

# **The Role of the Church in the Fight against Corruption in Nigeria**

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## **ABSTRACT**

*This work examined the role of the Church in the fight against corruption in Nigeria. Religion permeates the life of every human being as well as every society throughout the world, and every religion has norms, values and acceptable standards reflected in its doctrine. By inculcating in adherents these norms and values, religion is expected to promote social control and acceptable standards in the society, thereby reducing vices such as corruption. Thus religion and corruption are seen as having a symbiotic relationship. Using the Christian Church, this work argues that the prevalence of corruption in Nigeria is an indication that the Christian Church is failing and is losing its potency to correct the vices in the society and as such, has undermined the fundamentals for a global ethics necessary for the modern Nation like Nigeria. Using phenomenological method of analysing social issues, the work concludes that the Church has failed in its function to combat corruption and recommends that religious leaders, adherents of the Christian Church and the entire masses have a greater role to play if the fight against corruption in Nigeria must be successful for her growth and sustainability.*

**Keywords:** Corruption, Role, Church, Christian, Fight

## **Introduction**

The concept of religion borders on man's relationship with an expression of ideas about the divine. The system of beliefs and practices associated with religion usually draw the adherents into a community: Christians, Muslims and Traditionalists. Religion exhibits a tremendous social force that cannot be safely ignored. In some societies, religion determines the social values, structure, stratification and developments. Powerful as religion is in social development, there are always horrific consequences from conflicts related to religion. Religion permeates every facet of life of the adherents and has great power to help or to hurt. The various dimensions of religion have both healthy and unhealthy aspects. The part of religion that helps people to be disciplined and productive, responsible and open-minded portrays the healthy side. When adherents of religion exhibit corrupt tendencies, unhealthy consequences necessarily emerge.

History is even more pitiable. People go to the refuse dump to fill their emptiness, and such painful search for meaning ends in an uneventful habit of bizarre taste, laxity, promiscuity and complacency. Thus their predicaments: the experience so far is very much tragic and traumatic in the presence of a blinking future. In Nigeria, the odious socio-economic and religio-political events in the country since 1966 speak volumes of a people with neither convincing common beginning nor destiny. In fact, it is a well-known problem that one of the factors that

have hindered Nigeria from development is the incessant occurring of religious and corrupt practices.

In this paper, I am concerned with the role of the Church in the fight against corruption and development in Nigeria, by tracing the bearing of the spear cast by the contemporary age of secularism on the vision of Nigerians with the particular cases of bribery, prostitution, embezzlement, abuse of power and greed etc. I am doing this with the mind of clearing the web and mess blunting a proper focus of ideals so that individuals may come to know where they are and where they should be if Nigeria must developed. This work argues that the prevalence of corruption in Nigeria is an indication that the Christian Church is failing and is losing its potency to correct the vices in the society. Using phenomenological method of analysing social issues, the work concludes that Christianity has failed in its function to combat corruption and recommends that religious leaders, adherents of the Christian Church and the entire masses have a greater role to play if the fight against corruption in Nigeria must be successful for the growth and sustainability.

### **Religion, Church and Corruption Defined**

Scholars find it difficult to frame a definition that will include every aspect of religion, past and present. From any analysis of religion, as soon as people begin to discuss whatever is to them “religion” the tendency will be to end up invariably with a moral consciousness and commitment to whatever they find themselves believing. But religion invariably extends to the external and secular expressions which involve such disciplines as Philosophy, Psychology, Anthropology, History, Geography, and Sociology which come under the aspect of phenomenology of Religion. This indeed is in recognition of what of course should be the general nature in the matter of what people regard as “Religion,” so also in the study of religious science, a measure of commitment to the truths of transcendental realities already claimed for religion (Ekarika, 2015).

According to Umoh (2010) “Religion is more than simply a belief in a transcendent deity or a means to an after life. It is, rather, an orientation to the cosmos and our role in it” (pg. 12). We understand religion in its broadest sense as a means whereby humans recognizing the limitations of phenomenal reality, undertake specific practices to effect self-transformation and community cohesion within a cosmological context. Religion thus refers to those cosmological stories, symbol, systems, ritual practices, ethical norms, historical processes, and institutional structures that transmit a view of the human as embedded in a world of meaning and responsibility, transformation and celebration. Thus, it is Religion that connects humans with a divine presence, with the human community and with the broader earth community, it links humans to the larger matrix of mystery in which life arises, unfolds and flourishes.

Moreso, the term also refers to faith in a divinely created order of the world, agreement with which is the means of salvation for a community and thus for each individual who has a role in that community. In this sense the term applies principally to such systems as Judaism, Christianity, and Islam, which involve faith in a creed, obedience to a moral code set down in Sacred Scriptures, and participation in common practices. In its most specific sense the term religion refers to the way of life of monastic or religious order (Richardson 1966, Encyclopaedia Encarta, 2005).

On the other hand, there are several definitions of corruption. One very common definition according to Mark and Ulrich, (1999) says “corruption is the abuse of public power for personal interests” (pg. 103). This definition includes most of all the active or passive bribery

between a civil servant and a private person. Yet, corruption also includes activities between private persons, and when the behaviour of people with public or private tasks is corrupt when they violate their duties to obtain any kind of unjustified advantages. For Peter Ulrich (1999), the economic ethic-philosopher shows how ethically explosive the issue is: “the undermining of the common wellbeing through particular interests of individuals”.

The Act establishing the Independent Corrupt Practices and other related offences commission (ICPC) defines corruption as including bribery, fraud and other related offences (Corrupt Practices Act, 2000). Corruption is defined by the World Bank as “the abuse of public office for private gains. It involves the seeking or exacting of a promise or receipt of a gift or any other advantage by a public servant in consideration for the performance or omission of an act, in violation of duties required of the office. It may also involve extortion of monies or theft by public servants of amounts due or payable to public coffers (cited in Onuoha, 2003). To Otite, as cited in Onu (2001), corruption is the reversion of integrity or state of affairs through bribery, favour or moral depravity according to Ikeanyibe and Imhanlahimi (2006), corruption is an antithesis to ethics and accountability. They adduced a few reasons for the precarious situation of corruption in Nigeria among which are ineffective institutions, weak rule of law, low popular participation in politics, weak protection of civil liberties, closed economic and political systems, poor remuneration of public servants and so on. However, according to Ighodalo, (2009), while these factors cannot be overlooked, moral leadership and true commitment to the service of the nation are at the centre of the situation.

Any phenomenon as complex and as vital as Christianity is easier to describe historically than to define logically, but such a description does yield some insights into its continuing elements and essential characteristics. One such element is the centrality of the person of Jesus Christ. That centrality is, in one way or another, a feature of all the historical varieties of Christian belief and practice. The ultimate principle of the universe, called by many different names in various religions, was called “Father” in the sayings of Jesus, and Christians therefore call Jesus himself “Son of God”. At the very least, there was in his language and life an intimacy with God”. At the very least, there was in his language and life an intimacy with God and an immediacy of access to God, as well as the promise that, through all that Christ was and did, his followers might share in the life of the Father in heaven and might themselves become children of God. Jesus crucifixion and resurrection, to which early Christians referred when they spoke about him as the one who had reconciled humanity to God, made the cross chief focus of Christian faith and devotion and the principal symbol of the saving love of God the father.

This love is in the New Testament and in subsequent Christian doctrine, the most decisive among the attributes of God. Christians teach that God is almighty in dominion over all that is in heaven and on earth, righteous in judgment over good and evil, beyond time and space and change; but above all they teach that “God is Love” (John 4: 16).

The Bible provides a rich kaleidoscope of imagery about the Church composed of around one hundred metaphors and statements. The thread on which all other jewels are hung is the idea of the Church as an *ekklesia* (“assembly”, “gathering”). This word, taken from common usage where it applied to the “calling out” of citizens for a civic meeting or of soldiers for battle, is used extensively throughout the Old and New Testaments to refer to the people of God (e.g. Deut. 4:10; 9:10; 31:30; Mt. 16:18; 18:17; Acts 5:11; Rom. 16:5; 1Cor. 1:2; Eph. 1:22; 3:10; Heb. 12: 23).

A second background factor is the idea of the “kingdom” of God. Its relation to the Church has been much debated, but the two cannot be identical even though there are areas of

overlap. The Church is the partial fulfilment of the kingdom of God in the here and now and serves as the primary agent of the kingdom; hence it is appropriate to apply some kingdom imagery to the Church itself (e.g. Col. 1:13). But the thrust of the post-Pentecost portrayal of the Church lies elsewhere. Some of the most important images cluster around the focal points of past continuity, present identity and the future fulfilment.

Continuity with the past, those images draws on the past roots of the people of God stressing that the followers of Jesus Christ stand both in continuity with the people of the older covenant and as the fulfilment of that covenant. They are now in Christ, all that the older covenant longed to see. So Christians are now a new Israel, the spirit seed of Abraham (Gen. 3:29, 6:16) ruled over by and belonging to God himself (1 Pet. 2:9-10) and composed of all those who have faith in Christ, whatever their racial or cultural background.

The bulk of images of the identity of the Church in the present focus on the character of the Church in the present age. The primary one is that of the Church as a body. This image is initially used to stress the dependence of members on one another in the face of tendencies, such as their differing gifts or their different cultural and social backgrounds, which might cause them to pull apart from one another. The key issue is the quality of relationships and mutual responsiveness that believers have with each other (Rom. 12:2-8; 1 Cor. 12:12-31). Commitment to one another was essential because they were all baptized by one spirit into one body” (1 Cor. 12:13). The nature of their fellowship life is far more profound than when people gather because they merely have a common interest or wish to pursue a common goal.

A second image that is developed in a number of ways is that of the Church as a household. A more inclusive social unit than our contemporary family, it nonetheless picks up the idea of the Church as a family brought in to being by the faithfulness of God’s son, Jesus (Heb. 3:1-6). Further images arise naturally from everyday world in which Jesus and his followers lived. These include the image of a “flock being cared for and guided by a shepherd (Jn. 10:1-21) and of God’s field in which the word of the gospel is planted and watered by persons but is germinated by God himself (1 Cor. 3:6-9).

Images that point to the future shows the people of God as looking forward to the complete realization of their salvation in the future. This theme is particularly captured by the image of the Church as the bride of Christ (Jn. 3:29, Mt. 9:15; Lk. 5:34-35). Paul exploits this metaphor in two ways. He speaks both of the love Christ had for the Church (Eph. 5:25) and of the consequent need for the betrothed to keep herself pure for the coming of the bridegroom on their “wedding day” (2 Cor. 11:2). Revelation (19:7) brings the picture to a climax by foreseeing the wedding banquet when at last, after all the suffering and necessary preparation, the bride and groom are finally united and the festivities begin. This last image about the Church is what this work will adapt.

### **The Religious Perspective of Corruption**

In Nigeria, Religion features at the beginning of the nation’s constitution. Chapter 1, part II (10) prohibits the adoption of any religion as state religion and chapter iv (38) gives freedom to all citizens on the religion to practise and that no religion should be forced on any citizen against his will.

Most Nigerians are religious. They believe in the supremacy of God and that God is the basis of their individual and corporate lives. Nigerians relate with supernatural realities through prayers, supplications, fasting and offering of sacrifices. Ever since the spread of the gospel to the country, Nigerians have embraced and adopted and practised it with fervour and passion.

Recently, the spirit of “born againism” has taken over. Churches are found in all nooks and crannies of the streets. Thus, Churches in the forests, riversides, on hill tops and mountains. Crusades are everywhere. Worship sessions and vigils take place every minute of every day of the week. People go in large numbers on pilgrimage taking pride in being addressed as JPs or Alhaji. In the words of Ehusani (2033), while there is noticeable decline in religious fervour in many parts of the world, the religious enterprise appears to be thriving very much in Nigeria, as more people are being converted, many houses and house wares are being turned to Churches, sports stadia are being used more for religious functions than for sporting activities. Streets and highways are blocked at regular interval for religious meeting and crusades.

In an article that appeared in New York Times (Mach 13, 2002), the writer, one Norimitsu Onishi noted that “Christianity is growing faster in Sub-Saharan Africa than in any other place on earth. Roman Catholicism and the major Protestant denominations are gaining more followers everyday, but new Churches are leading the boom. Within this religious firmament, bishops, pastors, evangelists, faith healers, prophets and visionaries, as well as Sheikhs, imams and gurus of all sorts are swelling in number and having a field day. In the last few years, a new dimension has also been added to the thriving religious enterprise. It is the increased patronage of high ranking public’ officials who not only openly call for and sponsor regular prayer sessions in different prayer houses, but have themselves become born again Christians and prayer merchants, often appearing at Church crusades and prayer vigils with all the paraphernalia of public office, and sometimes grabbing the microphone to deliver sanctimonious homilies and earth shaking prayers.

These days, prayer and preaching sessions are no longer limited to Churches, mosques and homes. They are held at corporate boardrooms, in government offices, in commercial buses and in open markets. Nigerians going about their daily business can be seen brandishing the Bible or the Koran, the Rosary or Islamic prayer beads. The largest billboards in our towns and cities are those advertising upcoming religious crusades and faith healing carnivals. To Yusuf (2003), unfortunately in most of these Churches, holiness seems to be unpopular, as the vows of celibacy and life devoid of glitters has been overtaken and replaced by pastors with flamboyant lifestyles, beautifully groomed hair, expensive clothes and shoes, posh homes and cars and even private jets. These clerics tell their congregation that their God is not a poor God, a cliché that has earned them the name “prosperity preachers”. Religious phrases such as praise God, “Hallelujah”, Jesus is Lord”, to God be the glory”, “Praise the Lord”, are often on the lips of Nigerians, at work or at play. Some establish their Church and make themselves the General Overseer, their wives deputy General Overseer or Treasurer, their son the Secretary and so on. Some of these pastors now go about with armed body guards, bouncers and other official paraphernalia such as secretaries, personal assistants, protocol officers and others. There is perhaps no other nation in the modern world with as much religiosity as contemporary Nigeria.

With all these show of religiosity or outward display of piety, one would have expected to see a very high degree of social morality in Nigeria, but this is not the situation, rather, there is an embarrassing contradiction between the high ethical demands of the Christian religion which the majority of Nigerians profess, and the phenomenon of corruption, greed has earned our country the unenviable status of the second most corrupt country in the world according to Transparency International’s Year 2002 Corruption Perception Index

### **Characteristics of Corruption**

- (i) a means to obtain something;

- (ii) the hidden and intransparent nature of activity;
- (iii) the illegal search for personal advantage;
- (iv) the illegal acquisition of something which one does not deserve;
- (v) the economically inefficient use of funds;
- (vi) very often proximity to blackmail, abuse of public power, nepotism;
- (vii) the breach of confidence;
- (viii) the damage of moral integrity and of general ethos;
- (ix) a breach of law with a disintegration of the sense of justice;

### **Different Forms and Motives of Corruption**

- (i) The corruption of poverty- normally “petty corruption”- has its roots in poverty (e.g. when government officials do not receive a salary at all or not enough to sustain a sufficient livelihood).
- (ii) The corruption of power- normally “grand corruption”- rooted in the greed to more power, influence and wealth or in the safeguarding of the existing power and economic position.
- (iii) The corruption of procurement and the corruption of acceleration serves the purpose to obtained goods and services that otherwise would not be available or delivered on time, or only with much greater administrative expenses.

### **Types of Bribery**

The scholars of Hanafi, divided type bribery into 4 categories:

First, bribery done so that someone will be appointed as a judge or officials (just as civil servant). The ruling of this category is forbidden for both sides.

Second, a judge who asks for bribery before deciding something. This type is forbidden for both sides, even though the decision is right and fair, since deciding for fair decision is the obligation of the judges.

Third, giving a certain amount of money to someone to prevent his tyranny or to gain benefits (by acquiring his rights). This type of bribery is forbidden to the bribed only.

Fourth, giving certain amount of money to someone who help the giver to gets his rights. Giving and receiving such money/property is permitted, because the status of the money resembles wages.

### **Abuse of Power**

Without any misgiving, Nigeria ranks high among nations where violence abound due to misuse of power. It is like a resurgence of the Machiavellian political stance “might is right.” Supporting any leader in authority to sustain itself perpetually in office utilizing all means even to the detriments of the subjects.

Nigerians have witnessed enough callousness and brutality from her leaders, both political and religious. From history our experience of leadership in Nigeria are repugnant and bizarre. For pride, our leaders have mortgaged our destiny and sold our rights for greediness. Since we live in the land of opposites, ministers become lords of the people while shepherds feed on the flock. What is more, revolution and opposition are completely not entertained. If you are against them then you are in for it. Your lot cannot be less than assassination, exile and frustration. If you become a friend to their enemies, you are also very likely to pay a price. In this kind of a situation, how will Nigeria develop?

Many scholars are of the opinion that the low-level of development in the country can be attributed to the lack of “responsible” leadership. Religion can play a vital role in correcting the poor orientation of the leaders and citizens. A good religious leader is capable of high level of abstraction and this helps to create order in the midst of chaos. This is possible through the dispassionate analysis and synthesis of various ideas. As Unah (35) has stated:

Human experience is chaotic, complicated and sometimes intricate in character. Only a high level of abstraction could integrate the chaos of experience into a comprehensive and consistent world view.

Religionists are best suited to provide order to the chaos of experience and they can help to engender a new orientation by re-evaluating the issues dealing with what constitute reality, truth, and the values for Nigerians. This re-evaluation is necessary because both leaders and citizens have failed to identify with national goals.

### **Prostitution**

In Nigerian context there is almost no distinction between what is sacred and profane. It is all promiscuity and pollution. Sexual perversion is present within the married life where there is no fidelity, between the family head and maidservant, between a house wife and a driver. Professional prostitutes engage in this business for money, their bodies become commercial articles for sale. As a fallout from radical feminism, single parenthood produces in these children questionable paternity, like mother like daughter, the children then explore their handicapped situation eventuating in sexual frustration. These children lacked proper home upbringing. So they indulge in this business taking it as something normal.

Apart from disputed areas in the street corners, Nigerian secondary schools and tertiary institutions are the greatest shareholders in this enterprise. From home, children especially girls who have less attention miserably adapt to this new situation as a way of coping with the daily needs and also to become indentifiable among their mates. In this affair women are always vulnerable. Even where the society has infiltrated this distortion in their psychology. Ladies could still be helped without manipulating them as mere instruments of gratification.

Within the family, contraceptives have made sexual indulgence far less costly and far safer outside it than ever before opinions, less hostile to illicit unions even to sexual perversion than it has been since the traditional times. As it were, our warped natures, the devils who tempts us, and all the contemporary propaganda, combined to make us feel that the desires we are resisting are so natural, so healthy and so reasonably, that it is almost perverse and abnormal to resist them. However, against such background we must know that every sane and civilised man must have some set of principles by which he chooses to reject some of his desires and to permit others. This is realizable if we accord reasonability its proper place in our assessment of values, else Nigeria’s national development shall be distorted.

### **Functions of the Church**

According to Henslin (2007) religion serves the following functions:

- (i) Provides answers to perplexing questions about ultimate meaning such as the purpose of life, why people suffer, existence of after-life etc.
- (ii) Provides emotional comfort especially during the time of illness, death, suffering and so on.

- (iii) Provides social solidarity, unites believes into a community that shares same positive values.
- (iv) Provides guideline for everyday life through rules and regulations on what to do and what to abstain from.
- (v) Provides social control so that fairness and justice will be displayed.
- (vi) Provides support for the government.

Having briefly reviewed the Nigerian situation, the question now is, is the Christian Religion really serving the purpose of increasing moral and spiritual values? The answer is that the Christian religion does not appear to serving these religious functions. Instances for this position abound.

- (i) Fairness and justice are scarce commodities especially when politicians and rich people are accorded more recognition and attention than the poor in the same Church.
- (ii) Where virtues of criminals and fraudsters are extolled openly.
- (iii) Religion is unfortunately providing a negative support for government as most government officials use it to abuse the collective conscience of the people through their deceits and manipulation.
- (iv) Nigeria has been experiencing religious meltdown and not only has it failed to curb corruption, but it has in itself become a channel of corruption.
- (v) Religion has failed in its responsibility to mould the character of the adherents.
- (vi) Religion itself has been thoroughly exploited and manipulated in Nigeria by “smart” men for political and economic gains.
- (vii) The message of the cross is fundamental and central to the Christian religion, but today popular religion in Nigeria has side-lined the cross and all the spiritual values associated with it.
- (viii) Religion today declares all failure, suffering and pain as of the devil while associating with God only wealth, success, healing and prosperity.
- (ix) In Nigeria, religion has lost its potency to fight the virus of corruption and not just this, corruption has succeeded in infesting and taking over the brain box of religion.

According to Labanjo (1970) no one is asking for a country where all the citizens are saints, but it would not be any use either if all the citizens are sinners. The fact is that in every society the saints should redeem the sinners otherwise there would be chaos.

### **Evil Effects of Corruption**

One of the evil effects of corruption is that it hinders economic development. “It opens the door for inefficient allocation of resources as well as raises the cost of investment and decreases investors’ confidence. Research has revealed that countries with notoriously high levels of corruption risk marginalization in a world of rapid economic integrity. Also, the diversion of public funds enriches some and impoverishes others. It kills initiatives of potential experts in the private sectors and sacrifices efficiency on the greedy hands alters of mismanaging abundant wealth. Moreover, it desecrates the rule of law and undermines the legitimacy and stability of democratic regimes. Corruption demolishes the elements of prudent management of wealth and resources. Irrational and short-sighted decisions are taken. These are motivated by greed but not need. Approvals of projects are met premised not on the basis of suitability but on the dividends for the decision-makers.



## **The Role of the Church against Corruption**

Since corruption is responsible in large measure for the broken promises, the dashed hopes and the shallow dreams that have characterised the existence of the multitude of Nigerians in the last few years. The Church has the following roles to play in the fight against corruption in Nigeria.

- i. The Church must draw up an analysis, when one's own organisation faces corruption and how to deal with it.
- ii. Working out biblical theological instruments on corruption.
- iii. Signing the code of conduct against corruption which contains eight principles; respect for human dignity, aspect for moral integrity, promotion of justice, fostering of transparency, rejection of all forms of corruption, respect for the law, the right to disclose and combat corruption, the priority of the public interest over private interests.
- iv. Participation in national legal revisions to fight corruptions.
- v. Public statements of Churches against corruption in one's own country must be made.
- vi. Implementation or support of an anti-corruption campaign ("Zero-tolerance campaign" like e.g. the one of the government of Botswana).
- vii. Cooperation with the national chapters of transparency international.
- viii. Dialogue between Churches and companies as to the issue must be encouraged.
- ix. There must be a vibrant national view centered on the fear of God, after all, swearing with the Bible is an indication of wearing individual and national conscience around religion.
- x. Performance of duties must be seen as an opportunity to serve the nation and put national interest over and above individual interest.
- xi. Christian leaders need to wake up from their slumber and take the message of the cross more seriously.
- xii. Religion should not be seen as a means of amassing wealth neither should they spare the corrupt individuals and government officials in the course of preaching sermons.
- xiii. Christian leaders should see their call as a means of inculcating the fear of God and the values of honesty, hard work, accountability and concern for the common good in their members.
- xiv. Lastly, individuals and adherents must be ready to face the challenges of life and play down complete dependence on miracles and healings. They must remember to pay attention to the provisions of the criminal codes against the various shades of corruption and must have the fear of God in their hearts and imbibe this in their children.

## **Recommendations**

- i. The Church must share in common transcendental values and moral principles.
- ii. The Church must promote high ethical standards among her adherents.
- iii. There should be a proper dissemination of the Christian message that will help to checkmate the human instinct to grab and to accumulate for self while neglecting the common good.
- iv. Government, religious leaders and the entire citizens must play their roles if Nigeria is to be transformed from the high position in the gang of the most corrupt nations in the world, to a high position among the most corruption free nations. On the part of the government, those in power must fear God and practice their religious obligations and national duties sincerely. Religious leaders must wake up from their slumber and take the

message of the cross more seriously. Individuals and adherents of the Church must be ready to face the challenges of life and play down complete dependence on miracles and healings.

## **Conclusion**

Clearly the Christian Religion have a central role in the formulation of worldviews that orient us to the natural world and the articulation of ethics that guide human behaviour. The size and the complexity of the problems we face require collaborative efforts both among the religions and in dialogue with other key domains of human endeavour. The Church thus, need to be in conversation with other sectors for adequate distribution of resources for national development. Kenneth (1969) has observed that assisting humans by degrading the natural world cannot lead to a sustainable community like Nigeria. The only sustainable community is one that fits the human economy of the earth. With the help of Church, humans are now advocating for restraint in the use of natural resources on which all life depends, equitable distribution of wealth, recognition of responsibility of humans for the continuity of life into future generations. These are the virtues for sustainability, which the world's religions and the Church can contribute which in turn will assist in the fight against corruption.

From the issues discussed, it could be seen that there is a serious imbalance between the Church and corruption in Nigeria. A dislocation has occurred in the symbiotic relationship between the Church and corruption. Where the level of spirituality is high, all things being equal, the level of corruption should decline. The situation in Nigeria is such that not only has Church failed to reduce corruption, but religion itself has become a channel of corruption, providing support for corruption in the society, as true religion shares in common transcendental values and moral principles and also promotes high ethical standards.

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