in your thinking are the major challenges of Church leaders in their developmental efforts in Nigeria?

Church leaders have no power to enforce their wishes on government. They can only advise those in power and their advice can be taken or rejected.

Q7. Which of the problems are traceable to Colonial, independence, military and Post military period?

During the colonial era church leaders were not in power but the whites. Majority of church leaders were black leaders under the minority whites.

Independence: There was freedom of worship in the country. No problems for church leaders as such.

The military did not interfere with church worship.

Post military: The church still enjoys its freedom of worship.

Q8(a). Do you think Church leaders are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Yes. Church leaders always denounce bad governance, corruption and poverty in their sermons and call on governments to be responsive to the plight of the masses.

Q8(b). Do you think Church members are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Yes. Church members are part and parcel of the Nigerian masses. They see and complain of these vices.

Q9(a). How can church leaders in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

They can pray for the governments (National, State and local governments). Join social groups to reform the nation, establish NGOs they can afford to sponsor, etc.

Q9(b). How can church members in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

Like church leaders, they too have their role to play. They can pray for the governments (National, State and local governments). Join social groups to reform the nation, establish NGOs they can afford to sponsor, etc.

Q10(a). Have you been involved in sociopolitical and economic transformational activities?

Yes.

Q10(b). Please name the activities and state how you got involved

Community development activities such as building bridges, culverts for roads, paying for community electricity poles, etc.

Q11(a). What are your suggestions on the ecumenical church's engagement in the sociopolitical and economic transformation of the Nigerian society?

The church should maintain her standard as light in the world and speak out to government on its duties to the citizens of the country. Unity of the church should be encouraged.

Q11(b). What are your suggestions on the denominational/congregational church's more meaningful engagement in the sociopolitical and economic transformation of the Nigerian society?

Each denomination should be encouraged to be involved in nation building, especially the Pentecostals. Only few of the orthodox churches do speak out on national issues.

Q12. What kind of leadership style do you deem most appropriate to flow from the church and her members to the Nigerian society that can lead to the political, economic and social transformation of the Nigerian society, bearing in mind the perennial challenge of poor leadership in Nigeria? Please explain the reason(s) for your choice of leadership style.

Servant leadership should be demonstrated by the church as exemplified by Jesus Christ. Jesus leadership style is still the best till today.

Q13. For some time now, issues like corruption, electoral reforms, Niger Delta Militancy, leadership vacuum due to the ailing President (Yar'adua), Bank reforms and Religious/Tribal crisis have been on the front burner of national issues. In your assessment, how has the church (Leadership/Membership) fared in dealing with the issues in question?

The church has not done enough to curb those vices because some of the church leaders are involved in them.

Live transparent and blameless lives, denounce societal ills and abstain from what they condemn.

P9: BLPFNCPFOR

Q1. How long have you been a leader of the CPFN/PFN

Since 2005

Q2. What position(s) have you held or are still holding?

National President (PFN/CPFN)

Q3. How would you assess the Church in terms of her activities towards the political, economic and social transformation of Nigeria?

Pre-military era, the sociopolitical and economic participation of the churches in the development of Nigeria was left to the orthodox churches. However, the tyranny of the military juntas, since 1983, awoke the Pentecostals to unparalleled activism in those sectors for liberation.

Q4. In Nigerian history, what do you understand by

(i) Colonial period?

The colonial period was simply the era of British imposed rule over Nigeria, by which the Queen Elizabeth and her officials ruled over Nigeria with little or no input from the citizenry.

(ii) Independence period?

It was the transfer of baton of governance to the rightful custodians in citizenship.

(iii) Military period?

The suspension of constitutional government in structure, principle and practice which gave birth to unitary system of government in Nigeria.

(iv) Post Military or Democratic period?

First was the 1979-1983 period of government of the people by the people and for the people, whereby political parties actively contest for elective posts via campaigns during which

political parties present their manifestoes for the electorates to choose and decide on the kind of government they would want to choose for Nigeria. The third republic was still born in the hands of General Babangida while the 4th republic is on course from 1999 till date.

How would you evaluate each of these periods as it concerns their impact on the present day (post military or democratic) Nigerian society?

Both the military and civilian regimes have to a large extent been less people-oriented, serving the interest of the oligarchic cabal; with corruption and wastes as the symbol of governance. The citizens are largely impoverished and deprived with poor infrastructure.

To a large extent, the civilian regimes have guaranteed a measure of freedom of speech or expression while the military did help the nation's foreign policies in the area of regional peace keeping and UN as well.

Corruption, ineptitude, policy summersault, election rigging and irresponsiveness.

Q5. What are the contributions of church leaders to the Nigerian society?

The fight against the perpetration of the military in governance was fought vigorously by the PFN and other frontline clergy in Nigeria. Also the involvement of the church in the educational sector and other social gospel areas.

Q6. What in your thinking are the major challenges of Church leaders in their developmental efforts in Nigeria?

Lack of unity has robbed the church the cohesion that she requires to adequately and effectively influence positive governance in spite of her huge and majority followership.

Q7. Which of the problems are traceable to Colonial, independence, military and Post military period?

The colonialists played a foundational role of foudational error, by the amalgamation of the Northern and Southern protectorates in 1914, without any contribution of intent or interest from the present day Nigeria stake holders.

The flashpoint of the marriage of convenience characterized Nigeria's independence, with a nation given birth to in 1960, with tribal and religious mistrusts.

Military: The flashpoint of the marriage of convenience characterized Nigeria's independence, with a nation given birth to in 1960, with tribal and religious mistrusts. This led to the coup of 1966 and a birth of military misadventure, brutality and misgovernance spanning decades.

Post military: The long period of the militarization of the polity and the emergence of a new military politician cabal as a new phase of the oligarchic hold on Nigeria.

Q8(a). Do you think Church leaders are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

The potentials are there but disunity is the bane. For example, though the population ratio suggests 60% Christians of the total population of Nigerians, yet the church cannot harness the enormous potentials.

Q8(b). Do you think Church members are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Yes and absolutely. The Save Nigeria Group (SNG) was largely a Christian initiative and powered by Christian followership, as presented by just one church.

Q9(a). How can church leaders in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

Come together to form a strong cohesive and incorruptible umpire as conscience of the nation, and mentors to the emergence of dynamic political leadership.

Q9(b). How can church members in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

Members are expected to play more active role in demanding for godly leadership in the church and holding the clergy responsible for the good which they ought to do.

Q10(a). Have you been involved in sociopolitical and economic transformational activities?

Yes.

Q10(b). Please name the activities and state how you got involved

Through the PFN platform.

Jesus Christ came to set man free from every oppression be it spiritual or physical John 10:10

Q11(a). What are your suggestions on the ecumenical church's engagement in the sociopolitical and economic transformation of the Nigerian society?

The church must paramountly do a thorough self cleansing and embrace genuine and selfless unity no matter the sacrifice and costs it may entail for the love of God's kingdom and the nation.

Q11(b). What are your suggestions on the denominational/congregational church's more meaningful engagement in the sociopolitical and economic transformation of the Nigerian society?

Every denomination must first and foremost be kingdom oriented. Preach the whole counsel of the Gospel and shun all heresies and the end time bug on the Gospel.

Q12. What kind of leadership style do you deem most appropriate to flow from the church and her members to the Nigerian society that can lead to the political, economic and social transformation of the Nigerian society, bearing in mind the perennial challenge of poor leadership in Nigeria? Please explain the reason(s) for your choice of leadership style.

A back to Bible oriented leadership that is full of the fruits of the spirit. The reason being that by our fruits, we shall be known.

Q13. For some time now, issues like corruption, electoral reforms, Niger Delta Militancy, leadership vacuum due to the ailing President (Yar'adua), Bank reforms and Religious/Tribal crisis have been on the front burner of national issues. In your assessment, how has the church (Leadership/Membership) fared in dealing with the issues in question?

In some issues such as the Niger Delta and corruption, the church has lent her voices based on knowledge, while in the other areas of electoral reforms and bank reforms, little has been done.

Only in the area of unity will the church have made the expected impact.

ANNEXURE H: RESPONSES FROM LPC LEADERS

P10: CLLPCAN

Q1. How long have you been a leader of Lagos Presbyterian Church (LPC)?

15 years.

Q2. What position(s) have you held or are you still holding in LPC?

Ruling Elder, Treasurer of LPC, Trustee Foundation for care of Widows, aged and indigent women, Member Covenant Partners Fellowship, Trustee Foundation for Christian Covenant Partners.

Q3. How would you assess the Church in terms of her activities towards the political, economic and social transformation of Nigeria?

Politically, I would score the church quite low because apart from the regeme of Rev. Dr. James Ukaegbu in late 80s/early 90s, the church has been quite politically shy and timid and would not make any pronouncements whether through prayers or constructive interviews to condemn the obvious political mayhem in Nigeria. Economic and social responsibilities are quite on above average achievement by the congregation and this has impacted positively on the development of Nigerians within the area of influence of the church (congregation).

Q4. In Nigerian history, what do you understand by

(i) Colonial period?

When England was rulling Nigeria, before we obtained independence in 1960.

(ii) Independence period?

After 1960 and after we became a Republic in 1963.

(iii) Military period?

From 1967-1999.

(iv) Post Military or Democratic period?

Since May 1999 to date.

How would you evaluate each of these periods as it concerns their impact on the present day (post military or democratic) Nigerian society?

The colonial period from what I read from history was a period of fast and honest political development and social integration. The joy of independence wa short lived with the quest for power coming in not very long after independence with the military coup in 1966. That truncated development in Nigeria and showed that colonial masters may have misjudged Nigerians in integrity and developmental capacity. The military era set Nigeria 50 years backward and has indeed remained the standard to date. We are yet to have the leaders that will take us back to true independence. Post military era is still being tainted with military regimentations in Nigeria. I believe that only the fear of global condemnation has still kept the military technically in the barracks but in real terms, Nigeria is under military dictatorship. Democracy is still at the bottom level of the pyramid, social security is unavailable, mono product dependence on oil is destructive, food insecurity abound, poverty level is among the worst in the world, religious and ethnic wars by infractioned people tear us apart. In summary, I sincerely believe that the colonial masters left Nigeria too early and therefore we have a rich country that is the poorest in infrastructure, polity, development and social integration.

The colonial era was a period of true learning and positive academic knowledge of the people of Nigeria. It was characterized by a people who were honest enough to learn and humble enough to grow gradually, a people who had great values for life. The independence perod mirrored the colonial era in terms of honesty of learning. The military era was an era of self and ethnic worth. The post military era is an era of rediscovery and rebuilding though greed is making this quite a herculean task.

The colonial period was a period of slavery that was the main dehumanizing and entailed too much battle for the people to survive. The independence period marked the genesis of greed and power drunkenness among a people that were not ready for independence. The military era was the manifestation of selfish interest and ethnic dichotomy that has continuously left Nigeria on the line of divide. The post military era is indeed the optimization of self interest and backward development compared with available resources. It has been an era of power play and personification of corrupt practices.

Q5. What are the contributions of church leaders to the Nigerian society?

Nurture of a fearful people who believe that whatever they see in a day is God's design for their lives and therefore they cannot question their circumstances because that means questioning God. Creation of a people who would always accept anything as the will of God for them. They therefore help to create a bunch of people who would never revolt against the government or a system and thus "peace" reigns in a nation that there could have been war.

Q6. What in your thinking are the major challenges of Church leaders in their developmental efforts in Nigeria?

Lack of depth. Lack of self will. Power show. Laziness. Selfishness.

Q7. Which of the problems are traceable to Colonial, independence, military and Post military period?

Lack of self will. They still live in the shadow of enslavement. A people under colonial enslavement are now under leadership enslavement. We are taught to be subservient to our leaders including church leaders and any argument is disrespect to constituted authority. Whatever a pastor says must be taken line-hook and sinker otherwise the believer is a sinner and rebellious even if the pastor or minister is latter to change his/her views about what he/she holds today. We are taught from youth to always do things exactly the way our parents, guardians or seniors want us to do it. Basically, no human rights. That is why up till now, parents still marry off under aged children and determine what clans and ethnic sets their kids must marry from.

Independence: Lack of depth and power show. This era was the area of power show rather than discovery. We thought we had arrived having gotten independence and so what else is there to learn. We jumped quickly to conclusions after all we were good enough to earn independence so what is there to learn? We became a people who simply wanted to show that we have arrived. So it is with church leaders. The moment you are ordained a pastor, elected a guild president, made a board chairman, made the moderator of the General Assembly, you become more interested in ensuring that no one usurps your powers, that you are seen as the Boss, that you are worshipped and the titles are well respected and applied etc. than learning how to do it better. Some church leaders even arrogate God's powers to themselves.

Military: Power show and selfishness. This was an era of showing how much power you wielded. Selflessness was thrown aboard by leaders. This is obvious in the "unhumble" and arrogant attitudes of church leaders who in the main seek selfish and family interests rather than kingdom and God's people and national interest. They seek to align with the rich rather than the poor even when there is obvious injustice against the poor and the needy. They want to be recognized above their peers and predecessors. They want to ensure that after leaving offices, their standards only prevail. They want to be made reference points even when they are mediocre.

Post military: Laziness and selfishness. After the discovery of oil, many Nigerians have come into economic affluence and so do not want to do much work again. The "get rich syndrome" has permeated the system with the notion that hard work is now "old school". Right from home, children are taught not to do anything for themselves as paid servants do everything for them. Moms have no reason to ever cook or do household chores. A simple press of button somewhere or just talking to someone gives millions of dollars. The church

leaders have fallen into the paradigm that as spiritual leaders, they deserve even more than the rich they lead after all the bible says that “you reap where you sow”. Hence they take the easy way out, sow more into the prosperity Christianity by simply blessing the rich with the message they want to hear even when they know they are heading for hell and abandon/snub the greater percentage of the people which are made up principally of the poor.

Q8(a). Do you think Church leaders are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Church leaders are not at all keyed into challenges of bad leadership neither are they responsive to it. They also fail to understand that bad leadership is the key cause of underdevelopment and the high level of poverty in Nigeria. In recent times church leaders in Nigeria have failed to speak up against the unholy attitudes surrounding the health, whereabouts and life or death of our President. Even after visitation by church leaders, they cower under the influence of what they are told to do or speak and forget that a truth denied means also lying to the nation. In PCN the leaders do not appreciate the level of poverty of people within and around the church and seem not to understand that the leadership style that encourages charity at the expense of empowerment is dehumanizing for the poor.

Q8(b). Do you think Church members are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

In my opinion, church members are synonymous in the main to brainless people, zombies who find it sinful or disrespectful to church leaders to challenge the status quo. Unfortunately, even among the educated, this is happening. The few who have the will to speak up for the truth rather chose to just creep in and creep out, worship God in the impaction and not be involved.

Q9(a). How can church leaders in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

Be passionately conscious about their environment. Be able to notice where there are injustices and speak up against all forms of injustice. Be able to take constructive steps to bring about a balance between the mission of care and spirituality. Learn to teach the poor “how to fish rather than give them fish”. Discourage all forms of laziness. Creatively establish transparent leadership and inculcate the habit of leadership by example. Consciously build in developmental projects as an integral part of mission.

Q9(b). How can church members in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

No response.

Q10(a). Have you been involved in sociopolitical and economic transformational activities?

Yes I have both within and outside the church.

Q10(b). Please name the activities and state how you got involved

Women in Banking empowerment programs for abused young girls. Micro credit program for the poor in Enuguaboh Ufuma with provision of four tricycles and 2 million Naira recyclable loans. Various empowerment and confidence building programs for ladies. Business build up and empowerment of a group of young widows. Involvement with Covenant Partners’ Fellowship that led to the establishment and running of Elim Microfinance Bank. Involvement with Oikocredit International resulting to Oikocredit opening office in Nigeria. The principle of loving other people. To do good to all people especially those of the household of faith. To encourage and sharpen one another. That God expects us to care for

the widows and the oppressed. Jesus would ask us on the last day why we did not care for “Him when He was hungry or thirsty”. We must be our brothers’ keepers. Wash one another’s feet as Jesus demonstrated.

Q11(a). What are your suggestions on the ecumenical church’s engagement in the sociopolitical and economic transformation of the Nigerian society?

Bread + the Word = balanced Christian life. This equation summarizes practical Christianity to me. Bread means the physical wholeness of all God’s creation particularly those of His household. Any church or church leader that cannot keep a good balance between the physical and spiritual well being of the members may have missed God’s intention for humanity. God cared for the Israelites’ physical needs throughout their journey in the wilderness not by encouraging laziness but by providing although making sure they fulfill their roles. This was why He made them pick manna always from the field and not make manna grow in their tents. Jesus fed the 5000 and 2000 because he cared for their physical self. He could well have asked them to go in peace after they have been spiritually fed.

Q11(b). What are your suggestions on the denominational/congregational church’s more meaningful engagement in the sociopolitical and economic transformation of the Nigerian society?

Denominational engagements divide the Christendom rather than make them more effective in socioeconomic and political transformation. Each denomination seeks to be more recognized or be seen to do better than the other. They undertake unholy strives to acquire more membership for the denominational financial benefit at the expense of the wholeness of society and God’s creation.

Q12. What kind of leadership style do you deem most appropriate to flow from the church and her members to the Nigerian society that can lead to the political, economic and social transformation of the Nigerian society, bearing in mind the perennial challenge of poor leadership in Nigeria? Please explain the reason(s) for your choice of leadership style.

Leadership by example/management by objectives. If church leaders would be more objective about the issues of polity and take a solution oriented approach within their local areas of influence, if they would preach and challenge the people to follow their footsteps, if they would indeed place the kingdom things above their immediate material needs, if we can begin to see honest martyrs and some Martin Luthers among church leaders who would stand for what is right rather than be lost in the crowd. If honest Christian leaders would arise and form serious pressure groups within and outside the national boundaries, if the leaders appreciate that they are answerable to God for what happens to the country even after they expire; if we have leaders who love the country above themselves and their immediate family, then the political and economic change so much desired in Nigeria would come.

Q13. For some time now, issues like corruption, electoral reforms, Niger Delta Militancy, leadership vacuum due to the ailing President (Yar’adua), Bank reforms and Religious/Tribal crisis have been in the front burner of national issues. In your assessment, how has the church (Leadership/Membership) fared in dealing with the issues in question?

Church leaders have in the main been too shy and too selfish to play any meaningful role. They are afraid to lose their meal tickets or their lives so even when the opportunity is presented, they color the pictures or fail the church and the Nation. A typical example is the visit of the CAN and other big clerics to the sick President Yar’adua. The nation only heard that they visited him, but no one was bold enough to tell the nation what they saw. Big shame on Christianity.

Speaking the truth in season and out of season, understanding the implications of bad national leadership and taking steps to constructively openly criticize and caution, condemning evil

with the right words and with desirable amount of passion. Living above board themselves because those who live in glass houses must not throw stones.

P11: CLLPCCH

Q1. How long have you been a leader of Lagos Presbyterian Church (LPC)?

18 years.

Q2. What position(s) have you held or are you still holding in LPC?

Ruling Elder, Parish Board Chairman, President Men's Christian Association, Chairman LPC Integrated Resources Limited, Trustee, Covenant Partners Fellowship (NGO), Director, Elim Microfinance Bank.

Q3. How would you assess the Church in terms of her activities towards the political, economic and social transformation of Nigeria?

I would rate the LPC relevant and rate the entire Christian community as very relevant. LPC Yaba started a few years ago to put structures that would transform the church and its members and impact its surroundings. The structures e.g. Primary/Secondary School, Microfinance Bank, Investment Company etc are still being developed. For the wider Christian community, it has done well as many churches have Universities, which are now the safe heavens against the cult ravaged public Universities.

Q4. In Nigerian history, what do you understand by

(i) Colonial period?

1914-1960.

(ii) Independence period?

1960 – Date.

(iii) Military period?

1966-1979, 1983-1998.

(iv) Post Military or Democratic period?

1999 – Date.

How would you evaluate each of these periods as it concerns their impact on the present day (post military or democratic) Nigerian society?

The colonial period are the formative years of the Nigerian state characterized by constitution making and the fight for independence. The independence period marked the period of self rule as a nation. It was faced with the challenge of how to grow the economy of the new nation. The foundation for the political market structures were laid during this period. The military period represents the period of command structures of government blessed with the oil boom, economic crisis and economic adjustment programmes. The post military (democratic) period is characterized by the challenges of how to build a sustainable world class economy and stable polity.

The colonial period laid the foundation for the Nigerian state and the foundation for self-rule. The independence period laid the foundation for growth and development (political, economic, social, etc). The military period brought unity to the Nigerian nation. Major infrastructural development projects were also built within this period as stated in the national plan. The military period also laid the foundation for today's democratic Nigerian society.

The colonial period did not give us the comprehensive education required for a vibrant, robust entrepreneurial market based economy. The independence period was characterized by severe political unrest and instability. The military period is believed to have set Nigeria back in terms of development as the military leaders were not trained political and development administrators and experts. So they could give Nigeria what they did not have.

Q5. What are the contributions of church leaders to the Nigerian society?

They have continued to serve as the conscience of society, supporting the nation morally and spiritually. The leaders of the church have led the church to engage in developmental projects such as schools, hospitals, agriculture as well as social welfare projects such as building of leper colonies, stopping the killing of twin babies. Recently the church is taking a centre stage in the economic empowerment of their members for the good of society.

Q6. What in your thinking are the major challenges of Church leaders in their developmental efforts in Nigeria?

Poor training: Most of the church leaders are not trained to embrace other areas including developmental activities- hence they are not committed to it. Environment: The denominational system in which church leaders may find themselves may hinder their developmental zeal if such system does not encourage it. Personal philosophy of church leaders: Some church leaders see development as the business of government and not the church. So they concentrate only on spiritual matters.

Q7. Which of the problems are traceable to Colonial, independence, military and Post military period?

Poor training of church leaders can be traced to the colonial period because of the type of education the colonial masters bequeathed to us which was only meant for clerical services and not actually for leadership. It was limited and since most of the early church leaders who laid the foundation for today's church lived in that period, they were influenced by the kind of limited education of their time.

The independence and post independence era did not encourage private and public partnership. So they took over all aspects of national development. As a result, the church leaders did not really see the role that the church should play in the development of the society.

It has been said that the military period set Nigeria back many miles in terms of development. To this extent I would submit that the military era contributed to the unzealous attitude of church leaders to development.

Post military: This is a freer period, more liberal and people can ask for their rights. Churches are demanding a return of mission schools taken over by government and in fact, some particularly in Lagos state have been returned. This is the impact of democracy.

Q8(a). Do you think Church leaders are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Church leaders are aware but not creatively responsive to the challenge of bad leadership, underdevelopment and poverty in the Nigeria society. I say this because from my interaction with church leaders, I hardly find a church leader who has developed a strategic agenda for his church which articulates strategies for tackling these challenges in the Nigerian society. The solution to these challenges is a strategic and not just a wish or desire. Most church leaders just rely on what they can get from members and not what they will give members.

Q8(b). Do you think Church members are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Again, church members are aware but not creatively responsive to the challenges of bad leadership, underdevelopment and poverty in the Nigerian society. Creative response to bad leadership should start by a collective decision to insist on tested leaders through our votes. It may be possible for the church to request government to send observers during elections, as the conscience of the society.

Q9(a). How can church leaders in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

The starting point of church is self – leadership assessment. The leaders themselves should conduct self appraisal of themselves and improve on areas of bad leadership being practiced by them. They lead the people to embrace economic activities that bring about individual and in turn corporate development. They should lead the execution of these initiatives. Church leaders should be conscious of what they can invest in the members.

Q9(b). How can church members in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

Members should ensure that during elections, they come out in mass to vote and be voted for in the search for credible and transformational leadership. Church members should hate poverty and desire financial freedom and take appropriate “economic” actions to liberate themselves. They should take advantage of the various opportunities in the Nigerian economy arising from continuous liberalization and economic reforms. Members should humbly demand for pragmatic and transformational leaders who can lead them to achieving their destiny and not transactional leaders imposed by the system. The demand should however be made through due process.

Q10(a). Have you been involved in sociopolitical and economic transformational activities?

Yes.

Q10(b). Please name the activities and state how you got involved

As the secretary of my age grade in my community. As a leader of a community development group (Abriba Advancement Group). As a Trustee of Coastal Region Women and Youth Foundation for the Niger Delta (CRDWEF). As Board Chairman at Lagos Presbyterian Church, Yaba, Lagos as well as the President of the Men’s Christian Association (MCA).

The Christian life must be embodied in practical living that is responsive to the various aspects of life and the challenges of the society. I see myself as a steward both in spiritual, economic and sociopolitical issues.

Q11(a). What are your suggestions on the ecumenical church’s engagement in the sociopolitical and economic transformation of the Nigerian society?

At the ecumenical level of the church, the church should be more visible at the political level of the transformation process by articulating its position to influence (positively) the decisions of government for the betterment of society. So, in effect this level should be involved more in policy matters at the federal level. Issues that have to do with electoral reforms, inputs in federal budgets and National Development plans. E.g. Vision 2020 should be the concern of the ecumenical church, that is, national issues.

Q11(b). What are your suggestions on the denominational/congregational church’s more meaningful engagement in the sociopolitical and economic transformation of the Nigerian society?

Each denomination should identify its area of competence in ministry and use it to impact society. Also, denominations should ensure that they make it as appoint of duty to develop and impact their catchment areas. If a church can raise 35 billion Naira in 5 years to build a deliverance stadium, it means that some churches have the capacity to construct road networks of over 500 Kilometers. It should engage in projects that impact the lives of the people particularly in the region of its catchment areas. By creating strategic and sustainable wealth resources and use them to show society the way to go- E.g. viable primary schools, illuminating secondary schools, dependable Universities, vocational centers, Youth development centers, Microfinance institutions. This congregational level should be engaged in more of socioeconomic activities.

Q12. What kind of leadership style do you deem most appropriate to flow from the church and her members to the Nigerian society that can lead to the political, economic

and social transformation of the Nigerian society, bearing in mind the perennial challenge of poor leadership in Nigeria? Please explain the reason(s) for your choice of leadership style.

Nigeria needs transformation. Therefore, to do this requires transformational leaders. Transformational leaders have a vision- a goal. An agenda, a results-orientation that grabs people's attention. They communicate their vision and build trust by being consistent, dependable and persistent. They have positive self regard. In general, they transform vision into reality and motivate people to transcend their personal interests for the good of the group. This is the kind of leadership we need in today's Nigeria. We need leaders who are firm and focused no matter the odds; who understand our strategic priorities and pursue them. Leaders who can generate the excitement we need in our political, economic and social levels of the Nigerian society. Above all, the leader should be God fearing, yet principled and of high integrity. It was the humility of leadership the late President Yar'adua that made him to extend the arms of amnesty to the Niger Delta Militants.

Q13. For some time now, issues like corruption, electoral reforms, Niger Delta Militancy, leadership vacuum due to the ailing President (Yar'adua), Bank reforms and Religious/Tribal crisis have been in the front burner of national issues. In your assessment, how has the church (Leadership/Membership) fared in dealing with the issues in question?

They prayed for the health of the President. The leadership of the church both at the ecumenical and denominational levels have voiced out their positions on these issues. On the issue of religious crisis (in Jos), the ecumenical level has not done much.

By having members of the church participate in politics, particularly being members of the house of Representatives and Senate so that they can be part of the decision making and solutions to these problems. The church should through CAN sponsor motions at the floor of the National Assembly to make their positions known on these issues. In this regard, the professional Christian Associations can be very handy. The Niger Delta issue is more of a spiritual issue which requires the church to take up the warfare to deliver that region which the devil (in my opinion) has decided to use to hold this nation to ransom.

P12: CLLPCNN

Q1. How long have you been a leader of Lagos Presbyterian Church (LPC)?

10 years.

Q2. What position(s) have you held or are you still holding in LPC?

Ruling Elder, Chairman Board of Trustees, Covenant Partners' Fellowship (NGO).

Q3. How would you assess the Church in terms of her activities towards the political, economic and social transformation of Nigeria?

Politically, the church has maintained a lukewarm attitude to the political transformation of Nigeria until of recent. Economically, the church is a major contributor to economic empowerment of the members but not contributing significantly to the economic policies. Socially, this is where the church has played a significant role in establishing schools, hospitals, and orphanages in meeting the needs of the citizens.

Q4. In Nigerian history, what do you understand by

(i) Colonial period?

Period from 1914-1960.

(ii) Independence period?

Period from 1960-1966.

(iii) Military period?

1966-1979, 1984-1990.

(iv) Post Military or Democratic period?

1999 – Date.

How would you evaluate each of these periods as it concerns their impact on the present day (post military or democratic) Nigerian society?

The colonial period was a time of foundation laying for the various areas of our national life such as education, infrastructure, social and entrepreneurship. The military era witnessed substantial changes and expansion of the economy etc but with restriction on human rights and abuse of privileges. Also it was a corrupt period. The democratic period has also been a period of rapid growth, observation of human rights and the rule of law.

Positive impacts – Agriculture- The solid foundation laid for agricultural farming during the colonial period has sustained the economy till date. The military government also developed most of the infrastructure- refineries and created many states which made governance easy for the post military government.

Increase in corruption, tribalism and increasing division of the populace along religious lines such as is evidenced in some cities.

Q5. What are the contributions of church leaders to the Nigerian society?

The church leaders have been preaching peace to Christians and preventing religious crisis from escalating. They have also contributed in the last 10 years of democracy in advising the government of various measures to be set up to improve the welfare of the population.

Q6. What in your thinking are the major challenges of Church leaders in their developmental efforts in Nigeria?

Lack of finance. Inability to set up a proper Project management leading to failure of projects. The level of education of the church leaders. Corruption.

Q7. Which of the problems are traceable to Colonial, independence, military and Post military period?

Colonial: Lack of project management ideas to ensure completion of projects.

Independence: Finance.

Military: Corruption.

Post military: Level of education and finance.

Q8(a). Do you think Church leaders are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Yes they are aware and also responsible. By not speaking the truth to the government or those holding political posts at all times, church leaders have failed. Also some church leaders have been involved directly with some malpractices or have covered such when brought to their attention.

Q8(b). Do you think Church members are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Yes, church members are also responsible. Non participation to politics and passive stance has led to the rise of bad leaders. Inability to engage opinion and political leaders by church leaders of societal needs is a contributing factor to underdevelopment and poverty in the Nigerian society.

Q9(a). How can church leaders in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

Pray for good leaders. Encourage members to participate in leadership elections (vote and be voted for). Promote and finance programmes that will enable church members' access facilities that will improve their lives.

Q9(b). How can church members in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

No response.

Q10(a). Have you been involved in sociopolitical and economic transformational activities?

Yes.

Q10(b). Please name the activities and state how you got involved

Lagos Presbyterian church MCA Welfare Fund- I got involved as an Executive member in raising funds and also disbursing to members to set up different projects. Covenant Partners' Fellowship- Embarking on various projects aimed at empowering the church and members to be self sufficient.

I saw my role as biblical and in line with the fruit of the spirit. Without such leading of the holy spirit, I would have been indifferent to the societal , members and church needs.

Q11(a). What are your suggestions on the ecumenical church's engagement in the sociopolitical and economic transformation of the Nigerian society?

Church leaders should be involved more in the political events in Nigeria. Shape and support the election of church leaders to political posts. Church leaders should be involved in shaping economic policies in the country and constantly engage opinion leaders. Church leaders should encourage members and assist financially in empowering those less financially endowed.

Q11(b). What are your suggestions on the denominational/congregational church's more meaningful engagement in the sociopolitical and economic transformation of the Nigerian society?

Church leaders should be involved more in the political events in Nigeria. Shape and support the election of church leaders to political posts. Church leaders should be involved in shaping economic policies in the country and constantly engage opinion leaders. Church leaders should encourage members and assist financially in empowering those less financially endowed. Setting up NGOs with specialized areas like attending to the health issues, educational and financial needs. Need to set up a skill centre to train those who could not be otherwise educated.

Q12. What kind of leadership style do you deem most appropriate to flow from the church and her members to the Nigerian society that can lead to the political, economic and social transformation of the Nigerian society, bearing in mind the perennial challenge of poor leadership in Nigeria? Please explain the reason(s) for your choice of leadership style.

A transformational leader will be ideal. We need a leader who will challenge the way matters are handled presently. Someone who will use all the resources available to develop and bring change in the lives of members.

Q13. For some time now, issues like corruption, electoral reforms, Niger Delta Militancy, leadership vacuum due to the ailing President (Yar'adua), Bank reforms and Religious/Tribal crisis have been in the front burner of national issues. In your assessment, how has the church (Leadership/Membership fared in dealing with the issues in question?

The church leaders have spoken on corruption but should do more in leading protests where desirable to make deeper impact to the political leaders. They have also been involved in other burning issues but need to have advisers to ensure meaningful contributions to the issues and how to make impact on political leaders.

Regular and sustained dialogue with opinion leaders and public office holders. Media and educating the church members through the pulpit and various church programs. Use of church publications to members and non-members.

P13: CLLPCOB

Q1. How long have you been a leader of Lagos Presbyterian Church (LPC)?

3 years.

Q2. What position(s) have you held or are you still holding in LPC?

Minister-in-charge of the Parish and the Moderator of Lagos East Presbytery.

Q3. How would you assess the Church in terms of her activities towards the political, economic and social transformation of Nigeria?

The church is more socioeconomic in her approach to transformation of Nigerians but less political.

Q4. In Nigerian history, what do you understand by

(i) Colonial period?

The period Nigerians were under the political and administrative leadership of Britain.

(ii) Independence period?

From October 1960 when Nigeria was granted freedom to pick political leaders for herself.

(iii) Military period?

These are the periods when the military interrupted democratic rules in Nigeria.

(iv) Post Military or Democratic period?

The past eleven years from 1999 when the country returned to uninterrupted civilian rule.

How would you evaluate each of these periods as it concerns their impact on the present day (post military or democratic) Nigerian society?

The colonial era was disciplined, purposeful and peaceful. The independence period compromised moral standards in governance. The military period opened the door to wide-scale corruption. The post military period is grappling with the challenges of restoring a system that is completely broken down.

The colonial period remains a reference point when things worked. The military era is a period which destroyed Nigeria politically and economically.

The exploitative tendencies of the colonial masters should not be allowed to continue. The military brought about wide-scale corruption.

Q5. What are the contributions of church leaders to the Nigerian society?

Uniting the various denominations with differing doctrines as a people of God. Constituting itself as a pressure group under God.

Q6. What in your thinking are the major challenges of Church leaders in their developmental efforts in Nigeria?

Denominationalism and selfishness.

Q7. Which of the problems are traceable to Colonial, independence, military and Post military period?

No response.

No response.

No response.

No response.

Q8(a). Do you think Church leaders are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Church leaders are sufficiently aware of the challenges but are not creatively responsive.

Q8(b). Do you think Church members are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Members are aware and even present some of them openly as prayer points. Some members are creative in their response through seminars, conferences and empowerment programmes.

Q9(a). How can church leaders in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

Drawing attention to what God says to any given situation without compromising standards. Encouraging the members to shine as the light of the world.

Q9(b). How can church members in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

Members should engage in effective witness through their lifestyles of fear of God, punctuality, faithfulness in public service, etc.

Q10(a). Have you been involved in sociopolitical and economic transformational activities?

Yes, in the church setting through economic empowerment of members and the education of our members on their roles in our national polity.

Q10(b). Please name the activities and state how you got involved

By educating the members in their roles on politics and organizing economic empowerment programmes for the members.

Biblical history shows that prophets and the church had always given godly and moral direction to the people. Our members appreciate our efforts and are beginning to respond effectively.

Q11(a). What are your suggestions on the ecumenical church's engagement in the sociopolitical and economic transformation of the Nigerian society?

Resolve to be genuinely united as the body of Christ. Empower the members economically with the view to giving them political voice.

Q11(b). What are your suggestions on the denominational/congregational church's more meaningful engagement in the sociopolitical and economic transformation of the Nigerian society?

Continuous education of the membership of their worth as God's people and how they should keep it. Deliver the members from abject poverty through economic empowerment programs and sustainability.

Q12. What kind of leadership style do you deem most appropriate to flow from the church and her members to the Nigerian society that can lead to the political, economic and social transformation of the Nigerian society, bearing in mind the perennial challenge of poor leadership in Nigeria? Please explain the reason(s) for your choice of leadership style.

Simply servant leadership which is biblical.

Q13. For some time now, issues like corruption, electoral reforms, Niger Delta Militancy, leadership vacuum due to the ailing President (Yar'adua), Bank reforms and Religious/Tribal crisis have been in the front burner of national issues. In your assessment, how has the church (Leadership/Membership) fared in dealing with the issues in question?

A few leaders try to address them in their sermons and teaching. Most church leaders lack the courage to do so, either due to security or economic reasons.

Acknowledge the fact that the situation exists. Discuss genuinely with the view to taking a stand on how to address it frontally with wisdom.

ANNEXURE I: RESPONSES FROM NATIONAL CAN LEADERS

P14: NLHEN

Q1. How long have you been a leader of the Christian Association of Nigeria?

Since 2001

Q2. What position(s) have you held or are still holding in CAN?

Zonal Youth Cordinator, Secretary Youth CAN FCT. Presently National President Youth Wing CAN.

Q3. How would you assess the Church in terms of her activities towards the political, economic and social transformation of Nigeria?

The Church has not been too involved in the political transformation of Nigeria. They have always seen politics as a no go area for Christians but now the story has changed. Economically and socially the church has really impacted the country.

Q4. In Nigerian history, what do you understand by

(i) Colonial period?

When we were under the British rule 1914-1960.

(ii) Independence period?

When we gained our independence from British or colonial masters (1960-1963). We became Federal Republic from 1963 to date.

(iii) Military period?

When the Nigerian military administered the nation 1966-1979 and 1983-1999. This was the period when we were ruled by decree.

(iv) Post Military or Democratic period?

Between 1979-1983, 1999 till date. When the country is ruled by civilians.

How would you evaluate each of these periods as it concerns their impact on the present day (post military or democratic) Nigerian society?

Colonial period: We experienced Nigeria's birth of governance awareness. Independence period: We gained our sovereignty as a nation. Military period: The worst period in Nigerian history-deaths and bloodshed. Democratic period: Freedom of speech and association.

Colonial period: Nationalism; stopped slave trade; religion. Independence: Homemade contribution. Military period: Infrastructural development. Democratic period: Freedom of speech and association.

Colonial period; Exploitation of our resources. Independence: Tribalism, ethnicity and nepotism. Military period; War, bloodshed, coup de tat and crime increase. Democratic period; Failure to adapt to the concept of the rule of law.

Q5. What are the contributions of church leaders to the Nigerian society?

Peace through preaching and prayers, education, leadership and good governance, and mouthpiece of the voiceless.

Q6. What in your thinking are the major challenges of Church leaders in their developmental efforts in Nigeria?

Lack of unity.

Q7. Which of the problems are traceable to Colonial, independence, military and Post military period?

Colonial: Lack of unity. They imposed Islam on the church.

Independence: Same as above because the leaders are Muslims.

Military: Same as above because the leaders are Muslims.

Post military: Lack of unity. They imposed Islam on the church.

Q8(a). Do you think Church leaders are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Yes church leaders are aware.

Q8(b). Do you think Church members are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Of course yes.

Q9(a). How can church leaders in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

Get involved in politics and governance in the larger society. When the righteous rule the people rejoice. Within the church, we should follow in the steps of Jesus.

Q9(b). How can church members in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

To speak out consistently against bad leadership.

Q10(a). Have you been involved in sociopolitical and economic transformational activities?

Very well, yes.

Q10(b). Please name the activities and state how you got involved

Creating political awareness among youths to get them involved in politics. Empowerment schemes.

Q11(a). What are your suggestions on the ecumenical church's engagement in the sociopolitical and economic transformation of the Nigerian society?

The salt is the salt of the earth (not of the church). The church should come out of the four walls and be involved in every sphere of life, politics and governance, media, business, education, arts etc. everywhere.

Q11(b). What are your suggestions on the denominational/congregational church's more meaningful engagement in the sociopolitical and economic transformation of the Nigerian society?

Denominations should involve themselves in social and welfare services to the community where they are located.

Q12. What kind of leadership style do you deem most appropriate to flow from the church and her members to the Nigerian society that can lead to the political, economic and social transformation of the Nigerian society, bearing in mind the perennial challenge of poor leadership in Nigeria? Please explain the reason(s) for your choice of leadership style.

No response.

Q13. For some time now, issues like corruption, electoral reforms, Niger Delta Militancy, leadership vacuum due to the ailing President (Yar'adua), Bank reforms and Religious/Tribal crisis have been on the front burner of national issues. In your assessment, how has the church (Leadership/Membership) fared in dealing with the issues in question?

The church needs to talk more than they are doing presently

Openly condemning without fear or favour all these ills in our society.

P15: NLMBA

Q1. How long have you been a leader of the Christian Association of Nigeria?

Executive member for over 25 years

Q2. What position(s) have you held or are still holding in CAN?

President (past)

Q3. How would you assess the Church in terms of her activities towards the political, economic and social transformation of Nigeria?

Reasonably satisfactory through prayers, Bible study and fight against corruption

Q4. In Nigerian history, what do you understand by

(i) Colonial period?

Period of rule by Her Majesty's Government from the United Kingdom

(ii) Independence period?

Period from independence in October, 1960 till military take-over.

(iii) Military period?

Period of government by members of the armed forces.

(iv) Post Military or Democratic period?

Period between October 1979-1983, 1984-1999. Elections used to select people in government

How would you evaluate each of these periods as it concerns their impact on the present day (post military or democratic) Nigerian society?

Colonial period produced hard-working Nigerians, merit and limited corruption if any; Military brought about abuse of power, ethnicism, corruption and mediocrity. Post Military sanctioned corruption and mediocrity, merit took back seat, tribalism became the norm.

Psyche of many Nigerians negatively affected. Abnormal behaviours applauded and rewarded. Hard work not recognized. Colonial: Racial discrimination, lack of confidence in their colleagues.

Q5. What are the contributions of church leaders to the Nigerian society?

Leadership by example by some of them. Architects, messengers and preachers of honesty and acceptable honesty.

Q6. What in your thinking are the major challenges of Church leaders in their developmental efforts in Nigeria?

Dishonesty by majority, Egocentricity, ignorance of biblical dogma.

Q7. Which of the problems are traceable to Colonial, independence, military and Post military period?

Colonial: Honesty and proper education of Nigerians missing.

Independence: Freedom without adequate manpower development, mediocrity, tribalism

Military: Corruption, tribalism and abuse of power.

Post military: Corruption, mediocrity, indolence rewarded.

Q8. (a) Do you think Church leaders are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Yes and No. Training through seminars, schools for computer literacy etc. and small-scale industries.

Q8. (b) Do you think Church members are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Very insignificantly. Corruption makes many blind or silent.

Q9. (a) How can church leaders in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

Effective Bible studies, seminars and exemplary leadership, uncompromising attitude to poor leadership around them, taking queue from biblical prophets.

Q9. (b) How can church members in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

Proper use of their voting rights. Say no to corrupt practices. Provide training facilities and programmes for members. Provide employment opportunities for members.

Q10. (a) Have you been involved in sociopolitical and economic transformational activities?

Yes.

Q10. (b) Please name the activities and state how you got involved

Housing scheme for church workers.

Love your neighbor as yourself

Q11. (a) What are your suggestions on the ecumenical church's engagement in the sociopolitical and economic transformation of the Nigerian society?

The ecumenical movement is yet to be stabilized. A lot of mistrust between denominations. The Christian Centre project at Abuja was a failure ecumenically.

Q11. (b) What are your suggestions on the denominational/congregational church's more meaningful engagement in the sociopolitical and economic transformation of the Nigerian society?

Establishment of facilities for training in skills and establishment of small scale ventures.

Q12. What kind of leadership style do you deem most appropriate to flow from the church and her members to the Nigerian society that can lead to the political, economic and social transformation of the Nigerian society, bearing in mind the perennial challenge of poor leadership in Nigeria? Please explain the reason(s) for your choice of leadership style.

The Jesus style. Jesus exhibited best love, fair play, justice, honesty, integrity etc.

Q13. For some time now, issues like corruption, electoral reforms, Niger Delta Militancy, leadership vacuum due to the ailing President (Yar'adua), Bank reforms and Religious/Tribal crisis have been on the front burner of national issues. In your assessment, how has the church (Leadership/Membership) fared in dealing with the issues in question?

First, Rome was not built in a day. Second, these deviant behaviors have their roots and foundations outside Nigeria. The church has intensified biblical teaching, repositioning and transformation.

Encourage outstanding and committed church members to take part in politics and leadership positions.

P16: NLMIC

Q1. How long have you been a leader of the Christian Association of Nigeria?

3 ½ years

Q2. What position(s) have you held or are still holding in CAN?

CAN National Centre Manager

Q3. How would you assess the Church in terms of her activities towards the political, economic and social transformation of Nigeria?

No response.

Q4. In Nigerian history, what do you understand by

(i) Colonial period?

Depending on who is colonizing (1) Period under the direction and leading by foreigners. (2) Period under the leading and direction of the Elite of the nation.

(ii) Independence period?

Period when the rule of law is truly in place. And none of 4a (i) in place.

(iii) Military period?

Period when the military violently seize political power and when the elite in power use the forces that are supposed to be protective to oppress.

(iv) Post Military or Democratic period?

Period when we freely learn the rule of law ourselves.

How would you evaluate each of these periods as it concerns their impact on the present day (post military or democratic) Nigerian society?

The colonial period: Negative effect on our psyche as a nation. The military rule left us with leaders (both civilian and ex-military) who can no longer be tamed and the mentality of making it fast in life among the common man.

Q5. What are the contributions of church leaders to the Nigerian society?

Religiously, we try to understand ourselves as Christians and work fervently to reduce areas of conflict. The initiation of NIREC.

Q6. What in your thinking are the major challenges of Church leaders in their developmental efforts in Nigeria?

Inability to be united as Christians, false doctrine of the prosperity churches, divide and rule tactics of our rulers capitalizing on our so many divisions, uniting the body of Christ to speak with one voice.

Q7. Which of the problems are traceable to Colonial, independence, military and Post military period?

Colonial: We imbibed the method of divide and rule from the colonial masters. Dealings with the ethnic groups in Nigeria.

Independence: Inability to be united could be traced to independence in that we are all learning the rules and interpreting it our own way.

Post military: The get rich mentality of the democratic era has to do with the proliferation of doctrines as it suits everybody.

Q8(a). Do you think Church leaders are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

I don't think so. Rather the larger majority capitalize on the underdevelopment and poverty to further impoverish the masses. You see this more in the area of education. There is no longer the self-sufficient training of the old church leaders.

Q8(b). Do you think Church members are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Church members for fear of offending God direct their frustrations on the government and not seeing how much the churches in some areas are adding to their problems.

Q9(a). How can church leaders in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

The church leaders must sanitize the body of Christ before they can be bold enough to face the government. Let judgment start from the house of God.

Q9(b). How can church members in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

Church members should individually dare to be different following the manners of those who evangelize us.

Q10(a). Have you been involved in sociopolitical and economic transformational activities?

No.

Q10(b). Please name the activities and state how you got involved

N/A

Q11(a). What are your suggestions on the ecumenical church's engagement in the sociopolitical and economic transformation of the Nigerian society?

The church should lead by example in all spheres of things i.e. leadership changes in the various church organizations, management of church funds, participation in politics (where they are expected to be salt).

Q11(b). What are your suggestions on the denominational/congregational church's more meaningful engagement in the sociopolitical and economic transformation of the Nigerian society?

The church denominations should come together especially in periods of election to put the very best from any part of the country in power. Christians are not expected to compromise the teaching of Christ concerning love and care for others.

Q12. What kind of leadership style do you deem most appropriate to flow from the church and her members to the Nigerian society that can lead to the political, economic and social transformation of the Nigerian society, bearing in mind the perennial challenge of poor leadership in Nigeria? Please explain the reason(s) for your choice of leadership style.

Say it and live it out.**Q13. For some time now, issues like corruption, electoral reforms, Niger Delta Militancy, leadership vacuum due to the ailing President (Yar'adua), Bank reforms and Religious/Tribal crisis have been on the front burner of national issues. In your assessment, how has the church (Leadership/Membership) fared in dealing with the issues in question?**

Many of the church leaders and Christian members are the cause of these problems. Most of the people impoverishing the masses are named after Christ.

Living by example (see Fashola in Lagos) though not a Christian. Christian leaders can borrow example from him.

P17: NLOKA

Q1. How long have you been a leader of the Christian Association of Nigeria?

24 years

Q2. What position(s) have you held or are still holding in CAN?

State Secretary, State Chairperson Anambra State 1987-2000. Currently the National Chairperson of Women wing of CAN (WOWICAN).

Q3. How would you assess the Church in terms of her activities towards the political, economic and social transformation of Nigeria?

Not much effect on the political, economic and social transformation of Nigeria. The proliferation of churches and crusades turn church attention to fund raising events.

Q4. In Nigerian history, what do you understand by

(i) Colonial period?

During the time of the rule of expatriates in Nigeria

(ii) Independence period?

Period after the independence of Nigeria.

(iii) Military period?

The period of military rule in Nigeria.

(iv) Post Military or Democratic period?

The rule of elected civilian leaders in which democracy rule is enthroned.

How would you evaluate each of these periods as it concerns their impact on the present day (post military or democratic) Nigerian society?

The colonial period was the arrival of the church in Nigeria. Law and order prevailed and Christians observed the law of God. Independence period brought in politics which drastically reduced morality. The military period destroyed rule of law and might was right. The last political period permeated unfathomable political corruption. The church has no effect on the polity.

I would say that there was little or no positive impact except for the proliferation of churches. Morals degenerated and quest for money took over.

The church blindfolded the members from their civic rights and responsibilities hence the more the members understand their rights, they drift away from the church teaching.

Q5. What are the contributions of church leaders to the Nigerian society?

Integrating the church into the polity. Movement to stop some social ills e.g, the wanton killing of Christians by Muslims. The formation of NIREC by the government to foster peace between different religions.

Q6. What in your thinking are the major challenges of Church leaders in their developmental efforts in Nigeria?

The jet age – attention and recognition of people by their wealth in the church. Urban migration, the church loses grip of her youth members. Negative effects of the mass media – immoral films.

Q7. Which of the problems are traceable to Colonial, independence, military and Post military period?

Colonial: Urban migration.

Independence: Urban migration, political corruption, quest for wealth and leadership.

Military: Lack of the rule of law.

Post military: Political corruption, inequitable distribution of resources.

Q8(a). Do you think Church leaders are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

No. Even in the church, there is lip service to bad leadership. Church leaders are not creatively responsive to underdevelopment because of selfish individual interests of church leaders.

Q8(b). Do you think Church members are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

No. Hence the church members offer no challenge to bad leadership, underdevelopment and poverty rather the effort to survive is personal.

Q9(a). How can church leaders in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

1. Campaign against it. 2. Pray against it. 3. Elect people of integrity as church leaders within and outside the church.

Q9(b). How can church members in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

1. Campaign against it. 2. Pray against it. 3. Elect people of integrity as church leaders within and outside the church.

Q10(a). Have you been involved in sociopolitical and economic transformational activities?

Yes.

Q10(b). Please name the activities and state how you got involved

Women political empowerment that led to the choice of a woman by Governor Peter Obi to be a deputy Governor of Anambra State in 2003. Organization of women co-operatives to benefit from the government's microfinance scheme.

I was trained in diploma in social leadership in Canada by the Catholic Church and later deployed to serve the church Catholic Women Organization (CWO). The Church utilized my talent by giving me positions of duty.

Q11(a). What are your suggestions on the ecumenical church's engagement in the sociopolitical and economic transformation of the Nigerian society?

Let the church arrange awareness programs for members. Draw up programmes for socioeconomic and political training in Nigeria within the church. Plan and arrange training programmes in self-sustenance activities and lay emphasis on morality in public affairs etc.

Q11(b). What are your suggestions on the denominational/congregational church's more meaningful engagement in the sociopolitical and economic transformation of the Nigerian society?

All denominations to have its own programmes and projects. CAN to ensure that Christianity should have an image common to all denominations i.e. Christ-like behavior. The church by its teaching should build up good citizens who are anxious for developmental transformation. The denominations should involve their members in the State and Federal Government socioeconomic programmes.

Q12. What kind of leadership style do you deem most appropriate to flow from the church and her members to the Nigerian society that can lead to the political, economic and social transformation of the Nigerian society, bearing in mind the perennial challenge of poor leadership in Nigeria? Please explain the reason(s) for your choice of leadership style.

Leaders who are trained in the art of leadership. Servant leadership style to be sought at all levels. People of proven integrity who will lead by example.

Q13. For some time now, issues like corruption, electoral reforms, Niger Delta Militancy, leadership vacuum due to the ailing President (Yar'adua), Bank reforms and Religious/Tribal crisis have been on the front burner of national issues. In your assessment, how has the church (Leadership/Membership) fared in dealing with the issues in question?

They have sent delegations and have participate in bringing out the ideal. Various denominational groups issued communiqués. Church leaders are now more involved in the political arena. E.g in Anambra State, clergymen are appointed into government establishments.

Have a committee on national issues and make them function. Be more open to contests with government on wrong national issues. Air the church's views on social matters e.g electoral malpractices.

P18: NLOKG

Q1. How long have you been a leader of the Christian Association of Nigeria?

8 years (1986-1994)

Q2. What position(s) have you held or are still holding in CAN?

I was the President. I am no longer a member. I ceased to be a member after my tenure.

Q3. How would you assess the Church in terms of her activities towards the political, economic and social transformation of Nigeria?

The Church in Nigeria is doing its best to contribute to the progress of the nation politically, economically and socially. But one must agree that the problem in Nigeria is very complex. Quite engaged positively.

Q4. In Nigerian history, what do you understand by

(i) Colonial period?

The Colonial period refers to the time in history from when the European explorers ventured into the various areas now known as Nigeria up to the time when due to agitations by the Nigerian Elites, the colonial masters started acceding to their request for self rule.

(ii) Independence period?

Independence period for me, covers the period in history when negotiations on involving or handing over the leadership of the people back to the indigenes up until the moment and years after the official handing over to a civil authority.

(iii) Military period?

Military period in Nigeria spans through the moment the country experienced the first coup which disrupted the civilian government up to 1999.

(iv) Post Military or Democratic period?

Post military or democratic period in Nigeria, with reservation may be referred to the last 11 years of uninterrupted civilian rule.

How would you evaluate each of these periods as it concerns their impact on the present day (post military or democratic) Nigerian society?

Colonial Period: This period is characterized by deception, slavery, divide and rule, exploitation, oppression and repression of the people by the Europeans. There was wanton disruption and destruction of the natural peace and growth of the people's culture and ethos. The people's worldview was destroyed. Independence period: This was characterized by people with ideologies based on their training abroad and their exposure to foreign culture. They seemed mostly sincere to liberate their people, but they were not too free themselves from their tribal ties. Thus they were more loyal to their clans and regions. The effect was that from the earliest stage signs of tribalism and mutual suspicion was very evident in the dealings of the elite and in the policies that oozed wherefrom. Somehow, one can say that when these elites took over, what basically changed was the colour of the new leaders. They simply stepped into the same house, same system and same ideology as the colonial masters. Military period: This period was further characterized by lies, deception and exploitation of the people. It was largely a period of injustice and political maneuvering and propaganda. During this period in Nigeria, almost all the value systems of the people and social systems were crumbled (the family, moral life, schools, social amenities, etc). Corruption was officially enthroned in Nigerian society during this period. Post military period: This new period is a mixed-grill. While there are signs of hope, struggle to correct the numerous errors of the past, it all still seem to stand on slippery grounds. The experiences and events of the past eleven years and especially the Yar'adua sickness saga seem to confirm the permanent return of the military to the Barracks since situations of less gravity in the past have often necessitated their take-over. There are serious talks about the ills of corruption and bad leadership. More and more civil groups and professional bodies are rising up to address social issues and press for better policies that will bring about a better society.

Colonial Period: The impact of colonialism on a people is always hazardous and deep. May be Nigeria would not have been as it is today; a mere geographical amalgamation. The areas that would come together, would have probably come together with mutual understanding and agreement. Up till date, there are evidence that the entity is a form of united nations, unhappy bedfellow. No one doubts that the true unity of the nation remains only on paper and never in ideology or vision. This very fundamental error has caused Nigeria a lot up till date. This reality manifest itself in such ugly terms or policies like *federal character*, *religious crisis*, *rotational presidency*, *catchment area*, etc. The Civil war and the recent regional or tribal agitations can be traced to this fundamental problem. The big question is, Is Nigeria really a Nation? Can it really be, going by the way it came about? If not do we have the moral

will to address the problem? Who will bell the cat? The elite, those in power are suppose to critically look at the situation and lead the way. But since they are the beneficiaries of the loot of the nation, it is hard to think a leader in power will take such selfless and heroic step.

Independence Period: When the Nigerian elites took over at Independence, they did not have a common vision as a nation, but were largely tribal and regional Lords. There is hardly a time any of these elites saw themselves as Nigerians. Rather they saw themselves as regional representatives in the *forced relationship* called Nigeria. Thus there was never really a Nigeria that was loved and protected. The Biafra war is a testimony to this fact. The Niger Delta agitations today seem to also confirm the underlying cause of the Biafran war. It seems to say, had the Niger-Deltans had the foresight to know this is where they will be left after fifty years, numerical muscle, and all the wherewithal, they could have also carried arms long ago. The struggle today is another form of war against the oppressive entity called Nigeria to which they feel suffocated and marginalized. Furthermore, and as a follow up to the above, the fact that the Independent elites did not have a common vision for the entity called Nigeria and a clear ideology, since most of them were still experimenting with the idea of *africanising* the foreign political philosophies they had been schooled in and exposed to in the studies abroad, it meant political parties were tribal based rather than being based on ideology. Then we had 20 registered political parties like Action Group (AG), Borno Youth Movement (BYM), Igala Union (IU), Igbira Tribal Union (ITU), Kano People's Party (KPP), Lagos State United Front (LSUF), Mabolaje Grand Alliance (MGA), Midwest Democratic Front (MDF), National Council of Nigeria and the Cameroons/National Council of Nigerian Citizens (NCNC), Niger Delta Congress (NDC), Northern Elements Progressive Union (NEPU), Northern People's Congress (NPC), Northern Progressive Front (NPF), etc. As you can see most of these are *fronts* for the localities and not for ideologies. This is still very much with us today. In the aftermath of the Yaradua saga and Goodluck Jonathan's ascent to the presidency, the Northerners are still clamoring, not for good leadership by Jonathan, but for a completion of the Northern *tenure* which Y'aradua could not complete. When the elites stepped into the shoes of the colonial masters, what changed was the color of skin. System of administration and bureaucracy, from top to bottom, and the European high life-style were fully imbibed.

Military Period: One of the major effects of the military period on the present day is what we may call *military democracy* in the nation. It has become as fashion the most military personnel and leaders, having tasted the sweetness of power, shelve their uniforms for *agbada* and assume civil leadership. That is not to say that they do not have the right as citizens of the nation. The point is how easy is it to de-militarize their mentality and attitude just by removing the military uniform? Thus we have had situation where a former military man turned civilian president operated almost totally like a military head of state. Many soldiers are very involved in politics because that is where the money is. The best thing to do with the power and influence they got through the military is to push their way into politics. It must also be noted that a good number of this soldiers are able to wield their influence in politics because of the financial base they built during the military era. Babangida is still disturbing the polity to return to power today because of the fortune he made while in Government. The Military era also strongly affected the rule of law. We find lawlessness everywhere in the land. Though one can say that the judiciary is making positive signs, the truth is that they still have a long way to go. Justice is still a very scarce commodity for the average Nigerian because it is often the case of survival of the fittest justice for the highest bidder.

Q5. What are the contributions of church leaders to the Nigerian society?

The greatest contribution of the Church has been as individual denominations rather than as a body. However, one single common achievement one can point to is the fight by the churches to wrestle Nigeria out of membership of Islamic Communities (OIC). It was a fierce and

common struggle when all churches in Nigeria really stood as one. Other contributions worthy of mention is role of maintaining peace and stability in the nation, especially in times of religious crisis. The Ecumenical body has also been a strong voice for the poor and the masses irrespective of their religious affiliations. Otherwise as denominations, many churches are involved in provision of social services like in the area of education, health-care, justice, youth formation, challenge for good leadership and civil society mentoring. In these and many other ways they contribute to the progress of the society.

Q6. What in your thinking are the major challenges of Church leaders in their developmental efforts in Nigeria?

To my mind, the greatest problem in developmental efforts of Churches is the widening gap created by proliferation of churches. Whereas in the past, churches used to be defined institutions with definite structures and teachings, today there are too many self-made bishops who churches are founded on self-professed revelations. Things are just haphazard such that it is very difficult to determine sincerity and authenticity. Because of this scenario, there seem to be too many self interest rather than putting Christ first and fighting for his cause. The voice of the body has thus become weakened, unfortunately.

Q7. Which of the problems are traceable to Colonial, independence, military and Post military period?

No response

Q8. (a) Do you think Church leaders are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

The term Church Leaders when used today covers a very wide variety of persons of different ages, orientation and schools of thought. Thus the experience also varies widely. While some church leaders do, one can say a good number do not. There are those leaders who are simply concerned with the spiritual duties to their flock without giving much a thought to social issues and commentaries. There are those who also mere make sporadic commentaries every now and then. There are also those who merely talk and never take concrete action to strengthen their resolve. Thus one would say that the awareness level of bad government is high but there may not be as much corresponding creative response to the problem by most church leaders. Not much has changed ever since even though a good number of Christians have occupied sensitive positions that could have brought about positive changes.

Q8. (b) Do you think Church members are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Yes to awareness. But not much could be said concerning creative response. Though there are pocket of efforts here and there, the problem is that there is no real commonly planned and executed effort to combat these social vices.

Q9(a). How can church leaders in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

1. Concentration on Youth Development. This will require that Church leaders must not just be concerned with proselyting, but sincere about real all-round formation of the youth. Part of the past problems has been the issue of syncretism. If we can form youths who are able to properly marry the African cultures with Christian values, we may produce a more wholistic person who is matured and capable of taking responsibility.
2. Support civil societies.
3. Undergo internal self-conversion so that the Christian principles will guide our own actions.
4. Stop awarding church titles/honours to persons of questionable characters.
5. Stop patronizing people in office with bad records.
6. Stop demanding funds from people in public office.

Q9(b). How can church members in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

1. Concentration on Youth Development. This will require that Church leaders must not just be concerned with proselyting, but sincere about real all-round formation of the youth. Part of the past problems has been the issue of syncretism. If we can form youths who are able to properly marry the African cultures with Christian values, we may produce a more wholistic person who is matured and capable of taking responsibility. 2. Support civil societies. 3. Undergo internal self-conversion so that the Christian principles will guide our own actions. 4. Stop awarding church titles/honours to persons of questionable characters. 5. Stop patronizing people in office with bad records. 6. Stop demanding funds from people in public office.

Q10. (a) Have you been involved in sociopolitical and economic transformational activities?

Yes.

Q10. (b) Please name the activities and state how you got involved

OIC issue in Nigeria; fight against introduction of the Sharia code in Nigeria; illegal takeover of mission schools; the application of sharia sanction on the woman in Zamfara over adultery (Sefinat??); numerous comments on social issues through the media. Especially as a church leader and in view of my prophetic role.

Especially as a church leader and in view of my prophetic role.

Q11(a). What are your suggestions on the ecumenical church's engagement in the sociopolitical and economic transformation of the Nigerian society?

No response

Q11(b). What are your suggestions on the denominational/congregational church's more meaningful engagement in the sociopolitical and economic transformation of the Nigerian society?

No Response

Q12. What kind of leadership style do you deem most appropriate to flow from the church and her members to the Nigerian society that can lead to the political, economic and social transformation of the Nigerian society, bearing in mind the perennial challenge of poor leadership in Nigeria? Please explain the reason(s) for your choice of leadership style.

In the Catholic Church there is a growing shift from the hitherto hierarchical model to the communion/participatory model. Thus the Church is re-emphasizing the establishment of Small Christian Communities. In this case, the model of leadership flows from bottom to the top. Decisions and actions are based on the processed needs and recommendations from the grass root rather than on bureaucratic considerations from the top. Everyone is allowed to contribute his/her opinion in the decision-making process. By application, it would go a long way to help reduce inefficiency and corruption if the power in the center is reduced and passed on to the states and especially the local governments. Nigeria at the moment wastes a lot of resources running her unproductive system. The situation where everyone expects something from the center where not everyone has really contributed is sickening. The way forward for the nation is the strengthening of the States, and consequently, the local governments. In this way each area will move towards self-discovery, build its potentials, and export to the other part of the country and even beyond. Solution lies in communion/participatory model.

Q13. For some time now, issues like corruption, electoral reforms, Niger Delta Militancy, leadership vacuum due to the ailing President (Yar'adua), Bank reforms and

Religious/Tribal crisis have been on the front burner of national issues. In your assessment, how has the church (Leadership/Membership fared in dealing with the issues in question?

Church leaders have played several roles in the light of the numerous national issues that are confronting us as a people. Particularly some have been outspoken on the issues either directly and personally or as bodies. The Christian Association has at different times made pronouncement through communiqués, so too are the college of Catholic Bishops (CBCN) and Anglican Bishops. Besides the are some Church leaders who actually joined in the march or protest against certain matters like the long silence and absence of the President. Besides, through our various organs, the Church continues to speak. For instance in the Catholic Church, the Justice, Development and Peace Commission educates the people on their civic responsibility and is engaged in ensuring accountability in government.

P19: NLOKO

Q1. How long have you been a leader of the Christian Association of Nigeria?

4 years

Q2. What position(s) have you held or are still holding in CAN?

Vice-President (CAN), Acting President, President (OAIC).

Q3. How would you assess the Church in terms of her activities towards the political, economic and social transformation of Nigeria?

Since the inception of present democratic dispensation, Churches have become more involved and committed to political and social education. More churches have started poverty alleviation programs.

Q4. In Nigerian history, what do you understand by

(i) Colonial period?

A period of direct governance of Nigeria by British government.

(ii) Independence period?

A period of self rule by Nigerians in Nigeria.

(iii) Military period?

A period of military dictatorship in Nigeria and extreme intimidation, violence and corruption.

(iv) Post Military or Democratic period?

A period of democratic governance and political representation of the people and a measure of freedom.

How would you evaluate each of these periods as it concerns their impact on the present day (post military or democratic) Nigerian society?

Colonial Period: Limitation of initiatives by the people. Independence period: High hopes for self-determination. Military period: Destruction of democratic institutions, corruption was more or less institutionalized. Democratic period: A great measure of freedom of expression, corruption in high places, increase in ethno-religious crisis but with high hopes for wealth creation.

Colonial: Education, Religion (more people became educated in western education and Islamic education). Independence: More opportunity for political and economic participation. Military: Built most of basic infrastructure in use today. Democratic: Awareness politically and economically. More people get involved in politics and are nearer to the seat of power.

Colonial: Dependence on the western world for effectiveness in military and economic base of Nigeria. Military: Encouraged advanced Fee Fraud and drug trade. Democratic era: More

Nigerians are thinking more of their ethnic groups and regions than being committed to national unity.

Q5. What are the contributions of church leaders to the Nigerian society?

Churches (Body of Christ) speaking with one on national issues and issues of common concern through the formation of the Christian Association of Nigeria. Efforts towards religious harmony- the formation of Nigeria Interreligious Council (NIREC).

Q6. What in your thinking are the major challenges of Church leaders in their developmental efforts in Nigeria?

Selfish interest, lack of financial support from the government, and religious and ethnic crisis.

Q7. Which of the problems are traceable to Colonial, independence, military and Post military period?

Colonial; Overdependence on foreigners for development. Lack of confidence in our ability to achieve technological advancement and economic independence.

Independence: Political violence.

Military: Political instability, corruption and illegal drug trade, violence, intimidation, neglect of the development of the treasure base of Nigeria – The Niger Delta.

Post military: Corruption, ritual killing, call for self-determination by various ethnic groups mainly in the South.

Q8(a). Do you think Church leaders are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Yes, they are aware but responses to these challenges are not adequate because of greed and selfishness. Many church leaders are more interested in “building kingdoms”

Q8(b). Do you think Church members are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Yes. On a daily bases you hear church members complain against bad governance and poverty but only few take practical steps to encourage Christians to go into governance with righteousness to bring about the over-all good of the people.

Q9(a). How can church leaders in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

1. Vigorous political education at both the ecumenical and denominational levels. 2. Churches pulling resources together to establish small and large-scale businesses. 3. Build schools that are affordable to the poor.

Q9(b). How can church members in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

Members should practicalise what they hear from their leaders in places of work. Members must play the role of good neighbors to the less privileged.

Q10(a). Have you been involved in sociopolitical and economic transformational activities?

Yes.

Q10 (b). Please name the activities and state how you got involved

Religious harmony (Interfaith Dialogue) through NIREC. Board member, National Orientation Agency of the Federal Ministry of Culture and National Orientation. Leading Ecumenical seminars on Christians in politics.

My understanding of Matthew 9:33-38 and Matthew 5:14.

Q11(a). What are your suggestions on the ecumenical church’s engagement in the sociopolitical and economic transformation of the Nigerian society?

Encourage networking of church leaders on national issues. Intensive political education by all ecumenical organizations in Nigeria. Open and maintain communication lines between church leaders and Christians in politics, community leaders and technocrats.

Q11(b). What are your suggestions on the denominational/congregational church's more meaningful engagement in the sociopolitical and economic transformation of the Nigerian society?

Teach and preach the Good news of our Lord with the simplicity and passion of Christ selflessly. Establish schools that are affordable to the poor. Establish institutions that will empower the people economically like skills acquisition, micro-credit and community clinics.

Q12. What kind of leadership style do you deem most appropriate to flow from the church and her members to the Nigerian society that can lead to the political, economic and social transformation of the Nigerian society, bearing in mind the perennial challenge of poor leadership in Nigeria? Please explain the reason(s) for your choice of leadership style.

Transparent and selfless.

Q13. For some time now, issues like corruption, electoral reforms, Niger Delta Militancy, leadership vacuum due to the ailing President (Yar'adua), Bank reforms and Religious/Tribal crisis have been on the front burner of national issues. In your assessment, how has the church (Leadership/Membership) fared in dealing with the issues in question?

The church has not done enough because of the nonchalance of many leaders to these issues. Many people speak only when they perceive direct threat.

Show good example of selfless leadership in their various areas of authority insisting that it is possible to take righteousness into governance. This must be done without fear of being persecuted.

P20: NLONA

Q1. How long have you been a leader of the Christian Association of Nigeria?

Since June 2007, as President.

Q2. What position(s) have you held or are still holding in CAN?

National Vice President about 1998-2003. National President 2007 until now.

Q3. How would you assess the Church in terms of her activities towards the political, economic and social transformation of Nigeria?

It depends on which church you are talking about. Some- especially the main stream churches are very active in these areas. But there are others which show little or no attention for these concerns.

Q4. In Nigerian history, what do you understand by

(i) Colonial period?

The time when we were under British rule: 1900-1960

(ii) Independence period?

1960 until now.

(iii) Military period?

Long period punctuated by the 4 year time of Shagari. But the military period is itself broken into many regimes, as one coup plotter succeeds another.

(iv) Post Military or Democratic period?

Post military period- since 1999. But we are not sure if we are yet in a democratic period. Perhaps we can talk of a "civilian regime".

How would you evaluate each of these periods as it concerns their impact on the present day (post military or democratic) Nigerian society?

None of the periods has done justice to the legitimate aspirations of Nigerians for a peaceful and prosperous nation. We should have gone much further than we are now. The hopes and expectations at independence have turned largely to yet unfulfilled dreams. We are still waiting for the messiah and savior!

They just managed not to allow Nigeria become a “failed state”. But even this is mainly due to the patience, hard work and resilience of Nigerians themselves – who kept forging ahead DESPITE their governments.

They have all failed to build up a viable and stable democratic and well functioning state- due largely to selfishness, greed and corruption.

Q5. What are the contributions of church leaders to the Nigerian society?

Most church leaders function most of the time within their different church structures – and their performance is by no means uniform.

Q6. What in your thinking are the major challenges of Church leaders in their developmental efforts in Nigeria?

Poor management and internal organization. Inadequate material resources.

Q7. Which of the problems are traceable to Colonial, independence, military and Post military period?

No response.

Q8(a). Do you think Church leaders are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Some are, some show little or no interest. Many courageously denounce the evils in our society. Others prefer to keep quiet, collect generous donations- and “pray for them”.

Q8(b). Do you think Church members are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Yes. They are the ones on the receiving end of these vices. They often look up in vain to the church to “do something”. But the church is handicapped and almost impotent.

Q9(a). How can church leaders in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

Within the church, conscientize, organize and empower members for effective self-help.

Q9(b). How can church members in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

Both in church and in society, be conscious that they are concerned and responsible stake holders. Go beyond anger and complaints to personal involvement and being ready to pay the price for salvific change – after the example of Christ and his redeeming sacrifice.

Q10(a). Have you been involved in sociopolitical and economic transformational activities?

Yes, within my scope and level of competence.

Q10(b). Please name the activities and state how you got involved

Just carrying out my primary assignment of preaching the Gospel of God’s kingdom of Justice, love and peace, not only within the church but in the society at large.

I am convinced that the Gospel is for all God’s creation – not just for the “little flock” of Christians. The mandate to “preach to all nations” includes making this world a better place for all of God’s people.

Q11(a). What are your suggestions on the ecumenical church’s engagement in the sociopolitical and economic transformation of the Nigerian society?

Experience has shown that the neglect of the “ecumenical imperative” in the Christian community in Nigeria is a great handicap for the church to work effectively in these areas. Our major differences in our understanding of the nature of the church is not without grave consequences. That we can all proclaim “Jesus is Lord” does not mean that the church is united!

Q11(b). What are your suggestions on the denominational/congregational church’s more meaningful engagement in the sociopolitical and economic transformation of the Nigerian society?

Each denomination would need to examine itself in relation to its effective engagement in these areas. Faith without good works is dead.

Q12. What kind of leadership style do you deem most appropriate to flow from the church and her members to the Nigerian society that can lead to the political, economic and social transformation of the Nigerian society, bearing in mind the perennial challenge of poor leadership in Nigeria? Please explain the reason(s) for your choice of leadership style.

The Christian leadership style has been given by the Lord Jesus – and it is not a matter of my “choice”. The leader acts for the glory of God in the service of the people, ready to “give his life” – i.e. sacrifice- for the flock. This is valid for Christian leadership within the church, and also for Christian leading in the world at large; or the political arena.

Q13. For some time now, issues like corruption, electoral reforms, Niger Delta Militancy, leadership vacuum due to the ailing President (Yar’adua), Bank reforms and Religious/Tribal crisis have been on the front burner of national issues. In your assessment, how has the church (Leadership/Membership) fared in dealing with the issues in question?

In a haphazard and uncoordinated way - Experience has shown that the neglect of the “ecumenical imperative” in the Christian community in Nigeria is a great handicap for the church to work effectively in these areas. Our major differences in our understanding of the nature of the church is not without grave consequences. That we can all proclaim “Jesus is Lord” does not mean that the church is united! Some are, some show little or no interest. Many courageously denounce the evils in our society. Others prefer to keep quiet, collect generous donations- and “pray for them”.

Here it is important NOT to separate the church from Nigerians. Many Christians are in the political elite that have been involved both inside and outside government in facing these issues.

P21: NLSAL

Q1. How long have you been a leader of the Christian Association of Nigeria?

Over 25 years

Q2. What position(s) have you held or are still holding in CAN?

General Secretary of CAN Northern Zone 1985-1992. General Secretary- National CAN to date.

Q3. How would you assess the Church in terms of her activities towards the political, economic and social transformation of Nigeria?

Average

Q4. In Nigerian history, what do you understand by

(i) Colonial period?

When under British rule.

(ii) Independence period?

From the 1960s

(iii) Military period?

When soldiers staged coups to rule Nigeria- a cumulative period of about 21 years.

(iv) Post Military or Democratic period?

The return to democracy in 1999.

How would you evaluate each of these periods as it concerns their impact on the present day (post military or democratic) Nigerian society?

Colonial; Stable, purposeful. Independence; from 1960 grappling with self government. Military: Disastrous. Post military: Experimental with difficulty but rewarding.

Colonial: Stable, purposeful. Independence: overhang of colonial rule was positive. Military; some element of discipline. Post military: Silent revolution towards democracy.

Colonial: Indirect slavery – decisions taken for you. Independence: A lot of errors as learning progressed. Military; Harsh and fearful. Post military; Difficult to adjust.

Q5. What are the contributions of church leaders to the Nigerian society?

Enlightening the Church on national issues. Bringing Biblical virtues to bear on the polity. Thanksgivings are a recurrent exercise by Christians in positions of leadership.

Q6. What in your thinking are the major challenges of Church leaders in their developmental efforts in Nigeria?

The ability to understand the dynamics of nation building. Understanding the biblical approaches to nation building.

Q7. Which of the problems are traceable to Colonial, independence, military and Post military period?

Colonialists tried to distance the church from politics.

Independence: None

Military: None

Post military: None

Q8. (a) Do you think Church leaders are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

No. Church leaders still grapple with understanding the role of the church in nation building.

Q8. (b) Do you think Church members are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

No. Church members still grapple with understanding the role of the church in nation building.

Q9. (a) How can church leaders in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

By getting involved and sticking to biblical patterns.

Q9. (b) How can church members in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

By getting involved and sticking to biblical patterns.

Q10. (a) Have you been involved in sociopolitical and economic transformational activities?

Yes.

Q10. (b) Please name the activities and state how you got involved

Contested for leadership positions.

Brought up in Christian values which were verbally accepted but practically rejected.

Q11. (a) What are your suggestions on the ecumenical church's engagement in the sociopolitical and economic transformation of the Nigerian society?

Teaching believers from biblical perspectives.

Q11. (b) What are your suggestions on the denominational/congregational church's more meaningful engagement in the sociopolitical and economic transformation of the Nigerian society?

Church should be involved in voters education, contesting for political offices, endeavor to bring practical Christianity to governance.

Q12. What kind of leadership style do you deem most appropriate to flow from the church and her members to the Nigerian society that can lead to the political, economic and social transformation of the Nigerian society, bearing in mind the perennial challenge of poor leadership in Nigeria? Please explain the reason(s) for your choice of leadership style.

No response.

Q13. For some time now, issues like corruption, electoral reforms, Niger Delta Militancy, leadership vacuum due to the ailing President (Yar'adua), Bank reforms and Religious/Tribal crisis have been on the front burner of national issues. In your assessment, how has the church (Leadership/Membership) fared in dealing with the issues in question?

The church has played its role in maintaining some level of patience. The church has also insisted that government should take responsibility.

By being practically and openly involved.

P22: NLUSM

Q1. How long have you been a leader of the Christian Association of Nigeria?

Ten years at different levels

Q2. What position(s) have you held or are still holding in CAN?

Bloc Leader at State level. National Treasurer.

Q3. How would you assess the Church in terms of her activities towards the political, economic and social transformation of Nigeria?

My personal assessment is that the church in terms of her activities towards the political, economic and social transformation of Nigeria is average. Needs more effort.

Q4. In Nigerian history, what do you understand by

(i) Colonial period?

Colonial period in Nigerian history means the period of rule under colonial masters (whites). Before she (Nigeria) had her independence.

(ii) Independence period?

Independence period means the period from independence to the termination of same by either internal or external aggression.

(iii) Military period?

Military period means the period of military intervention by forcefully coming to power to rule by decree.

(iv) Post Military or Democratic period?

Post military or democratic period is when military rule ends and democratic organs are restored, giving room to democratically elected people, as people's representatives to rule the people.

How would you evaluate each of these periods as it concerns their impact on the present day (post military or democratic) Nigerian society?

Though colonial period introduced western education but gave limitation to what the local people could do. Independent period gave the local people room to be part of their own affairs. They also have the privilege to carry out their civil rights and responsibilities.

Democratic period is more globally accepted and more fruitful, but still pray for that in Nigeria.

These periods have indeed instilled discipline in the society especially the military that will not spare anybody when wrongs are done. There has also been awareness on the life of the people on their roles and reliance in governance.

Many structures in governance have been disrupted and to build them will take a long time. This has taken the country backwards in terms of development and the security of lives and property have been affected because many persons have been trained militarily and discharged from the force.

Q5. What are the contributions of church leaders to the Nigerian society?

Ecumenical Church leaders have been very useful and contributed much in trying to restructure the mind of the people so that they can not only prepare themselves for heaven but here on earth before going to heaven.

Q6. What in your thinking are the major challenges of Church leaders in their developmental efforts in Nigeria?

Divisions among the Christian fellowships because of enough knowledge about the church doctrinal matters and based on tribal and sentimental issues.

Q7. Which of the problems are traceable to Colonial, independence, military and Post military period?

Tribal. The colonial masters in one way or the other used divide and rule system to achieve their aims.

Sentiments. Some of the independence fathers were sentimental in their attitude to life especially on the issue of who should be leaders at what time.

Tribal issues are still traceable to military period, where people think they should be incharge of one division or the other thereby bringing coups.

Post military: Division among people informing political parties based on tribal affiliations as a result of thinking that they were marginalized.

Q8. (a) Do you think Church leaders are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

Church leaders are gradually (not sufficiently yet) and creatively responsive as stated above but at the level they are, there are good efforts being made. Problem solving starts from realizing it. This has happened.

Q8. (b) Do you think Church members are sufficiently aware and creatively responsive to the challenges of poor leadership, underdevelopment and poverty in the Nigerian society? Give some examples.

The church members are and there are efforts from different quarters among the membership. Seminars are being organized for people to know what and where to organize themselves.

Q9(a). How can church leaders in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

We cannot over emphasis the role of prayer. Also trying to organize seminars for the followers to condemn the evil acts in the society not only in the secret but also in the open, including laziness. Organizing capacity-building activities.

Q9(b). How can church members in Nigeria contribute more meaningfully to the sociopolitical and economic transformation of the Nigerian society, in the light of poverty, underdevelopment, corruption and poor leadership?

Doing away with praise singing especially when church leaders are actually doing wrong. Praying for the leaders, organizing themselves in groups for capacity building.

Q10. (a) Have you been involved in sociopolitical and economic transformational activities?

Yes.

Q10. (b) Please name the activities and state how you got involved

In some economic transformational activities. I have organized capacity building within my church and outside. Enlightenment of people on their civic rights.

It did tremendously.

Q11(a). What are your suggestions on the ecumenical church's engagement in the sociopolitical and economic transformation of the Nigerian society?

Ecumenical leaders themselves should make themselves good examples, see no difference between people. Assist the government in disseminating information in their churches through their announcements, magazines, news bulletins, etc.

Q11(b). What are your suggestions on the denominational/congregational church's more meaningful engagement in the sociopolitical and economic transformation of the Nigerian society?

Denominations and congregations should make themselves good examples, see no difference between people. Assist the government in disseminating information in their churches through their announcements, magazines, news bulletins, etc.

Q12. What kind of leadership style do you deem most appropriate to flow from the church and her members to the Nigerian society that can lead to the political, economic and social transformation of the Nigerian society, bearing in mind the perennial challenge of poor leadership in Nigeria? Please explain the reason(s) for your choice of leadership style.

The type of leadership should be the participatory type so as to get people involved in the planning of activities and give suggestions and solve problems together.

Q13. For some time now, issues like corruption, electoral reforms, Niger Delta Militancy, leadership vacuum due to the ailing President (Yar'adua), Bank reforms and Religious/Tribal crisis have been on the front burner of national issues. In your assessment, how has the church (Leadership/Membership) fared in dealing with the issues in question?

In fact they have tried and still making efforts to see that the problems are overtaken. Their efforts are commendable.

More aggressively not just thinking that whatever happens is the will of God.

ANNEXURE J: LETTER OF CONFIRMATION FROM CAN

	<h1>CHRISTIAN ASSOCIATION OF NIGERIA (CAN)</h1>
	<p>Head Office: National Christian Centre, Central Area Garki, P.M.B. 260, Abuja : 08035860733, 08037871595, 08034511635</p>
	<p>Monday, May 17, 2010</p>
<p>Arch Bishop JOHN ONAIYEKAN President 08034511635</p>	<p>The University of Stellenbosch, Faculty of Theology, Department of Practical Theology & Missiology, 171 Dorp Street, Stellenbosch 7600, South Africa.</p>
<p>Rev. Dr. DAN OKOH Vice President 08037508751</p>	<p><u>D TH EMPIRICAL RESEARCH: RESEARCH STUDENT – REV. OBAJI MBEH AGBIJI (15235874)</u></p>
<p>Pastor P.F USMAN National Treasurer 08052704310</p>	<p>I am pleased to attest to the fact that the Rev. Obaji Mbeh Agbiji a D Th Research Student of the faculty of Theology, University of Stellenbosch carried out an empirical research in Nigeria within the Ecumenical Church under the auspices of the Christian Association of Nigeria (CAN) which is the umbrella ecumenical body of the church in Nigeria. The said research also covered the 5 constituent blocs of CAN namely: Christian Council of Nigeria (CCN); Catholic Secretariat of Nigeria (CSN); Evangelical Church of West Africa/Tarraryar Ekkelisiyar Kristi a Nigeria (ECWA/TEKAN); Pentecostal Fellowship of Nigeria/Christian Pentecostal Fellowship of Nigeria (PFN/CPFN); and Organization of African Independent Churches (OAIC). Questionnaires were dispensed to major past and present church leaders. The study was carried out among key church leaders that spread across the various Christian denominations that comprise the constituent blocs of the churches in Nigeria. We found joy sharing ideas and working with him to attain the purpose of his field study.</p>
<p>Elder (Engr.) S.L.S. SALIFU General Secretary 08035860733</p>	<p>We commend his commitment to academic excellence and his concern to bring the desired change to the Church and Nigerian society.</p>
<p>Supr. Apostle AKIN OMOJOLA Assistant General Sec. 08037207287</p>	<p>While commending your commitment to the service of the kingdom of God, we wish you God's blessings always.</p>
<p>Arch. MICHAEL A. ADEYO Centre Manager 08023027167</p>	<p>Kind regards,</p>
	<p>ELDER ENGR. SAMUEL L. S. SALIFU CAN General Secretary</p>
<p><i>All correspondence should be addressed to the General Secretary</i></p>	

ANNEXURE K: LETTER OF CONFIRMATION FROM LPC



LAGOS PRESBYTERIAN CHURCH, YABA.
394 Murtala Muhammed Way, Yaba. P. O. Box 251 Ebute-Metta.
Tel: 01-861563, 7741130, Lagos. Cable: "Presbyter Lagos"



The Academic Supervisor
Faculty of Theology
University of Stellenbosch
171 Dorp Street
Stellenbosch 7600
South Africa

5th July 2010

Dear Sir/Madam,

Re: The Rev. Obaji Mbeh Agbiji (15235874)- D Th Empirical Research

Above subject matter, please refer.

Sequel to your letter requesting our co-operation with your research student and his letter explaining the scope and implications of his research coupled with a request for permission to use the records and archive of Lagos Presbyterian Church Yaba, (please recall that the said letters were replied to in our previous correspondence). We urge you to take notice as follows:

- i. That your research student – The Rev. Obaji Mbeh Agbiji did carry out his Doctoral Studies' Empirical Research in Lagos Presbyterian Church, Yaba, Lagos, Nigeria, with the theme: "Development-Oriented Church Leadership in Post-Military Nigeria: A Sustainable Transformational Approach".
- ii. That the Researcher had access to church leaders; members; records and all relevant institutions/organizations that are relevant to the subject of his field research.
- iii. That due to the crucial nature of Rev. Agbiji's subject of enquiry, we gave him our full co-operation with enthusiasm in hope that this research will contribute immensely towards the religious, socio-political and economic transformation of the church and the Nigerian society.

May you find God's peace and fulfillment as you engage in the great task of equipping the Saints for service in God's kingdom.

Kind regards,



Elder Kenneth I. Aja
Session Clerk

ANNEXURE L: INFORMED CONSENT FORM TO CAN

STELLENBOSCH UNIVERSITY CONSENT TO PARTICIPATE IN RESEARCH

“DEVELOPMENT-ORIENTED CHURCH LEADERSHIP IN POST MILITARY NIGERIA: A SUSTAINABLE TRANSFORMATIONAL APPROACH” – Leaders of the Christian Association of Nigeria (CAN)

You are asked to participate in a research study conducted by The Rev. Obaji Mbeh Agbiji, a Doctor of Theology and Development Studies Research Student, from the Department of Practical Theology and Missiology at Stellenbosch University. Please be informed that the results of this empirical research will be contributed to the Doctoral Dissertation.

The leaders of CAN were selected as possible participants in this study to represent the ecumenical Church in Nigeria. A number of factors have informed the researchers' choice. For example such factors include your leadership composition, broad representation of the Churches in Nigeria and social transformational outlook which has led to your establishing a number of projects. Most importantly, your commentaries and actions on national issues have not only attracted the attention of the mass media, political leadership and a number of Nigerians, they have contributed to some extent to the social transformation of the Nigerian society.

1. PURPOSE OF THE STUDY

This study is designed to assess the contributions of church leaders to the sociopolitical and economic transformation of the Nigerian society from 1999-2010, in the light of the challenges of poverty, underdevelopment, corruption and poor leadership.

2. PROCEDURES

If you volunteer to participate in this study, we would ask you to do the following things:

1. Sign the informed consent form.
2. Give answers to the questions in the space provided after each question in the questionnaire. Soft or hard copies of questionnaire will be provided depending on your preferred option. Your responses will be collected on or before the 30th of March 2011.

3. POTENTIAL RISKS AND DISCOMFORTS

You will not suffer any risk or discomfort as a result of participating in this research except for the time you may spend responding to the questions, which we anticipate should be between 30 and 60 minutes.

4. POTENTIAL BENEFITS TO SUBJECTS AND/OR TO SOCIETY

Participants may not directly benefit from this study. However, it is hoped that the outcomes of this research will add to academic knowledge and if the results are put into use in the Nigerian context the current challenges of poverty, underdevelopment, corruption and poor leadership may be ameliorated.

5. PAYMENT FOR PARTICIPATION

Unfortunately participants will not be given financial remunerations.

6. CONFIDENTIALITY

Any information that is obtained in connection with this study and that which can be identified with you will remain confidential and will be disclosed only with your permission or as required by law. Confidentiality will be maintained by means of coding. Hard copy data will be kept by the researcher in hard files and in a safe place under lock and key. Data and research outcomes will be made available to the University of Stellenbosch and her respective authorities for academic purposes. Research study may also be published in academic journals for academic purposes. Wherever the study will be published, care will be taken to ensure that names of the respondents are not used.

7. PARTICIPATION AND WITHDRAWAL

You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you don't want to answer and still remain in the study. The investigator may withdraw you from this research if circumstances arise which warrant doing so.

8. IDENTIFICATION OF INVESTIGATORS

If you have any questions or concerns about the research, please feel free to contact the researcher: The Rev. Obaji Mbeh Agbiji Phone: Home 0027 2185 15659 Cell +27 739 206598 Email: obajiagbiji@gmail.com Supervisor: Prof. Karel Th August Phone: Office 0027 21808 3577 Email: kta@sun.ac.za Department of Practical Theology and Missiology, Faculty of Theology, Stellenbosch University, South Africa.

9. RIGHTS OF RESEARCH SUBJECTS

You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. If you have questions regarding your rights as a research participant, contact Ms Maléne Fouché [mfouche@sun.ac.za; 021 808 4622] at the Division for Research Development.

SIGNATURE OF RESEARCH SUBJECT OR LEGAL REPRESENTATIVE

The information above was described to the participant by The Rev. Obaji Mbeh Agbiji in English and the participant is in command of this language. The participant was given the opportunity to ask questions and these questions were answered to his/her satisfaction. [I hereby consent voluntarily to participate in this study/I hereby consent that the subject/participant may participate in this study.] I have been given a copy of this form.

Name of Subject/Participant

Name of Legal Representative (if applicable)

Signature of Subject/Participant or Legal Representative Date

SIGNATURE OF INVESTIGATOR

I declare that I explained the information given in this document to _____
[name of the subject/participant] and/or [his/her] representative _____
[name of the representative]. [He/she] was encouraged and given ample time to ask me any questions. This

Signature of Investigator Date

ANNEXURE M: INFORMED CONSENT FORM TO LPC

STELLENBOSCH UNIVERSITY CONSENT TO PARTICIPATE IN RESEARCH

“DEVELOPMENT-ORIENTED CHURCH LEADERSHIP IN POST MILITARY NIGERIA: A SUSTAINABLE TRANSFORMATIONAL APPROACH” – Leaders of Lagos Presbyterian Church, Yaba.

You are asked to participate in a research study conducted by The Rev. Obaji Mbeh Agbiji, a Doctor of Theology and Development Studies Research Student, from the Department of Practical Theology and Missiology at Stellenbosch University. Please be informed that the results of this empirical research will be contributed to the Doctoral dissertation.

The leaders of Lagos Presbyterian Church, Yaba, Lagos, Nigeria were selected as possible participants in this study to represent the congregational or local expression of Church leaders in Nigeria. A number of factors have informed the researchers' choice. For example, your leadership composition, strategic location and social transformational outlook which has led to your establishing a micro-finance bank and NGOs. Most importantly, in the recent past, your commentary on national issues attracted the attention of the mass media and that of the political leadership of Nigeria, to the admiration of many Nigerians.

1. PURPOSE OF THE STUDY

This study is designed to assess the contributions of church leaders to the political, economic and social transformation of the Nigerian society from 1999-2010, in the light of the challenges of poverty, underdevelopment, corruption and bad leadership.

2. PROCEDURES

If you volunteer to participate in this study, we would ask you to do the following things:

1. Sign the informed consent form.
2. Give answers to the questions in the space provided after each question in the questionnaire. Soft or hard copies of questionnaire will be provided depending on your preferred option. Your responses will be collected on or before the 30th of March 2011.

3. POTENTIAL RISKS AND DISCOMFORTS

You will not suffer any risk or discomfort as a result of participating in this research except for the time you may spend responding to the questions, which we anticipate should be between 30 and 60 minutes.

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5. PAYMENT FOR PARTICIPATION

Unfortunately participants will not be given financial remunerations.

6. CONFIDENTIALITY

Any information that is obtained in connection with this study and that which can be identified with you will remain confidential and will be disclosed only with your permission or as required by law. Confidentiality will be maintained by means of coding. Hard copy data will be kept by the researcher in hard files and in a safe place under lock and key. Data and research outcomes will be made available to the University of Stellenbosch and her respective authorities for academic purposes. Research study may also be published in academic journals for academic purposes. Wherever the study will be published, care will be taken to ensure that names of the respondents are not used.

7. PARTICIPATION AND WITHDRAWAL

You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you don't want to answer and still remain in the study. The investigator may withdraw you from this research if circumstances arise which warrant doing so.

8. IDENTIFICATION OF INVESTIGATORS

If you have any questions or concerns about the research, please feel free to contact the researcher: The Rev. Obaji Mbeh Agbiji Phone: Home 0027 2185 15659 Cell +27 739 206598 Email: obajiagbiji@gmail.com Supervisor: Prof. Karel Th August Phone: Office 0027 21808 3577 Email: kta@sun.ac.za Department of Practical Theology and Missiology, Faculty of Theology, Stellenbosch University, South Africa.

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SIGNATURE OF RESEARCH SUBJECT OR LEGAL REPRESENTATIVE

The information above was described to the participant by The Rev. Obaji Mbeh Agbiji in English and the participant is in command of this language. The participant was given the opportunity to ask questions and these questions were answered to his/her satisfaction. [I hereby consent voluntarily to participate in this study/I hereby consent that the subject/participant may participate in this study.] I have been given a copy of this form.

Name of Subject/Participant

Name of Legal Representative (if applicable)

Signature of Subject/Participant or Legal Representative Date

SIGNATURE OF INVESTIGATOR

I declare that I explained the information given in this document to _____
[name of the subject/participant] and/or [his/her] representative _____
[name of the representative]. [He/she] was encouraged and given ample time to ask me any questions. This

Signature of Investigator Date

ANNEXURE N: LIST OF RESEARCH PARTICIPANTS

- 1 ANTHONY CARDINALD OLUBUNMI OKOGIE
- 2 HIS EMINENCE DR. SUNDAY MBANG
- 3 ARCHBISHOP JOHN ONAIYEKAN
- 4 ARCHBISHOP ROGERS ONUABUGHICHI UWADI
- 5 RT. REV. DR. UBON BASSEY USUNG
- 6 MOST REV. DR. DANIEL OKOH
- 7 ELDER ENGR. SAMUEL S. L. SALIFU
- 8 PASTOR AYO ORITSEJAFOR
- 9 REV. DR. PANDANG YAMSAT
- 10 REV. DR. CALEB AHIMA
- 11 REV. DR. AKINSULURE SAMSON OGUNYALE
- 12 LADY BARR. REGINA CHIZUBE OKAFOR
- 13 MONSIGNOR MATTHEW HASSAN KUKAH
- 14 REV. FR. MICHAEL OTTO EKPENYONG
- 15 PASTOR SADO HENRY
- 16 REV. BARR. SAMUEL OBAFEMI OGBE
- 17 ARCH. ADEYO A. MICHAEL
- 18 PASTOR PAUL F. USMAN
- 19 REV. OBONG NDUESO OBONG
- 20 ELDER EMMANUEL NWABUIKWU NNOROM
- 21 ELDER IFEOMA ANA
- 22 ELDER FRANK CHIKEZIE