

RELIGION AND SOCIETY

Edited by G.S.Chukwuemeka

© G.S.Chukwuemeka 2022

Religion and Society

All rights reserved except as permitted under the Nigerian copyright act of 1999, no part of this publication should be reproduced, stored in a retrieval system or transmitted in any form or by any means, electrical, mechanical, photocopying, recording or otherwise without the prior permission of the editor. You can contact the author through this number: +2348039580583

ISBN: 978-978-59293-9-3

Printed and designed by DEBBICHUKS Printing and Computer Services, Stadium/Ogume Road, Kwale, Delta State

DEDICATION

I dedicate this book to the Holy Trinity.

LIST OF CONTRIBUTORS AND THEIR INSTITUTIONS

1 G.S.Chukwuemeka is a lecturer at the Department of History and International Studies, Edwin Clark University, Kiagbodo, Delta State, Nigeria and Dynamic Theological Seminary, Kwale, Delta State, An Affiliate of Harvest Bible University, USA

2 Egbeja Cincin Julius defended his Doctoral Dissertation in November 2022 at Dynamic Theological Seminary, Kwale, Delta State, An Affiliate of Harvest Bible University, USA

3 Anure Kyaatsa-Joseph is a lecturer at Fidei Polytechnic, Gboko Benue State, Nigeria and a PhD student at Dynamic Theological Seminary, Kwale, Delta State, An Affiliate of Harvest Bible University, USA

4 Edwin Chinyeremugwu is a PhD student at Dynamic Theological Seminary, Kwale, Delta State, An Affiliate of Harvest Bible University, USA

5 Akintunde Ojo Sunday is a PhD student at Dynamic Theological Seminary, Kwale, Delta State, An Affiliate of Harvest Bible University, USA

6 Kingsley Pardung is a PhD student at Dynamic Theological Seminary, Kwale, Delta State, An Affiliate of Harvest Bible University, USA

7 Simon Sunday Ayodele is a PhD student at Dynamic Theological Seminary, Kwale, Delta State, An Affiliate of Harvest Bible University, USA

8 Tumba, Vandi Daniel is a lecturer at Kulp Theological Seminary, Adamawa State, Nigeria and a PhD student at Dynamic Theological Seminary, Kwale, Delta State, An Affiliate of Harvest Bible University, USA

CONTENTS

CHAPTER ONE

Religion and Social Activities by **Egbeja Cincin Julius & G.S.Chukwuemeka** 1

CHAPTER TWO

The Benefit of Religion in the Society by **Anure Kyaatsa Joseph** 23

CHAPTER THREE

Religion And Education by **Edwin Chinyeremugwu** 35

CHAPTER FOUR

Religion and Culture by **Akintunde Ojo Sunday** 53

CHAPTER FIVE

The History of Religion in Nigeria by **Kingsley Pardung & G.S.Chukwuemeka** 71

CHAPTER SIX

Family Life and Religion by **Simon Sunday Ayodele** 91

CHAPTER SEVEN

Society and Politics BY **G.S.Chukwuemeka & Tumba, Vandi Daniel** 109

CHAPTER FIVE

The History of Religion in Nigeria

By

Kingsley Pardung & G.S.Chukwuemeka

Introduction

The historiography of Nigeria is incomplete without talking about religion. Religion is a key and integral part of Nigeria's state. This is to say that religion is a serious issue and Nigerians are religious people; they take religion very important (Pardung, Kingsley, 2022, 4). Religion plays a vital role in every aspect of the nation's national life; politically, in governance, economically, socially etc. Before the nation's independence on October 1st 1960 until now. Religion is also a sensitive issue in the Nigerian space; the country has experienced religious crises and violence over the years, which has resulted in the loss of uncountable lives and properties. Dogara Gwamna identified religion as a key factor of conflicts in Nigeria, particularly in the northern parts of the country, while taking cognizant that since the early 1980s Nigeria has witnessed frequent clashes between Christians and Muslims, especially in northern parts of the country (J. Dogara Gwamna, 2010, 1).

Samuel G. Egwu observed that religion has demonstrated a very high propensity for religious violence over the past three decades (now over five decades; fifty years). Meaning that over the years, there

has been a rise in the level of religious intolerance among various religious groups in Nigeria, particularly between Muslims and Christians, and especially in the northern parts of the country, fundamentalism, millennium religious movements of all kinds, and extreme sense of religious intolerance resulting into numerous cases of intra and inter-religious violence on the other (Samuel G. Egwu, 1).

Lending a voice to this important discourse, Bishop Matthew Hassan Kukah added by describing ethnicity and religion as twin evils which posed a major challenge to the stability and development of Nigeria. He also states that “most students of the African political scene agreed on the fact that both ethnicity and religion are the most dangerous threats to the attainment of democracy in Africa”, particularly Nigeria (Matthew Hassan Kukah, 2000, 93). Bishop Joseph Danlami Bagobiri of blessed memory chronicled religious violence between Christians and Muslims since the early 1980s (Joseph Bagobiri, XXIII). Everyone knows that religion has succeeded to bring Nigeria to a sorry state

It is not news to state that there are basically three major religions in Nigeria today; Christianity, Islam and Traditional African Religions (ATR). “Christianity is one of the three major religions in Nigeria. Others are Islam and African traditional religion” (Jacob Owolabi, 2009, 49). Before the coming of Christian missionaries in Nigeria, there had been contact between individuals in the country and Christians from other parts of the world, most importantly the colonialists.

The Concept of Religion

The word religion is sometimes used interchangeably with faith and belief system, but it is seen as different from private belief because it has a public dimension of it (Makanjuola Akande, 2014, 14). Religion has been with man since creation. Thus, religion is as old as man. In some quotas, when it comes to defining religion, it has been argued that an attempt to define religion is almost impossible. To them, attempting to define religion is a difficult task, the reason for this assertion is that no two persons or authors have defined religion the same (Habila, Rimamsikwe Kitause & Hilary Chukwuka Achunike, 1). This is to posit that numerous scholars have written a lot about what religion is and conclusions seem to be reached however from different standpoints or disciplines. “A simple comprehensive definition of religion cannot be attained because of the complex nature of religion” (Nwahaghi, 1998, 9). Part of the reason for this complexity is that “the study of religion attracts various interests as theologians, anthropologists, sociologists, psychologists, economists, historians etc. have seen religion from different standpoints” (Metuh, 1987, 13). People coming from different backgrounds will always approach issues from a different perspectives or viewpoint nevertheless, the writer is of the contrary that collective analysis of several definitions of religion can be harmonized.

All the different opinions hold that religion is an organized system of beliefs, ceremonies, practices and worship that centres on one Supreme Being called God or the Deity (M. G. Watkins & L.I. Watkins, 1992, 4). This

assertion presupposes that religion seems to be understood as an expression of faith and belief. It is therefore the conscious and sub-conscious response to the ultimate source of existence, referred to as God in whichever name or language.

Odewenwa, Oludare J. defines the word religion as the people's beliefs in deities. It is a collection of cultural systems, belief systems, and world views that establishes symbols that relate humanity to spirituality and, sometimes, to moral values (Odewenwa, Oludare J., 7). In another context, religion originated in an attempt to represent and order beliefs, feelings, imaginings and actions that arise in response to direct experience of the sacred and the spiritual (Connelly, 1996).

To cap it up, Metuh asserts that “Religion is an institutionalized system of symbols, beliefs, values, and practices focused on the relationship between God and man, and between men living in society” (Metuh, 1992, 11). From these definitions, one may not be wrong to posit that religion deals with and answers questions about human existence, which has to do with why people suffer, why anything exists at all, and what lies beyond death. This is because religion has to do with what a particular religious group does, teaches and believes. For instance, why do Christians celebrate Holy Eucharist? Why do Muslims go on pilgrimage to Mecca? Etc. Examples of religious groups today are Christianity, Islam, Judaism, Hinduism, African Traditional Religions (ATR), Confucianism, Shintoism, etc.

RELIGION FROM PHILOSOPHICAL POINTS OF VIEW

While attempting to philosophize religion, Karl Max, a German philosopher who walked his way into the field of sociology said that man makes religion, in other words, religion does not make man, but the society is the source of religion. Furthermore, he views religion as a reflection of people's poor social conditions which causes frustration; religion is used by the ruling classes to dominate the workers. According to him, the rich people created religion through which to calm and control the poor people's thinking faculty, behaviour, aspirations and reaction (Audu, Philip 2010, 113). Coming from a Christian perspective, the researcher views this assumption as baseless and contrary to the teaching of the Holy Scriptures.

HISTORY OF RELIGION IN NIGERIA

It has been observed that religion is an important phenomenon in contemporary Nigeria. Religion is as old as the people themselves. Religion however is popular and has captured the attention of many Nigeria if not most Nigerians. Activities of religious groups have been and are increasingly coming to the forefront of modern scholarship more than the history of the country. Religion is an important subject of discussion in the daily newspapers, magazines, radio, television and social media, even though, "Nigeria is a pluralistic society. By this, it is meant that Nigeria is a country where different religious adherents coexist and mix freely to carry out their day-to-day activity" (Hackett & Olupona, 20), yet, most Nigerians are interested in religion for various

reasons. Key among them is probably its immense benefits. Thus, religion has been an indispensable phenomenon in Nigeria. It has become an important factor in political discourse (Adigwe and Grau, 2007). The influence of religion is not only limited to politics but its power influences virtually all other facets of the nation's life; political power, economic prosperity, social relation, educational advancement, and the psyche of the society.

In Nigeria today, it is very difficult to disconnect religion from politics. Religion, therefore, is part and parcel of politics. Speaking from Nigeria's experience, Femi Falana reiterates that “There is an incontrovertible connection between religion and politics. While the actual role that religion plays in politics has remained debatable, the nexus between the two concepts have been established for a long” (Falana, 2010, 10). This means religion is everywhere; government, health, school, private sector etc. Though religion itself does not make people bad, unfortunately, in Nigeria, it has been used as an instrument of oppression and deceit. The number of religious people in Nigeria runs into millions, however, the level of insecurity, destruction of lives and properties and crimes committed in God's name is overwhelming.

Theodorou wrote that many studies have proven that Nigerians are amongst the most religious people in the world today. In 2015, A Global Attitude Survey by the Pew Research Centre showed that Nigerians are the ninth most religious people in the world. 88% of their responses from them are positive that “religion plays a very important role in their lives” (Theodorou, 2015, 10). Earlier, in 2005, a survey conducted by the BBC World

Service found that 85% of Nigerians trusted religious leaders and a similar proportion were willing to give them more power (Ferret, 2005). Therefore, it is a fact that Nigerians are religious people.

Three Major Religions in Nigeria

Many Nigerians are guided in their daily lives on the basis of the dictates of their faiths. Religion in Nigeria takes many forms. The society generally acknowledges three main religions in Nigeria: The African Traditional Religion, (ATR) Islam and Christianity. (Ginkel, 2011 Religion in Pre-Islam and Pre-Christian Nigeria). Putting it in perspective, Olawale Afolabi said, “there are three dominant religions in Nigeria: African Traditional Religion, Islam and Christianity. All these religions and their ideologies allow for interaction between religion and politics.” (Oluwaseun Olawale Afolabi, 2015, 43). In a related development Habila & Chikwuka, posit that there are three major religions in the country- Christianity, Islam and Africa Traditional Religions (ATR); however, Christianity and Islam are the most widely recognized religions with churches and mosques visible in every city, town and village. (Habila & Chikwuka, 2013). Although life in contemporary African societies is changing rapidly, the question of traditional beliefs and practices is still a very important issue. In the opinion of the researcher, African Traditional Religions are being revived as a result of religious conflicts among other factors. Each of them helps to inculcate the tenets, doctrines and norms which shape their adherents' beliefs in the Supreme Being and natural phenomena. Societal belief, which is a result of teaching, affects people's perceptions about issues around them. It is whatever religious institutions pass on to the society that an

individual inherits from his/her parents which is mainly held onto as the Holy Writ.

It is important to begin this section with a brief history of Nigeria. “The political entity known presently as Nigeria did not emerge overnight. It took many years to evolve in its present form and shape” (Owolabi, Jacob, 132). Historians view the existence of the Northern and Southern Protectorates as if they were two separate countries co-existing side by side. Nigeria is situated on the West coast of Africa. Nigeria was created on January 1, 1914, at the time the former Colony and Protectorate of Southern Nigeria were amalgamated with Northern Nigeria by the British government. Furthermore,

The amalgamation of Northern and Southern Nigeria became a united entity. As a result, it ceased to be as if there were two countries. The amalgamation brought the two protectorates together as one nation and it was named 'Nigeria'. The name 'Nigeria' was coined from the phrase 'Niger area' by Mrs Lugard in 1914. Lord Lugard was appointed the first Governor-General of Nigeria. He was assisted by two Lieutenant Governors, one for the North and one for the South. The Northern area was divided into 12 Provinces. Each was administered by a Resident. Furthermore, each province was subdivided into divisions and districts. The splitting of the nation into 21 provinces laid the foundation for the future administration of Nigeria. It is not without reason that Nigeria today is composed of 36 States. The divisional and district administrations

foreshadow the 774 local government areas of contemporary Nigeria, so that administration can be nearer to the people at the grass root levels (Olowola, Jacob, 132).

Nigeria, as it is today, is situated in the Gulf of Guinea and is bounded by the Benin Republic to the west, Niger to the north, and the Federal Republic of Cameroon to the east. Nigeria covers an area of 923, 768 sq. km (which is about four times the size of Great Britain). From the coast to the further point in the northern border is about 9,660 km, and the greatest width is 1,120 km. As it lies between latitude 4° 20' and 14° 00'N, and longitude 2° 20' and 14° 13'E, it is entirely within the tropic. Since Nigeria is in the Tropics, it is affected by four climate types. The tropical rainforest climate is found in the southern parts of the country, the tropical savanna is extensive in area and covers most of western to central Nigeria. The Sahel climate or tropical dry climate is predominant in the northern parts of Nigeria (Ian Fleck, 27-8). As of August 2022, Nigeria's population is estimated at (two hundred and ten million people (210, 000, 000).

Before the advent of Islam and Christianity in Nigeria, there was African Traditional Religion (ATR). Some scholars are more comfortable with Religion (plural) than Religion (singular). However, “Scholars of religion in Africa do not agree among themselves on the use of the plural for the term chosen to group together and describe the indigenous religious beliefs of African people” (Horton, David, 403). This is to say that Africans knew about God long before the arrival of Islam and Christianity. A critical analysis of the subject of religion has led some thinkers to conclude that Nigeria's major

contact with the outside world was ambivalent of joy and sadness (Stephen Vongdip, 2013, 21). The reason for this assertion may not be far from the experience of Nigeria today; a situation whereby instead of religion to bring unity, development and progress in the country, has destroyed the lives and property of Nigerians.

It is not only Islam and Christianity that brought to Nigeria the idea of God but “Modern scholarship now recognizes that a concept of God as Supreme Being and creator is virtually universal in traditional Africa” (Olowola, C. 1993, 11). Before the arrival of these Abrahamic religions, Nigerians believed in some supernatural powers, particularly their tribal god. (Habila & Chukwuka, 2013). They knew about the existence of the Supreme Being/Deity through the indigenous religion of the native. Thus, Christianity and Islam did not come to meet a vacuum in Nigeria. There were clear pieces of evidence of the already existing culture and philosophies of the aborigines, whose roots are traceable to their religion. Until today, there are many Nigerians who are still practising African Traditional Religion (ATR). African Traditional Religion has been called such by scholars primarily to distinguish between indigenous religions in Africa from other foreign religions like Islam, Christianity, Hinduism, and Buddhism among others.

Nigeria like most African countries has an interreligious and interfaith environment that is unique. For example, in the country, there are multifaith families, clans, ethnic groups etc. Nigerians that practice different types of religions have a lot that binds them together; kinship ties shared languages and citizenship. In this country, some

families have members who practice all three major religions: African Traditional Religions, Islam and Christianity (John Azumah, 1).

The arrival of Islam in Nigeria

The word Islam means “submission.” A follower of the religion is called a Muslim; “a submitted one.” The prophet Mohammed is the founder of the Islamic faith, he was an Arabian trader from Mecca, born around 570 AD and died in 632 AD (David Horton, 394). Without controversy, Islam predated Christianity in Nigeria. In other words, Islam came to Nigeria long before the coming of Christianity. And it came into the country through the northern borders. It came to Northern Nigeria about five or six hundred years before the coming of Christianity. History also has clearly shown that Islam arrived in Nigeria sometime between 1000 AD and 1100 AD. The first town of contact was Bornu in North-Eastern Nigeria before it overtook the entire Hausa States between 14th and 15th Century” (Habila & Chukwuka, 3). When the Islamic missionaries came, they used two strong weapons of “holy war” also known as jihad and commerce to get their converts. “The Islamic missionaries who came by the 12th century were concerned with Islamization through the “holy war.” They came with trade, which included the trans-Sahara slave trade, among other goods being taken back across the desert” (Vongdip, 21). “Jihad” comes from the Arabic root word *jahada*, which means “to strive or exert.” Another Arabic word that conveys the meaning of “jihad” is *qital*, which means “fighting.” Thus, “jihad” is fighting, striving, struggling for the cause of Allah and is fought against infidels or unbelievers, the *Kaffir* and bring them under Allah's authority (Turaki, 2015:25). As

a matter of fact, Islam was introduced in Bornu area by the Arab traders who came from Mali to trade in Nigeria in the eighteen century. They spread Islam in most parts of Northern Nigeria by force through the jihad. Nigerians, from the North who came under the influence of Islam were forced under the pain of death to drop everything of their culture and live according to Islamic tenets. Arabic and Islamic schools were established in Kanem in Bornu to teach learners to read the Quran in the empire and spread Islam to other parts of the Northern Nigeria. Mallams were engaged in teaching. They were not paid for their labour but they depend upon charity for their livelihood (Fafunwa, 1974: 5). Today, unofficially, Islam prides itself as the largest religion in Nigeria. Over the years they have been accused of having a secret agenda to Islamize many countries.

The arrival of Christianity in Nigeria

Christianity is one of the three major religions in Nigeria today with an estimated hundred million people. Christianity can be described as a religion based on the ideas of Jesus Christ. Its followers worship in a church (Macmillan 2007:253). While Islam came to Nigeria through the northern borders, Christianity came into Nigeria through the southern part of the country.

History of Christianity in Nigeria shows that Christian missionaries first landed in Nigeria as early as 1472, the Portuguese merchants journeyed to Benin and Warri kingdoms scrambling for gold and markets. The name 'Benin' is a Portuguese corruption of 'Bini' which itself is a corruption of the Itsekhiri's 'Ubinu'(Asiwaju,2001:5). In other words, it was the Portuguese traders that named the town 'Benin.'

Consequently, in 1515, the Catholic evangelical groups set up a school in the Oba's palace for the sons of the Oba and the sons of chiefs who had been converted to Christianity. They did that in order to teach the Oba, Chiefs and their Children how to recite the Catechism of the Roman Catholic and forsake their African Religion for Christianity (Eluwa, 1996). In order for the merchants to expand their territory for searching for raw materials, between 1515 and 1552, the Portuguese traders established trading posts along the River Benue and Lagos. The Portuguese merchants combined buying of raw materials with slavery along with the teaching of their faith. For this reason, the planting of the Roman Catholic faith in Benin was short lived. This presupposes that the Portuguese traders who landed in Nigeria in 1482 and carried along with them their Catholic faith and preached the gospel among the Benin and Warri people did not succeed in their enterprise.

Lending their voice to the first attempt to bring Christianity to Nigeria by the Portuguese traders, Habila and Chukwuka write that the earliest known Christian mission that first showed up in Nigeria was the Portuguese Roman Catholic Mission which came to Benin in 1485 upon the invitation of Oba Uzulua and later in 1514 by Oba Esigie, kings of Benin. History shows that the initial attempt to plant Christianity in Benin failed because, "The Kings of Benin City remained strongly attached to their indigenous religion" (Baur, 2009:75). It is said that there are other instances where the Portuguese traders/missionaries attempted to convert the local in this city (Habila & Chukwuka, 3). On the other hand, in the second phase, Christianity is

reported to have penetrated Nigeria through Western Nigeria. Lagos as of 1841 had developed into a notorious slave market with its King Kosoko as the Principal promoter of the slave trade. The evidence indicates that it was after his deportation by the British administration that real missionary activities began in Yoruba land.

Among the earliest missions that evangelized Yoruba land are the Wesleyan Methodist Mission and the Church Missionary Society (C.M.S) ably represented by the Reverend Thomas Birch Freeman and Catechist Henry Townsend respectively in 1842. Samuel Ajayi Crowther became the first Yoruba man to get converted at Sierra Leone as a freed slave. He became instrumental in reaching his people with the gospel (Habila & Chukwuka, 3).

Precisely on Saturday, September 24, 1842, the Reverend Thomas Birch Freeman landed at Badagry from the ship which had brought him from Cape Town. He came along with William De Graft, his wife, and also some materials for constructing a house, and some local workmen, who were soon hard at work under Freeman's supervision (Michael Marioghea & John Ferguson, 32).

This was followed by the Calabar Mission in 1846 with the Scottish Presbyterian Mission taking lead in evangelizing the Efik people. Essien Ukpabio is said to be the first convert and was baptized by the Reverend Hope Waddle, the pioneer missionary to Calabar. Other missionaries like Mary Slessor who ended the killing of twins later joined the missionary work in Calabar. From Calabar, the Presbyterian Church spread to the other

parts of the former Eastern region (Habila & Chukwuka, 4).

Nigeria witnessed the third phase of missionaries' entry into Northern Nigeria in 1870. This phase was met with relative success even though there was no convert but later on, between 1888 and 1900, the missionary enterprise was associated with British imperialism which made people discredit the missionaries. Missionary organizations that were an instrument to planting Christianity in northern Nigeria are Sudan Interior Mission (SIM), Sudan United Mission (SUM) which gave birth to indigenous churches like Evangelical Church of West Africa, now Evangelical Church Winning All (ECWA), Church of Christ in Nigeria, now Church of Christ in Nations (COCIN) etc. Bagobiri observes that the Church in northern Nigeria in the past 100 years has enjoyed astronomical growth in all spheres of her life. It grew from a zero per cent presence in 1900 constituting about 32% of northern Nigeria's population in 2014 (Bagobiri, 2017: XI).

One of the strongest reasons why the second phase of Christianity was successful in the opinion of some scholars is that these European missionaries came with Bible, education, health-care delivery and agriculture. They focused on making disciples for Jesus Christ. "They brought hope, joy and gladness of heart, deliverance from evil forces and social development. But the Christian missionaries were concerned with making disciples who would be productive to their societies and spread the gospel message" (Vongdip, 21). The impact of Christianity on education, economy, healthcare, agriculture and other aspects of Nigeria national cannot

be denied.

Conclusion

Religion is a very relevant phenomenon in the Nigerian state. It has been firmly consolidated in Nigeria in the 20th century which entered into the 21st century on a rising tide of fundamentalism. The history of Nigeria is not complete without referring to religion. Religion is an integral part of the Nigeria's activities; political, social and economic etc.

REFERENCES

Asiwaju,A.I. (2001).*West African Transformations Comparative Impact of French and British Colonialism*. Lagos: Malthouse Press Limited.

Audu, Philip ed., (2010), *A Handbook in Christian Religious Studies (C.R.S.) for Tertiary Institutions in Nigeria Vol. 1*. Minna: Ajiboye Printers Ltd.

Azumah, John (2008), *My Neighbours Faith: Islam Explained to Christians*. Nairobi: WordAlive.

Bagobiri, Joseph Danlami (2017), *Christians: Seed of Another Humanity*. Lagos: Nilesorphem Limited.

Baur, J. (2009), *2000 Years of Christianity in Africa*, 2nd edition. Nairobi: Pailine Publications Africa.

Connelly, P. (1996). *Definition Of Religion and Related Terms*. Retrieved from <http://www.darc.org/connelly/religion1.html> on 6/8/2022.

Egwu, Samuel G. (2001), *Ethnic and Religious Violence in Nigeria*. Jos: ST. Stephen Inc., Book House.

Fafunwa, B.A. (1974). *History of Education in Nigeria*. London: George Allen And Unwin.

Ferret, G 2005, "Africans trust religious leaders" BBC 14 September, www.news.bbc.co.uk/2/hi/africa/4246754.stm. accessed on 6/8/2022.

Fleck, Ian (2013), *Bringing Christianity to Nigeria: The Origin and Work of Protestant Missions*, Bukuru: ACTS.

Ginkel, R. (2011). An Examination of the Effects of Religious Orientation on Attitudes toward the Disabled (Doctoral dissertation, Pacific University). Retrieved from: <http://commons.pacificu.edu/spp/217> on 6/8/2022.

Habila, Rimamsikwe Kitause & Hilary Chukwuka Achunike "Religion in Nigeria from 1900-2013" Research on Humanity and Social Sciences ISSN 2222-1719. Vol. 3, No. 18, 2013, 1-12.

Hackett, R.I.J & Olupona, J.K (n.d.), Civil Religion.

Hassan, Matthew Kukah (2000), *Democracy and Civil Society in Nigeria*. Ibadan: Spectrum Books Ltd.,

Harvestman, Henry (2020), *The Battle of Destiny between Christianity and Islam*. Nigeria: Christian Voice Publishers.

Horton, David ed., (2006), *The Portable Seminary*. Minneapolis, Minnesota: Bethany House.

Olawale, Oluwaseun Afolabi, "The role of religion in

Nigerian politics and its sustainability for political development” Net Journal of Social Sciences. Institute of African Studies, University of Ibadan, Nigeria 27th April, 2015, 42-49

Owolabi, Jacob (2009), *Christianity and Colonialism in Nigeria*, National Open University of Nigeria, NOUN.

Marioghea, Michael & John Ferguson (1965), *Nigeria under the Cross*. London: Highway Press.

Metuh, I. E. (1992), “Religion as Instrument of Peace in Nigeria” in Olupona, J.K. (ed.). *Religion and Peace in Multi-faith Nigeria*, Ile- Ife: Obafemi Awolowo University Press.

Pardung, Kingsley (2022), “Persecution or Negligence? An Analysis of Christians' Suffering in Northern Nigeria.” *DJAH DTS Journal of Arts and Humanity*, Vol. 2, No. 3.

Theodorou AE, 2015, “Americans are in the middle of the pack, globally when it comes to importance of religion.” www.pewresearch.org/fact-tank/2015/12/23/americans-are-in-the-middle-of-the-pack-globally-when-it-comes-to-importance-of-religion/ accessed on 6/8/2022.

Turaki, Yusufu (2015), *Historical Roots of Ethno-Religious Crises & Conflicts in Northern Nigeria*. Jos: Challenge Press.

Watkins, M. G. & Watkins. L.I (1992). *All Nations*

English Dictionary, Katunayake, Sri Lanka: New Life Literature Ltd.

Vongdip, Stephen (2013), *The Church and Political Leadership: Now is the Time for a New Nigeria*, Lagos: Mareshah Publishing.