



## **Handling Land Disputes in the Enneateuch and in Tiv Society: A Comparison**

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### **Abstract**

*This research is a comparative study of handling land disputes in the Enneateuch and in Tiv Society. Humankind, because of their relation to, and their awareness of the significance of land, turn to scramble for its parcels with the resultant effects of persistent communal land crises world over. A typical example of this is the case among the Tiv and between the Tiv and other ethnic nationalities in Nigeria. The Tiv experience appears to be similar to Israel's and her neighbours reported in the Enneateuch. The current unfortunate state of affairs in Tiv society has spurred the researchers to undertake a comparative study of land disputes in both contexts in order to suggest ways of preventing or at least, minimizing it in the Tiv society. Both primary and secondary data were collected and utilized. The researchers also adopt a qualitative research, specifically using comparative and descriptive approaches for the analysis of data. The work compared the religio-cultural ways of handling land disputes in the Enneateuch with those of the Tiv society. The comparison reveals that there are similarities and differences between the two societies. The researchers therefore, encourage the government, traditional institutions as well as the Tiv society to appropriate the solutions proffered in this study for a stable and peaceful Tiv society.*

## **1. Introduction**

The main thrust of this article is to compare the handling of land disputes in the Enneateuch and in Tiv Society. Tiv society is full of communal disputes that are traceable to issues of land ownership similar to the Enneateuch, which is also replete with stories of land disputes and how these were resolved. There is a reported case of land dispute between Abraham's herders and those of his nephew, Lot, and how it was resolved (Gen 13:5-12). The Israelites also had disputes over land with their neighbours, the Moabites (1Kings 22:34). Robert Iornenge Katsina and Franca Shimenenge Jando observe that, "the Kingdoms of Sidon and Og, Edom, Moab and Ammon, even though had a traditional relationship, but were all arch enemies for the sake of settlement and grazing fields" (194). It is on record that, "prolonged disputes exist between Tiv farmers and Fulani nomads over farming lands and grazing areas" (Tushima 53; Zegeate 104; Lagi 122; Jime 21). Tushima claims that "there was another eruption in the perennial Tiv-Jukun clashes that lasted from 1990 to 1993 which recorded widespread devastation; burnt out villages, littered corpses in various stages of decomposition and household items [were razed] all over" (59-50). As indigenes of Tiv ethnic nationality, the researchers observe that there have also been fratricidal disputes among the Tiv themselves over land for quite some time.

This state of affairs is seriously impeding peaceful co-existence between Tiv and their neighbours. It is hampering the steady development of the inhabitants of Tiv Society, Benue State and Nigeria at large. These land disputes obviously yearn for a workable and or practical solution. Perplexed and burdened with this development, the researchers seek to make a comparison of how land disputes were resolved in the Enneateuch and in Tiv society, in order to glean from both, and therefore, suggest strategies for resolving land disputes that are on the verge of tearing apart, the contemporary Tiv society as well as their neighbours.



## 2. Handling Land Disputes in the Enneateuch

In the Hebrew bible, Yahweh, the God of Israel, is believed to be the owner of all the land. This conception of divine ownership is brought to the fore, in Leviticus 25:23 where Yahweh himself asserts that, “the land is mine and you are but aliens and my tenants”. Israelites were therefore, warned, “be careful what you do on and with my land” (Deut. 8:11). By virtue of Yahweh being the owner of land, there are various ways projected for handling land disputes in the Enneateuch as follows:

### 2.1 Handling land disputes through dialogue

Dialogue refers to a process in which two people or parties discuss land issues peacefully together in order to resolve such issues. For example, Abraham and Lot were blood relatives who were living together, and since both of them became very rich in livestock, the land they inhabited could not support both of them living together, thus, a strife arose between herders of Abraham and those of Lot. In order to resolve this land issue, Abraham said to Lot, “Let there be no strife between you and me, and between your herders and my herders; for we are kindred” (Gen. 13:8). This land dispute was resolved as Abraham and Lot peacefully separated from each other. Lot chose the plain of Jordan and journeyed eastward, and settled among the cities of the Plain and moved his tent as far as Sodom, while Abraham settled in the land of Canaan. That is how land dispute between Abraham and his nephew Lot seemed to have been settled through dialogue.

The above experience reveals that two things are expedient in quelling land tensions: First, “Remembering our common origin. We are rational creatures and should be ruled by reason. We are men and not brutes, men of the same nature, kindred and family”. Second, “there was all the reason in the world that Abraham should choose first; yet he recedes from his right. It is noble conquest to be willing to yield for the sake of peace; it is the conquest of ourselves, our pride and passion” (*Matthew Henry* 28).

This act of settling land disputes through dialogue also extended to the post-exilic *Yehud* when economic hardships caused loss of land and homes of the poor to the wealthier families. To resolve this problem, “Nehemiah called a general assembly of the returned exiles and ordered the nobles to refund the property to the affected families. This, the nobles accepted and refunded farmlands, vineyards and homes to the affected families” (Usue 23-30). These incidences suggest that dialogue was used in the Enneateuch to settle land disputes.

## ***2.2 Handling land disputes through covenant making***

Covenant making is one of the platforms that was used, for the prevention of land disputes in the Enneateuch. Gottwald defines a covenant as “a formal, solemn, and binding agreement between parties in which there are obligations to do certain acts, or to refrain from doing them, and there are promises or threats of consequences that will follow on fulfilment or breach of the obligations” (qtd. in Usue 5-6). In the Ancient Near Eastern treaties, persons or parties involved in covenant transactions would sometimes agree not to engage in warfare between members of the covenant parties.

The covenant between Isaac and Abimelech, which was a parity treaty, is an example. After the death of Abraham, there was famine in the land of Canaan so his son Isaac went to Gerar, to king Abimelech of the Philistines. There, God blessed Isaac, and he became wealthy and as long as Isaac was in their land, herders of Gerar continued to quarrel with Isaac’s herders over water resource. Therefore, out of envy, the Philistines sent him away from their land after they had destroyed his wells by filling them with earth. When Isaac left their land for Beersheba, Abimelech went to him and said, “let there be an oath between you and us, and let us make a covenant with you so that you will do us no harm, just as we have not touched you and have done to you nothing but good and have sent you away in peace” (Gen. 26: 28-29). The word peace mentioned here is called שָׁלוֹם - *shalom* in the Hebrew Bible and it is a noun, masculine common absolute which suggests completeness or soundness implying that the Philistines neither



confiscated any of Isaac's belongings nor touched his body (*Bible Works 9 CD Rom*). This suggests that the motive for this covenant was for the parties to leave in peace without harming each other. Deducing from this, one could rightly affirm that faithfulness to such treaties was helpful in resolving and or preventing land crises.

### **2.3 Handling land disputes through the division and distribution of land**

The division and distribution of land is portrayed as one of the ways of preventing or handling land disputes in the Enneateuch. This is portrayed in the book of Joshua, when the whole land of Canaan was swept over and reduced to impotence by the Israelites, they divided the land and made equitable distribution of it through the broad network of clans and families as commanded by Yahweh saying: "To these the land shall be apportioned for inheritance according to the number of names. To a large tribe you shall give a large inheritance, and to a small tribe you shall give a small inheritance; every tribe shall be given its inheritance according to its enrollment" (Num 26: 53-54). James Oscar Boyd and John Gresham Machen gave an account of the distribution of the land in the following words: "Judah and Joseph were given the main mountain mass. A commission of twenty-one persons, three representatives each from the seven tribes divided the rest of the conquered territory into seven fairly equal parts. These then were assigned to the seven tribes by lot at the tabernacle at Shiloh" (*A Brief Bible History...*). The Reubenites, the Gadites and the half tribe of Manasseh were given their portion beyond the Jordan (Josh.1:12-14).

What followed the land divisions and distribution was the setting of boundary markers, which James M. Freeman claims, "were marked by heaps of small stones about a rod apart" (177). This was done in order to prevent families, clans and tribes from encroaching on their neighbour's land, hence, to do so was equivalent to stealing. As a result, Deuteronomy 27: 17 says, "Cursed be anyone who moves a neighbour's boundary marker; all the people shall say, Amen". Commenting on the seriousness of

this crime, John Calvin claims, “removing the boundary stone was an act of double deceit, for it was both an act of theft and one of false witness” (qtd. in Kaiser “Ownership and Property...”). Encroachment on a neighbour’s land is also forbidden in Deuteronomy 19: 14; Proverbs 22: 28 and 23: 10. J. Gus Donnelly notes that, “boundary disputes generally arise because of one landowner’s lack of consideration for the owners of neighbouring land” (“Fundamentals of Land Ownership...”). Inferring from Donnelly’s assertion, to say that the division and distribution of land as well as the setting up of boundary markers was intended to forestall encroachment and land disputes in the Enneateuch would be to state the palpable.

#### ***2.4 Land not to be sold in perpetuity***

The land is very important and is almost the dominant subject in the ancestral promises of the Enneateuch. Wright states that, “out of the 46 references to the promise in the whole sweep of text from Genesis to Judges, only 7 do not mention the land, while 29 refer solely to it ...in Genesis 28:4, the blessing of Abraham means simply the possession of the land” (77). The importance of the land for the Israelites was its economic and/or agricultural viability. This is because even the poorest Israelite family, by working the land, could gain enough wealth to meet their needs and the needs of others. Given its importance, “the land was not to be handled merely as real estate, property that could be bought and sold commercially” (Wright 76). Even in a situation where an Israelite fell in difficulty and had no other thing but the land, Lease was the recommendation as God Himself commanded “the land shall not be sold in perpetuity, for the land is mine (Lev. 25:23). Commenting on the inalienability of family land, Barrick opines that “the land was to be kept in store for future generations.... The generations may come and go, but the land would abide as the Abrahamic Covenant’s material entity” (27). The command God gave to the Israelites not to sell land in perpetuity is here looked upon as a precaution against land tensions and disputes as



every family, clan and tribe always had their land apportioned to them by God for use and would never necessarily encroach on others land, hence that would be greed.

### ***2.5 The Jubilee as a means of handling land disputes in the Enneateuch***

The Hebrew word Jubilee according to Peter-Contesse and Ellington, “originally meant ‘ram’ but by extension was also applied to the ‘ram’s horn that was as a musical instrument (Exod.19:13). Finally, it was also used of the celebration of the year of Restoration which was characterized by the blowing of the ram’s horn”. In one of the agrarian laws given to the Israelites by Yahweh, the land was to lay fallow in every seventh year. This was referred to as the Sabbath year (Miracle Ajah 59). The year of Jubilee was the fiftieth year, that is, the year following the seventh sabbatical year (Lev. 25:8-10). It was a time when those who had fallen on bad times had their freedom and all landed property reverted to its original owner. According to Pat and David Alexander, “Jubilee, the year of restoration, serves a dual purpose. It reminds the people that the land belongs to God; and it prevents the wealthy from amassing land” (149). Restoration of land to its original owners would make it possible for every one or family to have and use their hereditary land in order to fight abject poverty. The implication of the year of jubilee is that, those who would lease out their land might still have the hope of receiving it back from those who bought it, and this hope would keep them and their families from embarking on disputes to reclaim their land. The year of Jubilee, therefore, was one of the things that helped in forestalling land disputes in the Enneateuch.

### ***2.6 Military campaigns as a way of handling land disputes***

This refers to operations of armed forces taking place in an area over a period, intended to achieve a specific objective. We see in the Enneateuch the case of King Ahab of Israel and Ben-hadad the king of Assyria in 1Kings 20:34 where Ben-hadad promised to restore the towns that his father took from Ahab’s father. But under one or

another pretext, Ben-hadad did not give up Ramoth-gilead to Ahab. Prequel to this, Ahab made an appeal to his servants and king Jehoshaphat of Judah to follow him engage in warfare with the Assyrians over Ramoth-gilead. Alfred Edersheim describes Ramoth-gilead as “a city situated on the eastern bank of the Jordan, pitched on a mountain spur and was a threatening outpost for Syria to occupy, whence they might not only watch Israel but swoop across Jordan and up the Valley of Jezreel, before even certain information of their advance could be brought to Israeli headquarters” (721). It was in an attempt to recover this town from the Assyrians that Ahab lost his life in battle.

Our study of the Old Testament shows that the Philistines made frequent incursions against the Hebrews as there were almost perpetual wars between them (Judg.15:11; 1Sam. 13:19-22). Richards sums it up in the following words, “the Philistines were Israel’s principal enemy from the time of Samson until their devastating defeats at the hands of David around 980 B. C.” (787). These hostilities persisted to this day as there has also been sporadic religious and boundary conflict between Israel and Palestine and the root, the cornerstone and the fulcrum of the opposition is the land of Israel. The Moslems view the land of Israel as their land as Abdullah Alnafissy asserted, “the Jews came and attacked this land and stole it, and this will not change the fact that this land is Muslim, and it will remain that way forever. If we aren’t able to liberate this land today from the Jews, this doesn’t mean that we can give it up. We have to work until the time comes, and then we will bring it back to the Islamic world” (qtd. in Hagee 43). Our cursory examination of the Enneateuch here shows that the issue of land dispute was sometimes settled by war as there was peace after one tribe or nation was defeated by another.





### 3. Handling Land Disputes in Tiv Society

#### 3.1 Land Division and Distribution

Land division and distribution served as a preventive measure to land disputes in traditional Tiv society and the things that were considered as boundary markers were the *Ilyum* and the Guardian Arch called *Iwoyangegh*. The *Ilyum* as Akiga explains, “was originally a tall stone, set up on the road at the boundary between one clan and another” (216-7). According to Peter Yogbo in a personal interview, “in clans where there were no stones, a big heap was dug and every year, foot path maintainers of the two clans, on reaching the *ilyum* would raise the heap to prevent its vanishment or dissipation”. The Guardian Arch also “was set up at the boundary and it consisted of two forked posts erected on either side of the road with a pole resting on the top” (Akiga 217). Although, the purpose of both the *Ilyum* and the *Iwoyangegh* was to set right the land as they were the fulcrum of the practice of all the major *akombo* that pertained to the two groups or clans, they also served as ways of preventing land disputes. This is because they were in themselves boundary markers helping to prevent one clan from encroaching on the other’s land.

It should be noted that, there is no evidence which shows the land was formally distributed among the Tiv clans. Downes only reveals that “from 1800, the various Tiv clans shifted positions until 1890 when the boundaries were rather well established and permanent settlement undertaken” (qtd. in Wegh 38-9). The boundaries that were set were ambulatory such as rivers, streams and lakes and could not be marked on the ground, were not fixed in one place but could change position over time through slow and imperceptible accretion or erosion of the described feature. Further- more, Akegh Ten intimates in an interview that “with the increase in population, people started putting marks on big trees to serve as boundary marks”. It is worthy of note that the aforementioned land markers helped in no small measure in the prevention of land

disputes in traditional Tiv society. The unfortunate thing about this is that almost all the things that were used as boundary markers in Tiv society have now been flattened and smashed. It is only in the major towns in Tiv society that plots of land are marked with beacons and assigned to individuals by the government.

### ***3.2 Dialogue as a Means of Handling Land Disputes in Tiv Society***

Dialogue as used in Tiv society in resolving land disputes involves both negotiation and mediation. In negotiation, parties involved in land conflict initiate discussion process and invent options for mutual gains. Sampson Ebimaro commenting on this held that “it is based on collective bargaining procedure in which the parties try to outdo each other with convincing arguments, facts and figures” (54). In mediation, “parties involved in land disputes came together with umpires who were the elders of the individuals, villages or communities involved, as a tradition to resolve an existing conflict” (Joseph Targema Orkar 15-53; Ebimaro 56). Ebimaro further claims, “the fact remains that African traditional societies have practiced mediation and used it as mechanism for managing conflict in their societies even before the intrusion of colonialism” (56).

In the settlement procedure, the umpires unveil the dangers or costs of not embracing reconciliation and peace. Both parties were then, made to tell the truth as to the cause and the degree of the dispute and the culprit was made to *Wua Tia* (pay a fine to show remorse and apology for his wrong behaviour). According to Orkar, “the fine was in the form of a fowl, goat, cow, tubers of yam, and/or wine and was paid both to the person whose conscience, rights and privileges were bruised and vitiated by the culprit and to the entire community” (54-57). The above shows how dialogue was and is used in resolving land disputes in Tiv traditional society.



### **3.3 *Ikyuryan as a way of Preventing Land Disputes in Tiv society***

The Tiv word *Ikyuryan*, is an agreement established between two persons, groups and or communities to create nonaggression between them. English words that better translate *Ikyuryan* are: pact, covenant, oath and treaty. Among the Tiv, *Ikyuryan* was known to exist between equals, that is, it was mostly a kind of parity treaty. Agbam Suur, in an interview, intimates that, in entering in such formal pacts, “All the elders of the groups concerned were assembled together, and one eldest person from both groups came forward, stated the dangers of fighting between groups, denounced it and openly declared that we the children of So and So persons, shall never ever engage in warfare between ourselves, for we are kinfolks”. Sometimes ,an oath was taken by both elders that whosoever violated the treaty would be killed by *swem*.

According to Peter Yogbo, “after this announcement, the most senior elders of the two communities poured brewed *burukutu* (Tiv native beer) in a calabash, both of them would make a cut on their index fingers, dropped their blood in the *burukutu* and drank simultaneously”. The action of drinking the beer at the same time was called *Ihambe-zuan*. After the *Ihambe-zuan* by the two elders, a ceremonial meal was brought and eaten by all who were present before dispersion. It becomes clear that the Oath taken not to engage in warfare in a way served as a preventive measure for future disputes between such groups which land disputes are not an exception.

### **3.4 *Sacralization of Land as a means of Handling Land Disputes in Tiv Society***

The word sacred, according to John F. Collins, is derived from the Latin adjective *sacer* which means holy (31). It refers to that which is holy or set apart for religious usage. The noun form sacralization could be seen as the process or act of dedicating or setting something apart for the service or worship of a deity. There were some places in Tiv society which were considered sacred. Such places included among others mountains, rocks, forests, streams, trees and wells. Ugbo Adugu intimates that

“the elders would warn their children that such places were inhabited by the *adzôv* (spirits), and were not to be cultivated”. The idea of restraining people from having anything done in such places emanated from the fear of the *adzôv* whom the Tiv believed would inflict punishment on whosoever might violate their rules. This, in no small measure, helped in handling land disputes especially where those places served as boundaries between clans.

### ***3.5 Martial Operation as a Means of Handling Land Disputes among the Tiv***

Martial operation is looked upon by many societies of the world as a means of resolving crises. According to Mao Tse-tung, “political power grows out of the barrel of a gun and war is the highest form of struggle for resolving contradictions” (qtd. in David J. Hesselgrave 374). What Tse-tung says is applicable to the Tiv in resolving disputes. There is a Tiv saying *U bume Me gbidye u* which literally means If you behave foolishly, I will beat you. This saying is more often than not a problem solving, because when it is said, or carried out, the weaker person retreats, to avoid further embarrassment. The Tiv believe that if there exist a falling-out over land ownership which persist after several attempts to resolve it, the last solution would be warfare as Gargba Jôv in an interview said, “when the two parties engage in warfare the weaker party retreats and the retirement of the weaker party becomes a solution as it quells the war”. This is one of the reasons why there are many cases of land clashes among the Tiv. However, sometimes, the weaker party may become a stronger party over time and if they decides to fight for the land again, it becomes bloodier and so, the land disputes could not really be settled on martial operation in certain cases.

## **4. Comparative Analysis**

### ***4.1 Common Features***

There are similarities between the Enneateuchal and the Tiv ways of handling land disputes. These are enumerated below:



Firstly, in both contexts, dialogue is used as a major tool in resolving land disputes.

Secondly, in the Enneateuch, covenant helps in the handling of land disputes as those who contracted themselves in such treaties vowed to leave peacefully without wars between them. In the same way, *Ikyuryan* in Tiv society prevents the parties involved from fighting against each other. This also applies to matters of land altercations.

Thirdly, land division and distribution serve as a preventive measure to land donnybrooks both in the Enneateuch and in Tiv society. In the Enneateuch, the land was divided and distributed among their tribes, clans and families with land markers improvised to prevent further encroachment. Likewise, in Tiv traditional society, the *ilyum* and the *iwomyangegh* served a similar purpose. Nowadays, especially in towns, plots of land are divided, improvised with beacons and distributed to citizens.

Lastly, martial operation is used in both the Enneateuch and in Tiv society as a last resort in handling land squabbles but this is not a responsible approach to peace since, generations that may come could renew the land disputes.

#### **4.2 Peculiar Features**

There are disparities between the Enneateuch and Tiv society in many ways regarding the handling of land disputes. These include among others:

Firstly, there is disparity in land division and distribution. In the Enneateuch, the land was divided and equitably distributed to the Israelites clans while in Tiv society, there is no evidence which shows that the land was equitably distributed, rather the various Tiv clans only shifted positions until boundaries were temporary established. More so, the boundary markers of the Enneateuch were more fixed and permanent than the Tiv boundary marks which are ambulatory in nature with the exception of plots created in urban settlements with title deeds.

Secondly, there is disparateness in the selling of land. In the Enneateuch, land was not to be sold in perpetuity for when the land was distributed among the clans of Israel, a law followed, “the land shall not be sold in perpetuity” (Lev. 25:23). But in Tiv society, this law is lacking and there is indiscriminate selling of land in perpetuity to non-Tiv, aggravating the shortage of farmland.

Thirdly, the Jubilee was one of the festivals that helped in handling land tensions in the Enneateuch because in the year of Jubilee, the land was to lay fallow and all the landed property sold, reverted to its original owners. Conversely, there is no evidence of any semblance of this religio-cultural festival in Tiv society.

Lastly, sacralization of land in Tiv society helped in forestalling land disputes especially where the sacred places served as boundaries between clans. Where as in the Enneateuch no mention is made where sacralization helped in this direction.

## **5. Recommendations**

- i. Federal, State and Local governments in conjunction with traditional institutions should embark on robust demarcation of boundaries between states, local government areas and districts in Nigeria and improvise land markers that are more fixed and permanent as this will forestall future subtle encroachments and disputes over land.
- ii. The land has inherent tendencies to produce life and it remains the bedrock of our material security. Therefore, Benue State government together with traditional institutions should establish community Policing in Tiv society in order to help protect the land from foreign encroachment and seizure.
- iii. Benue State government, Non-governmental organizations (NGOs) as well as well-meaning individuals of Tiv society should endeavour to invest in programmes geared towards training children technologically. It is hoped that this, if done, will create room for diversification and a shift from agriculture as the only economic resource for the Tiv in this wake of shortages in farmlands.



- iv. Tiv society is still encouraged to continue to use dialogue, as against war, for addressing or quelling land clashes.
- v. Tiv traditional institutions at all levels should endeavour to revitalize the concept of *Ikyuryan* and extend it to their non-Tiv neighbours so that people living in Benue valley be considered as kinfolks through the contract and cease fighting and killing one another over land ownership disagreements.
- vi. Indiscriminate selling of land in Tiv society by its original indigenous owners should be discouraged as this is a crime not only to the present generation but also to our future generations.
- vii. Religious leaders are hereby reinvigorated to prepare and preach to their followers, messages that criminate land disputes as well as indiscriminate selling of land in Tiv society.

## 6. Conclusion

In this article, the authors have described various ways of handling land disputes in both the Enneateuch and in Tiv society by way of comparison. It has been observed that there are similarities and the dissimilarities from both worlds in attempting to tackle the menace of land disputes. However, since the Tiv society is still suffering from the shackles of land disputes, the researchers proffer some recommendations with the hope that the government, traditional institutions and the Tiv people will sincerely put into practice in order to reduce land disputes for a stable and prosperous Tiv society.

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**LIST OF INTERVIEWEES**

S/N	NAME	GEN- DER	AGE	OCCUPATION AND RELIGION	ADDRESS	DATE OF INTERVI EW
1	PeterYogbo	M	92	Elder/ATR	Mbakine, Gwer LGA	23/1/2016
2	Akegh Ten	M	90	Elder/ATR	Tsambe, Vandeikya LGA	13/5/2016
3	Agbam Suur	M	95	Elder/ATR	Ikyôgen, Kwande LG A	3/3/2017
4	Gargba Jôv	M	68	Farming/ Christianity	Kusuv, Buruku LGA	12/2/2016
5	Ugbo Adugu	M	87	Herbalist/ATR	Mbakyuran, Gwer West LGA	23/5/2015
6	Shimon Aegher Sham	M	65	Christianity	Tse-Akusu Agera, Mbawegh,Nanev, Kwande LGA	7/10/2019
7	Ihom Gagaibiem	M	95	Elder/ATR	LGEA Pri. Sch. Mbakunu, Shangev-ya, Kwande LGA	5/2/2019
8	Liam Ihar	M	100	Elder/ATR	Tse-Ihar, Mbasenku, Mbatyough, Mbagen, Buruku LGA	12/11/201 8
9	Akaachigh Abenga	M	82	Herbalist/Christia nity	Tse-Abenga, Mbaadaa, Ikyurav-ya Kwande LGA	3/5/2017
10	Agba Yakaa	M	102	Elder/ATR	Tse-Yakaa, Tyuav, Ikyurav-ya Kwande LGA	3/5/2017
11	Rev. Hembraor Gajir	M	78	Clergy/Christianit y	Tse-Gajir, Zev,Shangev-Ya Kwande LGA	3/5/2017



## Deborah's Leadership Success in Judges 4:1- 24: Implications for Women Inclusion in Church Leadership in Nigeria

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### **Abstract**

*The problem of women exclusion in certain leadership positions in selected churches in Nigeria has motivated the researchers to examine the leadership success of Deborah in Judges 4:1-24 and draw certain implications for the inclusion of women in church leadership positions in Nigeria. The researchers have adopted library research for acquisition of primary and secondary literary data, while historical and exegetical approaches have been used, for the analysis of data. The research reveals that God used Deborah to achieve victory for Israel, the people of Yahweh. The research also reveals that God used women to serve him in leadership positions in the church throughout history. The researchers encourage certain churches in Nigeria to include women in leadership positions and not discriminate against them because God uses both men and women for the salvation of his people as exemplified in the story of Deborah.*

### **1. Introduction**

The book of Judges introduces us to a total number of twelve judges, out of which six were minor judges while six were major judges (Hamilton 109). Deborah was

the third major Judge in Israel and a prophetess, who was called by God to deliver or save Israel from oppression by the Canaanite. A reasonable number of scholars agree that her name means bee. She was married to a significant personality in her life; she was the wife of Lapidoth whose name literally means torches and or flashes (Guthrie and Motyer 260, 261). The name of her husband reflected in her life, as Deborah was a brilliant light in the dark days the Israelites had no kings. Deborah was from the tribe of Issachar (Judg. 5:15), the only female Judge in the book of Judges and the only major Judge who was not active in battle (Assis 1). She acted as a mother of Israel. In what follows, the researchers will discuss the sin Israel had committed and how God punished them but later on delivered them through Deborah in response to their cry, and the security of Israel was restored under her leadership. Deborah serves as a model for the inclusion of women in church leadership, since women are also empowered by the Holy Spirit to serve as leaders in the church and society.

**2. Translation of Judges 4:4-7, from Hebrew to English**

Hebrew Text	English Translation
<p>וְדִבּוֹרָה אִשָּׁה נְבִיאָה אָשֶׁת לַפִּיֹדוֹת הִיא שֹׁפֵטָה אֶת־יִשְׂרָאֵל בְּעֵת הַהִיא:</p>	<p><sup>4</sup> Now Deborah, a prophetess, the wife of Lappidoth, was judging Israel at that time.</p>
<p>וְהָיָה יוֹשֵׁבֵת תַּחַת־תְּמָר דְּבוֹרָה בֵּין הַרְמָה וּבֵין בֵּית־אֵל בְּהַר אֶפְרַיִם :וַיַּעֲלוּ אֵלֶיהָ בְּנֵי יִשְׂרָאֵל לְמִשְׁפָּט</p>	<p><sup>5</sup> She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim; and the people of Israel came up to her for judgment.</p>
<p>וַתִּשְׁלַח וַתִּקְרָא לְבָרַק בֶּן־אֲבִינוֹם מִקְדֵּשׁ נַפְתָּלִי וַתֹּאמֶר אֵלָיו הֲלֹא צְוָה יְהוָה אֱלֹהֵי־יִשְׂרָאֵל לֵאמֹר וּמִשְׁכַּתְּ בְּהַר תְּבוֹר וְלִקְחָתְּ עִמָּךְ עֲשֶׂרֶת אֲלָפִים אִישׁ מִבְּנֵי נַפְתָּלִי וּמִבְּנֵי זְבֻלוֹן:</p>	<p><sup>6</sup> She sent and summoned Barak the son of Abinoam from Kedesh in Naphtali, and said to him, “The Lord the God of Israel commands you, Go, gather your men at Mount Tabor, taking ten thousand from the tribe of Naphtali and the tribe of Zebulun.</p>



<p>וּמִשְׁכַּחְתִּי אֶלֶיךָ אֶל־נַחַל קִישׁוֹן אֶת־סִיסְרָא  שֶׁר־צָבָא יָבִין וְאֶת־רֶכֶבּוֹ וְאֶת־הַמִּוֶּגֶן וְנִתְּתִיהוּ  בְיָדְךָ:</p>	<p><sup>7</sup> And I will draw out Sisera, the general of Jabin’s army, to meet you by the river Kishon with his chariots and his troops; and I will give him into your hand.</p>
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### 3. An Outline of the Text (Judges 4:1- 24)

- A. Announcement of Israel’s sin 4:1
- B. Appearance of Yahweh’s Agent of punishment 4:2-3
- C. Yahweh’s agent of deliverance 4: 4-10
  - i. The prophetess and judge agent of the call 4:5-6
  - ii. The commissioning of Barak 4:6-9a
  - iii. The summons to arms 4: 9a-10
- D. Yahweh’s deliverance effected 4:11-22
  - i. The defeat of the enemy’s army 4:11-16
  - ii. Assassination of the enemy’s leader 4:17-22
- E. Yahweh’s gift of security 4: 23-24

### 4. A Brief Historical Background to the Book of Judges

This section discusses the title and place in the canon, background, date and authorship, theme and theology, and literally features of the book of Judges.

#### 4.1 Title and Place in the Canon

The book of Judges is named for the various rulers, called שֹׁפְטִים (judges) (Judges 2:16-19), who are the books central figures. These judges were generally military leaders and fighters more than preachers of righteousness. The judges were successors of Joshua. The term “שֹׁפֵט” which is translated into English as judge is closer in meaning to ruler, a kind of military leader or deliverer from political or actual defeat. The judges led Israel between the time of Joshua and the time of monarchy. It was God, who permitted the oppressors and raised up deliverers. He himself was Israel’s ultimate Judge and Deliverer (Judges 11: 27).

In the English Bible, the book of Judges is among the Historical Books, but in the Hebrew Bible, it is in the second of the three sections; the Law, the Prophets and the Writings. This section has two divisions, the former prophets and the latter prophets. The book of Judges is the second among the former prophets following immediately after Joshua. The implications of the inclusion of dominantly Historical Books among the Prophets should be carefully noted, for, it reveals a fundamental attitude of the Israelites' historians. They were not concerned merely to compile an authoritative record of their nation's history, "their motive was to draw out the religious truths which were implicit in that history. This in turn witnessed to their developed sense of the sovereignty of God" (Fuller 357).

A widely held view today is that "Judges is part of the 'Deuteronomic History.'" This includes the books of Deuteronomy, Joshua, judges, Samuel and kings" (Wilcock 19). It must be objected that the reasons for removing Deuteronomy from its traditional place in the Pentateuch are slight, yet there is some justification for this view. Deuteronomy looks forward as well as backwards and so leads on naturally to the period of settlement in the Promised Land. Moreover, the attitude of the editors responsible for the collecting and shaping of Israel's history reflects clearly the spiritual principles set out in Deuteronomy.

#### **4. 2 Background**

This section is concerned about the period the judges lived and governed Israel. Fixing precise dates for the judges is difficult and complex. According to Kenneth Barker, "the dating here is based primarily on 1kings 6:1 which speaks of an interval of 480, this places the period of the judges between C. 1380 BC and the rise of Soul C.1050 BC." (320). Jephthah's statement that Israel had occupied Heshbon for 300 years (Judges 11:26) generally agrees with these dates.



### ***4. 3 Date and Authorship***

The date and authorship of the book of Judges is a debatable issue. The exact person who wrote the book is not known, however, Dennis Olson wrote that, “one Jewish tradition stated that Samuel wrote or compiled the book” (502). However, the book reflects the perspective of a much later time, after the northern tribe of Israel had been conquered by Assyrians around 722 BC (see Judges 18:30). This perspective suggests that the authors lived long after the time of Samuel. The above views contradict what Clinton J McCann stated that the book of Judges, was certainly written during the period of the kings, but before the split of Israel and Judah (63). Following this view, it is interesting to note that the author of the book of Judges mentioned the lack of a King in Israel (Judges 18: 1). Israel later rejected God as their King and Saul was appointed as their king in C. 1107 BC. The united kingdom of Israel was eventually, split in C. 992 BC after the death of King Solomon. Therefore, based on McCann’s view, the book of Judges might have been written, between the period of 115 years from C. 1107 and C. 992 BC. The researchers have taken side with McCann’s view, hence it has more connection with the content of the book of Judges (see Judges 18: 1).

### ***4. 4 Theme and Theology***

The book of Judges, is characterized with frequent apostasy, provoking divine chastisement. On the other hand, it tells of urgent appeals to God in times of crisis, moving the Lord to raise up judges through whom he throws off foreign oppressors and restores the land to peace. The author of Judges accuses Israel of having rejected the kingship of the Lord again, and again. Israel stopped fighting the Lord’s battles, turned to the gods of Canaan to secure the blessings of family, flocks and fields and abandoned Yahweh’s Laws for daily living. In the very center of the circle of the judges, Gideon had to remind Israel that the Lord was her king (Judges 8:23). The implicit charge is that Israel did not truly acknowledge or obey her heavenly king.

One of the major themes in the book of Judges is, Israel's unfaithfulness to Yahweh; Yahweh therefore, delivers Israel into the hands of their enemies; the people then repent and entreat Yahweh for mercy, which he sends in the form of a judge; the judge delivers the Israelites from oppression, but after a while, they fall into unfaithfulness again and the cycle is repeated. Israel's apostasy, is repeatedly invoked by the author, as the cause of the threats to Israel. The oppression of the Israelites is due to their turning to Canaanites gods, breaking the covenant and doing evil in the sight of the Lord. Another theme of the book is Yahweh's sovereignty and the importance of being loyal to him and his laws above all other gods and sovereigns. The authority of the book of Judges comes neither through prominent dynasties nor through elections or appointment but rather, through the Spirit of God. Moreover, Judges is remarkable for the number of female characters who play significant roles, active and passive in the narrative. Deborah is one of the greatest women figures in the Bible story.

#### **4. 5 Literary Features**

The book of Judges discloses its basic threefold division: (1) a prologue 1:1-3:6, (2) a main body (3:7-16:31), and (3) an epilogue (chapters 17-21). A closer study brings to the fore a more complex structure with interwoven themes that bind the whole into an intricately designed portrayal of the character of an age. The whole design of the book from prologue to epilogue, the unique manner in which each section deals with the age as a whole, and the way the three major divisions are interrelated clearly portray an age when "Israel had no king and everyone did as he saw fit" (17: 6) (Barker 327).

#### **5. Announcement of Israel's Sin (4:1)**

The death noticed about the previous Judge, Ehud, did not end the Ehud story as it introduced Deborah's story, thus "when Ehud died the children of Israel again did evil in the eyes of the Lord" (4:1). When Ehud was alive, he stopped Israel from idolatry, but when he died they returned back to idolatry. The Judge's office therefore was not





only to deliver them from the oppressor, but also to keep them from the apostasy, which attracted punishment from the righteous God (Fausset 76).

### **6. Appearance of Yahweh's Agent of Punishment (4:2, 3)**

In response to Israel's apostasy, God sold Israel to Jabin king of Canaan who ruled in Hazor. Israel at this time was sold for twenty years. Joshua had conquered Jabin and razed its capital Hazor (Joshua 11:1-15). The Jabin mentioned in Judges indicates a different personality from the one mentioned in Joshua, hence the name suggests a ruling title at Hazor. Jabin at this time was the head of the Canaanite ruling states. The loss of Jabin's army at Kishon marked the decline of Hazor's power in the region. The main character in 3:1-3 is Jabin. Sisera was introduced as an afterthought because of the role he played in the narrative that followed.

Sisera is identified as the commander of Jabin's army; his name is unknown as a Canaanite name. His name suggests he may have been a Hittite or Hurrian mercenary or a member of the sea people (Philistines). Mercenaries were opportunists, offering their services to anyone who would hire them (Block 189).

Suzerain would often reward a vassal for service rendered by giving him part of his territory. Harosheth-Haggoim where Sisera lived (3:2) may have been Sisera's grant from Jabin. The location of this place is not actually known by scholars; hence the name does not appear anywhere else in the Hebrew Scriptures. (Boling 64).

Sisera had 900 iron chariots (4:3). We saw in Judges 1:19 that Israel had failed the test of faith when opposed by iron chariots. God was ready to show that He was fully capable of eliminating such. Twice the passage gave the number of chariots as 900 (4:3, 13). The significance of the number 900 has not been established in scripture, however, ten is a number of totality but possibly nine, is used to indicate that man's forces are never totally adequate. Possibly nine is used, because Jabin/Hazor had already been conquered once and devoted to the Lord (Joshua 11).

## **7. Yahweh's Agent of Deliverance (4:4-10)**

Deborah was raised up in Israel as a deliverer in response to their cry (3:3). It was the northern tribes that, were nearest to the oppressors, and were more furious about the oppression, and cried to God. The manner in which the deliverer was raised up is broken into three segments: these include the prophetess and Judge agent of the call (4:4-5), the commissioning of Barak (4:6-9a) and the summons to arms (4:9-10).

### ***7.1 The Prophetess and Judge Agent of the Call (4: 4, 5)***

The Hebrew expression, which is literally translated as, “prophet woman” in Judges 4: 4 classifies Deborah as a prophetess. The role of a prophet is clearly defined in Ex. 4:15-16 and 7:1-2. A prophet serves as a spoke person for God to the people. Deborah was a type of Moses (Deut. 18:15-22). Apart from being a prophetess, she was also a female judge. She Judged Israel publicly between Ramah and Bethel on the mountains of Ephraim, under the palm tree of Deborah. Though it is not specifically stated in the narrative, but it was the Spirit of Yahweh that anointed her as a prophetess and a Judge. Most of the Old Testament scholars agree that Deborah was not just leading Israel; she was the deliverer of Israel.

However, according to Daniel I Block, the nature of the narrative raises numerous questions that make others doubt that Deborah was one of the deliverers: The narrative is as follows:

- Why is she not introduced as one whom Yahweh had raised up?
- Why is there no reference to her inspiration and empowerment by Yahweh's Spirit?
- Why does she need Barak to accomplish the deliverance?
- Why does she say, “the Lord will sell Sisera into the hands of a woman” instead of into my hands?



- Why does the author observe that, “she went up with Barak” but avoid placing her at the war front?
- Why does Deborah announced to Barak, “this day the Lord has given Sisera into your hands” rather than my hands (4:14).
- Why is she absent from the description of the actual battle (4:15-17) and why does she never met Jabin or Sisera?(194).

However, there are several Biblical and extra-biblical evidences to prove the view that Deborah was a saviour in Israel. The text 5:6-8 explained that Deborah’s appearance brought about security in Israel, and she was personally involved in marshalling the troops. Moreover, the placement of her name ahead of Barak (5:1) suggested that victory was hers. According to Cundall and Morris, Deborah was “the saviour of her people and the only woman in the distinguished company of the Judges,” commenting on 5:6-8, he noted that “this desperate situation obtained until Deborah arose to affect the deliverance of the nation” (188, 189). This research maintains that Deborah was the deliverer of Israel following the understanding of leadership achievement in Africa. In Africa any victory that is achieved under the directive of a leader is counted as part of their achievements.

### **7.2 The Commissioning of Barak (4:6-9a)**

Now Deborah commissioned Barak, who was called upon, to solve the crises. According to Henton G. Davies, Alan Richererson and Charles L. Wallis, it was the Israelites who came to Deborah under her “palm tree” to seek an answer from Yahweh regarding their oppression at the hands of king Jabin of Hazor. She received a response from God and then summoned for Barak (402). Barak served as the representative of Deborah. According to Elie Assis, Barak is commissioned as “an extension of Deborah who carried out her prophecy” (3).

Barak means lightening. He was the son of Abinoam which means my father is delightful. This family was from Kadesh in Naphtali. Kadesh must be near Mount Tabor and that is the same Kadesh that is mentioned in 4:11. By means of imperative, Barak was charged to go and deploy ten thousand troops from Naphtali and Zebulun at Mount Tabor to wage a holy war against Canaan. This command signaled that God did not only call the general, He also determined the strategy. Barak was promised Yahweh's personal support in the anticipated battle. The enemy was controlled by the hands of God. The one who had sold Israel into the hands of Jabin also engineered the oppressor's defeat. Barak reaction was that "if you go with me I will go; but if you don't go with me I will not go" (4:8) Barak was nervous to go there alone. He wanted the presence of the Spirit to go with him, since the Spirit was with Deborah.

Deborah assured Barak of going with him, but told him that "the way you are going the honour will not be yours, for the Lord will hand Sisera over to a woman" (4:9a). This prophecy was fulfilled in Judges 5:6, "In the days of Jael, the highways were deserted." It might read in the days of Barak. Here the poetic celebration of victory attributed more honour to Jael than Barak. It was not humiliating for Barak as a child in Israel to submit to the guardianship of Deborah, the mother of Israel. But he received the humiliation of having a woman (Jael) do his job. This gives us impression that when the man defaults, the woman may step in to do the job. This is true in every area of life both secular and Church (Jordan 81)

H. D. M Spence and Joseph S. Exell, gave more satisfying interpretation of the above Deborah's statement. According to them, to think that Deborah was referring to herself as one who will take the glory, is wrong. Deborah meant that the glory would neither go to Barak nor to a woman but to the Lord. It was not the prophetess' character, to be concerned with human glory when Barak pronounced a humble statement (317).



### **7.3 The Summons to Arms (4:9b-10)**

Deborah and Barak assembled the army at Kadesh of Naphtali. The only tribes mentioned here are Zebulun and Naphtali. But other tribes joined in the army (5:14, 15). The editor's primary concern was about these two tribes. "Ten thousand men went with him" (4:10), ten being the number of totality, this represents the total power of God. Ten thousand is frequently found in connection with the host of God (Dan. 7:10; Heb. 12:22; Rev. 5:11; Jude 14)

## **8. Yahweh's Deliverance Effected (4:11-22)**

### **8.1 The Defeat of the Enemy's Army (4:11-16)**

Notice is made here of Heber the Kenite (4:11). The Kenites were the descendants of Moses father-in-law and had experienced the grace of God with the chosen nation (1:16). But Heber had separated from the Kenites, dwelt at Za-ananim, and formed alliance with Jabin. The wife of Heber-Jael made her own judgment in favour of Yahweh the God of Israel. This may be that she remembered the union between Israel and her ancestors.

From 3:14 we saw Deborah had to take charge of the situation and determine the moment to begin the battle. After Deborah had announced that Yahweh is about to deliver Sisera into Barak's hands, she disappeared from the story. Because Barak obeyed the word of God through Deborah, he is recorded as a hero of faith (Heb. 11:32). He went to Mount Tabor to deliver Israel.

From human point of view, to gather ten thousand men to fight Sisera was foolishness. These men were poorly prepared from a military point of view. If Deborah's word is taken into account that there was no spear or shield seen among the forty thousand in Israel (5:8), "we may assume that Sisera had taken care to deprive Israel of almost every means of defense or attack. The men behind Barak were not used to battle but were suppressed to submit to oppression" (Soggin 60).

With these ten thousand men, Barak was to go to Mount Tabor. Mount Tabor lies at the juncture of Zebulon, Naphtali and Issachar, not far from Kishon River. Mount Tabor marked a strong position for defense against the enemy in the valley. This is undoubtedly true. Once on the mountain, Barak and his men had no choice; they had to fight and gain victory or die. "The army of Sisera were a multitude, and were used to battle, well armed and equipped with nine hundred chariots of Iron. The two forces could not be compared, from a mere human point of view, it was impossible to expect that Barak would gain victory." (Block 83, 84).

There was one power that strengthened Barak to proceed to Tabor. It was the faith in the word of Yahweh. Yahweh spoke and won the battle. The Lord gave victory to Barak and he routed the army of Sisera and that every single soldier in the Sisera's army was slain. This is the victory that pictured the final victory of Christ and His saints over all enemies. This is the famous battle of Megiddo which is the type of the great Battle of Armageddon. The Lord destroyed Sisera's army. The song of Deborah explained that God brought a rainstorm that turned the plains into mud, and grounded the chariots (5:23) There the focus is on the simple fact that God can stop chariots anytime it pleases Him.

### ***8. 2 Assassination of the Enemy's Leader (4:17-22)***

Sisera fled by foot and came to the tent of Heber, and went to the particular tent of Jael (which means mountain goat). Heber was at peace with Jabin so that there was some kind of treaty between them. Since Heber established treaty with Jabin, Israel's enemy, he had separated from the Kenites, it showed he was against Israel. When Jael assassinated Sisera, she violated that treaty and acted in disobedient to her husband. The treachery, and brutality of Jael (4:17-22) matched with the story of Ehud's assassination of Eglon (Judg 3:12-30). By political and ethical standard, Sisera would have found security here.



Jael killed Sisera by driving a tent peg into his skull when he came to hide in his tent. Barak was pursuing Sisera intending to kill him when Jael called him to come and see her work (4:22). Thus Barak encountered faces to face the fulfilment of Deborah's prophesy. Most commentators give credit to Jael for taking side with Israel but challenged her actions. James B Jordan stated the challenges against Jael as follow:

- Disobedience to her husband in breaking his treaty with Jabin (4:17).
- Breaking the treaty her husband had with Jabin (14:17).
- Lying or deceiving Sisera, saying "fear not," when he had in fact much to fear (4:18).
- Violating the laws or rules of hospitality (4:18-20).
- Murder (4:21) (Jordan 87).

The challenges against Jael are human and not in agreement with God's own evaluation of Jael. God on his own gave positive evaluation of Jael through Deborah's infallible prophecy; "most blessed of women is Jael" (5:24). This is the language used of the Virgin Mary; "blessed are you among women" (Lk. 1:28)

### **9. Yahweh's Gift of Security (4:23-24)**

The story concluded with an editorial summary of the effects of the defeat of Sisera's army. By stating that, "God subdued Jabin" (4:23), the writer wanted us to know that this story is neither primarily about Deborah nor Barak nor Jael and Sisera, but the story is about Yahweh who is the real Hero. "The conflict in this book is not between men and women but between the Divine king and kingdom of light (Israel) on one hand and forces of the kingdom of darkness (represented by the Canaanite kingdom) on other hand" (Block 210-211). Thus, God delivered Israel through Deborah and there was rest in Israel for a complete generation for 40 years (Judges 5:31), within this period, they were not disturbed by foreigners.

## **10. Deborah as a Model for the Inclusion of Women in Church Leadership**

The emergence of Deborah as a Judge and a prophetess in Israel serves as one of the motivating factors for the appointment of women in church leadership position as pastors, elders, deacons, trustees, church boards, head of church ministries, church committees and related positions. There are a number of churches that see the need to include women in various leadership positions in the church, however, some other churches have not seen the need to appoint women in certain leadership positions in the church even in the contemporary period.

### ***10. 1 Women in Judaism***

In the Jewish tradition as is the case in African tradition, women were underrated, thus, they were considered as the weaker sex (1 Peter 3:7). To express the depth of this, William Barclay states that:

in the Jewish form of morning prayer... a Jewish may every morning give thank that God had not made him a Gentile, a slave or a woman... in the Jewish law, a woman was not a person but a thing. She had no legal rights; she was absolutely in her husband's possession to do as he willed (199).

But among the same Jews, there were women who emerged as leaders such as Deborah (Judges 4:4, 5), Miriam (Ex. 15: 20) and Huldah (2 Kings 22:11-20 2 Chronicles 34:22-28) and served as prophetesses in Israel. Even in normal times, various public roles were opened to women in Israel.

### ***10. 2 Women in the Church***

In the story of Judges, the church learns that God empowers men and women through his Spirit to use their gifts in partnership with men to advance the Gospel. Yahweh was not gender biased in anointing Judges for Israel. In the same manner, Jesus' ministry was gender – inclusive. Luke 8:1-3 tells us that some women regularly traveled with Jesus as part of His ministry team. Jesus not only permitted women to participate in ministry he ordered them to go and proclaim the Gospel of his resurrection





(Mark 16:9-10; John 20:17). The action of Deborah laid a legacy for women leaders in the church throughout history. In the church history, before the Reformation, women like men preached the gospel, translated the Bible, planted churches, build denominations and institutions and died as martyrs. Some of these women include “Thecla (first century), Appoclonia of Alexandria (249 AD), Paula who worked with Jerome (347-404 AD), Hildegard of Bingen (1098 – 1179), Elizabeth of Hungary (1207 – 1231), Catherine of Sienna (1347 – 1380) and Teresa of Avilla (1515 – 1582)” (Mickelsen 18-21).

It is important to note that when Jerome recommended Paula, he pointed out that she was the type of Deborah as he states that, “these are people, O. Paula, who take offence at seeing your name at the beginning of my works. These people do not know that while Barak trembled, Deborah saved Israel; that Esther delivered from supreme peril the children of God ...” (Mickelsen 20). During the Reformation (from 1500’s) and modern missionary era, women continued to be martyrs, reformers and missionaries. Some of these women include Ann Askew (1521 – 1546), Catharine Booth (1829 – 1890) Amy Carmichael (1868 – 1951) Amanda Smith (1837 – 1915) Mary Slessor (1848 – 1915) and so on (Mickelsen 21 – 24). The space for this write up cannot contain the detail role played by each woman mentioned above. These women left a legacy for us despite the fact that church culture did not always receive these women with open arms.

### ***10. 3 Women in the Contemporary Society***

In Africa, men were first exposed to Western education before women did. The African traditional worldview and culture looked down upon women. These two reasons created a wide gap between the position and role of men and women in African society, which brought about inequality between them. But, with the introduction of women to the Western education, they got enlightenment and they started reviewing their position

to be of equal status with men. Now, women have a general expression worldwide that, “what a man can do, even better”.

Today women are getting more and more involved in the various spheres of life that were earlier closed to them. In Britain, “the sex disqualification (Removal) Act of 1919 opened the door to almost every profession to women” (Agbo 38). In Nigeria, the Ministry of Women Affairs has continued to encourage women to participate actively in every activity that would improve the life of our society. This sensitivity has affected the Church also. In the church at present, different denominations take different stand on the issue of women ordination; some churches accept women ordination while others do not.

#### ***10. 4 Arguments in Support of Women Ordination***

The leadership of Deborah provides us with several arguments in support of women church leadership and women ordination. These arguments are theological, pastoral, biological, and cultural based.

##### *10. 4. 1Theological Reasons*

There is a general Biblical understanding that, all Christians are a royal priesthood of God. If the Christian priesthood is to be understood, as representative ministry, then, every member of the Christian community is qualified to represent the Church (Agbo 50). In Israel, God was not partial in selecting the Judges to save Israel. In the same way, God is not partial in the Christian dispensation that He would only call men into the ordained ministry. The exponents of women ordination maintain that women can bring into priesthood a special contribution that men cannot make. They stress the Pauline statement that “there is neither...male nor female...all are one in Christ”(Gal.3:28). Thus gender differentiation in the Church is completely inconsistent with basic Christian theology. Paul who spoke some time that women should be silent (to avoid disordered and unwanted noise) in the Church had accepted evangelist Pricilla and worked with her at Corinth (Acts 18) without rebuking her to keep silent.



#### *10. 4. 2 Pastoral Reasons*

Alvera Mickelsen argues that the gifts of the Spirit are distributed to all God's people, women and men and that their partnership in evangelism must be allowed for the common good (3). Women who identify their spiritual talents and are trained by the church could inspire the Church as Deborah did inspired Israel for victory. Women should not be prevented from exercising pastoral responsibilities. Deborah was a mother in Israel (Judge 5:7) who portrayed the motherhood of God to deliver Israel and bring peace to the nation. In the same way women priests could portray the motherhood of God (Isaiah 49:15), just as men portray the fatherhood of God. "Characteristic of motherhood of God must merge with the characteristic of fatherhood of God... to demonstrate completeness in the Christian priesthood" (Agbo 51).

#### *10. 4. 3 Physiological/Biological Reason*

Opponents of women ordination argue that the menstrual experience of women made Jews to exclude them from priesthood, that they were unclean. Accordingly, this should apply to Christianity. But it should be noted that in the New Covenant, the sacrifice of Christ has made women clean before God. Frank Stagg and H Evelyn noted; even with the biological experience of women in the Jewish set up, women served as Prophets, Judges, and Evangelists. It is illogical to exclude women from Christian priesthood on the same ground (104).

#### *10. 4. 4 Sociological/Cultural Reasons*

Another major problem, which the opponents of women ordination raise is that, women church leaders may not be accepted by the church members; hence the society has been socially and culturally conditioned to accept only male priests. The exponents give a counter argument that, "the norms and cultural values of a people are usually not static but dynamic. Women who are spiritually empowered will be accepted by the Church members" (Clouse and Clause 57). When God appointed Deborah as a Judge,

there were no female Judges before, but when God empowered her, she was accepted by the people.

## **11. Conclusion**

Deborah was a great leader in Israel appointed by God, and she played a messianic role which no man in her generation was able to play in Israel. She was competent like the rest of the eleven male judges. Therefore the research has come out with the finding that the Spirit of God is not gender bias. He operated in both men and women to effect the deliverance of Israel. Even though the Jews discriminated against women, but when Deborah the judge and prophetess was appointed by God to lead Israel, the Israelites respected her, gave her their maximum cooperation and Israel was saved through her leadership.

This research therefore, speaks strongly against the exclusion of women from certain leadership positions in the church, a syndrome that should be overcome, in the 21<sup>st</sup> century. Gender equality should be maintained, in the modern church. This research has made it apparent that males and females are similarly empowered by the Holy Spirit to use their various talents to edify the body of Christ. The church does not administer justice to women in situations where by women are restricted from being heads of administrations even if they have the qualifications; and they are not given the mandate to administer sacraments and other cardinal duties in the church. In the book of judges, men and women worked together in partnership to deliver Israel from the attack of other nations. Therefore, this research calls on the church in Nigeria, Africa and around the world to work towards full inclusion of women in the Christian ministry, to enable them maximize their gifts for the benefit of the church and the society.



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## **A Feminist Investigation of Alcohol related Non-Consensual Sex using Genesis 19: 30-38**

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### ***Abstract***

*The use of alcohol to facilitate non-consensual sexual acts is common. In this work, the story of Lot and his daughters is used to illustrate an act of non-consensual intercourse as well as the plight of several girls and women who have been blamed for their victimization. A qualitative method with approaches that are theoretical and descriptive are used to examine Genesis 19:30-38 as hypothesis of alcohol related non-consensual intercourse with the aim of highlighting the adverse effects of cultural beliefs, practices and myths in such situation. The latest state of knowledge in science and other areas of life is used in this work to highlight inconsistencies embedded in stories about alcohol, sex and sexuality. Finding indicates that alcohol consumption in non-consensual sex is common because, society undermines the motive of the aggressor. Thus, sexual aggressors encouraged by this knowledge, use consumption of alcohol as excuse for bad behavior.*

**Keywords:** Non-Consensual Sex, Alcohol, Patriarchy, Sexual Rights, Feminism

### **1. Introduction**

Sexual assault, rape, sexual molestation and sexual abuse are related terms used interchangeably in reference to induced or forced sexual intercourse also known as non-consensual sexual acts. The word non-consensual points to the unjust nature of an act which was either against the will of the victim or, not consented to or in which consent was obtained through coercion. In either of these situations, the perpetrator is regarded as having sexually exploited another person for his/her own benefit. Non-consensual

sexual intercourse is a criminal offence since it could entail force, coercion and exploitation.

In virtually every culture, there are prescriptions regulating sex and sexuality. The Nigerian constitution prohibits anyone from having sexual intercourse with a child (Akpoghome 10). Despite the law, an almost daily report by the media on child sexual assault create awareness on the prevalence of child sexual assault in the Nigerian society. According to a survey by Positive Action for Treatment Access, over 31.4 percent of girls admitted that their first sexual encounter had been rape or forced sex of some kind (*Vanguard* 2). When apprehended, a lot of sexual offenders claim that they did not know what they were doing during the offense situation and blame it on the devil or a state of intoxication. Rather than allow justice to prevail, the action of the perpetrator is tied to alcohol, a dysfunctional family and neglect. Thus, a fellow without self-discipline is excused or justified of an act of irresponsibility because he was under the “influence of alcohol” and rationalized as “unable to control his behavior.”

Almost every research indicates lack of disclosure and underreporting associated with shame and secrecy as shrouding non-consensual sexual acts. This work argues that secrecy and underreporting in non-consensual intercourse occur more for social arrangements and institutions which encourage denial, rationalization and the minimization of the perpetrator’s act. Therein, making non-consensual sex a game of power when men who are mostly the perpetrators are left unpunished because their interests are protected by structures of society which blame women for their victimization.

## **2. Theoretical Framework**

Feminism is the theory that men and women should be equal socially, politically and economically. It is based on an ethics committed to ending the oppression, subordination and exploitation of women and girls wherever these may arise. Power is a central concept of feminist theory. Other themes include discrimination, stereotyping, objectification, oppression and patriarchy. Feminists explain patriarchy as a system of





social stratification and project it as a social and family structure that use a wide array of social control policies and practices to ratify male power and to keep girls and women subordinate to men (Dragiewicz 56). Accordingly, Catherine Mackinnon and Andrea Dworkin are concerned that women in patriarchal societies are treated by men as mere instruments for their purposes. In Mckenna's view, women exist not as an end but as means of male pleasure. In Papadaki's view, "there is something especially problematic about 'instrumentalising' human beings, something that involves denying what is fundamental to them as human beings, namely, the status of being ends in themselves. It is held that from this one denial, other forms of objectification that are logically entailed by the first seem to follow (6). Accordingly, feminists depict sexual assault as occurring between an active, resistant but powerless victim and a powerful, intrusive, self-serving offender and patriarchy as providing the ideological rationalization for male exploitation of the bodies and labor of women. (Doane and Devon 2). This work agrees with feminists in suggesting that concepts of honor and shame are linked with power relations between women and men as well as with ideological traditions and cosmology.

Feminists power and control analysis is used in this work to show that unfair hierarchies of value and inequalities in power and authority are central to the occurrence of abuse. The work illustrates how drug-facilitated sexual assault (DFSA) intersects society's politics about sexual activity and sexuality, drinking and gender expectations. It brings forth the mixed messages that create opportunity for sexual assault to occur and remain hidden ("Missouri Coalition Against Domestic and Sexual Violence" 7). It employs feminists' ethics of justice in representing the thinking of a morally competent person as central in the search for universal rules while the ethics of care is used to project moral intelligence as primarily consisting sensitivity to the needs of others.

### **3. Chastity in the Old Testament**

In the Old Testament times, the central unit of social organization was the family and beyond this, the lineage and clan (Moxnes 165). It was a patriarchal society in which, descent was patrilineal (Abruzzi 83). The kinship system defined the rights and obligations of individuals within the lineage, clan or tribe especially in situations of conflict (Abruzzi 85). Everyone was expected to defend individual and family honor. It was a societal expectation that women would preserve their virginity and men in turn, defended the chastity of the women in their dominance. They also provide protection for women since the loss of chastity brings shame to the entire family (Moxnes 167)

The violation of chastity was a serious offence. Deuteronomy 22:26 in reference to this, states “for as a man riseth against his neighbor and slayeth him, even so is this matter”. In cases where the virgin is betrothed, the penalty for violating their chastity is death particularly in instances where the act was carried out in an isolated place where the woman cannot get help (Bradley 38).

### **4. A Non-consensual Sex Case in the Bible**

Definitions of non-consensual sex varies but all definitions agree on the absence of consent or lack of full and free choice in the decision to engage in sexual relations (*Family Health International* 3). Rape and incest or any sexual intercourse that involves force, coercion or is between an adult and a child, are forms of non-consensual sex. Traditionally rape is defined as, having carnal knowledge of a person against her will. According to Cullen, carnal knowledge at a time was interpreted only as penile-virginal penetration but reforms in 1980’s expanded this concept to cover, sexual penetration generally (that is, vaginal, oral and anal) and with different objects (2). The construct of, against a person’s will now include not only whether physical force was used or bodily harm threatened, but also whether the victim was unconscious or unable to give consent due to young age, mental illness, mental retardation or the administration of an intoxicating or anesthetic substance. This definition, therein, recognizes male



victims and female perpetrators and brings to fore, the possibility of father-daughter incest where the perpetrator is the daughter and not the father.

Genesis 19: 30-38 is the first recorded father-daughter incestuous relationship in the Bible. In the story, Lot the nephew of Abraham is presented as the victim of an incestuous act since he was coerced into the act by his daughters who gave him too much wine to drink. Accordingly, Lot was a victim of moral rape since he did not give consent because he was intoxicated to the point that he did not perceive the happenings that got his daughters pregnant on different occasions. Legally therefore, his daughters are the initiators and perpetrators of the act that got them pregnant. Although the story of Lot and his daughters is said to be a myth with all of its inconsistencies (Kutz 3) however, a close search reveals Genesis 19: 30-38 as a story with salient lessons for our generation.

### **5. Sexual Functions and the Effect of Alcohol**

Alcohol has been long used to facilitate non-consensual sex. The anesthetic and analgesic properties of alcohol have also been known for years. Anesthesia contains many substances that work together to produce the controlled unconsciousness... including agents that produce a brief amnesia or memory loss, analgesia that provide pain relief, reflex suppression that cause temporary immobilization or paralysis and agents that produce a hypnotic state to reduce awareness (Gage et.al 4). Accordingly, alcohol is a central nervous system (CNS) depressant, which decreases inhibitions, impairs perception and may cause amnesia and/or loss of consciousness (Scalzo 14).

Incapacitation is a stage beyond drunkenness or intoxication. Some signs of incapacitation include, inability to speak coherently; confusion on basic facts; inability to walk unassisted and passing out (Dartmouth 5). The level of intoxication in Lot's case can be ascertained from the fact that he did not "perceive" his daughters lying with him or getting up. It seems, Lot was not conscious of his environment. Unconsciousness is defined as the lack of response to sensory stimulation -for example, "shake and shout"

maneuver (Stanley F. et al 4). An examination of unconsciousness across three different conditions, physiological, pharmacological and pathological found that, during unconsciousness, disrupted connectivity in the brain and greater modularity create an environment that is inhospitable to the kind of efficient information transfer required for consciousness. Sexual activity on the other hand, involves significant physiological and emotional arousal. Mckenna observes that,

Sexual functions such as female arousal, orgasm, erection and ejaculation are complex activities which require coordination of multiple efferent pathways. For example, erection requires activation of vasodilatory preganglionic neurons (primarily parasympathetic), suppression of the activity of vasoconstrictor preganglionic neurons (mainly sympathetic) and contraction of the penile muscles for rigidity...ejaculation likewise involves activation of secretory pathways, contraction of smooth muscles of the seminal tract and contraction of somatic muscles...(18).

Study indicates that alcohol progressively impairs all bodily functions and abilities governed by the brain (Scalzo 14). Further studies show that, men who are extremely intoxicated may have experienced sexual and motor impairments (Abbey et.al 49; Scott 8). This implies that in a state of extreme intoxication, sex between a female perpetrator and a male victim is unlikely due to incapacitation. However, a female plied with alcohol, incapacitated and in a state of unconsciousness could be taken advantage of because it would be easier to control the victim who is unable to resist the aggressor.

## **6. Motive and Intention**

Sexually or otherwise, motivation and intention are necessary to attain continuity in any exercise. The statements “Come let us make our father drink wine, and we will lie with him, that we may preserve seed of our father” and, “our father is old and there is no man on earth to come to us after the manner of all earth” point to faulty motive and intention since in Biblical times, generations are defined through male descendants therefore, it is not the place of daughters to worry about preserving their father’s seed.



The Bible clearly states that Lot and his daughters lived in isolation in the mountains. However, both Sutscover (2) and Kutz (17) reflections on the ignorance displayed by Lot's daughters who appeared to lack knowledge of other men's existence apart from their father's, point to an ulterior motive particularly, as mention had earlier been made of certain men from the city of Tzoar with whom Lot had an experience and the men in Abraham's tent settlement. Although, Biblical writers create the impression that Lot's daughters gave their father alcohol with the motive of lying with him to preserve his seed, the question left unexplained is how they possibility achieved this with a man who was unconscious or/and incapacitated.

According to the Internet *Encyclopaedia of Philosophy* in the kinship system, individuals are privileged and condemned not according to their deeds but according to their position in the system as such, scape-goating is common(2). Suscover observed that although, the wider context of the Torah reinforces the position that sexual encounter between family members is to be viewed negatively... the text on Genesis 19:30-38, on the other hand, does not explicitly condemn the physical contact between the father and daughters (4). Therefore, some scholars are of the view that, it is likely that Biblical writers protected Lot's interest for reasons which include; firstly, he was Abraham's nephew and then male, a privileged gender in a male dominated society (Kutz 16). It should be stressed, that Lot never denied impregnating his daughters but only made excuses for his bad behaviour. He had earlier exhibited a questionable character when he offered his daughters to sexual molesters in the guise of hospitality to strangers. Even though Bible writers gave the impression of homosexuality as hideous, the molestation of a virgin is equally regarded as a grave sin (Deut 22:26). Thus, in offering his daughters to sexual molesters, Lot project a thought of his daughters as objects of sexual escapade therein, raising questions about how he coped with his sexual desires in an isolated place with two daughters after the death of his wife. In psychology, the disadvantaged

hypothesis also known as the male deprivation hypothesis states that men are motivated to rape if they have no other means of securing copulations (Mckibin et.al 87). It appears like, the structure of society and the privileged status of Lot in it as well as his love for wine added up to justify and excuse his act of irresponsibility while his daughters got the blame for his state of drunkenness and for luring him into an unwholesome sexual relationship.

### **7. Myth in Alcohol Related Non-Consensual Sex**

Myths tend to be victim blaming. Instead of holding the perpetrator responsible for his behavior, the victim is blamed and held responsible for the assault, especially in cases where the victim is familiar with the perpetrator (*World Health Organization*).

In contemporary times, many African societies construct men as aggressive and “more sexually driven than women”. They also believe that alcohol enhances male aggressiveness and sexual drive. Therefore, when men indulge in excessive alcohol consumption, they are seen as exercising some quality of “maleness” however, women who indulge in alcohol consumption are regarded as easy women with low morals. Since men are brought up to assert their sexuality, the consumption of alcohol before sex is regarded as normal with drunkenness, a byproduct of excessive drinking. On the other hand, it is expected that women with high morals must always avoid men who drink excessively. This perception influences people’s attitude in alcohol involved sex. Women and girls are blamed for sexual crimes committed by men under the influence of alcohol whose action are excused or justified by such statements as, “he was unable to control himself because he had too much to drink”. In instances where the man assaults his daughter, his wife, who is expected to care for his “sexual appetite” is accused of denying her husband sex and as such, held responsible for her husband’s attitude. On the other hand, women and girls who were drunk when raped are blamed as bringing shame on themselves.

Sex offenders and violent offenders often claim that they were too intoxicated at the time of a crime and plead for mercy. Many also claim that they did not know what



they were doing when the offence was committed and that, they would never rape if they were not, influenced by alcohol. They claim they are unable to recall what they did during the offence. However, findings show that though alcohol consumption and sexual assault frequently co-occur, this phenomenon does not prove that alcohol use causes sexual assault (Scott 23). Actually, the desire to commit a sexual assault makes some men consume alcohol before sex (“Missouri Coalition Against Domestic and Sexual Violence” 5) As such, alcohol consumption in non-consensual sex is more often used to excuse bad behavior.

## **8. The Role of the Patriarchal Society**

Patriarchy is a system that promotes the culture of male dominance as well as dependency and marginalization of women which often result in social and economic disempowerment among women. Disempowerment occurs when women and girls who are mostly victims of non-consensual sexual acts lack courage to disclose their ordeal because the perpetrator is a man whom they depend on for their livelihood or the attainment of certain achievements either at the place of work, educational institutions or in their homes. Disempowerment occurs when girls and women are unable to boldly and openly discuss their ordeal because of stigmatisation, shame and fear.

The kinship system operated in most patriarchal societies prioritizes lineage continuity with basis in the male progenitor as well as values of obedience and submissiveness among girls and women. In most cases of sexual assault, society’s construction of “dutiful wife”, “responsible girl or woman” and “responsibility to family members” limit appropriate actions in favour of upholding the “family’s good name” in society. As such, women especially mothers, may be aware of incestuous relationships for instance, but would refuse to disclose it. The complacent attitude of mothers in cases of incest is baffling but in Nigeria, the reason could be rested on a sense of duty to promote “the good of the family” and a fear of being accused by family members of “bringing

disgrace” to the family or failing in the duties of a good mother and wife, who ought to instil discipline in the child and provide adequately for her husband’s sexual appetite. For these, most women submit to the conspiracy not to expose perpetrators of sexual assaults in order to protect and preserve family ties, family name and the victim’s image. Failure to disclose sexual crimes however, protects the assailant since his activities remain hidden from public knowledge. Meanwhile, unsuspecting girls and women are left unprotected, as well as vulnerable to future attacks

### **9. Effects of Silence in Society**

The Disability Rights Advocacy Centre reports that “gender based violence is on the increase in Nigeria even with the enactment of the *Violence Against Persons Prohibition Act* (2015). A study carried out by this group shows that, one in every five Nigerian women would experience some form of abuse in her lifetime, with abusers most times being a member of her family or an intimate acquaintance (*Vanguard* 1). In some quarters, the increase in gender-based violence is tied to increase awareness created by the Media. While this may be true, the fact that most families in Nigeria are more concern with the damage done to the family name than the harm done to the physical and psychological wellbeing of a sexually assaulted victim contribute to increase in cases of gender-based violence. Families often think that they work in the best interest of the family and victim in keeping sexual crimes away from public knowledge. They hold that the lesser attention drawn to such incidences, the better it is for the victim whose life will not be disrupted by the negative publicity that sexual assault and incest generate for victims. They believe that, in keeping sexual crimes secret, the honour of the family and victim remain intact.

However, silence shrouds the act of sexual assailants and allows them to freely walk the streets without being apprehended. A wrong signal is also sent out whenever justice is perverted on sexual crimes because an impression is given of such acts as tolerable in society or acceptable within families where members choose to remain silent. The tendency for people to indulge in sexual crimes is high when they know that they





would get away with the offense. Thus, silence facilitates sexual assaults among girls and women because they are unprotected and exposed to attack from the assailant due to lack of information on the activity of the assailant.

## 10. Sexual Rights of Women

Girls and women cannot attain a fulfilled life if their sexual rights are disregarded and not respected in families and society. Sexual rights emanate from human rights and are recognized in International and regional human rights document and other consensus documents and national laws. It embraces freedom, equality, privacy, autonomy, integrity and dignity of all people. Sexual rights of women could be drawn from the 1995 Beijing Declaration and Platform for Action, Fourth World Conference on Women as including,

the right to have control over and decide freely and responsibly on matters related to their sexuality, including sexual and reproductive health, free of coercion, discrimination and violence. Equal relationships between women and men in matters of sexual relations and reproduction, including full respect for the integrity of the person, require mutual respect, consent and shared responsibility for sexual behaviour and its consequences (*Amnesty International* 8).

However, the use of force or coercion by the perpetrator in non-consensual sexual intercourse violates the rights of victims who are mostly girls and women. The use of force or coercion, negates the victim's right to give free and un-coerced agreement to sexual contact and impairs victims' entitlement to decide and choose their sexual partners as well as, the right to control of the body. The enjoyment of the right not to be subject to torture or, cruel, inhuman or degrading treatment or punishment is nullified in non-consensual sex because victims obtain bodily injuries and are traumatized by their experiences. In Nigeria where so much importance is attached to

the “family name,” victims of non-consensual intercourse are unlikely to gain support or get justice for the harm done to them because members of their families are too concerned with preserving a good image of the family than fight for justice. As such, victims are denied of the right to equal protection and security. Pregnancy can result from non-consensual sexual intercourse and, victims may be forced to terminate such pregnancies because of the circumstances that led to it. Forced abortion violates woman’s reproductive rights as well as the rights of the unborn child to life.

Table 1 Illustrates the Specific Rights that are violated in the Context of Incest

<b><i>Criminal Violations</i></b>	<b><i>Rights</i></b>	<b><i>International Instruments</i></b>
Torture, rape, beating-physical can also be mental/threat of violence, psychological	Right not to be tortured or submitted to cruel and/or degrading treatment. Right to be free from physical violation (rape, sexual assault, domestic violence, forced prostitution, trafficking)	Art.5 UDHR Art.7 ICCPR CAT entire convention Art.3 UDHR Art.6 ICCPR CEDAW entire convention especially, Arts.2,5,15 & 16
Forced abortion	Women’s rights of reproduction and control of her body	Para.97 BPFA

## **11. 1 Conclusion**

The attainment of full human potential is not possible if one half continues to be denied its full human rights. The story of Lot and his daughters illustrates how half-truths, ignorance and tradition embodied in myths of sex, sexes, and sexuality contribute to people’s attitude towards victims of sexual violence including rape. Apart from the damaging effects on the physical and mental health of victims, traditional practices and myths can be barriers to the achievement of human rights and the laudable goals of Social Development Agenda in contemporary times. Several attempts made at eradicating inequality between men and women in Africa, cannot be recorded as successful because traditional practices and myths about sex, sexes and sexuality have



continually acted as obstacles to the achievement of equality. This calls for concern since, realizing equality and empowerment of women and girls will make crucial contribution to progress across the goals and targets of the sustainable development agenda. The need to demystify sex, sexes and sexuality in Africa, cannot be over-emphasized.

### 11.2 Suggestions

As a way of promoting sexual rights of women and girls as well as create a safe space for them, this work makes the following submissions

- i traditions that minimize women's worth in society should be abolished
- ii sexual crimes should be punished to serve as deterrence to others
- iii government should organize and sponsor public workshops and talk shows meant to disabuse the mindset that sexual violence including rape and incest is a family or private matter
- iv government should educate the public on the harm and effects of non-consensual sexual acts on the girl-child's self-actualization and fulfillment
- iv mothers especially, should be oriented on the need to trust no one but themselves with their daughters
- v the girl-child should be schooled on self-defense tactics. She should know how to report, scream, or even stab an aggressor

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## **The Role of Satan in the Book of Job and the Portrait of Tsav (Witchcraft) in Tiv Traditional Religion**

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### **Abstract**

*One among the greatest problems hindering the development of Africa is the fear of witchcraft activities. This article tackles this problem with particular attention to the Tiv culture. The purpose of this research is to find an equivalent African concept for the biblical devil who is the architect of universal destruction and to address the problem of malevolent witchcraft in Africa particularly among the Tiv people of Central Nigeria. The researcher adopts the phenomenological design and exegetical approach using the book of Job and other related Old Testament texts that deal with the effects of witchcraft. The research reveals that evil or Satan is tsav (witchcraft) in African culture. He looks at the devil in God's cabinet and the negative roles played against humanity as tom u mba tsav (witchcraft activities). He then applies the work of Satan in relation with the book of Job as a portrait of tsav (witchcraft) in Tiv Traditional Religion (TTR) and postulates that it has brought underdevelopment to the entire Tiv people. This underdevelopment expected to be a key concern of all biblical scholars to apply the Biblical tool for effective harmonization in order to take away fears of witchcraft activities from Africans. When this is done, it will contribute to positive development in Africa; also biblical African scholars would develop the theology of the devil/Satan in African theology. In conclusion, recommendations are made to help reduce the menace of malevolent witchcraft among the Tiv people and Africa.*

Key words: Devil or Satan, Job, Tsav (witchcraft) and Tiv Traditional Religion (TTR).

### **1. Introduction**

The African worldview is full of vast networks of evil that are believed by many, to be caused by witchcraft among people within the society. In the ancient days, Africans discussed witchcraft freely and openly, and took decisions to prevent the spread of witchcraft within their communities. But today, with the arrival of the missionaries in

Africa for over centuries, many people seldom discuss the topic of witchcraft. Some people do not discuss it because they fear rebuke from their Christian brethren who believe that witchcraft is not real. Some churches agreed that there are witchcraft activities but forbid their members to discuss it, as such discussing it attracts discipline or ex-communication from the church. In spite of this, many Africans believe that witchcraft activities are predominant in the society and this belief has also gained ground among many churches. Witchcraft is a phenomenon that is very mysterious and it affects a lot of people in Africa negatively. Akpenpuun Dzugba supports this notion and points out that in the religious experience of the Tiv people of Central Nigeria, the voices, movements and appearances of some birds, animals, insects, and chilopoda are evil signs (*akav a bo*) that the witches and wizards used which have a lot of implications. Since it affects people's thought, behavior, action and social relations. (96)

Even among contemporary scholars in Africa, it is difficult for people to discuss the concept of witchcraft openly, for fear of intimidation and mockery. As a result, philosophers and theologians too find it very difficult to discuss witchcraft openly among themselves because of their Christian faith, while people are, in a way, silently affected. Peter Tyohemba Anyam made a flashback to the ancient Tiv people and points out that, the advent of British Colonial Masters had resulted into the dominance of malevolent witchcraft in Tivland. As a result, the Tiv people began to seek ways of eradicating the menace of their horrible operations: such anti-witchcraft movements include; Adzov in 1912, Ivasee in 1920, Hoyo in 1927, Haakaa/Naakaa in 1934, Nyamibuan in 1939, Korchan in 1980 and Anongo Nyamor in 1987. (12)

For many years, African theologians have been battling with the critical applications of the Bible in African culture and are trying to relate, particularly, the relevance of the Old Testament themes to African traditions, norms and values. One of such abandoned themes is the evil, believed to have brought about by the devil or Satan. One of the focal points of this paper is to answer the questions about who is the devil or Satan from the African perspective and "what is the devil's role in destroying many





African communities or society?” It is better to figure out the devil or the activities of the devil in African culture before turning to the concept of evil in African tradition.

A biblical scholarship and academic study of witchcraft in Africa will help us to fight a war against the evils that are going on in the society. These evils done against fellow human beings in the society postulates that it has brought underdevelopment or setback to many African tribes and this should be the principal concern of biblical scholars to rise up to play their roles in order to redeem African race from the menace of witchcraft. It is against this backdrop that this paper seeks to examine why the devil who was initially, in the cabinet of God, but later overwhelmed by pride disputed with God and was cast down. The paper looks at the role which Satan played in destroying mankind. Particular attention is given to the man, Job as accounted in the Bible book of Job and his estates and many references to other Old Testament passages that discuss witchcraft, are cited in order to buttress more about Satan and his evil intention. The role of Satan in the book of Job proves the fact that what the Tiv people call *tsav* (evil destruction of someone’s progress) has its origin in the Bible. The way the devil destroyed Job in different torments is equal to what the Tiv people consider as *tom u mbatsav* (work of witchcraft) and the Tiv people as well as many other African tribes are affected by this psychological fear of witches and wizards. It is the position of this paper that the major cause of underdevelopment among the Tiv of Central Nigeria as well as other ethnic groups is the psychological fear of witches and wizards. However, the paper finally avails that in as much as the devil or (*tsav*) is destroying people, the devil still has a limited power, he will only dominate for a while but sooner or later the power of Jesus Christ, the savior will rise up to take victory.

In the arrangement of the paper, the researcher defines the concepts involved; he traces the work of Satan in the Book of Job in relation to human suffering. He critically exposes Job chapter 1:13-22 in relation with other Old Testament passages

that deal with witchcraft activities and apply it to the Tiv culture. In his contribution, the researcher looks at the devil/Satan as a prototype of *tsav* in African Christian theology. Finally recommendations are made in relation to the findings.

## **2. Definition of Concepts**

### (a) The Devil or Satan

The Devil is the Greek word *diabolos* from the Septuagint and New Testament translation of the Old Testament word Satan. Satan is a judicial term referring to an “accuser,” “slanderer,” “cahunniator” or “adversary” in court (ps 109:6). Satan as a supernatural accuser of humankind in the heavenly court and working for God occurs three times in the Old Testament. In Zechariah 3:1-10 Satan stands at God’s right hand to accuse Joshua the High Priest, only to have his accusation spurned. In Job 1-2, Satan questions the sincerity of Job’s righteousness before God in the midst of the heavenly council. In 1 Chronicles 21:1 Satan incites David to sin by taking a census. (Freedman 183) .

The New Testament also makes frequent references to Satan, he is mentioned 35 times and the breakdown shows that 14 times are found in the Synoptic Gospels, once in the gospel of John, twice in Acts of Apostles, 10 times in Pauline epistles and 8 times in the book of Revelation all referring to the evil one, the Prince of Darkness. (Freedman 988) The Devil/Satan is the evil one that challenged the Supreme God who is the creator of heaven and earth. As such NKST Catechism (question 14) defines Satan as “*Satan ka jijingi u bo u a hendan kwagh a Aondo sha, man Aondo a gbihi un kela yo.*” Meaning, Satan is the evil spirit who rebelled, plotted and challenged the Ultimate God in heaven and was cast away from heaven. Then question 15 went ahead and asks “What is Satan always doing?” The answer is; He is always deceiving people and tempting them in order that they might disobey God and annoy/grieve Him by their sins. (14)

As a Supernatural adversary of God and a tempter of humankind, the Devil/Satan has a number of names that explain more about him, which include Beelzebul, Prince of demons (Matt 12:2), Belial (2 Cor 6:15), dragon, ancient serpent (Rev 12:9, 20:2),



enemy (Matt 13:39, Luke 10:19), evil one (Matt 13:19, Eph 6:16, 1 John 2:13-14, 5:18), god of the world (2 Cor 4:4), Prince of the Power of the air (Eph 2:2), ruler of the world (John 12:31, 14:30, 16:11), and the tempter (Matt 4:3, 1 Thess 3:5). (Freedman 183) The Devil/Satan brought sin into this world, he is ruling the world and he has bought many people who became his agent of evil and as such the world is full of evils today. By implication, *Mbatsav* (wizards and witches) are his agent in African Worldview.

(b) *Tsav* (witchcraft)

In Tiv worldview, *tsav* (witchcraft) is the concept that interconnects with all aspects of human endeavour. It deals with all human disciplines, whether in the air, on the ground or inside the water and it is believed that witches and wizards penetrate everywhere to carry out their mysterious functions. (Anyam 130) The word *tsav* in Tiv perspective is very mysterious since it involves magic and sorcery in its operation. The mystery of *tsav* (witchcraft) causes man to enter into a state of confusion, anxiety, fears, doubts and sadness so that happiness eludes the face of man. The proof or evidence about *tsav* in Tivland is very strange just like the concept of life and death. As mysterious as life and death are, so is the mystery of *tsav* (witchcraft) which continues to be a potent factor in the emerging global order that calls for a biblical approach.

According to Mather and Nichols, the term witchcraft has been defined in different ways: in the past it most often referred to the human harnessing of supernatural powers for the malevolent purpose of practicing blacks magic. (312) Witchcraft is the devil's or evil's use of supernatural powers from the devil and his domain. *The Webster Dictionary* defines witchcraft as the act or instance of employing sorcery especially with malevolent intent: magical rite or technique. Witches and Wizards believe and call upon the power of the devil as Christians usually do so to God. Therefore evil power is real and witchcraft is one of the ways through which the devil's agenda is advanced.(Stamper) The concept witchcraft and the belief in its existence has existed

since the dawn of human history. (Norman) Witchcraft was practiced in the primitive periods and it is advancing to the modern society which is full of technologies. Taking the word strictly by what it denotes, one could say that witchcraft is the activity of those people who are referred to as witches and wizards. And they have powers and abilities that other people do not have, which they use to wreck harm, misfortune or even death upon their fellow human beings.

(c) Tiv Traditional Religion (TTR)

One of the oral traditions of the origin of the Tiv people is of the opinion that the Tiv came from South Africa in Qunu village of the Xhosa tribe. Three of her ancestors *Takuruku-Anyam-Azenga* once lived in this place, and they are of the Bantu race: In the narratives, *Takuruku* gave birth to Tiv who was obedient and hardworking. In the course of history, *Takuruku*, Tiv and his family migrated from South Africa to Congo and later to *Swem* in the Republic of Cameroon and they finally settled in the Benue valley in Nigeria. Tiv history is full of myths and legends that are similar to the biblical stories e.g crossing of the Red Sea and the stealing of the first born inheritance. (Anyam 113-119) Today the Tiv people are among the largest tribes in Africa, they are found all over in Nigeria and some are still living in the Republic of Cameroon. They have a vast population, and agriculture is their main occupation.

Tiv Traditional Religion (TTR) is strictly built on Tiv worldview which is surrounded by the worship of a supreme deity called *Aondo*, minor deities *akombo*, witchcraft in Tiv context *tsav*, spirits in Tivland *Mbakuv*, oath taking *Ibyumun*, among others. In Tiv Traditional religion, Akpenpuun Dzurgba narrates that *Aondo* (God) created the earth or the universe, the people or racial grounds, animals, birds, trees, grasses, water, crops and all other things and *Aondo* is the supreme and ultimate Being whose size is indicated by the firmament and the earth. (169)

Tiv Religion also believes in the supreme deity and minor deities (*akombo*) who control the affairs of human beings in the physical world. The supreme deity is *Aondo* (God), who created everything and had entrusted the whole world in the hands



of minor deities *akombo*. (Dzurgba 169) Rubing defines *akombo* (minor deities) as the spiritual forces created by God to regulate the cosmos and to protect it from malfunction. When the cosmic equilibrium was disturbed, the *akombo* or deities unleashed punishment upon the offender and the society until the equilibrium was restored. (East 153) The elders in Tivland are in charge of *akombo* and the various roles it play.

Tiv religion also believes in the *mbakuv* spirits who generally control the ontological mode of custom between God and man. The spirits are very strong and usually behave in mysterious ways. They are believed to be capable of changing into any form at any time at will. They are not limited by time and can hide in trees, stones, building, ground, etc. Everything that men operate in the physical world, *Mbakuv* or *Azov* have it in the spiritual world. Their duty is to protect the less privileged ones in the society and those who are casualties of the witches and wizards.

### **3. The work of Satan in the Book of Job and Human Suffering**

The book of Job provides a profound statement of theodicy.(Barker 722) Theodicy in this case means “the justice of God in the light of human suffering”. The question is how can the justice of an almighty God be defended in the face of evil, especially human suffering-and, even more particularly, the suffering of the innocent? Sometimes, it might be assumed that there is no God, that God is not Almighty, that God is not just, for he allows evil to prevail sometimes against innocent ones. There is a lesson out of Job’s story that Job’s effrontery is to be found in the trust that despite everything, despite the silence that has gone on so long, God is never completely absent. Trust continues to be placed in him, despite everything which occurs to contradict it and this is nothing other than hope. (Okwueze 190)

The book of Job introduced Job as an outstanding figure, a blessed man who lived righteously in the land of Uz and because of his good behaviour, God was proud of him and spoke openly about his integrity (Job 1:8). This praise spurred Satan to

challenge Job's integrity, purportedly alleging that Job served God simply because God protected him and enriched him as well. The devil challenged God to remove his protection away from Job and he would denounce him. This act clearly shows that the devil and his agents, the witches and wizards have no single power over human lives unless they seek permission from God. (Anyam 103)

#### **4. An Exegesis of Job 1:13-22**

The methodology adopted in this work is the Phenomenological design and exegetical approach which help to explain more about the activities of the Devil and witchcraft as related to the Bible. According to Creswell, Phenomenology is an approach to qualitative research where someone has a firsthand experience within a particular group of people. The fundamental goal of the approach is to arrive at a description of the nature of the particular event or phenomenon. (Creswell) Obiorah Mary Jerome states very clearly that, there are varied approaches to the interpretation of the Bible that help one to read and understand it. What exactly is the exegesis of the Bible? The Greek word '**exegemai**,' from which the technical concept exegesis is derived basically, means, "to lead out." When applied to written text, especially biblical passages, it denotes the "reading out" of the meaning. It is the careful analysis of studying the Bible passages in order to produce a useful interpretation. The process involves an analysis of the text in its original context... (87-100). The exegetical method used in this work is the exposition of the Bible.

In this article, the researcher wishes to make an attempt in interpreting Job 1:13-22 which will help to expose the wickedness of Satan which is in line with the wicked activities of witchcraft among the Tiv society. David F. Hinson says that the people of Israel treasured stories about righteous people. One of these was called Job (Ezek 14:14,20). In the book of Job, the story of Job is used as a starting point for a discussion of the suffering of righteous people. (100-102) In his analysis, John E. Hartley, our text 1:13-22 fall under the wider text the prologue (1:1-2:13). And our passage deals exclusively with the tragic misfortune that accompanied Job as found in



vv 13-22. (64-78) verse 13 opens with the phrase “one day”. This means that even though there was an agreement between Yahweh and the Devil/Satan, but Job did not know and things were going on at his house as usual. The atmosphere was peaceful and calm, Job was preparing to sacrifice after his children’s celebration, and the danger was at hand. (Hartley 64-78)

In vv 14-15, a serene mood pervaded Job’s estate. Things were going on normal, and the servants were busy with their duties, all of a sudden, the Sabaeans struck mercilessly with their sword and a great massacre was done. The surviving servant came with the bad report. In v16 just as the first servant was reporting, another one came with the disaster of the fire of God, a tremendous bolt of lightning with its own calamity. John E. Hartley laments that Satan used God’s fire against God’s servant. (64-78) In v17 another servant arrived with the report of the Chaldeans bandits who swooped down on his vast herd of camels and nothing could be rescued. John says that in vv18, 19 the arrival of the fourth servant came with the worst tragedy in life. The atmosphere became tense; the climax of the danger was at hand. The Devil/Satan used a mighty storm and the house where Job’s children and their guests were feasting collapsed killing everybody present, one servant escaped to tell the story. (64-78)

In a blink of an eye, everything that Job owned was destroyed by the Devil/Satan, the whole world was against Job. He was stunned. Based on their custom and tradition, v20. Job dropped to the ground and prostrated himself before God. He acknowledged God’s lordship over all his possessions and sought consolation from the Almighty. (Hartley 64-78). Finally in vv21,22 Job came out with the reality of life as one comes out naked from his mother’s womb, so he would return to the earth. In all these Job did not seek vengeance at all but preserved his lips to praise and honor God alone who has dominion over the Devil/Satan.

In the second permission from God, the devil afflicted Job with a health problem which was so painful and Job's wife challenged him to insult God and die. Job replied his wife wisely (Job 1:9-10). Job's suffering was intensified by three false friends, a bitter wife, and an impetuous youth. (Wilmington 59) The devil caused Job to suffer untold hardship in life and Job cursed the day of his birth (Job 3), he preferred death to life (Job 7), he silenced his friend and speaks that a man born of woman is of few days and full of trouble (Job 13:13, 14:1). He suffered from chapters 1-41 and it shows a great lesson in life; "patience in time of trouble and waiting for God's judgement." In the last chapter 42, God came with double blessings in favour of Job. (Anyam 104-105)

### **5. Other Old Testament Passages on Witchcraft Activities**

There are few passages in the Old Testament that talk about witchcraft activities that destroyed the ancient people, the covenant people and the present generation. This work will point out a few of such selected texts and illustrate a point to show Africans the different teaching the devil was using in the Old Testament to destroy God's chosen people and what he is doing today to destroy both the church and the society. In Deuteronomy 18:9-14 Moses listed about nine words that explain more about the activities of wizards and witches. The nine words are: sacrificing human being in fire, the practice of divination, sorcery, interpretation of Omen, engagement in witchcraft, spell, medium, spiritists and the consultation of the dead. God is a merciful Father, for he warns before punishment, that is why before the Israelites would enter Canaan the Promised Land, God warned them through Moses so that his covenant people would not be involved in this abominable practice, in order to escape the wrath of God.

A close reading of Deuteronomy 18:9-14 discloses some literary techniques employed by Moses to make the story very interesting while he communicates God's message. One of the techniques he adopted was to prepare a clear background for the institution of the prophetic office found in 18:15-22. The natural desire in man to know





tomorrow is as old as creation itself and knowing the future helps one to develop his hope. This was the same issue with the Old Testament people, the Israelites and the surrounding nations. As God is a merciful father who loves his children, he took time in Deuteronomy 18 and dialogued with Moses to come out with the reality of finding an acceptable way of probing into the future. The surrounding nations had adopted the wrong method of enquiry about tomorrow and this paper wishes to discourage anybody who may wish to follow the wrong way of the devil. (Anyam 1)

There is an important point to note, Deuteronomy 18:9-14 is a background for the speaker for God, the prophet. Now that Israelites were about to enter their promised land, God was preparing the officers that would speak for him but not in the same manner with the heathen nations. The officers were: The King, Priest and the Prophet and their offices were fully established in Israel. In Deuteronomy 17:14 God established the office of the King and his duties were elaborated. In Exodus 19:6 the office of the priest was well established by God and he made the tribes of Levi the kingdom of priests on his behalf. The office of the prophet was established in Deuteronomy 18 to help people not to consult the wrong ways of enquiry into the future. People should stop the wrong ways like consultation of diviners, fortune tellers, soothsayers, herbalists, spiritists among others. The correct approach and acceptable way of enquiring for the future is only from the prophet of God which was finally fulfilled in Jesus Christ, the greatest prophet. (Anyam 232-233)

Most of the issues of witchcraft found within Israel were either borrowed or imported from neighboring nations and it affected the covenant people in a negative way. The witch of Endor in 1Samuel 28 came from the Canaanites, she lived long in the forest of Lebanon before coming to practice her necromancy in Israel. (Anyam 83) At last King Saul expelled such practices in the land, the witch finally took refuge at Endor, a town assigned to Manasseh by Joshua (Jos. 17:11). King Solomon married

many wives from many nations with whom God forbade his children to marry and the women they married from the forbidden nations, came around with their foreign gods and witchcraft practices that influenced the people of Israel negatively (1Kings 11). King Ahab married Queen Jezebel from Phoenicia or Sidon, she brought Baal and Asheran worship in Israel, where many people were killed, and drought occurred for three and half years until the contest of supremacy was decided at Mount Camel (1King 16:31, 18, 19).

In the Decalogue of God, he had already told his people to be holy because God is holy and he set the Israelites apart from the heathen nations to be his own nation, where he would prepare the salvation history. He warned them not to turn to mediums, spiritists, witchcraft practices, divination among others, and anyone who practiced witchcraft must be put to death (Leviticus 19:31, 20:6, 26-27). In 1Samuel 15:23, 1Samuel 28 King Saul got involved in witchcraft activities and the wrath of God rose against him, was put to death (1Chro. 10:13). King Manasseh of Judah too offered his sons in the fire, practice witchcraft of different kinds, he provoked God to anger and finally died a shameful and painful death, (1Chro. 33:6).

## **6. Tsav Depicts the Work of Satan in Tiv Worldview**

The Tiv tribe of the Middle Belt considers witchcraft as an innate quality that one acquired right at conception. Beside biological conception, witches and wizards are initiated through eating and drinking and acceptance of material gift. Eating of poisoned meat, *akara*, biscuits, kola nuts, drinking of palm-wine etc could initiate someone into witchcraft. Witchcraft among the Tiv society takes a dual form; the benevolent and malevolent witchcraft. Akpenpuun Dzurgba explains that, “The benevolent witchcraft *tsav mbu dedoo* aims at protecting the society and for the defence of livestock, farm and for the preservation of creation. The malevolent witchcraft which is referred to as *tsav mbu bough* is unpatriotic, sadistic and inhuman in its operation,” (Dzurgba 34)

In Tiv worldview the malevolent type of witchcraft *tsav mbu bough* depicts entirely the work of Satan. It is conspicuously manifested in wickedness, aggression,



cruelty and hostility and is capable of causing any kind of evil in the society. Malevolent witches and wizards are the real devils we find in Africa, particularly among the Tiv people of Nigeria. Witches and Wizards cause sickness, infertility, impotence, pest, snake bite, and all other forms of evil including death. (Anyam 4)

Malevolent witchcraft is a real threat to the Tiv society and other groups of people in Africa. Girgi in Anyam confirms that “those who practice malevolent witchcraft are people whose hearts are full of jealousy, and always go out at night to cause havoc, kill and destroy people’s property as well as farm land.” (Anyam 4) The activities of malevolent witchcraft in Tivland are really the work of the devil since they really cause a lot of people to suffer untold hardship in the society. For example if someone is sick or, is facing retraction in his career, or place of work, or rather, if he has bad luck, bad dreams, lack of knowledge, fails examination, meets abnormal occurrences, among other, he attributes all these to wicked activities of witchcraft *tsav*. Above all, if someone dies at any age 20, 40, 60, 100 or even more, honour is still given to witches and wizards, attributing the longevity to them, elevating them as the source of one’s death. In Tiv culture, witchcraft is understood to be the epitome of evil and the cause of all misfortunes, disease and death.

Around 1971, one woman in Tivland faced the same theodicy that Job once passed through in the hand of Satan. One Mrs. Yavihi Ugese of Shangev-ya, was married to Anyam Anume of Nanev, and the society accused her husband of having plenty secret images of *mbatsav* (witchcraft) called *imborivungu*. *Imborivungu* is a secret image that witches and wizards usually use to implicate someone and at the same time kill the person. In people’s observations, the witches and wizards at the house of Anyam Anume had already killed nine children of this woman at different intervals to feed this secret image (*imborivungu*) with blood. When the cold hand of death struck her again, she lost three of her children in one day and fear gripped the entire *Mbarumun*

community. The most elderly man of the community Abenga Angero who was touched by her community refused to come. He sent only a short message to the Council of the Elders (*ityo*) who were waiting for him that; he was not coming to bury the three children, but “*or a fa i fa anan!*” meaning any person who knows about the deaths of these children nemesis would catch up with him.(Anyam 102) With all these activities of the malevolent witches and wizards among the Tiv people, many are affected psychologically with the fear of the unknown, and they have the belief that all misfortunes are caused by witches and wizards.

### **7. Benevolent Witchcraft and the Development of Tiv Society**

In the formative years of the Tiv people into a united and strong tribe, the period of their migration from *Swem* in the Cameroon to their occupation of the Benue valley in Nigeria, the Tiv people were only known and identified with benevolent witchcraft-*tsav mbu dedoo*. At this time every Tiv person loved his brother to the level that they spoke one language and anything that affected a Tiv man equally affected his brothers who supported him to fight against such evil. Tiv loved to eat together, share a piece of land for agricultural work, discipline an errant child of a brother, welcome everybody including a stranger in his own domain. The ancient Tiv society avoided vices that would destroy the society like fornication, adultery, theft, insult, murder, dishonesty, tribalism, among others.

The benevolent witchcraft identified with Tiv was deep rooted in their living at *Swem*, and as they departed from Cameroon, the then elders of Tiv tribe came to the most elderly man *Kargabe* from Ikyurav-ya district who was their leader, to take a decision of progress before involving in a crusade to take Benue valley. They sent *Karagbe* to go back to the fertile region of *Swem* and bring a symbol of *Swem* to be in unity and face the issues of the inheritance of Benue valley in Nigeria. By the time they were living at *Swem*, these elders foresaw the Benue valley and concluded that it belonged to them by the divine will of *Aondo* (God). As *Karagbe* went back, he used the ashes of the head of *Takuruku* one among Tiv progenitors and decorated a symbol



of *Swem*, in a pot and brought it to the council of Elders. By this action, they named the symbol as *Swem u Karagbe*. With one voice, the Tiv Elders sealed this symbol with great power, one love, courage and hope that nobody (the heathen tribe) would ever defeat the Tiv people. That is how the entire Tiv power was embodied in a pot and any time one member uttered “*aya tutu ka uno?*” Every Tiv man would answer “*Ka se!*”(Chia 243-248)

The power of the Tiv tribe was in the hands of the elders and they quickly utilized it to empower potential Tiv youths with courageous hearts to take over from them. This benevolent character was to pass on from generation to generation. Gradually, the Tiv subdued the non-Tiv tribes in the Benue valley and distributed it accordingly, as it is today. What really helped them was the symbol of *Swem* with one voice, love, courage, hope and respect of elders.(Chia 245) Everybody’s chest in Tivland was free from evil, jealousy, bitterness against a fellow brother, harm, accusation of one another, among others. With this, the Tiv people loved one another, helped one another, welcomed everybody and worked for the progress of one another. This was how benevolent behaviour was deep rooted in Tiv tradition and culture, and it helped to develop Tiv tribe at that time.

### **8. Tsav and the Underdevelopment of Tiv Society**

In the Old Testament, witchcraft was imported by the surrounding nations to Israel and it affected God’s covenant people. They became scattered all over different heathen nations and did the work of slavery for a long time. The malevolent witchcraft that is predominant in the Tiv society today came as a result of importation from other cultures like the Jukun, Etulo, Fulani, Yoruba, Igbo, Udam, Kuteb, Alago among other neighbouring tribes. For example, the magic of removing corpse from the grave was borrowed first from the Jukun and later from the Yoruba and they became perfect and professionals in practicing wicked acts of witchcraft. (Anyam 84)

Suemo Chia narrates that as time went on, the Tiv people decided to leave their real benevolent witchcraft that was associated with the power of *Swem*, the akombo, minor deities that the elders were using to heal sick people in the society, the respect of elders was abandoned, *akombo* and *tsav* became evil tools to harm a fellow brother and to work against the progress of one another. The Tiv people left what their forefathers had planted for them and they began to pursue the wrong attitude of life. Suemo Chia considers this act as “an owl arrived Tivland and up-rooted the truth that our forefathers left for us.” It is the arrival of the *Nasera*- colonial masters that had put a sword on and devastated the true life experience that our forefather left for us.(243-248)

With this, confusion took control of Tiv society, there was no more unity, neighbouring tribes saw this and quickly entered into a cordial relationship with colonial masters, *Nasera* and they vividly destroyed what was good in Tivland. At this time, part of the Tiv kingdom was given in the hands of Tor Jukun at Waka, another to Tor Udam at Obudu and another to Tor Lafia. There was no more unity among the Tiv people and everybody was inculturated with malevolent witchcraft that we are witnessing today. Even as we were re-united later as one division, the hearts were no longer one. People came back with different evils to harm one another. *Kor u tumbun* (oath) was introduced, *akombo* from non-Tiv tribes were brought, divination, slavery of all kinds became the order of the day...(Chia 248-252)

Today, with the introduction of democracy in Nigeria, the malevolent witchcraft took control of the entire Tivland. Many Tiv politicians failed to copy the politics of the north and the south where development is the order of the day. Instead many Tiv people have adopted the philosophy of pull him down syndrome, to end the career of a fellow brother, accumulate wealth for themselves while others are suffering, no concern for the masses, etc. many youths are wrongly empowered and killing of innocent souls become the order of the day. Many people are leaving the Tiv society because of this malevolent witchcraft with this helplessness it is impossible to bring about development in Tivland, only God’s intervention. This is how malevolent



witchcraft has destroyed the entire Tivland. Above all, the Fulani herdsmen, Jukun and other people are killing Tiv like what the devil did to Job.

### **9. Devil or Satan: Prototype of *Tsav* in the African Perspective**

Now that African theologians are developing biblical themes in African concepts, the researcher has carefully examined the work of the devil in the book of Job and other related Old Testament texts and come to the conclusion that the African word *tsav* has really described the whole work of the devil. Therefore the equivalent African concept for the biblical devil is *tsav*-witchcraft. The devil in Africa is a witch or wizard, as he was in the cabinet of God at the creation account and later destroyed the creation. This is how witches and wizards are always at the forefront of every community in Africa, and they are the ones that usually come back to destroy their own people and areas. The malevolent witches and wizards really suit the work of the devil and the entire society is psychologically afraid of them. They are out to steal, destroy and kill just like the biblical devil. This is a little contribution to knowledge for African Christian scholars to develop African Christian Theology in African perspective.

### **10. Recommendations and Conclusion**

The study of the work of Satan in the book of Job and other related texts in the Old Testament shows that the devil is all out to destroy both Christians and non-Christians in the African society. This causes fear in the life of many Africans, particularly the Tiv people of Nigeria. The paper therefore, suggests that the church of Christ in Africa should continue to preach against the work of the devil and assist many to remove the psychological fear that every misfortune in the society is caused by Satan or witches and wizards, since not all the misfortunes are caused by the devil. As Job stood firm in his time of great trials the paper also suggests that Africans, particularly the Tiv people should stand firm and call upon the power of God through Jesus Christ, who will surely come to our aid. The paper also suggests that the Tiv people should go

back to the true culture of our forefathers which is in conformity with the ethics of Jesus, based on unity, truth and love.

From the work of the devil which afflicted people like Job in the Old Testament, the paper wishes to conclude that the work of the biblical devil is the same with what witches and wizards are doing in Africa. In the Tiv society, many are of the opinion that the witches and wizards are behind the predicament of many people, who want to embrace progress and development, but they need to stand uprightly with God because he has the ultimate power and is in control of the whole affairs around the globe. Nothing will ever happen outside the knowledge of God, for he is omnipotent, omniscient and omnipresent, therefore let everybody hope only in him. He will visit us just as He came to the rescue of and blessed Job. So people who are afraid of embarking on essential projects of development, who are afraid to buy cars, build houses, seek to acquire quality education, undertake business, etc because of the fear of the power of malevolent witches and wizards, should shun the devil and take up the risk of progress and development. After all risk-takers are the ones who normally change the world. Therefore, the Tiv people should rise up to take the risk of development rather than being afraid of the devil.

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## **A Collision of Identities in Ideological Struggle between Judeanism and Hellenism: Lessons for Nigerian Christians**

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### ***Abstract***

*Following the period of Alexander's conquest of the East in the 330s and 320s BCE, Hellenization skyrocketed, by spreading like wildfire across his newly conquered empire. One of the main signs of Greek influence was the advent of Greek cultural structures, including temples and gymnasia. Palestine was not immune to these levels of Greek influence. The objective of this paper is to examine the cause that triggered unprecedented persecution on Judeans with the aim of addressing the persecution status quo ravaging Nigerian Christians. This study employs ideological criticism method to explore and ascertain how Judeans reacted to Hellenism, to uphold the integrity of their ethnic identity. The findings from the research reveal that the detestable pagan customs imposed on Judeans were inimical to their religion which provoked Maccabean Revolt. Judeans used several strategies to preserve their symbolic identity and maintain their religious ideology. The study also reveal that the form of Jihadists' persecution is detrimental to the general wellbeing of Nigerian Christians with its resultant effects in the area of insecurity and its various multifaceted manifestations. The researchers recommend among other things that Christians in Nigeria under heinous Islamic leadership dispensation, beneath the pressure to compromise their religious ideology to emulate Hasmonean strategies to be resilient. In this study, we advocate the use of firearms for self-defence as a panacea, since the Islamic extremism has assumed a very*

*perilous dimension, which if not nipped in the bud, will finally metamorphose into more ubiquitous obliteration incapable of deterrence.*

**Key Words:** *Judeans, Hellenism, persecution, ideology, Maccabees, Hassideans, Torah, Hanukkah*

## **1. Introduction**

Alexander the Great set the stage for the clash of emblematic identities, Judeanism in opposition to Hellenism which perpetuated itself for several centuries. After his startling death in 323 BCE, his empire was wrestled over and divided by his generals called the Diadochi (successors). After years of battles, in around 301 BCE, Judea was part of the kingdom of Egypt (Ptolemies). In 200 BCE Judea was in turn defeated by the kings of Syria (Seleucids). After Alexander's death "all the cultures of the East began to contribute to the new creation we call Hellenism. Hellenistic culture was not merely a debased version of the culture of classical Athens. Its bedrock was Greek and its language of expression was Greek, but it riveted ideas and practices from all the cultures with which it interacted with, thereby assuming many and diverse forms" (Cohen 36). The antiquity of religious persecution could be said to have begun in 167 B.C.E, when the Seleucid king Antiochus IV dispensed a series of verdicts illegalizing Jewish religious practice. The Judean symbolic identity was characterized by Yahweh (monotheism), covenant and Torah. While in contrast Hellenistic symbolic identity had some robust cultural topographies of its own. In essence interaction between Judeanism and Hellenism inexorably set in motion the ensuing cultural collisions. The propaganda of Muslims to Islamise Christians in Nigeria started with the ideology of Uthman Dan Fodio. Since its failure, Christians are intermittently being persecuted for their faith in diverse ways and during Buhari administration the persecution turned into a worse nightmare. In this study, Nigerian Christians are invigorated to stand firm so as to adopt the Maccabean strategies that would facilitate their freedom from Sharia law and Muslim oppressors.



## 2. The Maccabean Revolt as a Reaction to Hellenism

Elias Bickerman and his topmost scholarly opponent, Victor Tcherikover are Russian-born academics who schooled in Germany throughout the rise of antisemitism and migrated, Bickerman to the United States and Tcherikover to Israel. Whereas both of them are inclined to ancient interior Jewish conflicts, they presented contrasting appraisals of the events. Consistent with them, the Jewish devotees of Alexander the Great's hugely fruitful empire, of the wealthy court of Antiochus, and of the enthusiasm of the Greek Olympics, took the initiative in smuggling Hellenism into Jerusalem (*The Historians' Hanukkah* 55). These Hellenist Jews were the richest, best educated, urbanized elites of the priesthood. Bickerman claims that Antiochus not ever would have persecuted any Jew for his religious beliefs, if the High Priests in Jerusalem had not requested him to do so in backing of their own Hellenist transformations (*God of the Maccabees*, 76-92). In construing what Bickerman has to aver about Mattathias the priestly revolutionist, on one hand, it may be recapped of current religious fanatics and terrorists or, on the other, he may be considered as a reasonable religious reformer who led the Rabbis to embrace Jewish law to the historical necessity for survival (*From Ezra to the Maccabees*, 96-101).

Tcherikover in a nutshell, views the Jewish nationalistic movement, the rise of the Hasmonaean State as a class struggle between the masses and the aristocracy (with the priests). The conflict is, therefore, regarded as political, with Hellenism and Judaism placed as opposing forces. Nevertheless, the desire to build a Hellenistic state on a Jewish national footing proved to be unbearable: 'Judaism and Hellenism were, as forces, each too peculiar to itself to be able to compromise within one country. A Hellenistic state could not be founded upon the Jerusalem theocracy' (264-265). Tcherikover underscores that over time Hellenism had a cultural influence on Jews. That is, Hellenism ceased to be a political tool through which it was possible for a

Jewish faction to seek change; rather, it was influential in the cultural sphere. This is how we can account for the considerable Greek traces that are present in Jewish literature, language, and law (265). In regard to the Maccabean revolt itself, Tcherikover suggests that the Upper-Class Hellenistic movement in Jerusalem met resistance from the Hasidim. Antiochus IV reacted by sacking the city and by sending Apollonius to install a military colony. The subsequent handing out of land confiscated from city residents to the military colonists aggravated tensions.

Hengel demonstrates through an exhaustive examination of a wide variety of evidence that Palestinian Judaism is not a separate entity from Hellenistic Judaism (Hengel 103-6). The Jews of the second century did not hold themselves standoffish from the world they lived in, rather they were as much a part of it as the other peoples of the Ancient Near East. In this way Hengel does question the idea that Judaism and Hellenism were incompatible concepts, or at best binary opposites. Yet Hengel accepts Bickerman's thesis as to the cause of the rebellion (Hengel 103-6). Therefore, there is the implication of a cultural conflict, in any case to some extent. Bickerman's thesis is that, 'extreme Hellenists' existed in Jewish society (Menelaus and the Tobiads) and that they made efforts to reform Judaism. The idea was to remove the barricades, such as food taboos, purity regulations, circumcision, etc., that tended to isolate Jews from the surrounding world. The reformers (Hellenisers) held that they were developing an enlightened Judaism.

Bickerman underscores that the Maccabean confrontation was a revolution by force, of arms not only against the militant Hellenization of Antiochus Epiphanes but also against those in the Jewish community who vigorously indorsed Hellenization at the expense of Jewish distinctives (*The God of the Maccabee* 90). The stance of 1 and 2 Maccabees is also against them. "In those days certain renegades came out from Israel and misled many, saying, 'Let us go and make a covenant with the Gentiles around us, for since we separated from them many disasters have come upon us'" (1



Macc 1:11). When the Maccabees fight, they do not fight only against the Seleucids. They also fight against fellow Jews. When they kill, they do not only kill Seleucids. They also kill their own apostate kin. Thus, says Bickerman, “the Maccabees of whom Scripture speaks were not merely martyrs. They were also militants for their faith who, sword in hand, fought for what is God’s. Thus, they became the model for every ‘crusade’ (*The God of the Maccabee* 24). In pointed ways, the Maccabean narrative appropriates the logic and ideology of the original conquest and the struggle against pagan influences (*The God of the Maccabee* 95). Immediately Mattathias won over his group to a stance of combatancy, they were off to their two-fold mission against Antiochus Epiphanes and against their own. Tcherikover agrees with Bickerman that the Hellenistic reform arose as a Jewish creativity but not with the idea that the persecution under Antiochus was started by the Jewish reformers (*Hellenistic Civilization and the Jews*, 183–200).

A “restructuring” was launched which took on several proportions. Just before 175 BCE there was a schism in the Judean aristocracy, that is, sandwiched between the Zadokite high priest Onias III and his brother Jason. The latter was in courtesy of Hellenisation, or more precisely, the embracing of Greek education, athletics and dress. The effort was added to change Jerusalem into a Greek polis, or at best, for the inhabitants to be called “Antiochenes”. Jason, the “ungodly wretch, and no high priest” (2 Mac 4:13) was chosen and had backing from Antiochus IV Epiphanes (“God revealed”) who came to power in Syria in 175. 1 Maccabees designates that there were “wicked men” in Israel who approved authorisation by the king to observe Gentile ordinances (1 Mac 1:11-13).

It is attested that Antiochus moreover encouraged young Judean men to throwaway the ancestral law: “Share in the Greek style, change your mode of living, and enjoy your youth” (4 Mac 8:8). Predominantly in the gymnasium the “curious”

feature of Judean ethnic identity became all too noticeable, the circumcision of the male foreskin, since aerobics were coxswained in the nude. Some Judeans had gone through an epispasm by which the foreskin was restored, and so was said to have deserted the “holy covenant” (1 Mac 1:15). It is abhorrent that the gymnasium was stared as one of the most imperative abominations of Hellenism (1 Mac 1:14-15; 2 Mac 4:9-17). Jubilees 3:31 also says Adam and Eve covered their genitals, contrasting the Gentiles. On the word of Cohen, there are passages in the Tanakh that speak of the significance of circumcision (Jr 9:24-25; Gen 17, 34; Ex 4:24-26, 12:43-49; Jos 5:2-11) but the Bible “as a whole commonly disregards it and nowhere esteems it as the indispensable mark of Judean identity or as the prerequisite for membership in the Judean society” (51). It reached this status only in Maccabean times. But circumcision was a main obligation for covenant affiliation for males, or to put it otherwise, for Judean ethnic identity. Genesis 17:10-14 makes this quite strong, where God speaks to Abraham in the following terms: “This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised. You are to undergo circumcision, and it will be the sign of the covenant between me and you ... Any uncircumcised male, who has not been circumcised in the flesh, will be cut off from his people; he has broken my covenant”.

To eliminate your circumcision was from a traditional Judean viewpoint exclusively absurd (TLevi 6:3-6; TMos 8:1-3; Sir 44:20). Even the angels are formed as circumcised (Jub 15:27) and so are able to partake with Israel in its rites, feasts, and Sabbath days (Jub 2:18). Similarly, Moses was born “in the covenant of God and the covenant of the flesh” (Ps-Philo 9:13), that is, he was born circumcised (cf. b.Sot 12a; ExR 1:24). In post-Biblical Hebrew “covenant” had turned out to be a methodical term for circumcision (Harrington 316). The significance of circumcision is underscored in Jubilees 15:25-32, and the letdown to do the rite, apparently the process of epispasm also, is observed as an “eternal error” (Jub 15:33-34). It is not amazing that circumcision





together with food laws turned into a key issue when Gentiles were merged into the Messianic community (Ac 15:1-29; Gl 2:1-10). The influence of Hellenism, nevertheless, had impact in other zones as well. New styles comprised the wearing of a Greek hat, as stated by 2 Maccabees 4:12, the life-threatening height of Hellenism. The hat in question is the petasos, the Greek broad-rimmed hat allied with Hermes. Thus, the demurral was mostly meant a Gentile religious symbol (Rubens 16).

It was particularly the Judean elite, who by appropriating rudiments from Hellenism, permitted that the cultural variation amid Judeans and Gentiles to turn out to be distorted. Espousing Greek way, the existence of a gymnasium in Jerusalem and the Hellenising priests introduced a procedure whereby Judean ethnic identity came under barricade. By so doing, events under Antiochus IV turned into worse. Subsequent to a botched crusade in Egypt, he beset Jerusalem and took over the Temple. The ensuing year, in 167 he ostensibly dispensed verdicts which intended at the enforced Hellenisation of Judea (1 Mac 1:29; 2 Mac 5:24). As stated by Jagersma these actions should somewhat be accredited to those Judeans in Jerusalem in indulgence of Hellenisation and the vicissitudes were designed for giving Judean worship a more Hellenistic form (52). During the tenure of the high priest Menelaus, the Temple itself was altered into a sanctuary devoted to Zeus Olympius, in place of the “Lord of heaven”, the typical description for God. A second altar, or feasibly a stone on the present altar was set up, the “abomination of desolation” (1 Mac 1:54; Dan 9:27, 11:31, 12:11; TMos 5:3-4). This materialised on 15 December 167 BCE and ostensibly on 25 December sacrifices were presented to Sol Invictus, the unvanquished sun (Soggin 322). The midpoint of the Judean symbolic identity, pretty plainly and metaphorically, from a traditional viewpoint turned out to be dysfunctional. It wrecked the integrity and comfort of the Judean “world” as an unabridged.

This new form of temple cult was stretched all over Judea. Judeans were asked to set up altars and sacred shrines for idols and to sacrifice pigs and unclean animals (1 Mac 1:47, 54; 2 Mac 6:4-9, 21; 7:1). Considering the events in 1 and 2 Maccabees at face value, many forms of Judean worship were similarly debarred. Antiochus IV debarred sacrifices (1 Mac 1:45; Jub 32:4-22); desecrated the Sabbath and festival days (1 Mac 1:46; Jub 23:19, 6:37); proscribed circumcision (1 Mac 1:47; Jub 15:24-29); and charred books (1 Mac 1:56; Jub 45:16). It is held that many Judeans kowtowed to these procedures be it through coercion or threats, while other pious ones chose martyrdom as an alternative (1 Mac 1:57-64; 2 Mac 6:18-19, 7:1ff; Ant 12.253ff). As stated by Jagersma the pro-Hasmonean 1 Maccabees would have inflated the persecution to reinforce the Maccabean claim to the high priesthood so we must assume that the persecution was a restricted one (52-53).

Whatever the gauge of compulsory Hellenisation and the persecution that erupted, the verdicts, even if they emanated from Antiochus or Judean Hellenists, took unswerving goal at those practices that unglued Judeans from Gentiles (1 Mac 1:44-50). The revolt that inevitably followed was spearheaded by the Hasmonean family, starting with the priest Mattathias, who was neither a Zadokite nor an aristocrat. The “Hasmonean” family is called after an ancestor, Hashmon, but also the Maccabees, due to a nickname, “the hammerer” (Ant 12.365ff) that was given to Judas, the third son of Mattathias (Sanders 17). In Modein Mattathias was demanded to make a Gentile sacrifice (to sacrifice a pig to Zeus Olympius?), but rebuffed, choosing to “walk in the covenant of our fathers” in so doing not forsaking the law and regulations (1 Mac 2:20-21). A Judean who endeavoured to make a Gentile sacrifice at Modein infuriated Mattathias and was killed on the altar. Afterward Mattathias called upon those who were “zealous for the law”, and who “maintain the covenant” (1 Mac 2:27) to join forces with him, and so many went to the wilderness. Several people were later slain, as they



rejected to fight on the Sabbath (1 Mac 2:34-38), a decision that was later overturned (v 41).

Mattathias was shortly united by Hasideans, those who were enthusiastic to sacrifice themselves for the sake of the law (1 Mac 2:42). The word “Hasidean” echoes the Hebrew *hasidim*, “pious”, referring to a “group of people who desired to battle Hellenisation and who were eager to fight and die” (Sanders 18). Cooperatively their movement was primarily intended for fellow Judeans, killing “sinners” and “lawless men” (1 Mac 2:44). They likewise smashed pagan altars and cogently circumcised Judean children (1 Mac 2:45-46). Mattathias died in 166, but the call to “be zealous for the law” and to “give your lives for the covenant of your fathers” (1 Mac 2:50) sustained through his sons (Judas, Jonathan and Simon). On the whole, Maccabean propaganda has reverberated stalwartly with prevalent opinion. The Hasmonean crusade was in due course efficacious. Jerusalem was seized (excluding the Acra) and on 25 Chislev (around 15 December) 164 BCE the Temple was cleansed and rededicated by Judas, an event still celebrated as the feast of Hanukkah, “dedication” (1 Mac 4:59) (Soggin 325). Judas similarly created a wall around Mount Zion to exempt the Gentiles (1 Mac 4:60-61) so Gentiles were not even permitted access to the Court of Gentiles that existed at the period. The Judeans finally obtained religious autonomy from Antiochus V (164-162 BCE) though efforts at restructure undoubtedly sustained in Jerusalem. In 160 BCE the high priest, Alcimus, began to demolish the wall of the inner court of the Sanctuary. As stated by 1 Maccabees Alcimus was disallowed from concluding his goals by divine interference (1 Mac 9:54-56). Hence, he, like the other Hellenists, might have strived to get rid of the barricade between Judeans and Gentiles (Baumgarten 83; Schmidt 105).

It is obviously conspicuous that the Maccabean revolt led to quite a lot of questions being asked about Hellenisation, the law, the high priesthood and military control (Sanders 20-21). Nonetheless, under the headship of Judas Maccabeus, the

Judeans had military triumph against the Seleucids and the internal conflict in Syria permitted the Maccabees in time to outstretch their powers. Judas' brother and inheritor, Jonathan, was chosen high priest in 152 BCE by Alexander Balas who resisted for the Syrian throne (1 Mac 10:18-20). As result, Demetrius I permitted Jonathan exclusion from taxes (1 Mac 10:26-33). Jonathan obtained additional favours from Demetrius II but was murdered in 143 BCE. His brother, Simon, attained much, and was chosen as high priest by Demetrius II (1 Mac 10:31-31). He occupied the citadel Acra (141 BCE), and so the last grip of the Hellenisers and their Syrian cohorts were seized (1 Mac 13:51). Thus far there had been no comprehensive liberation for the Judeans (Gruen 2002). Sanders clarifies: The fall of the Acra ended any remaining hopes that the Hellenisers had. Judean particularity would be upheld, circumcision would be reserved, and the Mosaic law would be obligatory (Sanders 22). Simon and his inheritors posed similarly like other Hellenistic kings ... but there would be no additional energy to break down the barricades between Judeanism and the other Greek world.

### **3. Unlawful Traditions Despicable to Judean Symbolic Identity**

The persecution based on Judean customs and religion ushered in one facet of Judean identity into limelight, the Judean mindset towards food. The laws on clean and unclean diets do not hold such a fundamental place in the Torah (Lv 11:1-23; Dt 14:3-21). Nonetheless, Jacob's sons ate Gentile food with Gentiles (Gn 43:32). During the Maccabean era, nevertheless, food laws took on snowballing significance in Judean traditional stories and Judean self-understanding (Dunn 193). The Judeans were evidently compelled to eat pork (1 Mac 1:47-48; 2 Mac 6:18-21, 7:1), but some decided to die in order not to desecrate the covenant (1 Mac 1:62-63). Food not tainted by Gentiles and acceptable to eat was consistent with 2 Maccabees 5:27 very restricted. Then again, on a practical level the "loyalists had to take extreme steps, from armed revolt to restricting the sources of their food in order to avoid defilement" (Baumgarten 84). Accordingly, 2 Maccabees 5:27 states that Judah and his associates fled to the



wilderness and ate wild food so that they might not contaminate themselves with the defiled diet (1 Mac 1:62-63; Dn 1:8). During 160 BCE, 1 Enoch 91:9 used as its saying: “all that which is (common) with the heathen shall be sundered.” Jubilees (1 En 91-108 in 4:18), in the rouse of the Maccabean revolt inspires Judeans: “... keep the commandments of Abraham, your father. Detach yourself from the gentiles, and do not eat with them ... Because their deeds are defiled, and all their ways are contaminated, and despicable, and abominable” (Jub 22:16). Here is a classic instance of the preservation of the Judean symbolic identity through nihilation. The Maccabean martyrs were moreover recalled for their loyalty to the covenant. Equally the heroes of prevalent stories such as Daniel, Tobit, Judith, Esther and Joseph all showed their faithfulness to God, that is, they maintained their Judean identity by refusing to eat “the food of Gentiles” (Dn 1:8-16; 10:3; Tob 1:10-13; Jdt 10:5; 12:1-20; Esth 14:17; Jos Asen 7:1; 8:5), and no Judean abiding by the Torah eats at a Gentile table (Jub 22:16). These people were heroes for the reason that they were faithful Judeans, examples to emulate.

The Judean obsession with food in order to uphold its symbolic identity sustained undiminished. Josephus remarks of priests who were incarcerated in Rome, who subsisted only on figs and nuts (Life 3.14). The eating customs of Judeans were likewise well recognised among Gentile authors. For instance, Tacitus writes sarcastically of Judeans and their imaginary abhorrence of the rest of the world: “they eat separately, they sleep separately ...” (Hist 5.5). Sanders notes that Sextus Empiricus (second century CE) stated that Judeans would rather deace than eat pork (239). The demarcation between Judeans and Gentiles was made tougher based on the belief that Gentiles were impure since they did not adhere to purity laws. The schools of Shammai and Hillel apparently debated the issue of Gentile impurity. The School of Shammai (prevailing over the school of Hillel) decided on 18 measures with regards to the impurity of foreigners, and amongst others, placed a ban on Gentile bread, wine, cheese,

oil, their daughters, and their sperm and urine (Schmidt 240). The Shammaites placed Gentiles on the level of semen impurity, while the Hillelites believed that the Gentiles permanently had corpse impurity. Generally, there seems to have been no general consensus at the time on the issue of Gentile impurity (Sanders 72-76), although according to Schmidt the Sages considered the impurity of the foreigner as equivalent to that of a person with discharge (241).

#### **4. Judeanism in Collision with Hellenism on “abomination of desolation”**

Undoubtedly, Hellenism is alien to Judeanism as the battle lines were being drawn between them. Judeanism is that system that is opposed to anything foreign, and that in any way detracts from being Judean. If we may adapt Dunn’s description: Judeanism is the swift term for that system symbolizing national and religious identity which was the uniting point for the fierce refusal by the Maccabees of the Syrian effort to integrate them by the abolition of their idiosyncratic practices predominantly circumcision and food laws; cf. 1 Mac 1:60-63; 4 Mac 4:26. From the onset, hence Judeanism has a sturdily nationalistic overtone and signifies an authoritative incorporation of religious and national identity which marked Judeanism out in its uniqueness from other nations and religions (Dunn 261). If we may precis Dunn’s clarification, Judeanism is a synopsis term for that system that personified Judean ethnicity. It necessitates “zeal for the law” (1 Mac 2:26, 27, 50, 58; 2 Mac 4:2). Similarly, it necessitates zeal for being Judean, for the tradition of the forefathers, not zeal for what we comprehend today in a secularized world as being “religious”. Consistent with ethnicity theory, this is what we term primordialism.

One of the first horrible inventiveness was the building on the fifteenth day of *Audynaios* (Hebrew: Chislew i.e. December) 167 BC, of the “abomination of desolation,” on the altar of burnt offering in the Jerusalem Temple, that was devoted to the Temple of Olympian Zeus. The countenance refers to the similar expression used in the Book of Daniel (11:31). It carries the idea of a detestable idols, an awful sight to a



pious beholder. This “abomination of desolation” refers to a statue of Olympian Zeus positioned in a place devoted to the cult of Yahweh. Concurrently, the Samaritan Temple on Mount Gerizim was dedicated to Zeus Xenios, the Hospitable (1Macc 1:54; 2 Macc 6:2). In the Temple of Jerusalem offerings came at a standstill, including the ceaseless sacrifices offered to Yahweh, and the priests were expelled while the feast of renaissance of the Sun, after the winter solstice, in 167 BC was installed (1Macc 1:59). This was subsequent to the total defilement of the Temple (1Macc 1:46). The author of 2 Maccabees described it thus: “The Temple was filled with reveling and debauchery by the gentiles, who took their pleasure with prostitutes and had intercourse with women in the sacred precincts, introducing other indecencies besides. The altar of sacrifices was loaded with victims proscribed by the law as profane” (2 Macc 6:4–5). In Jerusalem and in the neighbouring towns of Judah, on the streets and squares, and similarly in anterior of the main buildings’ gates, statues of gods and altars with incense trivets were erected.

The Dionysia were another festival that Jews, living both in Jerusalem and in the adjacent Greek cities, had to partake in (2Macc 6:7–8). As the author of 2 Maccabees stated, during those festivities, the Jews “were forced to wear ivy wreaths and walk in the Dionysiac procession” (2Macc 6:7). The orders of the king’s verdict comprised also the ban to circumcise children, to revel the Sabbath and Jewish holidays, and to own Torah, i.e. the Book of the Law. Those rules levied the sanction of death on anyone who exhibited resistance to the orders. The authors of the Books of Maccabees mention this several times: “Anyone not obeying the king’s command was to be put to death” (1Macc 1:50); “Whenever anyone was discovered possessing a copy of the covenant or practicing the Law, the king’s decree sentenced him to death” (1Macc 1:57); ordering the execution of those who would not voluntarily conform to Greek customs” (2Macc 6:9).

Poliakoff argues that the Greeks were not the first to practice public nudity in a Jewish world; nudity had long been a part of Canaanite religious practice. These views about nudity remain to be present within Jewish thought; later rabbinic literature shows a credence that public nudity was disgraceful and was a disruption away from a consecrated life. From these texts, it appears that nudity, particularly public nudity, has no place in Hellenistic Jewish society (56-62, 57). However, nudity was a very significant module within gymnastic culture. Some Jews went to the extent of withdrawing their circumcisions to fit the image of the ideal Greek physical form. Withdrawing one's circumcision would have been essential only in a society that practices public nudity and does not practice circumcision, such as the Greeks. With respect to pederastic relationships, the writer states that the Jews partaking in events at the gymnasia "joined themselves to the gentiles" and Jonathan Goldstein enlightens that this turn of phrase copycats Numbers 25:3 240 Num 25:1-3: "While Israel was staying at Shittim, the people profaned themselves by whoring with the Moabite women, who invited the people to the sacrifices for their god. The people partook of them and worshipped that god (1 Macc 1:15). Thus, Israel attached itself to Baal-peor, and the Lord was incensed with Israel." Baal-peor is the image of the storm god (Berlin et al 334). It refers to sexual acts (Goldstein, *IMaccabees*, Anchor Bible Commentary 4:201). Goldstein bases this on the evidence from Numbers 25:1, which states that Israelite men were sleeping with Moabite women and were worshipping their gods. This unique phrase "joined or attached itself" appears both in Numbers (in Hebrew) and in 1 Maccabees (in Greek). Because "joined or attached itself" refers to sexual acts in Numbers, Goldstein also asserts that this phrase implies sexual activity in 1 Maccabees. 'Joined themselves' echoes Num 25:3, and here as there the writer doubtless means sexual association. This no doubt refers to the pederastic relationships at the gymnasium."

## **5. The Martyrdom of Hannah and her Seven Sons (2 Maccabees 7)**





Hellenist sources present the tortures used recurrently by the Graeco-Roman authorities. They seek both to titillate their readers who loved drama and corporeal gore (like the gladiators) and to excite Jew and Greek alike with the physical and spiritual heroism of the “martyrs” who bear witness by bearing their suffering stoically. Interestingly enough, the mother Hannah is portrayed in Second Maccabees 7 as the most ideologically steadfast. History transpired also that seven brothers and their mother were detained and being forced by the king, under torment with whips and strings, to participate of illicit swine’s flesh. The first acting as their mouthpiece, asserted, ‘What do you intend to ask and learn from us? For we are ready to die rather than transgress the laws of our ancestors.’ The king’s fury infuriated, and he commanded to have pans and cauldrons heated. These were heated instantly, and he directed that the tongue of their presenter be cut out and that they scalped him and cut off his hands and feet, while the rest of the brothers and the mother looked on. When he was extremely helpless, the king directed them to put him in the fire, still breathing, and to fry him in a pan. The smoke from the pan blowout extensively, but the brothers and their mother heartened one another to die virtuously articulating, ‘The Lord God is watching over us and in truth has compassion on us, as Moses declared in his song that bore witness against the people to their faces, when he said, “And he will have compassion on his servants.”’ Subsequently, they presented the second for their amusement. They tore off the skin of his head with the hair, and asked him, ‘Will you eat rather than have your body punished limb by limb?’ He retorted in the dialect of his ancestors and uttered to them, ‘No.’ Therefore he sequentially suffered tortures as the first brother had. Having martyred, they assaulted and tortured the fourth in the similar mode. The sixth experienced the same torment. The last brother while thriving, Antiochus not only appealed to him, but sworn with promises that he would make him wealthy and happy if he would reverse from the Yahweh’s tradition, and that he would assign him with public affairs. However,

the last brother turned down the offer, as her mother advised him in their dialect to accept death, so that God's mercy will be on him. The seventh brother confirmed that he will not obey the king's command, but obey the command of the law that was given to his fathers through Moses. The king got infuriated and handled him worse than the others. Thus, he died in his honesty, putting his whole faith in the Lord. Last of all, the mother died, after her sons. The mother was especially estimable and worthy of upright reminiscence. Though she witnessed her seven sons' decease within a single day, she endured with moral bravery because of her confidence in the Lord. She invigorated each of them in the dialect of their ancestors.

## **6. Christians' Experience of Persecution in relation to Muslims' Islamisation Agenda in Nigeria**

Oyegbile and Abdulrafiu detected that after the 1914 amalgamation of Nigeria and advent of indigenous national politics, Islam has successfully embodied a source of ethnic identity, group unity, political mobilisation, de-mobilisation, regime legitimisation and de-legitimation in the country (67-71). Consequently, the northern Hausa-Fulani thus see themselves as the progenies of the Sheikh Uthman Dan Fodio, in lieu of the epitome of the Islamic holy Jihad and an artefact of a desirable Islamic socio-cultural history (Oyegbile and Abdulrafiu 67-71). Having the scheming of Islamising the whole Nigeria, it was thus no surprise that the formation of the Sharia legal system began generating some controversies across the country after it developed a policy for the remaining eleven Muslim northern state to adopt Sharia after Zamfara. There was the founding of the Nigerian Supreme Council of Islamic Affairs (NSCIA) in 1973, with the sole purpose of unifying the overall Muslim believers within the national polity of Nigeria. With the formation of NSCIA, Nigeria registered as a member of the Organization of Islamic Conference (OIC) in 1985, apparently to harness opportunities accruable from Muslim countries. It is however crystal clear that Nigeria's political system has been tailored towards religious and ethnic lines. Morrison asserted that,



because of the resistance of the Middle belt to the Holy Jihad of Uthman Dan Fodio, the people had already formed a history of animosity with the Hausa-Fulani Muslims of the core north. Dan-Fulani and Fuswak confirmed that It is consequently on this gloomy premise that this development subsidised meaningfully to the all-embracing acceptability of Christianity by the Middle Belt as a signal of their antagonism to the religion and culture of their sworn opponents, the Hausa Fulani Muslims (qtd. in Ntamu et al. 305). This demonstrates how Tiv in ideological struggle were able to maintain their identity.

Fifteen-year old Leah Sharibu's rejection to deny Christ and convert to Islam, which cost her freedom, typifies what Christians are going through in Nigeria (Sharibu's appeal video). The peril to make her a slave for life in captivity, by the Islamic Jihad in West Africa (ISWAP), a Boko Haram faction, says it all. Her circumstance and those of thousands being killed because of their Christian faith disclose that Christians are under fierce persecution (Azumah). However, the Nigerian government has constantly softened or denied this truth. Christians in Nigeria have been systematically persecuted for many years. The main source of persecution of Christians in Nigeria is Islamist terrorists, namely Boko Haram. However, it has also been reported that religious freedom is restricted and violated by Northern Muslim political and religious elites, the Muslim Fulani herdsmen, and by the widespread culture of political violence as upheld by the states' practices and policies that discriminate against or otherwise disadvantaged Christians. Reports of persecution, discrimination, and restrictions of religious freedom mostly come from the northern regions of Nigeria. Northern Nigeria is predominantly Muslim, with 12 sharia states and 7 non sharia states (Ochab 4-5). On 29 May 2015, President Muhammadu Buhari was sworn into office and promised to tackle the problem of Islamic extremism, that posed by Boko Haram. On the contrary, the situation continues to deteriorate. Nigeria was ranked 3rd on the 2015 Global Terrorism Index,

which measures the impact of terrorism around the world. From 2000 to 2014, Nigeria was ranked one of the countries most affected by terrorism. From 2013 to 2014, the number of terrorism related deaths increased by 306 per cent (2015 Global Terrorism Index Report, 10, 15, 18). Furthermore, on 1 March 2016 the World Watch List reported a 62 per cent increase in the violent killings of Christians in Northern Nigeria (*Open Doors*). The future of the church in Nigeria is at stake because of persecution. Although Nigeria is officially not at war, what the church is witnessing is tantamount to a declaration of war against Christians. Meanwhile, others are in captivity and slavery however, government feeds the public and international community with misleading narratives and explanations for the terror.

## **7. Recommended Lessons from the Maccabees to Nigerian Christians:**

### ***7.1 Zealousness and Faithfulness***

To halt the persecution of Christians, Christian leadership in Nigeria must imbibe the spirit of the Maccabees to ensure that accusations of violations of domestic criminal law are appropriately investigated and prosecuted in conformity with due process. The Christian Association of Nigeria (CAN) should ensure that government practice does not border the scope of the right to thought, conscience, and religion as stated under Nigerian constitution and international law. Nigerian law must echo international ideals. Consequently, Nigeria must ensure that any proposal that limits this right is disallowed. Nigeria must ensure that Christians and other religious minorities can at will exercise their right to freedom of thought, conscience, and religion, in their worship, observance, practice and teaching. This is exclusively imperative as any such limitation and discrimination can be used as a source for ferocious persecution on a wide scale, eventually leading to crimes against humanity. Christians are enjoined to be enthusiastic in order to withstand the Islamisation agenda that provoked persecution in Nigeria.



## ***7.2 Charismatic leadership***

Judeans were predominantly privileged to have such a charismatic leadership of the Hasmonean family: Matathias, Judas, Jonathan, Simon, Eleazar and Johanon. The attention of Christians in Nigeria is prompted to emulate the Maccabean charismatic leadership style to enable them succeed under the Islamic agenda. The magnetic leaders will assist in ideological struggle to ignite the passions of the people. The most common method the leadership will use in establishing legitimacy for the revolution is through ideology. Bakare, et al, articulates that religion represents an important component of ethnicity and a vital source of identity which informs the basis of group discrimination and grievances in any particular nation. Religion holds a strong influence and social force in the politics of the state given its capacity for effective political mobilization (qtd. in Ntamu et al. 311). By so doing, the Christian identity patterned under five main clusters as Roman Catholic, mainline Protestant, evangelical, Pentecostal, and syncretistic groups that blend Christianity with indigenous religions should voice out on persecution of Christians in Nigeria because public voices of religious leaders are effective at all levels. Similarly, if such voices are quiet, peace is an improbable outcome.

## ***7.3 Faith and Courage***

The faith in God of Israel made Judeans to hold strictly unto the Mosaic laws as their yardstick. Whatever might be our cause, Christians should preserve and be ready to defend their faith. Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? (Rom 8: 35). In the time being, the situation in Nigeria has worsened markedly. Therefore, Church leaders at the helms of affairs should appeal to the International Criminal Court (ICC) to consider all the evidence of the crimes committed by Boko Haram and the Muslim Fulani herdsmen and act now. The UN Security Council should consider taking steps to

certify that the ICC is provided with all evidence of the atrocities that Islamic jihadists have committed. It will enable her establish a special commission of experts to collate the evidence and continue with inquiries. Then, UN Security Council should consider founding an ad hoc tribunal for the crimes committed by Boko Haram, the Muslim Fulani herdsmen and other terrorist groups against Christians.

#### ***7.4 Uncommon Unity***

The Hasideans allied with the Maccabees to attain victory unimaginably. The religious nature of the Maccabean revolt also effected the external support that it received. All of the enemies of the Seleucid government, such as the Nabatean Arabs east of the Transjordan, Rome, Pergamum, and Egypt saw it in their interest to help the enemy of their enemy. The Maccabees received another very important source of external support of the Jews of the Diaspora who lived throughout the ancient world. They provided money, arms and sometimes themselves to support the revolt (Schalit 165). CAN should strengthen the unity of their five blocs: the Christian Council of Nigeria, the Catholic Secretariat of Nigeria, the Pentecostal Fellowship of Nigeria, the Evangelical Fellowship of West Africa, and the Organization of African Instituted Churches. In a nutshell, the future stability of Nigeria may well lie in the hands of those at the top levels of Christianity who must be thoughtful and skilled in managing the realities of religious identity politics. It is imperative for our leaders to manage ethno-religious symbols in a way that promotes unity rather than disunity. This will enable them to fight a just cause. Uncommon unity, both locally and globally, is necessary for the survival of the church in Nigeria. The noticeable disunity among Christians along ethnic and denominational lines sometimes creates a conducive environment for persecution to thrive. Christians in solidarity can achieve more, thus, the church needs to define her mission and build unity around a shared vision. Churches worldwide need to validate their love for the persecuted church through solidarity, advocacy, and publicity.



### ***7.5 Survival through Self-defence***

The Maccabees effectively mobilised Judean people to defend themselves against Hellenistic attacks. The call to defend and maintain symbolic identity is imperative; Christians under persecution pressure should not abandon their faith to be islamised under any guise. However, grassroots mobilization to defend and police our communities through vigilantes is necessary. Nigeria must protect Christians and other religious groups from persecution and take steps to battle the Islamic extremism on its land. We advocate that Christians should use firearms as a last resort for self-defence.

### ***7.6 Proactive internal security measures***

The Maccabees developed and expanded an intelligence network to inform them of any Seleucid military movement (Herzog and Gichon 199). This confirmed Maccabean control over the population, guaranteeing logistical support and timely warning of any Helleniser activity. Heightened security consciousness is heartened, churches in many parts of Nigeria are advised to adopt pragmatic measures to protect themselves like the Maccabees. Church members should take turns to provide security agents in identifying strangers coming to church premises. They should also act to prevent cars from driving directly into their premises by mounting barricades of concrete boulders and iron bars and by placing logs loaded with sharp nails to puncture tyres of intruders, especially suicide bombers.

### ***7.7 Martyrdom***

In the Maccabean corpus, the heroic death of a man called Eleazar and the mother with her seven sons (2 Maccabees Chapters 6 and 7) portrayed absolute confidence in Yahweh. The legacy was celebrated, the martyrs' perseverance and sentient rebuttal to compromise their faith is worthy of mimicry. Martyrdom is a virtue of perseverance. Believers are praised and glorified in martyrdom. Justin Martyr asserted, "though beheaded, and crucified, and thrown to wild beasts, and chains, and

fire, and all other kinds of torture, we do not give up our confession; but, the more such things happen, the more do others in larger numbers become faithful” (Dialogue with Trypho the Jew, 110). Persecution should not succeed in frightening Christians from forsaking Christ. Nigerian Christians are encouraged to rather choose to die than deny their faith in Christ; this exemplifies genuine faith.

## **8. Conclusion**

Indisputably, in the ancient Mediterranean world, the Judeans continued to be an exceptionally distinguishable people. Judeanism preserved its symbolic identity in an ideological struggle in the “world” of Hellenism. The Maccabean revolt drew the battle lines between “Judeanism” and “Hellenism”. Any systems of Gentile worship were debarred. The revolt was a method of ethnicism, a united movement that aimed at territorial restoration and cultural renewal to be precise. From the Maccabean period onwards, the Judean approach to food and purity was also characterised by a strict avoidance of anything Gentile. General Torah observance intensified. The most profound form of Hellenisation was the Judean adoption of the Greek language. To maintain Christian ideology and identity in the Islamic world, Nigerian Christians should preach endurance, patience, prayerfulness, watchfulness, perseverance, witnessing and anticipation of the Parousia. They allude to Jesus’ suffering and His warnings in passages like Matthew 5:10: 12; 10: 16, 26-27; I Pet 4:12: 14a Rev 7:14-15. Then, Crusades and demonstrations should be encouraged. Christians under the auspices of the Christian Association of Nigeria (CAN) should encourage protests against organized persecution which is a step further to prayer sessions; apologetic letters; visitations to government officials and the donation of relief materials to the affected areas.





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*A Collision of Identities in Ideological Struggle between Judeanism and Hellenism: Lessons for Nigerian Christians*



## **Responding to Covid-19 Pandemic in the Light of History and End Times Bible Prophecies**

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### ***Abstract***

*The emergence of COVID-19 in late 2019 has elicited responses linking it with a one-world government or with the Bible's end time prophecies of works of antichrist. These latter, majorly espoused by dispensational apocalyptic prophets intertwine with the former, identifying COVID-19 with recent global events that suggest conspiracy for a one-world government. These responses are excited by utterances of world leaders, like former British Prime Minister, Gordon Brown, who categorically said a one-world government with "some form of executive" is needed to deal with the pandemic. These responses create atmospheres of panic, and have led many to reject COVID-19 vaccines as means to mark them for Satan, because results of previous responses to similar events tended towards vindictiveness and colonialism. This exploratory study sets out to establish the relationship among the one-world government, Revelation's Global Messianic Kingdom, and COVID-19 to foster understanding of the pandemic. It theologically analysed Biblical prophetic texts on the eschatological messianic kingdom and historically analysed the events and movements associated with the new world order government and religion to reveal intrinsic phenomena for comparison and determine the best response world leaders should adopt for the pandemic. The study reveals that contrary to insinuations in the media, "COVID-19" is not prophesied in the Bible although there are trajectories linking it to the one-world government conspiracy. The article suggests that instead of apocalyptic campaigns against COVID-19 drugs and vaccines, the church should mobilise charity from its God-fearing well-to-do members to develop drugs and vaccines to contain the pandemic.*

## **1. Introduction**

Coronavirus Disease 2019 (COVID-19) emerged in Wuhan, China, and has thrown the world into a serious crisis. Its lethal prowess has elicited wide variety of responses from people of all walks of life globally. It has caused entire nations to lockdown with adverse effects on politics and economies. It has created a false sense of insecurity in many fear-ridden people which has thrown them into unnecessary panic, confusion and anger. Many of these are making very impetuous and unfortunate decisions as a result; pointing accusing fingers at places and persons, oftentimes due to political and religious bias. One example is the statement of Pastor Ronnie Hampton of the New Vision Community Church in Shreveport, Louisiana as reported by Bruce White (“Second Pastor Dies”). From the Church as an abstraction of the world, some so-called Christian prophecies have caused people to engage in panic-buying and hoarding of foodstuff in the belief that COVID-19 signals the imminence of the tribulation which will usher in the rapture (“Is Coronavirus (covid-19) in the Bible?”). The situation is compounded by campaigns, led by political- and religious-based New World Order conspiracy theorists against groups and individuals suspected to be responsible for the emergence of the viral disease. Many of these depict info-war between China and America on both mainstream and social media (Adams, “Bombshell”; Huff, “Eugenic Bill Gates”). In the face of all this, the current Secretary of the United Nations’ Special envoy for global education, Gordon Brown, a Bilderberg member, articulately proposed that “a sort of [global] executive council is needed” to handle COVID-19. Going down history lane, one finds that events of like manner to the present emergence of COVID-19 have been occurring almost on the same ugly path. In recent times there were for instance, SARS in 2002, MERS in 2012, Ebola in 2014, and Zika in 2016. Much earlier the world witnessed the plague of Justinian which consumed about 50 million people in the 6th Century; the Black Death in the 14th Century which killed about 200 million people; smallpox which killed about 300 million people in the 20<sup>th</sup> century; the 1918 influenza pandemic took Some 50 to 100 million people apart



from HIV that has led at least 32 million people to their graves and is still killing more, defying any vaccine. Due to the previous experiences, the world is submerged in anxiety by the present responses and has lost its equilibrium. Living in fear of death and the suspected enemy due to anxiety though, is not a good response to plagues; it has the potential to heighten panic with perilous outcomes. It can divert attention from the pandemic and accelerate all kinds of unethical behaviours that lead to very dangerous ends.

Many questions have been raised concerning the global political climate on both mainstream and social media which are begging for answers. The one that excited this research relates to whether this frenzy is based on factual evidence or is dictated by human desperation that things have to change for the better. We are particularly concerned that “the powerful engine of social media and a volatile [global] political climate have ramped up the threat of violence” (“QAnon’ conspiracy theory”) and even a third world war. Our concern is how the Church which is led by the Holy Spirit and so discerns the signs of the times or the purposes of God in events, “the needs, and the longings of humanity” (Vatican Council II. “The Church in the Modern World”) can assist the world find its feet in all this.

This research therefore explores the facts about the emergence of COVID-19 and the best way to respond to it other than the variegated conspiracy theory-dictated responses that are adversely affecting the world’s population. The aim is to aid informed understanding of the COVID-19 pandemic and guide the world to a God-centred response that promises a more assured permanent solution to it. In doing this, the background to the saga is explored; then, claims of origin and purpose of the pandemic using the Bible as support instrument are examined, followed by an examination of scientific research on the emergence and handling of the virus. Finally, conclusions are drawn that suggest a plausibly more assured God-centred approach to understanding

and handling of the pandemic. Before we delve into these deeply however, we need adequate appreciation of the two salient terms in this research: New World Order and COVID-19.

## **2. Clarification of Terms**

The New World Order refers to a clandestine one-world government which is believed by conspiracy theorists as being run behind the shadows of national governments by a powerful league of wealthy evil-minded individuals controlling human destinies. This “unseen, unelected power elite” is built to replace national “governments, absorbing sovereign nation-states into a single worldwide collective” (Axelrod xvii). Allan Axelrod demonstrates the manner in which the one-world government conspirators achieve their goals: as a first step, they perfected and are implementing a gradual plan in which among others, the secret societies decide who plays their shadow in national governments to actualise their agenda across the world (Axelrod 20-28). This includes forming global institutions and planting people in them to actualise their goals, such as the Federal Reserve System in America (1913), the League of Nations (1919), the International Monetary Fund (1944), the United Nations and the World Bank (1945), World Health Organisation (1948), North Atlantic Treaty Organisation (1949), the European Union with its currency, the euro (1993), as well as the World Trade Organisation (1998), the African Union (2002), and the Union of South American Nations (2008). Recently, the Bill and Melinda Gates Foundation, which is at the centre of the COVID-19 saga, has been added to the list. A second approach, conspiracy theorists believe, is by reducing the world’s population to a more manageable size using family planning programmes that promote abortion and contraception apart from inciting genocides through wars, and even by creating viruses and life-destroying vaccines among others and secondly by making people to cluster in urban areas for easy access and surveillance (Barkun 61; Axelrod 103). The emergence of COVID-19 pandemic is particularly understood from this latter perspective.





From a Christian viewpoint, the new world order is understood as a spiritual struggle to eliminate the present world order rooted in Christianity and replace it with a syncretised religion, a generic spirituality, without boundaries relating to cultures and faiths (Robertson 168). This makes the new world order occultic—satanic to the core—and so abhorrent to the Christian faithful. Pat Robertson says, this is so especially because Christians see governments influenced by occultism, as was exemplified in Nazi Germany, to be inhuman (Robertson 168). Beyond this, Christians see that contrary to its idealism and utopian depiction, the one world order in reality promotes a secular religion whose god is ego; driven by economic individualism undergirded by capitalism (Robertson 168). The new world order or the new age theory is essentially promoted by the millennial dispensational Christianity—apocalyptic Christianity articulating a pervasive spiritual warfare between the forces of evil and the Christian community. This explains why millennial Christian prophets are championing opposition to certain steps purportedly taken by governments to stem COVID-19.

The term COVID-19 is the acronym for Coronavirus Disease-2019—a novel disease that emerged in the city of Wuhan, an emerging business hub in China’s province of Hubei in late 2019. Corona is the Latin word for crown. So, generally, a coronavirus is a virus so named because it has spikes on its outer surface like a crown. Muhammad Adnan Shereen *et al* describe them technically: “Coronaviruses are minute in size, (65-165 nm in diameter) and contain a single stranded RNA as a nucleic material, size ranging from 26 to 32 kbs in length” (Shereen *et al* 92). The coronavirus that causes COVID-19 was named by Chinese researchers as 2019 New Coronavirus (2019-nCoV) and by the International Committee on Taxonomy of Viruses (ICTV) as Severe Acute Respiratory Syndrome Coronavirus 2 (SARS-CoV-2) (Shereen *et al*, 92). It is the latest of seven coronaviruses that have plagued humans in recent times. SARS-CoV-2 is closely related in features to the SARS coronavirus (SARS-CoV) which

occurred in China's Guangdong Province in 2002-2003 and Middle East Respiratory Syndrome coronavirus (MERS-CoV) which emerged in Saudi Arabia in 2008. These three coronaviruses surpass those labelled as HKU1, NL63, OC43 and 229E in severity of infection (Collins "Genomic Study").

### **3. Relationship among One-World Government, Biblical Prophecy, and Covid-19**

Apocalyptic prophets say COVID-19 is developed by a conspiracy of an occult network to create a one-world government. The intention is to create panic in the earth's population and use that scenario to coerce people into accepting a vaccine developed for it. A global lockdown would be imposed so that people would be compelled to receive the vaccine. Through this vaccine every person will be given an identity tag using a microchip under a tattoo, disguised as proof that they cannot infect someone with COVID-19. Apocalyptic prophetic claimants believe this is "the mark of the beast" in Revelation 13:16-18. It is the means being used by the agents of Satan to restrict people's movement globally so that every person will be marked. Only those who have this mark would be qualified to move about and participate freely in social and economic activities globally. Bruce White reports that Pastor Ronnie Hampton of the New Vision Community Church in Shreveport, Louisiana, told his congregation a week before he died from COVID-19 that it was a creation of Caesar to control people's lives. Based on that belief, Hampton is quoted as having warned his followers to resist its vaccine because "They're gonna come up with a vaccine and in that vaccine everybody is gonna have to take it ... and inside of that vaccine there's going to be some type of electronic computer device that's gonna put some type of chip in you and maybe even have some mood, mind-altering circumstances. And they're saying that the chip would be the Mark of the Beast" (White, Another Pastor Dies from COVID-19).

Christopher James Blythe presents Curt Landry as likewise telling his followers: "They are going to have a vaccine. That vaccine is from the pit of Hell. Do not ... take the vaccine. ... They're not good for you physically, and spiritually, they're a set-up for what shall come later." The specific vaccine these Pentecostal groups refer



to is the one sponsored by the Bill and Melinda Gates Foundation, but the belief and claims about it have multiplier effect on all other COVID-19 vaccines. Pastor Christian Oyakhilome of Christ Embassy, Lagos, Nigeria, even claimed during a sermon he preached on his church's LoveWord Television on April 7, 2020 and posted on YouTube on April 8, 2020 that the pandemic was caused by the 5G technology and that a vaccine developed for it will be used to usher in a new world order under the antichrist (YouTube). This led to Oyakhilome's LoveWord Television being sanctioned by Ofcom for broadcasting "potentially harmful statements" concerning COVID-19 ("Ofcom Broadcast").

Pentecostal Christianity's responses to COVID-19 are corroborated by Shia Islam's apocalyptic responses to it. Reza Hamidi posted an article on the website, [kayhanlife.com](http://kayhanlife.com), entitled "COVID-19 Signals the Return of 12<sup>th</sup> Shia Imam, Senior Iranian Cleric Says." It links the emergence of the pandemic to one of the signs of the return of the Islamic messiah. Shia Muslims believe that the 12th Imam, Hujjat Allah ibn al-Hasan al-Mahdi, who went into occultation in 869 AD at the age of fourteen, is coming back to restore world peace and justice and make Shia Islam the world's dominant faith. For this reason some Muslims, like the Iranian cleric Alireza Panahian, even encourage spreading COVID-19 so as to hasten the arrival of the Mahdi, reports Ryan Jones (Jones, "Coronavirus").

These apocalyptic beliefs of Pentecostal Christians and Shia Islam about COVID-19 create very big political and health problems. It can estrange international relations as is the case between Iran on the one party and Israel and Western powers on the other (Sinaice, "Global Pandemic"). Also, a major way of rolling back viruses and bacteria has been for long the use of vaccines. The rejection of the COVID-19 vaccine sponsored by Bill Gates' Health Foundation for religious or even political reasons portends serious global health and economic problems in the coming days. Already, the

suspicion of the presence of microchip in the vaccine, fuelled by these apocalyptic beliefs has caused many Americans to reject measles vaccine, thereby causing its recent upsurge in the state of New York (Hauck, “US in Danger of Losing Measles-Free Status”). These beliefs are especially influenced by interpretations of Revelation’s prophecy of the dragon, the beast, and the false prophet (Rev 13-15). An exploration of scientific and Biblical records to establish the backing for these apocalyptic claims linking COVID-19 to end times political events has however, largely proven negative.

#### **4. Origins of COVID-19 from Literature on Specialised Scientific Research**

The heavy trace of speculations about a genetically engineered coronavirus, mostly in the social media, and officially by the President of the United States of America (Sevastopulo and Manson, “Trump Says He Is Confident”; Millis, “Trump Says ‘Strange Things’”) seems to be supported by publications of scientific research in the medical profession across the world (Law *et al.* 114-115; Boulikas 1-172; Anderson 371-372). There are two main positions to the matter. The one espouses a natural origin of the virus and the sickness it causes (Andersen *et al.*, “The proximal origin of SARS-CoV-2”) whereas the other promotes a genetic engineering of the virus for bio-war aimed to aid America perpetuate itself in the control of world political and economic power (Law 46-47). The former position is articulated by Francis Collins, the current Director of United States of America’s National Institutes of Health (NIH).

On March 26th, 2020, Collins posted a statement on the NIH Director’s Blog page that COVID-19 originated naturally, and so it “is not a laboratory construct or a purposefully manipulated virus.” He adduced his two-point evidence from an article titled “The proximal origin of SARS-CoV-2” published by “an international research team, partly supported by NIH” (Collins, “NIH Director’s Blog”), led by William French Anderson, a former Director of Virology of the NIH. First, Collins argues that the new coronavirus that causes COVID-19 has a spike (S) protein that adapts in a unique way which enables it to easily bind on molecules with similar structure to the human angiotensin converting enzyme II (ACE2), contrary to computer predictions that



it cannot. This, for him and his sponsored researchers, indicates that the ACE2 naturally evolved and so argues against a bioengineered coronavirus. Collins also points out that SARS-CoV-2's backbone "resembles that of a bat coronavirus discovered after the COVID-19 pandemic began" whereas "the region that binds ACE2 resembles a novel virus found in pangolins." In his view, a bioengineered coronavirus would most probably have been given an already known backbone. But then he goes on to argue that SARS-CoV-2 crossed from animals into humans and evolved over years or even decades before it could cause human disease and started spreading among humans.

However, Collins and group fail to explain (1) why "any bioengineer trying to design a coronavirus that threatened human health probably would never have chosen this particular conformation for a spike protein [of SARS-CoV-2]" (Collins, "NIH Director's Blog") (2) how his statement that all the structural features of SARS-CoV-2 are novel, tally with its evolution in humans for "over years or perhaps decades" before gaining the ability to cause human disease; and (3) why it was never before observed despite the concerted gene transfer research since the 1990s which, after all uses viruses as vectors (Law 44-45); (4) why it now has as short incubating period as two weeks after which its symptoms manifest. (5) Collins' readers are left to imagine how or through what vector the animal spike protein came to bind to human ACE2; (6) Collins seems to be limiting, by design or omission, the creativity of the human mind; and (7) He sounds like making a million-mile leap by associating resemblance with evidence of natural origin. Non-professionals need clarification on these issues to flow with Collins.

In response to Collins' statement however, Peter K. Law, founder and chair of Cell Therapy Institute, Wuhan, China, debunks the claims of a natural origin of SARS-CoV-2, describing it as "evidence of make-beliefs" by which Collins "misled the world with the natural origin of 2019-nCoV" (Law 46). Law traces the emergence of COVID-

19 pandemic to the incessant unhealthy competition in research to develop biological weapons of warfare (Law 46-7). He accuses American virologists and molecular geneticists of responsibility for this development due to their editing of “viral DNA/cDNA/RNA/m-RNA sequence in late-1990’s” (Law 44). By 1998 they had done many tests with the aim “to exploit the HIV-1 virus to engineer vectors for gene transfer, ... and the invention of molecular switch systems allowing genes to be turned on or off at will” etc (Law 44). Through this process the recombinant virus of SARS-CoV and HIV origins, characterised as 2019-nCoV emerged, Law insists, concluding therefore that, it is a genetically engineered “biological warfare weapon originally produced in the USA, ... a pre-meditated event designed for the USA to consolidate and to sustain political and economic supremacy internationally” (Law 44, 47).

Law backs his submissions with scientific research reports of gene therapy, which include among others: myoblast transfer therapy, using human somatic cells that Law himself and his team conducted and published its result on July 14, 1990 (Law 45). Law cites similar other researches during the same period by Gina Kolata and Peter Gerner, all of which showed that myoblast transfer therapy was safe contrary to William French Anderson’s September 1990 single gene transduction “into the T cells of a 4-year-old girl with severe combined immunodeficiency (SCID) using a retroviral vector” (Law 45). The primary transfer agents of this latter are viruses, which it was thought would create a regulatory protein with which to alleviate the disease symptoms, but turned out to kill many people.<sup>1</sup> Law explains that this combination of viruses with animal ACE2 molecules was a “Guided Natural Selection” (Law 47) of lethal, transmissible viruses through serial infection of animal cells with ACE2 receptors similar to humans.’ He discusses several similar researches to support his claims.<sup>2</sup>

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<sup>1</sup> Cf. an independent source he cites, just as similar experiment with SARS-CoV-2 has resulted.

<sup>2</sup> These include the works of Boyd Yount, Kristopher M. Curtis, Elizabeth A. Fritz, Lisa E. Hensley, Peter B. Jahrling, Eric Prentice, Mark R. Denison, Thomas R. Geisbert, and Ralph S. Baric. “Reverse Genetics with a Full-Length Infectious cDNA of Severe Acute Respiratory Syndrome Coronavirus.” *Proceedings of the National Academy of Sciences of the United States of America*, 100, (2003) 12995-13000. <https://doi.org/10.1073/pnas.1735582100>; V. Menachery, B. Yount, K. Debbink, *et al.* “A SARS-like cluster



Chinese and other researchers have proven this, especially the Live SARS-CoV infection that Gary Crameri and Jennifer Barr helped to effect under Bio Defense Level 4 (BSL4) conditions at the Australian Animal Health Laboratory (AAHL).<sup>3</sup>

As shown above, the American party of the debate does not see anything constituting or having any potential for a genetically engineered SARS-CoV-2 in all this series of research although Andersen who leads that party acknowledged the possibility of other theories of its origin (Andersen *et al*, “Proximal Origin of SARS-CoV-2”). Curiously, on May 3, 2020, the American President, Donald Trump, clearly argued for the genetic engineering of SARS-CoV-2, though accusing China of responsibility (Rogers, Katie, Lara Jakes, and Ana Swanson. “Trump Defends Using ‘Chinese Virus’ Label”). This presents the American party of the debate as a house divided. The behaviour lends itself to symptoms of fact-twisting characteristic of conspiracists and invites suspicion. This research’s central question thus pops up again: just what is going on in this COVID-19 pandemic matter? There seems to be a guide post in the lament of P. K. Law that “People in Collins’ position were often put in ugly situations of having to give up their scientific aptitude and choosing, because of political pressure from their immediate employer, the US Congress” (Law 46). But, what do we say about the claims that the Bible has prophesied the coming of COVID-19 as the mark of the beast? It is really difficult to evaluate the data from the biblical stance because all

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of circulating bat coronaviruses shows potential for human emergence.” *Nat Med* **21**, 1508–1513 (2015) 1508-1509. <https://doi.org/10.1038/nm.3985> specifically report the building of a chimeric virus through the use of SARS-CoV reverse genetics system, with the spike of bat coronavirus SHC014 using a SARS-CoV backbone adapted from a mouse.

<sup>3</sup>Ren, W., Qu, X., Li, W., Han, Z., Yu, M., Zhou, P., Zhang, S.Y., Wang, L.F., Deng, H. and Shi, Z “Difference in Receptor Usage between Severe Acute Respiratory Syndrome (SARS) Coronavirus and SARS-Like Coronavirus of Bat Origin.” *Journal of Virology*, 82, 1899-1907 (2008). <https://doi.org/10.1128/JVI.01085-07>; Kuo, L., Godeke, G.J., Raamsman, M.J., Masters, P.S. and Rottier, P.J. (2000) Retargeting of Coronavirus by Substitution of the Spike Glycoprotein Ectodomain: Crossing the Host Cell Species Barrier. *Journal of Virology*, 74, 1393-1406. <https://doi.org/10.1128/JVI.74.3.1393-1406.2000>

the claims and counter claims are shrouded in subjectivity. In any case, careful analysis has led to some informed conclusions.

## **5. Biblical Prophecies and the Origins of COVID-19**

The question whether the Bible prophesizes the emergence of COVID-19 as the “Mark of the Beast” (Rev 13:16-18) produces a “NO” answer after a close reading of relevant texts. To be sure, Revelation talks about a mark of the beast, but it does not link it with COVID-19. However, the pandemic is surely one of the key occurrences during the tribulation period, which for mainline Christian theology stretches through the Christian era. It has strong features of Satan’s display of power as means to convince or else coerce the world’s inhabitants to worship him and reject the Lamb and Word of God as predicted in the book of Revelation.

*The Book of Revelation* is a prophetic political tract which John wrote in the wake of persecution of his Church community that was viewed as an opposition party in Roman Asia, sometime after the death of Roman Emperor Nero (died AD 68). As the leader of the Christian Messianic Party in Asia his intention was to educate and sensitise his followers to take unwavering action against the social, religious, and political forces acting upon them. In the tract John addressed practical social and political issues affecting his party faithful in the first century AD, which are though, likely to recur in human history. Informed interpretation should recognise this historical factor and only draw contextual implications for the interpreter’s situation rather than the endless and often strange identifications of Revelation’s events and characters with events appearing to be similar across human history.

In Revelation 13:1-18 John talks about two beasts. One of them emerges from the sea and has features of the four beast-kingdoms of Daniel 7. The dragon gives it enormous power and authority to rule on its throne for forty-two months. The second beast emerges from the land and mimics the Lamb of God but is discovered by its draconic behavior to be a parody. It is given power to perform deceptive miracles to cause the world to abandon faith in Christ and worship the dragon and its beast. To





ensure that this new religion thrives, the beast causes all the world's inhabitants to be given a mark of identity—the beast's name or its number, 666 (Rev 13:16-18).

Over time, this utterance has experienced variegated interpretations, many of which principally insinuate religious and political sentiments that identify specific subsequent historical events and people with the beast as antichrist and its mark. This research has however found that, the beasts of Revelation 13 only have rich symbolism of earthly reality. This can be clearly seen in the plot of this section of John's tract which takes from Revelation 12 and ends at chapter 20. John is into theopolitics; he criticises and denies the conceptual structure of the authority of the Roman emperor that was "mediated through the Imperial Cult in the provinces of Asia Minor" (Richey xx). The dragon, the beasts with the name and or number of the second beast, 666, the false prophet, and Babylon the opulent royal woman turned a grotesque whore (Rev 13-17) all referred to imperial Rome and its leadership fighting against God's rule of the earth. This is made clear in the explanation of the mystery of the whole scene thus acted out (Rev 17). The beast is at once the imperial political system and its rulers—its seven heads and ten horns (17:7-12)—as well as Babylon, the prestigious woman representing Roman Empire, as the mother kingdom leading other lesser kingdoms in promoting imperialism at the cost of the wellbeing and lives of Christians. Curiously, John is shown that at God's appointed time and will the lesser kingdoms will turn against Rome and cause its destruction (17:13-17) as penalty for her atrocities against the Lamb and his party faithful (Rev 18). Roman Empire fell in two stages, the West in AD 476 and the East in AD 538, when, Emperor Justinian publicly declared that he was no longer chief in Staff for the army but a theologian—an act that produced "a paradigm shift from Pagan Rome to the Holy Roman Empire" (Ahn *et al* 45).

In his political tract John paints symbolic imageries to overwrite this symbolic world of his audience which depicts power structures in the first century Roman world

as sovereign. As many have attested, central to his plot is the sovereignty of God's Messianic Lamb Prince over the universe, pitched against similar claims by the Dragon (Baucham 210-237; Moore 104-123). The Pentecostal theology emphasising satanic power therefore mistakenly steals the glory of Christ for the devil. The problem seems to be a misreading of the two masters who employ the services of their agents in their war. On the one party the dragon is aided by his allies, the beast from the sea and the beast from the land (11:19–15:4) who, as Baucham notes, cause economic destruction and the whore Babylon (Rev 17-19), who causes religious and moral destruction (Bauckham 343-350). through false religion, and anti Christian seduction to the lust of the flesh respectively (Hendriksen 30). This is a picture of Imperial Rome and her client kings head-bent on establishing the imperial cult as a power control tool in John's community (Cf. Revelation 6:9-10; 13:12) just as it happened in the celestial scene of the war. Strictly speaking then, these are not prophecies of things yet to happen, such as COVID-19. They portray the celestial war which Satan lost to Christ and resorted to a spiritual terrestrial war with Christ's followers (Rev 12), using the physical Roman imperial apparatuses, but is again depicted as having been defeated (Rev 13:1-14:5). It therefore means that, the identification of the beast and its mark with Bill Gates and his body-invasive identification technologies as presented above or any present day political character is flawed.

In Revelation, all this is cyclical. Though the events occurred in the first century AD, similar events can recur in subsequent times of world history. Similarity, though, is not sameness, so the events are not those in 2019. Revelation's interpretation is more informing when it focuses on applying John's imagistic symbolism to the interpreter's context rather than the predominant attempts to find in human history "fulfilment" of "prophecies" that are absent in his theopolitical tract. By nature, symbols could be real or mental. Mental symbols are usually representative and or fictive, and therefore do not necessarily correspond to anything that actually exists. They may sometimes be identical, and at other times non identical with what they signify. In the



present case the identical symbols are basically mimicry, indeed, parody of the politics of God's government.

The politics of the government of God has a moral focus. It differs from the national and international politics dictating present day Pentecostal theology of prophecy in that it is concerned with leading people to acknowledge and respect God's sovereignty, as they express this through relationships that ensure the common good and the dignity of the human person. It is not control of geopolitical areas as the satanic agents expected in their depiction of the Roman Empire and today's Pentecostal apocalyptic prophets understand and so identify Bill Gates and a new-world government's conspiracy with Revelation's characters. Note-worthily it is characteristic of John to especially emphasise this ethical dimension of God's politics in contexts where he discusses Babylon and the beasts (Rev 13, 14, 17, and 18).

## **6. A More Plausible Response to COVID-19 Pandemic**

The basic question of this section is how the above awareness of Revelation's beast and its mark help us in responding to COVID-19. In other words, what response does Biblical Christianity encourage in dealing with COVID-19 pandemic in the face of the more or less doomsday end-times prophecies?

From a Biblical Christian prophetic stance, the world does not "need some sort of working executive" to end COVID-19. What it needs is an integral approach where the political will of governments of the world's nations, cooperating together, is driven by a spiritual and moral force that encourages cooperation instead of domination and racial dehumanisation of others in the guise of coordination. This is the driving force of America and China's fight for control of the world as is clear from the statements of Trump accusing China and P. K. Law accusing America of genetically engineering

COVID-19 for bio-war aimed to perpetuate one of them in the control of world political and economic power.

The prophets consistently announced that pestilences like Covid-19 will plague the world if and when humanity derails from the path of the Almighty God (Rev 6). Our contemporary world where godliness has been swept under the carpet and Satanism has taken over the governance of the world, using its evil machinations, is ripe for God's promised judgement of humanity. It is entirely in the character of God to use evil men to punish his people, e.g., using Assyrians and Babylonians to exile Israelites for their apostasy. This explains the suspicions that COVID-19 is created by evil men to drive their selfish agenda as the social media have filled the internet with such speculations. Our analysis show that there is no concrete evidence established by the natural sciences about the origin of the pandemic. But the utterances and actions of certain world leaders, like those of Gordon Brown and Donald Trump, potentially point to its source as the work of a globalist secret society intended to be a means of crafting a one world government.

The above statement alerts the Church to yet another phase of its spiritual war. The Church as one body of Christ, spread across the globe, should therefore rise up as one participatory body with one voice and lead in political decision-making, beginning at their local areas through their countries' national political arenas to the global bodies deciding the course of the world. Christian scientists should work assiduously to develop drugs and vaccines to contain the pandemic, supported by true believers of means. This team should thoroughly screen any vaccine developed elsewhere before use by believers since our archenemy, Satan, is highly devilish. When the Church proactively unites, it will more effectively tackle the evil machinations of the One World Order conspiracy against humanity. As it has been suggested above with good reasons, one world conspiracy has been responsible for many of the world's problems that sometimes appear as natural disasters. Because of their secretive approach, it has been extremely difficult to prove allegations of mischief. Yet, that inability to adduce



concrete evidence does not translate to nullity of the claims, save specific identification of the Biblical characters with specific actors in subsequent world history. Since these conspiracy organisations are secret societies, the only pieces of evidence one could gather about them are their utterances and actions following such utterances as established in Brown's and Trump's statements above.

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## **Servant Leadership Model: A Philosophico-Socioreligious Recommendation for Nigeria's Leadership Challenge**

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### **Abstract**

*Despite the acclaimed achievements of her democracy, Nigeria's nightmares still seem monumental. Topping the plethora of unpalatable issues is the question of leadership. A critical look at the leadership situation in Nigeria and most African countries leaves much to be desired of her philosophy of leadership. One can rightly assert that Nigeria has not been so blessed with genuine leaders. The closest to it were the nationalists who took over from the colonial masters at independence. Beyond that, Nigeria at best has been ruled by sectional, nepotist, selfish, corrupt and greedy leaders who think not of the citizens, but of themselves, their cohorts and ethnic nationalities. The researchers therefore made an incursion into the leadership imbroglio in Nigeria with a view to offering a panacea. The study adopted the qualitative research design by relying on secondary sources of data collection. The expository and evaluative methods were used for data analysis. The authors found out, among other things, that good leadership is a complex philosophical and social phenomenon with several features, nature and functions. Unless these are properly understood and balanced, the unpalatable situation of leadership that bedevils Nigeria will remain unabated. A servant leadership model is recommended as a solution to the leadership problem in Nigeria. This model, which enhances both philosophical and sociological determinants, is a possible therapeutic that can salvage Nigeria's leadership predicament. In the final analysis, the*

*leadership challenge in Nigeria can only be abated when rulership is replaced with leadership as enunciated in this article.*

## **1. Introduction**

The search for selfless leadership in Nigeria has been a continuous battle that started immediately Nigeria got her independence. However, the closest to it were the nationalists who took over from the colonial masters at independence. But that was just short-lived. Interchanging intermittently between democratic dispensations and military juntas, Nigeria has tasted the bitter pills of bad leadership over the years. This has prompted several scholars to decry the leadership situation in various forums. Achebe for instance maintains that the trouble with Nigeria is simply and squarely that of bad leadership (1). This deficit of selfless leadership has occasioned the underdevelopment of the country and has in many ways affected the moral conduct of the Nigerian populace. This has led to various complex problems such as insurgency, endemic corruption, election rigging and violence, unemployment, kidnapping as well as myriad other social vices which undermine the morality of the citizens and development of the country. There is gross indiscipline on the part of those who hold political offices; there is embezzlement of public fund, greed, nepotism, lack of public accountability, endemic corruption, etc perpetrated by leaders in different strata of the society. Considering the leadership situation, one is tempted to pose several questions: where did Nigeria really go wrong? What is responsible for the dearth of good leaders in Nigeria? What necessarily has to be done to get leaders who would propel the nation to greater heights? It is these knotty puzzles that this paper seeks to provide answers to.

## **2. Conceptualising Servant Leadership**

Servant leadership is both a leadership philosophy and set of societal leadership practices proposed by Robert Greenleaf. Traditional leadership generally involves the accumulation and exercise of power by one at the “top of the pyramid”



(Scouller 112). By comparison, the servant-leader shares power, puts the needs of others first and helps people develop and perform as highly as possible. While servant leadership is a timeless concept, the phrase “servant leadership” was coined by Robert K. Greenleaf in “The Servant as Leader”, his 1970 essay. In that essay, Greenleaf asserted:

The servant-leader is servant first... It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions...The leader-first and the servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature (8).

Gleaning from the above, the servant-leader takes care to make sure that other people’s highest priority needs are served first. At every step, the servant-leader administers with the following in focus: Do those I am serving grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect of my leadership on the least privileged in society? Will they benefit or at least not be further deprived? With these parameters, the servant-leader achieves results for all segments of society. The highest priority of a servant leader is to encourage, support and enable subordinates to unfold their full potential and abilities. This leads to an obligation to delegate responsibility and engage in participative decision-making (Grant 94).

The Servant-leadership model is found in many major religious texts; but Max notes that “the philosophy itself transcends any particular religious tradition” (102). In the Christian tradition, this passage from the Gospel of Mark is most often quoted in discussions of servant leadership:

Jesus called them together and said, “You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be servant of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mark 10:42-45).

Apart from the above, Jesus submitted his own life to sacrificial service under the will of God (Luke 22:42), and he sacrificed his life freely out of service for others (John 10:30). He came to serve (Matthew 20:28) although he was God’s son and was thus more powerful than any other leader in the world. In John 13:1-17 Jesus gives a very practical example of what it means to serve others. He washes the feet of his followers, which was properly the responsibility of the house-servant. Also, the gospel of John 10:11 properly describes what constitutes a servant leader in the episode of good shepherd thus: he takes his time to listen, he offers protection, he undertakes sacrificial actions, he knows his sheep and leads them to good pasture

The servant leadership approach goes beyond employee-related behaviour and calls for a rethinking of the hierarchical relationship between leader and subordinates. This does not mean that the ideal of a participative style in any situation is to be enforced, but that the focus of leadership responsibilities is the promotion of performance and satisfaction of followers. Servant leadership involves a lifelong journey that includes discovery of one’s self, a desire to serve others, and a commitment to lead rightly. Servant-leaders continually strive to be trustworthy, self-aware, humble, caring, visionary, empowering, relational, competent, good stewards, and community builders. Such a leadership is ethical, practical, and meaningful.



### 3. The Leadership Challenge In Nigeria

Since the attainment of independence and nationhood, the most critical challenge confronting Nigeria appears to be credible leadership. Nigeria today, like most parts of Africa is bedevilled by the leadership factor which has been responsible partly or wholly for her underdevelopment and national disintegration. This has led scholars like Chinua Achebe in his work *The Trouble with Nigeria* and Ojakaminor Eketuri in his book *Nigeria's Ghana Must Go Happenings* to maintain that the backwardness of Nigeria is occasioned by the failure of its political actors. Adebayo corroborates this by stating that “the poor attitude of leaders to crime control is the main reason why violent crimes have remained on the increase in Nigeria” (112). The above narrative is indicative of the fact that Nigeria has not been blessed with good leaders who are committed to the task of leadership. What exists is a rulership crew that no longer pays attention to the primary functions of leadership; neither do they listen to the plight of the poor masses. Commenting on the poor attitude of leaders to crime prevention and control, Eban posits that it is unfortunate that in some cases when real perpetrators are arrested, they are hurriedly released at the instance of “order from above” (90).

To state the obvious, leadership in Nigeria is far from the true ideals of leadership that transform and develop societies. Even when some of these good leadership ideals are spelt out in the constitution, they are blatantly ignored. Some analysts have concluded that so far, the leadership and political ideals in the Nigerian constitution and other blue prints have become mere theoretical constructs without concomitant praxis (Ogabo 12). What is witnessed often is gross indiscipline on the part of those who hold political offices. There is embezzlement of public fund, greed, nepotism, lack of public accountability, corruption, etc perpetrated by political office holders and different strata of leaders. This practically shows that most Nigerian leaders

only set out for exploitation, personal enrichment, fulfilling parochial interest, power drunkenness, and selfish ambitions. This explains why politics in Nigeria is characterized by bloodshed, election rigging, post-election violence, godfatherism, and related ills. Politics has become the game of life or death.

Considering the above situation, Ojakaminor asks the question: “where are we”, and goes further to answer it in an apt manner: “we are in Nigeria where certain oddities that could be condoned only in a banana republic are very native to the soils” (140). This is because there is a practical imbalance and dislocation between the political praxis and national values, a situation which gives rise to the situation described by Kukah:

Nigeria is an enigma wrapped in a puzzle. (...) it is a nation of such enormous landmass, yet citizens are fighting over land; a nation of such incredible wealth, yet it wears poverty like a breastplate; a nation of seemingly deep religious people, yet so steep in much sin; a nation so populated by farmers and farmland, yet hunger stalks the land and the nation cannot feed itself; (...) a nation with so many politicians, but no political class; (...) a nation with so many believers in God, but no faith... (34).

Thus, the political history of Nigeria has remained perpetually revisionist. It is political scenario where notorious criminals get enthroned as kings; a situation where “419ers” are honoured with stupendous political and chieftaincy titles; it is a nation where idlers and corrupt elements are lumped together with the innocent and awarded national honours; a place where anything virtually goes. Most people get into positions of power so that they can receive and be served, not so they can give and serve. Simply put, servant leadership is not prevalent in Nigeria because the desire to serve is not prevalent, and Nigerian leaders as a group - by self-selection - have even less of a desire to serve than others.



#### **4. Proffering the Servant-Leadership Model for Nigeria**

Considering the unsatisfactory leadership situation in Nigeria, it has become imperative to recommend the servant-leader model as the panacea to Nigeria's leadership challenge. Obviously, servant leadership is an underlying philosophy of leadership, demonstrated through specific characteristics and practices. Basically, this model of leadership is proffered for Nigeria because of the many benefits accruing from it. The following are some of the characteristics of this model that make it the preferred choice:

##### ***4.1 The Servant-Leader has Vision/Foresight***

The servant-leader has a big vision, a long vision, an exciting vision. They are able to see the big picture, not only in its potential and scope, but in its long-term implications. They also have the ability to enlist others into their vision so it gains enthusiastic acceptance and ownership. They will set goals and have plans for action but not be so slavishly bound by them that the vision can become boxed in by words (Pollard 73). Foresight is a characteristic that enables servant-leaders to understand lessons from the past, the realities of the present, and the likely consequence of a decision in the future. It is deeply rooted in the intuitive mind.

##### ***4.2 The Servant-Leader has Integrity/Sense of Stewardship***

Servant-leaders are people that can be always trusted. Followers will rely on the leader because integrity is undoubted. Their word will be believed, attitudes and actions will be consistent, there will be no artificiality or duplicity. Integrity characterizes the leader's behaviour. This means integrity in relationships, in financial dealings, in personal behaviour (Bass 86). Such leaders play significant roles in holding their institutions in trust for the great good of society.

#### ***4.3 A Servant-Leader is Sociable and People-Oriented***

Apparently, to be accepted and followed, leaders need to have good social skills. According to Burns “they will like, even love others, and will be liked, even loved by others. Leaders who are reclusive and distant may bear some of the marks of leadership but will never really understand or empathize with their people” (81). They identify with the hopes, joys, pain and with the ordinary issues that are important to their people. Leaders who always need to be the center of attention are not therefore good leaders. However, good and effective leaders do need to love and to serve their people. Servant-leaders believe that people have an intrinsic value beyond their tangible contributions as workers. As such, servant-leaders are deeply committed to a personal, professional, and spiritual growth of each and every individual within the organization (Bass and Riggio 77).

#### ***4.4 He has Diplomacy/Listening Ear***

Servant-leaders are valued for their communication and decision-making skills. Servant-leaders reinforce these important skills by making a deep commitment to listening intently to others. They seek to identify and clarify the will of the group. They listen receptively to what is being said (and not said). Listening also encompasses getting in touch with one's inner voice, and seeking to understand what one's body, spirit, and mind are communicating. Servant-Leaders choose words carefully, never giving unnecessary offense through injudicious or unwise comments. They do not gossip about others, but work to safeguard the reputation of all, recognizing the damage that can be done by an ill-disciplined tongue. They are very sensitive to the needs and sensibilities of their people recognizing the fragility of emotions and the defensiveness that afflicts many people. They are always tactful, considerate of the opinions of others, willing to listen (Riggio 125).





#### ***4.5 A Servant-leader is Empathetic***

Servant-leaders strive to understand and empathize with others. They make effort to understand others' feelings and perspectives. This is borne out of the fact that people need to be accepted and recognized for their special and unique spirit. One must assume the good intentions of co-workers and not reject them as people, even when forced to reject their behaviour or performance.

#### ***4.6 Possesses the Gift of Persuasion***

Servant-leaders rely on persuasion, rather than positional authority in making decisions. Servant-leaders seek to convince others, rather than coerce compliance. This particular element offers one of the clearest distinctions between the traditional authoritarian model and that of servant-leadership. The servant-leader is effective at building consensus within groups (Greenleaf 19).

#### ***4.7 The Servant-Leader is a Community Builder***

A servant leader helps create a sense of community among people. Servant-leaders are aware that the shift from local communities to large institutions as the primary shaper of human lives has changed our perceptions and has caused a feeling of loss. They therefore seek to identify a means for building community among those who work within a given institution (Burns 63).

#### ***4.8 Decisiveness/Conceptualization***

Servant-Leaders are able to take decisions and to take good decisions. They neither not waver nor procrastinate. When people look to them for a decision, even a hard one, they will have the courage to make a decision. That willingness will arise from first listening to the various points of view, weighing them up, then coming to a decision. Of course, sometimes the decision will be to await events - to not take a decision. But nothing is more frustrating in a leader than an inability to come to a conclusion (Scouller 121). Servant-leaders seek to nurture their abilities to dream great

dreams. The ability to look at a problem (or an organization) from a conceptualizing perspective means that one must think beyond day-to-day realities. Riggio surmises that “Servant-leaders must seek a delicate balance between conceptualization and day-to-day focus” (73).

#### ***4.9 Servant-Leaders are Humble***

Servant-leaders have humble dispositions. They are humble, not servile, self-possessed, not selfish. They do not need to be applauded or praised by sycophants. They recognize that abilities possessed do not necessarily come through human achievement or natural talents. They therefore do not promote themselves, boast, or posture to advertise their skills and performances. Their humility makes them personally secure, not continually needing the affirmation of others.

#### ***4.10 Servant-Leadership is Perceptive***

Servant-leaders think of others and are not content to see injustice, suffering or abuse. They are not only appalled by injustice, they will do what they can to address it. They are not only be saddened when people fail to live at peace, they will seek to be peacemakers. They are not only uncomfortable when others struggle and they do not, they will do what they can to redress imbalances within society. Such leaders basically have a social conscience (Bass 108).

### **5. Critical Evaluation**

A critical observation of the Nigerian situation leaves no doubt that there has been a gross displacement of leadership for rulership. The words of Lao Tzu adequately capture the true essence of a true leader, “A leader is best when people barely know that he exists, not so good when people obey and acclaim him, worst when they despise him.... Fail to honour people, they fail to honour you.... But of a good leader, who talks little, when his work is done, his aim fulfilled, they will all say, “We did this ourselves” (qtd. in Spears 242). One question that is readily asked is: how can one tell if what one is doing is truly serving others? In answer to this, the key index that determines whether



what someone is doing qualifies as servant-leadership is to ask: "...do those served grow as persons; do they while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?" (Greenleaf 13).

Unlike traditional leadership approaches with a top-down hierarchical style, servant leadership instead emphasizes collaboration, trust, empathy, and the ethical use of power. At heart, the individual is a servant first, making the conscious decision to lead in order to better serve others, not to increase their own power. The objective is to enhance the growth of individuals in the organization and increase teamwork and personal involvement (Antonakis 68). This is very different from what is obtainable in Nigeria, where leadership is misplaced with rulership.

Unlike the rulership practiced in Nigeria, the servant is "...always searching, listening, expecting a better wheel for these times in the making" (Greenleaf 9). In serving first, we come to a conscious choice that brings us to want to lead. It is in the serving, the searching, the desire to grow oneself and others, the ability to be vulnerable, to listen deeply, to try and fail and think of those failures as great learning opportunities, to enter uncharted waters, to confront fear and conflict, that we become better than we know we are. No doubt, the path of the servant-leader and those who follow is rough going. There are no certainties. The know-how is learned along the way. It requires openness to uncertainty, to ambiguity, to change. It requires a deep ability to listen and practice silence. For Greenleaf, it is important to sometimes ask, "In saying what I have in mind will I really improve on the silence?" (Greenleaf 19).

As humans we are imperfect and the servant-leader has a tolerance for imperfection, a quality that is grossly lacking in most Nigerian rulers. We can never know all the information we need before we make decisions. One of the qualities of a leader is to be able to use their intuition to bridge the gap. Intuition and trust in oneself

are key for the servant-leader. For him, entering uncharted waters, the unknown is necessary for growth.

The servant-leadership model is a leadership ethic that could be applied to all areas of life and society if Nigeria is to prosper as a nation. Before, followers looked to leaders for all the answers, to be taken care of. They operated as victims in an oppressed system. The pressure on the leader was great, the task expected, impossible and unreal. The outcome was rulership that bred mistrust, miscommunication, abuse of power and more. But the new leadership espoused by this model requires a much greater level of responsibility on everybody's role. However, in servant leadership, the leader's key task is to motivate others to grow and become better than they know they are; to facilitate the process of deep communication. Individuals must take responsibility for their own personal growth. Having organizations support employees personal growth is an investment that brings returns long-term in employee satisfaction, creativity and productivity. Trust and respect are earned by believing in people at all levels of an organization to make decisions that will benefit the organization as a whole.

## **6. Conclusion**

Why is there so much scrambling for power in Nigeria? Why is it that those who ascend to the reins of power do everything within their powers to retain such powers? Why is it that electioneering campaigns have become easy avenues for bloodshed and assassinations? Why, why, why...? The 'whys' are unending. The answer is not farfetched. It is because those who "democratically" ascend to political leadership positions, become lords instead of servants of the state, creating a dislocation between the leaders (or rulers?) and the masses. This is borne out of the fact that there is a dearth of leaders with a clear philosophy of leadership.

Servant leadership is so rarely experienced because of trends in the leadership environment, the scarcity of human qualities required, demands that the practice places on the practitioner, and the very nature of the practice itself. Thus, rather than leaders,



Nigeria has rulers who do not see themselves first as servants but as leaders who must be served. Servant leadership requires patience and ability to foster internal motivation in others, creativity to empower those being led, selfless motives, and an ability to give up credit for the work you have inspired “led” others to do. All of these characteristics are against human nature and require conscious decision making. Hence, the concept of true leadership has been elusive in Nigeria. However, it is the position of this paper that if this model is embraced fully, like true democracy, great institutions will emerge as great ideas will come forth from all segments of the Nigerian society to propel her to desired developmental heights.

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## Rereading Ὑποτασσόμενοι in Ephesians 5:21-33 within the Context of Paul's General Teaching on Submission in Christian Marriage

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### **Abstract**

*This article makes a case against the commonly held “mutual submission” position between husband and wife. Scholars have taken two major positions, concerning Paul’s statement in Ephesians 5:21-22: some have interpreted it as a call for mutual submission, an understanding that has gained currency amongst Christian marriage counselors and preachers. Other scholars have argued in favour of a hierarchical understanding of submission in the text. Using exegetical analysis, this study examines the evidences in the text and the entire pericope. Beyond that, however, the researcher weighs the text in line with Paul’s position on submission in the context of the family in his other epistles. The study reveals that the evidences in support of a hierarchical position in the text and the entire Pauline corpus are overwhelming. First, Paul, obviously, maintains the traditional position on submission by asking the wife to submit to the husband, while including two strong and radical dimensions: the submission must be done “in the Lord”, and the husband should love his wife as Christ loved the Church. Secondly, the whole structure of the household codes, favours hierarchical submission. Thirdly, the call for mutual submission is not consistent with Paul’s view on marital relationship in his other letters. This article therefore calls for a re-reading and proper interpretation of the text for better scholarly, personal and homiletic use.*

### **1. Introduction**

The teaching on submission in the context of marriage found in Ephesians 5:21ff is highly debated in scholarship, especially the issue of mutual submission anchored on verse 21. Craig Keener is one of the foremost defenders of the mutual submission position between the husband and the wife with regards to the text. His major argument is that Paul moved a step further from the philosophers of his time who

regarded submission in the context of marriage as the exclusive role of the wife; for Paul, then, “both husbands and wives must submit in love” (292). This position is affirmed in a latter work: “Yes, the wife should submit to her husband; but the husband, following Christ’s example of self-sacrificial service for his wife, also must submit himself to his wife” (163).

Keener is not alone. While acknowledging that the husband is the head of the wife as Christ is the head of the church (1 Corinthians 11:3), Norbert Link emphasizes that he is not to act selfishly and pursue just his own interests. Rather, he has to have the mind of Christ, and if he does, then he will also look out for and submit to the interests of his wife—as his wife will to the interests of her husband (Phil 2:5, 4) (60-61). Charles Swindoll is with Keener and Link, as he sees the love demanded of husbands as a form of this submission. In his words: “Though all believers are to “be subject to one another in the fear of Christ” (5:21), this mutual submission takes different forms. The wife is to support and honor her husband through genuine respect (5:22-24). And the husband is to cherish and honor his wife through true love (5:25-27)” (338). Muddiman and Barton recall that in the law and ethos of the time, households were patriarchal institutions and that the *paterfamilias* (father of the family) had absolute power over the other members of the family; but maintain that the rule is already softened by Paul’s prefacing it with a call to be subject to one another (185).

Perhaps Alan Padgett is more radical in his interpretation of Ephesians 5:21ff as a call for mutual submission between couples. Even the title of his monograph *Christ submits to the Church: A Biblical Understanding of Leadership and Submission* suggests the extent to which he takes the argument: an understanding of mutual submission as a fundamental teaching of the New Testament, exemplified by Jesus’ ‘submission to the Church’. Commenting on Ephesians 5:21, he says: “Here Paul insists that, in their roles as husband and wife, Christians in Ephesus should exemplify mutual





submission by the husband's self-sacrificial love and voluntary self-submission with the wife returning the same" (41-42).

There are also scholars who have opposed the mutual submission position. Commenting on Ὑποτασσόμενοι, Vincent Cheung submits: "The word disallows the "mutual submission" interpretation of the verse; rather, it denotes a one-directional submission to the proper authority in any given situation" (102). Peter O'Brien, after examining the views of other scholars both for and against mutual submission in the text, submits: "On grounds of semantics, syntax, and the flow of Paul's argument ... the apostle is not speaking of *mutual* submission in the sense of a reciprocal subordination, but submission to those who are in authority over them" (384).

In the light of the ongoing debate, there are a few questions that would guide us to a correct understanding of what Paul meant in the text. Firstly, what did Paul intend to modify in the already common 'household codes'? Was it the issue of submission, love, or the "in the Lord" motif? Secondly, what interpretation does the structure of the pericope permit? Is it hierarchical or mutual? Thirdly, what is expressly stated and repeated in the text? For instance, is there an express command to the husband to submit to his wife? Fourthly, which interpretation fits into and agrees with the whole Pauline corpus with regards to gender roles in marriage? Finally, are there external factors to the mutual submission position? The above questions will form the framework for this work, and their answers, it is hoped, will sponsor a better understanding of what Paul really said in the text. However, in line with the theme of the article, the fourth question shall take prominence of attention. This work shall be approached exegetically.

## 2. Textual Considerations

The exegesis of this text shall border more on verses 21 and 22, where the keyword *hypotassōmenoi* is mentioned and implied respectively. However, the full text in Greek and an English translation will be provided.

<b>Greek Text of Ephesians 5:21-6:9</b>	<b>English Translation (RSV)</b>
21. Ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ,	21. Be subject to one another out of reverence for Christ.
22. αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὡς τῷ κυρίῳ,	22. Wives, be subject to your husbands, as to the Lord.
23. ὅτι ἀνὴρ ἐστὶν κεφαλὴ τῆς γυναίκος ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς σωτὴρ τοῦ σώματος·	23. for the husband is the head of the wife as Christ is the head of the church, his body, and is himself the Saviour.
24. ἀλλὰ ὡς ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί.	24. As the church is subject to Christ, so let wives also be subject in everything to their husbands.
25. Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς,	25. Husbands, love your wives, as Christ loved the church and gave himself up for her,
26. ἵνα αὐτὴν ἀγιάσῃ καθάρισας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι,	26. that he might sanctify her, having washed her by the washing of water with the word,
27. ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν σπῖλον ἢ ῥυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος.	27. that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.
28. οὕτως ὀφείλουσιν καὶ οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ·	28. Even so husbands should love their wives as their own bodies. He who loves his wife loves himself.
29. οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν,	29. For no man ever hates his own flesh, but nourishes and cherishes it, as Christ does the church.



30. ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ.	30. because we are members of his body.
31. ἀντὶ τούτου καταλείπει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.	31. “For this reason a man shall leave his father and his mother and be joined to his wife, and the two shall become one flesh.”
32. τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν.	32. This mystery is a profound one, and I am saying that it refers to Christ and the church;
33. πλὴν καὶ ὑμεῖς οἱ καθ’ ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν, ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.	33. however, let each of you love his wife as himself, and let the wife see that she respects her husband.

### 3. Historical Context of the Letter to the Ephesians

The book of Ephesians, generally dated within the last quarter of the first century, was written to persuade its original readership that an ethnically inclusive church based on religious affiliation and faithfulness was part of God’s plan and that both Jews and Gentiles were equal partners in the new religious commonwealth. Moreover, following Christ’s model, the book espoused virtues and relationships that would ensure harmony and peace within the Christian church.

Tradition has ascribed the authorship of the book to Paul the Apostle, agreeing with the attestations of the book itself (e.g. 1:1; 3:1). Markus Barth is one of the defenders of this position (16). Some insist that, because of its similarity with Colossians (many of the words found in Ephesians are also found in Colossians), no one but Paul must have written it. However, other scholars, Slater (11) among them, have argued that the letter is deutero-Pauline. The other side to this argument is that an admirer of Paul could develop on his concepts in one of the books into another. The position of this article is that, because of the overwhelming similarity with Colossians, it was written by Paul.

#### **4. Genre of the Book**

The question of genre is a minor issue for Ephesians (Slater 21). If Paul wrote it, he meant it to be read as a letter. If he did not, the author clearly and intentionally employs Paul's letters as his model. The typical Pauline letter has five parts: salutation, thanksgiving, the body of the letter, closing comments, and a conclusion. Ephesians clearly has many of these features. It has a salutation (1:1-2), a thanksgiving (1:3-23), the main body (2:1-6:9), closing comments (6:10-20), and a concluding postscript (6:21-24).

#### **5. Literary Context of Ephesians 5:21-6:9**

Like Colossians 3:18–4:1, Ephesians 5:21-6:9 belongs to a form that, since the time of Luther, has been called a *Haustafel*, a household code. A consensus within New Testament scholarship holds that this type of material belongs to the *topos* “concerning household management”. Each exhortation has the household code's formal elements: the person addressed according to role (5:22a, 25a); the command (5:22 [implied], 25, 28, 33); and the motive or rationale for the command (Larking, 2009:128). Charles Talbert (citing Bevere) argues that, although the persons addressed and the sentiments expressed in Col 3:18–4:1 are similar to those verbalized elsewhere in pagan (e.g., Polybius 18.41.8–9) and Jewish (e.g., Philo, *Decal.* 165–167) sources, the concise form, just as we find it in Colossians, appears nowhere else in extant Mediterranean literature prior to this letter—assuming that Ephesians and 1 Peter were not written earlier than Colossians (231-232). It is within the household codes that the pericope for this work lies. In the words of Vincent Cheung: “After instructing the believers on how to behave in the household of God in general, he proceeds to discuss the relationships in the individual households of Christians” (103).



## 6. Analysis of the Key Word: Ὑποτασσόμενοι

The word *hypotassomenoi* is read as “be submitting yourselves”. The word translated as “be submitting” is a present participle passive verb in its second person plural form (yourselves), and a derivative of the verb *hypotasso*, to “submit”. The word *hypotasso* (from *hypo* – under, and *tassō* – to place in order) regularly functions to describe one-directional subordination to another’s authority, rather than a symmetrical relationship. In the words of John McEwan, “It means to order your battle line under the direction of your respected commander... It carries with it the concepts of battle order, and respect/admiration for the one you place yourself under the direct command of” (126). Bromiley observes that while the active form of this verb means “to place under”, “to affix”, “to subordinate” (passive —to be subjectl), the middle form means “to subject oneself”, “to be subservient”, “to submit voluntarily” (1051), and this is the sense in which Paul uses the word in this text.

## 7. Submission in the New Testament

Bromiley provides a useful survey of the use of the word Ὑποτασσόμενοι in the NT (1051-1052). In the NT the term has a wide range of meaning centering on the idea of enforced or voluntary subordination. The active occurs in Rom. 8:20 to express the thought that creation is subjected to futility (cf. 5:12). The other active statements are christological. Quoting Psalm 8:6, 1 Corinthians 15:25 says that Christ subjects all things (including death) to himself. Naturally this does not include God, for it is finally God who does the subjecting. Psalm 8:6 also underlies Philemon 3:21. Here Christ does the subjecting; he manifests his unlimited power by transforming the lowly body into the likeness of his glorious body. In Hebrews 2:7-8 (cf. again Ps. 8:6) God subjects the world, not to angels, but to the Son, who is superior to the angels. The subjecting has begun but awaits consummation. Ephesians 1:22 relates Psalm 8:6 to the enthronement that has already taken place, and with an ecclesiological reference. 1 Peter 3:22 refers

similarly to a subjection that Christ's ascension and session complete. The common use of the verb of Psalm 8:6 shows that this verse holds an important place in the primitive Christian confession.

The middle voice denotes enforced submission in Luke 10:17, 20, but elsewhere voluntary submission is at issue. Thus in Romans 8:7 the flesh resists submission to God's demand. Pious Judaism resists submission to God's saving work in Romans 10:3. A play on the active occurs in 1 Corinthians 15:28. In his only use of the absolute—the Son, Paul here shows that the Son achieves absolute power only to hand it back to God. All power rightly belongs to God, but to the very limit God has given to “the Son” the precedence that is his due. The middle often occurs in exhortation (cf. submission to God in James 4:7 and to salutary discipline in Heb. 12:9).

Luke 2:51 stresses the subjection of the boy Jesus to his earthly parents. Like the subjection of wives to husbands (Col. 3:18; Eph. 5:21ff.; 1 Pet. 3:1; Tit. 2:5), this is according to a divinely willed order. Also divinely willed is the submission to authorities in Romans 13:1ff, which acknowledges their legitimacy on the basis of their divine commission to reward good and punish evil. Titus 3:1 and 1 Peter 2:13-14 echo this teaching, which possibly rests on the reply of Jesus in Mark 12:17 and parallels. At issue, of course, is the attitude to government as such rather than specifically the Roman state. Christians do not submit to the state merely because it provides conditions for their life and mission. They and all people owe subjection because government is by divine ordination.

Slaves should be subject to their masters, not now because slavery is by divine ordination, but because it is a reality that Christians are in no position to set aside. Among themselves, they can and should set it aside as members of the one family of God (cf. 1 Pet. 2:18; 1 Tim. 6:1-2; Phlm. 16). As a witness to unbelievers, Christians should accept submission to all human institutions for the Lord's sake.



The above survey suggests that, in all occasions in which Ὑποτασσόμενοι is used in the NT, a one-directional subjection (sometimes compulsory, at other times voluntary) is intended. It is the same in the text at hand, as shall be seen shortly. Meanwhile, the words of O'Brien, cited in Cheung, are instructive in this direction: "to say that the word can refer to a relationship of mutual and reciprocal submission would be to misunderstand the semantic range of the term".

### **8. The Context of the Text and the larger Pericope**

Those who argue for mutual submission in the context of the text sometimes hold onto the fact that the controlling verb for verse 22 is found in verse 21. Philip Comfort joins others to observe:

The text, according to the earliest manuscripts, relies upon the participle ὑποτασσόμενοι ("being submissive") of the previous verse to complete the sense of this verse. But later scribes supplied the verbal, either as a participle (variant 1) or an imperative verb (variant 2). Translators, wanting to make things easy for their readers, follow suit—usually with the imperative verb (597).

While the observation is true, it actually supports the argument to the contrary. Even a cursory look at the household codes under which this text falls (5:21-6:9) shows that the intention of the writer was to exhort his readers to order themselves under the appropriate authorities, using verse 21 as a rallying point. In verse 22, he calls on wives to submit to their husbands; in 6:1-3, children are asked to obey their parents in the Lord; and in 5-8, slaves are called to obey their earthly masters. He does not end there, however; those in the positions of authority in the context of the family – husbands, fathers and masters, are to reciprocate the submission and obedience by loving and being sensitive to those over whom they had authority in Christ. It is necessary to

observe that in none of these cases did Paul ask those in authority to submit to those under them.

It is significant to note, too, that out of twelve verses in which Paul addresses marriage relationship (22-33), he carefully chooses the word he uses to address wives. It may sound logical to think that he uses submission in verse 21 as an umbrella term for all the verbs used later on to exhort the people into loving, godly relationships; but this would be reading meaning into the text, and it does not make sense to think that Paul would use such an umbrella word, then go ahead to use the same word for a particular set of people repeatedly, yet choose another word to drive home the same point to another set of people in the same text.

It is also important to note that Paul's use of the relationship between Christ and the church, governs the text. He expressly stated in verse 32 that he was revealing a mystery about Christ and the church. The question, then, is: since the husband is the head of the wife *as Christ* is the head of the church, if the husband is to submit to the wife according to the mutual submission position, doesn't it also mean that Christ is to submit to the church? Padgett defends the position that Christ actually *submits* to the church, by appealing to the so-called *kenosis* theory derived from Philippians 2 (59ff). But, even if one is to align with the understanding that Christ, by His sacrificial death, submitted to the Church (which is hardly consistent with the semantics and context of Christ's self-giving), is it not just logical to reject Padgett's position based on the fact that, whereas Christ's self-giving was settled once for all, Paul's ὑποτασσόμενοι is a present participle? It is obvious that Paul's reference to Christ's love for the church in the text (verses 25-27) presents Christ's expression of such love in the present continuous, although it begins with the definitive act which has already taken place – His self-giving (Christ's washing of the church with water through the word [verse 25] is obviously ongoing). Again, it should be noted that the *kenosis* theory puts the submission of Christ in proper perspective: It was to God that Christ submitted, not to





the church. If Paul never called the sacrifice of Christ on the cross submission to the church, why should his exhortation to husbands, likened to it, be understood in that light?

In the light of the above argument, it is strange to still see Paul's exhortation as a call for mutual submission. It seems rather reasonable to think that, in order to check abuse on the part of those in authority, Paul would have them treat those under them with love and in the fear of Christ. There remains one more consideration that flaws the mutual submission position: Paul's general teaching on the relationship between a man and his wife as found in his entire corpus. To that, we now turn.

## **9. Submission in Marriage in Pauline Corpus**

### **9.1 1 Corinthians 11:3**

We first turn to Paul's first letter to the Corinthians which, according to Dunnett, forms, along with Galatians, Romans and 2 Corinthians, the heart of the Pauline writings (49). This passage reads: "Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God" (NIV). In this passage, after commending the Corinthians for holding on to the traditions he had passed to them (verse 1), Paul launches into a discussion of one of those traditions: the tradition of headship as a principle of authority in God's plan of governance. Although Paul does not use 'husband' and 'wife' in this context, when the statement here is viewed in line with his general position on submission in marriage, it becomes clear that the same principle applies here.

Now, according to Ray Stedman, when the apostle says "the head of every man is Christ, and the head of the woman is man", he uses a Greek word for "head" that refers to the part of the body that contains the brain and all the facial features. Paul understood that the head was the control center of the body. Stedman further argues:

Some Bible commentators have argued that the people of Paul's time didn't know that the brain was the center of thought, but this is not true. The ancients had observed that severe head injuries frequently impaired the ability to think, and it was clear to the ancients that the head was the site of four of the five senses – taste, smell, hearing, and vision. So the importance of the head was clearly understood by the people of Paul's era (148).

Again, the fact that Paul also uses the metaphor that Christ is the head of every man here must not be taken for granted. “The present force of these two comparative statements denotes that if the husband is no longer head of the wife, then the headship of Christ over his church is also now uncertain” (Chappell 235). To the Ephesians, *ὅτι ἀνὴρ ἐστὶν κεφαλὴ τῆς γυναικὸς ὡς καὶ ὁ Ἰησῦς δὲ ὑμᾶς εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς ἐστὶν* – I want you to realize that the head of every man is Christ. The application differs according to the context, but the principle is the same: God – Christ – man (church) – woman. God, being the head of Christ, does not lord it over Him (Jesus is equal to the Father!), but the latter *willingly* submits to the former. The same applies to the relationship between Jesus and the church – the church *willingly* submits to Him. Jesus loves the church and does not coerce her, but He can never be said to be submitting to her. That would be an aberration on divine authority. Stedman gives an assertion that is fitting for the conclusion of this aspect: “The man is the head, not because he is superior to the woman, but because he has a responsibility before God to serve her as a leader and because she has voluntarily undertaken the role of working under his leadership” (150).

## **9.2 Colossians 3:18-4:1**

There is such resemblance between Colossians and Ephesians that some of those who have rejected Pauline authorship of Ephesians are of the opinion that its compiler – whoever he may have been – only edited most parts of Colossians and addressed it to the Ephesians. This passage for comparison is one of those points of



agreement. The same pattern seen in Ephesians 5:21-6:9 runs: wives-husbands, children-fathers, and slave masters. That is, within each of the three pairs the subordinate person is mentioned first. Wives are called to submit (*hypotassomenoi* in Ephesians; *hypotassesthe* in Colossians; both from the same root: *hypotassō*) to their husbands; children to obey (*hypakouete*) their fathers; and slaves to obey (*hypakouete*) their masters. The only difference, as noted by Talbert, is that the aspect of the household code in Colossians that receives emphasis is the word to slaves and masters, in contrast to Ephesians, where the emphasis is on wives and husbands (234). However, this shift in emphasis does not obliterate the principle; if anything, it strengthens it.

Now, even if one maintains the position that Ephesians is deutero-Pauline, one does not need to look too far to see that in it, the writer maintains the principle found in Colossians (regarded as an authentic letter of Paul) with regards to submission in the context of marriage. And, it is not likely that a companion of Paul who was writing in his name would have modified Paul's position on such a delicate issue which I also consider fundamental for the understanding of Pauline theology.

Paul's tone is not any different in his pastoral letters. Although 1 Timothy is among the disputed letters of Paul, the fact that his position on submission in the context of marriage, rings conspicuously in it, begs attention. He says: "a woman should learn in quietness and full submission" (2:11). Although the aim of this paper is not to debate on whether a woman is allowed (in Pauline thought) to exercise oversight function or teach in the church, one thing is clear: Paul's position on the submission of a woman is not in doubt. In his letter to Titus (2:3-5), Paul's position on this is so serious that he would have Titus teach the older women to live exemplary lives so that they would in turn teach the younger ones "to be subject to their husbands, so that no one will malign the word of God" (2:5). Accordingly, the word for being subject here is also *hypotassō*.

## 10. Conclusion

Paul's use of the household codes in the hortatory sections of some of his books was not novel. Philosophers of his time, as noted in this work, had already used them. By the way, submission of a wife to her husband was not strange to the Graeco-Roman world. Modern commentators who read a call to mutual submission into Ephesians 5:21-33 seem to do so out of a desire to show the difference between Paul's use of the household codes and that of the Philosophers of his time. This need not be, as there are already enough modifications: the re-echoing "in-Christ" motif that permeates it, emphasizing obedience to Christ as the basis for all relationships; and the admonition to those in authority (husbands, fathers, and masters) to be considerate with those placed under them, maintaining the consciousness that they too have a head, a father, and a master in heaven. These modifications seem to be the only ones intended in the text. Does Paul therefore support the domination or oppression of the wife by the husband? By no means! This is exactly the reason he calls for a balance – love on the part of the husband. Therefore, love is the balance, not reciprocal submission.

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*Rereading Ὑποτασσομένοι in Ephesians 5:21-33 within the Context of Paul's General Teaching on Submission in Christian Marriage*



## Jesus' Methods of Communication and their Implications for Nigerian Pastors

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### **Abstract**

*One of the crucial issues that have marred leadership in the Church today is the inability of the Pastors to communicate effectively with Church members at various levels. Good communication is the key to sound organizational practice and successful group relationship. Leaders are expected to give accurate and clear information to their followers. The leadership is to provide clear, accurate facts and figures so that their followers can effectively complete their tasks. Existing studies on communication in the Church have not considered holistically Jesus' methods of communication. This researcher examines holistically Jesus' methods of Communication and their Implications for Pastors in Nigeria. The study adopted historical and descriptive approaches and uses relevant literature on the subject matter. The research reveals that methods used by Jesus were not strange to his audience. Jesus' audience had a good understanding of what he was trying to communicate to them because he spoke in clear terms and in the language they understood. Nigeria is in need of leaders that will holistically adopt Jesus' methods of communication so that divine mandate on the Church can be realized.*

**Key words:** Jesus' Methods, Communication, Church, Nigerian Pastors

### **1. Introduction**

The Christian ministry is a job of words. The Pastor must be able to communicate divine truth in a clear language to his audience. Communication can either make or mar a church. I believe that effective communication makes an organization to grow. Church leaders have not adopted holistically Jesus' methods of communication in their ministry. This, in my opinion, has brought a setback to pastors and ministries. Communication is one of the essentials that keep human relationship in progress. It is a vital ingredient to human existence and the foundation on which all human interaction is built. It is one of

the most remarkable gifts to humanity. Without it, human ability to relate to one another and get things done would have been virtually impossible. All human parts such as spirit, soul and body depend on communication to function. It is the key to problems of everyday life in families, workplaces and in the society at large. Jesus is regarded by his audience as the paramount model for excellence in communication (John 3:1-13). This is evidenced in his teachings and preaching. Jesus is a perfect communicator who communicated in such a way that people were amazed at His authority, power and truthful insight. This article examines holistically Jesus' methods of communication and its implications for Pastors in Nigeria.

## **2. Perspectives on the nature of Communication**

To facilitate understanding of the issue under consideration it is important at this juncture to examine the word communication. The word communication is from the Latin word "communis", meaning to share. It is the activity of conveying information through the exchange of thoughts, messages, or information, as by speech, visuals, signals, writing, or behavior. It is the meaningful exchange of information between two and a group of Persons (Evans & Porter 115). Communication is also defined as "any act by which one person gives to or receives from another person, information about that person's needs, desires, perceptions, knowledge, or affective states. Communication may be intentional or unintentional, may involve conventional or unconventional signals, may take linguistic or nonlinguistic forms, and may occur through spoken or other modes" (Byskorg 413-414). Communication is the sending and receiving of ideas, thoughts or feelings from one person to one or more persons in such a way that the person receiving it understands it in the same way that the sender wants him or her to understand (Byskorg 413-414). Communication is an impartation of living ideas, evoking mental and emotional responses. It involves hearing, understanding, encouraging, listening, and responding as well as speaking and delivering (Young 171-172). The ideal communication happens when the true meaning and intended aim of





communication is accurately transmitted to the receivers. In other words, the ability to impart ideals in a way that the hearers use the acquired information to solved problems.

Communication can be approached from two interrelated perspectives as done by Adeyemi, first as a process and second as an activity. Communication as a process is primarily concerned with passing a message from a source to a destination, that is, from a sender to a receiver through an appropriate transmission medium. It could be achieved using the time-honored method of signals (e.g. drumbeat, smoke etc), or through the use of symbols (Adeyemi 85). Oluwafemi Okunlola sees communication as the process of relating ideas (formed out of sender's spiritual, psychological, intellectual and environmental experiences and expectations) verbally or otherwise (using chosen available technical skills and channels) to another person (whose interpretation and acceptance of the meaning of the message shall be influenced by his or her spiritual, psychological, intellectual and environmental conditions), with a view to prompting a desired response, as the two parties continue to send and receive signals from each side until the communication purpose is achieved or the process is terminated (Okunlola 369).

Also, to Nido Qubein “communication occurs when the right person says the right thing to the right person, at the right place in the right time, and in the right way, to be heard and understood and to produce the desired response (Qubein 12). In other words, for communication to take place, all the elements concerned must be right, that is right message from the right sender, for the right receiver, through right channel, at the right place and time. Christian McMahan and Amanda C. Washington define Communication as “impartation of living ideas, evoking mental and emotional responses. It involves hearing, understanding, encountering, listening, and responding as well as speaking and delivering. The ideal communication, happens when meaning and intended aim of communication is accurately transmitted to the receivers”

(<http://ajayivarghese.blogspot.com/2007/06/jesus-method-of-Communication.html>.) E. Emery, P. H. Ault and W. E. Agee assert: "Communication is the art of transmitting ideas, and attitudes from one person to another" (Emery 12). Furthermore, on the one hand, Cartier and K.A. Harwood said: "Communication is the process of conducting the attention of another person for the purpose replicating memories" (Cartier & Harwood 2). On the other hand, H.E. Gully opines that, "Communication means literally to make common, that is, to create in a receiver's mind an idea or image similar to the one in the mind of the sender" (32). Raymond W. Mc. Laughlin critically states, Communication is sharing information for the purpose of affecting the receiver in some predetermined way. Communication may be verbal or non verbal, spoken or written messages, symbols, painting, and music that can all convey meaning (Laughlin 9).

### **3. Jesus' Methods of Communication**

In all of history, Jesus was a communicator per excellence. He established personal connections and relationships with people. Personal connections in His life and ministry carry great weight in the efforts to get a message across. People are much more likely to listen to those with whom they have a personal relationship, like their friends, family, and pastors. Sometimes, words alone are simply not enough. Jesus' words themselves were strong, and conveyed the voice with tone that magnified. Utilizing multiple senses, Jesus shared His message; he used sight, sound, and touches when speaking to people. He was compelling, and His voice gave His Word greater impact.

Jesus showed us how one leader can change the world through communication. Jesus himself envisions the future, thinks creatively, initiates action, takes charge, motivates, inspires, mentors, empowers, communicates, manages conflict, remains calm under pressure, handles multiple tasks, conveys confidence, demonstrates management skills, demonstrates sales skills and more. Jesus, the ultimate leader, taught His disciples 'that if they would have the courage of the unthinkable, they could achieve as long as they kept their eye on him. According to Getz:



Jesus balanced His ministry by communicating with many different kinds of people. Taking into account all of the sub-groups and individuals He ministered to. He spent approximately half of His times communicating to those who were positive toward ministry and the other half communicating to those who were either neutral or negative. He spent about one-third of the times with individual and about two thirds of the times with groups (176). He further analyzed,

Of the two-thirds of the times he spent communicating with groups, He spent about half

of them with groups who were positive toward His ministry and the other half communicating with those who were either neutral or negative. Of the 32.5 percent of the times that he spent with individuals, He spent about one-third communicating with individual, sick people, and one-third communicating with individual apostles (Getz 168).

The above description indicates that Jesus Christ neglected no one. He had his priorities, but he was interested in those who were positive toward him as those who were negative or neutral. He also divided his time between groups and individuals. He eventually distributed His efforts to these kinds of individual He ministered to. It means that Jesus never conducted a media campaign or travel around the globe or took University courses in communication but influenced the world more than anyone else who ever lived because of who He was. People respond to ones character much more than they will to any communication techniques you use.

Jesus was authentic in communicating the will of God to his audience. He understood that people would respond to him if they saw what he was being real with them. He was willing to be vulnerable, letting his true self show through, even in messy situations and spoke forthrightly. He made himself accessible to those he was trying to

reach. He strived to develop a real sense of truth with his congregation. From trust, He strived to build intimacy with his - congregation, and chose to tell the truth over making an image. He built his own character rather than managing impressions people have of him. He was realistic; offered what he had, rather than what he wished he could give. “Proper communication was the key to George Washington's success both in building personal relationships and in fighting the war. As a matter of fact, a primary element in his military strategy revolved around both disseminating and receiving timely information”(Philip 79-80)

### **3.1 Jesus was a good Listener**

One sure way to be heard is to be attentive to other people. A good communicator is also a good listener. It is better to listen before talking than talking before listening. To be an effective communicator, you must also be skilled at both sending and receiving information (Udom 74). Donald T. Philips wrote, “That leaders listen to others with genuine empathy” and that they “seek first to understand and to be understood” (Philip 82). He further adds:

Leaders must listen to people in their organizations far more than followers must listen to leaders. They must listen, then speak; follow, then lead. Of course, such a concept is anything but new. More than 2,000 years ago, the ancient Chinese philosopher Lao Tzu wrote in the *The Ch'ing*: In desire to be at the front of people, He must in his person be behind them. In his desire to be above people, be below them. Sincere words are not showy; Showy words are not sincere. Those who know do not say; those who say not know. (Philip 83).

The leader must in his speech take his focus off himself and place when he is trying to reach out. When people know and feel that you are genuinely caring about them, their hearts are open to your message. See every interaction with people as an opportunity to learn from them, try to listen more than you talk, ask people thoughtful questions, eliminate distractions while you're meeting with others. Let your body language show



that you're interested in the conversations you have asked for. Clarification and confirmation of people's points to make sure you're hearing them correctly. Pay special attention that others often ignore, such as those who are poor or disable, seek to understand people's background in life, take time to notice things that people do well and express appreciation for those things, and be willing to sacrifice your own agenda and schedule so you give others the attention they need.

### ***3.2 Use of Questions***

There are over 100 questions asked by Jesus in the Gospels. Questions often provoke thinking in a way that statements do not ([www.wanwigators.duphis/mintries/college/navfusion/assets/Jesus%20Use%20Teaching.pdf](http://www.wanwigators.duphis/mintries/college/navfusion/assets/Jesus%20Use%20Teaching.pdf)). This communication method gives room for teacher-learner interaction and it also elicits feedback. Jesus often asked His hearers- thought-provoking questions that engaged them in mind searching adventure. In Matthew's account, Jesus used questioning to find out from His disciples whether they truly knew His identity or not: When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?" They replied, "Some says John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets." But what about you?" he asked. "Who do you say I am?" Simon Peter answered, "You are the Christ, the Son of the living God." (Matt 16: 13-16). When Jesus was challenged for attempting to perform healing miracle on the Sabbath day, he used the occasion to educate his audience on the law of the Sabbath and used questioning to silent his accusers — "Then Jesus asked them, "Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?"

### ***3.3 Use of Stories***

Jesus knew the facts mean virtually nothing to some people in your audience unless they are part of a story. He used stories to capture people's attention and provide

a context for his message. One of the main things that story telling does is that it aid memory. Understand that no other form of communication better meet people where they are. He kept his stories succinct and focused on a central theme. He moved from the general to the specific, including details to draw people into the story. Describe things so that your congregation can feel as if they are actually there as the story is taking place. Engage all their senses, seeing, hearing, smiling, touching, and tasting. He made his audience wonder, what happened next. Story is universal in its appeal. It wins and holds all type of human life and appeals like, to the little child and the aged person. Stories bring pleasure and arouse enthusiasm. Jesus' stories are known to be relevant, interesting, accurate, brief and clear" (Akinsola 69).

The stories Jesus used in communicating his message to his hearers are in form of Proverbs, Parables, Illustrations and Allegories. *Proverbs* - A Proverb is a story in a colorful saying. For example "No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and Money" (Matt 15:14). Proverbs attempt to provoke the hearer's thought to a deeper reflection on the reality of the matter in discourse.

*Parables* - A parable is a story drawn from imaginary realm. Parables were effective form of communication because, the earthly element in the parable related very well to the hearers. It aroused their curiosity and sparked interest (Kurian 64). Examples are the Parable of the Sower (Matt 13:3-8), Parable of the Wheat and Tares (Matt. 13: 24-30), Parable of the Net (Matt. 13: 47-50) etc.

*Illustrations/Case Study*- An illustration is a story about the lives of people. Jesus used illustration to pass across salient truths in day to day human relationship with God and fellow man. An example is found in the message of love for fellow human being using the illustration of the Good Samaritan's response to an unknown armed robbery victim on the Jericho road (Luke 10: 30-37).



*Allegories* - An allegory is a story interwoven with its interpretation. An allegory differs from a parable, in that, a parable typically keeps the story distinct from its interpretation or application, while an allegory intertwines the story and its meaning (Virkler 173). Jesus also used allegories in communicating the truth to His hearers. Examples are: Jesus — The Vine (John 15:1ff), Jesus: The Bread of Life (John 6:25-59), etc.

### **3.4. Use of Occasions**

Jesus did not make appointment to teach. He used incidental occurrences and events arranged for other purposes. Example of incidental occurrence was the opportunity He had to minister to the Samaritan woman that met him by the well (John 4:31). Jesus' comment on the giving of the poor widow, which compared with what the rich people gave to the treasury box, was another incidental occasion. He used to communicate the truth. Jesus usually took advantage of occasions or events that were organized for other purposes.

### **3.5 Demonstrations and Use of Instructional Aides**

Demonstrations are objects of lessons incorporating actions. Use of instructional aides is one of the ways to increase the effectiveness of communication. It has become sufficiently clear that limiting teaching to words alone greatly hinders effective communication. Instructional aides helps the teacher to communicate effectively, arrest the interest and the attention of the learners. It can make the Bible come alive in ways that words alone cannot (Akinsola 63). Jesus used demonstration method to communicate the lesson of humility and servant leadership to His disciples (John 13: 12-16)

### **3.6 Use of Verbal and Non-verbal**

Jesus presented the truth in holistic ways that showed effective use of verbal and non-verbal forms of communication. He was a genius at using facial gestures to his

audience to accent oral communication. Jesus helped in breaking through pretense and superficiality in communication through the use of eye contact. The kind look of Jesus communicated love, compassion and understanding too deep for words (Fritz). Facial expression is known to be a means of communication from the time immemorial, and it is still a significant aspect of communication today. Besides these instances, Jesus even listened to people of all kinds. He stopped to give attention to the blind Bartimaeus whom people tried to silence (Mk. 10:46-52). Jesus demonstrated the art of listening to people throughout his early ministry

#### **4. Implications of Jesus' Methods of Communication for Nigerian Pastors**

Before we consider the implications of Jesus' Method of Communication for Pastors in Nigeria it is important to know who a Pastor is. The word Pastor appears once in the Bible (Eph. 4: 11). The office of the Pastor was established to cater for the Church of God. In other words, the Pastoral office was established to care for the social, moral, physical and spiritual needs of the Church. The term Pastor is really the Latin (Barthel & Edling 67) translation of the Greek word *Poimen*, which means literally a "headsman, a shepherd". *Poimen* "a shepherd, one who tends herds or flock" is used metaphorically for Christian who takes care of a Congregation. A Pastor is therefore a spiritual shepherd of God's people. He is expected to feed them with the word of God and nurture them to spiritual maturity in Christ. In this Paper, all Church leaders irrespective of their titles are called Pastors. From the study of Jesus methods of communication the implications for today's Pastors are clear as follows:

##### ***4.1 Pastors should Communicate as Vision minded Leaders***

The Bible gives a clear picture of God's mind/will concerning lost sinners in Ezekiel 33:11, "say to them, 'as surely as I live, declares the Sovereign Lord, I take no pleasure in the death of the wicked, but rather they turn from their ways and lived We have also seen how Jesus was consumed by this mission that he made it his food (John 4:34), his business (John 9:4) and of course .his instruction curriculum for his disciples,





now known as the Gospels. He did not allow anything to distract his attention from his mission until he said on the cross “it is finished”. The disciples received and passed it on to the church fathers and to the contemporaries. Even the missionaries to Africa communicated the mission with passion; the early African converts received the vision and passed it on to our generation fervently. Awojobi commented on the implication of the vision received to be passed on by pastors to future generation that, “the “church leader is expected to consistently talk about the vision so as to make it a recognizable, discernible, driving force in congregational activity” (Awojobi 18). He added that “their verbal behavior matches their non-verbal behavior” on the process of communicating the vision. Unfortunately, Pastors today are facing a lot of challenges especially in Nigeria: religious conflict northern Nigeria, the question for materialism, popularity and position are some of the factors distracting the Pastors from passing on the vision effectively to their future generation.

#### ***4.2 Pastors should be Inspirational Speakers***

To be an inspiring leader means to be able to correct others’ strong concept, views, ideas and philosophy of life spiritually as (Proverb 27:17) says, “as iron sharpens iron, so one man sharpens another”. But Le Roy Eims is of the opinion that a pastor must be sharpened by God first (Leroy 13). This can be achieved through having personal devotional relationship with God, but many Pastors are too busy with ministerial routines at the expense of their relationship with God.

#### ***4.3 Pastors should Communicate with Integrity***

One of the common temptations facing leaders is to distort information in order to cover up their abominations. Musa Asake comment on the significance of integrity in the life of a leader that, “a person with integrity is not divided (that is duplicating), or merely pretending (that is hypocrisy). He or she is “whole”, life is “put together”, and things are working together’ harmoniously. People with integrity have nothing to hide

and nothing to fear because “their lives are open books” (Asake 5). If Pastors words are to be taken seriously they must have exhibited a tested and proven measure of integrity. Their verbal communication must concur with their non-verbal messages. But lack of the fear of God is the cause of lack of integrity among Pastors today. The effect was summed up by Asake that, “we are like a defeated army, naked before our enemies, and unable to fight back because the church is lacking in integrity” (Asake 7)

#### ***4.4. Pastors should use Diplomacy in Communication***

The role of diplomacy in effective communication cannot be over-emphasized because it has to do with skills and abilities to handle a complex and difficult situation in a polite way that shows respect for others. For example, it is offensive to show your subordinate's weakness in the public since that could make him or her develop psychological inferiority complex or react unpredictably from such public portrayals. On the other hand, it is wrong to correct the mistake of your superior officer in public since it portrays the superior officer in bad light. Sunday Ichima maintained that, “even if such correction becomes necessary to make in-public, it should be made in such humility that it would not affect the image of the officer” (Ichima 2). Most pastors lack the principles of diplomacy in their communication which makes it difficult for them to carry others along in their leadership.

#### ***4.5. Pastors should be Good Listeners***

Shortly after the ascension of Jesus Christ, his younger brother James wrote: “my dear brothers, take note of this: everyone should be quick to listen, slow to speak and-slow to become angry”. (James 1:19). We should be always ready and eager to listen to God to his word, and to each other. For a proper relationship between any two persons to be maintained there must be mutual respect. There can be no mutual respect without the exercise of the art of listening. Whitney Hopley rightly asserts that “one sure way to be heard is to give attention to other people” (Hopley 4). This is true because when people know that you care about them by listening to them; their hearts are open to your



message. Many Pastors are ineffective in their communication because of poor art of listening which is very fundamental.

## 5. Conclusion

This article examined Jesus' methods of communication and their implications for pastors in Nigeria today. Firstly, it was discovered that Jesus never stopped emphasizing his Mission on earth until he said on the cross that “it is finished.” By implication, Pastors are expected to communicate as vision minded and undistracted leaders. Secondly, it was also realized that Jesus was an inspirational speaker who apart from being able to stimulate and sustain the interest of his listeners, had conscious plans to concentrate his effort on preparing few disciples to ensure the continuity of his mission. The implication of this to Pastors today is that both their verbal and body language should focus on preparing successors in the ministry. We also discovered that Jesus was what he taught. This implies that Pastors should be leaders of integrity whose words can be trusted and depended upon no matter the circumstances around.

In view of the above discoveries, the researcher wishes to conclude that Jesus has set up perfect leadership standard for the church. Therefore, Pastors should endeavour and determine to study, obey and teach others Jesus’ method of leadership as Ezra did (Ezra 7:10). If the church must meet the challenge of this century it will need nothing short of leaders who will diligently and fervently apply Jesus’ method of communication as their ministerial manual.

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## **A Christian perspective on social teaching and justice in relation to the Fulani herdsmen Militia attacks on farmers in Benue State, Nigeria**

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### ***Abstract***

*Benue State has experienced Fulani herdsmen militia attacks on farmers in the last two decades resulting from unimaginable loss of lives and properties. This prompted the establishment of a Law prohibiting open grazing in 2017 by the state government. Despite this effort, there still exist selective Fulani militia attacks on farmers in the state especially at the boundary areas. In view of this, the researchers use descriptive analysis to highlight a Christian perspective and teachings about social justice in the face of Fulani herdsmen attacks on farmers in the State, with an aim of proffering additional measures of curtailing this menace. First, the meaning of Christian social teachings and social justice are considered from a biblical frame of reference. Second, the article discusses the contours of Christian Social teachings and Social Justice as contained in the Protestant and Catholic Social Teachings. Third, the researchers describe the activities of the Fulani herdsmen attacks on predominantly Christian farmers in Benue State and by extension in Nigeria. Fourth, the authors draw certain lessons from the Christian Social teachings and the 1999 Constitution of the Federal Republic of Nigeria for addressing the menace of Fulani herdsmen attacks on farmers*

*in Benue State. Finally, the authors encourage the federal government of Nigeria to protect the lives and property of farmers in Benue State, arrest and prosecute Fulani herdsmen militia and offer compensation and reconstruction of homes for the victims of these attacks as it is been done in the North-East for fairness, justice and equity.*

## **1. Introduction**

In this article, the researchers discuss a Christian perspective and teachings about social justice, in the face of Fulani herdsmen militia attacks on farmers in Benue State, Nigeria. This subject matter is treated in the following sequence: First, the meaning of Christian social teachings and that of social justice are considered from a biblical frame of reference. Second, the article discusses the contours of Christian Social teachings as well as Social Justice as contained in the Protestant and Catholic Social Teachings. Third, the researchers describe the activities of the Fulani herdsmen attacks on predominantly Christian farmers in Benue State and by extension in Nigeria. Fourth, the authors draw certain lessons from the Christian Social teachings and from the 1999 Constitution of the Federal Republic of Nigeria for addressing the menace of Fulani herdsmen attacks on farmers in Benue State in particular and in Nigeria in general.

## **2. Definition of terms and concepts**

### ***2.1 Christian Social Teachings***

Christian Social Teaching is the comprehensive Christian doctrine of humanity in relationship with God and their neighbour. This doctrine contains five cardinal points, namely, first, that a human being is made in the image and likeness of God and therefore needs to be treated with respect and dignity; second, that humankind has been redeemed from sin by the blood of Jesus Christ and has been enabled to share eternal bliss with God; third, that it is God's will for humanity to have a common social life, even after the Fall and Christian social teaching encourages people to inculcate this social order in humanity; fourth, that Christian social teaching necessarily contains principles and practices, which project God's redemption, not only spiritually, but also socially, by





fighting against poverty, hunger, diseases, and anything that dehumanizes a person; fifth, that through the incarnation, God has given humanity the direction of life, which he intended for them from the beginning of creation (Joseph Cardinal Hoffner 15-16). This definition should be borne in mind as issues of social justice are considered in this article.

## **2.2 Social Justice**

The term social justice has been defined in various ways by scholars, a few of which have been mentioned here for reference purposes. First, Social Justice consists in the apportionment of goods and evils, rewards and punishments, jobs and privileges in accordance with certain valid moral standards. In other words, social justice is any system of distribution and retribution that is governed by valid Moral principles (Richard Brandt 3). Brandt expatiates on this definition by noting that justice implies something which it is not only right to do and wrong not to do but which some individual persons can claim from us as their moral right (7).

Second, Clark, Christine and Kenneth Fasching-Varner share the opinion that Social Justice is a social circumstance in which historical inequities between peoples based on various dimensions of social identities such as race, class and gender, etc have been remedied, so that, measurable proportional equality across all peoples exists (qtd. in Sherwood Thomson 670).

Third, Maurinne Adams, Lee Anne Bell, and Pat Griffin give an example of social justice by noting that, a socially just society is one in which people have their basic needs met, and all members are physically and psychologically safe and secure, able to develop to their full capabilities, and to engage as effective citizens of their communities and nation (qtd. in Sherwood Thomson 670). These three definitions capture significant aspects of social justice but given the simplicity and practicality of the last definition, the researchers are persuaded to adopt it for the treatment of the

subject matter especially as it concerns the activities of Fulani herdsmen militia attacks on predominantly Christian farmers in Benue State.

### **3. The Contours of Christian Social Teachings and Social Justice**

#### ***3.1 Christian Social Teachings***

The basis for the Christian-Social Teaching and Christian Democratic thinking is found in the concept of human dignity that first appears in Genesis 1:26-30, where one reads that God created man and woman in His own image and likeness, setting them apart from the rest of the creation. Unlike other animals, man was given a rational intellect and a free will. He was made capable of knowing and loving his Creator and was appointed by Him as master of all earthly creatures that he might subdue them and use by using his gifts and talents for the community, the love of the other and responsibility towards God.

On the other hand, we saw the influence of the Enlightenment that put the human being as a free individual and wanted to ban religion out of the public atmosphere. Based on the free individual, the person may in all fairness decide what is the best for him and come to agreement on it with other free, autonomous, reasonable human beings, with whom he has agreed on a certain ‘social contract. The basic rules of such a social contract have been legally embedded in the constitutions and in the declarations on human rights. The 1948 “Universal Declaration of Human Rights” mentions the ‘inherent dignity’ and thus, ‘the equal and inalienable rights of all members of the human family’. Even dictators, accused of crimes against humanity, who will be brought to justice before the international tribunals, enjoy these rights. These values have been formulated, and they appeal to individuals, cultures and people in a convincing way. A question only remains how far these freedoms go: the freedom of speech, freedom of religion? And what does equality mean exactly? Is equality the starting point or also an objective? (“Life and Dignity of the Human Person” *United States Conference of Catholic Bishops* < <http://www.usccb.org/beliefs-and->



teachings/what-we-believe/catholic-social-teaching/life-and-dignity-of-the-human-person.cfm >).

Therefore, it is good to reintroduce the basic concept of Human Dignity. The recently established Human Dignity Institute introduced the “Universal Declaration for Human Dignity”. This declaration recognized the important role of the Christian Faith as basis for the “Imago Dei”. It focuses on the fact that the true nature of Man is that “he is not an animal, but a human being made in the image and likeness of God, his Creator” and “to which the moral sense testifies certain properties as being inalienable; indelible in every single human life from conception until natural death”. It gives the attention that these values are actually the base of the legal charters. Therefore Man’s Right should be recognized “as intrinsic to his being” (his ‘transcendent dignity’). It calls everyone (politicians, representatives of religious institutions and organizations and others) to recognize the source: that we ‘are created in the image and likeness of God, our Creator’. This is not only the base of the Christian Democratic thinking, but the base of the Western Civilization, a ‘historical collection of countries with strong identities formed and influenced through the Christian faith’ (“Life and Dignity of the Human Person” *United States Conference of Catholic Bishops* < <http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/life-and-dignity-of-the-human-person.cfm> >).

### **3.2 Protestant Social Teachings**

The definition of Christian Social Teachings suggests that the doctrine focuses on the welfare of human beings as they relate with their neighbours as God wills it. Therefore, the Protestant Social Teaching is simply a part of that whole. What distinguishes it from the others is simply that the Protestant social teaching was developed by the 16<sup>th</sup> – 18<sup>th</sup> century Protestant Reformers, namely, Martin Luther, John Calvin and a host of others. It must be admitted that there are various strands of the

Protestant Social Teachings but in this article, a brief description of some of the basic aspects of the social teachings shall be considered.

Guntis Dišlers, articulates four cardinal points which Protestant Social Teachings entails. He notes that, first, the Founding principle for human society is justice rather than power. According to this principle, people must not deprive others, but share their goods and cooperate. Second, Protestant Reformers observe that the rich are typically unwilling to carry out necessary changes for successful development of society; they are stunned by their wealth and delight in merciless and egoistic acquisition. Greed and hard-headedness slow down purposeful and rational development and provoke disappointment at political office holders. Third, the Reformers' vector of criticism was aimed at the lordship of the ruling class. In essence, it was a call to return to modesty and solitaire life of the early Christians who ignored worldly riches and temptations brought about by trade. Fourth, it was observed that, it is not human pride, which is to be praised, but rather, humility and meekness; not wealth but voluntary contentment and "cleanness". These are some of the basic teachings that are captured in the Protestant Social Teaching projected by Guntis Dišlers (144).

Meanwhile, Richard Turnbull, discusses the viewpoint of John Calvin who was one of the Protestant Reformers concerning certain cardinal points of the Protestant Social Teaching which is illuminating. He summarizes John Calvin's Social Teaching in the idea of the common good, which is also available in the Catholic Social Teaching. John Calvin said that, the idea of the common good means, to adapt our conduct to human society, to form our manners to civil justice, to conciliate us to each other, to cherish common peace and tranquillity. Derivatively, Calvin clearly reinforces four positive roles for government as follows: Maintenance of public order, protection of private property, the encouragement of commerce, honesty and modesty (qtd. in Richard Turnbull 10-11). These four cardinal points shall be discussed in the context



of the implications of Fulani herdsmen attacks on farmers in Benue State in section five of this article.

### **3.3 Catholic Social Teachings**

The entire teaching of the Ecclesiastical Magisterium which applies revealed truth and Christian moral principles to the social order is called the social doctrine of the Church. It applies the Gospel message to social reality. The purpose of the Church's social teaching is to present to men God's plan for secular reality. It enlightens men's minds with truth and guides them in building up the earthly city according to the divine plan. William J. Byron presents 10 principles of the Catholic social teaching in what follows.

- *The Principle of Human Dignity*

According to this principle, every human being is created in the image of God and redeemed by Jesus Christ, and therefore is invaluable and worthy of respect as a member of the human family (*Reflections*, p. 1). This is the bedrock principle of Catholic social teaching. Every person--regardless of race, sex, age, national origin, religion, sexual orientation, employment or economic status, health, intelligence, achievement or any other differentiating characteristic--is worthy of respect. It is not what you do or what you have that gives you a claim on respect; it is simply *being* human that establishes your dignity. Given that dignity, the human person is, in the Catholic view, never a means, always an end.

The body of Catholic social teaching opens with the human person, but it does not close there. Individuals have dignity; individualism has no place in Catholic social thought. The principle of human dignity gives the human person a claim on membership in a community, the human family.

- *The Principle of Respect for Human Life*

"Every person, from the moment of conception to natural death, has inherent dignity and a right to life consistent with that dignity" (*Reflections*, pp. 1-2).

Human life at every stage of development and decline is precious and therefore worthy of protection and respect. It is always wrong directly to attack innocent human life. The Catholic tradition sees the sacredness of human life as part of any moral vision for a just and good society.

- *The Principle of Association*

"[O]ur tradition proclaims that the person is not only sacred but also social. How we organize our society--in economics and politics, in law and policy--directly affects human dignity and the capacity of individuals to grow in community" (*Reflections*, p. 4). The centrepiece of society is the family; family stability must always be protected and never undermined. By association with others--in families and in other social institutions that foster growth, protect dignity and promote the common good--human persons achieve their fulfilment.

- *The Principle of Participation*

"We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable" (*Reflections*, p. 5).

Without participation, the benefits available to an individual through any social institution cannot be realized. The human person has a right not to be shut out from participating in those institutions that are necessary for human fulfilment.

This principle applies in a special way to conditions associated with work. "Work is more than a way to make a living; it is a form of continuing participation in God's creation. If the dignity of work is to be protected, then the basic rights of workers must be respected--the right to productive work, to decent and fair wages, to organize and join unions, to private property, and to economic initiative" (*Reflections*, p. 5).



- *The Principle of Preferential Protection for the Poor and Vulnerable*

"In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the last judgment (Mt. 25:31-46) and instructs us to put the needs of the poor and vulnerable first" (*Reflections*, p. 5) Why is this so? Because the common good--the good of society as a whole--requires it. The opposite of rich and powerful is poor and powerless. If the good of all, the common good, is to prevail, preferential protection must move toward those affected adversely by the absence of power and the presence of privation. Otherwise, the balance needed to keep society in one piece will be broken to the detriment of the whole.

- *The Principle of Solidarity*

"Catholic social teaching proclaims that we are our brothers' and sisters' keepers, wherever they live. We are one human family.... Learning to practice the virtue of solidarity means learning that 'loving our neighbour' has global dimensions in an interdependent world" (*Reflections*, p. 5). The principle of solidarity functions as a moral category that leads to choices that will promote and protect the common good.

- *The Principle of Stewardship*

"The Catholic tradition insists that we show our respect for the Creator by our stewardship of creation" (*Reflections*, p. 6). The steward is a manager, not an owner. In an era of rising consciousness about our physical environment, our tradition is calling us to a sense of moral responsibility for the protection of the environment--croplands, grasslands, woodlands, air, water, minerals and other natural deposits. Stewardship responsibilities also look toward our use of our personal talents, our attention to personal health and our use of personal property.

- *The Principle of Subsidiarity*

This principle deals chiefly with "the responsibilities and limits of government, and the essential roles of voluntary associations" (*Reflections*, p. 6). The principle of

subsidiarity puts a proper limit on government by insisting that no higher level of organization should perform any function that can be handled efficiently and effectively at a lower level of organization by human persons who, individually or in groups, are closer to the problems and closer to the ground. Oppressive governments are always in violation of the principle of subsidiarity; overactive governments frequently violate this principle.

- *The Principle of Human Equality*

"Equality of all persons comes from their essential dignity.... While differences in talents are a part of God's plan, social and cultural discrimination in fundamental rights... are not compatible with God's design" ("Summary," 23-4). Treating equals equally is one way of defining justice, also understood classically as rendering to each person his or her due. Underlying the notion of equality is the simple principle of fairness; one of the earliest ethical stirrings felt in the developing human person is a sense of what is "fair" and what is not.

- *The Principle of the Common Good*

"The common good is understood as the social conditions that allow people to reach their full human potential and to realize their human dignity" ("Summary," 25).

The social conditions the bishops have in mind presuppose "respect for the person," "the social well-being and development of the group" and the maintenance by public authority of "peace and security." Today, "in an age of global interdependence," the principle of the common good points to the "need for international structures that can promote the just development of the human family across regional and national lines."

What constitutes the common good is always going to be a matter for debate. The absence of any concern for or sensitivity to the common good is a sure sign of a society in need of help. As a sense of community is eroded, concern for the common





good declines. A proper communitarian concern is the antidote to unbridled individualism, which, like unrestrained selfishness in personal relations, can destroy balance, harmony and peace within and among groups, neighbourhoods, regions and nations. (William J. Byron, “The 10 Building Blocks of Catholic Social Teaching” Web).

#### 4. Social Justice

Justice is defined variously to mean, fair dealing, equality, impartiality, objectivity, righteousness, reasonableness, honesty, integrity and uprightness, etc. (Agnes 339). While, the term ‘Social’ is an adjective which has several associated meanings such as: relating to human society and how it is organized; relating to the way in which people in groups behave and interact in the social sciences; living or preferring to live as part of a community or colony rather than alone; allowing people to meet and interact with others in a friendly way [or] in a social club; relating to human welfare and the organized welfare services that a community provides. (*Microsoft Encarta Dictionary CD Rom*).

When the two concepts are put together, we have ‘social justice’. The concept of social justice was first coined together in 1840 by Luigi Taparelli D’Azeglio (1793–1862). He was an Italian Catholic scholar of the Society of Jesus. He was particularly concerned with the problems arising from the industrial revolution. His interest was to revive the philosophical school of Thomism. His social teachings influenced Pope Leo XIII’s 1891 *Encyclical, Rerum Novarum* concerning the condition of the Working Classes.

Luigi Taparelli D’Azeglio was disheartened by the subjective philosophy of René Descartes which had a potential to mislead people towards erroneous moral and political decisions/practices. He reasoned that whereas certain opinions on the natural sciences have no effect on nature, unclear metaphysical ideas about humanity and

society could lead to social chaos. Accordingly, he argued that, a society is not a monolithic group of individuals, but of various levels of sub-societies, with individuals being members of these. Each level of society has both rights and duties which should be recognized and supported. All levels of society should cooperate rationally and not resort to competition and conflict. (qtd. in Pérez-Garzón, Carlos Andrés. “Unveiling the Meaning of Social Justice”).

One may therefore, deduce the meaning of this combination to refer to social justice as a just and or impartial treatment of individuals or groups of people within a social setup and or a geographical environment. It is the “fair and proper administration of laws conforming to the natural law that all persons, irrespective of [their] ethnic origin, gender, possessions, race, religion, etc., are to be treated equally and without prejudice.” (*Business Dictionary* Online). From that frame of reference, Social justice may be considered as justice exercised within a society based upon principles of equality and values of human rights.

The social and living conditions of many people in Nigeria today ought to cause concerns to a curious observer (Human Rights Council, *Compilation: A/HRC/WG.6/4/NGA/2*; Lawan, “Statement of the Senate Chairman...”). The impression one finds concerning issues of social justice in Nigeria is that something is simply not right somewhere. The social and living conditions of a large number of Nigerians are deplorable, pathetic, uncivilized and dehumanizing. Basic human rights such as the right to life and ownership of property, freedom of movement and religious affiliation, just to mention a few, are simply becoming a nightmare to a greater number of Nigerians (Shankyula 24).

In view of the above, it is argued that these social conditions have been made to thrive through a combination of several variables. First, it has been influenced partly, by the powers that be; second, by the ignorance or a lack of appropriate orientation on



the part of the civil society; third, by a lack of commitment to the ideals of social justice by both the Nigerian government and by the general public; and fourth, by the adoption of certain religious and political ideologies and or practices which are inimical to civic life, peace, justice and equity.

## **5. Social Justice in the face of Fulani herdsmen attacks on Farmers in Benue State**

The activities of Fulani herdsmen against farmers in Benue State and recently in many other parts of Nigeria have defiled any reasonable norm. In other words, Fulani herdsmen militia have unleashed unimaginable destruction of lives and property of predominantly Christian farmers in Benue State and in other parts of the Middle Belt (*Tiv Displacements in Benue...* 51-77, 126-179, 199-215). The worst aspect of this is that there is no end in sight yet, of these barbaric and criminal activities of the Fulani herdsmen, occasioned by the body language of the Fulani-controlled Federal government and security apparatus of Nigeria.

There are several issues of social justice in Nigeria in the face of Fulani herdsmen attacks on farmers in Benue State but this article will focus on a few. These include: the rights to life, to own property, to freedom of movement and the right to belong to any religious and political affiliation.

### **5.1 The right to life**

The Constitution of the Federal Republic of Nigeria 1999, as amended, captures the right to life of individual citizens in Nigeria in the following words:

Every person has a right to life, and no one shall be deprived intentionally of his life, save in execution of the sentence of a court in respect of a criminal offence of which he has been found guilty in Nigeria. (Chapter IV, sec. 33.1).

Every individual is entitled to respect for the dignity of his person, and accordingly no person shall be subjected to torture or to inhumane or degrading treatment; no person shall be held in slavery or servitude; and no person shall be required to perform forced or compulsory labour. (Chapt. IV, sec. 34.1a, b, c).

The above wordings capture the issue of an individual's right to life in Nigeria. The meaning of this is that a person's life should not be taken away from him or her. Every person has the right to live. If an individual is to be deprived of this right, he or she must be tried in a law court for a criminal offence and sentenced to such, but only when he or she is found guilty beyond any reasonable doubt. Therefore, constitutionally, everybody has a right to his own life. However, be as it may, the Fulani herdsmen attacks and killings of farmers in Benue State and elsewhere in Nigeria is a direct affront to the right to life of these farmers as enshrined in the Constitution of the Federal Republic of Nigeria. It is also a contravention of the Christian Social Teachings with respect to human dignity.

Human Rights Council's report to the United Nations' General Assembly in 2009 indicated that 11,000 Nigerians had died in violent clashes since 1999. The report also alleges that there were widespread extrajudicial executions and police brutality at check points, in custody, at escort grounds and in hidden places which resulted to a death toll of 10,000 Nigerians who have been killed by the police since 2000. Furthermore, the report alleges that high profile and targeted killings of politicians and voices of dissent are sometimes sponsored by the government and its agencies. This explains why the government has in certain instances failed to take preventive and or proactive measures to address such reported cases. (A/HRC/WG.6/4/NGA/3).



Unfortunately, not only ordinary civilians have been deprived of their rights to life in Nigeria, but the security officers also have fallen victims of unwholesome killings. For example, on May 7th, 2013 nearly 100 police and state security service officers suffered untimely death in Nasarawa State. The reasons for depriving these officers of their constitutional right to life are still shredded in mystery. (David Aduge “Nasarawa Killings and the Ombatse...”, *Leadership*). But the point is, if those who are saddled with the responsibility to protect life and property of individual citizens can suffer a similar fate, then something has to be done with all sense of urgency to address this unwholesome disregard to the constitutional right of individuals, otherwise the right to life also will simply become a nightmare in Nigeria.

## 5.2 *The right to own property*

There are two sections in the 1999 Constitution of the Federal Republic of Nigeria as amended that have dealt with the right of a Nigerian citizen to own movable and immovable property in any part of the country. The Constitution states that:

Subject to the provisions of this Constitution, every citizen of Nigeria shall have the right to acquire and own immovable property anywhere in Nigeria. No moveable property or any interest in an immovable property shall be taken possession of compulsorily and no right over or interest in any such property shall be acquired compulsorily in any part of Nigeria except in the manner and for the purposes prescribed by a law.... (Chapt IV, sec. 43 & 44, 1).

This constitutional right to own movable and immovable property in any part of Nigeria sounds plausible but happenings in Benue State and elsewhere in the country in the last two decades have shown that this right is not respected in certain instances.

The activities of Fulani herdsmen and their militia, as well as religious fundamentalists have shown a great disregard to this constitutional right. These groups tend to invade properties of people who are perceived to have belonged elsewhere, either ethnically or religiously and take possession of such properties, loot/steal, confiscate or destroy/burn down, under the guise of their perceived differences.

Unfortunately, sometimes these activities are carried out by uniform men or state officers who ought to protect the rights and property of individual citizens. For example, Human Rights Council's report to the General Assembly of the United Nations in 2009 indicated that the government of Nigeria has failed to take any action to ensure accountability for the atrocities committed by the military personnel in the destruction of the town of Odi in Bayelsa State in 1999 and the massacre of several hundreds of the Tiv People in Benue State in 2001. (A/HRC/WG.6/NGA/3). Much of what is left to be desired is whether the government is prepared to protect the rights of individuals to own moveable or immovable properties anywhere in Nigeria or the law is simply there to serve a select few?

### ***5.3 Freedom of religious affiliation***

One of the cardinal points that needs to be respected is the freedom to belong to any religious group, association or club provided it is in tandem with the Constitution. The 1999 Constitution as amended states that:

Every person shall be entitled to freedom of thought, conscience and religion, including freedom to change his religion or belief, and freedom (either alone or in community with others, and in public or in private) to manifest and



propagate his religion or belief in worship, teaching, practice and observance. (Chapt. IV, sec. 38. 1).

This section provides freedom and rights for a Nigerian citizen to belong to any religious association, belief, and practice/observance as far as it does not interfere with another person's rights. Unfortunately, incidences of religious violence in Nigeria have abounded. Thousands of lives and property have been destroyed in these conflicts. Statistics from Reuters AlertNet (2007) and BCC (2004) have indicated that there were twelve (12) reported cases of major conflicts from 1999 to 2006 in Nigeria out of which six cases were religious conflicts between Muslims and Christians. But even where the conflict appeared to be politically or ethnically motivated, it was not devoid of religious undertones. (qtd. in Helen Chuma-Okoro 278-280).

A national survey conducted in August 2001 by Afrobarometa to determine the factors that predispose people towards conflict in Nigeria reveals that 27% of the respondents indicated boundary and land disputes as the main factor; while, 26% indicated religion as the main factor. Also, 13% of the respondents indicated ethnic difference as the main factor. Other factors indicated were political party disputes (7%); economic problems (6%); and natural resources (5%). (qtd. in Aduba 245-246).

One of the various aspects that has been revealed by this statistics is that religious freedom is simply coded on the pages of papers but is poorly respected in Nigeria. The activities of the Fulani herdsmen militia and Boko Haram sect in recent times confirm this and also leave much to be desired (Human Rights Watch, World Report 2013: Nigeria). There is hardly any day that a newspaper report will not carry an item concerning a deadly activity of the Fulani herdsmen militia or Boko Haram sect. Our impression is that their target is to eliminate Christianity and enthrone Islamic

religion as the state religion in Nigeria. Some Security forces have become targets because they are perceived to be working against the actualization of this uncivilized and deadly religious ideology. Unfortunately, one wonders whether the government of Nigeria is committed to ensuring the rights of Christians to belong to their religious association when it allowed twelve northern states to disregard the 1999 Constitution of the Federal Republic of Nigeria as amended, and introduced the controversial Sharia Legal system. This adoption of the Sharia legal system suggests that Islam had become the official religion of these 12 States (Human Rights Council, A/HRC/WG.6/4/NGA/3). This mistake whether deliberate or not, negates or contravenes the provisions of the Nigerian constitution which states that no religion shall be adopted as a state religion and that Nigeria shall remain a secular state (Chapt II, sec. 10).

Derivatively, the impression is that the Fulani herdsmen militia and Boko Haram are simply acting out a script written by the government, and powers that be, of these twelve States, when they adopted the Sharia Legal Code. Unfortunately, activities of these dangerous groups are not only detrimental to the progress of Christianity and the government of Nigeria, the Muslim faithful have also been having their share of agony and economic retrogression. In the end, if these issues are not properly addressed, Nigeria will degenerate into a failed state.

In the last 10 years, thousands of innocent farmers, have been murdered in cold blood, by the Fulani herdsmen militia, in their respective ancestral lands. A glimpse of these heinous crimes is attached here as **Appendix 1** for reference purposes. Given this state of affairs, a Middle Belt forum in 2017 termed the Fulani herdsmen attacks on farmers in the region as genocide, and is captured below:





The conference concluded that it is incorrect to see the genocidal attacks by Fulani militia on the peoples of the Middle Belt as a "herdsmen/farmers conflict", but an invasion by the Fulani to conquer and occupy the ancestral lands of the Middle Belt communities and to appropriate the usufructuation to such lands to themselves by force of arms. Conference further noted that our people have no quarrel with the Fulani and have never attacked them. It is the Fulani who deploy heavily armed troops to invade peaceful and unarmed communities, decapitating children, cutting open pregnant women, destroying the communities, their farmlands and causing hunger and starvation. This is deliberate genocide. (*MAKURDI DECLARATION 2017*, 3)

From the foregoing, it is the impression of the researchers that the Fulani herdsmen attacks defy all the reasonable norms discussed in this article. Their barbaric attacks on innocent farmers in Benue State and beyond is contrary to the norms of Christian Social teachings, Social Justice and the 1999 Constitution as amended, of the Federal Republic of Nigeria. There is also an impression that the body language of the current government of the Federal Republic of Nigeria is suggestive of turning deaf ears against the victims of Fulani herdsmen militia attacks especially in Benue State. We have already pointed out the atrocities and destructions of the Fulani herdsmen militia but no one has ever received any compensation, nor rehabilitation/reconstruction of the affected communities as it is being done with the victims of Boko-haram's attacks from the North-East of Nigeria. This seeming inaction of the government leaves much to be desired to say the least but leaves the impression that the current government of Nigeria is pro-Fulani.

## **6. The Way Forward**

The way forward for these Fulani herdsmen militia attacks on farmers in Benue State is better expressed, in the Resolution of the Middle Belt *Makurdi Declaration 2017* summarised as follows.

1. The Federal Government should declare the Fulani herdsmen militia as terrorists in line with the UN position.

2. The Federal Government should fight the Fulani herdsmen Militia as they are doing with Boko haram.

3. All Fulani herdsmen militia camps must be dismantled, and terrorists arrested and prosecuted.

4. UN should declare the killings by Fulani herdsmen militia as genocide against humanity.

5. The Rights of individuals in the Middle Belt should be respected as enshrined in the Constitution of the Federal Republic of Nigeria, the UN Charter and Declaration of Human Rights and African Charter on Human Rights.

6. The Federal Government should compensate all the communities that have been attacked by the Fulani herdsmen militia. (*MAKURDI DECLARATION 2017, 5-7*).

## **7. Conclusion**

In this article, the researchers discuss a Christian perspective and teachings about social justice, in the face of Fulani herdsmen militia attacks on farmers in Benue State, Nigeria, in the following sequence: First, the meanings of Christian social teachings, and that of social justice, are considered, from a biblical frame of reference. Second, the article discusses various aspects of the Christian Social teachings as well as



Social Justice as contained in the Protestant Social Teachings and the Catholic Social Teachings. Third, the researchers examine the activities of the Fulani herdsmen attacks on predominantly Christian farmers in Benue State and by extension in Nigeria. Fourth, the authors highlight the way forward bearing in mind the Christian Social teachings and the 1999 Constitution of the Federal Republic of Nigeria for addressing the menace of Fulani herdsmen attacks on farmers in Benue State in particular and in Nigeria in general.

It has already been noted that, Calvin clearly reinforces four positive roles for government as follows: Maintenance of public order, protection of private property, the encouragement of commerce, honesty and modesty (qtd. in Richard Turnbull 10-11). The researchers encourage the government of Nigeria to be sincere in its constitutional role of protecting lives and property of her citizenry without any discrimination. Every human being needs to be treated with respect and dignity no matter his/her perceived difference because all of us are ultimately made in God's image and likeness and therefore, should be treated as such. The Fulani herdsmen militia, Boko-haram fighters and their sponsors should be proscribed, arrested, and prosecuted while, farmers be compensated by the Federal government for fairness and equity.

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## **APPENDIX**

### **A list of selected cases of Fulani herdsmen attacks on farmers in the Middle Belt from January 1 – April 25, 2018**

1. January 1 2018, 50 Benue indigenes KILLED, 30 INJURED in Logo Benue (source; <http://punchng.com/herdsmen-kill-20-injure-30-in-benue-ortom/> ...)
2. January 1 2018, 2 Nasarawa farmers KILLED in Awe, Nasarawa. (Source; <http://punchng.com/fleeing-herdsmen-allegedly-kill-nasarawa-farmers/> ...)
3. January 1 2018, 25 Nasarawa farmers KILLED in Keana, Nasarawa. (source; <http://punchng.com/death-toll-hits-25-in-nasarawas-herdsmen-farmers-crisis/> ...)
4. January 5 2018, 60 indigenes ATTACKED AND KILLED in lau, Taraba (source <https://www.premiumtimesng.com/news/headlines/254650-taraba-communities-attacked-fulani-bachama-groups-accuse.html> ...)
5. January 6 2018, Village head and 15 others ATTACKED AND KILLED in Logo, Benue. (Source <https://www.vanguardngr.com/2018/01/village-head-15-others-killed-fresh-herdsmen-attack-benue-communities/> ...)
6. January 14 2018, Herdsmen attack and kill 1 in Ibi, Taraba (Source <file:///localhost/tp:/http://punchng.com:armed-fulani-men-attack-taraba-community-kill-traditional-ruler:>)



7. January 16 2018, 6 KILLED in attack on Guma, Logo and Okpokwu, Benue (source <http://punchng.com/breaking-six-killed-in-fresh-attacks-in-benue/> ...)
8. January 25 2018, attack in Bassa, Plateau State. 8 locals killed. (<http://sunnewsonline.com/suspected-herdsmen-kill-8-injure-10-persons-in-plateau/> ...)
9. January 26 2018, 3 locals KILLED in Bassa, Plateau (Source <http://sunnewsonline.com/plateau-fresh-herdsmen-attacks-leave-three-dead-burnt-houses/>)
10. January 29 2018, NNPC workers attacked and 1 killed in Guma, Benue (<https://www.vanguardngr.com/2018/01/breaking-herdsmen-attack-nnpc-officials-working-petroleum-pipelines-benue-state/> ...)
11. January 31 2018, Herdsmen KILL 9 in Birnin Gwari, Kaduna (Source; <http://saharareporters.com/2018/02/01/suspected-fulani-herdsmen-kill-9-kaduna> ...)
12. February 2 2018, 2 KILLED in Song, Adamawa (Source <http://sunnewsonline.com/2-killed-village-razed-in-herdsmen-farmers-clash-in-adamawa/> ...)
13. February 2 2018, 10 KILLED in Song, Adamawa (Source <https://www.vanguardngr.com/2018/02/herders-farmers-clash-10-feared-killed-fresh-attack-yungur-song-adamawa/> ...)
14. February 5 2018, Herdsmen attack Gov Ortom Farmhouse and KILL 2 (Source <https://www.vanguardngr.com/2018/02/herdsmen-attack-sack-gov-ortoms-farmhouse/> ...)
15. February 10 2018, Herdsmen ambush and KILL 2 police officers (source [http://saharareporters.com/2018/02/11/four-officers-missing- ...herdsmen'-ambush-police-team-benue](http://saharareporters.com/2018/02/11/four-officers-missing-...herdsmen-ambush-police-team-benue))

*A Christian perspective on social teaching and justice in relation to the Fulani herdsmen Militia attacks on farmers in Benue State, Nigeria*

16. February 12 2018, 2 civil defence officers KILLED in Guma, Benue (<http://saharareporters.com/2018/02/12/suspected-fulani-herdsmen-kill-two-nscdc-officers-benue> ...)
17. February 27 2018, 20 KILLED in Demsa, Adamawa (source <http://sunnewsonline.com/herdsmen-20-killed-23-injured-in-adamawa/> ...)
18. March 1 2018, clash in Saradauna, Taraba leaves 15 DEAD (Source <http://saharareporters.com/2018/03/03/15-killed-attacks-fulani-communities-taraba> ...)
19. March 5 2018, 24 KILLED in Okpokwu, Benue (<http://punchng.com/updated-benue-herdsmen-attack-death-toll-now-24/> ...)
20. March 13 2018, 2 brothers KILLED in Guma, Benue (source <http://saharareporters.com/2018/03/14/herdsmen-kills-two-brothers-benue> ...)
21. March 13 2018, 5 KILLED in Guma, benue (Source <http://saharareporters.com/2018/03/14/herdsmen-kill-traders-benue> ...)
22. March 14 2018, 32 KILLED in Daima/Omala, Kogi (Source <https://www.premiumtimesng.com/regional/north-central/261907-32-killed-in-kogi-by-suspected-herdsmen-senator.html> ...)
23. March 14 2018, Herdsmen KILL 2 soldiers in Rafiki, Bassa Plateau (Source <https://www.vanguardngr.com/2018/03/herdsmen-youths-clash-plateau-2-operation-safe-haven-personnel-killed-2-others-injured/> ...)
24. March 14 2018, Herdsmen KILL 4 soldiers in Miango, Bassa, Plateau (source <http://saharareporters.com/2018/03/17/fulani-herdsmen-kill-4-soldiers-garrison-commanders-convoy-injure-scores-plateau> ...)
25. March 19 2018, 10 KILLED in Omala, Kogi (Source <https://www.vanguardngr.com/2018/03/breaking-herdsmen-renew-attack-kogi-kill-traditional-rulers-9-others/> ...)





26. March 24 2018, 5 KILLED in Makurdi, Benue (Source [http://punchng.com/five-die-in-fresh-fulani-crisis-in-benue/ ...](http://punchng.com/five-die-in-fresh-fulani-crisis-in-benue/))
27. April 4 2018, family of 4 KILLED in Takum, Taraba (Source [https://www.vanguardngr.com/2018/04/gunmen-wipe-taraba-family-4-despite-military-presence/ ...](https://www.vanguardngr.com/2018/04/gunmen-wipe-taraba-family-4-despite-military-presence/))
28. April 4 2018, Herdsmen KILL 10 in Gwer West, Benue (Source [http://sunnewsonline.com/ten-killed-injured-fulani-herdsmen-benue/ ...](http://sunnewsonline.com/ten-killed-injured-fulani-herdsmen-benue/))
29. April 5 2018, 5 KILLED in Dobga, Taraba (Source [http://sunnewsonline.com/herdsmen-kill-5-thursday-attack-taraba-village/ ...](http://sunnewsonline.com/herdsmen-kill-5-thursday-attack-taraba-village/))
30. April 5 2018, 30 KILLED in Gwer, West, Benue (Source [https://www.vanguardngr.com/2018/04/death-toll-rises-30-benue/ ...](https://www.vanguardngr.com/2018/04/death-toll-rises-30-benue/))
31. April 7 2018, Father and son KILLED in Agatu, Benue (Source [http://punchng.com/herdsmen-attack-benue-community-kill-father-son/ ...](http://punchng.com/herdsmen-attack-benue-community-kill-father-son/))
32. April 10 2018, Attackers in ARMY UNIFORM KILL 10 (Source [https://www.premiumtimesng.com/news/headlines/264741-attackers-in-army-uniform-outrun-benue-villages-kill-10.html ...](https://www.premiumtimesng.com/news/headlines/264741-attackers-in-army-uniform-outrun-benue-villages-kill-10.html))
33. April 14 2018, Herdsmen KILL 4 policemen in Logo, Benue (Source [http://www.punchng.com/breaking-four-policemen-killed-in-benue/ ...](http://www.punchng.com/breaking-four-policemen-killed-in-benue/))
34. April 14 2018, 78 KILLED in Obi, Nasarawa (Source [https://www.vanguardngr.com/2018/04/herdsmen-attacks-death-toll-risen-78-nasarawa/ ...](https://www.vanguardngr.com/2018/04/herdsmen-attacks-death-toll-risen-78-nasarawa/))
35. April 17 2018, Herdsmen kill village head in Logo, Benue (Source [https://www.vanguardngr.com/2018/04/gain-suspected-herdsmen-kill-village-head-benue-sack-community-many-missing/ ...](https://www.vanguardngr.com/2018/04/gain-suspected-herdsmen-kill-village-head-benue-sack-community-many-missing/))
36. April 20 2018, Herdsmen KILL 31 in Guma, Benue (Source [https://www.vanguardngr.com/2018/04/another-31-killed-benue/ ...](https://www.vanguardngr.com/2018/04/another-31-killed-benue/))

37. April 25 2018, Herdsmen raid and KILL 2 priest and 17 others, Gwer East, Benue (Source <https://www.vanguardngr.com/2018/04/fresh-bloodbath-benue-2-catholic-priests-17-others-killed-herdsmen/> ...)
38. April 25 2018, Marauders KILL 39 people in Guma, Benue (Source <http://vanguardngr.com/2018/04/herdsm> ...)
39. April 25 2018, Herdsmen attack and KILL 7 in Awe, Nassarawa (Source <http://www.punchng.com/suspected-herdsmen-kill-seven-in-nasarawa-communal-clash-death-toll-hits-30/> ...)



## **Drug and Substance Abuse among the Youth in Nigeria: Challenges and Prospects**

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### ***Abstract***

*The abuse of drugs has posed a challenge to youths in Nigeria. This has affected the Nigerian society socially, academically and psychologically. There is an increasing criminality that may be linked to the abuse of drugs. Therefore, the article examines the abuse of drugs and other substances among the Nigerian youths. The researchers adopt the qualitative methodology in which the primary and secondary sources of data collection was used for the study. More so, the descriptive analysis was used to analyze the data collected. The findings indicate that substance abuse is one of the most pervasive problems facing Nigeria, thereby causing problems related to health, low productivity, indiscriminate killings and other social vices. This work is significant to policy makers such that serious measures will be taken to control the abuse of substance and excessive alcohol intake among the Nigerian youths, and other scholars who have the intention of researching on a related topic. The work recommends that government should allow agencies like NDLEA, NAFDAC absolute authority to launch a free substance abuse society. Ministry of education should include in their syllabus lessons that show the dangers of abuse of substance and excessive alcoholism. There should be lessons that encourage high moral values among the Nigerian youths.*

**Keywords:** Alcohol, Substance Abuse, Adolescents, Peer Group

## **1. Introduction**

Globally, drug and substance abuse is an ever expanding problem and is recognized as a threat with serious effects on people's health, security, social-economic and cultural welfare. The prevalence of alcohol use has increased globally. Alcohol consumption among different ethnic groups in Nigeria has a long history, especially among those groups where it was not forbidden by religion. In the traditional era, alcohol played complex roles in the socio-cultural relationships of different communities. It was used for rituals, marriage ceremonies, chieftaincy enthronements amongst others (Isangedihi Ajake and Bisong 73). The impact of alcoholism on youth has remained a source of worry to parents, schools, society and even the government because of the attendant misbehaviours that usually follow it. Current trends suggest that overall drug use is on the decline, but the proportion of youth continuing to initiate illicit substance use remains troubling (Donald 24).

Among substances and drugs that are commonly abused includes, alcoholic drinks, tobacco, marijuana, cocaine, heroin, opiates, hallucinogens, inhalants, local psychoactive drugs and stimulants (Akande 28). Substance abuse which can simply be described as an improper or excessive use of non-medical products, has been a serious concern among interested individuals and groups over the years, especially in the public health sector (Kabir and Makinde 896). Substance abuse is a global social problem, not only in Nigeria.

Alcohol consumption tends to cause morbidity and mortality in younger people; approximately 25% of the total deaths of people 20 to 39 years old are attributed to alcohol (*World Health Organization*, 471). Existing literature on drug abuse and alcohol consumption among adolescents in sub-Saharan Africa suggests that a substantial proportion of adolescents have consumed or currently consume alcohol (Tesfahun, Gebeyaw and Girmay 5). Most studies assessing alcohol use



among youth have focused on youth within formal school settings, ignoring or excluding their out-of-school counterparts (Esan *et al* 252). Therefore, there are limited empirical data on the factors responsible and effect of alcohol use among youth in Nigeria. This study set out to assess the high level of substance abuse and alcohol intake among the youth in Nigeria. This review examines the factors responsible for youth indulgence in substance abuse and alcoholism, dangers associated with substance abuse and alcoholism among youths in Nigeria and suggests some remedies for contemporary Nigerian society.

## 2. Concept of Substance and Drug Abuse

Drug abuse refers to the use of drugs to the extent that interferes with the health and social function of an individual. In essence, drug abuse may be defined as the arbitrary overdependence or mis-use of one particular drug with or without a prior medical diagnosis from qualified health practitioners (Abdulahi, 132). It can also be viewed as the unlawful overdose in the use of drug(s). Drug abuse, according to Ajayi and Ekundayo is the wrong use or inappropriate use of chemical substances that are capable of changing the functions of cells in the body (227). Egbochuku and Akerele explain that drug abuse includes substances that cause an increase in the activity of an organ in the body, as chemicals that excite certain activities of the central nervous system (53).

They further identified dangerous drugs like cocaine, Indian hemp (marijuana), morphine, heroin, tobacco, ephedrine, valium five and Chinese capsules as few among the drugs commonly abused by youths. Some of these commonly abused substances include tobacco, Miraa (khat), bhang, alcohol, cocaine, mandrax and heroine (227). Ajake *et al.*, posited that premarital sexual practices and drug abuse constitute social ills that have been age-long problems among youths (72). Prescribed drugs which are considered illegal when diverted from proper use include

caffeine, alcoholic beverages (see alcoholism), nicotine (see smoking), and such illegal substances like inhalants (nail polish, glue, inhalers, gasoline)(Oye-Adeniran, Aina, Gbadegesin and Ekanem 75).

Drug abuse has some social, economic, psychological, cultural, physical, moral, and health consequences that may lead to poverty, disability, maladjustment or death of the abusers. Chinkere and Mayowa emphasized that in addition to chronic diseases that may affect drinkers after many years of heavy use, alcohol contributes to traumatic outcomes that kill or disable one at a relatively young age (126). In their own contributions, Adamson, Onifade and Ogunwale lamented that the trend of more adolescents using drugs (with the age of drug users getting younger) has been reported earlier (15). Early drug abuse has been associated with more severe addiction, delinquency, criminality, and psychological and behavioural problems. Igwe and Ojinnaka also reported that the rates of psychiatric disorders are much higher among adolescents with current substance abuse and have been replicated in many studies. They concluded that substance-abusing adolescents seem to have a high prevalence of mental health symptoms compared to their peers who do not use substances (38).

### **3. Concept of Alcohol Consumption**

Alcohol consumption is a well-known part of the Nigerian culture and frequently part of festivals and celebrations and, within the past decade, there are indications that there has been a rapid increase in alcohol production and importation as well as its consumption across all age groups (Gureje & Lasebikan 5). Adewuya notes that alcohol is most widely used among young people (576). West and Graham also agree that youths, consume large quantities of alcohol, tobacco and other drugs. It has been observed that people across cultures and countries have different reasons for drinking alcohol. Some people drink in order to conform to the norm of a



particular group while adolescents majorly engage in alcohol drinking for ego assertion birth as a result of desire to be independent (85). For other adolescents they engage in drinking in order to reduce frustration, relieve boredom, fatigue and in addition they perceive that it could help them to escape harsh realities of their world. Some youths intake of alcohol is influenced by their parents, personal gratification, and temporary adaptations are also reasons while young adults venture into alcohol consumption, which is usually festered by family background crisis, such as divorce or separation. Hence, such young adult are exposed to drugs and as such have no one that can check their social and undesirable behaviours (Akinyemi 210).

Alcohol use is considered the main risky behaviour among adolescents, young adults and students in general (Dumbili 36). Harmful alcohol use among this cohort is strongly associated with various health and mental disorders such as suicidal ideation, aggressiveness, self-harm and alcohol dependency (Tosevski *et al* 25). There is also an associated increase in risky sexual behaviour among youths who use alcohol in a harmful way (Agius *et al.* 79). Alcohol abuse among this group is often accompanied by the use of other psychoactive substances, which further increase the negative effects on individuals (Adekeye *et al.* 4). In addition, alcohol use among the youths could also have an economic impact such as its negative effect on labour market outcomes, specifically, labour market earnings and attachment (Bockerman *et al.* 277). Moreover, Olley discovered that use of alcohol contributes 25% to the total explanatory power of sexual-risky behaviours among adolescents which exposes them to a higher risk of HIV/AIDS and other sexual transmitted diseases (STD) infections (82).

#### **4. Methodology**

The study employs the qualitative research design whereby data was collected using primary and secondary sources. The primary source of data comprise

of Oral interview from respective individuals who provided viable information for the study. More so, text books, journals, research reports newspapers/ magazines and the internet formed the secondary data for the study. Analysis was done using the descriptive and historical analysis.

## **5. Factors Responsible for Youth Indulgence in Substance and Drug Abuse**

Several scholars and researchers have attributed substance abuse and alcohol consumption to a lot of factors. World Health Organization posited that drug abuse and alcohol consumption are usually due to environmental factors, friends or peer group, social wellbeing and uncontrollable drinking habits of an individual (82). There are many factors that play a part in initiation and maintenance of drug abuse in adolescents.

### **5.1 Parental Influence**

The home is the first environment the child encounters through his or her relationship with the family. Living within the family group helps a child to learn how to behave either moral or immoral, since the family is the unit to which every member of the society and social system is given identification. The influence of the child can either be negative or positive, depending on the training and type of environment the child was brought up (Abubakar 39). Parents have a tremendous influence on their children and the children of smokers stand a chance of becoming smokers. Parental disapproval of smoking makes an adolescent less likely to initiate smoking. Female adolescents are more likely to be smokers if both parents are smokers. There is a strong correlation between mother smoking and the female youth becoming a smoker. Youths raised in a home where parents smoke, expose them to tobacco smoke. Jiloha explains that parents who smoke may also give easy access to





cigarettes and less likely to oppose their children's smoking. The children are also more likely to smoke whose elder siblings are smokers. Cannabis, a traditional drug in Indian society is ritualized in social and religious gatherings. Parental attitude towards alcohol plays an important role in initiating the adolescent to drink alcohol in most cultures in Nigeria (168). Among the Tiv people, parents ask their children to light their pipe and send the children to buy for them, thereby encouraging them to smoke.

## ***5.2 Socio-Economic Family Background***

In most African countries and the world over, socio economic status of a family is usually aligned with the family's income, wealth, home and location, parents' educational level, parents' occupation and social status. Ogwu argues that high socioeconomic status parents are able to provide their young children with books and toys to encourage them in their various learning activities at home. Higher drug-abuse rates are observed in lower income groups. Adolescents from low socioeconomic background are more likely to become smokers than the middle-class counterparts. This difference in smoking pattern may reflect divergent beliefs about tobacco use based on socio-economic status (29). Adolescents from low income families tend to use cheap and spurious country-made liquor prepared illegally. Use of inhalants is also common in the adolescents from poor families. Higher levels of parental education and socioeconomic variables have inverse relationship with tobacco use and use of other psycho-active substances among adolescents. Prevalence of smoking is more common in families which are with low socio-economic educational status of the society. Children using inhalants generally hail from low socio-economic status, engaged in menial work with unstable family

income. Parents having poor monitoring of their children are likely to have their children abusing drugs (Jiloha 168).

### **5. 3 Peer Influence**

Peer groups are known to be the most crucial factor influencing young people into drug abuse. Many young stars are initiated into smoking through the influence of peers (Miller and Hunter 37). The initiation of tobacco smoking and alcohol intake generally occurs in the company of a friend who is a smoker or drug addict. An adolescent with a best friend who is a smoker is nine times more at risk to become a smoker. Smoking is a shared activity with important socializing functions for youths. Peer smoking also predicts continued smoking among young people who have already begun to smoke. Cannabis abuse in school-going population has been associated with poor scholastic performance, school dropout and reinforcement of conduct symptoms. In Nigeria, these adolescents usually form their own peer group for taking different substances and alcohol. Similarly, peer group members making the product available are likely to recruit new adolescents in the drug use behaviour (Jiloha 169).

### **5. 4 Knowledge, Attitude and Beliefs**

Knowledge about the detrimental health effects has preventive effect on drug use. Some believe that moderate alcohol consumption does not have adverse effects, tobacco cessation could lead to weight gain and cannabis is a social and religious blessing of gods. These beliefs permit the adolescents to use drugs without hesitation or guilt. Positive attitude towards the drugs is likely to initiate drug use among the adolescents (Jiloha 169). Some youths in Makurdi town claimed that they engage in drug abuse because of ignorance (Jiloha 169).

People interviewed in Benue State also provided different reasons for youth indulgence in drug abuse and alcoholism. Rev. Julian Tsebee identified inferiority



complex, peer pressure (bad company corrupt good morals) as recorded in 1 Cor 15: 33, juvenile delinquency or youthful excitement, which is the experimental stage in the life of a child, idleness (an idle mind is the devil's workshop) and performance enhancement. Mrs. Fanan Aligba give reasons ranging from peer pressure, relief from stress and boredom and ignorance of where to take their problems to amongst others. In support of this, Ordue Ugba said youths abuse drugs because of ignorance, social interaction phobia, social interaction phobia, acceptance by peer group, to forget sorrows and to be fearless. Additionally, other respondents provided responses for youth indulgence in drug abuse and alcohol as peer influence, lack of parental care, social structure strain, wrong perception, peer group influence, unexamined life style, desperation, lack of fear of God, indiscipline and distortion in moral values.

## **6. Dangers Associated with Substance and Drug Abuse among Youths**

Drug and substance abuse is associated with very many problems which include health related problems, violence, truancy, family break ups. Alcohol abuse is associated with poor health, reduced productivity, violence, spread of STD's and HIV/AIDS, domestic violence, road accidents, child abuse and neglect among other vices (Munyoki 84). The use of substances may compromise an adolescent's mental and emotional development by interfering with how young people approach and experience interactions. In addition, adolescents are at serious risk for a number of direct and indirect consequences, including the following:

### **6.1 Traffic Accidents**

About half 45% of all deaths from traffic accidents are related to alcohol intoxication or influence of other drugs, and an estimated 18% of drivers age 16 to 20 (or 2.5 million adolescents) drive under the influence of alcohol (Jiloha 170).

There are many reported cases of traffic accidents in Benue State as a result of substance abuse.

### **6.2 School-Related Problems**

Adolescent substance abuse is associated with declining grades, absenteeism from school, and dropping out of school. Cognitive and behavioural problems experienced by teens abusing substances may interfere with their academic performance (Jiloha 170). In both secondary and tertiary institutions in Benue State there are persistent cases of school drop-out caused by substance abuse.

### **6.3 Risky Sexual Practices**

Adolescents who use drugs and alcohol are more likely than non-using teens to have sex, initiate sex at a younger age, and have multiple sex partners, placing them at greater risk for unplanned pregnancies and HIV/ AIDS, hepatitis C, and other sexually transmitted diseases (Fawa 205). Drugs have caused many youths in Benue State to engage in sexual behaviour. This can be reflected on the issue of Lot and his daughters in the book of Genesis 19:31-39 when he excessively took alcoholic wine brewed from his farm. According to the narration, the two daughters took advantage of his drunkenness and slept with him without his knowledge and all got pregnant and children for him against God's will. It happened to him out of alcoholic influence or substance abuse.

### **6.4 Delinquent Behaviour**

Adolescents who use marijuana weekly are six times more likely than nonusers to report they run away from home, five times more likely to say they steal from places other than home, and four times more likely to report they physically attack people (Jiloha 170). Youth who indulge in this kind of behavior can also create or cause crisis and serious unrest in our communities as well unleash terror that threatens the peaceful wellbeing of the inhabitants.



### **6.5 Juvenile Crime**

Adolescent drug use has led to increase in the crime rate. Addicts resort to crime to pay for their drugs. Drugs remove inhibition and impair judgment egging one on to commit offences. Incidence of eve-teasing, group clashes, assault and impulsive murders increase with drug abuse. Adolescents from age 12 to 16 who have ever used drugs such as marijuana are more likely at some point to have sold marijuana, carried a handgun, or been in a gang than youth who have never used such drugs (Anthenelli and Schuckit 85). Most criminal activities in Benue State are caused by youths who indulge in substance abuse.

### **6.6 Violence**

It is reported that 87% of adolescent addicts being arrested by security personnel acknowledged being violent with family members. Most of the domestic violence is directed against women and occurs in the context of demands for money to buy drugs. At the national level, drug abuse is intrinsically linked with racketeering, conspiracy, corruption, illegal money transfers, terrorism and violence threatening the very stability of governments. Drug abuse and suicide have strong association (Tesfahun *et al.* 10). Most occult members operating in our communities terrorizing and threatening the peaceful learning atmospheres and interrupting academic calendars of our schools and colleges in Benue does so under or drug and substance abuse (Jiloha 170).

### **6.7 Infections**

Increase in incidences of HIV, hepatitis B and C, tuberculosis and other diseases due to addiction adds the reservoir of infection in the community burdening the health care system further. Many youths in Nigeria face greater problems from drug abuse. The consequences include domestic violence and infection with HIV, as well as the financial burden (Olley 82). Many youths have contacted HIV/AIDs and other

sexually transmitted diseases through sustenance abuse. Under this, victims sometimes are care about the consequences of indulging in unclean sexual activities, such as premarital sex, extramarital sex and even unprotected sex. In most cases the victims are lured into sexual intercourse by the victims of such transmitted diseases when they are out of their senses as a result of their indulgence in such abuses.

### **6.8 Students' Indiscipline**

Drug abuse has become a stumbling block to the students learning behavior which is an essential element in education practice (Blandford 98). It has been noted generally that school indiscipline is on the rise due to drug and substance abuse and many incidences related to this make the headlines in the daily press. Munyoki asserts that drug abuse results to lack of morals and deteriorating learning standards. This has led to strikes in schools characterized by violence, destruction of school property and in some cases loss of lives (81). Schools and colleges in Benue State such as, the Federal university of Agriculture, the Benue State University, Benue State polytechnic, etc. are not an exception of what we are discussing here. All these institutions of learning have suffered setback at almost all the times from their inceptions, academic activities and calendars have been at several point truncated. These also affected both the students and parents. Several students ended in jail and others going through different disciplinary measures, which in most cases affects their careers and future.

## **7. Ways of Curtailing the Act of Substance Abuse and Alcoholism among Youths in Nigeria**

In order to curb the vice of drug and substance abuse, a number of preventive measures are necessary. Some of these include:



### ***7.1 The Role of Government/Government Agencies***

The Federal and State should authorize government agencies such as National Drug Law Enforcement Agency (NDLEA) and National Agency for Food and Drugs, Administration and Control (NAFDAC), charge them and empower them where necessary to intensify their anti-drug campaigns in order to have a drug-free society with a special focus on youths. These agencies should ensure that some drugs are banned. Some drugs which are hard or narcotic like heroin, mandrax and cocaine should be banned. People should be sensitized on the harmful effects of abusing alcohol and drugs. The government should enforce laws to regulate the production and consumption of the local drinks which seem to be the bases where youths learn the behaviour of alcohol abuse.

### ***7.2 The Role of Educational Institutions***

Drug abusers need to be protected especially the youth through improvement in their educational status, moral training in order to reduce or eradicate the menace of drug abuse hence the need to introduce drug abuse education in schools to increase awareness about the dangers and effect of drug abuse. Equitable and moral education should be given to both male and female with the view of preventing them access to the danger of drugs. There should be a strong emphasis of parents-Teachers Association as a forum where problems and solutions to drug menace of youth are discussed. This is because education serves as the bedrock of any development; it teaches both moral and academic development of the youths. Schools should regularly organize seminars for students to provide education on the health-related issues surrounding alcohol consumption. Government should provide all necessary materials and equipment to make teaching and learning interesting so as to reduce anti-social behaviours in schools.

### **7.3 The Role of Parents/Guardians**

There is need for parents or guardians to inculcate discipline in the affairs of their children so that they will be able to know the effects of their indulgence in drug abuse. Also, parents should try to give their children moral, spiritual, social, psychological, and financial support so as to guide them against peer and societal influences. Children should equally obey their parents and be satisfied with the little support given to them and they should also keep away from bad company. Parents should properly monitor and counsel their adolescent children on matters relating to alcohol consumption and its effect on their health.

### **7.4 The Role of Religion/Religious Organizations**

Religious bodies or organizations have a fundamental role to play in curtailing the negative effect of substance abuse and alcohol intake among youths in Nigeria. Religious organizations should give necessary counseling to the youths and their parents or guardians. They should teach them to imbibe morals and the dangers associated with involvement in substance abuse and alcohol intake (Groenewald *et al.*, 59).

### **7.5 The Role of Civil Society Groups**

Communicating with adolescents who abuse drugs is of utmost importance, having close family relationships, paying immediate attention to a child or teenager who is hurting emotionally, involvement in religious activities and assertiveness training. Civil society groups should organize awareness campaigns to provide orientation to youths on the damages caused by alcohol consumption and drug abuse. Prevention programmes at the community level to enhance anti-drug norms and pro-social behaviours should be encouraged. Many programmes help with prevention efforts across settings to help send messages through school, work, religious institutions, and the media. This will also include the development of policies or





enforcement of regulations and community-wide awareness programmes. Increasing health education in the community will also play a fundamental role in helping to decrease the consequences of substance abuse (Chouldhry *et al.* 131).

### **7.6 The Role of Traditional Institutions**

The role of traditional institutions should be to promote, prevent and reduce harm related to youth indulgence in alcohol and drugs through advocacy and collaboration in order to limit the negative impact of substance abuse known to be a major cause of premature death, interpersonal violence, social ills, disability and poverty in the society. Their function should include creating and nurturing ties between organisations concerned with harm related to chemical dependency, influencing policy makers by advocating effective and evidence based policies and treatment of chemical dependency and monitoring policy initiatives and marketing strategies of the alcohol and pharmaceutical industries.

### **7.7 The Role of Media**

The mass media, being a powerful platform for disseminating public information among the citizens, have immense roles to play in this respect. The mass media are a powerful communication platform that can be used to take development messages to the mass audience. They set public agenda and influence public opinions on crucial public matters. The mass media should be more aggressively involved in fighting trafficking and use of illicit drugs in the country. The mass media should educate the Nigerian public about the spreading scourge of drug abuse among adolescents. They will play decisive role in educating, advocating, and informing the people to reduce drug and alcohol problems in the country. Some programmes may begin by allowing students to be interactive and learn skills such as how to refuse drugs. This is proven to be a more effective method than strictly educational or non-interactive ones. When direct influences (e.g., peers) and indirect influences (e.g.,

media influence) are addressed, the programme is better able to cover broad social influences that most programmes do not consider. Nigerian media professionals must always conduct audience audits and research in order to identify the characteristics and peculiar needs of the various segments of the mass audience, and give the message that is suitable to each category of the audience. If Nigerian media organizations properly plan and implement mass media campaigns, these campaigns can play significant roles in the prevention of the uptake of illicit drug use in the country (Abubakar 29).

## **8. Conclusion**

Drug and substance abuse has become a threat to the lives and success of the youth. This is evidently a source of sorrow to the parents, guardians and relatives. It is also a big challenge to the whole nation. Stakeholders and members of the public, generally, should devote urgent and adequate attention to the alarming rate of drug abuse, especially among the youths who will be future leaders. The study concludes that substances abuse and alcohol intake is a complex phenomenon in Nigeria. The study shows that substance abuse and alcohol intake have been found to affect the abusers both psychological (cognitive, perceptual, emotional) and social behaviour (family related problems, social isolation and faulty life style). Family related problems like incest, killings, stealing and above all hatred. Substance abuse is the major factor for school drop-out, which leads to social vices like kidnapping, child trafficking, arm robbery and many other ethnic and religious crises in our country and Benue State in particular. This calls for concerted efforts by all stakeholders (including parents, teachers, educational institutions, religious leaders and the government) to fight the vice.



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### Oral Interviews

#### Responses on Reasons Why People Indulge in Drug Abuse and Alcoholism

S/N	Respondent	Gender	Age	Date of Interview
1	Rev. Julian Tsebee	Male	48	12/05/2020
2	Mrs. Fanan Aligba	Female	36	01/06/2020
3	Ordue Ugba	Male	37	09/06/2020
4	Stephen Terver Anyo	Male	35	14/05/2020
5	Dorcas Bunde	Female	26	01/06/2020
6	Peter Tyo	Male	32	23/06/2020
7	Luga David Suur	Male	32	12/05/2020
8	Samuel Gbinde	Male	45	01/06/2020





## Cohesion as an Aspect of Textuality in “Pentecostal Gospel Print Advertisements” in Ekiti State, Nigeria

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### ***Abstract***

*This article is a stylistic investigation of how Pentecostal gospel advertisements achieve cohesion despite their strict economic use of words. The aim of the author is to find answers to the following questions. What are the major structural parts of Pentecostal Gospel Print Advertisements (PGPA)? What are the cohesive ties that exist among the structural parts? And, what are the cohesive features and strategies employed to convince the public into action? Emphasis would be placed on the Systemic-Functional Grammar as proposed by J.R. Firth and popularised by M.A.K. Halliday. This model sees language in a social context as being functional rather than formal. Five data, selected from different five Pentecostal gospel churches have been analysed using the five ways of giving a text cohesion via reference, conjunction, ellipsis, substitution and lexical cohesion. The author discovers through the analysis that PGPA displays a text-type that is highly condensed. All the adverts studied display foregrounding through graphological prominence, capital letters, reverse block caption, different bold and type faces in big fonts, especially, in titles, themes and other vital information in an attempt to enhance textuality. This offers both structural and graphological cohesion. The use of staggered and irregular arrangements is observed to characterize the five texts, and with each text, a kind of structural cohesion is enhanced through the visual prominence. The main and primary intention of employing these stylistic devices is to attract the attention of the public. The role of language in disseminating religious activities cannot be overemphasized.*

*Key: Advertisements, Cohesion, Pentecostal Gospel, Ekiti State, Nigeria.*

## **1. Introduction**

The role of language to human being and in the society cannot be overemphasized. Language is so vital to man in every aspect whether religious, social or mundane affairs (Abubakre 11). However, “language cannot exist without a society and neither can society exist without a language” (Adeyanju 527). Also, Akindele and Adegbite opine that “Language does not exist in a vacuum” (92). It is within these views that we situate the present study, using Pentecostal Gospel Print Advertisements as the case study.

Ayodabo also observes that, “of the various fields of communication, advertisement is unique in that its text requires a careful blend of dexterous grammatical construction in a limited space, thus, bringing “novelty” and impression into such a text (312). In essence, apart from the content words or properties that carry meaning, there are also grammatical items of sequence of construction. These grammatical items include the prepositions, relatives, pronouns, article and its connectors. All these make the sentences hang together and form cohesive ties.

Olateju submits that “advertisements often break the rules of grammar, syntax, image and even society” (123). She adds that words and illustrations are vital instruments of advertisement. Odebunmi in her own point of view sees advertisement as “the means by which the consumer accesses the product which is in recent times, largely staged in the media (print or electronics)” (102). This is because through the media, advert messages get across to a vast audience.

Cohesion is the relationship between and within sentences in a text. According to

Halliday and Hassan,

The view that the primary determination of whether a set of sentences do or do not constitute a text depends on cohesive relationship within and between the sentences, which create texture. A text has a texture and this is





what distinguishes it from something that is not a text... the texture is provided by cohesive relation (2).

This relationship within a text shows when the interpretation of some events in the discourse is dependent on another. In other words, one proposes the other for effective decoding. Osisanwo defines cohesion as "the linguistic means by which a text functions as a single unit"(40). Alo sees cohesiveness as "a way in which the components of a discourse or a paragraph are mutually related" (64). Afolayan and Owoeye view cohesion as "a connective with which an essayist extends the tentacles from the thesis statement to all the various sentences in the essay" (120). Cohesiveness is established when an implicit device is interpreted by reference to some other items of text. It therefore means that cohesion in a text involves ties in the lexical and grammatical devices identified as referent. According to Halliday, there are four ways by which cohesion in English is created, they are: References, Ellipsis and Substitution, Conjunction and Lexical Cohesion.

The term, therefore, refers to all the grammatical systems responsible for managing the flow of discourse and that the systems "create coherent text-text that coheres within itself and with the context (experience) with choice of words that reflects the actual situation and cohesive devices that hang each of the words or clausal groups in the discourse" (Olosu 7).

Foregrounding refers to the marking of certain features prominent in a text. Some linguistic features can be made prominent for special effects against the background features in a text. According to Wales, "foregrounding can be achieved in a variety of ways usually grouped into two main types: deviation and repetition" (182). Repetition is a kind of deviation because it flouts the "normal rules of usage by over-frequency". Foregrounding is stylistically significant in literary text, advertisements, posters, obituary notices, etc. It is used to create some effects.

*Cohesion as an Aspect of Textuality in “Pentecostal Gospel Print Advertisements” in Ekiti State, Nigeria*

The term ‘religion’ in this study refers to “a body of doctrines or commandments to be kept and social norms to be adhered to out of respect for cosmic forces which are generally believed to be supernatural” (Bamisaye 75). Religious beliefs play a significant part in sculpting social behavior. Differences in religious affiliations tend to influence the way people live, the choices they make, what they eat and whom they associate with. The influence of religious beliefs in individual social life cannot be overemphasized.

Pentecostalism is built on the idea of representing Apostolic Christianity. Pentecostalism is a modern movement within Christianity that can be traced back to the Holiness Movement in Methodist Church. A major focus of Pentecostal gospels is Holy Spirit baptism as evidenced by speaking in tongue (Asamoah-Gyadu 51-57). In many parts of the world, Pentecostals are notorious for rather aggressive forms of evangelism and proselytism, and Africa is no exception. From its beginning, the Pentecostal movement was characterized by an emphasis on evangelistic outreach, and Pentecostal mission strategy placed evangelism as its highest priority. Evangelism meant to go out and reach the “lost” for Christ in the power of the Holy Spirit.

According to Anderson, Pentecostals in Africa “proclaim a pragmatic gospel that speaks to address practical needs like sickness, poverty, unemployment, loneliness, evil spirit and sorcery. In varying degree and in their many and varied forms, and precisely because of their inherent flexibility, these Pentecostals attain an authentically indigenous character which enables them to offer answer to some of the fundamental questions asked in their own context” (1-14). In meeting the needs of the general public, Pentecostal gospel churches print various handbills and posters with attractive colours and captions to draw the attention of the prospective worshippers. These adverts raise their hope and expectations.



Pentecostals have been using the opportunity of various challenges facing human beings such as demotion, poverty, failure, oppression, sickness, bareness, unemployment, lack, etc. to entice them through much emphasis on the challenges and solutions in their advertised programmes (Ogunrinde 6-8).

## **2. Methodology**

This study is purely a linguistic one; hence the analysis concentrates on the texts of the selected Pentecostal gospel print advertisements for close study. Five (5) advertisements selected from five different Pentecostal gospel churches in Ekiti State shall be examined. The choice of the five Pentecostal gospel churches is just a random sampling since PGPA have the same structures. All adverts are prepared by either advertising agencies or advertisers themselves. The belief, therefore, is that from whatever churches samples are picked, PGPA are likely to exhibit almost similar syntactic and probably graphological features.

The following steps are taken to analyse the texts;

- i. identifying the major structural parts of Pentecostal Gospel Print Adverts.
- ii. discussing the cohesive ties that exist among the structural parts; and
- iii. analysing the cohesive features and strategies employed to achieve unity of meaning.

## **3. Aim and Objectives of the Study**

The aim of this paper is to investigate how Pentecostal Gospel Print Advertisers achieve cohesion despite their strict economic use of words.

The specific objectives of this paper are to:

- i. identify the major structural parts that Pentecostal Gospel Print Advertisements (PGPA) have;

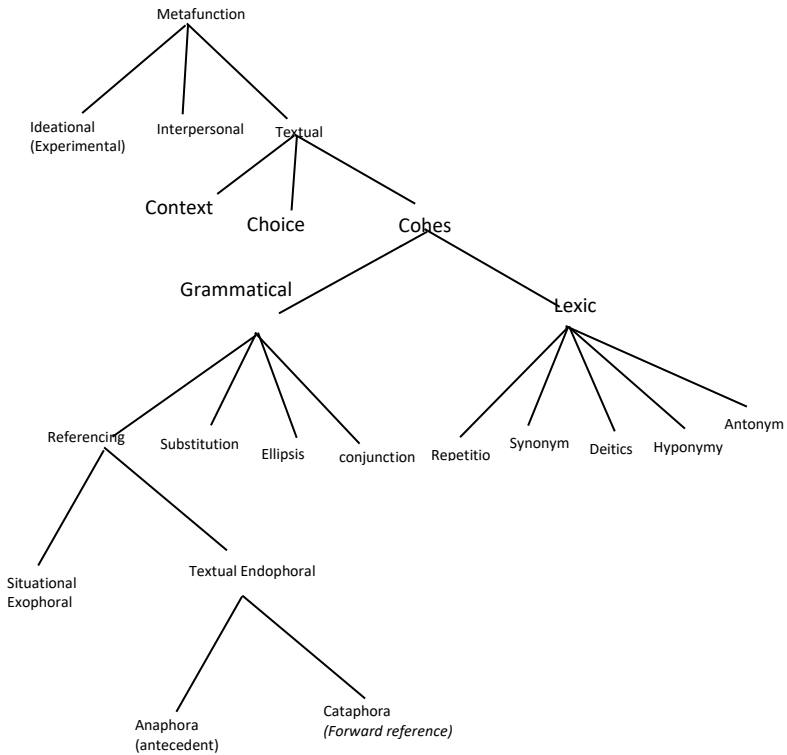
- ii. examine the cohesive ties that exist among the structural parts, and
- iii. analyse the cohesive and persuasive strategies employed to convince the public into action.

#### **4. Theoretical Framework**

The theoretical framework chosen for this study is Systemic Functional Grammar. This will enable us account for the textual cohesive devices in Pentecostal gospel adverts. The Systemic Functional Grammar was popularized by M.A.K Halliday in 1985. The model explains the internal organisation and communicative distance.

A text refers to any passage, spoken or written of whatever length, that does form a unified whole (Halliday 1). The basis for text forming according to Halliday includes “context, choice and cohesion” under what he explained as metafunction. The term metafunction originates in Systemic Functional Linguistics and it is considered to be a property which all languages have to serve. “Systemic” refers to the view of languages as network of systems, or interrelated sets of option (choice) for making meaning. “Functional” refers to how language varies in what they do with the context of human cultural practice. “Linguistics” is the scientific study of Language.

Our reason for adopting Systemic Functional Grammar is to examine the aspect of metafunction that explains the sequences in text forming. The following scheme can, therefore, be used to streamline our focus in the course of adopting (SFG).



**Source:** Halliday M. A. K. and R. Hassan (30)

Textual function is chosen from the scheme because it encompasses ideational and interpersonal functions. Halliday explains that both experimental metafunction and interpersonal metafunction are intricately organised, with comparatively very little constraint between the two. The constraint is that one can put any interactional form on any content. But what allows meaning from these two modes to freely combine is the intersection of textual function. The term, therefore, refers to all the grammatical systems responsible for managing the flow of discourse

and that the systems “create coherent text-text that coheres within itself and with the context (experience) with choice of words that reflects the actual situation and cohesive devices that hang each of the words or clausal groups in the discourse”. (Olosu 7).

## 5. Data Presentation and Analysis

### 5.1 The Structural Parts of PGPA

#### 5.1.1 Text 1: selected from the Beautiful Gate Outreach Ministry, Afao Ekiti



#### (i) Parts

Three distinct parts are discernible: an introductory part, the body of the advert and the conclusion. The introductory part introduces the nature of the programme and the name of the church through the transitional expression “Crusade! Crusade!! Crusade!!! THE BEAUTIFUL GATE OUTREACH MINISTRY presents A 3 DAY Sovereign Revival”. The body part contains the theme of the programme advertised. This part also includes the features of the programme, that is, the expected blessings. Again, a Bible quotation is included to further support the actualization of the theme.



The concluding part signals the end of the advert through the directive to prospective worshippers pointing them to the venue of the crusade. So, the conclusion begins with the venue “AFAO CIVIC CENTRE HALL, AFAO-EKITI”. There is also the date of the programme and the time. There is a final rider to the entire advert “come, be saved and be delivered” which can be classified under conclusion.

### **(ii) Cohesive ties among the structural parts**

In the first part above, the bold words “Crusade! Crusade!! Crusade!!! act as the promo to “prospective worshippers” and it lexically coheres with last sentence in the introductory part. “THE BEAUTIFUL GATE OUTREACH MINISTRY” “presents A 3 Day Sovereign Revival”. Also, there is a lexical cohesion at the introduction level “crusade” and “Revival” which are derived from the context of the text. The repetition of the first word “crusade” is for attention-catching. The use of capital letters in writing the name of the church is graphologically coherent with the capital letters in the body “GLORY”.

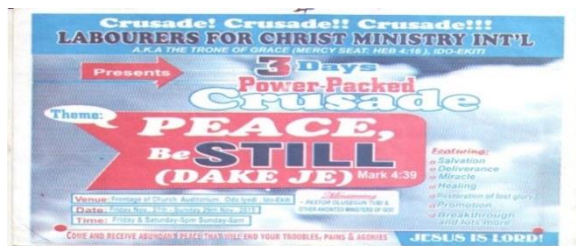
The body of the advert begins with a different type font; a bigger one which expresses the target of the revival. Through the use of bold face, graphological cohesion is achieved. Again, the use of pronoun “I” is a personal reference to God, promising future restoration of lost glory to the participants. Also, the use of pronoun “those” is very significant. The blessing of God for those who will attend the programme is not just for one day but many days. They are used as cataphoric reference. The use of “this glory “in the body of the advert demonstrates the present glory and specific things that God wants to return to His children. There is the use of collocative word such as “return/bring back, restoration”, “these days/that time” {whole and part}, “Healing/ Deliverance/ Salvation” in the body of the advert.

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Cohesion is achieved in a number of ways, through the use of bold face, repetition and collocation which makes the advert to hang together.

In the concluding part, reference, repetition and conjunction are used to achieve cohesion. Cohesion, here lies in the use of the anaphoric reference “I” referring to “sovereign” used at the beginning of the advert. There is also the use of demonstrative “these days” “that time” as a kind of futuristic reference to the better days ahead of those who attend the programme. There is graphological cohesion among the sub-parts of the third part. If the venue, date and time are not clearly stated the aim of the crusade is defeated. Hence, the venue “AFAO CIVIC CENTRE HALL, AFAO-EKITI” and date Nov.29, 30 & Dec. 1<sup>st</sup> 2014). “Come” in the concluding part is an open invitation to the prospective worshipers in conjunction with the first word on the advert “crusade”. If the church is presenting a programme without inviting the general public, only church members will attend.

**5.1.2 Text 2: Selected from labourers for Christ Ministry International, Ido-Ekiti**



**(i) Parts**

One can identify three structural parts in this advertisement. The first part, which is describable as the introduction, carries the title “**Crusade! Crusade!! Crusade!!!**” in bold font size, with the name and location of the Pentecostal





fellowship “LABOURERS FOR CHRIST MINISTRY INTL, A.K.A THE THRONE OF GRACE {MERCY SEAT: HEB 4:16}, IDO-EKITI”. It also contains the days and nature of the designed programme “...presents 3 days power-packed crusade”. The second aspect contains the theme of the programme “PEACE, BE STILL” and the sub-themes which are seven; “salvation, deliverance, miracle, healing, restoration of lost glory, promotion, breakthrough and lots more”. The concluding part signals the end of the advert through a directive to the prospective worshippers, the location (Church Auditorium) date (Fri Nov. 27<sup>th</sup> – Sunday 29<sup>th</sup> Nov., 2015) and time (5pm).

### **(ii) Cohesive ties that exist among the structural parts**

This particular text under analysis exhibits a textual wholeness through the use of cohesive ties. There is repetition of the word “crusade” emphasizing the importance of the word. The use of positive adjective “power-packed” also adds value to the programme.

In the body of the text, words like “salvation, deliverance, miracle, healing” cohere with the first word in the opening part “crusade”, because they are the key features of the programme. Cohesion is revealed through a number of ways. There is the use of colon mark {;} after the word “featuring” before the sub-themes are mentioned which further linked them with the theme. The theme “PEACE, BE STILL” makes the piece graphologically coherent with the bold print in the opening part.

In the third part, intra-part linkage is further ensured through the use of the colon mark after the “venue”, “date” and “time” to indicate specific hour that the general public will come for the crusade. The final rider, “come and receive abundant peace...” makes it coherent with the theme of the programme “PEACE...”. The use

of “ABUNDANT PEACE” in the third part is to aid further digestion of the theme. There is also the use of collocation in the closing part “troubles, pains & agonies”

Also, it is noted that, the three identified parts exhibit a kind of interrelationship, which clearly reveals wholeness. Structurally, the introductory part ends with the noun phrase “3 days power-packed crusade” which automatically links that part with the noun phrase in the body part. “PEACE”. This also has a link with the concluding part “venue”, “date” and “time” which are all nouns. The repetition of “Ido-Ekiti” in the introduction and conclusion is for emphasis. There is repetition of the word “peace” in the body and conclusion of the text.

### 5.1.3 Text 3: Selected from Jesus outreach International, Awo Ekiti

3

**JESUS OUTREACH INTERNATIONAL**

Invites you to → **A Day Power Packed Programme**

Theme: **Dry Bones**

**Shall RISE AGAIN** Ezek. 37:10  
(Egungun Gbigbe Yoo Si Ye)

**Featuring:**

- Salvation
- Deliverance
- Miracle
- Healing
- Restoration of lost glory
- Prayer Rain
- Transformation
- Film Show and lots more

Date: **SATURDAY 24TH MARCH**  
Time: **10:30 AM**  
Venue: **JESUS OUTREACH INTL AUDITORIUM, AWO-EKITI**

**COME & LET THE POWER OF GOD UNLOCK YOUR INNER STRENGTH! JESUS IS LORD!**

#### (i) Parts

This advert can be structurally divided into three parts: an introduction, a body and a conclusion. The introduction of this text is a partial deviation from the two previously analysed (1&2). This is so because it is just a one-day programme. Repetition of word is avoided on the introductory part. It offers a specific period of the programme. The body part contains the theme and sub-themes. The final part, the



third, is the complementary closing that names the venue, time, date, ministers and an open invitation to the general public before the closing remark “Jesus is Lord”.

### **(ii) Cohesive ties that exist among the structural parts**

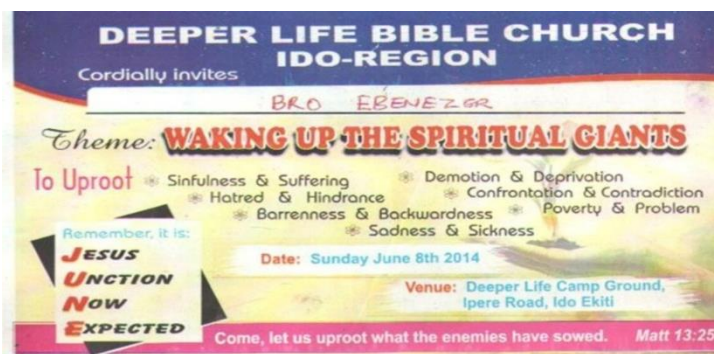
This advert starts with the use of bold font “JESUS OUTREACH INTERNATIONAL” which serves as the promo to prospective worshipers. The name of the church directly links the programme with the theme. The nature of the programme is not specified like the previously studied advert. The advertiser relies on the theme for the needed attention-catching. In the body of the advert, cohesion is achieved in a number of ways. Through the use of typeface, for instance; “DRY BONES SHALL RISE AGAIN”, graphological cohesion is achieved. This part list the features of the programme thus: salvation, deliverance, miracle, healing, restoration of lost glory, prayer rain, transformation, film show and lots more” All these are set-subset elements whose cohesive tie is collocation. Direct repetition of lexical items within this part also exists. Under the features, we have “salvation, deliverance, miracle and healing”. These lexical items mean the same thing. The theme is also repeated under featuring “restoration of lost glory” and “dry bone shall rise again”; they mean the same thing. This is meant to re-emphasise the key point.

In the concluding part, the venue, date and time are not graphically designed, probably there may be a change in the date, venue and time. This may also be a way of economising the cost of the production. Finally, the rider, “come and let the power of God unlock your inner strength!” serves as an open invitation to the general public.

In the same vein, this advert under analysis exhibits a textual wholeness through the use of cohesive ties. Collocation appears to be the greatest cohesive tool employed here. “programme” and “dry bone shall rise again” in the introduction and body collocate with each other. “A Day” in the opening part collocates with

“Saturday, 25<sup>th</sup> Jan, 2014” in the concluding part. There is repetition of plural pronoun “you” and “your” at the introductory and concluding parts. Collocation is used here as an element of foregrounding.

#### 5.1.4 Text 4: Selected from Deeper Life Bible Church, Ido Region



##### (i) Part

This advert can be structurally divided into three parts, as usual: an introduction, a body and a conclusion. The introduction of this text is a partial deviation from the first two previously considered but similar to the last advert (Text 3) in that its title does not carry the usual “Crusade! Crusade!! Crusade!!!”; rather, it starts with the name of the advertiser “DEEPER LIFE BIBLE CHURCH”. This shows that a one-day programme in the Christian circle has a different structure from other programmes that last for two or more days.

The next segment of the text which can be called the body introduces the theme of the programme “WAKING UP THE SPIRITUAL GIANTS” and the set sub-sets which are the target of the programme. The final part, which is the conclusion, begins



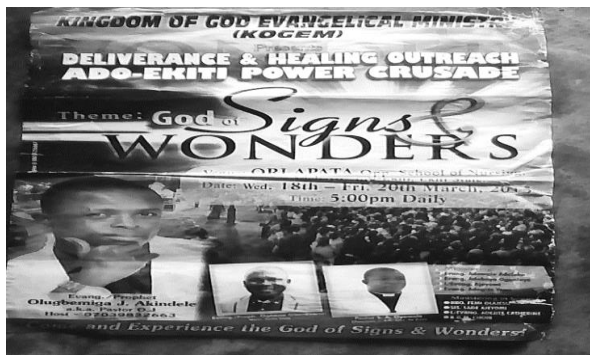
with the date, venue and the closing remark “come and let us uproot what the enemies have sowed”.

## **(ii) Cohesive ties that exist among the structural parts**

In the introduction of this text, the name of organiser is boldly written. The nature of the programme is not clearly stated because it is not meant for the general public. There is a column to write the name of the invited guest. The introductory part is not detailed as the previous adverts because it goes straight to the theme “WAKING UP THE SPIRITUAL GIANTS”. There is a lexical cohesion in that all the words/phrases describing the sub-themes collocate. “Sinfulness & Suffering, Demotion & Deprivation, Hatred & Hindrance, Confrontation & Contradiction, Barrenness & Backwardness, Poverty & Problem and Sadness & Sickness”. The concluding part captures the date and venue which are clearly stated. The word “uproot” is repeated in this part to further foreground the importance of the word. “What” is also used here to refer back to the itemised sub-theme in the body of the advert thereby making it coherent, a whole piece. The words “Deeper Life” and “Ido” which appear in the opening part are repeated in closing part thereby emphasizing the venue and the organiser.

In the same vein, the three identified parts exhibit a link of interrelationship, which clearly reveals wholeness. Structurally, the introductory part ends with the name of the invited guest which automatically links that part with the body of the advert and the concluding parts. The use of “what the enemies have sowed” in the concluding part is a substitution, collocation, reiteration, repetition and the use of parallelism.

### 5.1.5 TEXT 5: Selected from Kingdom of God Evangelical Ministry (Kogem), Ado Ekiti



#### (i)Parts

Three distinct parts are identified here: an introductory part, the body of the advert and the conclusion. The “introduction” introduces the name of the Church and some way serves as a prelude to the body part through the transitional expression” “presents Deliverance and Healing Outreach Ado-Ekiti Power Crusade”. The body part contains the theme of the programme advertised. The concluding part signals the end of the advert through a directive to prospective worshippers to lead them to the venue of the crusade. This part also includes vital information, such as the date, time and the preachers even, the prophet organising the programme. There is a final rider to the entire advert. “Come and Experience the God of signs & wonders” which can be classified under conclusion.

#### (ii) Cohesive ties that exist among the structural parts

In the first part above, the bold expression” KINGDOM OF GOD EVANGELICAL MINISTRY (KOGEM) serves as the promo to Christians especially the church members, and it lexically coheres with “DELIVERANCE &



**HEALING OUTREACH ADO-EKITI POWER CRUSADE**". The two expressions are noun phrase. They all collocate within the same semantic field. Cohesion is achieved here through the relationships of whole/part components.

In the body of the advert, cohesion is achieved in a number of ways. Through the use of bold typeface, for instance, graphological cohesion is achieved. This part semantically collocates with the introductory part. "...Deliverance and Healing Outreach" collocates with "... signs & wonders". The marks of signs and wonders are deliverance and healing.

In the concluding part, reference, repetition and conjunction are used to achieve textuality. Cohesion here, lies in the use of "Come and Experience the God of Signs and Wonders!" The same lexical items "Signs and wonders" are repeated in the last sentence. The use of parallelism, above, further unites the parts together.

The text under analysis exhibits a textual wholeness through the use of cohesive ties. Collocation also appears to be the greatest cohesive tool employed here. "Deliverance and Healing" in the introductory part collocates with "signs and wonders" in the body of the advert through the concluding part. Also, the following words "deliverance, healing, signs, God, Evangelist, Bro and Sis" fall into the same semantic field of Christian religion. Again, the following words also collocate with one another. "Theme, venue, date and time" are used to express specification. They collocate with the introduction and the body of the advert.

## **5.2 Analysis of Cohesive Features and Persuasive Strategies of PGPA**

There are five ways of giving text cohesion; they are:

- i. Referential cohesion
- ii. Conjunctive cohesion
- iii. Ellipsis cohesion
- iv. Substitutive cohesion
- v. Lexical cohesion

### **5.2.1 Reference**

Example are:

**Datum 1:** The return of this glory

“This” is used to refer to better days ahead of those who will attend the programme.

“For behold, in those days and at that time, when I bring back the captives of Judah and Jerusalem”. The underlined words are used to refer to the future restoration of Judah and Jerusalem. This is the use of exophoric reference because the interpretation lies outside the context of situation. The background knowledge will help the reader to digest the interpretation.

**Datum 3:** Holy Spirit through His anointed ministers. “HIS” refers to “Holy Spirit”. This is the use of anaphoric reference.

**Datum 4:** Remember, it is Jesus Uncion Now Expected. “It” in the above sentence refers to the month of June when the programme will take place. This is a clear use of cataphoric reference. “What” refers to the sub-theme mentioned above. This is anaphoric reference. “us” is also used to refer to the organiser “DEEPER LIFE BIBLE CHURCH” and the participants “Let us uproot...” This is the use of anaphoric reference.

### **5.2.2 Conjunction**

Examples are:

**Datum 1:** In those days and at that time

... the captivity of Judah and Jerusalem.

COME, BE SAVED AND BE DELIVERED. They are used cohesively to link structures together.

**Datum 2:** Pastor Olusegun Tubi and other anointed ministers of God. COME AND RECEIVE...Breakthrough and lots more.





**Datum 3:** COME AND LET THE POWER OF GOD.... FILM show and lots more

**Datum 4:** Sinfulness & Suffering Barrenness & Background

Hatred & Hindrance Sadness & Sickness etc

**Datum 5:** Deliverance and Healing

God of Signs and Wonders

Come and Experience...

All the adverts under study make use of coordinating conjunction. This therefore corroborates the assertion that “and” or “&” is the most commonly used conjunction element in advertisement (Halliday, 289).

### 5.2.3 Ellipsis

Examples are:

Venue: of the Revival

Date: of the Revival

Time: of the Revival

**Datum 2:** Jesus says “PEACE BE STILL.” This is a direct quotation from the Bible. The advertiser deliberately structured the theme this way since every Christian knows that the statement is said by Jesus in the Bible.

**Datum 4:** The time of the programme is deliberately omitted since it comes up on Sunday. Every Christian knows that Sunday worship takes place early in the morning.

**Datum 5:** The features of the programme which are the expectations of the general public in such an outreach are omitted. The advertiser did this deliberately because he assumed that every Christian understands that God of signs and wonders can do all things. Ellipsis is not common in Pentecostal gospel print advertisements in order to avoid misleading the general public. It is not common because detailed advertisement will help to avoid ambiguity and manipulation. The advertiser has

deliberately omitted the underlined structures to economize space since every Christian knows or is familiar with them.

#### **5.2.4 Substitution**

This denotes replacing linguistic items with another. Example are:

**Datum 1:** “Crusade” is substituted for “revival” in the opening part of the advert.

**Datum 2:** “Breakthrough and lots more” The underlined phrase is substituted for other blessings that God will distribute at the programme for economy of words.

**Datum 3:** “Film show and lots more”. The underlined phrase is deliberately substituted for numerous blessings of God since they are uncountable.

**Datum 4:** “What the enemies have sowed” is substituted for the itemized problems in the body of the advert so as to economise words.

To avoid monotony, Pentecostal gospel advertisement does not employ substitution.

#### **5.2.5 Lexical Cohesion / Lexical Relations**

There are five varieties of lexical cohesion:

##### **(i) Repetition**

For example:

Datum 1: “Crusade” is repeated 3 times

Datum 2: “Crusade” is repeated 3 times

“Peace” is repeated 2 times

“Ido Ekiti” is repeated 2 times

Datum 3: “JESUS OUTREACH INTERNATIONAL” is repeated 2 times.

“Power” is repeated 2 times

“Jesus” is repeated 2 times

Datum 4: “Uproot” is repeated 2 times



“Deeper life” is repeated 2 times

“Ido” is repeated 2 times

Datum 5: “God of signs and wonders” is repeated 2 times

Ado Ekiti is repeated 2 times

“KINGDOM OF GOD EVANGELICAL MINISTRY” is repeated 2 times

Repetition is used to emphasise the importance of such words in the advertisement. It is meant to further convince the worshippers of necessity to attend the programme. Unity of meaning is set up by the repetition of above words. Repetition is a kind of deviation as it flouts the “normal rules of usage by over-frequency (Wales 182). The above repetitions are used to achieve special effects in PGPA.

## **(ii) Synonymy**

Datum 1: Return/ bring back/ restoration

Healing/Deliverance

Crusade/ Revival Datum

2: troubles/pains/agonies

salvation/miracle/healing

Grace/Mercy

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Datum 3:            Rise/restoration  
                      Dry bones/lost glory  
                      Salvation/ transformation/deliverance

Datum4: Demotion/Deprivation  
                      Waking up/uproot

Datum 5:            outreach/crusade  
                      Prophet/Pastor/Evangelist

**(iii) Antonym**

Datum 1:            captives/the return of this glory

Datum 2:            peace/agonies, pains, troubles

Datum 3:            confrontation/contradiction, Jesus/enemies, uproot/sow

Lexical relations are used in Pentecostal advertisements to enrich the adverts. With their presence, these adverts have achieved lexical cohesion as well as elegant variations.

**(iv) Collocation:**

A collocation is a relation of co-occurrence. This is to say that if a word occurs in one clause, there is a strong probability that another will occur in the next clause. The level of probability varies from one type of text (register) to another. However, in general, it can be observed that when a word occurs another one will accompany it. For example:

Datum 1:            crusade/revival/ be saved/ be delivered

Datum 2:            peace/promotion, Breakthrough etc.

Datum 3:            power packed programme: salvation, deliverance, healing, miracle etc.



Datum 4:           giants/enemies                   Sinfulness/suffering  
                          Poverty/problem   Sickness/sadness

Datum 5:           outreach/crusade   Power/signs and wonders

Collocation is used to explain the tendency of words that share the same lexical environment (Halliday and Hassan 286).

**(v) Parallelism:** This is repeating the same syntactic pattern/structure. Example: Noun phrase is used here.

- Datum 4:           Sinfulness and Suffering (NP)
- Bareness and Backwardness (NP)
- Sadness and Sickness (NP)
- Demotion and Deprivation (NP)
- Confrontation and contradiction (NP)
- Hatred and hindrance (NP)
- Poverty and problem (NP)

These structures are further used to give the general public enough reasons why they must attend the programme. They do not give independent meaning but through the combinations, the meaning is clearer. The first word pointing to the consequence of missing the programme while the second word is affirming the gravity of ignoring the advert. Lexical cohesion is used in Pentecostal gospel adverts to reiterate the importance of such words.

**(vi) Vocabulary**

Pentecostal advert writers use simple and common words. No difficult word is found in all the adverts because of the target audience. Compound words, blends, acronyms, coinage are avoided as much as possible in PGPA. It is the audience subject-matter and purpose that determine the choice of words in PGPA. Near-synonymy is

used to foreground the intended message. For instance, look at these examples:.. These are familiar words void of complexities.

**Datum 1:** Return/bring back/restoration      **Datum 2:** troubles/pains/agonies

**Datum 4:** Demotion / deprivation/waking up / uproot, etc.

## **6. Discussions and Findings**

From the analysis done in the five texts, it is obvious that Pentecostal adverts display a text-type that is highly condensed. To enhance textuality, all the adverts display foregrounding through graphological prominence, capital letters, reverse block caption, different bold and type faces in big fonts, especially, in titles, theme and the name of the church advertising the programme and other vital information. This offers both structural and graphological cohesion.

It is equally obvious that in language, devices are available for showing how already used structures and pattern can be re-used, modified or compacted. The devices are contributory to stability and economy in respect of texts writing and processing effort. On the whole, lexical cohesion helps in relating the internal organisation of the texts.

Cohesion is, therefore, observed to be generally achieved in PGPA through a structural ordering: an introduction, which usually presents the title, the name of the organising church and the nature of the programme in bold type face. The second part normally captures the theme and the sub-theme which are the core target of the programme. This theme must be attractive so as to capture the expectation of the general public. They are written in short sentences or phrases in an eye-catching form. It is usually a quotation from the Bible-which expresses possibility, plausible solution and positive blessings. The last part, the conclusion is equally important because it directs people to the venue, time and date of the programme. The mention of time, venue and date is very crucial and central to Pentecostal adverts. Synonyms are used more than the



antonyms because (PGPA) is all about positive declaration. Negative words are not common. The few used are meant to oppose the works of Satan.

Finally, since a text, according to Halliday and Hassan (27-30), “derives its texture from the fact that it functions as a unit with respect to its environment”, all the Pentecostal adverts analysed here achieve their textuality through the cohesive ties discussed.

## **7. Conclusion**

This paper has investigated how Pentecostal Gospel print advertisers achieve cohesion despite their strict economic use of words. The three major structural parts of PGPA have been identified such as, the introduction, body and conclusion. The three parts work together to achieve cohesion for better comprehension with the aid of relevant persuasive strategies used mainly to convince the public into action.

Print media have become a veritable medium of advertising in the present-day Nigeria and Pentecostal gospel practitioners have relied on them to advertise their activities to the public. The reasons for the choice of print media for advertising Pentecostal gospel programmes are obvious. It is an easier means of selling their sentiments, ideas and denominational peculiarities to the public than electronic media. It also captures attention easily due to its large size.

Language plays an obvious and vital role in disseminating various religious beliefs, doctrines, principles, etc. It is a veritable instrument of effective religious communication. It has helped and is still helping most religionists to relate their experience and awareness to wider human social experience and knowledge. Donovan has argued that “without a medium such as language, religion would be largely a private affair, harder to share even than aesthetic experience or deep emotion” (12). This implies that it would be very impossible to express our religious beliefs within language.

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## **Cost-Benefit Analysis of Gospel Musical Practice among the Universal Reformed Christian Church (URCC/NKST) of Nigeria: Survey on Creative Right Holders' Development**

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### **Abstract**

*This research investigated the extent to which inadequate protection of the right owners and creators of gospel music from the effect of piracy unauthorised reproduction, counterfeiting and bootlegging of their works has impacted on the economic gains and developmental growth using the URCC\NKST as a pilot scheme. In articulating on the foregoing, the research employed the descriptive survey methods in assessing the contributions or otherwise of the URCC\NKST church on her creative right holders. The research found as a fact that, there were widespread misunderstanding and ignorance of copyright law and protection among the creative right holders of the members. Furthermore, the study found out that, the success or failure of the gospel music segment lies mainly in her infrastructural, operational and organisational deficiency as the main reasons why the economic value of gospel music remain low and abysmal.*

**Keywords:** Gospel, Musical, Universal Reformed Christian Church (URCC/NKST), Creative- right Holders' Development.

### **1. Introduction**

The research has considered the implications of copyright violations on the right holders' development using the Copyright Act as a plot for analysis. The research is anchored on the fact that, there exist diverse genres of music that are practiced among the people of Nigeria. These include although not limited to; gospel, hip-hop, makosa, afro-beat, country, disco, congo, jazz, rhythm or blues, juju, highlife, fuji, akukon'egwu, apala, reggae, funk, swange, rock 'n'roll, raza, rap, calypso etcetera (Forchu 103). The research focuses on gospel music (otherwise known as Church or Christian music) with

emphasis on the Universal Reformed Christian Church (URCC), which is otherwise and until November 2011 was called NKST (*Nongo U Kristu U I seer U Sha Tar*).

The research deciphered that, even among the contemporary Christian music, there are diverse Christian songs adapted to the rhythm of salsa, reggae, rock, folk, hip-hop, rap, ballads, pop etcetera. Notwithstanding, the URCC (NKST) has adopted the Tiv folk method as a vehicle of the recognition and adaptability of their church songs. This unique attribute has not only fathomed and rooted the church in the core Tiv tradition but has assisted in promoting and propagating Tiv culture and values. The research evaluated the creative contributions of the song composers on the development of the church and the corresponding impact on the holders' lives and wellbeing. The research identifies five right holders that can benefit economically and morally from their useful creations from the perspectives of copyright paradigm namely, the composer of the musical score, the author of the lyrics, the publishers of the scores, the performers of the work and the producers of the sound recording. The research postulates that, composers, authors, and publishers are all protected, by the substantive rules of copyright while neighbouring rights protect performers and producers of sound recording.

The descriptive survey method, was utilized to further asses the contributions of the URCC/NKST Church on her creative right holders as well as the effect of technology and open access on gospel music development. This relates to recording technologies, where cassettes, video tapes, CDs, VCDs and digital audio and video networks are deployed to record the songs of the writers and composers as well as the trend of which the songs are broadcasted over the radio, television, internet etcetera without recompense to the right owners and outside the context of worship and the corresponding impact on the economic wellbeing and development of the average Tiv composer of gospel hymns.



## 2. Statement of the Problem

Gospel enterprise generally and gospel music development particularly, has remained lucrative and vibrant in Nigeria, whereby many gospel musicians often, make hundreds of thousands of naira as income from their live performance in gospel shows, album sales, endorsement deals, music productions and other music engagements thereby facilitating their improved human development index (HDI) profiles and net – worth. However, among the URCC/NKST denomination, the economic index of their gospel artists and creators, can be perceived to be extremely low, poor and abysmal when compared and assessed against many factors and indices including the backdrop for benchmark for poverty, which is set at \$3.20 per day in Nigeria (*World Bank* 2018). This research, thus, sought to investigate the level of awareness by gospel artist, and the extent to which copyright law protects the rights of authors, and creators of gospel music and their creative and intellectual products, from the effect of piracy, counterfeiting, and boot leg recording of works, and its consequential impact, in negating economic gains, and developmental growth on the creators, namely, composers, lyricist, songwriters, and music performers, using the URCC/NKST, as a case study.

The research is predicated on the fact that, URCC\NKST Church has a large and growing membership that forms the base of a veritable music market industry if well harnessed and placed. The Church is estimated to have over one million baptised members and over three thousand followership in her existing structures comprising of its constituted 64 Classis and Consistories in over 26 Missions located within and outside Benue State and Nigeria alone. The Church is reputed to have a robust gospel music empire comprising of over 2150 hymnal and congregational songs which are well censored, assembled, documented and published by the URCC\NKST Lamp and Word Department for monetary considerations. The Total number of song writers, lyricists and composers of these genres of musical content is well documented as at August 2019

to be 702 representing the living and the dead. Given this high projection in the market, there can be assumptions of the fact that there is a high yield and potential for return on music investment among the creative right holders if properly harnessed but the reverse seems to be the case.

The church is acknowledged to have renowned musical talents notably among whom are; Ephraim Eryum Zuzu, Member John, Timothy Ter Adule, Timothy Chia Diogo, Barrister Terhemem Oscar Aorabee-Gagajav and a host of others, whose works are widely enjoyed by diverse audiences, however, the right holders continue to ravage in abject poverty with no hope of any appreciation or return on their creative endowment. Gospel music owners and producers have bemoaned their nasty experiences in the hands and fate of pirates and bootleggers whose activities have jeopardised their returns on investments, thereby undermining their economic and moral rationale for copyright protection whether of church, secular or traditional musical content.

This practice serves as a disincentive to prospective investors and to right holders' management chain thereby resulting into a dysfunctional role that triggers the socio-economic and institutional transformation of economic benefit of right holders. Beyond the unlawful recording of gospel music and the sale of pirated gospel radio cassettes, compact disks (CDs), these gospel music have secured airwaves and fixed paid programmes on radio stations such as those of radio Nigeria Enugu, radio Benue, radio Ashi waves. Beyond the radio station's exploitations, there exist a trend towards digitalisation and distribution of the gospel musical content and works online(NKST YOUTUBE.com) to a global market beyond the scope, expectations and outside the context of gospel propagation. All these have deepened the challenges to the gospel music industry of the URCC/NKST among its teeming users. This research has sought to evaluate and present in a chronological and systematic approach, how sacred vocal music has influenced church development among the URCC/NKST and ascertain its



corresponding economic and moral impact on the creators of the musical content as recognised under the existing corpus of intellectual rights creation.

Flowing from the above, the research seeks to answer the following questions:

1. How do composers and lyricists understand their creative and music rights holding among the church and its consequential exploitations?
2. How effective is the copyright regime regarding the protection of gospel musical rights among the right holders?
3. How beneficial is the URCC\NKST music sector structured to assist the moral and economic value of holders?
4. What infrastructural challenges do the music right holders face in the protection and enforcement of their rights?
5. What role does and would the URCC\NKST as a church play with regard to recompense\compensation in the growth of gospel music among the church?

These and other questions, were utilized, using the technique of the law.

### **3. Main Objective**

To investigate the reasons as to why the economic value and net worth of the creators of gospel music among the URCC\NKST in Nigeria has remained virtually poor and low irrespective of the robust and vibrant musical content.

#### **3.1 Specific Objectives**

1. To investigate right holders perception about their knowledge of Copyright Law in Nigeria.
2. To analyze the Copyright system as applicable to gospel music development in Nigeria.
3. To examine the URCC\NKST music industry infrastructure as to whether it is in tandem with economic rights development.

4. To appraise the correlation between the infrastructure and the various income generating streams in existence that may enhance growth and development of right holders.
5. To ascertain the role of the church in gospel music industry developments.

#### **4. Impact of the Research**

Piracy constitutes a serious threat to the sustenance of the creative industry and by extension to the creative right holders' development and economic welfare. The real impact of piracy can be evaluated from economic, social and moral standpoints. The losses sustained through piracy, counterfeiting and boot leg recording of works for commercial exploitation through, recording on tapes, CDs, MP4, URCC/NKST music blogs and youTube constitute both direct and indirect losses in negating economic gains and developmental growth on the composers, song-writers and performers thereby, rendering them perpetually and extremely poor. This poverty index when juxtaposed with the latest poverty report (NBS, 2017) is called to question where, 91.8 Million Nigerians (representing 67.1 percent) of the country's total population of 197,686,877 Million indicates that, live below poverty level as global poor hits One Billion mark (*World Bank Atlas of Sustainable Development Goal 2017*).

This statistics when viewed against the backdrop of the fact that, Benue State is the 8<sup>th</sup> poorest of the 36 states of the federation of Nigeria (DFID,2002) and approximately, 65 percent of the majority live below the official poverty line of One Dollar per day (2017 WBASDG). When however compared with the 2018 threshold of standard of poverty set at 3.20 Dollars per day in Nigeria as a lower-middle-income country, the number is likely to increase. The foregoing is indicative of the fact that, poverty remains one of the intractable problems facing the lives of the majority of Benue people and by extension to the gospel song composers and artist. It therefore follows that, an effective awareness campaign, protection and enforcement regime of the holders' intellectual property is key to curbing piracy, enhancing their economic well-





being and consequently reducing poverty level and enhancing growth among the right holders in the church and by extension to the society at large.

### 5. Gospel Music among the URCC\NKST

Music in general and singing in particular has remained an integral part of humanity. *Julius Caesar* once remarked about *Cassius*: “*He hears no music: seldom he smiles*”. Since creation, music and religion has been inseparable from each other. In Nigeria, experience has shown that gospel music has been the livewire of many Christian churches, crusades, revivals, evangelisms and other events since the advent of European missionaries (Udensi 2000). In the Christian Liturgy, there exist several justifications and instances where reference is made of music in the Bible. In Psalms 150 verses 3-5 is recorded thus: “giving praises to God with sounding timbrel, trumpet, cymbals, string instruments and organ. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals.” Another passage is 1Samuel 16:16-18, which says:

Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shall be well. And Saul said unto his servants, provide me now a man that can play well, and bring him to me. Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD is with him.

In the book of 1 Samuel 18:6-10, it is written that,

And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet King Saul, with tabrets, with joy, and with instruments of

music. And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands. And Saul was very wroth, and the saying displeased him; and he said, they have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? And Saul eyed David from that day and forward. And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand.

Equally, in 1<sup>st</sup> Samuel 16:23, it is written that,

And Saul sent to Jesse, saying, Let David; I pray thee, stand before me; for ye hath found favour in my sight. And it came to pass, when the evil spirit from God was upon Saul, that David took and harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him. Which reads “And it came to pass, when the evil spirit from God was upon Saul, that David took and harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

Music has a symbiotic relation with religion. It is the live wire of many churches today and it constitutes a major if not sole solemn pathway to reaching the soul's eternal glory. It is appeasing in moments of grief and sorrows. It is indeed a mirror of reality and expression of the words conveyed. It is from the forgoing biblical perspective that, URCC\NKST synod (Ayila1958) from inception and progressively approved the use of traditional musical instruments\accompaniment as opposed to popular music band in the worship of God. Instead, traditional musical instruments in the families of the idiophones, membranophones, chodophones and aerophones of the traditional Tiv affiliation namely, *gbande*, (tambourine) *kwen* (resounding cymbals), *imar* (pipe), *akacha*; *korough ku tungwan*; (sounding of the trumpet) *adigyuve*; (harp and lyre) *jita*; (specific for English choir); *kakaki*; (trumpet) *chembe kwen*; *molo*,



*ityegh*, *ikpamar* and *kungkung* (Ayila 1963). These traditional instruments are utilised using a mode of rhythm accepted by the church as constituting the church songs. The features of the church rhythm require a soft smooth voice (but sometimes harsh) with emotional expression included in the vocal rendition. The tempo of the music is slow and moderate and never fast (although the music structure may be high and loud) (Ayila 1958)

Being a traditional brand of gospel music, the lyrics and music is strictly based on messages from the Bible. This means that a composer or song writer must first and foremost be very conversant with biblical inclinations and his/her lyrics should be non panegyric in nature but only in praise of God without mention of mortals. The gospel songs do have functional roles. In terms of style, the song must be prophetic or evangelistic. It must create an atmosphere for praise and worship. It must be a song that can be played with any instrument be it a combination, individual, or even acapella. In terms of themes, the song must be in praise of God and proclaiming one of the many names of the Lord and their meaning such as God (*yohova*), Abba father (*Aondo a baver jua*) etcetera. The song must reflect Gods love in terms of depth and breadth and must proclaim God's physical, spiritual and emotional healing. It must also proclaim God's holiness, exaltation, adoration, repentance and thankfulness. It is this functionality of the NKST (*atsam*) songs that one can refer to songs of glorifying God, songs of deep reflection, songs of joy, songs of mourning, and songs of wedding. These songs used in the worship of God have crucial values to inculcate into the worshipers and listeners of the music. In composing gospel songs, writers seek inspiration from God, attempt to come out with the lyrics in line with the church notes to go with each syllable and then write the song in phrases and present same to the larger church committee wherein the songs are censored and if in line with church policy, is accepted as constituting an NKST/URCC song.

At present as well as counting in history, between 1962 and 2017 several Choir conferences numbering 47 have taken place where several gospel songs were censored, accepted and received for use in the church practice by the composers totalling 737 (both living and Dead) with a total of 5000 songs recorded in several epochal books such as; Denominational hymns (*Atsam aa Ikyenge aa NKST*) and translated gospel hymns (*Atsam aa ii Gem a Gema*) which are the translated hymns from English to Tiv languages) which has a total of 243 hymns collection from mostly Golden Bells (Scripture Union Books) and other Christian songs; *Vue Atsam Tavaku* 2014 and Mkar 2015 (Compiled by High-level Classic, 2015) has a total of 339 hymns (NKST Literature for various years); *Vue Atsam kuhe*; *Vue Astam Abaji* .

Other unique contributions of the church are with reference to Tiv language development and orthography which has a concurrent impact and effect on Tiv gospel songs. The import of this on the history of the Tivs is that, it was basically an oral society whose language had no written form until the coming of the missionaries in the early 20<sup>th</sup> century. The missionaries contributed meaningfully to Tiv language documentation and development especially in the production of the Holy Bible in Tiv (*Icighian Bibilo*) Catechism (*Katekisema*), Bible Stories (*Akaa a Bibilo*), Hymn Book (*Atsam A I Gema a Gema*). As earlier stated, Tiv language had no written form before the advent of the missionaries. The position is clearly stated as follows:

Tiv did not have any system of alphabet or a set of letters that could be used to write Tiv language. DRCM introduced English letters into Tiv language and made Tiv language a written language. The English letters were as follows: ABCDEFGHIJKLMNOP(Q)RSTUVW(X)YZ. These letters were given Tiv names and they were used in writing Tiv language. As a result, the Holy Bible (*Icighan Bibilo*), Hymns (*atsam*), Catechism (*katekisema*)...were translated into Tiv and used in churches (*ayou adua*) and schools (*imakerenta*). Missionaries also introduced



Arabic numbers: 12345678910 and Roman numerals: i, ii, iii, iv, v, vi, vii, viii, ix and x into Tiv pagination of published works or books, the Holy Bible, Catechism, minutes and manuscripts. The Introduction of numbers contributed significantly to the development of both oral and written forms of Tiv language (Dzurgba 2011).

The translation of the Holy Bible into Tiv language paved way for the development of the Tiv language vocabulary and assisted in the translation of English hymns into Tiv language. The book contains songs of worship and praises that Christians made constant reference to during and after the times of worship. It was apparent to all that a true Christian must have the hymn book in order to worship God in a proper way (Udu and Dega 2013). The development and evolution of Tiv hymns paved way for other gospel songs in the URCC/NKST church among the various segments of the church. As such, the School of Sunday Classes (MIM) (translated as *Makeranta U Iyange I Memen*), Women Fellowship (*Mzough U Kase*), Boys and Girls Brigade (Some segments of the URCC/NKST church) have their species of songs which are variously composed by different writers. The church also has a well organised English segment whose proceedings are conducted in English Language for the teeming youths as well as the elderly.

## **6. Understanding the Nigerian Copyright Law for Music and Gospel Musicians**

The law that protects musical content in Nigeria is the Copyright Act. The Copyright Act lists out works which are eligible for copyright protection to mean, literary works, **musical works**, artistic works, cinematograph films, sound recordings and broadcasts (Section, 28). The Act confers on copyright owners the exclusive right of reproduction and right to authorise or control the reproduction of the copyright works in any manner or form. Copyright protects creative works that are fixed in a definite medium of communication. For Music, two types of creative works are copyrightable, namely 'Musical works' and 'sound recordings'. The Act defines a musical work as

“any musical composition irrespective of musical quality and it includes works composed for musical accomplishment” [Section 6(a)]. Musical works may consist of songs, choruses, opera, musicals, and may be composed for instrument (solos), a few (Sonatas chamber music etc). The copyright in musical works usually resides in the creator of the music usually the composer or the songwriter.

With respect to Sound Recording, the Act defines same to “means the fixation of a sequence of sound capable of being perceived aurally and of being reproduced, but does not include soundtrack associated with a cinematograph film”. This basically refers to the specific recording of a musical work and copyright in it usually resides in the artiste in whose name the recording was made unless a contract is made between the parties involved stating differently. The necessary implication of the foregoing provision is that, where a person creates a musical work, he or she is the owner of that work and is free to decide on its use. That person (called the “creator” or “author” or “owners of rights”) can control the destiny of the work. Since by law, the work is protected by copyright from the moment it comes into being, there is no formality to be complied with, such as, registration or deposit as a condition of that protection (Nasir, Jangkam and Adewole 2016). This protection exists and is applicable to gospel music without any exception. The necessary implication is that, mere ideas in themselves are not protected, only the way in which they are expressed. The economic rights in copyright are the rights of reproduction, broadcasting, public performance, adaptation, translation, public display, distribution and so on [Section 5(1)(a)]. While the moral rights include, the authors right to object to any distortion, mutilation or other modifications of his work that might be prejudicial to his honour or reputation (otherwise known as rights of paternity and integrity). The foregoing rights are exercisable by the creator. The central right of “control” mean that he can use the work himself, can give permission to someone else to use the work or prohibit someone else from using the work. The general principle is that, copyright protected works cannot be



used without the authorisation of the owner of rights (Section, 15) which is protected throughout the life time of the creator and 70 years after the end of the year in which the author dies (1<sup>st</sup> Schedule to the Act). The foregoing assessment on creative works is no exception to the musical works protection accorded to musical rights irrespective of gospel or church orientation and least not as it relate to the composers, singers, writers of the URCC/NKST.

Musical composition extends to consist of chorus and songs, rock and roll, jazz, gospel, or solo (Ikechukwu, 1998); an arrangement of old music which amounts to a new work (Austin V Columbia Gramophone Co. (1923)156 LT Journal), or an adoption of an existing work for a different instrument [Wood V Boosey (1808) LR 3 QB] will equally amount to a protectable musical work. The key word that qualifies a work as ‘musical’ is ‘composition’ in that, it is this element that distinguishes a musical work from mere lyrics; the first qualifies as a musical while the second is literary work (Asien 2002). The English court in *Chappell &Co Ltd v Redwood Music Ltd* [1981) RPC 337] held that the music and lyrics of a song each had its own separate copyright and that a song in which the words were written by one person and the music by another was neither a collective work nor was there a separate and independent copyright in the resulting song.

The nature of copyright in musical work in Nigeria is the exclusive right of the owner in whose name it is imprinted to control the doing of any or all of the following acts of Reproduction of the work in any form namely, Performance of the work in public; Distribution of copies of the work for commercial purpose, either by way of rentals, lease, hire, loan, or similar arrangement; Broadcasting or communication of the music by the use of loudspeakers or any similar device; and Adaptation of the work (Section 1 of Copyright Act, 2004). The category of musical works span all genres and seems to be the most generic of all eligible works except for the key word, being “composition” which element distinguishes a musical work from mere lyrics; The first

qualify as a musical work while the second is a literary work, both musical and lyrics are different with each having its own separate copyright. Furthermore, a musician who composes music or writes a song is the author of a musical work. A producer who controls the recording of some sound creates a sound recording. If the recording is put on a compact disc, the CD is both a copy of the musical work and a phono-record of the sound recording. Anyone who makes an unauthorized copy of the recording potentially infringes two copyrights: The Musician's copyright in the musical work and the Producers copyright in the sound recording (Mcjohn 2009).

It is important to understand that, the Copyright Act does not define musical work in any language that suggests writing or other graphic representation. What is required, as in the case with literary and artistic works is that, "the musical work should be fixed in a medium of expression (present or future) from which it can be perceived, reproduced, or otherwise communicated (either directly or with the aid of a device" (*Anikulapo Kuti v. Iseli* FHC/L/CS/720/2000) (emphasis mine). According to Asein (2002) while citing the case of *Anikulapo Kuti v. Iseli* the requirement of fixation simply means that the musical work must be in a tangible medium without specifying the particular form it must take and this was evident in the *Anikulapo Kuti's* case, where the court was persuaded by evidence that Fela was in the habit of composing his music and recording them on cassettes. Song writing may be a solo activity or a collaborative effort. In some writing partnerships, there is a clear distinction between the person who writes the musical work and the person who writes the lyrics. Alternatively, two or more people may have worked on the musical work or lyrics as a joint activity. In such cases, it means that each person has made an equal contribution to the establishment and authorship of the particular musical work or lyrics or it may be that the respective contributions are quite different and the collaborators want to recognise those differences in contribution by allocating different percentages of ownership and share of revenue.





There exist three distinct forms of ownership in music namely; (a) Musical work (melody, harmony, rhythm); (b) Lyrics and (c) Sound Recording. The necessary implication of the foregoing is that, a song is a combination of two different copyright works namely, the musical work and the lyrics. Each of these separate copyrights can be owned by either the same person, different people, or to make things even more complicated, by a number of different people within each separate copyright. The owners of copyright in the musical work or the lyrics have the exclusive right (Section 5(1)) to; Reproduce the work in any material form (*or copy the song such as by making a sound recording or music video, photocopying sheet music, making CDs or electronic copies*) emphasis mine to denote music content; Publish the work (... *the song*) emphasis mine; Perform the work in public (... *song in public*) emphasis mine; Broadcast or communicate the work to the public by a loudspeaker or any other similar device (...*communicate the song to the public such as by radio, television or internet*) emphasis mine. The owner of the copyright in Sound Recording has the exclusive right to: (a) Make a copy of the sound recording; (b) Cause the Sound Recording to be heard in public; (c) Communicate the Sound Recording to the public; (d) Enter into commercial rental arrangement in respect of the Sound Recording. It is important to observe that, copyright exist in the sound recording separate and in addition to the copyright in music work and the lyrics and in order to record a song, the copyright owners in the musical work and the lyrics must reach an agreement to exercise their exclusive rights. The necessary implications of the foregoing provisions are that, greater portions of the music sung by church choirs and congregations are protected by copyright law. Copying and distributing written music are some of the key rights reserved to the Composer, Lyricist or Publisher of music pieces. Unauthorised copying of music or songs from hymnal books violates copyright law and infringes on the copyright owner's intellectual property rights.

In other words, Section 6 of the Copyright Act gives the creator the right to record his music, sell or otherwise distribute copies of his music in various formats, make new work from his original work, such as, sampling ones music to create a new song, perform ones music in public, post his music online, and stream his musical talent without let or hindrance. Aside from these positive rights of action, the law exclusively, grants to the author of the music, the right to stop others from doing these things with ones music without consent and permission. Conversely, the copyright owners of sound recordings do not enjoy as much control as copyright owners of musical works. This is because originality is not a requirement for protection of sound recordings. Therefore, as far as sound recording is concerned, Section 7 expressly states that, copyright in a sound recording is the exclusive right to control the broadcasting, recording, communication, or commercial distribution to the public of the whole or substantial part of the recording either in its original form or in any form recognisably derived from the original.

The preservation of this exclusive right remains valid until and unless the creator of the musical work assigns or sells her copyright in the work to a record label or any other person, she will then lose the exclusive rights granted under section 6 of the copyright Act. Where this happens, she is left with her moral right- authorial attribution as creator of the song, and right to prevent derogatory or mutilation of the work which is prejudicial to her reputation which cannot be assigned or sold. Where it does occur as stated in the foregoing, the rights provided in section 6 are transferred to the assignee of the copyright, and the transferee is awarded and assumes thereon the exclusive rights over the musical work and he may exercise that right against the whole world inclusive of the creator of the work. As earlier stated, owning a copyright in a work gives you the right to do certain things with ones music as well as to restrain and prevent the doing of those things by other people without authorisation. When someone



exploits your exclusive rights without your licence or authorisation, it becomes a copyright infringement and is actionable.

Comparatively, in the United States of America, the exclusive right to perform a song in public or to licence its performance to the public is limited and the church exempted for musical works “in the course of services at a place of worship or other religious assemblies” [Section, 110(3) of the US Code] With reference to music recording, the United States position on the subject is further worth examining. The Copyright law exemption for religious performance of music only exempts live performance (Cindy, 2018), and does not authorize video or audio recording of that performance. Instructive on this issue is the referencing of the Presbyterian Church Order of the United States of America on the subject which provides that, the person seeking permission to record should locate the copyright holder through searching the copyright office or through an internet search and requesting for permission to record the performance. Equally amounting to musical right infringement is sharing of copyrighted work on social media without the author’s permission that is, effectively “publishing the work” or “communicating the work publicly”, thus amounting to copyright infringement. Infringement online or in the digital age effectively amounts to virtual damage done to copyright holders who have no control as to how far and wide their works can go and be utilized.

## **7. URCC/NKST Gospel Music Right Paradigm**

The research has identified five right holders within the copyright paradigm that can benefit substantially in economic gains and moral obligation. They include the composer of the musical scores; the author of the lyrics; the publisher of the scores; the performers of the works and the producers of the sound recording. Within the church development, the song composers comprises the 737 authors (both living and no longer living) and may in appropriate circumstances double as authors of the lyrics. The right to be named as the author of the work (‘authorship right’ or paternity right) as well as

the right to protect the integrity of the work remains in them in perpetuity. However, as earlier observed Tiv language was basically oral and had no written form until the coming into contact with the Missionaries. The consequential effect of this practice on the stereotyped concept of authorship as recognised under the copyright was nonexistent. The publishers and producers (although not in recognised technical term) is vested in the Lamp and Word Department of NKST/URCC while the performing of the performer resides in when the composed song is being sang in a presence of the audience.

Gospel music composition, song writing, song publishing, song (sound) recording can be owned, transmitted and assigned in the same way as physical or movable or tangible property. With respect to the Act, author in the case of ...musical works, means the creator of the work (Section 51). This means that the writer of the songs or the composer of the songs will qualify as an author for that purpose and may in appropriate circumstances qualify as a performer while, author in the case of sound recording, means the person by whom the arrangement for the making of the sound recording were except that in the case of sound recording of musical works, author means the artist in whose name the recording was made, unless in either case the parties to the making of sound recording, provide otherwise by contract. Gospel performers' right is granted by virtue of Section 26(1) of the Act that confers on the performer the exclusive right to control the performing and recording of his performances, the broadcasting live and reproduction of his performances in any material form and adaptation of the performance. The definition of performer is given to include a dramatic performer [Section 26(a)] and a musical performance [Section 26 (b)]. Commenting on the forgoing, an author argues that, the right to control granted to the performer under section 26 is derived from ownership perspectives and that licensing of performers rights is not well enshrined under the Nigerian Copyright Act although paragraph 5 of the Third Schedule to the Copyright Act contains provisions in respect



of licensing of the records which comprise of a performance or a musical work and the author argued for the inclusion of provision relating to the percentage of remuneration payable to the performer in respect of licensing of the record which comprise performance (Dorcas, 2017). This analysis is of much application to the publishers of the gospel hymnal books notably the Lamb and word book.

The rights of the performers are further fortified under Section 28(a) of the Act which makes provisions for infringements. The section provide to the effect that, a performer's right is infringed by a person, who without the consent of the performer or authorisation in writing, records the whole or substantial part of a live performance, provided that where the consent sought is for the purpose of making a recording of the work for research, private or domestic use, such consent shall not be unreasonably refused. The NKST policy on copyright provides that, "NKST *shall have copyright of all her songs, films and any other material of the church and shall enforce all rights attendant thereto*"[ Section 24(a)&(b) of the NKST Policy]. Flowing from the foregoing, the policy provides that, "consequent upon the foregoing, writers of books founded on church resource, *song composers and actors of movies, et cetera processed and accepted by the church shall not have copyright* of such materials"[Section 24 (c)]. Additionally, "In order to curtail incidents of piracy, all publications must be carried out under the NKST copyright. Any persons using the NKST copyright shall pay an amount to be fixed by the regulatory authority on behalf of the NKST Synod [section 24(c)]. Subsection (d) provides that, "No part of the church's resource in any form whatsoever may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of the regulatory authority on behalf of the NKST Synod". The foregoing provisions reveal that, the church does take ownership of copyright embedded in their gospel songs and hymns. The composers invariably do not take any form of copyright and do not share in any entitlement or proceeds of their creative

endeavour. The church is very much aware of piracy and has taken steps to prohibit same; however, the extent to which these provisions are enforced is far from what the Act desired.

## **8. Data Presentation and Analysis of Findings**

This section deals with data presentation, analysis and discussion of findings of the research. In all, 112 respondents were selected for the research representing at least 20% of the study population of 702 writers and composers of musical songs for URCC. Out of this population, 92 respondents comprising the right owners, marketers and distributors, composers and writers of musical songs were studied using interview and questionnaires that were directly administered to them through purposive sampling technique. Also, 20 Pastors as policy makers and regulators in protecting copyright law were studied through focused group discussion.

### **8.1 Descriptive Statistics**

**Table 8.1 Age Distribution of the Respondents**

<b>Age</b>	<b>Frequency</b>	<b>Percentage</b>	<b>Cumulative Percentage</b>
18-25	30	26.78	26.78
26-35	50	44.64	71.42
36-49	08	7.14	78.5
50 and above	24	21.43	100
<b>Total</b>	<b>112</b>	<b>100</b>	

*Source: Field Survey, 2019.*

The descriptive statistical analysis in this section comprises of both the composers/writers and policy makers of the URCC. The result of Table 8.1 above shows that majority of the respondents sampled representing 44.64% were within the age bracket of 26-35 years of age. Those within the age bracket of 18-25 years constituted 26.78%. Those within the age bracket of 36-49 years were only few (7.14%) while those above 50 years constituted 21.43%. The distribution of the respondents signifies that energetic young people between the age bracket of 18 and 35 years have dominated gospel music in the URCC. This result is a deviation from the past practice in which



gospel music in the church was left in the hands of old people like Fate, Diogo and Zuzu. Today, very energetic young people like Ter Adule have taken over the gospel musical landscape of the URCC gospel musical songs.

Table 8.2 Sex Distribution of the Respondents

Sex	Frequency	Percentage	Cumulative Percentage
Male	80	71.42	71.42
Female	32	28.58	100
<b>Total</b>	<b>112</b>	<b>100</b>	

Source: Field Survey, 2019.

Result from Table 8.2 above shows that the male population dominated the sampled respondents representing 71.42% while the female population was only left at 28.58%. The implication is quite simple and interesting. The female are more actively involved in singing and entertainment during church activities than writing and composing which requires a unique talent and minimum literacy. The summary result in Table 8.2 is collaborated by the bar chart and pie chart depicted in their frequencies below.

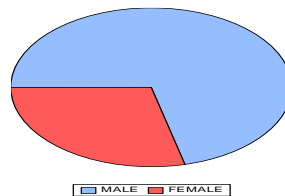
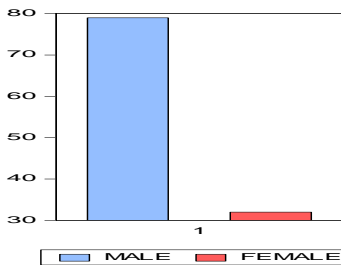


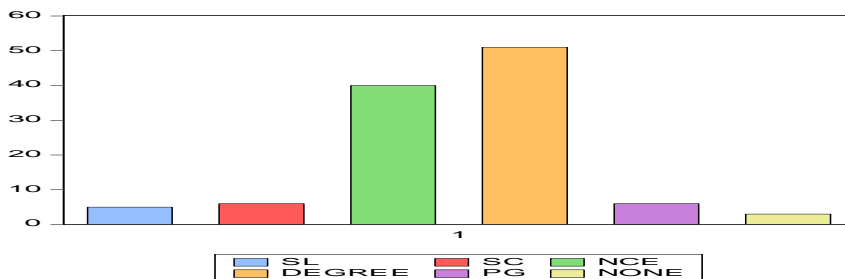
Table 8.3 Educational Distribution of the Respondents

Qualification	Frequency	Percentage	Cumulative Percentage
School Leaving	5	4.46	4.46
School Certificate	6	5.36	9.82
NCE/Diploma	41	36.60	46.42
First Degree	51	45.54	91.96

*Cost-Benefit Analysis of Gospel Musical Practice among the Universal Reformed Christian Church (URCC/NKST) of Nigeria: Survey on Creative Right Holders' Development*

Postgraduate	6	5.36	97.32
None	3	2.68	100
<b>Total</b>	<b>112</b>	<b>100</b>	

*Source: Field Survey, 2019.*



In the chart, SL represents school leaving, SC stands for school certificate while PG is for postgraduate qualification. The result of Table 8.3 above and the bar chart depicted in their frequencies shows that majority of respondents sampled were educated up to first degree level. They constituted 45.54% of the respondents while NCE/Diploma holders represented 36.60%. In fact, there were few Postgraduate respondents representing 5.37%. This signifies that writing and composition of musical songs in the URCC is a literate and spiritual assignment done mostly by educated members of the church. Although, uneducated members of the church endowed with the talent are not prevented from composing or writing songs as can be seen from the limited number of school leavers and school certificate holders that have composed songs in limited percentages of 4.46% and 5.37% respectively.

**8. 2 The Cost-Benefit Analysis of Writers/Composers Knowledge of Copyright Law**

**Table 8. 4 How Long have you been composing Gospel Songs**

How long	Frequency	Percentage	Cumulative Percentage
Less than 2 yrs	6	6.52	6.52
2-5 yrs	39	42.4	48.92
5.9 yrs	22	23.9	72.82
10 yrs and above	25	27.18	100
<b>Total</b>	<b>92</b>	<b>100</b>	





Source: Field Survey, 2019

The result of Table 8.4 above shows the distribution of the respondents' view on how long they have been writing and composing songs for the church. It can be easily summarized that majority of the composers/writers have spent over 2 years in composing gospel songs for the church. This implies that the composers/writers must have acquired enough experience in their chosen spiritual work for God.

Table 8.5 How many of your songs are received/accepted for use in church

No of Songs	Frequency	Percentage	Cumulative Percentage
1-5	55	59.78	59.78
6-10	27	29.35	89.13
11-15	4	4.39	93.53
16+	6	6.52	100
<b>Total</b>	<b>92</b>	<b>100</b>	

Source: Field Survey, 2019

Table 8.5 above shows the respondents' views on how many of their songs have been received and accepted for use in the church. The result showed that the church has received and accepted 1-5 songs from 59.78% of the respondents and 6-10 songs from 29.35% of the respondents. Altogether, 89.13% of the respondents wrote/composed and submitted between 1-10 songs to the church. This is in line with the practical evidence that some respondents have submitted more than 16 songs to the church. Ephraim Eryum Zuzu, Chia Diogo and Timothy Ter Adule are among the numerous writers/composers who have submitted more than 16 songs to the church over the years.

Table 8. 6 How much does it cost to compose a Song

Cost of Song	Frequency	Percentage	Cumulative Percentage
Less than #1000	59	64.13	64.13
Less than #5000	21	22.82	86.95
Less than #10000	9	9.78	96.73
More than #10000	3	3.26	100
<b>Total</b>	<b>92</b>	<b>100</b>	

Source: Field Survey, 2019

The cost of writing and composing a song in URCC differs significantly from song to song depending on the number of verses contained therein. To this end, the respondents picked different cost implication. It is however very pertinent to know that majority of the respondents constituting 61.13% spent less than #1000 to produce a song for the church. 22.82% spent more than #1000 but less than #5000. On the average therefore, the respondents spent between #1000 and #5000 to produce a song. The cost normally comes from writing, typing and printing of such songs. This is multiplied by the number of songs produced and the various levels such as church, catechism, consistory, classis and the entire Tiv congress where the songs are usually presented in an annual congress.

**Table 8.7 How much money is realized from sale of a Song by Church**

<b>Sale of Song</b>	<b>Frequency</b>	<b>Percentage</b>	<b>Cumulative Percentage</b>
Less than #1000	22	23.91	23.91
Less than #5000	22	23.91	47.82
Less than #10000	19	20.66	68.48
More than #10000	29	31.52	100
<b>Total</b>	<b>92</b>	<b>100</b>	

*Source: Field Survey, 2019*

In Table 8.7 above, while some of the songs are sold between #1000 and #5000, majority of the respondents representing 31.52% ascribed to the view that the church sells her songs at more than #10000. The cost-benefit analysis here relates to comparing the average production cost (AC) and the average sales (AR) of musical songs. That is #1000 < #10000. It is therefore profitable in writing/composing musical songs for the church, even though the profit goes to the NKST church by virtue of Section 24(c) of the NKST Policy where all persons using NKST Copyright are required to pay an amount to be fixed by the regulatory authority on behalf of the NKST Synod.

**Table 8. 8 Do you know of Copyright Law on Musical Songs**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>	<b>Cumulative Percentage</b>
Yes	64	69.57	69.57
No	28	30.43	100



<b>Total</b>	<b>92</b>	<b>100</b>	
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Source: Field Survey, 2019.

In Table 8.8 above, 60.57% of the respondents are very much aware of the existence of copyright law on musical songs- the NKST Policy. This is depicted by the bar and pie chart below:

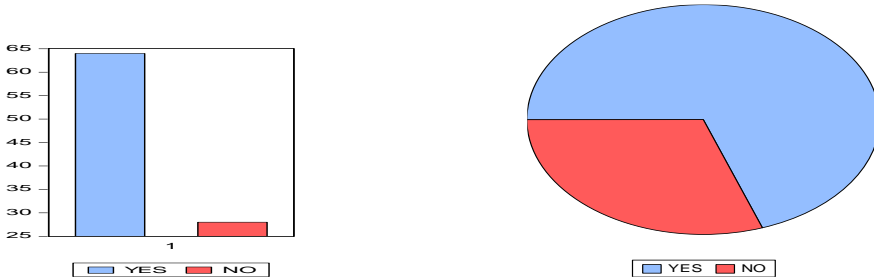
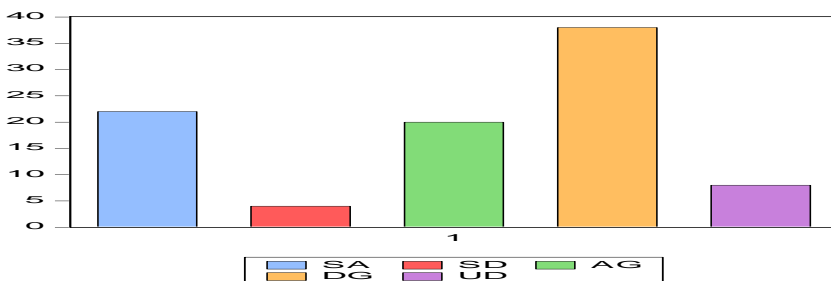


Table 8.9 Do you know Copyright law exist and are strong to protect your songs.

Response	Frequency	Percentage	Cumulative Percentage
Strongly Agree	22	23.91	23.91
Strongly Disagree	4	4.39	28.3
Agree	20	21.62	49.92
Disagree	38	41.30	91.22
Undecided	8	8.78	100
<b>Total</b>	<b>92</b>	<b>100</b>	

Source: Field Survey, 2019



SA represents strongly agree, SD is strongly disagree, AG is simply agree, DG is disagree while UD is undecided. Table 8.9 and the bar chart above seek to unveil

whether or not the respondents are aware of the capacity of copyright law to protect their songs from piracy. From their responses, it can be gathered that majority of the sampled respondents representing 41.30% disagreed with the effect of copyright law on their songs. This simply entails that the current NKST Policy on Copyright exist only in the profit interest of the church but not individual writers/composers of songs.

**Table 8.10 Do you know that your songs are been pirated?**

Response	Frequency	Percentage	Cumulative Percentage
Yes	81	88.04	88.04
No	11	11.96	100
<b>Total</b>	<b>92</b>	<b>100</b>	

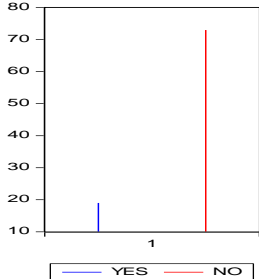
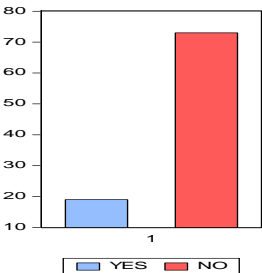
*Source: Field Survey, 2019.*

In Table 8.10 above, the respondents accepted that their songs are been pirated. This is usually done by the recorders and marketers (whether for private or commercial purposes) without the consent of the owners which motive is mostly purely profit making and to deprive the song owners of the fruit of their labour. This is a clear contravention of Section 28(a) of the Copyright Act of Nigeria that such constitutes an infringement on one’s creative right. See pictorial representation for more details:

**Table 8.11 Are you always consulted before your songs are recorded and sold out?**

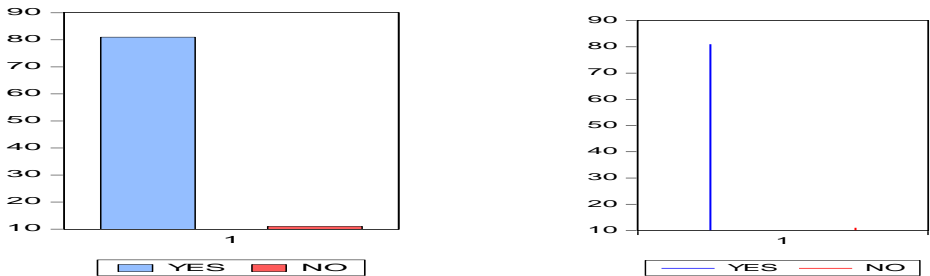
Response	Frequency	Percentage	Cumulative Percentage
Yes	19	20.66	20.66
No	73	79.34	79.34
<b>Total</b>	<b>92</b>	<b>100</b>	

*Source: Field Survey, 2019.*





In further violation of Section 28(a) of the Copyright Act, majority of the respondents were not consulted before the church took over their personal rights to copyright. Without their consent, their songs were mass produced and sold to the members of the public. 79.34% of the respondents opted for this option as against 20.66% who accepted that they were actually consulted before their spiritual works were duplicated and used. A bar chart is depicted to further drive this idea home.



**Table 8. 12 Have you ever received royalty payment for composing songs?**

Response	Frequency	Percentage	Cumulative Percentage
Yes	00	00	00
No	92	100	100
<b>Total</b>	<b>92</b>	<b>100</b>	

Source: Field Survey, 2019.

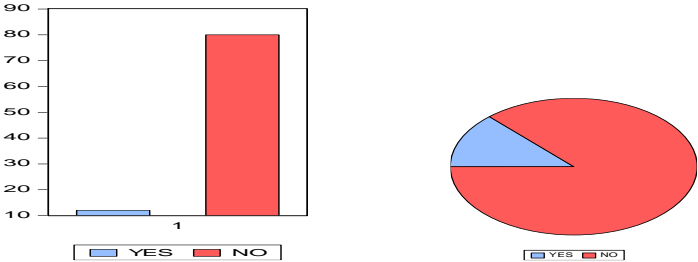
In Table 8.12 above, all the respondents in a unanimous view rejected the notion that they were being given royalty payments by the church for composing musical songs. They contended that their spiritual talent or endowment from God is free and is freely donated in serving God, even though; profit is made for and outside the church. Legally however, the entire provision of Section 24(a)-(d) is a clear violation of Section 28(a) of the Copyright Act of Nigeria where Copyright belongs to the original owners or at least their consent needed for it to be transferred. Section 24 of the NKST Policy has not only fail to domesticate the Copyright Act of Nigeria but has clearly contravenes its numerous provisions on this subject matter.

**Table 8.13 Are you happy that your songs are been pirated**

*Cost-Benefit Analysis of Gospel Musical Practice among the Universal Reformed Christian Church (URCC/NKST) of Nigeria: Survey on Creative Right Holders' Development*

Response	Frequency	Percentage	Cumulative Percentage
Yes	12	13.05	13.05
No	80	86.95	100
<b>Total</b>	<b>92</b>	<b>100</b>	

*Source: Field Survey, 2019.*



In Table 8.13 and charts above, majority of the respondents are not happy that their songs are being pirated on a daily basis for profit and other uses and motive. They expressed their anger on the church for depriving them of any royalty payment at the expense of pirates who reproduce and distribute their songs openly and loudly across the country for monetary gains. At least, 86.95% of the respondents opted for such opinion. This led to the subsequent question which the researcher sought to know whether or not the church or the choir regulators are aware of the plight of writers/composers in the hands of pirates. Detailed responses as captured in Table 8.14 below. A perusal of Table 8.14 below shows that the church is aware of piracy and massive abuse with outright disregard to copyright law, the musical songs composed by their members. As can be seen, 58.69% of the respondents agreed that the church is fully aware of continued piracy.

**Table 8. 14 Is the church aware and have taken action to control piracy of songs**

Response	Frequency	Percentage	Cumulative Percentage
Yes	54	58.69	58.69
No	38	41.31	100
<b>Total</b>	<b>92</b>	<b>100</b>	

*Source: Field Survey, 2019.*

**8. 3 Role of Policy Makers in Protecting Copyright Law in URCC**



Table 8.15 Is the URCC aware of copyright law and piracy of her songs

Response	Frequency	Percentage	Cumulative Percentage
Yes	15	75	75
No	5	25	100
<b>Total</b>	<b>20</b>	<b>100</b>	

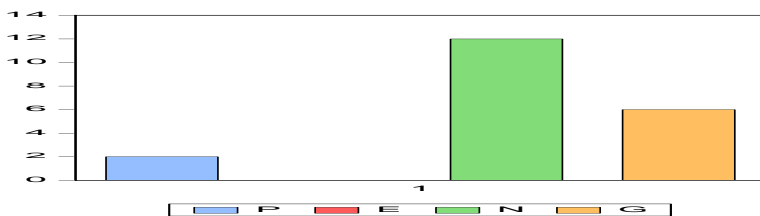
Source: Field Survey, 2019.

The respondents' view in Table 8.15 above is a replica of the view in Table 8.14. Majority of the church policy makers or church leaders representing 75% responded positively that the church is aware of piracy and copyright law to protect her songs. Thus, the view by writers and composers that the church is aware of piracy and abuse of copyright laws does not contradict the opinion and view of the church leaders. If the church is aware, what then is the church doing in that regard? This has taken us to Table 8.16 where the researcher seeks to unravel the church doctrine on this ugly development.

Table 8.16 What is the church doctrine concerning piracy

Response	Frequency	Percentage	Cumulative Percentage
Prohibited	2	10	10
Encouraged	00	00	10
No Regulation	12	60	70
Condemned	6	30	100
<b>Total</b>	<b>20</b>	<b>100</b>	

Source: Field Survey, 2019.



Where P stands for prohibited, E for encouraged, N for no regulation and G for condemned. In Table 8.16 and chart above, 60% of the respondents contended that the church has no notable regulation on piracy of her songs. 30% of the respondents said, piracy is condemnable in its entire ramification and 10% of the respondents said it

is prohibited. This result signifies that even though, the church is aware of piracy and other dimensions of abuse of copyright law on her songs, it may not have taken concrete legal steps in seeking adequate redress. The church being a spiritual organization may feel reluctant in seeking for absolute implementation of the law. As such, the pirates are peacefully operating illegal business on church properties.

**Table 8.17 is gospel musical development a crucial component of church development**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>	<b>Cumulative Percentage</b>
Yes	20	100	100
No	00	00	100
<b>Total</b>	<b>20</b>	<b>100</b>	

*Source: Field Survey, 2019.*

To finalize discussion on this research, it is pertinent to know if musical development is a crucial component of church development in the URCC. In a unanimous agreement, the church leaders accepted that musical development constitute one of the greatest pillars of church development. As such, songs and other musical instruments have gradually gained prominence in the church due to the huge importance the church has attached to the choir as an integral part of Sacred Liturgy. It is further contended that when the word of God is necessarily communicated by the imperfect medium of human language, the essential message of the mysterium must remain unutterable and uninterpretable. Two media that can help bridge this gap between humanity and divinity are silence and music. Music in particular, can illuminate the essential elements of the text to aid understanding. Sacred music or songs therefore makes the word of God accessible to the congregation and at the same time leading them onwards to *“lift up their hearts”*.

**Table 8.18 Reasons for marketing/distribution of NKST Songs**

<b>Reasons</b>	<b>Frequency</b>	<b>Percentage</b>	<b>Cumulative Percentage</b>
Financial gains	5	100	100





Employment	00	00	100
Directives	00	00	100
Contract	00	00	100
<b>Total</b>	<b>5</b>	<b>100</b>	

Source: Field Survey, 2019.

The marketers/distributors interviewed took a unanimous decision that financial gain is the reason why they are engaged in the recording, marketing, distribution and sale of NKST songs. The all objected to the view that they were being directed or contracted to do so. At the same time, they claimed ignorance of the existence of copyright laws and that piracy constitutes a criminal offence that is punishable by law. This is in addition to the fact that they did not seek permission from the rightful owners (not even the church) of the songs before recording and distributing them to the public. This signifies that the NKST church has not created enough public awareness on the existence of its church policy on Copyright and piracy. The church has an obligation to carry the public along since there is no evidence to show that the provision of Section 24(c) is only applicable to NKST church members.

**Table 8.19 Awareness of the cost incurred during songs composition.**

Response	Frequency	Percentage	Cumulative Percentage
Yes	50	100	100
No	00	00	100
<b>Total</b>	<b>5</b>	<b>100</b>	

Source: Field Survey, 2019.

Interestingly here is the fact that despite the illegal activities and huge monetary gains obtained by marketers/distributors of NKST songs over the years, they still acknowledged the fact that it cost the writers/composers of the songs pretty finance and energies to produce their songs. It can thus, be concluded that the activities of this group of people are done at the financial expense of both the church and song owners and the church in her wisdom has failed to adequately address the real criminals but has rather perpetrated an illegality in an attempt to monopolize the individual rights of the song owners against the substantive law and their consent.

## **9. Policy Recommendations**

(a) Awareness creation on rights of copyright ownership in the creative products to the gospel music owners/ creators becomes sine qua non and indispensable. The composers of the musical works should be educated on the vulnerability of idea theft and the prerequisite of the idea expression connection as well as an education on the copyright conditions of protection. There is need for the right owners to realise that, law does not protect ideas but that law protects ideas that are expressed. The right owners should be educated to know that, piracy in whatever form is criminal and that bootlegging of their creative works is prohibited. This when carried out will be capable of blocking all loopholes or leakages through which musical songs are leaked to the pirating society.

(b) On the deployment of the use of private recording (for private use) as well as public/commercial recording (for commercial uses) of live performances, the research there is the need for the church to deploy and implement the Copyright (Levy on Materials) Order 2012. The said Order is made pursuant to Section 40 (1) of the Copyright Act which provides that, “there shall be paid a levy on any material used or capable of being used to infringe copyright in a work”. This provision may be deployed to restrict the use of smart phones and audio cassettes radios that are used to record the songs. Alternative, the records should be made to pay some compensation even if they are recording for private use. The same provision may be used to take advantage of technological protection measures (TPM) and digital right management over internet and web streaming of gospel songs.

(c) Section 24 of the NKST Policy is in direct confrontation with Section 6 of the Copyright Act of Nigeria. The said section of the policy acquires and confers none existing right of “copyright ownership” on the church hence an urgent amendment is required. By virtue of sections 10 and 11 of the Copyright Act, a copyright can only be conferred, if it was a commissioned work or by Assignment or Licence and nothing



more. It is only when a local law effectively and legitimately domesticate the national Act that a good result for implementation is achieved.

(d) A good example of the Presbyterian Church in the United States of America, is hereby recommended for the URCC/NKST church to exempt religious performances from the exclusive right to perform a song in public or to licence its performance “in the course of services at a place of worship or other religious assemblies” (Section 110(3) of the US Code). The URCC/NKST Policy should include a provision that exempt for religious performance of music and not to authorize video or audio recording of performances. Under the suggested policy, a person seeking permission to record should locate the copyright holder through searching the copyright office or the permission of Lamp and Word Department if the creator cannot be located requesting for permission to record the performance.

(e) The fact that musical songs are a crucial component of church development, the church must initiate a way of motivating the artist. Motivation is the key to optimum performance in most organizations and the church must think of a motivating package no matter how little it is. This can be achieved through a royalty quantum payment from Synods’ account at least once a year to a maximum of three years calculated from the year ending when the song was accepted.

(f) There is the need for the composers of songs to form and register their Association. The Association will in turn have the powers to negotiate for their rights over the songs that are not accepted for use in the church service and they may in addition subscribe to a collecting society that may undertake the administration, management, collection and even distribution of royalties for earn profits on their creative works. This can be done through the strengthening of the existing structure and instrument of the Lamp and Word Department.

(g) There is the need for the song owners and sound producers through their collaborative instrument with the Lamp and Word Department/ Media section of the

church, to take advantage of the current information communication technology and register, a web domain, to be known as "atsamaa URCC/NKST" blog. The would be registered *www.atsamaaurcc/nkst* blog will guarantee the consumers of the gospel music quality service delivery and will ensue for a better user payer system in favour of the legitimate owners. This will ensure a better monetary compensation that will drive even local pirates out of business.

(h) Alternatively, the church can enter into a partnership with the local producers/marketers of the gospel music chain; vide a policy of 'pirates to partners' concessions whereby, the bootleggers and the unauthorised recorders' business is legitimised. The pirates will then be allowed to market freely, replicate, reproduce same and they in turn undertakes a return on investment through a royalty payment ratio of 3>7 percent in favour of the entrepreneur.

## **10. Conclusion**

It can be concluded on the basis of reviewed literature and data analysis that, it is relatively profitable to write and compose a song for use in the URCC even though the profit is retained by the church. It is further concluded that piracy exist to the knowledge of both the writers/composers and policy regulators. The steps taken by the church to annex the legitimate rights of authors are in clear contravention of the Copyright Act of Nigeria. The church attempt to domesticate the Copyright Act has failed to yield any positive result except in favour of illegal marketers and distributors who enjoy at the detriment of the musical gospel artists.



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## Juxtaposing the Philosophy behind *Ruga* and *Fulanization* with *Ewaw'oche* in Idoma Political Philosophy

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### **Abstract**

*Humankind confront fundamental questions on their journey through life, such as, who are we, where do we come from and where are we going? The objective of this article is to provide a viable guide such that through reflection and proper response to these questions, we will stand a better chance of making progress in a positive direction towards this journey of life. Both positive and negative forces drive the journey of life in question. In every political dispensation, these forces compete for recognition and eventual approval. The stakeholders and other players have the obligation to participate or monitor the various forces that determine the direction of this journey. This article presents two different philosophies: that which is behind *Ruga* and *Fulanization* and that which is behind *Ewaw'Oche*, as examples of political philosophies that could influence the direction a country such as Nigeria takes. By juxtaposing these two philosophies in a comparative analysis method, the negative and positive traits are laid bare, putting us in a better-informed position as we make the vital decisions. To simply stand by the side-line, not making a choice, be complacent or in a state of inaction cannot be accepted as an option in such a crucial situation. By applying a direct comparative method, the article challenges us to take a position and actively participate in any process or decision that has the potential to determine the direction of our journey and eventually our destiny as a nation.*

**KEY WORDS:** Philosophy, *Ruga*, *Fulanization*, *Ewaw'Oche*, Political-Philosophy, Idoma

### **1. Introduction**

In Fulfulde language, which is the language of the Fulani people, *Ruga* means “to Settle”, while in Idoma language, the expression, *Ruga-Ruga* has a negative connotation that indicates a situation of a lack of sincerity, a lack of trust, “not being

straight-forward”, “not being forthright”, “not being candid”. The word “Ruga” is gradually finding its way into the lexicon of Nigerian political philosophy. The term has been made famous, or should we say, infamous, in the past few months because of President Buhari’s land-grab policies. Juxtaposing the philosophy behind the forceful seizure of ancestral land which is driven by the policy of occupation and expansionism with *Ewaw’Oche* which is based on the belief and practice that power and use of authority rests in the hands of the people who confer it on leaders in the first place, brings us to the cross-roads. Within this context, people are left with a choice between a political philosophy that recognizes the role of the subjects, the led, and that which only appeals to the whims and caprices of the leader who wields power unilaterally. By juxtaposing these two positions, the article challenges us to go beyond just making a choice to actively advocating and promoting a political philosophy which stands the best chance of moving Nigeria to the authentic next level.

The article is therefore, divided into the following sub-headings: The general Introduction; What does Ruga/Fulanization Mean? A Brief Historical Background; What is *Ewaw’Oche*? Juxtaposing *Ruga/ Fulanization* and *Ewaw’Oche*; and, the Way Forward/Recommendations.

## **2. What does Ruga/Fulanization Mean?**

With the general introduction presented above the stage is set to address the question: What do we mean by *Ruga* or *Fulanization*, and what are the implications for our country Nigeria? Some types of acronym are being floated which have it as rural grazing area for ruga, but the actual meaning of the term Ruga in Fulfulde, as already stated is “Settlement”. Then, we have the Idoma meaning which indicates deceit and lack of sincerity, being placed side by side with the Fulani/Fulfulde meaning. It is only logical by way of inference from the double policy of occupation and expansion of the Fulani Empire demonstrated during the Jihad campaigns that we are neck deep in the same situation under the Buhari administration. Since Ruga is a Fulani/Fulfulde word





and policy being propagated by a President who happens to be Fulani himself, the logical conclusion is that we are into a Fulanization campaign. To rugalize essentially equals to Fulanize.

May I submit that, if somebody thinks, this is too far a stretch, we recall that after Nigeria was registered in OIC (Organization of Islamic Conference), President Buhari consolidated our membership as symbolized in the use of Sharia Law Bag with which he took the oath of office/ inauguration on the 29<sup>th</sup> of May, 2019. This was in conformity with the decision of OIC and its allied organizations that leaders of OIC countries wear the Sharia Law Bag during the ceremony of take of office. The membership of Nigeria in OIC brought Islamic Law and Jurisprudence into the Nigerian Constitution. Sharia law since then has become an officially recognized law in Nigeria and today, the CJN, the Attorney General and Minister of Justice and Head of Law School are all Sharia lawyers. Are we not being gradually *Sharialized*? Thus, what we are witnessing is Rugalization to metamorphose into Fulanization and eventual Sharialization/Islamization of Nigeria.

And who says that RUGA is suspended? The question that must be asked is: Has RUGA really been suspended? It is widely believed that the Federal Government responded to the heated polity, as a result of RUGA, and the widespread outrage generated by this land-grab policy aimed at benefitting exclusively the Fulani ethnic group at the expense of others. And more so, because the vice President, Yemi Osinbajo said that he must be counted out of RUGA. The *Sunday Vanguard*, July 7<sup>th</sup> reports that in essence, RUGA is not really suspended. Suspension was announced by the Buhari administration simply to cool down the heated public polity. It is only the unilateral implementation of the project that has been suspended, not the scheme itself. Listen to this report “Contrary to the impression that President Muhammadu Buhari suspended the controversial RUGA Model Settlement Project, *Sunday Vanguard* has learned that only the unilateral implementation may have been put on hold. The Federal Government

appears dissatisfied with the unilateral implementation of the programme by the Federal Ministry of Agriculture and not the programme itself. In fact, the government plans to inaugurate an Implementation Committee of the National Livestock Transformation Programme comprising representatives from National Economic Council (NEC), National Food Security Council (NFSC), and Federal Executive Council (FEC) and Minister of Agriculture and Rural Development, to fast track the project.” In line with this development, the President then issued a directive through his Chief of Staff, Abba Kyari who then dispatched a Memo that reads: “Mr. President has directed the immediate suspension of the current unilateral implementation of the Ruga Model Settlement Programme by the Ministry of Agriculture and Rural Development, as it is not in accordance with the designs approved by the NEC, NFSC and FEC...”, an implementation Committee of NEC, NFSC and FEC “will be inaugurated in due course to oversee the delivery of the project.” The memo was titled: SH/COS/05/A/2393, and dated 2<sup>nd</sup> of July. (*Sunday Vanguard*, July 7th, 2019: 5).

What we see here which had become a pattern all too familiar in the Buhari administration, is the lack of sincerity, not being forthright or candid with us, again, from the Idoma meaning of the word Ruga, to continue to play ruga-ruga on us. It is therefore safe to assume that Ruga is not gone away. Ruga is only being re-dressed in a new regalia. For instance, The term ‘ruga’ may not be as common on the pages of news papers this time around as it was last year, but the concept is just as potent as we watch the president make concerted effort to settle his Fulani brethren. We witness this in the “Executive Land and Waterways Bill” that the president has re-introduced for the third time to the National Assembly after it had been rejected two times. This is in the hope that having installed his “rubber-stamp” Senate president, Ahmadu Lawan, he can now apply all shenanigans to push it through after the previous cases of rejection of the bill. It is the same spirit of “ruga” that influenced the Buhari New Visa Policy enacted to



make way for the influx of Fulani immigrants through the Northern border availing themselves of the opportunity of ready visa, or visa on entry.

### 3. A Brief Historical Background

How did we get here? For lack of space this segment will be limited to a brief summary of the occupation and expansionist policy of the Fulani Empire that started before the 17<sup>th</sup> C Jihad campaigns, brought to climax during these campaigns and have continued in various latent and salient forms right up to the present era. And because of the recent developments, the paper shall also be limited to examples of the experience of people in the Jos-Plateau area and the Southern Kaduna. (But then, we must remember, the Jihad campaigns went all the way to the South, at the time of, and boundaries of Oyo Empire). The infiltration of the Fulani/Hausa group into these two areas started as a gradual project driven by commercial and other trading business activities. This gradual settlement of the Fulani/Hausa group in Jos-Plateau and the Southern Kaduna areas took advantage of the generosity and charity of the natives, the original indigenes of these areas, who welcomed them with open hands. It became clear, in hindsight, after the Jihad campaigns that the Fulani/Hausa had a different agenda: Occupation and Expansion. A lot could be said of the Jihad movements of the 17<sup>th</sup> C, but among the catch phrases engraved indelibly on our minds are pronouncements such as: “This march (Jihad) shall continue until the Qur’an is dipped into the Atlantic Ocean”. A call made by Usman dan Fodio and latter re-echoed by Ahmadu Bello (Marilyn Robinson 333-355).

Credit must be given to the Benue people, especially the Tiv Militia/Vigilantes, who halted the advance of the Jihad campaigns at the River Benue. Otherwise, by now we would all be Muslims, and this is in consonance with the *modus operandi* of the Islamic religion which is conversion of infidels by peace or conquest. Today, in all of Jos-Plateau and Southern Kaduna, the indigenes who are the natives and original inhabitants of the area have been subjected to second class citizens, almost to the status

of slaves, in their own land. And, as the daily head-lines and news footage testify, the struggle continues and the battle rages on. Perhaps, on a local level, this example from among us will better drive home the point. In Idoma land, the people of Agatu, in the same spirit of charity and generosity, were among the first to open their doors to the Fulani/Hausa to the point of embracing Islamic religion. Records and our experience have shown that Agatu has suffered the highest number of casualties in the crisis between the Fulani and the native indigenous people in Benue State. And even right now as this article is being written, Agatu remains the most volatile flash point of all the places in Idoma land and the Benue valley (Ambe-Uva 42-52).

It is of great interest then to watch the frequent out break of violence of the Fulani bandits and militia against the indigenes of the Jos-Plateau region and the Southern Kaduna inhabitants. The news papers are awash with reports implicating governor Nasir El-Rufai, also a Fulani man and staunch loyalist of president Buhari, in the murderous rampage in Southern Kaduna. Recently, the former Chief of Army Staff, General Azubike Ihejirika (Rtd), re-iterated his allegation that governor El-Rufai is one of the commanders of Boko Haram. And this is a claim that has been corroborated by the former deputy governor of Central Bank, Dr. Obadiah Mailafia. One could argue for the validity of these claims based on governor El-Rufai's action. For instance, he pays compensation to Fulani pastoralists for any cattle rustling claim, fake or real, but bluntly refuses to respond in the event of mass destruction of crops and farm land incurred by the natives of Southern Kaduna by Fulani cows. And just last month, a whole group of students and their teachers were abducted from school as they prepared from WAEC/NECO, but nothing was done by the governor. But then, shortly after this, a Fulani man was declared missing and the whole security apparatus of Kaduna State was deployed in search of him and his abductors. As the adage goes, one can tell the bad-dance of a masquerade by watching his shadow. ([www.vanguardngr.com](http://www.vanguardngr.com) ; [www.dailypost.ng](http://www.dailypost.ng) August 12<sup>th</sup>: 2020/08/12).



#### 4. What is *Ewaw'Oche*?

In Idoma language, a popular boy-given name is *Ewache*. The etymology of this name portrays that which is a fundamental principle of social and political philosophy of the Idoma people. The break down of this term gives us *Ewa*, which literally means “the people”, or better yet, “the masses”, while *w'Oche* could be translated as: “is king or leader”, that which constitutes leadership or rulership- *Oche*-ship. *Ewaw'Oche* therefore, means, the people are the leaders, and leadership is in the people. It is the people who make the king, and, consequently, the king is accountable to the people who make him since his status originates from the people or masses who equally sustain and legitimize the office of leaders. It therefore means that the place of the people in any subject versus leader relationship is crucial and indispensable, because, to begin with, there can be no leader without the led, no government without the governed. In another rendition, the term *Ewache* could be translated as: “the people or the masses are in agreement, the people agree or the people accept.” This comes from the break down, *Ewa*, people or masses and *Che*, to accept or to agree. We notice that in either case, the emphasis is on “the people” or “the masses”. In other words, while the leader is important, the people/masses who make him leader and constitute his leadership position are more important. His leadership position is only a representative status. The leader is essentially the mind, heart and voice of the people.

Modern concept of democracy is usually traced to the ideas of the *Contractarians*, prominent among whom is the French philosopher, Jean-Jacques Rousseau, whose Social Contract Theories developed to what we have today as democracy. Overtime, these ideas were fine-tuned, and developed, to a level where Abraham Lincoln, a one time American president, could define democracy as, a government of the people, by the people and for the people. However, it is important to note that before all these, Idoma people developed a concept of governance, albeit less sophisticated, that had in it most of the principles of democracy. These principles of

governance are enshrined in the dictum, *Ewaw'Oche* --- leadership is the masses. The people are the leader. In other words, government is for the sake of the people from whom it originates.

In traditional Idoma society, the emergence of a leader in most cases was by three main ways. First, a charismatic figure who led the people through war to victory, thus assuming a position of leadership by popular acclaim. If analogies are of anything to go by, we recall that from biblical examples, the first king of Israel, Saul, came into power through similar circumstances. Secondly, a descendant of a royal family, usually the first male, that became 'royal' through such selfless sacrifice for the people, thus enjoying the unopposed support of the people who unanimously endorse him for the position of a leader because they believe that the virtues found in the father are in him also. And thirdly, a *sage* among a committee of elders appointed because of his leadership qualities and one who has proved himself to be a person of high moral integrity. The one who emerges as *Oche* (King/Leader) is therefore, the one who has first demonstrated that he has the people at heart, that he is willing to make sacrifices, even the ultimate one (death, as in the case of warlords) for the sake of the people, and that in all decisions, the interest and wellbeing of the people come first. Because of his willingness to make such sacrifices for the people, as demonstrated in his role in the community, such a person earns the trust of the people enough for them to unanimously endorse him for position of leadership. For the Idoma people therefore, government is essentially a people-oriented enterprise where the needs, interests hopes and aspirations of the masses come as the number one priority. From the point of view of Idoma social and political philosophy therefore, a leader of whatever category is, among other qualities, that person who has the people at heart, one who puts the people first and one who is willing to make sacrifices for the sake of the people (Ejeh *Philosophical Reflections* 113-125).

##### **5. Juxtaposing *Ruga*, Fulanization and *Ewaw'Oche***



The analysis of the terms, *Ruga*, *Fulanisation* on one hand and *Ewaw'Oche* on the other has been deliberately laid out such that the actual meanings of these terms are presented as they better inform us and set the stage for this segment on the juxtaposition of the two philosophies.

Political philosophy is concerned with the relationship between individuals and segments of people in the society in general, but more particularly, it refers to issues of governance and administration in the community or society. It is concerned with the relationship between people in the society and the body charged with the responsibility of taking care and managing the social and political affairs of the people --- the government and the governed. From a purely academic perspective, social and political philosophy critically examines the subject matter of the social and political sciences but goes beyond this to identify the grounds for rationality and justification therein as well as the basis of warrant for the concepts and principles they apply. A social and political philosopher therefore is that philosopher who seeks the ultimate basis of reality as they relate to the subject matter of the social and political sciences (in principle and practice) as well as their moral validity.

Freeing itself from the criticism of being overly speculative and out of touch with day to day issues, social and political philosophy address concrete issues as they fashion out an ideal political structure that makes for good, meaningful and authentic governance in the society, the objective all-the-while being the common good. The relevance of political philosophers in the formation of concrete and ideal foundation for genuine human relationship and leadership in the society can therefore, not be over-emphasized. This enterprise is based on the philosopher's concept of human nature in his natural status as a rational and spiritual being but also a social and political animal - *homo politicus*. As a social and political animal therefore, humankind naturally exhibits a gregarious character, as manifested in community living, and this is of great interest to social and political philosophers. Social and political philosophy, while being

interested in the findings from the social and political sciences, goes deeper as it addresses the more fundamental questions, what we call the *why* questions. In this venture, it seeks the rationality of, and justification for concepts and principles employed by social and political scientists. Furthermore, the political philosopher sets up norms or standards for meaningful and authentic relationship and governance in the society. As a matter fact, when Plato proposed the philosopher-king system of leadership, it was not so much to have philosophers dragged into the *willy-nilly* of partisan politics but more in the area of offering a professional foresight and insight and to lay down a well informed guiding principle for the government and the governed. This in part explains their avid interest in concepts such as equality, freedom, justice and democracy which are integral segments of social and political philosophy. (Ejeh *Philosophical Reflections* 113-125)

*Ewaw'Oche*, as a political philosophy, is placed side by side with the Ruga philosophy which emanates from the mindset of occupation/expansion and *Fulanization* as demonstrated during the campaigns of the Fulani Empire of the 17<sup>th</sup> century and now being re-enacted by the current leader, President Muhammadu Buhari. Leadership from this perspective is more or less a dictatorship. Decisions are made unilaterally and the main driving force is egocentrism fueled by ethnicity and nepotism. It is not as if incidents of clash between local farmers and Fulani herders is an entirely new phenomenon in Nigeria. No. In the past, we have had disputes and clashes which have sometimes been violent and resulted in loss of lives and property. However, the spate, frequency and ferocity of these clashes and killing since the administration of President Mohammadu Buhari along with the determination and audacity of the Fulani herders is doubly frightening as it takes on an unprecedented scale that, sadly, promises to get worse. It is as if the Fulani people are saying, now or never...this is the time...this is our last chance. And then, we have President Buhari even more determined to make





Ruga an unforgettable legacy of his presidency. This explains why inaction is not an option.

This also raises more questions. And may we ask? What is the position of government on ownership of land? The details of these must be left to legal practitioners who are better informed to do justice to it by way of academic analysis. But suffice it to say that the “Land Use Act” stipulates that State Governments as well as the Natives share ownership of land. This has been the standing order since colonial days. In recent times, however, the Federal Government under the leadership of President Buhari has been vigorously pursuing another initiative to implement his land-grab policy by seeking to change the “Land Use Act” and the “In-Land Water Ways Decree” to bring control over land and water under the Federal Government at the expense of the State Governments and Natives. At the 8<sup>th</sup> Senate of the National Assembly, this demand was tabled but overwhelming defeated. Now at the 9<sup>th</sup> Senate, perceiving that the present Senate leadership (and all of the National Assembly) is more pro-Executive, having come into power through the influence of the Executive branch, the President has re-introduced the “Water Resources Bill” through his loyalists at the Senate (*Sunday Vanguard*, August 11, 2019: 33-34). With such a change, if effected, the President then hopes to have the power to unilaterally dish out his decrees for RUGA to be implemented. President Buhari is hell-bent on changing the *status quo* in order that water and land come under the direct jurisdiction of the Federal Government making it possible for him to issue more degree as he takes ancestral land from natives to Rugalize his Fulani brethren.

While the rest of the country stands in opposition, the president hardens in his resolve to implement forceful seizure of ancestral land for the Fulani people as his loyalists, equally adamant, are dispatched and the nomenclature changes. First, the term grazing reserve was being floated, then, cattle colonies took over as the preferred name, and now Ruga. The reality however remains the same, although the regalia changes

from one day to another. It does not bother President Buhari that the country is getting more and more polarized by the day. President Buhari does not flinch one bit to know and watch the heating up of the polity with the temperature rising day by day among the people of Nigeria because of his infamous policies and leadership style. He governs as if he is still a military dictator, issuing decrees and dishing out commands. He is determined to Rugalize his Fulani people in all 36 States of the federation before his term expires. And once this Rugalization/Fulanization exercise is complete, then, it becomes a lot easier to finish the job of total Islamization of the country. Do not be deceived. The Jihard is not over. This is another phase, and the Hausa/Fulani are hoping that this would be the last phase. And just incase somebody thinks that this opinion is going too far, we must not forget that both UsmandanFodio and Ahmadu Bello vowed that the march down south would continue until the Quran is dipped into the Atlantic Ocean.

There is no doubt now that President Buhari and Miyetti Allah Cattle Breeders Association (MACBAN) have a common spirit and agenda. This should not be a surprise though because President Buhari is the life patron and spiritual director of Myetti Allah. Perhaps it is appropriate for President Buhari to be life patron and spiritual director of Miyetti Allah but the Preesident must be reminded the he is president not of the Miyetti Allah, but of the country called Nigeria. Miyetti Allah made headlines in their blatant and vehement opposition to the Benue Anti-Open Grazing Law, and even now as this article is being written, cases abound in Courts as Miyetti Allah continues to seek the repeal of this law made primarily to protect the lives and properties of the people of Benue State. It is on record that Miyetti Allah's officials came on television accepting responsibility for the killings in Benue State and gave their reason to be the Anti-Open Grazing Law. They have vowed to continue the killings until the anti-Open Grazing Law is repealed.



Talk about audacity! A further confirmation of the President's connivance with Miyetti Allah is in the recent development where the demand of Miyetti Allah to have vigilante groups in all 36 States of the federation came up hand in hand with the crafting of the RUGA Initiative at the presidency. As the papers reported, this double initiative were rejected by Ohanaeze, Afenifere, the Middle Belt Forum and similar bodies in the country. (*Saturday Sun*, June 29<sup>th</sup>, 2019:1). The occupation and expansionist agenda of the Fulani which started centuries ago and climaxed during the Jihad campaigns have continued in different forms up this day. For instance, one might ask: How about the on-going e-Registration exercise? RUGA is just the most recent phase that we have to deal with. But, as stated before, inaction is not an option.

In most traditional African societies, what has been stated earlier about the principles of *Ewaw'Oche* among Idoma people is applicable, albeit, in varying degrees because Africans in general are of a similar mindset. It therefore becomes a matter of great concern that our present-day leaders, who as Africans, are not only aware of this principle but descendants of the initiators, today, rule and lead as though they have never heard of *Ewaw'Oche* or similar political philosophies. Every once a while we hear people blame the current problem of leadership in Africa, and Nigeria especially, on our colonial masters. But one is inclined to think that this is yet another example of abdication of responsibility. Prior to the coming of our colonial masters, a great deal of these virtues in African traditional society had become common place. We were all born and raised in these virtues and principles. We cannot now turn around and put the blame for our poor and failed leadership on colonialism. No day passes by without headlines and news footage on corruption and mismanagement of office by our leaders, and insecurity in the country. For our leaders today, the people are not the first, they are. For our leaders today, leadership is not for the people but for them who are in positions of authority. For our leaders today, it is not *Ewaw'Oche*, but *Ami w'Oche*(I am the

leader/king), which is the direct opposite. In other words, “I am a leader not for the people but for myself and my decision is final”.

This negative philosophy of *Ami w'Oche* is then fueled by gross arrogance, selfishness and greed that breeds total lack of sensitivity for the condition of the masses from whom their leadership authority stems and for whom it is supposed to be used. The major distinction here is that in this situation, the people or the masses are totally at the mercy of the leader. Because decision-making is based on the whims and caprices of the leader who wields power unilaterally with total disregard for how it impacts the people. Nigeria today is a clear example of this negative philosophy of governance. And needless to say, this is grossly un-African. The principle of *Ewaw'Ochein* Idoma social and political philosophy stands to repudiate this negative, selfish and greed-laden approach to leadership that we witness by these callous individuals who pose as our leaders today.

Animal husbandry and pasturage of animals is a private business like any other farming business. Why must the Federal Government sponsor animal husbandry for one ethnic group, the Fulani, at the expense of others? How much are the Fulani people contributing to the national purse? What makes the Fulani people so deserving of Ruga (to be settled on land more like the size of a Local Government Area) in all 36 States of the federation? Are we rewarding the Fulani by donating our land to Rugalize them as a “thank you” for all the wanton and callous murder rampage, burning of our houses and driving us out in droves to IDP camps and the forceful take over of our ancestral land that we have suffered and continue to suffer in their hands? So much good for so much evil! The Miyetti Allah Cattle Breeders Association has become an insurmountable group and a law unto themselves with impunity. Besides, the president himself has demonstrated a steady bias for Fulani herders as we have witnessed repeatedly not only in his body language, but in his lack of response or inaction (or slow and late response) to crises that are reported to his office. As we have witnessed many



times the response of Aso Rock to cattle rustling is swift, at lightening speed, producing powerful and immediate Task Force that results in the rescue of stolen cows and prompt arrest and punishment of rustlers. Being a Fulani man himself and a good spiritual director to the Myetti Allah Cattle Breeders Association, we see him at his best. But then, one must ask? How does the President respond to killings of human beings by Fulani herdsmen?

One is therefore left wondering: When did we begin to equate the life of cows to human lives? The primary responsibility of any government is protection of the lives and properties of her citizens and by so doing ensure that we have peace and security. But without mincing words, one would hold, along with millions of other Nigerians that the President Buhari administration has failed us, and failed us woefully. There has been a remarkable progress with the Boko Haram insurgency, but a woeful failure with the Fulani herdsmen and native farmers. Do we have the same political will in both cases? (*Blue Print*, April 27<sup>th</sup>, 2019). Furthermore, the question of trust is crucial in this matter. This has become highly problematic as we see our leaders wobble back and forth in their commitment or lack of commitment as they address the crisis of Fulani pastoralists and native farmers. Only very few of our leaders have the courage, sincerity and political will to tackle the crisis head on. The same sentiment has been expressed by Senator Shehu Sani who on the floor of the senate has had the occasion to state: “This is not the time for diplomacy and courtesy. This is the time to provide leadership for a nation that is in national emergency and national distress... We are shifting blames trying to evade the truth. We cannot solve this problem. Nigerian political class and political establishment are more interested in the 2019 general election than in the lives of our people.” (*Nigerian Tribune*, Wed. Jan. 17, 2018:1). It is totally outrageous and preposterous that our leaders will be fixated on selfish interests while people are dying away. May the blood of the dead rise in demand of justice at the end since we have failed them here on earth.” (*Blue Print*, Wednesday, January 17<sup>th</sup>: 24).

## **6. The Way Forward**

We must act and act now. Our children will not forgive us. Future generations will curse us to hell and they would be right in doing so, if we become complacent or stand aloof and refuse to act. In-action is not an option. We cannot just fold our arms and watch this negative developments unfold all around us. So also, it is not enough to just pray, say our Rosary, and hope that the outcome will be different. We must act and act now. On the basis of these arguments, the author makes the following recommendations.

The first recommendation that one would put forward is that since RUGA already exists in the northern States of the federation, the Federal Government should develop, expand and modernize them. More modern and sophisticated transport systems should be put in place to facilitate movement of cows and cow meat to southern States where demand is high. With this in place, cattle ranch could be experimented in the southern States but strictly under the directive and supervision of the native people of each locality. If the money the federal government is doling out for RUGA is used for this enterprise, it will be a win-win situation for both Fulani herders and consumers all over Nigeria. The Federal Government, under President Buhari, must be made to realize that at the core of this issue is the question of Trust which has been so badly violated by Fulani herdsmen based on the sad negative behavior they have and continue to display in return for the charity and generosity of their host communities, the natives, who originally own the land. You do not reward a murderer, armed rubber, rapist, invader and occupier with generosity and charity, and especially, for precious commodities such as land.

Secondly, as many individuals, organizations and states such as Benue State have recommended (and implemented), the use of modern Ranch System is most appropriate. Open grazing is highly volatile for it brings classes between herders and farmers. Under the Ranch System, there is more guarantee for control of movements



and more importantly, respect for ancestral land and ownership of land. The sacredness of ancestral land and the regard for ownership of land would not be violated as we now see all around us in the hands of the Fulani herdsmen. This also has a potential for a more symbiotic relationship on many different levels between Fulani herders and farmers which is clearly lacking under the present dispensation. Besides the case for nutrition, a balanced diet, from meat provided by cows and food crops from farms, the refuse from cows serve as a viable source of manure to fertile the soil for the farmers.

Thirdly, while we express our gratitude to the chiefs and leaders, and other traditional rulers that we have for all that they do and the sacrifices that they make to serve our people, we must not shy away from saying that we are highly disappointed with the connivance of some of our chiefs and leaders with Fulani herdsmen as we have witnessed over the years. As stated earlier, in Idoma language, “ruga-ruga” means “not being straight forward”, “not being candid or transparent or honest”, and “not reliable”. So, when we think of these, the “ruga-ruga” we suffer is on two levels: while President Buhari is playing “ruga-ruga” on us, some of our chiefs and leaders are also doing “ruga-ruga” to us by conniving with the Fulani herdsmen against us, collecting money and cows from them, doing mid-night and backyard deals with them and unilaterally or single handedly ceding our land to them. Our leaders have the primary responsibility of taking care of our people, protecting their lives and properties as well as their rights and interests. Our leaders must decide whether they want to be leaders of our people or the Fulani people. They cannot be both at the same time. Our chiefs and leaders must do more by being proactive in addressing the problem posed by the presence of the Fulani herdsmen in our land. One way to approach this is that a general meeting of all chiefs and leaders in every region be called to decide exactly what is the status of Fulani herdsmen in the place. This meeting must, among other things, set up a committee to ensure the implementation of all resolutions arrived at in the meetings. Furthermore, the leaders of the Fulani communities must be called together and formerly informed of

what their status is in the land of their host communities. This is of utmost importance because the Fulani in their rude and crude manner have convinced themselves that no one owns any particular piece of land and so, they have the freedom (and perhaps the right) to encroach on any piece of land and get away with it as they graze through our farms with impunity.

Fourthly, it is the recommendation of this author that each community set up a vigilante group, a special taskforce, charged with the responsibility of monitoring the arrival, settlement and activities of the Fulani people and any strange persons on our land. We must learn to practice self-defense more so because as we have witnessed, the security apparatus in Nigeria is not neutral. They work for President Buhari. (And, General Theophilus Danjuma (Rtd) has added his voice to this charge). Our government, sadly, has failed woefully in the protection of lives and property which is their first call of duty. There is insecurity everywhere around us. Fulani herdsmen are pastoralists in the day time but become armed rubbers at night. It is only a well established vibrant and viable local vigilante group that can adequately address such a challenge. This is to ensure that the Fulani people and others who come to our land comply with laid down rules and regulations of the host community. Furthermore, it is important that committees be set up in each village made up of people with high moral standard to implement self-examining principles especially in cases where we have chiefs and leaders we cannot rely on since they connive with the Fulani herdsmen to exploit our people, the natives that they are supposed to protect, usually, for selfish gains and egocentric interests.

Fifthly, this researcher strongly recommends that the Miyetti Allah Breeders Association and their collaborators must be brought to justice. They must stop feeding on the backing they receive from the presidency to cause mayhem in the country and change to be law abiding citizens. Grazing reserves in the North and the home places of cattle owners and breeders should be renovated so that we do not have breeding of cattle





far away from those who actually own and benefit more from them. Human effort can be harnessed to mitigate climatic changes and their effects on the environment as we see in other parts of the world. Community policing should be properly utilized for peace and security in various places and neighbourhoods. The rich who actually own these cows must not exploit the poor and vulnerable but guarantee their well-being. There must be due respect for ancestral heritage by way of land and other properties. Our tradition in this aspect is sacred and must be respected as such. Our leaders must develop the political will, sincerity and courage to lead and serve the people.

Finally, it is the recommendation of this researcher that a public enlightenment campaign structure be established to raise awareness in the communities about their rights as indigenes of that community. For instance, the people would be made to understand that it is totally unacceptable for the local chief to cede land unilaterally to the Fulani herdsman for their settlement without due consultation and approval of all stakeholders in the community. The watchword here is foresight. Hindsight may open up regrets that could be too grave to amend. What we utter in regret after the fact does not yield any positive result. A great deal of disagreement and frustration, has been expressed by many people, as we witness helplessly the spate of insecurity all around us. We have all fallen victims of the menace and evil deeds of Fulani herdsmen in the land in one form or the other. Is it not better to be pro-active and address the matter decisively now, rather than wait until the situation gets out of hand?

## **7. Conclusion**

Observers are of the consensus that since President Buhari administration, the Fulani herdsmen have become far more audacious and callous in their merciless invasion of our lands. Arguments have been made, and rightly so, about the possibility of a symbiotic relationship between farmers and cattle breeders. This is true but only in an ideal situation. Before we get carried away, let us not forget that in the case of this volatile relationship between the Fulani herdsmen and native farmers, there is a hidden

but open agenda. As the history of occupation and expansion of Fulani people has faithfully demonstrated and continues to show, the/Fulani people are on a mission: the total Islamization of Nigeria. For a long time Muslim jihadists have operated under the principle of “conversion of infidels by peace or conquest” which is duly supported by the Qur’an. Once again, without sounding like a prophet of doom, we must acknowledge the fact that, Fulani herdsmen are able to call in militia/mercenaries who are fellow Fulani, at a very short notice to cause grave havoc and mayhem to local host communities, as we have witnessed, is a clear indication that the back-up force behind them is sophisticated and determined. It is the same mindset, agenda and goal that propels Boko Haram insurgency. The political philosophy of *Ewaw’Oche* has offered us viable alternative that we ignore at our peril. Must we wait until we are caught up in such a precarious situation before we scramble to act? Is it not better to sit down now and speak with one voice, leaders and the led alike, on this matter and plan ahead to put this matter to rest once and for all? Inaction is not an option. This is the time to act.

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