



## Justice Architecture in African Religion, Christianity and Islam: Recipe for a Just Nigerian Society

<sup>\*1</sup>Aliyu Muhammed Tukur, <sup>2</sup>Hosea Nakina Martins and <sup>3</sup>Auwal Abdullahi

<sup>\*1, 3</sup>Department of Islamic Studies, Taraba State University, Jalingo, Nigeria.

<sup>2</sup>Department of Religion and Cultural Studies, Benue State University, Makurdi, Nigeria.

### Abstract

Justice is among the vital and moral ingredients that are needed to build a true, formidable and sustainable just society. Sad to say that, justice is been pervaded today, and it is decry able due to its wrong usage in exploiting and denying due right to those concerned in the society. The three religions here are epitome of examples as they x-rayed the concept of justice which the society needs in order to move forward in all facets of its endeavours. The paper seeks to reiterate the significant role of justice in the light of African Religion, Christianity and Islam for a just society. The paper made use of comparative, prescriptive and analytic methods. Data were collected from the field and consultation of relevant books. It has been discovered by the paper that, even with high moral emphasis in the three religions as virally practiced in contemporary in Nigeria, justice is been twisted and denied the marginalized, poor, downtrodden, voiceless and less privilege in society today. Perpetration of injustice has restarted full achievement of progress, peace, development and tolerance in the society. It has created ill feeling, in humanity, illiteracy and deprivation of socio-political, economic and religious will as well as means of acquiring responsible moral dignity. Lack of justice also prevailed due to lack of fear of God in all human dealings, corruption, lack of love and being sensitive to all people's needs triggered high rate of crimes and human ingenuity. The paper recommends that, people should showcase justice devoid of sentiments, religion, tribe, colour, region and political affiliation. People in the three religions should strife towards the attainment of justice for sustainable development to be experienced in the society. Justice should be sought through genuine means, and Government and Traditional rulers should also eschew perpetration of injustices in the allocation of basic amenities, and also in depriving people of their rights.

**Keywords:** African religion, Christianity, Islam and justice

### Introduction

The search for justice in the world has been a very enthusiastic task especially to those who are been it in various facets of human endeavours that have been denied it. Given the circumstance of Nigerian predicaments, justice is accorded based on sentiments and ego, which degenerated into conflict of minor or major magnitudes. In African Religion, Christianity and Islam, they condemn injustices as a vice but appraised justice as coming from the Supreme Being (God) who created the world out of love and accorded man the rationality to seek after justice, which is truth. What concerns this paper is the rate at which injustices is been celebrated today, which leaves one with despair that the powerful men (affluent) are right suppressing justice against the poor and downtrodden in the society. Justice which should vindicate an orderly society is been twisted to favour the affluent of the society, and which lament able.

The rising rate of crimes like kidnapping, prostitution, ethno-religious conflicts, armed banditry, stealing, assassination, Boko Haram insurgency in the North, Biafran Agitation for self-independence in the East (IPOB) and Niger Delta Militias

in the South-West Oil regions of the country are instigated due injustices in the system, which are indeed condemnable in the eye of any moral and just person. Thus, poverty, hunger, disease, unemployment, lack of fear of God, envy, jealousy, sheer wickedness, chauvinism and religious sentiment, political, socio and economic system are continual injustice being pervaded in our society today.

It is interesting to also reiterate without mincing words that, notion of the human agitation against injustice is central to all human triggering problems especially those which have to do with injustice prevalence in all facets of life endeavours. Thus, human person is the most paradoxical of all realities; being who is similarly spirit and body closed and open is being in a state of tension between the two principle of his composition; between himself and his fellow; between himself and his creator (Reinhold3). We all know that man is limited in away to ensure absolute justice. The search for justice is a universal activity that concerns every rational men and women of every age and position today. Thus, our society is secular, multi-ethnic and religious in nature, where the search for justice has become very desiring depite the

mechanisms of frustrating fellow men. Due to injustice meted people, many have been despaired and turned frustrated and rendered helpless. Their action further aggravates continual experience of regrets in a world sustained by unjust practice, which distort the moral order as ordained in the rationality of men by God. It is the crux of the paper to reiterate integrating the concept of justice in the three religions here in order to fight against injustice which is been perpetrated in our country Nigeria.

Nigeria is an entity of sovereignty which is at the verge of collapse due to the persistent deprivation of justice to the common man, and which has resulted in divergent rise in crimes in all ramifications. The paper is going to examine the concept of justice; its nature and origin. It will further discuss categorical classification of justice, justice in African Religion, Christianity and Islam. Furthermore, the paper would also exhumed remote causes of injustices in contemporary Nigeria society and some recommendations proffered.

### **Justice: Its Nature and Origin**

The nature and origin of justice is not something that one can just unravel without acknowledging God first, who is justice in himself and expects justice to be perpetrated by His creatures even in their dealings with him and their fellow men. God is being referred to as the greatest and just judge on earth and in Heaven. He is justice himself and ensures justice prevailed among His creatures. The title 'Great Judge' qualifies Him as the ordainer of the orderly world. Justice is always part of him, who is always just in His dealing. He ordered the universe into being without consulting anybody; he is the nature and origin of justice since eternity. No one can deny that, he is not the origin of justice; his nature remains eternally known to himself, and cannot be unraveled by any force of human manipulation. He is just in Himself, and no one convinces Him to act unjustly. Furthermore, the Supreme Being, who is referred to as God is the prime object of justice, and His nature and origin remains eternally intrinsic to himself (Gbenda 114). Hence, justice owed its origin in God, who is Just in all His dealings. Thus, the nature of justice also is divinely in God.

God's nature is said to comprised of unknown substance, because he is a Supreme Force whose nature is justice itself. Bonzena asserts that, by founding the world, God's nature is unknowable, and His origin is a mystery. Justice is found in him, and it owes its origin from Him (14). Nature and origin of justice is from the Great force, who is Justice Himself (Ifesieh 137). It is worth knowing that, Justice appears as every abstract concept, but there is difficulty in seeing its practical aspect (Wegh 137). Thus, the nature and origin of God is intrinsically built and known in Him as one who is indifferent to morality. He ensures justice by rewarding just people, and vicious acts are punished (Omeregbe, *Ethics A Systematic and Historical Study* 139).

### **Classification of Justice**

Categorically there are many kinds of justice as outline the scholastics, which include:

#### **Commutative Justice**

These types of justice demand respect for the right of others and the exchange of things of equal value. Hence, cheating, fraud, theft and destruction of other people properties.

#### **Distributive Justice**

By this kind of justice it entails equitable or fair distribution of goods, privileges, work or obligations of a society. Any unfair distribution of work to members of the society is a violation is against this type of justice.

#### **Vindictive Justice**

This kind of justice demands appropriate punishment for an offence. It is done not for revenge but for correction and for the interest of the community or for the correction of the offender and should not be more than is observed by the offence.

#### **Legal Justice**

This is the aspect of justice which demands the observance of all laws aimed at the common good (Hospers 345-351).

Jesus categorically seeks to eradicate all forms of injustice, which must not prefer the person of a great one. With justice, you should judge your associate (Lev. 19:15) during the apostolic era. As soon as a trace of injustice was noticed among believers urgent measures were taken to restore justice. Thus, when the Hellenists expressed their dissatisfaction in daily distribution of food (Acts 6:1-6) seven deacons filled with the Holy Spirit were chosen to help in the distribution of food (Mtile 16). This was done to ensure justice and peace prevailed.

The exhortation to a juridical type of justice is not central to Jesus message. In Jesus time justice was exercised by the Romans. Jesus did not set Himself up as a social reformer or National Messiah. Jesus denunciation of Phariseism corresponds to the prophet's denunciation of injustice. Thus, in Jesus manner of speaking, justice preserves its biblical meaning of fidelity to the law. Jesus does not hesitate to define the moral life as true justice, as spiritual obedience to God's commandments. In Matthew 23, Jesus denounces even more than the great prophets did the hypocritical observance of a human and haughty religion. On the other hand, his inaugural discourse defines the true justice of His disciple (Mathew 5:17-48), 6:1-18). Hence, the life of the disciple, freed from a narrow and literal interpretation of the precepts, still remains a life of justice. Therefore, of fidelity to the laws which promulgated a new law by Jesus recapture the Mosaic spirit, the true and perfect will of God (Leon-Dufour 282-283).

#### **Justice in Christianity**

Justice in Christianity is a multi-dimensional concept first, it is a moral virtue secondly, is the religious value hence, its God's mercy and gift of salvation man attains the justice of God through faith which concede with mercy (Gbenda 13). In this segment, we shall examine justice in the perception of Old and New Testaments.

#### **Old Testament**

Justice in the Old Testament is a moral virtue which is a restructure sense meaning of civil justice and at other times the wider meaning of uprightness and integral goodness. Thus, the book of Leviticus asserts similarly that; people must not do injustice in the judgment, you must not treat the lowly with partially and you must not with prefer the person of great associate (19:35). Also, it emphasized "you must not commit injustice in judging, in measuring, in weighing or measuring liquids. The above citation makes reference to civil justice in Israel. The judges are required to show integrity in the performance of their duties.

Respect of other people's right is demanded to every person in Israel, you are not to pervert the judicial decision of your poor men in his controversy. You are to keep far from a false word. And do not kill the innocent and the righteous.... You are not to accept bribe. Exo. 23.6-8). God also demanded of rulers-render justice and righteousness and deliver to the one that is being robbed out of the hand of the defrauder, and not maltreat any of the defrauders and not maltreat any alien resident, fatherless, boy or widow (Jer. 22:3-4). The prophets of social justice (Amos 5:7, 11-15, Jer 22:13-18) condemned the injustices that is been perpetrated by Judges in Israel. Thus, people even look forward for a faultless justice in the expected messiah. The Old Testament Scripture teaches that man was created in the image and likeness of God, and is able to know and love His creator who set him over all creatures (Col. 1:26). The *Si vis pacem* (if you want peace, cultivate justice) is an emphatic stress on the need for justice to prevail among people (Weigh 137).

### New Testament

Jesus did not mince words in maintaining fidelity to the law "do not think I have come to destroy the law or the prophet, I came not to destroy but to fulfill..." (Matt. 5:17-20). For Jesus moral life is true justice, as spiritual obedience to God's law. His perfect life of holiness characterized justice as social norm, justice as a probative and justice as obligatory. Thus, from these instances, justice in the New Testament bears the hallmarks of distinctive quality of the person of Christ and how he sees righteousness and love of brothers. The greatest summary of justice in the Christian teaching is built on the Decalogue and love, which summarizes it. What is worth giving an individual is justice without any fear or favour and it must bear the true image of God, who is just in all His dealings and humanity must emulate His virtuous graciousness without alignment to ethnic, political, social standings and religious bigotry. Justice is a virtue and must be inculcated, preserved at all times amidst threats and imbalances in man's moral and earthly pilgrimage.

In Luke's Gospel 20:20-25, we saw the drama that transpired between Jesus and some species sent to ask him on whether it was right for them to pay taxes to Caesar or not? Jesus being a chief of justice replied them thus "give to Caesar what is Caesar and to God what is God". Jesus preaching did not condemn the law but to refurbish it as the chief justice of mankind.

### Justice in African Religion

African Religion is a religion that morality is built in it, as its nucleus. Hence, justice indicates an orderly African community's good which rest on the interest in common harmony of all beings, solidarity and reciprocity (Magesa 245). Hence Justice was the right of every Africa because, God is considered just and His creatures if they violate being just, they are punished. However, in African culture, justice is one of the pre-requisites needed for a better communalism, peaceful coexistence and fair play to enable Africans move forward as well developed in all facets of life. Justice among the Traditional Africans is tied with religion of the people. The Supreme Being, the divinities, deities living dead, spirits are conceived with ethical life including justice. Justices features prominently in enacted laws, commands, cults, customs and conventions or prohibitions (Gbenda 114). Man is limited in a way to ensure absolute justice. Hence the goods in the Traditional African society provided the missing link. It is interesting to assert that, cult group acts as agents of moral

sanction by melting out punishment to injustices. God conscience is the result of honour and acceptance of the community through compliance with its ideals (Sarwuan71). We shall sampled justice in the light of few African cultures here. For instance,

Among the Mumuye of North Eastern Nigeria, sacred cultic symbol (Vabong) is the highest of all other cults used in ensuring or enforcing compliance to discipline. Thus, the cult is meant to checkmate and maintain moral discipline (Nyazing 26-27). According to Bonzena also, "Janla is a mother cult of justice among the Mumuye, who settle all legal dispute in Javaa" (Shrine) (14). This cult maintains high discipline in issues relating to justice in the land. It stands as one of the most aspiring and fearful, who can never be bribed, but stands high in the performance of its duty. Vaabong cult judges wrong doers. It is held in high regard for social control, justice and solidarity in communal life which is integral of all and sundry to maintain (Dauda 46). Also, Ofo among the Igbo of Eastern Nigeria is a symbol of justice; it is made of either wood, bronze or iron. Whatever form it takes, what is of paramount importance is its consecration and ritualization. Different types of ofo are used in varied liturgies rituals. Justice is demanded in everyday life activities. They say each time. JideOfo meaning have justice in doing whatever one undertakes, they often ask Ijikwa Ofo have you justice? He who has truth and justice will be safe both ingoing and returning.

In another exploration of Justice among the Tiv of Central Nigeria, SWEM is a sacred pot of justice, whom one who wants to be declare his or her innocence in a case in the family or community, the sacred pot is prepared using materials that are symbol capable of setting the person free of any case of injustices and punishing those that are guilty by swelling legs and stomach (Gbenda 115).

For the Yoruba also, Soponna is a god of thunder, in charge of justice, if a person commits evil and such a person refuses to confess, the god will surely strike and killed the victim. They are highly regarded as agents of moral sanction. Thus, justice role is to ensure justice by ensuring sanction where human beings are unable to do, sodue to limitation of human perception in knowledge (Omogbe, *Ethics A Systematic and Historical Study* 137).

Hence, from all those samples of justice symbols x-rayed here, justice cannot be separated from religion because it is dependent on religion as sacred order institution by the Supreme Being (135). Justice is the core emphasis of African Religion, and religion cannot exist in exclusion of justice. Any act of injustice is highly condemnable according to the morality of religion which African life is linged on it. Thus, what affects the community affect all and through justice system punishment and rewards is a meted person in order to maintain the ontological order of stableness.

### Justice in the Light of Islam

Islam is a religion of clear dogma and belief in the Almighty Allah (God) who is the maker of mankind, and to whom it shall return. All things in the universe exist harmoniously under Allah's control. He made some limitations for them. Man must act within the limits of his independence to remain lovable before Allah (Anyacho 237). The equality of men and women before Allah is a clear instance that, Islam promotes the search for justice. Just as evil is never essential or even original (so also is injustice) which is an acquisition of man's later life, and is due to a misuses of the innate, positive

qualities with which God has endowed every human being (Asad 8).

Generally speaking, justice in Islam means placing something in its rightful place. Thus in this regard, actually there are at least three very important aspects of justice first, by placing someone in a post or function appropriate to his or her capabilities. Secondly, to meet our sentence or make a decision appropriate to a situation or the person about to receive it. And lastly one is that, to place wealth or property to those who rightly deserves them. Justice as required by Islam is an entire justice without having segregatory differences in colour, tribe, creed and Allah is the foundation of it. It is interesting to say that, Allah is the most just of all judges. He is the most knowing, enjoining us to abstain from all form injustice. The Surah of Al-Hijr (15:85) and al-Dukkk Han (44:38-39) respectively these verses vividly reiterate the real objective of creating the earth and the sky and in fact the whole universe which is to uphold justice and remove evil (8).

In Arabic, justice is al-Adalah or al-ADL which signifies the ruling of a thing's sequel to a thing of another king so as to make the maker like the later. Al-Adalah is described as possessing that quality of good, righteous or veracious. One of the chief goals of law is justice. An unjust law is no law. Justice is synonymous to morality because, it is Allah's attribute and one should stand firm for justice which is to graciously witness to Allah.

The Holy Quran 4:58 recaps interestingly thus:

Allah both command you to render back your trust to those to whom they are due and when ye judge between people, that ye judge with justice. Justice is in fact, the bond which holds society together and transforms it into one brotherhood, every one of which as said in the above hadith as a keeper unto every other and accountable for the welfare of all.

Still Holy Quran further reiterates that:

O ye who believe, stand out firmly for Allah as witness to fair dealing and let not the hatred of other to you make swerve to wrong and depart from justice. Be just that is next to piety and fear Allah for Allah is well acquainted with all that you do.

Insisting further on justice, the Holy Quran abounds with references to justice. It emphasizes a variety of human situation such as inter personal relationship within the family, community and nations in the interface between the human being and nature (Al Quran 4:58, 65, 105, 135). Hence, sufficient places have been given in the Quran as regards to justice (7:29, 8:25).

### Resultant Effects of Injustice in Contemporary Nigeria

- i) When justice is denied people with the increasing hardship, poverty and deeper deprivation of socio-political and related rights it leads to fight for justice (Economic, Politics and Justice 315). Thus, injustice is likely to lead to experiment with alcoholic and risky sexual behaviour, child trafficking, prostitution, kidnapping, vandalization of public property and which turned many people to become thieves (Kass *et al* 8).
- ii) Another assertion on the effects of injustice is that, it leads people to be merciless, destructions is the watch of people denied justice. Thus, they become violent promoters due to lack of justice. Thus self-pursuing and satisfaction due to injustice been perpetrated by members of the society leads to convicts with others (Awoshiri 17) and poverty triggers violence leading to sufferings (Nwoawu 199).
- iii) Mutual suspicious, wickedness, lack of love, sentiments hatred and the likes are nursed by people due to injustice

which are perpetrated on daily basis by fellow people against fellow people. Hence the showcase of love is lacking due to injustice among people. People are triggered to show injustice in facets of life endeavour with the bid to satisfied their egos. Ideological search due to the above effect is readily conjured up in support of equitable economic systems (Hillman 203). There is lack of ethical standard, which man is not in position to ensure absolute justice due to human limitation pervaded with unethical standards (Mbiti 137).

- iv) Thomas summed up the effects of in justice in thus excerpts. Corruption, high crime rate, bribery, political and economic destabilization, poor allocation public facilities and exaggerated ethnicity amidst plenty (106-107). Furthermore, lack of opportunities, basic provision of resources good leadership, nepotism, sectionalism and lack of fair of God are responsible effects injustice which promotes violence of human right in a relatively peace and lack of respect for human right (Akhogba and Jude 98). Thus, another effect of injustice in contemporary Nigeria it result in high rate of bad leadership and nepotism which have continued to plugged the prevalence of justice into mud (Wegh 135).

### Recommendations

Amidst the factors are responsible for the rise of injustice in contemporary which the three viral religious vehemently condemned, the pare makes the following recommendation;

1. The three religions' mission is intrinsically linked to social justice in the society. Hence religious leaders should act like Gadfly and speak against all forms of injustices and reminds the Government of the demands of moral law. Thus, this is a moral duty which must be fulfilled. Amidst persecution, rejection, discomfort and maltreat which are signs that leaders of these three religious must be ready to encounter, they must not relent in ensuring that justice prevailed in all facts of people endeavours now and always (Dorr 39-40).
2. The biggest problem culminating injustice is the African right continent is that of poor leadership. Leaders' should ensure a just social order in the society prevails (Wegh 133). Social conditions, which people either as groups or individuals should fully be more necessarily active (Gaudium et spes No. 26).
3. Distributing resources and respecting the basic right of people should be justifiably carried in order to avoid any out break of conflict, which is a catalyst for social unrest and development in the country.
4. Love should be shown to all people devoid of ethnic, religious, political and regional affiliations. People should learn to be their brother's keepers by ensuring justice prevailed in the distribution of rights and resources. Just as the goods of accounting belongs to all citizen of a country and should be equitably shares among them for peace to reign (Omeregbe, *Ethics A Systematic and Historical Study* 114).
5. There should be organized seminars, workshops and meetings by relevant stakeholders on the need to safeguard the dignity of mankind in order for justice to prevail in the society. Hence, through dialogue and exemplary life styles, religious, political, social injustices perpetrated at every nook and cranny of peoples life should be averted (Hillman 206). Thus, rich nations, individuals should use their affluent by promoting just social order in order to restate the hope of those deprived

of their alienable rights due to injustice (Omogbe, Ethics Systematic and Historical Study 114). While encouraging success and productivity in our system of reward, those efforts that could not be crowned with success should not be ignored but should also be appreciated and rewarded.

### Conclusion

The resultant cause of socio-political upsets in contemporary Nigeria is as a result of justice denied those in demand for it. Thus, justice is devoid of sentiments, regionality, religion, politics and religions. God is just, and the search for justice amidst the push factors that necessitate injustices is a clarion call for mankind in whatever facets of life endeavor to ensure its prevalence. Peace and justice are mutually side of the same coin, which cannot be opposed to each other (*World Affairs* 24). Hence, Justice as examined in the three religions here is a fundamental theme which pervades through all facts of social interaction and provides legitimacy to social, political, religious, legal institutions and practices.

Thus, the demand for justice is the basic of a moral function of religion because; it promotes equality of life for all people. Justice is for the common good of the society, and not for it to be selective. Hence, the demand for justice constitute basic and essential requirement for the existence and development of a peaceful and aspired developed society. Justice is a universal concept that must be adhered as it affects humanity in all strata of human endeavors. Hence, it should be supported to be exhibited in all human situations devoid of sentiments at all times (Magesa 226).

Through justices, there implies a society that is established and maintained by human relationship among people. Through justice there is a unifying factor in the achievement of national development in every society. Our collective effort is to respect the sanctity and dignity of every man devoid of any socio-religious and political considerations. Humanity is one, and must be sustained by justice. All owed it a duty to ensure justice prevailed in all aspects of human endeavours. The search for justice justifies what readily conjured up in support of inequitable socio-economic and political systems. Justice at whatever circumstance must never compromise its status quo amidst demand for its relevance and search. It should be dispense without any fair or favour, just as there is one law giver and just judge for all humanity.

### References

1. Asad, Muhammad. *The Spirit of Islam*: London. Islamic Council of Europe, 1975.
2. Aquinas, Thomas. *Summa Theologica*.Nd.
3. Al Qur'an
4. Akhoga, Emmanuel and Jude, Emmanuel. "The Proper Role of the African Laity in the Mission of the Church". In *NACATHS Journal of African Theology*, 17, March, 2007.
5. Anyacho, Ernest O. *Essential Themes in the Study of Religion*. Obudu, Cross River State: Niger Link Printing and publishing, 2005.
6. Adasu Moses Orshio. *African Traditional Religion part one*. London: Dorset Publishing Company, 1985.
7. Awoshiri, Williams Peter. "Rebels in Africa: Harbingers of Peace or Agents of Destruction". In *the Gadfly Magazine*, 2003, 4(6).
8. Bonzena, Justice. "Baptism and Initiation among the Mumuye people of Nigeria" Bachelor in Sacred Long Essay Theology. Jos: St. Augustine's Major Seminary, 1992.
9. Dorr, D. *Spirituality and Justice*. Dublin: Gill and Macmillan, 1985.
10. Dauda, Pius N. *Historical and Spiritual Sites in Dong*. Kano: Olus Kreationz, 2013.
11. "Economics, Politics and Justice". In *AFER African Ecclesial Review*, 1990, 32(6).
12. Fairchild, Henry Pratt(ed). *Dictionary of Sociology*. Totowa, New Jersey: Little field and Co, 1966.
13. Gbenda, Joseph S. *African Religion and Christianity in a Changing World*. Nsuka: Chuka-Educational Publishing, 2006.
14. *Gaudium et spes* No. 26
15. Gaiya, Musa AB. "The Inter-Play between Religion and Culture in African Traditional Religion". In *Jos Studies*, 1994, 4(1).
16. Hillman, Eugene "Action for Justice". In *AFER Ecclesial Review*, 1990, 32(4).
17. Hornby AS. *Oxford Advanced Learner's Dictionary* 8<sup>th</sup> edition. Oxford: Oxford University Press, 2010.
18. Hospers, John. *Human Conduct*. Nd.
19. Hillman, Eugene. "Action for Justice". In *Afer Ecclesial Review*, 1990, 32(4).
20. Ifesieh, Elizabeth I. *Religion at the Grass Roots (Studies in Igbo Religion)*. London: SCM Press Ltd. Print.
21. Jomier J. *How Understand Islam*. London: SCM Press Ltd, 1999.
22. Kass, Anthony *et al* "Poverty in Africa: Man Made or Divine Curse?". In *NACATHS Journal of African Theology*, 19, March, 2009.
23. Leon-Dufour. *Dictionary of Biblical Theology*. England: Longman and Todd, 1965.
24. Mbiti, John S. *Introduction to African Religion*. London: Heinemann Books Ltd, 1975.
25. Omogbe, Joseph. *Comparative Religion: Christianity and other world Religions in Dialogue*. Ikeja: Joja Educational Research and Publishing Ltd, 1999.
26. *Ethics A Systematic and Historical Study*. Ikeja: Joja Educational Research and Publishers Limited, 1993.
27. Oguche, Peter *et al*. "The Imperative of Christian-Muslim Relations in Africa". In *NACATHS Journal African Theology*, 17 March, 2007.
28. Reinhold, Niebuhr. *The Nature and Destiny of Man*. New York: Scribner Sons, 1964.
29. Sarwuan, Daniel Sarwuan. *African Religion; A Bird Eyeview*. Makurdi: Obeta Continental Publishers, 2014.
30. Magesa, Laurenti. *African Religion The Moral Tradition of Abundant Life*. Nairobi, Paulines Publication, 1997.
31. Nyazing, Peter Hassan. "Mumuye Burial system As Expression of the African Community Spirit" Bachelor in Theology Long Essay. Jos: St. Augustine's major Seminary, 1997.
32. Nwaou, E. "Poverty Eradication: A Divine Mandate". In *African Ecclesial Review* n.d.
33. "World Affairs and Distortion of Religious Tradition". In *Catholic Witness*, April, 1982.
34. Wegh, Francis Shagboar. "VanaAngbian: Unpacking: Unpacking African Culture for Promotion of Social Justice". In *NACATHS Journal of African Theology*, 2009.