

The Role of Christian Clerics in Promoting Good Governance in Nigeria: The Case of Ughelli North Local Government Area of Delta State

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Abstract— The Ughelli North Local Government Area is grappling with a severe socio-political crisis, driven by unjust and anti-people leadership. In Nigeria, where there is a high concentration of churches, Christianity holds significant sway over society. Religion, as a powerful social influence, is deeply embedded in human consciousness, shaping behavior – especially among leaders. Historically, religion has been used to manipulate social, political, and economic systems, with its influence evident in ancient Israel, Europe, and the Middle Ages. Christianity has also played a role in fueling the expansion of capitalist ideology and has contributed to Europe's economic development. In Ughelli North LGA, the Church's misguided involvement in politics undermines its prophetic and ecclesiastical role as a moral watchdog, drawing parallels to the situation in Europe prior to Martin Luther's Protestant Reformation. If left unchecked, the current socio-political instability in the local government could escalate into complete anarchy.

Keywords: Christian Clerics; Good Governance; Nigeria; Ughelli; Delta State.

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INTRODUCTION

Ughelli North Local Government Area is currently experiencing a severe socio-political crisis. Without prejudice, if the ongoing challenges in the local government's socio-political landscape are not addressed, there is a real risk of complete anarchy. Urgent and decisive corrective actions are necessary to prevent this outcome. The root cause of these issues lies in the unjust and anti-people leadership exhibited by politicians and others in positions of power, who are responsible for overseeing the welfare of the people and managing the nation's resources. Despite their claims of religious devotion—primarily to Islam and Christianity—these leaders continue to govern in ways that undermine the well-being of their constituents. As Galadima and Turaki (2001) rightly pointed out, Nigeria is one of the countries with the highest concentration of churches globally. Christianity not only holds the position of the most widespread religion in Nigeria but is also among the leading faiths worldwide.

Globally, religion has long been recognized as one of the most powerful social forces, deeply rooted in human consciousness and significantly shaping behavior—especially among leaders (Essien, 1992; Okon, 2003; Okon, 2019). The ultimate goals of all major religions include peace, harmony, and societal progress. According to Onimhawo and Ottuh (2010), religion plays a vital role in every aspect of human life, influencing social, emotional, economic, intellectual, and spiritual dimensions. It helps cultivate the entirety of the human person and addresses life's most profound questions. Christianity, in particular, has had a profound impact on the thoughts, behaviors, and societal structures of its adherents. Adogbo (2005) emphasized that the history of many major socio-political and economic movements can be traced through the lens of religious history, highlighting religion's deep entanglement in human affairs. From its beginnings in Palestine to its spread throughout Europe and beyond, Christianity has often been used as a tool to shape and manipulate social, political, and economic systems.

In ancient Israel, religion was central to governance and societal structure. Similarly, in Europe, from the time of the early Church Fathers, Christianity played a pivotal role in socio-political life. However, its misuse eventually led to the Protestant Reformation, sparked by concerns over the Church's overreach and corruption. Events like the Crusades during the Middle Ages further demonstrated Christianity's capacity to unite people under a common cause, albeit sometimes for contentious purposes. In his seminal work *The Protestant Ethic and the Spirit of Capitalism*, Max Weber illustrates how Protestantism, particularly its ethic of hard work and frugality, fueled the rise of capitalist ideology and significantly contributed to Europe's economic progress. Christianity's influence on the socio-political and economic structures of societies is undeniable.

Regrettably, a similar pattern is emerging in Ughelli North LGA, where the Church's excessive involvement in politics is undermining its prophetic and ecclesiastical role as a moral watchdog. This mirrors the problematic Church-State dynamics seen in Europe prior to Martin Luther's 16th-century Reformation. The

current socio-political and religious climate in Ughelli North bears striking similarities to the socio-religious and politico-economic landscape of eighth-century Israel, where the blending of corrupt leadership and religious institutions led to widespread social and moral decay.

CONCEPTUAL UNDERSTANDING OF THE TERM ‘CLERICS’

A religious official or member of the clergy is also known as a cleric. The priest in an Episcopal church is a cleric, and so is a Muslim imam. The term cleric is less common than clergyman and clergywoman, but when you're talking about a Christian or Muslim religious leader, it's a great word to use. Clergy are formal leaders within established religions. Their roles and functions vary in different religious traditions, but usually involve presiding over specific rituals and teaching their religion's doctrines and practices. Some of the terms used for individual clergy are clergyman, clergywoman, clergyperson, churchman, cleric, ecclesiastic, and vicegerent while clerk in holy orders has a long history but is rarely used.

The Concept of Good Governance

Although there isn't a precise definition for "good governance," there are indicators, traits, and components that define it (Nabiebu & Otu, 2019; Edet et al., 2024). In this paper, "governance" refers to the mobilization, management, and control of a state's or nations human and material resources for the benefit of and in the name of the people who have granted the person(s) in that role the necessary power and authority. According to Ekundayo (2017), the idea of good governance is based on a tripod. The type of political system in place is the first leg of the tripod; the process and manner in which authority is exercised in managing the state's socioeconomic resources in light of good governance goals is the second; and the capacity of the government to enact laws and carry them out successfully is the third leg (Otu & Nabiebu, 2022). Upon detailed examination of these principles in light of Nigeria's history, it becomes evident that the country's governance crisis is mostly related to the second principle and to some extent the third. Good governance is not predicated on individual or personal gain, but rather on how governance affects people generally.

Seven indices, characteristics, or principles of good governance are listed by UNDP (2007) and include accountability, transparency, responsiveness, equity and inclusivity, rule of law, and public [political] involvement. According to Ekundayo (2017), strategic vision is now included on the list. A successful leader must possess vision in order to effectively implement good governance (Alobo & Nabiebu, 2022; Nabiebu, 2022). The threat of corruption must be addressed by good governance as a fundamental component of the framework for economic growth. Based on the aforementioned definitions of good governance, it may be sufficient to argue that it is a comprehensive leadership action with the goal of establishing a socio-political and economic framework that allows citizens to participate effectively and feel a sense of belonging while also realizing a stable and progressive economy.

LITERATURE REVIEW

Literature related to the topic under investigation will be reviewed in this chapter.

Ejenobo (2009) opines that Christian religious leaders have had and can still continue to have positive influences in the developmental process of any nation using the experience of the Prophet Daniel in the Old Testament who played a great role in the development of the nation where he was called to serve as a political leader. We see how Daniel refused to give up his faith in God by praying even after the King's decree and on another note he refused to defile himself with the food of the King's table so it won't sound as though if the king hadn't fed him he would have been lean. From his brief discussion of the life of Daniel he drew the following conclusions:

1. Daniel was a man called by God and who remained faithful to that call in spite of all opposition from political enemies.
2. When it became necessary for Daniel to interpret visions and dreams which portend negative consequences for the reigning kings, Daniel did not hesitate to speak the mind of God. He consistently remained the oracle of God in the midst of pagan influences and practice.
3. When he was appointed to the position of administrator of one of the provinces by King Darius, he ruled so well that his fellow administrators became jealous of him.
4. Though initially when he was to be given political office he rejected it, and gave the opportunity to his three friends, he later accepted another offer to become governor. This shows that Daniel was a progressive minded man of God who took decisions based on prevailing circumstances. He was not averse to holding public office.
5. Throughout his years of public service, Daniel influenced the reigning kings positively such that progressive policies were made, though some of them were short-lived. The fact that the king was ready to proclaim to all the nations that the God of Daniel is the true God and must be served by all is a demonstration of the positive impact of Daniel on the good governance of the nation at that time. Using the example of Prophet Daniel in the Old Testament, let us suggest a road map which Christian religious leaders in Ughelli North LGA could follow in order for them to become effective agents of good governance. According to Nantenaina, Raveloharimisy and McWilliams (2015) modern Christian leaders can become involved as agents of change in their communities, specifically in ways demonstrated by principles of community development seen in the Old Testament prophet Elisha's miracles.

Elisha became an agent of change, someone who took stock of the problem and, in response, effected some changes that improved the lives of individuals and communities. Just as Elisha saw and met the needs of people in his time, modern Christian leaders and their congregations have the responsibility to confront the general spiritual and moral decline in society and aid suffering people (Dorn, 1996; "Protecting the Abused and Neglected child," 2012). currently people are threatened by different problems regarding good governance, including war, financial crisis, fluctuating oil

prices, climate change, famine, and many more issues that affect the well-being of people on both the local and national level (Evans, 2010), leaving many local communities facing seemingly insurmountable challenges such as limited education, housing, food, and jobs (Robinson & Green, 2011). Christian leaders have the opportunity to empower and train other people inside and outside their communities in order to prepare others to develop spiritually, physically, and mentally and to enhance their native skills (Martin, 2008). Sometimes Christian leaders get involved in work that, though it brings them money and honor, may have nothing to do with their calling and may in fact create a conflict of interest that hinders them from concentrating on correctly accomplishing their mission (White, 1915). Leaders are role models, and when filled with the Spirit, Christian leaders can encourage others to receive god's guidance (Hanna, 2006; White, 1915).

Rick (2011) discusses the relationship between faith and community development, stating that "faith provides a spiritual fuel for development" (p. 113). For spiritual leaders to adopt Elisha's diligence in work is critical for community development. Without passion, engagement, and perseverance, facing and accomplishing difficult tasks or even merely advancing toward long-term goals is almost impossible (Duckworth, Peterson, Matthews, & Kelly, 2007). Agents of change cannot accomplish their mission if they are inconsistent or not committed to the task, or start the task and then give up because it is difficult. Instead, diligence pushes them to persist in their mission and to create an atmosphere of commitment to the work that inspires those around them (Dobre, 2013; Owa et al., 2024). According to Okunoye (2012), religion and governance have all over the ages remained two inseparable twins. As seen in the Old Testament, God was himself interested and involved in the earthly governance of his people, there should be nothing wrong if his children from age to age continue the work he started. Religion, according to Akao, has much to contribute to both the spiritual and physical well being of man and the community in which he lives. Plato once said that a nation cannot be strong unless it believes in God. Religion has an important contribution to make to the moral strength and the political unity of the local government.

THE SOCIO-POLITICAL SITUATION IN UGHELLI NORTH LOCAL GOVERNMENT AREA

Ughelli North Local Government tale is undoubtedly one of a collapsing community. Ughelli North socio-political conditions are appalling, with numerous issues linked to misrule. In Ughelli North LGA, progress and good governance are phantoms. Nigeria's democracy, which is said to be the sign of effective administration in Ughelli North LGA, is in ruins as a result of the blatant disdain for the law and due process brought on by the desire for individual or special group advantage. As Omosor (2013) averred, democracy is a mere political ideal which its principles when religiously upheld and reflected in the political actions of a state would mediate good governance to the people and evolve a stable egalitarian society where developmental stable

egalitarian society where developmental prospects can be actualized. There are two aspects of democracy, namely, that leaders rule by popular mandate (the fact of being chosen through the process of free and fair election) and ruling according to the norms of the land and in accordance with the interest or the demands of the people (the fact of legitimate political decisions actions taken in the interest of the generality of the citizenry) while government and social institutions are empowered to function without interference.

The democracy that is practiced in Ughelli North Local Government Area lacks social and economic responsibility and this has emasculated development. In Ughelli North, anomalies of various kinds and severity plague elections. Ughelli North LGA insecurity problem is depressing and unsolvable. Scholars and researchers like Abogunrin (2007) and Ogundiya (2010) have connected the security and unrest in Local governments to the appalling performance of the government. For their own personal gain, Local government leaders have neglected their duty to build a sustainable society and provide the people with high-quality, unselfish services. Education across the board is in a state of collapse due to the enormous number of school dropouts. Because of political and socioeconomic injustices, there is a rise in militancy in all its manifestations, and political terrorism. Omosor (2013) has clarified that the relationship between political terrorism and religious fundamentalism in Nigeria is a result of the country's weak governance and therefore, the living conditions of its citizens.

The corruption virus is one of the biggest issues with leadership and governance in Ughelli North Local government. The level of corruption in society has increased to the point where it is accepted as the standard. It is challenging to fully express the scope and depth of corruption in the local government. These days, riches is a prerequisite for recognition, renown, and status. The people who have accumulated wealth by whatever means are the ones in charge of the local government affairs. Political leadership is become a function of wealth rather than ethics. This explains why infamous criminals control the political sphere and even hold leadership positions in the local government. Rich people now receive prestigious titles instead of people with recognized moral qualifications. Criminals, thugs, gang members, killers, robbers, and other types of morally reprehensible and insane people seize control and remain in positions of authority. Our current leadership is akin to that of a jungle. Individuals face a plethora of challenges, including harassment, looting of public funds, planned violence, entrenched poverty, the emergence of diseases due to malnourishment and unhygienic conditions, an alarming increase in the number of deaths, the abandonment of high-quality education, a dangerous rise in crime, a lack of freedom, the imprisonment of conscience, and the manipulation of justice, all of which cast a shadow over prospects for development. In actuality, it would be a horrible thing to see if the sociopolitical and economic realities of Ughelli North Local Government Area were physically realized or represented as an image. With corruption at its core, leadership is a disaster with terrible results as the future seems dismal and unclear.

The Role of Christian Clerics in Promoting Good Governance in Ughelli

In Ughelli North Local government area, there have always been propensities for both rulers and the ruled to become self-centered and dishonest, which has led to social, economic, and political catastrophe for the majority of people. Some of the roles Christian clerics can play in promoting good governance are as follows:

Christian clerics should comment on Local government Issues

Preachers have a duty to use their platforms to criticize the political excesses of any ruling administration. Preachers ought to cease hiding behind the argument that religion and politics should not coexist and stop ignoring the serious sociopolitical mismanagement of any government in power. Some Christian clerics may feel that as spiritual fathers, you are not to venture into making comments about national issues which affect the corporate existence of our nation. Yet, to some, it is this kind of silence that contributes to our confusion regarding the place of religion in local government integration. For that reason, there is the need for a new perspective in our theological training. You need to reconstruct your training to address the political and socioeconomic challenges that face the church today. Significant effort should be directed towards transforming theological education that can be relevant and effective to the society's development without compromising Biblical truths. Only then would the teaching on Church, State and political activity be redefined correctly as a means of dealing with the new political realities (Haruna, 2009 P.32). In a personal communication with Bishop John, he said when Christian clerics keep mute on issues affecting the local government; things may get out of hand. In order to avoid such situation, clerics should be bold to speak the truth and correct wrong policies.

The Christian clerics must condemn evil, wicked and satanic forms of government. To create order and peace in a well-organized society, the Church must always speak out against evil or wicked governments. The Churches in Ughelli North seems to either remain silent in times of bad government or blindly or viciously support such governments. Even when the Church is courageous, it almost always ends with just a press conference or a press release. Deuteronomy 1:16-18 states that a good leader is not a coward, nor does he fear in the face of man. According to Prophetess Josephine, outside the pulpit, clerics should also relate the plight of the citizens to local government leaders through dialogue. The voice of Christian clerics should not be heard only when things go wrong. The church's role in good governance is also to provide necessary support in the form of praise, encouragement and participation, directly or indirectly, when necessary. Young Christian leaders should ensure that they are exposed to issues such as honesty, transparency, good governance, and kingdom funding paradigms as models for the society at large.

Prophet Umukoro in a personal discussion asserted that due to the fact that some clerics have soiled their hands with illegal money from some government personnels to

gain their endorsement, hence they are unable to address some unjust policies of the local government affecting the citizens. By abstaining from corruption and immoral behavior, they will ensure accountability and transparency, create jobs, ensure that services are provided, uphold law and order, and protect the lives and property of all citizens. Ughelli North local government area would retain a high sense of peace if these are firmly and appropriately implemented. Peace requires security, which in turn leads to the society's sustainable growth.

Providing advice / counseling

Christian clerics are to advise Local government leaders at all levels to lead by example especially when they are deviating from law or distorting the law. The function and role of Christian clerics as a community counselor is in line with the government's role in developing and managing of society. Mercy in an oral communication submits that Christian clerics can suggest innovative ideas to the local government that can foster development and aid good governance. Therefore, sometimes the government of Ughelli North needs non-partisan Christian clerics with proven integrity to serve as counselors and advisors. It should be done with care and with the leading of the Holy Spirit.

Church based skill acquisition centres

It is undeniable that the Nigerian Church has always been at the forefront of the country's advancement in healthcare and education. Therefore, in order to equip our teaming youth with employable skills, Christian clerics should take up the challenge and establish skill development centers within churches. The labor market also employs graduates of postsecondary educational institutions founded by different denominations. Instead of competing over the number of postsecondary institutions to be developed, it is time for Christian religious leaders to band together and invest money in the creation of skill acquisition centers. When it comes to the founding of universities based in churches, there appears to be competition between different denominations. We propose a change of emphasis to the creation of skill acquisition centers by denominations. These skill-development centers will focus on arts and crafts, fabrication and welding, tailoring and fashion design, as well as practical knowledge in establishing agricultural ventures like as poultry and fish farming. Employees from these facilities would not have to stray in the job market. Rather, they will take on the role of labor employers, which will positively affect the growth of the economy.

Church-based micro-lending institutions:

About four years ago, members of Word of Life Bible Church in Warri, led by their founder and leader, Papa Ayo Oritsejafor, who also served as the previous President of the Pentecostal Fellowship of Nigeria (PFN), established Eagle Flight Microfinance House. It was an honor for this writer to see this project grow from its inception to its current state. Mechanic Village is the name of a neighborhood in the city

of Warri. In the middle of the market, Eagle Flight Microfinance House opened up shop in a little caravan. That caravan has made way, today, for a banking hall right in the middle of the market vendors. Papa Ayo reasoned that the Church would take action to help all of these small-scale businessmen and women expand their operation because the average groundnut vendor cannot just walk into a traditional commercial bank and be offered a loan of N10, 000.00. The outcome has been tremendous. Most of our denominations, whose yearly net incomes exceed billions of Naira, ought to consider this idea. We argue that microcredit programs supported by churches and church-related organizations will be more well-liked than even government-run programs.

ESTABLISHING A DIALOGUE AND NETWORKING FORUM

The Nigerian church ought to take the lead in setting up a regular dialogue forum with the government, particularly with Christian politicians. The National Religious Leaders' Forum (NRLF), the Christian Council of Nigeria (CCN), the Organization of African Independent Churches (OAIC), and the National Religious Association for Social Development (NRLF) are excellent examples of this type of forum. These organizations lobbied the government for a development partnership to strengthen social programs that benefit South Africa's impoverished. Such a forum would be used to exchange concepts, methods, insights, challenges, and contributions regarding the strategies for efficient governance, reducing poverty, and doing away with corruption. This can be undertaken at the local, state, and federal levels and falls under the general purview of the Christian Association of Nigeria (C.A.N.) or the Pentecostal Fellowship of Nigeria (P.F.N.). Ejenobo in a personal communication said although Christian clerics have roles to play in the local government development, the government should also partnership with the clerical associations in Ughelli North LGA. It is important to make sure that the focus is on having real conversations rather than creating frameworks for them. The risk is in the ease with which structures might result in institutionalization, which has disadvantages of its own.

Promoting values transformation and improve community awareness

I remember some 10yrs ago, the senior pastor of my denomination took it upon himself and the church members to fill a big port hole in one of the major roads in Afiesere Road in Ughelli due to the countless accidents recorded there as a result of the port hole and the resident of that environment were very happy. You see that the pastor didn't have to wait to government, he used blocks and sand he had to ensure the safety and smooth use of that road. Christian clerics should therefore copy this example and act in like manner and not always wait for government to take up every need of the community. The Christian clerics in Ughelli North LGA needs to be responsive and play sensitive role to the behavior and lifestyle of the society. For example; Pentecostal Fellowship of Nigeria (PFN) and Christian Association of Nigeria (CAN) of Ughelli North LGA issued a decree about prohibition in littering and suggest society be wiser. This decree has issued an implementation of the Bible, and those teachings of

Jesus who teaches cleanliness as part of the Christianity. The Christian clerics argued that the clean culture carried out by the citizens would have a positive impact in their life. However, the dirty culture was carried out and show civility both to themselves and to the environment. The clerics considered that by keeping the environment clean, the government program could be performed very well. In line with this decree, the establishment of a decree from CAN and PFN Ughelli North to address the lifestyle of the community not to dispose garbage in just any place. In line with the slogan of a government programme that is termed "Ughelligberi" (Ughelli is not dirty).

The issue of the decree of PFN and CAN that ban on littering in the environment as one of the government programs that Ughelli North Local Government Area could become a world city that provides a comfortable situation for its citizens through environment care. In contrast, the impact of disposing of garbage in any place, not merely cause environmental damage, but far beyond the life of residents increasingly disturbed. Although the decree issued by the Pentecostal Fellowship of Nigeria (PFN) and Christian Association of Nigeria (CAN) of Ughelli North, it is not directly related to the government's program on "Ughelligberi." Implicitly, it seems that the synergy exists between clerics or religious scholars and Government in realizing universal goodness. Eventually, the community makes Ughelli North as a clean Local government area so that its citizens can live comfortably and free from disease. Decrees issued by PFN and CAN Ughelli North LGA is an implementation of good governance. One of the principles that have been implemented is a commitment to environmental protection. This principle was developed by the PFN and CAN to make Ughelli North LGA clean and environmentally friendly city. This decision was issued as a response of Christian clerics to the complaint of the people. Hence they can avoid the disease. Consequently, people can maintain diversity in Ughelli North LGA to establish interreligious harmony. Through this decree, the people of Ughelli North LGA has helped the government in actualizing the government through the unity regardless religious differences.

One of the critical decrees on religious harmony issued by PFN as said by the Chairman of PFN Ughelli North LGA, Mereh Wariri namely, the Fellowship declared June 26 2022, as "PVC Sunday", adding that members would be expected to attend church service with their PVCs that day ahead of the 2023 General elections, To reinforce the government commitment, the government of Ughelli North LGA has cooperation with PFN and CAN bodies, and hold's a meeting which is held annually involving the clerics in Ughelli North LGA. This activity is held to have common perception and established communication between government and Christian clerics. The purpose of the event is giving the community awareness of Ughelli North LGA on the meaning of harmony among religious people to establish brotherhood among citizens to maintain the diversity of the society in Ughelli North LGA. Interfaith harmony decree is one of the important issues in religion. Hence the

citizens of Ughelli North can be united in the system of government and cannot be provoked easily. The Christian clerics should always respond to every event that occurs in the local government of Ughelli North, not because they are asked to do the development role but more also the humanitarian role. Thus, the people of Ughelli North LGA will feel the comfort and peace in their livelihood because the clerics always finds a solution to the confronted issues.

CONCLUSION

In Ughelli North local government area, there is a propensity of rulers and even the ruled to become ruthless and self-serving, subjecting the masses to various forms of social, economic, and political misfortune. Therefore, Christian clerics in Ughelli North LGA need to make an effort to instill moral values such as contentment, sacrifice and self-denial in their places of worship if they hope to have excellent leadership in government. Since they are the ones who instill moral values in the people, they have a great deal of trust and are therefore well-versed in matters of God. As such, they should always speak the truth and assume responsibility for preserving peaceful coexistence. Therefore, Ughelli North LGA would become a better country where justice, security, and peace rule when the real principles of faiths are practiced. We will concur with Adeniyi (1993) when he states that "religion's necessary coexistence with politics remains the same and will continue to be so for the achievement of unity and development in Nigeria." He states unequivocally: "The ridiculous representations of religion in the political sphere are the results of people who have negatively politicized religion." It is undeniable that religious leaders have had a favorable influence on the growth of their respective communities around the world. Religious leaders have unquestionably contributed to the growth of their local communities, notwithstanding the criticism directed towards them. Thus, it is time for religious leaders who identify as Christian to get involved in the political system so as to fast track the socio-economic development of the local government.

Security as people say is of God according to Psalm 127:1 that says "except the Lord watched the city the watch man, watched in vain" therefore Christian clerics of Ughelli North LGA has important role to play both individually and collectively. To achieve peace and security in the local government, Ughelli North needs a Christian minded leader whose intellect is well known to what is honest, right and just. Democracy which forms the bases for sustainable development in Ughelli North LGA cannot survive except we have men and women who are religiously upright at the helm of affairs. Finally, on a governmental level, political force is required to remove social maladjustment from society and all forms of immoral acts as perceived by the public. If this is done, we know that we are moving towards the right direction of overcoming our evil habits, thus ensuring peace and security for sustainable development. Religious dialogue between the three main religions in the country is necessary, as most crises are caused by religious conflict.

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Oral Interviews

S/ N	Name	Sex	Age	Position	Location	Date
1	Wellington Mgbame	M	50	PFN Ughelli North Secretray	Patani expressway Ughelli	8/8/24
2.	Mike Kigho	M	43	Past Treasurer CAN	Imohwe street Ekuigbo, Ughelli	8/8/24
3.	Isaac Ukpere	M	47	Member CAN	Isodge Street off oteri, Ughelli	8/8/24
4.	Daniel Ejenobo	M	39	Past Vice Chairman PFN	1 st Amekpa Ughelli	8/8/24
5.	Cycil Eghene	M	44	Secretary CAN	Afiesere Road, Ughelli	9/8/24
6.	Ovoke Umu koro	M	38	Youth wing leader PFN	Old Oteri Road Ughelli	9/8/24
7.	Chris Unuefe	M	36	Mobilization Officer PFN	Afiesere Town, Ughelli	9/8/24
8.	Josephine Edeme	F	43	Welfare Officer CAN	Uloho Avenue, Dortie Street, Ughelli	9/8/24
9.	Mercy Cyril	F	43	Women Wing Secertary PFN	Abarovwe, Off Afiesere, Ughelli	10/8/24
10.	John Emekpu	M	48	OAIC national Secretary	Ugwanka St. Ughelli	10/8/24