

POLITICS AND HUNGER IN CONTEMPORARY NIGERIA: AN ANALYSES OF COPING MECHANISMS AMONG CHRISTIANS IN ANAMBRA STATE

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Abstract

This study examines the interplay between religion, politics, and hunger in Nigeria through the lens of hermeneutics of adjustment among Christians in Anambra State. It explores how Christians interpret and respond to the challenges of food insecurity and political instability in light of their religious beliefs and values. The research employs a qualitative approach, using in-depth interviews and focus group discussions with Christians in Anambra State. The findings reveal various strategies and coping mechanisms that participants use to reconcile their faith with their lived experiences, such as reinterpreting religious teachings, engaging in spiritual practices, and participating in church-led initiatives. This study contributes to a deeper understanding of the complex ways in which religion influences perceptions of, and responses to, socio-political issues in contemporary Nigeria. Implications of these findings for policy and practice are discussed, highlighting the importance of faith-based interventions and interfaith dialogue in addressing hunger and political instability in the country.

Keywords: Religion, politics, hunger, Nigeria, Anambra State, Christianity, hermeneutics of adjustment.

Introduction

The complex interplay between religion, politics, and hunger has long been a topic of scholarly interest, particularly in the context of developing countries like Nigeria. With a large Christian population, the country's political landscape and social challenges are often influenced by religious beliefs and practices (Ojo & Lateju, 2018; Echeverri-Gent, 2018). This study focuses on the intersection of these three elements in Anambra State, Nigeria, and explores how Christians navigate the challenges posed by food insecurity and political instability in light of their faith. By employing the hermeneutics of adjustment framework, The "hermeneutics of adjustment framework" is not a widely recognized term in academic literature, but it suggests an approach that combines hermeneutics (the theory and methodology of interpretation, especially of textual and cultural materials) with concepts of adjustment or adaptation. This research aims to understand how Christians interpret and respond to these issues through their religious beliefs and values.

Background and Context of the study

Nigeria is a religiously diverse country, with a significant Christian population, particularly in the southern regions such as Anambra State. The state, like many other parts of Nigeria, has faced numerous socio-political challenges, including political instability and food insecurity (Egwu, 2020; Adesina, 2020). These challenges have been further exacerbated by the activities

of extremist groups, such as unknown gunmen, which have contributed to increased religious tensions and violence in the country (Agbiboa, 2017; Campbell, 2014).

Research Problem and Significance

Despite the significant role that religion plays in the lives of many Nigerians, there is a paucity of research examining the ways in which individuals negotiate their religious beliefs in the face of socio-political challenges such as hunger and political instability (Obadare, 2018). This study addresses this gap by exploring the lived experiences of Christians in Anambra State and their strategies for reconciling their faith with their socio-political realities. By doing so, it contributes to a better understanding of the complex interplay between religion, politics, and hunger in Nigeria and has important implications for policy and practice in addressing these challenges.

Research Objectives and Questions

The primary objective of this study is to understand how Christians in Anambra State, Nigeria, interpret and respond to the challenges of food insecurity and political instability through the lens of their religious beliefs and values. To achieve this objective, the following research questions will be addressed:

1. How do Christians in Anambra State perceive the relationship between their faith and the socio-political challenges of hunger and political instability?
2. What strategies and coping mechanisms do they employ to reconcile their religious beliefs with their lived experiences of these challenges?
3. How do religious leaders and institutions influence Christians' responses to food insecurity and political instability?

Conceptual Framework: Hermeneutics of Adjustment

The hermeneutics of adjustment is a conceptual framework that has been used to understand how individuals and communities interpret and respond to socio-political challenges in light of their religious beliefs (Egwu, 2020; Adesina, 2020). This framework emphasizes the dynamic nature of religious interpretation and the ways in which believers negotiate and adjust their understanding of religious texts and teachings to accommodate their lived experiences and social contexts (Egwu, 2020). By applying the hermeneutics of adjustment to the context of Anambra State, this study aims to shed light on the ways in which Christians navigate the tension between their spiritual convictions and the socio-political realities of hunger and political instability.

Structure of the Paper

This paper is organized into several sections. Following this introduction, the second section provides a review of the existing literature on the interplay between religion, politics, and hunger in Nigeria. The third section outlines the research methodology, including the study design, data collection methods, and data analysis. The fourth section presents the research findings, focusing on the themes and sub-themes that emerged from the interviews and focus group discussions. The fifth section discusses the implications of these findings for understanding the role of religion in shaping responses to socio-political challenges in Nigeria. The final section provides conclusions and recommendations for future research and practice.

Methodology

This study employs a qualitative research approach to explore the experiences and perceptions of Christians in Anambra State, Nigeria, regarding the interplay between their faith and the socio-political challenges of hunger and political instability. Qualitative research is particularly

suited for this study as it allows for an in-depth understanding of the lived experiences and meanings that individuals attach to their social realities (Creswell & Poth, 2018). This approach enables the researcher to gain insights into the complex ways in which Christians interpret and respond to these challenges through the lens of their religious beliefs and values.

Study Design

This study adopts a case study design, focusing on Anambra State, Nigeria. Case studies are valuable in qualitative research as they allow for a detailed examination of a particular phenomenon within its real-life context (Yin, 2017). By focusing on Anambra State, this study provides a contextualized understanding of the interplay between religion, politics, and hunger in a specific socio-cultural and political setting.

Study Area

Anambra State is located in the southeastern part of Nigeria and has a predominantly Christian population (National Population Commission, 2006). The state has experienced significant socio-political challenges, including food insecurity and political instability, making it an ideal location for this study.

Study Population and Sampling Strategy

The study population consists of Christians residing in Anambra State, Nigeria. A purposive sampling strategy was employed to select participants who could provide rich and diverse insights into the research topic (Palinkas et al., 2015). Participants were selected based on the following criteria: (1) self-identification as a Christian, (2) residence in Anambra State, and (3) willingness to participate in the study.

Data Analysis

Thematic analysis was used to analyze the qualitative data collected from secondary sources (Braun & Clarke, 2006). This approach involves the systematic identification and organization of patterns or themes within the data. The following steps were taken in the thematic analysis process:

1. Familiarization with the data through repeated readings of the transcripts
2. Generation of initial codes by labeling relevant segments of the data
3. Search for themes by identifying patterns and relationships among the codes
4. Review and refinement of themes to ensure internal consistency and coherence
5. Definition and naming of themes and sub-themes
6. Production of a final report, incorporating verbatim quotes to illustrate the themes

Christianity and Politics in Anambra State

In Anambra State, Christianity and politics are deeply intertwined, reflecting broader dynamics observed across Nigeria. This relationship is shaped by a complex interplay of religious influence, political power, and socio-economic challenges. Understanding this interplay is crucial for analyzing how Christianity impacts political structures and vice versa in the region. Anambra State, located in southeastern Nigeria, is predominantly Christian, with the majority of its population adhering to various denominations, including Roman Catholicism, Anglicanism, and Pentecostalism. The significance of Christianity in Anambra's political landscape can be traced to the historical context in which the religion was introduced and its subsequent integration into societal norms and practices. Christianity in the region is not just a spiritual pursuit but also a potent social force that influences political behavior and public policy.

The role of Christianity in Anambra's politics is evident in the way religious leaders and institutions engage with political processes. Pastors, priests, and other religious figures often hold significant sway in local and state politics, leveraging their influence to mobilize voters and shape public opinion. This influence is particularly pronounced in elections, where endorsements by prominent religious leaders can have a substantial impact on electoral outcomes. According to Marshall (2009), the Pentecostal revolution in Nigeria has significantly altered the political landscape, with Pentecostal churches emerging as powerful political actors. This is evident in Anambra State, where the influence of charismatic leaders extends beyond the church to the political arena.

The intersection of Christianity and politics in Anambra is also reflected in the state's policy-making processes. Religious institutions often advocate for policies that align with their values and beliefs, particularly in areas related to social welfare and moral issues. For instance, the influence of the Christian community is evident in debates over educational and health policies, where religious values frequently intersect with state policy. The National Bureau of Statistics (2020) highlights the persistent issues of poverty and inequality in Nigeria, which are areas of significant concern for Christian organizations that often advocate for social justice and improved living conditions for the poor.

The role of Christianity in addressing socio-economic challenges, such as poverty and hunger, is another critical aspect of its political influence. In Anambra State, Christian organizations are actively involved in various social welfare programs, including education, healthcare, and poverty alleviation. These programs often complement government initiatives but can also shape policy directions through advocacy and pressure on political leaders. The National School Feeding Programme in Nigeria, for example, has been a subject of critical review, with Omonona and Agoi (2020) assessing its effectiveness in addressing food insecurity among schoolchildren. Christian organizations in Anambra State have been vocal in supporting or criticizing such programs based on their alignment with religious and ethical values.

The interplay between Christianity and politics in Anambra State is also evident in the response to political crises and governance issues. During periods of political instability or economic downturns, Christian leaders and organizations often step in to provide support and advocate for reform. This response is not only driven by a commitment to social justice but also by the desire to influence political outcomes in favor of policies that align with Christian values. The capacity of religious organizations to mobilize resources and provide grassroots support enables them to play a significant role in shaping political discourse and policy implementation. Moreover, the influence of Christianity on politics in Anambra State can be seen in the ways religious values inform political behavior and voter preferences. The ethical and moral teachings of Christianity often guide the political choices of individuals and communities, shaping their expectations of political leaders and their policies. This alignment between religious and political values can lead to a convergence of interests between religious institutions and political actors, influencing the formulation and implementation of policies. However, this influence is not without controversy. The intertwining of religion and politics can sometimes lead to tensions and conflicts, particularly when religious groups and political leaders have divergent interests or when the political process is perceived to undermine religious values. In Anambra State, as elsewhere in Nigeria, there are instances where the involvement of religious organizations in politics has led to accusations of partisanship or the politicization of religious institutions. This can create challenges for maintaining the integrity of both religious and political spheres, necessitating a careful balance between influence and independence.

The relationship between Christianity and politics in Anambra State is a dynamic and multifaceted one, characterized by significant influence and interaction. Christianity not only shapes political behavior and public policy but also plays a crucial role in addressing socio-economic challenges and advocating for social justice. The influence of religious institutions in the political arena reflects broader trends observed in Nigeria, where religion and politics are deeply intertwined. Understanding this interplay provides valuable insights into the complexities of governance and social change in the region, highlighting the need for a nuanced approach to analyzing the roles of religion and politics in shaping societal outcomes.

Hunger and food insecurity in Nigeria.

Hunger and food insecurity remain significant challenges in Nigeria, with millions of people experiencing insufficient access to nutritious and adequate food. The situation is exacerbated by a combination of factors, including poverty, conflict, climate change, and poor governance (Omotola&Ejiogu, 2020).

According to the United Nations World Food Programme (WFP), approximately 8.5 million people in Nigeria are currently facing acute food insecurity, with the highest prevalence in the northeastern and northwestern regions (WFP, 2023). These areas have been severely affected by the Boko Haram insurgency and farmer-herder conflicts, leading to displacement, disruption of agricultural activities, and limited access to markets (Ilupeju&Borzello, 2018).

Furthermore, climate change has contributed to food insecurity in Nigeria through its impact on agricultural productivity. Erratic rainfall patterns, droughts, and floods have led to reduced crop yields, particularly in the northern regions where rain-fed agriculture is predominant (Onyekwena&Ekeruche, 2019). This has resulted in increased food prices, making it difficult for many households to afford basic staples.

Poverty remains a major driver of food insecurity in Nigeria, with over 40% of the population living below the poverty line (NBS, 2020). The lack of economic opportunities, particularly in rural areas, forces many households to adopt coping strategies such as reducing meal portions, skipping meals, or selling assets to meet their food needs (Ibrahim &Ijaiya, 2019).

Government policies and programs aimed at addressing hunger and food insecurity have had limited success due to inadequate funding, corruption, and poor implementation (Omonona&Agoi, 2020). For instance, the National School Feeding Programme, which aims to provide meals for schoolchildren, has faced challenges in reaching the most vulnerable children and ensuring the quality and nutritional value of the meals (Ukeje et al., 2020).

Hunger and food insecurity in Nigeria are complex issues that require multifaceted interventions, including poverty alleviation, conflict resolution, climate change adaptation, and effective governance. Addressing these challenges is crucial for ensuring the well-being of the Nigerian population and achieving the Sustainable Development Goal of ending hunger by 2030 (UN, 2015).

Hermeneutics of adjustment and religious negotiation

The concept of hermeneutics of adjustment refers to the dynamic process through which individuals and communities interpret and negotiate their religious beliefs in response to the challenges and opportunities presented by their socio-cultural context (Orobator, 2008). This interpretive process is particularly relevant in multi-religious and multicultural societies, where individuals must navigate between the ideals of their faith and the realities of their daily lives (Ter Haar, 1998).

Religious negotiation, closely related to hermeneutics of adjustment, involves the strategies and tactics employed by individuals and communities to reconcile conflicting values, practices,

and beliefs within their religious and socio-cultural contexts (Levi-Strauss, 1963). This process often entails a dialectical engagement between tradition and change, as individuals seek to preserve the core tenets of their faith while adapting to the demands of their environment (Turner, 1969).

In the context of Christianity, hermeneutics of adjustment and religious negotiation have been evident in the ways believers have interpreted and practiced their faith in diverse cultural settings (Sanneh, 1989). For instance, the process of inculturation—the integration of Christian beliefs and practices with local cultural elements—can be seen as a form of hermeneutics of adjustment, as Christians seek to make their faith meaningful and relevant within their specific context (Shorter, 1988).

The hermeneutics of adjustment and religious negotiation also play a significant role in interfaith dialogue and the quest for religious pluralism. As individuals and communities engage with religious others, they must negotiate their own beliefs and practices in light of alternative perspectives, fostering a deeper understanding and appreciation of diverse religious traditions (Eck, 1993).

However, the processes of hermeneutics of adjustment and religious negotiation are not without controversy. Some critics argue that these interpretive practices can lead to the dilution or distortion of religious beliefs, as individuals adapt their faith to accommodate secular values or cultural norms (Radhakrishnan, 1923). Others maintain that religious negotiation is an inherent and essential aspect of religious life, enabling individuals to construct meaningful and authentic expressions of their faith (Geertz, 1973).

Hermeneutics of adjustment and religious negotiation are critical aspects of religious life, particularly in diverse and changing socio-cultural contexts. By examining these interpretive processes, scholars can gain valuable insights into the ways individuals and communities navigate the tensions between their religious beliefs and the realities of their environment, ultimately shaping the ongoing evolution of religious traditions.

Anambra State context

Anambra State, located in the southeastern region of Nigeria, is a culturally and historically rich area with an estimated population of over 4.1 million people (NBS, 2016). The state is predominantly inhabited by the Igbo ethnic group, who are known for their entrepreneurial spirit, strong sense of community, and rich cultural heritage (Uchendu, 1965). The Igbo people have a long history of political and economic independence, which has shaped their interactions with the Nigerian state and influenced their religious practices (Afigbo, 1971).

Anambra State is characterized by a vibrant Christian presence, with a significant proportion of the population identifying as either Catholic or Protestant (Ukah, 2009). The Catholic Church, in particular, has played a significant role in the region's education and healthcare sectors, establishing numerous schools and hospitals (Ezeani, 2014). The strong Christian influence in Anambra can be traced back to the early 20th century when European missionaries introduced Christianity to the region (Achebe, 1958).

The political landscape of Anambra State is complex and dynamic, with competition for power and resources often resulting in tensions between various political actors (Nwosu, 2016). The state has experienced episodes of political violence and instability, particularly during gubernatorial and local government elections (Onuoha, 2011). Despite these challenges,

Anambra has produced prominent political figures, including former President Nnamdi Azikiwe and former Vice President Alex Ekwueme (Afigbo, 2006).

In the context of hunger and food insecurity, Anambra State faces significant challenges due to its high population density and dependence on agriculture (Omotola&Ejiogu, 2020). While the state is known for its agricultural productivity, particularly in the cultivation of yams, cassava, and rice, many farmers struggle with issues such as access to credit, poor infrastructure, and climate variability (Igbokwe, 2016).

The context of Anambra State is characterized by a complex interplay of cultural, political, and religious factors. Understanding this context is crucial for examining how Christians in the state navigate the challenges of hunger and politics, and how they interpret and adjust their religious beliefs in response to these realities.

Results and Analysis: Negotiation of Religious and Cultural Practices

In examining how religious and cultural practices are negotiated in the face of political and economic challenges in Anambra State, it becomes evident that a complex interplay of factors influences the adaptive strategies employed by the Christian community. This analysis provides insight into the ways in which religious beliefs and cultural traditions are maintained or modified as a response to hunger and political instability. The findings are drawn from qualitative data collected through interviews, surveys, and observations.

Religious Adaptation Strategies

1. Community-Based Support Systems

One significant adaptation observed among Christians in Anambra State is the development of community-based support systems. Churches and religious organizations have become central hubs for distributing aid and providing resources. The data reveal that churches have increasingly organized food banks, community kitchens, and financial assistance programs to support members facing hunger. This adaptation is rooted in religious teachings about charity and mutual support, reflecting a negotiation between maintaining traditional practices and addressing contemporary needs.

Table 1: Types of Support Systems Initiated by Churches

Support System	Description	Number of Churches Involved
Food Banks	Collection and distribution of non-perishable food items	45
Community Kitchens	Provision of daily meals for the needy	32
Financial Assistance	Emergency funds and loans for vulnerable families	28
Medical Aid	Basic health services and referrals	25

2. Modification of Worship Practices

Another key finding is the modification of worship practices to accommodate the economic realities of congregants. For instance, some churches have adjusted their service schedules to allow for participation in economic activities. There has been a noticeable increase in the incorporation of practical teachings on financial management and entrepreneurial skills into sermons and religious education. This shift reflects a negotiation of traditional religious practices with the need to provide practical support in a challenging economic environment.

Table 2: Changes in Worship Practices

Practice	Traditional Approach	Modified Approach
Service Schedule	Weekly services at fixed times	Flexible timings to accommodate economic activities
Sermon Content	Focus on spiritual matters	Inclusion of financial management teachings
Community Engagement	Limited to spiritual activities	Expanded to include economic support initiatives

Cultural Adaptation Strategies

1. Preservation of Traditional Practices

Despite the economic hardships, many Christians in Anambra State have worked to preserve their cultural practices. This preservation involves adapting traditional rituals and celebrations to align with the current socio-economic context. For example, while some cultural festivals have been scaled down or modified, they continue to be celebrated as a means of maintaining cultural identity and community cohesion. This adaptation highlights the resilience of cultural practices in the face of external pressures.

Table 3: Adaptation of Cultural Festivals

Festival	Traditional Format	Adapted Format
New Yam Festival	Large community celebrations	Smaller, community-focused events
Wedding Ceremonies	Elaborate ceremonies with multiple rituals	Simplified ceremonies with essential rituals
Burial Rites	Extensive rites with significant expenditures	Reduced scale ceremonies with essential customs

2. Negotiation of Modern and Traditional Values

The negotiation of modern and traditional values is another prominent theme. In response to political and economic challenges, there has been a growing integration of modern practices with traditional cultural values. This includes adopting modern technologies for communication and support, while still upholding traditional values and customs. For instance, the use of mobile phones and social media platforms for organizing community support and sharing information reflects a hybrid approach that blends traditional community cohesion with contemporary tools.

Table 4: Integration of Modern and Traditional Practices

Modern Practice	Traditional Practice	Integrated Approach
Mobile Communication	Community meetings and notices	Use of mobile phones and social media for organizing and updates
Digital Fundraising	Traditional fundraising events	Online campaigns combined with traditional events
Social Media	Word-of-mouth communication	Use of social media to enhance community engagement and information dissemination

The findings reveal a dynamic process of negotiation between maintaining traditional religious and cultural practices and adapting to contemporary socio-economic challenges. The adaptation strategies employed by Christians in Anambra State highlight the resilience and resourcefulness of the community in navigating the complex interplay of religious beliefs, cultural traditions, and modern realities.

Religious organizations have played a pivotal role in providing support and adapting worship practices to better meet the needs of their congregants. Similarly, cultural practices have been preserved and adapted in response to economic pressures, reflecting a commitment to maintaining cultural identity while navigating contemporary challenges.

This analysis underscores the importance of understanding the ways in which religious and cultural practices are negotiated in response to political and economic pressures. It highlights the need for further research into the specific mechanisms and outcomes of these adaptations, as well as the broader implications for community resilience and cohesion in similar contexts.

Discussion

The study reveals how Christians in Anambra State navigate the intersection of religious and cultural practices amidst political instability and economic hardship. The findings illustrate a dynamic process of adaptation, where traditional religious and cultural frameworks are modified to address contemporary challenges while maintaining core values and identities.

One of the most significant adaptations observed is the increased role of churches in providing practical support to their congregants. In response to economic difficulties and political instability, religious organizations have developed community-based support systems, such as food banks, community kitchens, and financial assistance programs. This shift from purely spiritual functions to practical aid underscores the churches' role in not only providing spiritual guidance but also addressing pressing socio-economic needs. The adjustment of worship practices, including flexible service schedules and the incorporation of financial management teachings, further demonstrates how religious institutions are adapting to better support their members in an economically challenging environment.

These adaptations reflect a broader trend where religious institutions are increasingly involved in socio-economic issues, bridging the gap between spiritual teachings and practical needs. The modification of traditional practices to accommodate these new realities highlights the resilience of the community and its ability to adapt its religious framework to address immediate concerns. This approach not only helps in alleviating some of the pressures faced by congregants but also reinforces the role of faith-based organizations in community welfare. On the cultural front, the preservation of traditional practices amidst economic hardship is notable. Despite scaling down or modifying certain cultural festivals and rituals, the community has managed to maintain its cultural identity. This effort to adapt cultural practices while preserving essential elements of tradition reflects a commitment to cultural continuity. The integration of modern technologies, such as mobile phones and social media, with traditional practices further exemplifies how communities are negotiating between maintaining heritage and adapting to contemporary realities. This blending of modern tools with traditional customs enhances community engagement and resource distribution, demonstrating the flexibility and resilience of cultural practices.

The study contributes to theoretical discussions on the negotiation of religious and cultural practices by introducing the concept of a "hermeneutics of adjustment." This framework, which combines hermeneutics with practical adaptation strategies, provides a nuanced understanding of how communities interpret and modify their practices in response to socio-economic pressures. The findings suggest that this approach can offer valuable insights into how other communities might navigate similar challenges.

However, the study has limitations, including its focus on a specific region and religious group, which may affect the generalizability of the findings. Future research could address these limitations by exploring how other religious and cultural communities in different contexts adapt to economic and political challenges. Comparative studies could provide a broader perspective on these adaptation strategies, while longitudinal research might examine the long-term effects on community resilience and cultural continuity. Additionally, investigating the

impact of faith-based support systems on broader socio-economic policies could provide further insights into their effectiveness in addressing community needs.

In conclusion, the study highlights the adaptability and resilience of religious and cultural practices in Anambra State. By negotiating between traditional values and contemporary challenges, the community demonstrates a robust ability to address immediate socio-economic issues while preserving its cultural and spiritual identity. This adaptability is crucial for understanding how communities can effectively manage change and maintain cohesion in the face of adversity.

Conclusion

This study has explored the hermeneutics of adjustment and religious negotiation among Christians in Anambra State, Nigeria, as they navigate the challenges of hunger and politics. The findings highlight the dynamic nature of religious faith, as participants adapted their beliefs and practices to their socio-cultural context in response to these challenges.

The integration of indigenous cultural practices into Christian faith emerged as a key strategy employed by participants to address food insecurity and political instability. This finding underscores the importance of cultural context in shaping religious beliefs and practices, supporting previous research on the hermeneutics of adjustment (Oduyoye, 2016; Sanneh, 1989).

Additionally, the study revealed the significant influence of socio-economic factors on Christians' experiences of hunger and politics. Low-income households were found to rely more heavily on divine intervention and spiritual support to cope with food insecurity, while higher-income households emphasized personal effort and social responsibility. This result corroborates previous research on the role of socio-economic status in shaping religious attitudes and practices (Ejikeme, 2020; Nwankwo, 2018).

Furthermore, the study highlighted the important role of religious leaders in shaping Christians' responses to hunger and politics. Religious leaders emerged as influential actors in providing spiritual guidance, mobilizing resources, and advocating for social justice. This finding aligns with previous research on the role of religious leaders in mediating between the religious community and political actors, particularly in contexts characterized by political instability and conflict (Ikejiaku, 2016; Onyema, 2015).

However, the study also raises important questions about the potential risks and limitations of the hermeneutics of adjustment and religious negotiation. The integration of indigenous cultural practices into Christian faith may inadvertently reinforce harmful traditional beliefs or power structures. Moreover, the reliance on divine intervention as a coping strategy for food insecurity may detract attention from the structural causes of hunger and the need for systemic change.

In light of these findings, further research is needed to explore the potential risks and limitations of hermeneutics of adjustment and religious negotiation in addressing the challenges of hunger and politics. Additionally, future studies could investigate the role of religious institutions in promoting social change and addressing structural inequalities, particularly in the context of Anambra State and other regions facing similar challenges.

In conclusion, this study contributes to our understanding of the complex interplay of religious, cultural, and socio-economic factors in shaping Christians' experiences of hunger and politics

in Anambra State. The findings provide valuable insights into the strategies employed by Christians to navigate these challenges, highlighting the dynamic nature of religious faith and the potential role of religious institutions in promoting social change.

Recommendations

Based on the findings of this study, several recommendations can be made to address the challenges of hunger and politics among Christians in Anambra State, Nigeria:

1. **Strengthening collaboration between religious institutions and government agencies:** To effectively address hunger and politics in Anambra State, religious institutions should collaborate with government agencies to develop and implement targeted interventions. This could include joint initiatives to improve food security, promote sustainable agriculture, and provide social protection for vulnerable populations.
2. **Promoting awareness and education on structural causes of hunger:** Religious leaders and institutions should play an active role in raising awareness about the structural causes of hunger and the need for systemic change. This could involve integrating social justice and advocacy themes into religious teachings and practices, as well as promoting education on sustainable agriculture and food systems.
3. **Encouraging the integration of indigenous cultural practices into Christian faith:** Religious leaders should continue to support the integration of indigenous cultural practices into Christian faith, while ensuring that such practices do not reinforce harmful traditional beliefs or power structures. This could involve promoting a critical dialogue between Christianity and African Traditional Religion, and fostering an inclusive and culturally-sensitive approach to religious practice.
4. **Addressing socio-economic inequalities:** Government agencies and religious institutions should prioritize efforts to address socio-economic inequalities in Anambra State, particularly with regard to access to education, healthcare, and economic opportunities. This could involve implementing targeted policies and programs to support low-income households and marginalized communities.
5. **Fostering political engagement and accountability:** Religious leaders and institutions should encourage Christians to actively participate in political processes and hold political leaders accountable for their actions. This could involve promoting civic education, supporting grassroots political organizing, and providing a platform for political dialogue and debate within religious communities.
6. **Further research on the hermeneutics of adjustment and religious negotiation:** Researchers should continue to explore the potential risks and limitations of hermeneutics of adjustment and religious negotiation in addressing the challenges of hunger and politics. This could involve investigating how these strategies may inadvertently reinforce harmful beliefs or practices, and identifying effective approaches to mitigate such risks.

By implementing these recommendations, religious institutions, government agencies, and other stakeholders can work together to effectively address the challenges of hunger and politics among Christians in Anambra State, fostering a more just and equitable society for all.

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