

Christian Participation in Nigeria Politics: A Critical Analysis on The Doctrinal and Moral Questions

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Introduction

Nigerian Christianity dates back to the abolition of the trans-Atlantic slave trade in the early nineteenth century, which was followed by the emergence of a literate African elite, consisting of liberated and returned slaves as well as local converts. The need for political stability in Nigeria cannot be overemphasized. Indeed, all segments of the Nigerian society are interested in the political future of the nation. However, this interest is approached from various dimensions. A major interest in the Nigerian polity is the Christian participation in politics, moral concern in contemporary Nigeria.

Politics is about the acquisition of power and the use of such power. The Oxford Dictionary of Words defines politics as “matters concerned with acquiring or exercising power, within a group or an organization”. Onyekpe (1998) defines the term politics as the struggle for power which itself is the authority to determine or formulate and execute decisions and policies, which must be accepted by the society. It is the struggle for power of governance, especially executive authority.

Onyekpe however gives a caveat to the first part of his definition. According to him, the struggle for or the acquisition of power and the reaction of the society to it, depends greatly on the level of political development of the country. In an undemocratic society, it does not really matter whether the decisions and policies are accepted by the society. Thus the value of political power or politics leaves little or no room for the people to have input.

Fairly stated, politics is a game of numbers and not a do or die affair. It is a service-oriented craft crafted to enrich the poor and make life even better for the rich. Regarding this, it is a clarion call for duty that must be obeyed by citizens and on a special note, Christians who are already disenchanted and disappointed with the way politics and governance is being handled in Nigeria. Considering this, the paper goes a bit deeper to excavate areas of obligations that Christians have to fulfill. They are: Duty to God – It is important to say that Christians have heavenly and earthly fathers. To this end, Christians must do everything possible to satisfy heaven’s curiosity over us and do the bidding of God. To decipher this bidding, we read: Son of man, I have made you a watchman for the people of Israel; so, hear the word I speak and give them warning from me (Ezekiel 33:7, NIV).

From this doctrine enunciated in the just cited verse, it is clear that Christians have been called of God to serve in political positions and then instruct the led with the right instructions from God, our Creator through policy templates and the instrumentality of the Constitution. Indeed, this signifies a manifest indication of authority and responsibility from God. Thus, “The fulcrum of any task is authority and responsibility (Chioke and Mbamalu, 2020, p.393).” Leadership through political participation is an unavoidable task saddled upon Christians by God himself. Therefore, this point is pinned to doctrinal perspective. Duty to the State–Citizenship has a price (Udentia, 1999). In other word, every Christian is duty bound to pay his price by rendering approved civic responsibilities to the State. This stems from the social contract theory of the State. To start with, why does government perform its function in a sovereign state? Fundamentally, “The reason why government must perform those functions is because of the social contract (mutual agreement) it entered into with the public (Chioke, n.d).” Social contract is the action of the general public in a certain geographical location coming together and agreed that a certain group of people or a person should be entrusted with the right to govern under stipulated conditions, principles, state laws and international conventions/treaties for service delivery and local policing of lives and properties of the people as well as the protection of the state territory against foreign aggression through a well constituted and equipped armed force. Therefore; based on morality, every citizen – Christians and non-Christians are duty bound to render support to the state via participation and other areas of civic responsibility. Duty to neighbours – Christians owe it as a duty to care for others (neighbours). Neighbour means the person you owe a duty of care (see *Rylands v Fletcher* 1868 LR 3 HL 330) and whom your actions or inaction would affect. It does not matter whether you are related to that person by blood or not. This is the moral foundation for love, compassion, equity and fairness in all social interactions and politicking processes. In this dimension, John Stott was right to have said, “The authority by which the Christian leader leads is not power but love, not force but example, not coercion but reasoned persuasion.” Also, “Our social obligation to others says that to be a good citizen involves being

willing to run for public office (Adetoyese, n.d).” The debate herein is that duty to neighbor stems from both moral and doctrinal (religious) standpoints as both approve it. As a duty to neighbours (subjects), the matter is not just running for public office, one must seek to run an Administration that is service delivery conscious and not a breeding citadel for corruption and allied inconveniences. On the contrary, Nigeria is an abyss of corruption, instability, clannish politics/ethnicity and other ugly imponderables that negate service delivery through competent leadership. It is thus on track to argue that, “Nigerians are corrupt because the system under which they live today makes corruption easy and profitable; they will cease to be corrupt when corruption is made difficult and inconvenient” (Achebe, 1983). Given the divide and rule posture of Nigerian Administration, participation has remained uninteresting. Sequel to the constraints superimposed by a doctrinal drunk internal ecology of Nigerian church, it is not surprising that Christians have immensely contributed to an ideological crusade which promised participation based on belonging to a particular denomination rather than being a good citizen irrespective of the denomination. When this is not met, apathy becomes predominant due to prevalent doctrinal and moral nagging issues/questions portrayed below.

This research was carried out by primary and secondary sources of data collection, that is, phenomenological and descriptive methods.

Doctrinal Questions

Doctrine is a system of belief held and taught by leaders of a church denomination or the generality of the Christendom. Doctrines therefore influence the actions and inactions of Christians in both private and public matters. Now, the prevalent Biblical or doctrinal issues needing urgent attention for Christians’ participation in politics and democratic governance are presented thus: The perspective of 2Corinthians 6:14 – This verse (Do not be unequally yoked with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness?);” is a guiding principle of many Pentecostal churches in Nigeria justifying Christians’ apathetic stance on political and governance matters. Participant 001 said: No! Christians should not be involved because they can deviate. According to Participant 002, “Christians should participate fully in politics and governance. Participant 003 and 004 unanimously agreed Christians should not have anything to do with Nigerian politics and governance the politicians there are worse than unbelievers. However, Participant 003 in reacting to the key informant question quoted John 1:4-5 and said: “If your light cannot supersede the darkness there, there is no need going into politics. So, you need to be sure that your light will supersede the darkness there.” What this entails is that Africans associate politics with darkness, the property of the devil and one ought not to be involved if not spiritually equipped to overcome the dangers therein. Thus, this portion of the Bible has been misconstrued and misapplied thereby causing low participation in politics. Christians who hold this view see politics as an unworthy, satanic and sinful venture done by wicked men of the kingdom of darkness. To this end, their pronounced political apathy cannot be easily diluted and corrected. Be that as it may, there is nothing bad in that biblical injunction, but the misconception and misapplication is questionable and calls for immediate arrest via reorientation. Participant 001 held a different view: I don’t think that politics are not for Christians. They should be involved in order to change the country so that things will be in order. The philosophy of the Christ Left is centered on Jesus’ radical stance for the downtrodden and his love, inclusion and identification with the marginalized people during His time on earth. While the author maintains conservative evangelicalism philosophy/focus on sin, repentance, salvation, holiness, and so on; the author also shares the view of the Christian Left above. The perspective of Matthew 22:21 – It says, “...So give back to Caesar what is Caesar’s, and to God what is God’s (NIV).” Most Christians hold the view that politics is for Caesar and not for God. Participant 002 highlighted the fact that: “If you go into politics, you will definitely behave like them and they will definitely corrupt you.” Participant 004, “Politics is not bad. It is bad people that made politics bad. Participant 005: I must give to Caesar what belongs to him. You won’t see me meddling with politics especially in Nigeria. In the same vein, Participant 006 said: No one should find a Christian who wants to make heaven in Caesar’s domain. Differently, Participant 003 said: The Pharisees did not ask him about politics. They were talking about money. Therefore, it is good for a believer to take part in politics in a sincere way. God instituted the politics of king making and installation of leaders (I Samuel 8:6-7; 9:15-22; 16:1-13) and the people participated (II Samuel 3:17-21; 5:1-4). The truth is that God is interested in the process of recruiting and selecting leaders, politics. That was why when Lucifer conducted the first ever attempted but failed coup d’état, He (God) frowned at such unworthy act of rebellion and selfish politicking, because the process was not according to the laws of heaven. Politics of do or die for selfish interest was frowned at (II Sam 1:13-17) and as such, politics is for the children of God – Christians.

Moral Questions

The morally inclined issues which hamper Christians’ participation and by extension the general participation in politics and democratic governance are: The failure of the clergy – The crop of men in priestly regalia is worrisomely nostalgic – in the sense that Nigeria is replete with: men of God and men off God. The proliferation of shrines, occultic groups and social gatherings in the name of churches and ministries makes Christians’

involvement an alternative to idleness. Thus, politics has turned to be a temporary place of refuge for the weaker vessels that are unfit to be reckoned as professionals in professional fields of human endeavor. The proliferation of these social gatherings so to speak shows that some men wrongly seen as of God are unfit to be of God and as such, they are off God. What may have engineered this? It is simply the problem of stomach infrastructure. Then, “Stomach infrastructure is a reality projected by the Nigerian politicians on the vulnerable electorate who for poverty are encouraged to mortgage their fundamental right of freedom to choose who governs them in exchange for immediate gratification in monetary, food, or other material terms (Dauda, 2020, p.366).” What we see in third world countries are copious manifestations of the challenges of ‘infrastructure of the stomach’ and ‘infrastructure for the stomach,’ – that is using the commonwealth to satiate the insatiable taste of greedy men and this has subsequently created a chasm between the mass of electorates in Nigeria and the leadership at all levels. Unfortunately, the fake ones in clerical robes seem to be colossally benefitting from the anomaly thereof.

Their dogma which they systematically serve as sermons to their unassuming followership has more often than not caused Christians to remain apathetic. What must have caused this? The possible enthroning influence/factor is the doctrinal deficits/yeast of the Pharisees in the midst of the uncalled (men off God) and the untrained/undisciplined men in priestly robes. Notably, the men off God like the worldly technocrats see politics as a way of enriching and satisfying their ever insatiable wants. That is why they have turned to be sycophants surreptitiously employed to serve the purpose of singing the praise of the highest bidder among the chief executive (sarcasm meaning corrupt chief executive) at all tiers of government in Nigeria. Overtly affirmed, “A highly worrisome dimension to the apathetic culture is that the state is in denial of its existence, simply because of the activities of a sycophantic minority that usually multiply at election period to sing the praises of the candidates that dole out the most cash (Idike, 2014, p.139).” To showcase their crass theological myopia, these men pretend to see while they are blind, and feign to hear from Holy Spirit while they are utterly unable to hear the voice of the Spirit. Resultantly, these fake prophets coin proverbs and riddles in the form of prophecies and then sell to their ever harmless, but gullible loyalists who under such spell export such demonically contrived theologies and fake prophecies in the form of political socialization to their innocent children, wards and aged parents. The aftermath is electing chief executives that are no less than tyrants, wolves and looters that run the land amok and take the ten times country anticlockwise from the condition they met the country. Thus, the failure of the clergy is a religious/doctrinal question that beckons for redress.

Failure of the government – The failure of the government at the centre and other federating units (states) to deliver its campaign promises contributes to the apathetic stance of most Christians in Nigeria. Similarly, “The Arab nationalist approach as a strategy for Christian political participation was also compromised by the wider failings of the movement to deliver its post-independence promises of political participation, economic development, Arab unity and the liberation of Palestine (McCallum, n.d, p.8).” No doubt, the reckless abandonment of campaign promises dissuades God fearing Christians from taking part in politics during the pre-election stage and election stage, because they see politics as a channel leading many to the position of falsehood. Again, “The type and extent of Christian political participation is also interconnected to the policies practiced by each state and in particular, if distinctive strategies are employed with regard to Christians in comparison to other citizens (Ibid).” With this, apathy and even the worst form, anarchy has been the order of the day.

Political corruption– Bureaucracy has been highly politicized since military incursion into Nigerian politics (Idike, et al, 2019) and politics and governance have consequently been affected by Christians’ apathy due to manifest indices of corruption in the country. There are more than two but fewer than many manifest indications that one who is not abreast with the happenings in the political terrain of this country can point out to credence the fact that Nigeria is political corruption infested. What does political corruption entail? Political corruption could be seen as the use of several strategies that are often illegal and therefore unknown to the customs, traditions and constitution of the country in getting the political power of the state. With this austerity measure, Christians’ participation in politics and good governance is unachievable because political corruption negates the core doctrinal values of the church. Political corruption usually includes activities such as vote-rigging, registration of unqualified, dead, or non-existent voters, purchase and sale of votes, and the falsification of election results (Goodman, 1990). Corroboratively submitted, corruption in the political sphere manifests itself in election rigging, the purchase and sale of votes and the falsification of election results (Nmah, 2017). The consequences of corruption are unfavourable for the progress of any society (Igiebor, 2019, p.493). At the foreign scene, especially Sub-Saharan Africa, political corruption has also reconfigured the system abroad resulting to citizens wallowing in apathy. Additionally, “A survey experiment in Hungary shows that exposure to political corruption makes respondents more likely to abstain from voting, less likely to support the incumbent party, and more likely to expect the anti-establishment party to win (Snegovaya, 2020, p.1162).” Perhaps, the reason for the foregoing problem is that corruption appears to have been ethnicised in Nigeria. Therefore it is believed that the major

challenge that the persistence of corruption poses to all Nigerian of integrity and conscience is on how to deethnicise corruption (Arowolo, 2022).

Godfatherism conundrum – Godfatherism conundrum in the church and Nigerian politics/administration deters Christians from both Orthodox and Pentecostal backgrounds from participating in political matters because of their doctrine of do not be unequally yoked with unbelievers. It is important to mention that, “Godfatherism is now becoming rampant in the church or should I say godfatherism in “mentorship” clothing and many young ministers are being controlled by so-called godfathers that makes them deviate from the real message of God (Dandwyse, 2021).” In Nigeria, the menace appears to be worse than what is obtainable in other countries (Chioke, 2020, p.277). The reason may be attributed to the fact that godfathers in Nigeria are occultists in Knights apparel and as such, genuine Christians of the Pentecostal family in their holiness emphasis, tend to dissociate from them and matters of politics/governance. In all godfatherism negatively affects inclusive governance and transparency needed for democracy to thrive and the dividends of democracy. Buttressing this Umahi (2013) states that the game plan of the godfathers, since the return of democracy in 1999 is somewhat retrogressive to the long-awaited democracy in Nigeria.

Failure of the security operatives –The #END SARS saga in Nigeria shows that the Nigerian Police Force has failed. Hiring guns to robbers to go and rob is one of the failures and accusations against the police by Nigerians. Nigerians prefer meeting an armed robber while traveling with huge amount of money to Nigerian police. Why? Majority say that armed robber will collect your money and let you go, but the police will kill you, take away your money, plant gun in your pocket or vehicle and label you an armed robber. Additionally, the following is just an example: The police may not be the greatest beneficiary of corruption. But it is so disgraceful to see police men who stand at the various strategic checkpoints erected by themselves brazenly extorting money from the people in the full glare of everybody. What a shameful display! The police force in Nigeria is indeed a source of national disgrace (Omeayo, 2015, p.174). This regrettable ominous display of sheer shamelessness and integrity deficit in the system has plunged many people into degrading socioeconomic conditions. The Nigerian Army is another source of worry and disgrace. For example, in the South East geopolitical zone, they hire young boys to stay with them and forcefully extort money from transporters. Whichever way, the legal maxim, *qui facit per alium facit per se* (he who acts through another, acts himself) is thus herein emphasized. Therefore, one should not do through another that which he/she cannot personally do. Additionally, soldiers extort money by themselves from road users. Regrettably, security operatives in Nigeria are puppets remote controlled/used by politicians to harass civilians during pre-election, election and post-election stages of the electioneering process. This no doubt deters Christians from participating. Therefore, the security operatives should not be left alone to rid themselves off the corrupt practices hanging upon their shoulders.

Relationship between Christianity and Politics

As it has been pointed out above, politics implies a great diversity of process, norms and behaviours. Thus, if Christianity as defined is a system of beliefs and practices by which a group of people interpret and respond to what they feel is sacred and usually supernatural as well, there should be a variety of ways in which Christianity is related to the institution of politics. For instance, if one looks at the concept of “theocracy”, it means “rule by God”. Thus, Christian leaders are seen as ruling the society in God’s Name and obviously according to His wishes. When it comes to Christian involvement in politics, Christians’ goals should not be to impose their views on everyone else and turn their nation into a theocracy that is going to achieve nothing but hostility. Rather they should bring in Christian values as the salt and light of the world which will be acceptable to non-Christians in the society

Christian Perspectives on Politics

Most Christians prove that it is very wrong to get involved in politics because of Jesus’ refusal to be made king by His followers. They go on to tell any would-be Christian politician that the Christian task is evangelism, not politics that being involved in politics will cause a distraction from the Christian task of bringing lost sinners to Christ. Generally, Christians trying to get into politics are usually criticized: going into politics is going to be very tough; the pressure will be immense, one would find himself frequently walking a tight rope between remaining faithful to one’s Christian principles and breaking down misunderstandings generated by popular negative perceptions against Christianity, etc. However, one concludes that it is too hard to be involved in politics, that means the whole arena of leadership and governance is surrendered to the hand of Satan, and to those who love power rather than love God which is nothing less than a disaster for the country.

Reasons why Christians should be involved in Politics

God Ordained the Institution of Government The church is referred to in the scriptures as the body of Christ, the assembly of the saints, etc. Everything about the church points to God being the Author and the Finisher of our

faith. In Romans 13: 1-4, Paul makes it absolutely clear that God has put the governing authorities in place. Government is not the invention of power hungry, self-seeking men and women. This was God's idea. There is no authority except that which He allows, and His intention is that it should serve Him. Politicians are supposed to be His representatives before the nations and they are therefore ultimately accountable to Him.

It is a Command from God for His People to be involved in Ruling the World

The word of God instructs man to rule and have dominion over creation under heaven – Genesis 1: 26; Psalm 24: 1; II Corinthians 2: 10. Also, God instructs the believers to be involved in Great Commission, which involves disciplining nations to observe all that Christ has commanded – (Matthew 28: 19-20). From the above, it is impossible to fulfill these two tasks effectively without being involved in politics. Believers should understand that government is of God.

It satisfies the wishes of the Citizens of the Country

The citizens of the country are looking for security, good legal system, equity, peace, integrity, honesty and transparent governance. This could only happen through a godly government that will ensure justice for all. Godly government will suppress evil, stand against abortion, homosexuality, lesbianism, gay-marriage, money laundry, killing, kidnapping, thurgery, and praise the wonderful works of upright citizens and other works. Christians should enter into politics and point to God's righteous laws that can bring good benefit for the populace and lasting happiness as well.

To provide a proper Atmosphere for the Church to carry on their work of Intercession

The book of I Timothy 2: 1-4 and Matthew 22: 15-21 – show mutual relationship of church and state in the normal event of life. The state provides a proper atmosphere in which the churches carry on their work, for example, fire, police, protection, national security, postal services, general stability in society, education, water service and electricity. The church in the other hand has been instructed by God with the spiritual welfare of man by praying, for the governing authorities, pray for tranquility, for peace and preaching the gospel to bring men to faith and change their hearts, teach them to live godly lives. The only means it has to accomplish this is through the word of God. If Christian can partake or involve in politics, it can be of help, with the aim to enable every citizen to enjoy a quiet, undisturbed life, etc. in other words, the government is to enact righteous laws that led to peaceful prosperity.

It provides Godly Heritage for Children and Grandchildren

When Christians participate in the government system of their country, they would be in a position to influence good and godly heritage that will guarantee religious liberty for our children and grandchildren. Our children are going to inherit our work habits, our attitudes towards others, our family life and the examples we have set; they are going to inherit the education system, the health care system, justice system, political system, and religious system. Our children are going to inherit our country and its value system. The critical issue in the life of any nation is what one's generation passes on to the next. Our challenge is to ensure we establish a government based on Christian principles and pass this on to our children and grand-children. This is their real inheritance. If we fail in such terms, then the nation will be bankrupt of Christian values that make a great nation. To Demonstrate Love: Our society is hungry for love – agape love. Most of the ills of society, including those in the political space can be traced to lack of love. John 13: 34-35 describe the Christians' identity as love. It is only with love that we can conquer our nation for Christ.

Effects of Christian Virtues in Political System

Christians are called as the lights of the world; Christians must not let their lights dim in both thought and deed. They are to abstain from bad habits. St. Aquines adopted the four (4) cardinal virtues of plato (justice, courage, temperance and prudence) and added to them the Christian virtues of faith, hope, charity, goodness, knowledge, self-control, perseverance, godliness, honesty, accountability, long-suffering, patience and faith. As Christian, there is need to put these virtues into governance. When this done, politics would no longer be called a dirty game. Emperor Constantine was a Christian leader, before his time, Christianity was regarded as "illicit religio" (illegal religion). When he came into power, he made Christianity a legal religion; he stopped the persecution of the Christians and built churches. He allowed some of the bishops to be part of the ruling body of the government, etc. It was seen that during his time, there was peace and tranquility in politics. In history, Constantine was the Christian leader who made changes in politics of his time and even in the lives of Christians (James, 2009,p 87). Baptist in Virginia, led by John Leland, brought pressure on Thomas Jefferson, Maddison and others to include a guarantee for religious liberty in the first amendment to the United State of America's constitution. This led to the bill of rights which begins the following sentences: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof". Following Jefferson's assumption of office as president of the United State of America, Danbury (Connecticut) Baptist Association wrote to him to clarify the meaning of the

amendment. Jefferson replied in a letter (1802) to them that “religion is a matter between man and God and that government has no power to regulate such matters” thus the first Amendment built a wall of separation between “church and state”. If Baptists in America did not participate in their government, they would have been in a position to influence this amendment that guarantees religious liberty (Oroniran 2013, pp 253-255). submission is that if there are enough mature Christian leaders in politics, there would be godly governance.

Political Participation

Political participation refers to citizen’s political consciousness and involvement in the process of governance (Weitz – Shapiro and Winters, 2008, 4). Political participation in a democracy can take many forms, ranging from voting for representatives at regular intervals to voting on politics in referenda, forming political groups, and engaging in legal or illegal protest. The individuals engaged in such participation likely expected at least hope that these actions will have some impacts on the content of government policies. Giving further insight to the concept of political participation (Klein, 2005, p 1) iterates “political participation can take many forms, the most notable of which is voting in elections, but also including joining a political party, standing as a candidate in an election, joining a non-governmental advocacy group, or participating in a demonstration”. Citing the UN’s 1948 Universal Declaration of Human Rights, and 1976 international covenant on civil and political rights, (Klein 2005) argues that political participation is a fundamental citizen’s right that permits them to seek to influence public affairs. Further still, Klein distinguishes between general and specific forms of participation in public affairs such as “the activities of civic association, neighbourhood groups, social involvements, and social clubs, as well as formal procedures of governments” (Klein, 2005, p 2), the specific form involves participation in elections.

Conclusion

Drawing from the above, we can conclude that it is the responsibility of the church and its members to engage in all or some of the following:

- Forming or joining political parties,
- Standing as a candidate in elections,
- Joining non-governmental advocacy group or civil society groups,
- Participating in lawful and peaceful demonstration,
- Voting during elections and referenda, and
- Discussing politics.

However, believers’ orientation in politics needs to change. Invariably, our theological institutions should commission our pastors and the leadership of the church should give direction to her members.

Nigerian political system identifies aspects of the Nigerian political culture that appear to have dissuaded the church from getting involved with politics. These include:

- . Do-or-die affair: Political actors of all political persuasion in the country have been seen to undertake acts of violence in the quest for political position. Many aspirants are ready to do anything including killing their perceived political opponents to ascend to positions of leadership. Politically motivated assassinations are therefore common occurrences during electioneering campaigns.
- A. Politics of bitterness: A situation where politicians begrudge one another is a common practice in the country. As a result, many politicians exhibit pseudo-loyalty. You will often hear the common phrase, “I am loyal” when indeed there is no measure of loyalty in the one speaking.
- B. Money politics: It is a generally held notion that money answereth all things. This view has been misapplied to mean that votes can be purchased with money. As a result, politicians exploit the economic downturn in the country to offer money for votes.
- C. Politics without ideology: Politics is supposed to be practiced based on ideologies. This does not however seem to apply in the country. The political parties in the country can hardly be distinguished by their ideological persuasions.
- D. Politics of god-fatherism: There are those who have been elevated to positions of demi-gods in the political arena. These persons break the rules of engagement with impunity and single handedly determine those to be appointed into positions of authority with no consideration for the tenets of democracy. When their benefactors get into positions of authority, they are made to pay “royalties” from the common wealth of the masses to the end that development is jeopardized. Looking at these antecedents of the Nigerian democratic experience, one is likely to conclude that the undemocratic practices in the polity are the results of the moral decadence in our society. These have grave consequences for the national development and it is therefore the responsibility of the church to attempt to transform the Nigerian political culture by (George, 2014, pp 202-203):
- E. Praying for political systems and leaders: The role of the believers in praying for transformation cannot be emphasized enough. Believers are admonished to pray for those in authority (I Timothy 2: 1-2).

- F. Displaying integrity and decorum in all facets of life: Transformation cannot happen in this nation without the display of godly example by believers in all fields of endeavour. In Romans 12: 1-2, Paul admonishes believers not to conform to the patterns of this world; we must not let our lights go dim.
- G. Being exemplary in the conduct of the business of the church: We often complain of the violent tendencies in the political arena but are we not exhibiting similar tendencies in the church denominational meetings? How do we conduct our business meeting in or local assembly meetings with all the “points of order” that at times take us out of order? We must, therefore remove the log in our eyes before attempting to remove the speck in the eyes of others (Matthew 7: 3-5).
- H. Demonstrating love: Our society is hungry for love – agape love. We believers need to demonstrate sincere love in our heart for all, and living an exemplary Christian life. Most of the blight of the Nigerian political space can be overcome in our nation and it will no longer gain access in the mind of those in political space with the sins of pride, selfishness, malice, hypocrisy, killing, envy, lying, etc.

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