

# **Nigerian Church Leaders and the Burden of Upholding Integrity: A Search for Mind Decolonisation**

**Dr. Benjamin Junnang Pokol**

Associate Professorin Systematic Theology & Political Theology  
Gindiri Theological Seminary, Jos, Plateau State (Affiliated to  
University of Jos)

+2348032868980 benjaminpokol@rocketmail.com

## **Abstract**

It is no news that Nigerians are struggling with issues of integrity both in private and public realms. This paper has held the Nigerian church and its leaders accountable for this life-taking abuse of integrity that has eaten deep into the fabric of the society, where anything goes provided it yields instant material dividends. This paper seeks to address what Nigerian church leaders, who have divine mandate to promote integrity, done to sustain the practice of integrity in Nigeria. While many Nigerian scholars like Caleb Oladipo, Peter Akinola, Matthew Kukah, Benson Igboin and Asonze Ukah, just to mention a few, have written prolifically to address this situation blaming certain sections of church leadership. This paper departs from their perspectives in that it focuses mainly on the role of the church leaders generally. This study is aimed at advocating for Christian leadership that promotes integrity. The study is limited to Nigerian church leaders. No society progresses without the practice of integrity. The study has discovered that many church leaders have kept colonial mentality, prophetic compromise, and promotion of selfish interests, which militate against the practice of integrity. To achieve the purpose of this study, the researcher has used documentation (qualitative) to collect data, while the textual analysis method is used to analyse collected data in order to respond to the research question.

**Keywords:** Mind Decolonisation, integrity, colonial leadership, Nigerian Church, geo-political liberation

## **INTRODUCTION**

The Nigerian society is bedeviled with life-denying abuse of integrity because many people have taken to operating on the fast lanes of life in order to achieve what they want. The paper argues that the Nigerian church and its leaders are responsible for loss of integrity within the country for failing to uphold the prophetic voice. This argument is premised on the fact that the church through its leaders has a divine mandate to promote integrity by holding every oppressive structure accountable to social justice and integrity. They should be heard speaking out and confronting every oppressive policies made by the powers that be as light and salt of the world (Matthew 5:13 NIV). One wonders why Nigeria as a country boasts of being religious and having many of the richest pastors within the sub-Saharan Africa, who fly all over the world in their private jets and attracting international followership, yet, the country seems not to experience the practice of integrity in her private and public spheres. Hence, the question: In what ways have the Nigerian church leaders contributed to the demise of integrity in the nation? What nature of leadership are church leaders offering the Nigerian masses? How central have such leaders promoted and implemented the prophetic mandate for the common good of Nigerians?

This research departs from the existing body of literature in that while most of the existing researches seem to focus on bad governance and corrupt politicians. This research locates the problem to poor prophetic voice of the church.

## **CLARIFICATION OF KEY TERMS**

For better clarity of the terms utilised in this paper, there is need for clarifying some important concepts as seen below:

### **Integrity**

What is integrity? R. B. Thieme Jr. defines integrity as “A state or quality of being complete; an unimpaired state of honesty and purity; a soundness of moral principle; the character of uncorrupted virtue, especially in relation to truth and fair dealing. Integrity is uprightness of character; probity; candor; uncompromising adherence to a code of moral or professional values; the avoidance of deception, expediency, artificiality, or shallowness of any kind; in summary, integrity is loyalty to truth<sup>1</sup>. The researcher argues that if there is any virtue that has departed

the Nigerian society, it is integrity because many people live on the fast lanes of life because the end justifies the means. This is a nation where the few who are still inclined to uphold integrity are the ones who become odd.

**Colonial:** The term ‘colonial’ is used in this paper in the context of the foreign ruler-ship over a people by an imperial power, which, in this case, refers to British colonial rule over Nigeria from 1900 to late 1960<sup>2</sup>. It is being used in the paper to show not just a period when Nigerians were under domination by the British, but it also includes the perpetuation of that mentality by the freed colonized (Nigerian church leaders) in this context.

**Postcolonial:** “The prefix “post-” is added to make it ‘post-colonial’ which refers to a historical relation of a period after colonialism as a chronological progression. Post-colonial as opposed to the philosophical concept of hermeneutic interpretation is used in this study to refer to Nigeria’s Independent era after the close of colonial rule<sup>3</sup>. In this case, it refers to the period of Nigerian Independence from Great Britain from 01 October 1960 to 2019.

**Mind decolonisation:** This paper utilises this term to argue that Nigerians, especially church leaders, should have waved off colonialism with all its oppressive and domineering mentality at the time they achieved geo-political decolonisation in 1960. This refers to a change of socio-political, economic and cultural mentality that should promote fullness of life in leadership. If after 59 years of freedom from colonial/missionary agents, Nigerians are still killing each other, kidnapping each other, living as Internally Displaced Persons (IDPs) with nothing serious coming from the church in terms of prophetic confrontation against these, it means that what we call ‘independence’ since 1960 is only a geopolitical liberation, while our minds and leadership styles are still colonial!

The paper develops, first, by arguing that the reason why integrity has lost its pride of place in the Nigerian society is because most Nigerian church leaders, who should play the function of watch-dogs or conscience of the society<sup>4</sup> in an independent Nigeria are still perpetuating colonial domineering mentality in leadership and ministry because they have not grasped the decolonial mentality that promotes integrity and human rights<sup>5</sup>. Second, prophetic compromise is also responsible for the

uncritical relationship with the neo-colonial Nigerian state<sup>6</sup>. Third, the propagation of mutilated theology (prosperity teaching) is also responsible for the loss of integrity in Nigeria because it promises quick prosperity through mere faith in Jesus Christ without the practice of hard work and accountability that constitute integrity. Roderick Hewitt argues that prosperity gospel, which is tagged ‘mutilated’ theology in this paper is responsible for corruption in Africa because its beneficiaries no longer value hard work and integrity because they are brainwashed to think that success in life comes from miracles<sup>7</sup>. Fourth, most church leaders have shifted from participating in the *Missio-Dei* for the glory of God and the welfare of society to the promotion of their personal interest.

### **1. The need for mind decolonisation**

On the one hand, the researcher uses mind colonialism in the context of perpetuating a domineering leadership style by Nigerian pastors after the geopolitical decolonisation that took place in 1960. The argument of this paper is that a domineering leadership style impedes the practice of integrity. On the other hand, mind decolonisation in this paper refers to a situation where the Nigerian church leaders need to let go of every element of hegemonic and domineering leadership and begin to cultivate a leadership style that is based on justice, fairness, accountability, transparency and practical integrity<sup>8</sup>. What did the church and its leaders promise to do during the geopolitical decolonization of Nigerians from Britain in 1960 concerning the place of prophetic mandate? While reading from a postcolonial publication written by the Christian Council of Nigeria (CCN) in the year 1961, the publication shows that Christians were to play the duties of prophets to guide the independent Nigeria toward brotherhood and sisterhood.<sup>9</sup> The Council further reiterated the duties of Christians as follows:

Nigerian Christians have a responsibility of working to ensure that Nigeria becomes a nation where there is equality among citizens towards peaceful co-existence. Christians are to make sure they insist on promoting social justice where every citizen at every corner of the country is treated fairly. While Pastors are responsible for teaching believers to raise godly families for godly leaders, individual believers are responsible for

promoting social justice in their places of work. They are to do this by resisting ungodly dealings that cast shadow on the Christian witness. Christians are called to speak out for anything that feeds social injustice in order to build a truly democratic independent Nigeria. This responsibility does not allow the Church to sleep on the same bed with the state for anything whatsoever<sup>10</sup>!

One is not surprised that some of us are not only silent about this divine mandate, but that we are also in the forefront in abusing the laws of the land. What does one expect when Christians are also on the list of wanted money launderers? One cannot throw stones while living in a glass house! If individual believers refuse to live their faith in their places of work, the institutional church cannot do it either because it was not the institutional Church that was mandated to shine the light.

Mind decolonisation is used in this paper as a wake-up-call to Nigerian church leaders to loose them from the colonial leadership that resembles that of her constituency, which has undermined the practice of integrity. One could argue that the major reason why Nigerian church leaders fail to promote integrity, equity and justice within the society is because they are also part of the neo-colonial and oppressive agenda; therefore, their hands are hardly clean to help others wash their own<sup>11</sup>. The life-denying capitalism exhibited by the Nigerian political elite is also the same among church leaders, attested by the proliferation of expensive projects and services owned by such church leaders, ostensibly for serving the poor, but only people of their constituency (the oppressors) can access such services<sup>12</sup>.

Caroline Elijah argues that the richest people in Nigeria are Pastors and politicians<sup>13</sup>; which means that because of the capitalist lifestyle of Christian leaders in Nigeria, common Nigerians hardly see any difference between them and non-Christian political leaders! Caroline's conception of pastors could be subjective but she might have concluded this from what she observes. What does one expects when some Christian leaders also end up in prisons for shady dealings in public leadership?

Asonze Ukah reveals how in the 1990s, some Nigerian church leaders publicly sought out the rich and powerful of the society,

handpicking candidates from University campuses and the corporate and professional worlds. Among those welcomed into the churches headed by these leaders were kleptomaniacs, the integrity-challenged, the electorally corrupt, and the corporate political elites...who turn into the church, those resources they have embezzled from their political offices<sup>14</sup>. If church leaders turn to benefit from ill-gotten resources from corrupt political leaders, nothing remains in them to confront colonialism. Such church leaders stand in need of practicing decolonial leadership for a better Nigeria. Early Christian missionaries were said to be allies of colonial agents; and this may have impacted Nigerian church leaders too.

Caleb Oladipo argues that “The missionary’s appearance and practices gave the impression that they were integral to the process of colonialism”<sup>15</sup>. Colonialism was oppressive both culturally and socially, while Christianity fostered an African religious and literary creativity; yet this was not the intention of early missionaries but rather a surprising byproduct of their missionary enterprise<sup>16</sup>. Colonialism on the other hand, created both “colour and culture prejudice in Africa”<sup>17</sup>. This prejudice painted the African psyche so permanently that Africans are still celebrating its crumbs. Africans have since been liberated from geopolitical colonialism but their minds are still deeply entrenched within colonial mentality. This entrenched colonial mentality has prevented African Christians from exercising community leadership that proves life-giving to all without discrimination. In support of this argument, Oladipo further laments:

Perhaps the most devastating effect of colonialism is the psychic damage that it created so that most Africans often preferred the European way of life and social norms to the ancient wisdom of the African ancestors. The fact that missionaries and colonial powers share the same geographical origin created a heavy burden for African Christians who continue to struggle with this painful politico-religious [and leadership] hypocrisy of the West<sup>18</sup>.

The process of indigenous church leadership did not bring about a decolonization of models of leadership which remains intact. The consolidation of elite-based models of Christian leadership and their

concomitant exploitations can be seen in contemporary church and church leadership style characterized by cutthroat competition for domineering power, which seeks to perpetuate the reproduction of Christian vision similar to those of the colonial project. It is in this regard that Jeff Haynes laments the inability of church leaders to confront evil in the society across Africa:

Leading religious leaders are very often class actors in partnership with political elites to seek to achieve mutually advantageous goals, so it is aberrant for religious leaders to confront the state determinedly over a long period of time. This is because leading members of religious hierarchies are often but not always intimately bound up with state representatives in a continuing project of maintaining a hegemonic domination over society. The chief purpose of Christian leaders mediating between different political factors is to settle intra-elite disputes between those seeking state powers, rather than between those involved in a wider societal conflict involving upper and subordinate class forces<sup>19</sup>.

Following Haynes' submission, one could argue that Nigerian church leaders have indirectly contributed to what Mahatma Gandhi describes as seven social sins: Politics without principles, wealth without work, commerce without morality, pleasure without conscience, education without character, science without humanity, and worship without sacrifice<sup>20</sup>. It is because since most Nigerian church leaders are bent on embalming colonial leadership and lifestyle, integrity always becomes the first casualty.

The desert experience was the watershed that helped the Hebrew race come over their colonial mentality in Egypt, but for Nigerian Christians and their leaders, what they resisted in the mission-founded churches as domination is what they are embalming and practicing today, thereby eroding every trace of integrity in the church and society. Some churches are still deeply enslaved to colonial/missionary parents economically and theologically that they cannot think otherwise. Perpetual dependence on mission-parents see such church leaders

enjoying support that come with strings attached, so such leaders are not able to liberate their minds from such sponsorship. The old adage says that “It is he who pays the piper that determines to tune of the pipes”. How many church leaders are willing to subject themselves to scrutiny by their followers to enable them promote integrity? It is no wonder that the church has gone silent over the challenges facing the Nigerian masses because their bank accounts are swelling anyway.

## **2. Prophetic compromise**

The church leaders, like the prophets of old, have a divine mandate to speak out against anything that jeopardizes godly virtues and the promotion of the common good in the society. A Look back at the prophetic tradition in the Old Testament shows that the church and its leaders are called to a critical presence, critical solidarity and critical distance from anything that reduces people to less than what God intended them to be<sup>21</sup>. However, as Benson Igboin argues, the prophetic voice of the church can only stand above all others if the church takes departure from its traditional way of responding to social vices<sup>22</sup>. Igboin further argues that, ‘the philosophy of voicelessness entails a situation of powerlessness and invisibility in terms of the divine mandate to speak out against social vices that undermine the practice of integrity’<sup>23</sup>. He further opines that, ‘To do less than these minimum demands apparently betrays the prophetic office. This is because the prophetic consciousness brings about God’s “politics of justice “. The tonality of the prophetic demands has led to a scarcity of prophets, and where some exist, they tactfully evade prophesying. The reason for this is set forth by Ukwueggbu in the following assertion<sup>24</sup>:

We lack the courage to dare and the energy to try new grounds; may be because we are afraid of risking the static comfort that the status quo guarantees and ensures. We take comfort in the old-age (sic) wisdom that there is no need changing a winning team, without a critical assessment of whatever we regard as winning at all or winning for all<sup>25</sup>.

From the above submission, it is only the re-awakening of the prophetic voice that will make for a sharp departure from the life-denying



abuse of integrity in the nation of Nigeria. Most of the Nigerian church leaders stand in need of in-house cleaning in order to help the powers that be clean their own houses.

### **3. Construction of mutilated theology**

What the researcher has in mind by mutilated theology in this section is prosperity gospel; a constructed gospel that makes faith in Jesus Christ a fountain of material prosperity. While Jesus pronounced Christianity as the way of the cross (suffering), some church leaders are demonstrating that Jesus did not know the gospel enough. Prosperity gospel has made the practice of integrity unnecessary because all that a person needs to prosper is a belief or faith without Christ's sacrifice. This theology has watered down the need for accountability, transparency, hard work, trustworthiness, diligence and other values that should lead to genuine prosperity.

If church leaders could go to the extent of teaching that Jesus is the uninterrupted power supplier (ups) and giving their own interpretation to the state's power supply outfit (NEPA) as "Never Expect Power Always"<sup>26</sup>, this speaks loud about whether the church leaders are only trying to replace the state, or they are also shielding the state from being confronted for integrity and justice to reign. Any constructed theology that says that the escalating cost of essential commodities in the market and epileptic power supply cannot be solved by human wisdom nor legislation except people return to God is mutilated because it justifies state failure.

This gospel has come as good news to failing states with ailing political structures where the economy is also in a shamble with the citizens wallowing in abject poverty. As the official state shrinks due to poor management of resources, rampant corruption, and misappropriation of state funds, church activities have stepped in to fill the gap<sup>27</sup>. Ukah also laments: "In Nigeria today, the so-called "mega churches" have become an alternative society providing all the services usually expected of a working state, including security, education, water supply, housing and banking services"<sup>28</sup> One could argue that the move by the church to take over the responsibilities of the state is an aberration because the church has never been ordained to take the place of the state but to guide the state towards the path of righteousness and integrity. This

attitude of wanting to replace the state is a demonstration of colonialism that needs to be decolonised.

Matthews Ojo also reveals that Pentecostal and Charismatic Movements developed within the milieu of State failures and instead of holding the state accountable to social justice, church leaders have found the state failure a fertile ground for advertising their selfish agenda:

Pentecostal and Charismatic Movements developed within the milieu of political instability, economic recession, and social tensions. In the midst of these uncertainties and deteriorating conditions many Nigerians turned to the religious [Pentecostal and Charismatic] sphere to find answers to their problems. Such an ever-present reality of the supernatural is central to the worldviews of Africans. Therefore, the success of their movements rests on their ability to effectively respond to needs of millions of Nigerians<sup>29</sup>.

Ojo's submission also finds support from the speech given by Enoch Adeboye, one of the prominent church leaders in Nigeria:

In Nigeria we can become a fantastic force for good. What kind of force? A fantastic force for good for this nation...Brethren, God expects us to reach a situation whereby we will decree that there will be no rain in Nigeria. And until we call for it again there will be no rain. The Almighty God wants us in a situation where we will say, alright, because the government could not do what it was asked to do, from henceforth we ask the supernatural power of God to paralyze the electricity and power generators, they will not work because the current will not flow...We will take over the whole of Africa...When the spiritual climate is right, things will happen in the economy<sup>30</sup>.

From the above conceptions of the role of the church, the church is eventually becoming an alternative state. What would happen to the church if there was political and economic stability in Nigeria? Furthermore, the fact that pastors promise to make those who attend their

religious events rich and heal them of any ailment through miracles tend to relieve the state from its responsibility of providing healthcare facilities for the citizens. For instance, what becomes of the government's health institutions when all citizens turn to getting their healing through spiritual miracles? Ukah also reveals how some respected church leaders like Adeboye tend to align with mutilated theology for their selfish material ends:

God is the God of the rich, and his closest friends are very wealthy. Therefore if you will become one of the closest friends of God, you will become rich...Birds of the same feather flock together. The rich are friends of the rich, and the poor are friends of the poor. Therefore, God decided to befriend the rich<sup>31</sup>.

Statements like the above from respected church leaders like Adeboye seem to portray God as a capitalist whose friends are always capitalists with the poor being his enemies. If God were God of the rich and his friends are very wealthy, the church would not challenge greed provided it makes people rich. In a situation like this, how can Nigerian citizens see the need for the practice of integrity when all it takes to be friends of God is to become rich? Everyone would just cut any corner to gain riches and become God's friend.

#### **4. A shift to promotion of personal interest**

It appears like one thing that seems to have displaced integrity completely from the center of religious leadership is what the researcher regards as a shift from the ministry motive of Jesus. One does not find a single place in scripture where Jesus ministered for his own personal benefit. The sacrificial approach to leadership that was central in Jesus' ministry has vanished completely. As a Nigerian himself, the researcher is aware of the kind of breathtaking competition for materialism that has eaten very deep into the fabrics of religious leadership in the country. Avarice has taken the center stage such that the end justifies the means. The desperate pursuance of material wealth by most religious (church) leaders has made them abandon work ethics that demand integrity completely because it does not seem to pay dividends any more. All that dominates religious leaders' mindset is how to make wealth instantly and

project their elitist image in the society. One could further argue that this shift is inimical to the church ministry as it feeds political cabals where capitalism flourishes. Jim Wallis' argument in this direction makes sense:

We long for religious and political leaders who are community builders and not polarizers; public servants who practice the art of bringing diverse people together for projects of common good instead of power brokers who represent only those who have the most clout. Building consensus, creating common ground, and finding workable solutions to intractable problems are far more difficult tasks than endless ideological posturing and partisan attacking<sup>32</sup>.

The failure of church leaders to promote integrity for the common good is therefore, worrisome. One is also reminded of Dietrich Bonhoeffer the young Lutheran pastor during the Nazi regime in Germany in the 1930s, who was politically incarcerated for joining the conspirators against the anti-Semitic Adolf Hitler to confront the evil of anti-Semitism. Integrity is meant to protect the common interest of people; but the absence of integrity always leaves behind oppressors against the oppressed<sup>33</sup>. They seem to have joined the Priest and the Levite on the road to Jericho with every emphasis on personal holiness code without any iota of promoting integrity that benefits others<sup>34</sup>.

Nigerian church leaders need to hear Kwame Nkrumah who argues that “for the church to ignore the poverty and oppression, violence, injustice, and economic backwardness which cause impoverishment and depression in the society is to make the church and Christian faith in Jesus Christ meaningless<sup>35</sup>. Nigerian church leaders ought to remind oppressive structures that denying others their human dignity attracts calamities to all because humanity shares a network of mutuality.

## **Conclusion**

This paper has argued for mind decolonisation by church leaders because their leadership style is still a replica of domineering colonialism. Even though domineering leadership is found universally, the paper argues that it is still colonialism because there is no developed world that was not colonised. As a result, the paper has argued for the need for mind

decolonization among church leaders to free them from the colonial grip in their leadership style which undermines the practice of integrity. The systematic compromise of the prophetic vocation by being in subliminal co-habitation and bedmates of oppressive structures is another factor. Church leaders have been co-opted by the neo-colonial state elite for hegemonic leadership that has only fostered competition to take over the state. This competition has also given rise to promotion of mutilated theology that militates against integrity. This has also seen such leaders turning to the private pursuance of personal interests.

## ENDNOTES

- <sup>1</sup> R. B. Thieme Jr., *Christian integrity* (Houston: Bible Ministries, 2002), 8.
- 2 N. Lenshie, and J. Abel, “Religious Fundamentalism and the Problem of Normlessness: Issues in Value System in Nigeria”, *Global Journal of Human Social Science* 12 no. 9 (2013), 42.
- <sup>3</sup>Lenshie, “Religious Fundamentalism and the Problem of Normlessness”. 43.
- 4Mzee Jomo Kenyatta cited in Pokol. *The Land Needs Total Healing: Where are the Prophets from the South?* (Jos: COCIN Printing Press, 2016), 43.
- <sup>4</sup>Chammah J. Kaunda, “The Wilderness Wonderings: A Theo-liminal Pedagogy for Mind Decolonization in African Christianity”, *Acta Theologica*, 36, no. 1 (2016): 52 – 69.
- 5Benjamin J. Pokol. “Church-State Relations in Nigeria and its implications on economic recession” *Nigerian Journal for Christian Studies*.2, no. 1 (2018): 237 – 261.
- <sup>6</sup>. Roderick Hewitt, *Sermon Presentation*. (South Africa: Scottsville Presbyterian Church, 2014), 35.
- <sup>7</sup>Lovemore Mbigi, *The Spirit of African Leadership* (Randburg: Knowres Publishing, 2005), 24.
- 8*Christian Council of Nigeria* (Ibadan: np, 1961), 7.
- 9Christian Council, 8.
- <sup>10</sup>Benjamin J. Pokol, *A Nation in Flames Under the very Watch of Silent Watch-dogs: A Prophetic Assessment of the Public Role of the Nigerian Church* (Jos: COCIN Printing Press, 2018), 78.
- <sup>11</sup> E. Ukah “Roadside Pentecostalism: Critical Interventions”, *Journal of African Art History and Visual Culture* 12 (2008): 125.
- <sup>12</sup>Caroline Elijah, *Casual discussion*, (Jos: Millenium Publishers, 2017).
- 13Ukah, Roadside Pentecostalism: Critical Interventions, 129.
- 14Caleb Oladipo “Piety and Politics in African Christianity: The Roles of the Church and the Democratization Process.” *Journal of Church and State*, 45, no. 2 (2012): 325.
- 15Oladipo, “Piety and Politics in African Christianity: The Roles of the Church and the Democratization Process”, 326.
- 16Oladipo, “Piety and Politics in African Christianity: The Roles of the Church and the Democratization Process”, 326.
- 17Oladipo, “Piety and Politics in African Christianity: The Roles of the Church and the Democratization Process”, 327.
- 18Jeff Haynes, *Religion and Politics in Africa* (London: Zed Books Ltd, 1996), 24-25.
- 19Jim Wallis, *The Soul of Politics* (New York, NY: New Press, 1994), ix.
- 20Allan Boesak, *Tenderness of Conscience: African Renaissance and the Spirituality of Politics*.

(Stellenbosch: SUN Press, 2005), 169.

21Benson Igboin, "Religious Conflicts in Nigeria: Towards a Re-awakening of the Prophetic Voice", *Studia Historiae*, 38, (2012), 223-241.

22Igboin, "Religious Conflicts in Nigeria: Towards a Re-awakening of the Prophetic Voice", 7.

23Igboin, "Religious Conflicts in Nigeria: Towards a Re-awakening of the Prophetic Voice", 9.

24Benard O. Ukwuegbu. *The Prophetic Imagination and the Creation of Alternative Community* (Oweri: Edu-Edy Publications, 2007), 4.

25Ukah, "Roadside Pentecostalism: Critical Interventions", 137.

26Asonze Ukah "Roadside Pentecostalism, Critical Interventions", 136.

27Ukah, "Roadside Pentecostalism: Critical Interventions", 136.

28Matthew Ojo. "Pentecostalism, Public Accountability and Governance in Nigeria", *Ogbomoso Journal of Theology* 8, no. 1 (2012):115.

29Ojo, "Pentecostalism, Public Accountability and Governance in Nigeria", 116.

30Ojo, "Pentecostalism, Public Accountability and Governance in Nigeria", 117.

31Wallis, *The Soul of Politics*, xix.

32Boesak, *Tenderness of Conscience: African Renaissance and the Spirituality of Politics*, 168.

33Cited in Wallis, *The Soul of Politics*, 34.

34Boesak, *Tenderness of Conscience: African Renaissance and the Spirituality of Politics*, 169.

## Bibliography

- Boesak, A. A. *Tenderness of Conscience: African Renaissance and the Spirituality of Politics*. Stellenbosch: SUN Press, 2005. *Christian Council of Nigeria*. Ibadan: np, 1961.
- Haynes, J. *Religion and Politics in Africa*. London: Zed Books Ltd, 1996.
- Hewitt, R. R. "See if we can find one righteous person in Matthew 5:13." Sermon Presented at Scottsville Presbyterian Church, Scottsville, South Africa May 2-3, 2015.
- Igboin, B. O. "Religious Conflicts in Nigeria: Towards a Re-awakening of the Prophetic Voice". *Studia Historiae* 38 (2012): 223-241.
- Kaunda, C. J. "The Wilderness Wonderings: A Theo-liminal Pedagogy for Mind Decolonization in African Christianity". *Acta Theological* 36, no.1 (2016): 52-69.
- Lenhie, N. and J. Abel. "Religious Fundamentalism and the Problem of Normlessness: Issues in Value System in Nigeria". *Global Journal of Human Social Science*, 12, no. 9 (2013): 42-57.
- Mbigi, L. *The Spirit of African Leadership*. Randburg: Knowres Publishing, 2005
- Ojo, M. "Pentecostalism, Public Accountability and Governance in Nigeria". *Ogbomoso Journal of Theology* 8, no. 1 (2012): 115-132.
- Oladipo, C. "Piety and Politics in African Christianity: The Roles of the Church and the Democratization Process." *Journal of Church and State*, 45, no. 2 (2012):325-340.
- Pokol, B. "Church-State Relations in Nigeria and its implications on economic recession." *Journal of Nigeria Association for Christian Studies*, 1, no.1 (2017): 323-342.
- Pokol, B. *A Nation in Flames Under the Very Watch of Silent Watch-dogs: A Prophetic Assessment of the Public Role of the Nigerian Church*. Jos: COCIN Printing Press, 2018.
- Pokol, B. *The Land Needs Total Healing: Where are the Prophets from the South?* Jos: COCIN Printing Press, 2016.
- Thieme, R. B. *Christian Integrity*. Houston: Bible Ministries, 2002.
- Ukah, A. "Roadside Pentecostalism, Critical Interventions". *Journal of African Art History and Visual Culture* (2008), 3 (1), 136,



<http://dx.doi.org/10.1080/19301944.2008.10781334> (accessed May 23, 2019).

Ukwuegbu, B. O. *The Prophetic Imagination and the Creation of Alternative Community*. Oweri: Edu-Edy Publications, 2007.

Wallis, J. *The Soul of Politics*. New York: New Press, 1994