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**The diocese of Lagos west of the anglican communion, Church of Nigeria as agent of social and political change in the society**

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**THE DIOCESE OF LAGOS WEST OF THE  
ANGLICAN COMMUNION, CHURCH OF  
NIGERIA AS AGENT OF SOCIAL AND  
POLITICAL CHANGE IN THE SOCIETY**

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Submitted in accordance with the requirements

for the degree of

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**JULY 2013**

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## **ABSTRACT**

This dissertation evaluates the activities of the Diocese of Lagos West, Anglican Communion, Church of Nigeria and its contribution to societal development. Over the years, the DLW has been involved with the society and has become a major diocese within the Anglican Communion, Church of Nigeria and in Lagos State, with a substantial numerical strength as well as a meaningful social, political, economic, and religious influence within the society. Since its establishment, the DLW has made great achievements in the areas of education, healthcare, social and political development.

This study aims to show that the DLW in Lagos has been part of society building and it will explore the impacts of their activities in the society. This study demonstrates that the social and political involvement of the DLW in the society has a biblical and philosophical conviction. The research hypothesises that the closer the relationship of the church has with the state is crucial for the benefit of the people. The research employed an empirical qualitative approach to test the proposition by analysing the data from the research area. The findings of the research show that religion and politics can mix as they are both concerned with the same subject matter –the people, who belong to both camps. The findings also show the close relationship between the church and the state and the extent to which the church is involved with the state and politics. However, the ambivalent character of the church like every other faith was validated. State and church do both impact society, but the DLW's effective work in the society was quite distinct from the state or its politics. As such, the church is well positioned for societal transformation both politically and socially. This should serve as an example to other churches, allowing them to realise that their social and political actions are means of fulfilling their mission and clear the doubts on the legitimacy of the Church getting involved in the socio-political realm. Recommendations are made to ensure that the church maintains its boundaries despite its involvement -whilst sustaining its positive influence in the society on the one hand, and also challenging the unjust structures and unfavourable government's policies, on the other hand.

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## **LIST OF ABBREVIATIONS**

ACCN	Anglican Communion, Church of Nigeria
AG	Action Group
AICs	African Independent Churches or African Initiated Churches
AVMCC	Archbishop Vinning Memorial Church Cathedral
C&S	Cherubim and Seraphim Churches
CAC	Christ Apostolic Church
CAN	Christian Association of Nigeria
CCC	Celestial Church of Christ
CMS	Church Missionary Society
DL	Diocese of Lagos
DLM	Diocese of Lagos Mainland
DLW	Diocese of Lagos West

EFCC	Economic and Financial Crimes Commission
FCT	Federal Capital Territory
ICPC	Independent Corrupt Practices Commission
ICWE	International Congress on World Evangelization
INEC	Independent National Electoral Commission
LASIEC	Lagos State Independent Electoral Commission
LASMB	Lagos Anglican Schools Management Board
LGA	Local Government Area
NCNC	National Council of Nigerian Citizens
NGOs	Non-Governmental Organisations
NPRC	National Political Reform Conference
NT	New Testament
NYM	Nigerian Youth Movement
OT	Old Testament
PFN	Pentecostal Fellowship of Nigeria
RCCG	Redeemed Christian Church of God
SAN	Senior Advocate of Nigeria
SOC	Sensitization and Observation Committee
UN	United Nations

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# Chapter One

## Introduction

### *1. Introduction*

There have been centuries of debate concerning how the world Church relates to the political states in which churches are situated. This is the research issue to be investigated here in the context of the largest nation in demographic terms, in Africa -Nigeria. The separation of Church and State is a global concern, at least in countries where churches do exist in high statistical proportion of the population. The relationship of Church and State refers to the intention or lack of intention between the organised church and the state. It is about maintaining the autonomy of the two institutions, so that the integrity of each of them is preserved.<sup>1</sup> Separation of church and state is a two-edged sword. Darien Auburn McWhirter explained that, it is not just about curtailing the government's actions on the church and other religions, but also curbing the church (or other religious bodies) from meddling in the state's affairs. The church or any other religious group cannot compel or force the government to do anything.<sup>2</sup>

Although the church and state are two independent and established institutions that have legitimate boundaries which define their sphere of influence, they have overlapping functions and activities often expressed through their members. Some of the populace belong to the Church and are also active members of political parties, expressing their moral and social ideas in the political realm. Erwin Fahlbusch<sup>3</sup> could not agree more. He states that; 'State and Church often include the same people, but they represent different aims and styles of work.'<sup>4</sup> It is an issue in which history, politics and theology play vital role.<sup>5</sup>

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<sup>1</sup> Edward J. Eberle, *Church and State in Western Society: Established Church, Cooperation and Separation* (Farnham, Surrey; Ashgate Publishing Limited, 2011), p.3

<sup>2</sup> Darien Auburn McWhirter, *The Separation of Church and State* (Santa Barbara, CA: Greenwood Publishing Group, 1994), p.124

<sup>3</sup> A professor in the Department of Systematic Theology at the Faculty of Protestant Theology at the University of Frankfurt

<sup>4</sup> Erwin Fahlbusch, *The Encyclopedia of Christianity, Volume 5* (Grand Rapids, MI: William B Eerdmans Publishing Co, 2008), p.188

<sup>5</sup> Fahlbusch, *The Encyclopedia of Christianity*, p.188

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According to Charles Taliaferro and Griffiths, J. Paul, the Church by its nature is a combination of Christian social responsibilities to the society and the spiritual well-being of people within its constituency.<sup>6</sup> As much as this might be true of the church, the boundaries of its social responsibilities need to be defined so that it does not encroach on other institutions' territories, especially in a diverse society. Meanwhile, the State mandate also has a lot to do with social responsibilities to the same society. The common responsibility shared by both the church and state in representing their populace's interests has led to many conflicts and complications due to the overlap seen.

Both divides seem to have valid arguments that need deeper and careful examination in order not to be biased in striking a balance. Moreover, in a pluralistic society there will be a diversity of respectable yet conflicting outlooks<sup>7</sup> and one must combine them to get a reasonable result. This is what Bishop Bokeleale,<sup>8</sup> the former President of the Church of Christ in Congo refers to as 'collaboration', which Saïd Amir Arjomand described thus:

...the church protect society from the state repression and demand from the state protection of individual human and civil rights, but it stopped short of demanding institutionalization of full political rights. The state, in turn, needed the church mediation in order to obtain from the society at least passive compliance...<sup>9</sup>

In the Western society today, a lot has been written on separation of Church and State, and that the influence of the church is waning on a daily basis. The approach varies in different countries. For example, in France and Turkey<sup>10</sup>, the Laicite's principle<sup>11</sup> is adopted – complete separation of church and state; United Kingdom adopted a socially secularised stance by maintaining a constitutionally recognised state religion and yet other churches and faiths co-exist<sup>12</sup>, while the German constitution pledges freedom of religion, though, there are still officially recognised churches.<sup>13</sup> Norway, recently, specifically abolished having any religion as a state organised religion, involving the populace in taxes for the provision of

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<sup>6</sup>Peter C. Wagner, 'On the Cutting Edge of Mission Strategies' in *Perspective on the World Christian Movement*, edited by Winter, R.D., and Hawthorne, S.C. (Pasadena, CA: Williams Carey Library, 1999), p.531

<sup>7</sup> Charles Taliaferro and Griffiths, J. Paul, *Philosophy of Religion: An Anthology*(Oxford: Wiley-Blackwell Publishing Limited, 2003),p.459

<sup>8</sup> John Gladwin, 'How do Christian organisations conduct their business?' *ThirdWay Magazine*, Vol. 3, No. 6, June, 1979, pp. 21-24

<sup>9</sup>Saïd Amir Arjomand, *The Political dimension of Religion* (Albany, NY: State University of New York, 1993), p.137

<sup>10</sup> Roland Boer, *Rescuing the Bible* (Malden, MA: Blackwell Publishing, 2007), p.13

<sup>11</sup> It is a concept denoting the absence of religious involvement in government affairs as well as absence of government involvement in religious affairs.

<sup>12</sup> Luke Bretherton, *Christianity and Contemporary Politics: The Conditions and Possibilities of Faith Witness* (Malden, MA: John Wiley & Sons, 2011), p.36

<sup>13</sup> Randall P. Bezanson, *How Free Can Religion Be?* (Chicago, IL: University of Illinois Press), p.185

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church ministers' maintenance.<sup>14</sup> While in the United State of America, the matter remains an on-going contentious topic and issue of impassioned debate<sup>15</sup>, though, the founding fathers insisted that there should be no state control of any religious body nor that any religion should control or influence state institutions.<sup>16</sup> (Although secularisation does affect e.g. schools. So the state does influence the state institutions away from any religion). Geographically and historically there have been great swings and changes in the debate of separation of church and state. Despite the variation, the effect ultimately is the same; the gap between the church and the state is widening and 'collaboration' between the two is lessening.

Although, many factors have been suggested for the waning influence of the church in the public square, apart from the separation of church and state, there is also the issue of shift in culture in contemporary Western society, whereby the personal faith of Christians remained private. An American evangelical author, Nancy Pearcey,<sup>17</sup> claims that it is a divine mandate for man to develop culture, therefore, if the culture is changing, modernity or secularity is invading what used to be the Christians' space. Christians ought to rise to the challenge by engaging the society expressively and not to live out their faith privately and remain unfulfilled. Missiologist, Lesslie Newbigin<sup>18</sup> and church growth experts, Eddie Gibbs & R. K. Bolger,<sup>19</sup> agreed strongly with Pearcey. They believe the church is a public concern and as such, should be ready to transform secular space and not the other way round. They want the church to embody its message in the present and future social settings.

Christian Smith, the author of *Christian America? What Evangelicals Really Want* challenged Christians to make a show of their faith in the public as the 'salt' and the 'light' to the rest of the society.<sup>20</sup> The Christian faith, though personal, should not be seen or practised as 'legally

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<sup>14</sup> Sean Fraser, *Norway abolishes state-sponsored Church of Norway*, <<http://digitaljournal.com/article/324906>> [accessed on 29/01/13]

<sup>15</sup> Elizabeth T. Boris, C. Eugene Steuerle(eds.), *Nonprofits & Government: Collaboration & Conflict* (Washington DC, WA: Urban Institute Press, 2006), p.23

<sup>16</sup> Jill Norgren and Serena Nanda, *American Cultural Pluralism And Law* (Westport, CT: Praeger Publishers, 2006), p.119

<sup>17</sup> Nancy Pearcey, *Total Truth: Liberating Christianity from its Cultural Captivity* (Wheaton, IL: Crossway, 2008), pp.68-69

<sup>18</sup> Lesslie Newbigin, *Fooliness to Greek: The Gospel and Western Culture* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1986), p.44

<sup>19</sup> Eddie Gibbs & R. K. Bolger, *Emerging Churches: Creating Christian Community in Postmodern Culture* (London, SPCK, 2006), p.17

<sup>20</sup> Christian Smith, *Christian America? What Evangelicals Really Want* (California, CA: University of California Press, 2002), p.157-158

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permissible private eccentricity<sup>21</sup> that cannot be exhibited publicly. According to Newbigin, ‘the church is nothing other than movement launched into the life of the world.’<sup>22</sup>

By contrast, the governments in many of the African countries are seeking ways to partner with the church and other religious bodies to better the society, realising that they are integral to civil society. There are divergent opinions today in Africa and Nigeria in particular, concerning the roles the Church should be playing in the society. This is the case, given the new global culture, the rapid shifts in education, technology, industry and economics. Despite the presence of the Church in our communities, the inhumanity of man against man is on the increase and people feel powerless in the face of the challenges facing our society.<sup>23</sup>

The corruption and injustice that infiltrated every level of society, especially in Africa is unprecedented. Peter W. Vakunta<sup>24</sup> reckons that it has become impossible to ignore these cankers that are eating deep into the marrow of Africa’s social fabric<sup>25</sup> and tolerated by people at all levels.<sup>26</sup> You either “win by hook or crook,”<sup>27</sup> otherwise your freedom remains a dream, and the norm is “if you cannot beat them, you join them.”<sup>28</sup> The citizens of various nations and communities are on a daily basis witnessing growing rates of violent crimes, sexual promiscuity, drug abuse and general lawlessness resulting from bad governance, poor leadership and a host of other factors.<sup>29</sup>

These factors need to be confronted, the causes of all these societal ills need to be known and dealt with, the symptoms must be eradicated where possible and endemic evils in state’s policies and structures also need to be checked. According to a political theorist, Leslie Paul

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<sup>21</sup> The Observatory, Dec.2010, *Shadow Report on Intolerance and Discrimination against Christians in Europe*, Vienna, <[http://www.intoleranceagainstchristians.eu/fileadmin/user\\_upload/Five-Year\\_Report\\_Intolerance\\_against\\_Christians\\_in\\_Europe\\_-\\_online\\_version.pdf](http://www.intoleranceagainstchristians.eu/fileadmin/user_upload/Five-Year_Report_Intolerance_against_Christians_in_Europe_-_online_version.pdf)> [Accessed on 03/05/11]

<sup>22</sup> Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1989), p.221

<sup>23</sup> Tunji Adewuji, *Street-begging in Nigeria* (Ibadan, Nigeria: Spectrum Books Limited, 2007), p. 97

<sup>24</sup> An African scholar, lecturing at Department of French and Italian at the University of Wisconsin-Madison

<sup>25</sup> Peter W. Vakunta, *Cry My Beloved Africa: Essays on the Postcolonial aura in Africa* (Cameroon: Lagga RPCIG, 2008), p.7

<sup>26</sup> Giorgio Blundo & Pierre-Yves Le Meur, *The Governance of Daily Life in Africa: Public and Collective Services and their Users* (Leiden: Brill Publishers, 2008), p.145

<sup>27</sup> The Bombay Saint Paul society, *Positive Attitude for Life* (Bandra, Mumbai: St. Paul Press, 2007) p.88

<sup>28</sup> Richard Dawkins, *The God Delusion* (London: Bantam Press, 2006), p.33

<sup>29</sup> UN Habitat, *Strategy Paper on Youth in Africa: A Focus on the Most Vulnerable Groups*, 2005, pp. 5-37, A paper presented by UN Habitat in conjunction with New Partnership for Africa’s Development (NEPAD). Available online: <<http://www.gpean.org/aaps/strategypaperenglish.pdf>> [Accessed on 26/09/11]



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Thiele, 'progress and growth are products of the struggle between two opposing forces,'<sup>30</sup> hence, the need to take action by stakeholders.

The Nigerian story is the issue of this dissertation. As stakeholders, the citizens, the state, the Church and other religious institutions must work assiduously for a better society for all. The Nigeria constitution of 1999 stipulates that Nigeria is a secular state, where freedom of religion and worship is guaranteed.<sup>31</sup> Historically, the church has been actively involved in the development of the nation. According to Apkenpuun Dzugba, the pre-independence church in Nigeria was not just a major intellectual inspiration to Nigerian activists who later emerged as national leaders but laid foundations for socio-economic development of modern Nigeria.<sup>32</sup>

It has not been constructive all the way. The role of the church in the society has been contentious, whereby the church impacts the society and the society in turn affects the church. Therefore, the church is both an independent and a dependent variable in the society. As an integral part of civil society, the church has collaborated with government in several ways, while at other times it has opposed the state; this has hindered certain positive social and political changes, especially when such changes do not seem to agree with its doctrines. The church was particularly vocal and active during the military regimes. However, the end of the military junta saw a gradual withdrawal of some Christian leaders and churches, probably because there is a democratic government in place. This notwithstanding, a few are still in the forefront of development of democracy, good governance and making the society a better place for all.

The relationship between the socio-political issues, the state, the church and social development cannot be separated. According to Afe Adogame, 'all social phenomena within any given group or societies are interrelated.'<sup>33</sup> Hence, when a topic like the Church and the State is discussed, religion as a social phenomenon cannot be discussed in isolation, rather as a unit in a recurring interactive relationship with other social units.<sup>34</sup> However, Christians and

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<sup>30</sup> Leslie Paul Thiele, *Friedrich Nietzsche and Politics of the soul: A Study of Heroic Individualism* (Princeton, NJ: Princeton University Press, 1992), p.81

<sup>31</sup> Arvind Sharma, *The World's Religions After September 11* (Westport, CT: Praeger Publishers, 2009), p.41

<sup>32</sup> A. Dzugba, 'A History of Christian Missions in Nigeria: A Developmental Approach', *Asia Journal of Theology*, Vol. 5., No. 1, NEAAST & BTESSC, Singapore, April,(1991), pp. 186 – 195

<sup>33</sup> Afe Adogame, 'Religion and Economic Development in Nigeria', *The Nigerian Journal of Economic History*, Vol. 2, 1999: 22-45

<sup>34</sup> Adogame, , 'Religion and Economic Development in Nigeria', *The Nigerian Journal of Economic History*, pp. 22-45

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the Church are expected to model their lives after Jesus Christ, who the Gospel documented as having no political campaign or sought for any political status.<sup>35</sup> Considering the above facts and the reality that the church is as much part of the problem, as much as it could be part of the solution, the questions are; what role should the Church play in the State? Should the Church's social responsibilities be limited to charitable activities? Should the Church or Christians be politically detached from the State? How best can the Church help bring meaningful changes to the society and the state's structures? Hitherto, has the Church succeeded in the task of being an agent of social and political change?

To answer these questions and assess the possibility of the Church as an agent of social and political change, this thesis will discuss the context of Lagos State, Nigeria through a case study of the Diocese of Lagos West of the Anglican Communion, Church of Nigeria.

### ***1.1 Purpose***

This study is about how a focused church can make an impact on the socio-political development of the society. The main purpose of this study is to evaluate the contributions of the Diocese of Lagos West, Anglican Communion, Church of Nigeria as an agent of social and political change to the society. This shall be done by;

1. Evaluating the activities of the DLW for the period of 1999 – 2013.
2. Examining both the positive and negative impact of these activities on the society.
3. Exploring the rationale for DLW's interaction with diverse social and political problems in Lagos State, DLW members' perception and the influence of the Diocesan Bishop in the pursuit of the DLW as change agent in the society.

The reason for this was the clarion call to Christian leaders and the church by the Lagos State Governor, Babatunde Raji Fashola (SAN) at a recent Christian gathering in Lagos State, Nigeria. He challenged the Church to rise to the occasion and provide leadership not just to its numerous flocks but also to the community and the state.<sup>36</sup> He further stressed that the church involvement in the society is 'appropriate especially taking into consideration the

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<sup>35</sup> Martin Thielen, *What's the Least I Can Believe and Still Be a Christian?: A Guide to What Matter Most* (Louisville, KT: Westminster John Knox Press, 2011), p. 26

<sup>36</sup> M. Ekah, 'The Church As Change Agent', *Thisday Newspaper*, Nigeria, 6 May 2009

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nation's present needs for spiritual, social and moral rejuvenation in the service of the nation.<sup>37</sup>

This is a non-Christian (a Muslim) reminding the Church of what is expected of her, also appealing to the Church to act as partners with the government. This can be done not just by preaching against lawlessness, corruption, disorderliness, disobedience and criminal tendencies but by actual involvement in social activities that can help alleviate the people's sufferings. He also highlighted the importance of the interface between the Church and the State and why it must be sustained for the benefit of the people and the development of the State.

He may be saying this based on one of two reasons or possibly a combination of the two; first, from the account and legacy of the Christian missionaries prior to Nigeria's independence in 1960. It is on record that the Christian missionaries did not just establish churches in Nigeria; rather they came with loads of what Ogbu Kalu et al described as "social baggage,"<sup>38</sup> which included schools, modern medical care, hospitals and recreational centres amongst other social facilities. He could therefore be encouraging the church not to relent on its effort to sustain the legacy. Second, it could be a wake-up call to the church for its failure to contribute constructively to the polity over the years.

With the prevailing situation in Nigeria and Lagos State in particular, there is no doubt that the state needs all hands on deck to reverse the current trend of things. There is a need for building and rebuilding community, there must be social and political cohesion and there must be reorientation, co-operation and commitment from all stakeholders, including the Church to combat the social menace of corruption and other ills that are fast eroding moral values among the populace. However, should the Church keep close links with the state for it to respond to societal problems? The Church has a challenge of relying on the power of the Gospel as good news, transforming lives from the inside-out, or collaborates with the state for more effective social impacts on the society.

In every society, people are important and valuable creature and they are the reason for social legislation with the intentions of assuaging their needs through either the provision of state or philanthropic endeavours from non-governmental agencies, corporate entities, religious

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<sup>37</sup> Anon, <<http://www.lagosstate.gov.ng/index.php?page=speechdetail&spid=108&mnu=governor>> [Accessed 30/12/10]

<sup>38</sup> C. Korieh and G. U. Nwokeji (eds.), *Religion, History and Politics in Nigeria: Essays in Honor of Ogbu U. Kalu*, (Lanham, MD: Hamilton Books, 2005), p. 142

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institutions and wealthy individuals. However, many who profess to have an eye for social responsibility pay only lip service to the idea, leaving many people in the society to suffer perpetually. Nevertheless, many have been socially bettered through community concept. The community concept is common in African culture and by extension African Christianity. Christians live in families, communities, towns, cities and are interconnected to various individuals. Though, we all belong to several communities at the same time, Christians live and belong to a peculiar community known as the church, which like other communities is expected to foster unity and selfless care from her members towards one another. The church is supposed to convey God's love to the wider community. It is impossible to comprehend God's love when one is detached from the society he lives in; in fact loneliness and individualism are best cured through God's love expressed to individuals and society alike. Therefore the church as a community is the "human expression of divine love, showing us what God wants for us and valuing us for whom we are."<sup>39</sup> The command of Jesus to all Christians is to 'love God', to 'love one another' and to 'love your neighbour' (Matt. 22: 37, 39, John 13: 34).

Any attempt to explain Christianity without reference to reforming the morality of the society is to deny the moral aspect of faith and to attempt a reform in the society without reference to God's love for it. It is evident that the lack of knowledge about His will for the reformation of the whole society. According to Bosch, the church is challenged to seek justice in the society and help to improve it,<sup>40</sup> so it is unthinkable for the gospel not to affect the populace in a social context and in their local politics.

From the Old Testament account (Deut. 15: 4-11, Lev. 19: 1-10, 23:22), the prophets were at the forefront of speaking up against the oppression of the poor, widows, orphans, slaves and sojourners.<sup>41</sup> They were also in the vanguard of fighting all forms of injustice, be it social or political. They were in fact concerned with and spoke out against any issue that affected individual well-being and the whole of creation.

Several attempts have been made by various people, groups and organisations within and outside of the state to achieve a healthier socio-economic and political situation in Lagos

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<sup>39</sup> J. Pritchard, *Going to Church* (London: SPCK Publishers, 2009), p.59

<sup>40</sup> Bosch, *Transforming Mission*: , p. 5

<sup>41</sup> Abraham T. Mbachirin, *The Responses of the Church in Nigeria to Socio-Economic, Political and Religious Problem in Nigeria: A case Study of the Christian Association of Nigeria (CAN)*, PhD Dissertation (Waco, Texas: Baylor University, 2006), p. 14  
<[http://www.beardocs.baylor.edu/bitstream/2104/4874/1/Abraham\\_Mbachirin\\_phd.pdf](http://www.beardocs.baylor.edu/bitstream/2104/4874/1/Abraham_Mbachirin_phd.pdf)> [Accessed 31/12/10]

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State.<sup>42</sup> The Church has not been left out of these developmental and remedial efforts;<sup>43</sup> the Anglican Communion, Church of Nigeria particularly has been a point of reference and more specifically the Diocese of Lagos West.

This thesis will evaluate the past diocese's responses to the situations and current efforts of the Diocese of Lagos West, Anglican Communion, Church of Nigeria towards solving these problems. It will also analyse the effects of the Church's efforts on the society. Finally, it will offer suggestions based on investigations carried out, on the possible way forward.

### ***1.2 Statement of the Problem***

Nigeria, Africa's most populous nation, since becoming independent from Britain in 1960 has been characterised by a lingering deep leadership crisis, political instability, governance ineptness, economic recklessness and other social malaise amongst several other avoidable problems. The country is richly endowed in human and natural resources, yet its citizens are suffering.<sup>44</sup>

African scholars, such as John Mukum Mbaku<sup>45</sup>, Isabel Apawo Phiri<sup>46</sup>, Ali A. Mazrui, and Christophe Wondji<sup>47</sup> have eulogised the Church and Christians in Africa generally as nation builders for playing crucial roles in social-economic and political advancement of many countries in the continent. Isaac Phiri observes that the church in many Africa nations has played vital roles and still actively involved in entrenching and sustaining democracy. He submitted that the church is the most able and organised body to challenge dictatorial governments in Africa.<sup>48</sup> He also quoted Michael Bratton's observation that,

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<sup>42</sup> C. A. Bede & K. O. Ojokheta, *Sustainable Community Development Programmes in Socially Diverse Nigerian Communities*, 2010, p. 3, <<http://www.medwelljournals.com/fulltext/?doi=pjssci.2010.357.364>> [ Accessed 31/12/10]

<sup>43</sup> G. Ehusani, *An Outline of the Major Impacts, Hurdles and Challenges of the First 'African Synod'*, 2008, p.5, <<http://www.georgeehusani.org/.../Towards%20a%20second%20African%20Synod.doc>> [ Accessed 31/12/10]

<sup>44</sup> J. I. Omoregbe, *Ethics for every Nigerian: Operation Save Nigeria from Corruption* (Lagos, Nig: National Association for Moral Regeneration, 1991), p.42

<sup>45</sup> John Mukum Mbaku, *Institutions and Development in Africa*, (Treaton, NJ: Africa World Press Inc., 2004), p.77

<sup>46</sup> Isabel Apawo Phiri, 'The Christian Nation and Democracy in Zambia', *Journal of Religion in Africa*, 33.4, 2003, pp. 401-426

<sup>47</sup> Ali A. Mazrui, and Christophe Wondji, *Africa Since 1935, Volume 8* (California, CA: University of California Press, 1999), p. 507

<sup>48</sup> I. Phiri, *Proclaiming Political Pluralism: Churches and Political Transitions in Africa* (Westport, CT: Praeger Publishers, 2001), p. 2

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The largest and most rapidly growing voluntary associations are the churches...whose ministries increasingly address secular as well as spiritual concerns, and which are federated from parish to national and international levels.<sup>49</sup>

Supporting this view from the Nigerian context, Olufemi Awoniyi while trying to express the influence and the power of the Church in Nigerian polity, wrote; “The Nigerian Christian community is one of the major institutions in Nigeria. In numerical terms, it is bigger than any political party, trade union, or the rank and file of the Nigerian Army.”<sup>50</sup> The immediate past Secretary General of the Catholic Secretariat of Nigeria, Reverend Father George Omaku Ehusani corroborated these facts when he wrote:

...One of the most effective vehicles for social change has been the Church. One of the reasons for it is that it has numbers. Millions and millions of Nigerians are Christians. The Church accepts as a cardinal role that it must resist the kind of bad government that abuses human rights and indulges in corrupt practices.<sup>51</sup>

There are more than 80 million Christians in Nigeria, which is about half of the total population of the country.<sup>52</sup> The South-West is a mixed Christian-muslim region, comprising of six states, Lagos, Ogun, Oyo, Osun, Ondo and Ekiti States. A similar mixture exists in the Middle belt region, also known as North-Central made up of six states, Benue, Kogi, Plateau, Nassarawa, Adamawa and Kaduna State. The South-East and South-South regions are non-Muslim and primarily Christians, while the North-East and North-West are predominantly Muslims.

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<sup>49</sup> Phiri, *Proclaiming Political Pluralism.*, p. 2

<sup>50</sup> H. O. Awoniyi, *Government subsidy of Christian pilgrimage is a bribe*, (Ibadan, Nigeria: Center for Applied Religion and Education, 1998), p.11

<sup>51</sup> G. O. Ehusani, *A Prophetic Church*, (Ede, Nigeria: Provincial Pastoral Institute Publications, 1996), p. 2-3

<sup>52</sup> <<http://www.pewforum.org/christian/global-christianity-nigeria.aspx>>[Accessed 24/01/13]

### Religion Distribution in Nigeria

Religion	Year Reported	Number of Adherents (Based on 2010 survey of 160M. Pop.)	Percentage of Total Population
Islam	2010	77 300 000	48.8%
Christianity	2010	80 510 000	50.8%
Other	2010	2 190 000	1.4%

Table 1

Source: Pew Forum Organisation<sup>53</sup>

With this staggering population of Christians, it is not unexpected that all the major cities in the country can boast of the presence of churches from different denominations. However, Lagos State, the commercial capital of the nation remains the spiritual headquarters of many denominations.

In addition, all the other states of the federation are well represented in Lagos. Despite it being a small state, it is, still, the second most populated state in the nation and it is referred to as ‘mini Nigeria’,<sup>54</sup> hence the choice of choosing a church from the state for this study. The presence of churches in Lagos State is overwhelming.

The Anglican Church has more members in Nigeria than anywhere in the world and the Anglican Communion of Nigeria is one of the oldest Christian denominations in the country with over 20 million members<sup>55</sup> across the nation. The Diocese of Lagos West at birth covered only six archdeaconries<sup>56</sup>, namely Ikeja, Agege, Ojo, Badagry, Somolu and Ikorodu. This is one of the fastest growing dioceses in the Anglican fold and covers the most populated part of the state.

The diocese created out of the Lagos Diocese in 1999 has grown in leaps and bounds<sup>57</sup> and with this breath-taking presence in the state owing to her evangelism<sup>58</sup>, how much of social

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<sup>53</sup> The total population figure of Nigeria as stated by Pew Forum Organisation tallied with that of World Bank for 2010, see: <<http://data.worldbank.org/country/nigeria>> [Accessed on 27/01/13]

<sup>54</sup> Yomi Obaditan, *Antidotes to Political Violence* (Lagos, Nigeria: Kunmi Communications, 2003), p.44

<sup>55</sup> <<http://www.anglican-mainstream.net/category/nigeria/>> [Accessed 24/01/13]

<sup>56</sup> The territorial extent of an archdeacon of the Anglican church who has ecclesiastical jurisdiction immediately subordinate to that of the bishop.

<sup>57</sup> Odumuyiwa, Abraham, The Diocese-Historical background, <[http://dioceseoflagoswest.org/phpApp/thediocese\\_history.php](http://dioceseoflagoswest.org/phpApp/thediocese_history.php)> [Accessed 15/05/10]

<sup>58</sup> Anon, <<http://www.avmcc.org/display.php?link=pdioocese>> [Accessed 15/05/10]

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and political influence has it had on people and the state? Consequently, there is a need to investigate the diocese's activities.

Apart from evaluating the activities of this diocese between the years 1999 - 2013, this research also intends to bring to the fore methods that can be adopted to make the Church more relevant socially and politically in the society. It will also look into how the Church could partner with the government to the benefit of the people and the development of the state.

### ***1.3 Hypothesis***

The research question of my dissertation can be laid out in this hypothesis. Since the church worldwide has had involvement in society, even at state power levels, the closer the relationship of the church with the state is crucial for the benefit of the people. Therefore by looking at how the Diocese of Lagos West, Anglican Communion, Church of Nigeria has contributed positively to the socio-political development in Lagos State I hope to establish some principles for best practice in this state-church relationship.

In the Nigerian context, there are many factors to consider in that Nigeria is not a monolithically religious state, but a secular state with several religious groups and sects.

### ***1.4 Significance***

This study is important for the following reasons;

- It is hoped, that it will help the Church and some Christians who are disputing the legitimacy of the Church getting involved in the socio-political world to clear their doubts.
- It is hoped, that, this will help to remind the Church of its responsibilities to God, the world and humanity.
- Potentially, this should help the Church to realise that its social and political actions are means of fulfilling its mission.



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- It is hoped, that, the Church will realise that it has always been part of the problem of the society.
- Possibly, the Church will see the dangers inherent in some of its methodologies.
- Other methods of rescuing the situation aside from those in use presently could probably emerge.
- Potentially, this should help Christians to have a positive view of politics, realise how and why they should participate in governance and politics.

### *1.5 Scope and Structure of the Study*

This study is a consideration of the interaction of the Diocese of Lagos West, Anglican Communion, Church of Nigeria with diverse social and political problems evident in Lagos State, Nigeria. It is not about fault finding; nevertheless, it is a critical analysis of the role of the church in state development and social well-being of the populace. This study is not restricted to religious or political issues, however, it is the hope of the author that it will reveal the comprehensive role the church in Nigeria and Lagos State in particular had played, still playing and should continue to play in order to build a society that is socially and politically viable.

The study examines the response of the church to different social and political dilemmas in the state and analyse the strategies engaged in combating them, alongside the biblical mandates of the church. This study at the end will help the populace to have a better understanding of the relationship between the church, society and the state.

To achieve the purpose of this study, this thesis comprises of eight chapters. The chapter 1 as introductory part focuses on the general background of the study along with the purpose, statement of the problem, hypothesis, significance of the study, limitations, presuppositions and prejudices. Chapter 2 is made up of two parts. The first part reviews relevant literature on the main themes of the study. The second part centres on the methodological approach adopted in the study. It discusses and justifies the choice of the methodology used in the study. It also explains the sources of data, data collection techniques, methods of data

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presentation, data analysis; the challenges encountered on the field and the weakness of the research. Chapter 3 is also of two parts. The first part offers definitions for key concepts in the study and the relationships between these concepts. The second part looks at the theoretical themes pertinent to the study.

Chapter 4 focuses on the social and political conditions of the state. Basically, this chapter will help us to know and understand the history behind these problems. This chapter also deals with the historical background of the Diocese of Lagos West, Anglican Communion, Church of Nigeria; circumstances surrounding the birth of the diocese, its vision and mission statements.

Chapters 5 and 6 are used for the presentation of empirical data. They discuss the demographics of the respondents and the effects of the DLW's involvement in the society, its socio-political activities, its collaboration with government and other possible impacts of its actions.

Chapter 7 focuses on analysis of the empirical data. It is of three parts. The first part looks at the internal effects of the DLW's activities on its members, ministers and leaders, while the second part focusses on the external effects of the diocese's activities on the society. The third part applies the 'it depends approach'<sup>59</sup> in correlation with the DLW's action in the society.

Finally, chapter 8 is the concluding chapter. It will reflect on the previous chapters, offer a broad synthesis of ideas and will make recommendations of other possible methods that will enable the diocese to be socially and politically involved in the society and successfully act as agent of change in Lagos State. It will suggest other areas of further studies.

### ***1.6 Presuppositions and Prejudices***

There is no denying the fact that researchers bring with them certain presuppositions and prejudices to any social or interpersonal communications. For this study, it is believed that society is unitary despite its diversities and the church as a unit has roles to play beyond its boundaries in solidarity with other units of the society. As the researcher's personal

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<sup>59</sup> There are clear evidence that religion can prevent or further change in society, it depends on the circumstances. Ian Thompson (1986) summarises a range of factors shaping the correlation between religion and social change. Explained further in section 3.2.4

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circumstances also present hypothetical biases, I will declare that I am currently involved in pastoring of a church in London and not a member of the Anglican Communion, Church of Nigeria. Therefore, I am determined to be as objective as possible, because my recommendations will be centred on my findings from the fieldwork, so that this study might be constructive and of benefit to its readers. Hopefully this detachment will be apparent to all in the course of reading this thesis.

### ***1.7 Summary***

This chapter introduces the research issue to be investigated in this study, the purpose of the study, the motivation for it and the question it seeks to answer. It also highlighted the significance of the research to the church, state and the society. The scope of the research was highlighted, the presupposition and prejudice involved in the study were mentioned and the research limitations were pointed out.

## Chapter Two

### Literature Review and Methodological Approaches

#### 2. Introduction

There are many sources of literature on Nigeria, its politics, economy and religious nature. In the light of the particular research project at hand, this section will deal with the literature available to the subject, and with the means of collecting information outside of the literary sources. Qualitative methodology was preferred for this research and the choice of this methodology would be justified later in section 2.2

#### 2.1 Literature Review

There are many aspects of the literature to consider - both missiological studies, and leadership issues along with ethical and political situations pertaining to Nigeria. To commence with the missiological issues, we will look at Walls, a professor with long experience of West Africa. Andrew Walls says 'missiology is theology that takes culture seriously.'<sup>60</sup> This study is ultimately a piece of missiological theology, an aspect of practical theology. The discipline 'missiology' has been variedly described by missiologists and theologians. However, to buttress Walls' description of missiology, Raymond F. Culpepper emphasizes the importance of culture to a missionary when he says 'when missionaries go to a foreign culture, they must (1) learn about the culture, (2) respect the culture, (3) communicate to the culture, and (4) reach the lost within the culture with the message of salvation.'<sup>61</sup> He sees culture as a vital aspect of a successful mission enterprise and missiology as a tool to understand the culture and guide mission practitioners in their mission endeavours. He defines missiology as that area of practical theology that investigates the mandate, message, mission of the Christian church, and the nature of missionary work.<sup>62</sup> Whereas, practical theology has been described as 'a way of doing theology that takes

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<sup>60</sup> Andrew Walls, 'Structural Problems in Mission Studies', *International Bulletin of Missionary Research*, Vol. 15, No .4, October, (1991), pp. 146 – 155

<sup>61</sup> Raymond F. Culpepper, *The Great Commission: The Solution...(Bible Guide)* (Cleveland, TN: Pathway Press, 2009), p. 159

<sup>62</sup> Culpepper, *The Great Commission: The Solution...(Bible Guide)*, p. 159

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seriously local contexts and practices and the everyday lives of persons in those contexts...<sup>63</sup>

It generally relates to every facet of the human practices and particularly to how Christian faith is personified in daily life. John Pritchard says it ‘scrutinizes the everyday life of the church, in the light of the gospel, in a dialogue that both shapes Christian practice and influences the world.’<sup>64</sup>

Richard Osmer identifies four key questions and tasks that would normally help in undertaking practical theology, ‘what is going on? (descriptive-empirical task), why is this going on? (Interpretative task), what ought to be going on? (Normative task) and how might we respond? (Pragmatic task).’<sup>65</sup> It is aimed at improving the church’s life and re-appraises the way Christians live in the society. These are necessary questions this research project will have to address in order to get to the root of the prevailing situation in Lagos State, Nigeria and the role the church is playing; therefore, these will help in proffering solutions or suggestions.

Biblically, the church and individual Christians should be interested in everything God created, including politics, governance, society, religion, people and their living conditions (Romans 13: 1-7). The intentions of God, the purpose of the church and the tasks of connecting with culture and religion are of paramount importance if mission must be practiced appropriately, hence, the efforts of the theologians to encourage missiology. That there are churches in Nigeria involved with socio-political development in the society is a proof of their missiological understanding. John Roxborough, a Christian biographer and mission historian succinctly summarises the importance and purpose of missiology when he submits that missiology is theology thinking about the purpose of the church within and outside of itself and about the mission of God.<sup>66</sup> He notes that ‘Since Christian Mission is directed towards the world, missiology is also concerned with culture and with people of other faiths.’<sup>67</sup> This is what this study seeks to achieve, thinking theologically about the mission of God and the purpose of the Church outside of itself, especially in the context of

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<sup>63</sup> Joyce Ann Mercer, *Welcoming Children: A Practical Theology of Childhood* (Danvers, MA: Chalice Press, 2005), p. 13

<sup>64</sup> Kevin J. Vanhoozer, Craig G. Bartholomew, Daniel J. Treier, *Dictionary for Theological Interpretation of the Bible* (Grand Rapids, MI: Baker Book House, 2005), p. 612

<sup>65</sup> Richard R. Osmer, *Practical Theology: An Introduction* (Grand Rapids, MI: Wm. B. Eerdmans Publications, 2008), p. 4

<sup>66</sup> John Roxborough, ‘Missiology after Mission?’ (2001), < <http://roxborough.com/missiology.htm> > [Accessed on 25/02/13]

<sup>67</sup> John Roxborough, ‘Missiology after Mission?’ (2001), < <http://roxborough.com/missiology.htm> > [Accessed on 25/02/13]

the culture or society it finds itself. Hence, the church needs to understand itself, its identity, its purpose and the culture in which it exists.

The changes in the understanding of mission resulted in many faces of mission, whereby, mission could no longer be regarded as geographical expansion rather as the participation of the church in the mission of the Triune God to redeem the whole creation.<sup>68</sup> The theology of mission emerged with views that are emphasising *missio Dei*, God's mission. That is 'The starting point for mission is that God is a missionary God who is active in the world.'<sup>69</sup> However, missiology helps mission practitioners to analyse theoretically and practically reflect on doing Christian mission appropriately.<sup>70</sup> Consequently, missiology guides the understanding and practices of the church in its social actions, roles in the event of cultural and political change in the societies while still expressing the Christian faith.

### *Engaging the Debate: Global Perspective*

In the recent decades, a lot seems to have been written about the mission of the church in and to the society. Andrew Kirk<sup>71</sup>, for example, wrote on how the church should be the missionary and individual Christian a witness in his book, *What is mission? Theological Explorations*. Kirk explored the concept of mission and identified seven major missiological themes (culture, evangelism, peace, justice, other religions, partnership and ecology). He contends that the church's main tasks in the world are stewarding (the church involvement in keeping and overseeing the material resources of creation), service (the church's mission includes serving the needs of human beings without discrimination), witnessing (the preaching of the truth of gospel and living out the same), justice (the church involvement in creation of a just society) and community (the church to show the way in terms of living together in community). With the aforementioned church's task, there is nothing abnormal in the role the DLW is playing in the society.

These five tasks as identified by Kirk collectively and fully articulate the tasks of the church in and to the society and the world in general. Mission affects all of these areas of life and

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<sup>68</sup> Stephen B. Bevans, Roger P. Schroeder, *Constants in Context: A Theology of Mission for Today* (Maryknoll, NY: Orbit Books, 2004), p. 309

<sup>69</sup> Eddie Gibbs and Ryan K. Bolger, *Emerging Church* (London: SPCK, 2006), p.52

<sup>70</sup> Richard Friedli, Jan A Jongeneel, Klaus Koschorke, Theo Sundermeier, Werner Ustoft (eds), *Intercultural Perceptions and Prospects of World Christianity* (Frankfurt: Peter Lang GmbH, 2010), p.73

<sup>71</sup> J. Andrew Kirk was formerly Director of the Centre for Mission and World Christianity at the Selly Oak colleges and the University of Birmingham.

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theology of mission involves the church in a profound study of each element. Ronald J Sider submits, ‘...both evangelism and social transformation offered at this moment in history ... A genuinely biblical perspective inseparably interrelates and intertwines evangelism and social responsibility without equating or confusing the one with the other.’<sup>72</sup>

He further argues that evangelism is just an aspect of the mission of the church which primarily deals with invitation of non-Christians to embrace the gospel, while social action is the other aspect and its ‘primary goal is improving the physical, socio-economic and political well-being of people through relief, development and structural change.’<sup>73</sup> John Stott<sup>74</sup> and Donald English<sup>75</sup> buttressed this view. They believe mission involves evangelism and cultural mandates. The cultural mandate is seen as social action and the struggle for justice. Whatever social action the DLW is doing in the society outside of its evangelical (spiritual) mandate can be categorised under the cultural mandate. In every aspect of personal and corporate manifestations of Christian faith, there exists an emergent relationship between social action and evangelism as an acknowledged standard of practice.

The distinction between evangelism and social action is very crucial to this discourse, likewise the importance of the two to the mission of the church to society. At the International Congress on World Evangelization at Lausanne in 1974, it was unanimously agreed that the mission of the church is best represented by both cultural and evangelistic mandates,<sup>76</sup> and recently, a better expressed purpose of the church emerged at the Lambeth Conference of 1988 while defining mission. It is sometimes stated as the five marks of mission: (i) To proclaim the good news of the gospel, (ii) to teach, baptise and nurture new believers, (iii) to respond to human need by loving service, (iv) to seek to transform unjust structures of society and (v) to strive to safeguard the integrity of creation, to sustain and renew the life of the earth.<sup>77</sup>

A closer look at these five marks will still point us back to the five tasks of the church as identified by Kirk and all submerged in the two mandates agreed at ICWE, Lausanne in 1974.

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<sup>72</sup> Ronald J. Sider, *Evangelism and Social Action: Uniting the Church to Heal a Lost and Broken World* (Grand Rapids, MI: Zondervan Publishing House, 1993), p. 16

<sup>73</sup> Sider, *Evangelism and Social Action: Uniting the Church to Heal a Lost and Broken World*, p. 165

<sup>74</sup> John R. W. Stott, *Christian Mission in the Modern World* (Downer Groves, IL: InterVarsity Press, 2008), p.25

<sup>75</sup> J. Harris, ‘Obituary: The Rev. Donald English’, *The Independent*, 31/08/98, <<http://www.independent.co.uk/arts-entertainment/obituary-the-rev-donald-english-1175193.html>>

[ Accessed 30/12/10]

<sup>76</sup> Jonathan Lewis (ed.), *World Mission: An Analysis of the World Christian Movement Part 1: The Biblical Historical Foundation: 001* (Pasadena, CA: William Carey Library Pub; 2 edition, 1994), p. 10-7

<sup>77</sup> Graham Cray, *Mission-shaped Church* (London,: Church Publishing House, 2004), p. 156

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While the first two are basically of evangelistic mandate, the last three are of cultural mandate and they are all primarily articulating the differences that the church engaged in mission makes to the world. It seems a balanced expression of evangelistic and cultural mandates of the church's mission.

According to Peter C. Wagner, a theologian and missiologist, the cultural mandate, which authors like Emmanuel Katongole<sup>78</sup> and Jonathan Lewis<sup>79</sup> termed 'Christian social responsibilities' and the evangelistic mandate are both essential parts of biblical mission of the church.<sup>80</sup> These two mandates are the focal points of this research project. The research seeks to know how the Diocese of Lagos West, Anglican Communion, Church of Nigeria has fared with these mandates within the Lagos metropolis.

Matthew Goheen and Craig Bartholomew,<sup>81</sup> Carl Braaten,<sup>82</sup> Ignatius Swart<sup>83</sup> and Nancy Pearcey all agreed that the church should not only be involved in the welfare level of social transformation but also in the sphere of the 'politics of ideas, which are its cultural mandate. With the request to partner with the state coming from the government, the DLW can seize the opportunity to rise above its present socio-political involvement. Pearcey states that cultural mandate is the original purpose of the church. She writes 'Christians are to redeem entire cultures, not just individuals.'<sup>84</sup> However, William Hendriksen, a New Testament scholar and writer of Bible commentaries disagreed with Pearcey and company. He posits that any other mandate outside evangelistic mandate is a distraction to the church and a hindrance to fulfilling its mission.<sup>85</sup>

Hendriksen was not alone in this postulation: - Arthur W. Pink<sup>86</sup>, Martin Lloyd-Jones<sup>87</sup> and R. T. France<sup>88</sup>, all agreed. They all held that the 'Great Commission' is central to the church'

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<sup>78</sup> Emmanuel Katongole, *The Sacrifice of Africa: A Political Theology for Africa* (Grand Rapids, MI: Wm. B. Eerdmans Publications, 2010), p.58

<sup>79</sup> Lewis (ed.), *World Mission: An Analysis of the World Christian Movement Part I*, p. 10-7

<sup>80</sup> Wagner, 'On the Cutting Edge of Mission Strategies', p.531

<sup>81</sup> Michael W. Goheen and Craig G. Bartholomew, *Living at the Crossroads* (Grand Rapids, MI: Baker Academies, 2008), p. 66

<sup>82</sup> C. E. Braaten, *Mother Church: Ecclesiology and Ecumenism*, (Minneapolis, MN: Augsburg Fortress Press, 1998), p.65

<sup>83</sup> I. Swart, *The Church and the Development Debate* (Bloemfontein, SA: African Sun Press, 2006), p.7

<sup>84</sup> Nancy Pearcey, *Total Truth: Liberating Christianity from its Cultural Captivity* (Wheaton, IL: Crossway Publishers, 2004), p. 17

<sup>85</sup> William Hendriksen, *New Testament Commentary, Exposition of the Gospel According to Matthew* (Grand Rapids, MI: Baker Book House, 1977), pp. 283-284

<sup>86</sup> Arthur W. Pink, *An Exposition of the Sermon on the Mount* (Grand Rapids, MI: Baker Book House, 1953), pp. 48-49

<sup>87</sup> D. M. Lloyds-Jones, *Studies in the Sermon on the Mount Vol. 1* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1991), p. 158



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mission, to them it provides the church with ‘the message, mandate, and methods that Christ has ordained for his continuing mission in the world.’<sup>89</sup> With the position such as this, it appeared the cultural mandate is hardly recognised, its critics see it as a mission creep.<sup>90</sup> Meanwhile, with the biblical account of Acts 2, 6 and 13, where people got converted and social needs arose and the church rose to the challenge by meeting the needs. It is debatable if the gospel would have made the same impact in the world today if the church and individual Christians are not involved in social services or social actions. Consequently, there is that need to explore the rationale for the DLW’s interaction with diverse social and political problems in Lagos State, Nigeria.

With the cultural mandate different perceptions had arisen concerning the role of the church in society conflicting or interfering with the government activities or policies, hence, the debate on separation of church and state. Although, the debate is fragmentary, the contributions of church to society cannot be overlooked. The relationship between the socio-political issues, the state, the church and social development cannot be separated. However, P. T. Jersid<sup>91</sup>, Robert J. Wicks<sup>92</sup> and Rowan Ireland,<sup>93</sup> have all challenged Christians to think ingeniously and creatively to articulate the vision of an expanded spirituality by participating in the process of the church’s mission to transform the society in the light of the values of the Kingdom of God. In other words, the church needs to be clever in its participation in the socio-political process, so that while it is trying to transform the society it does not get too close to the state whereby it tends to lose its identity.<sup>94</sup> Although, the church needs to be as close as possible to the socio-political setting to know the nitty-gritty involved in it, but not so close to it as to lose its capacity to judge it. Sandra Fullerton Joireman argues that if the church is too close to the state it becomes impossible for the church to criticize the state’s excess or errors.<sup>95</sup>

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<sup>88</sup> R. T. France, *The Gospel of Matthew: The New International Commentary of the New Testament* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 2007), p. 177

<sup>89</sup> Michael Horton, *The Gospel Commission: Recovering God’s Strategy for Making Disciples* (Grand Rapids, MI: Bakers Publishing Ltd, 2011), p. 20

<sup>90</sup> Horton, *The Gospel Commission: Recovering God’s Strategy for Making Disciples*, p. 252

<sup>91</sup> P. T. Jersild, *Spirit Ethics: Scripture and the Moral Life* (Minneapolis, MN: Augsburg Fortress, 2000), p.39

<sup>92</sup> R. J. Wicks, *Handbook of Spirituality for Ministers* (Mahwah, NJ: Paulist Press, 2000), p.548

<sup>93</sup> R. Ireland, *Kingdoms come: Religion and Politics in Brazil* (Pittsburgh, PA: The University of Pittsburgh Press, 1991), p.169

<sup>94</sup> Desmond Murphy, *A return to spirit: after the mythic Church* (New York, NY: Crossroad Publishing Co., 1997), p.18

<sup>95</sup> Sandra Fullerton Joireman (Ed.), *Church, State, and Citizen: Christian Approaches to Political Engagement* (New York, NY: Oxford University Press, Inc., 2009), p. 105

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Despite these positions, some have argued that adoption of the doctrine of separation of church and state has not in any way shut the church out of relevance in the society. Unlike the critics of the church socio-political involvement in the society, this school of thought believes that the church still has major roles to play in the state. According to Xuanmeng Yu, from a communist and Christian minority nation says ‘Churches and other religious organizations as an important sector of civil society constantly provide the checks and balances to government authorities, which provides a better chance for a healthy development in the society.’<sup>96</sup> Helen Rose Ebaugh agreed. She strengthened Xuanmeng Yu’s submission that the church still has a lot to offer the society despite the purported separation of church and state. She argues that religious institutions strongly influence politics;

Religious institutions fulfil three separate but complementary roles in politics: (1) as incubators for civic skills, (2) as agents for mobilization, and (3) as information providers. Church leaders take stands on political issues, they endorse candidates and they allow their churches to be sites where debate and mobilization occurs.<sup>97</sup>

This is the typical setting in Nigeria, hence, the issue of religious values, church and state relationship cannot be waived aside. Religious faiths and their values support the growth of democracy and the development of the society.

### *Local (Nigeria) Sources reviewed*

The church’s mission is religious, but it is not restricted to teaching and preaching of the gospel, it includes renewal and improvement of the society where it finds itself. The church promotes national unity and contributes to economic development, inculcating good morals and character in members for the benefits of the larger society. However, Afe Adogame points out that the church plays ambivalent role in the society. He explains that the role the church plays in any society depends on the meaning and functional interpretation giving to its sacred duties in that society.<sup>98</sup> It is not uncommon for many Christians and Christian churches in Nigeria to see its roles just from the positive angles. For example, Professor Obiora Ike, an ordained Catholic Priest, a scholar and author when he was answering

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<sup>96</sup> Xuanmeng Yu (Ed.), *Economic Ethics and Chinese Culture, Vol. III.14* (Washington, D.C: The Council for Research in Value and Philosophy, 1997), p.79

<sup>97</sup> Helen Rose Ebaugh, *Handbook of Religion and Social Institutions* (New York, NY: Springer, 2006), p.402

<sup>98</sup> Afe Adogame, ‘Fighting for God or Fighting in God’s Name! The Politics of Religious Violence in contemporary Nigeria’, *Religions/Adyan, Journal of the Doha International Centre for Inter-faith Dialogue*, Vol. 1, 2009: 174-192

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questions on the legitimacy of the church participation in political processes and its contribution to the civil society. He argues that,

Christian churches have both a mandate and a mission to assist in this search for answers to these questions, based on their organizational, institutional, and technical capacity, as well as their personnel and their many years of local and international experience founded upon credible human and spiritual values. Christian churches have a role to play in transforming the social order.<sup>99</sup>

According to him, the Christian churches have the potential to transform and complement government's effort on many fronts, including inculcating moral values in citizens, at least those within the church constituencies, which helps in promotion of core values and principles that sustain the nation.<sup>100</sup> P. I. Odozor agrees with Ike's submission and further asserts that the saving mission of the church has an intrinsic social dimension whereby the church helps to form consciences in political life and stimulate greater insight into the authentic requirements of justice and egalitarian society.<sup>101</sup> Professor O. Nnoli<sup>102</sup> and Ogbu U. Kalu<sup>103</sup> both agreed. They argued that religion generally shapes and influences human life and thoughts and when properly harnessed it forms basis of good governance. However, Archbishop John Onaiyekan echoed the point Adogame was making about the indistinct character of religion generally, when he said '...it is great that we are beginning to realise that religion can be not only a cause of conflict, but also a solution to it and to other problems of the world.'<sup>104</sup> The Church like every other religion can serve a dual purpose within the same society.

The church is becoming increasingly aware of the fact that its cultural mandate goes beyond lending helping hands to the poor and the deprived in society, the transformation of social structures and institutions is also of equal importance and this is why this research wishes to evaluate the activities of the DLW within the period of 1999-2013, examining the impact of its activities on the society. I made a study of this since May 2010 – March 2013

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<sup>99</sup> Obiora Ike, *The Church and Civil Society: The Case of Nigeria*, <[www.kas.de/db\\_files/.../7\\_dokument\\_dok\\_pdf\\_9863\\_2.pdf](http://www.kas.de/db_files/.../7_dokument_dok_pdf_9863_2.pdf)> [Accessed on 25/02/13]

<sup>100</sup> Ike, *The Church and Civil Society: The Case of Nigeria*

<sup>101</sup> Paulinus I. Odozor, 'God, Nigeria, and the Church: A Theological Essay on the Church and Politics in Nigeria', *Encounter: Journal of African Life and Religion (Rome)*, Vol. 8 (2008), pp. 40-58

<sup>102</sup> Okwudiba Nnoli, *Ethnic Politics in Nigeria* (Enugu, Nigeria: Fourth Dimension Publishing Co. Ltd., 1978), p. 128

<sup>103</sup> Ogbu U. Kalu, *Faith and Politics in African: Emergent Political Theology of Engagement in Nigeria*, <[www.calvin.edu/henry/archives/lectures/kalu.pdf](http://www.calvin.edu/henry/archives/lectures/kalu.pdf)> [Accessed on 25/02/13]

<sup>104</sup> O. Odumosu, R. Olaniyi and S. Alonge, *Mapping the Activities of Faith-based Organisations in Development in Nigeria* (Ibadan, Nigeria: Nigerian Institute of Social and Economic Research (NISER), 2009), p.4

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There will always be connection one way or another between the church and the state in a secular society even if no faith is legalised as state religion. For instance, as recent as 2005, the administration of Olusegun Obasanjo convened a government-sponsored National Political Reform Conference (NPRC) with the objective of reforming the political system and making recommendations on aspects of the nation's Constitution that needed to be amended<sup>105</sup> and among the delegates that discussed at the conference were respected clergy men representing the church and Christians' interests. Also, there were clerics representing other faiths as well. Most of these Christian ministers (priests) had been at the forefront of agitation for democratic rule, a just and egalitarian society bereft of any prejudice. One of the clergies was appointed the joint secretary of the conference; Rev. Fr. Matthew Kukah.<sup>106</sup> This would not have happened if they had confined themselves to the four walls of their churches and held on to just the evangelistic mandate alone.

It should be noted that other faiths were also represented on the NPRC. The secularism of the nation is a political system towards the separation of religion and government, aimed at eliminating discrimination on the basis of religion.<sup>107</sup> There are over two hundred and fifty ethnic groups in Nigeria, speaking over four thousand languages and dialects.<sup>108</sup> They have diverse cultural and religious backgrounds, so it takes a church that really understands these cultural nuances to contribute meaningfully to a national discourse.

The Nigerian churches operate in a unique political context, whereby, the state seeks to partner with the Christian churches and the churches most of the time are acting independently of the state, yet they are both involved in socio-political development of the society. However, people look up to the church to provide answers or solutions to personal and societal problems more than the state. Toyin Falola and Matthew Heaton claimed that,

Many turned to religion as the answer to the problems of their society. ...notably the Pentecostal sects, had been increasingly attractive to many Nigerians since the 1970s.

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<sup>105</sup> Olaide Aro, Towards the People's Constitution in Nigeria  
<[http://www.academia.edu/879199/TOWARDS\\_THE\\_PEOPLES\\_CONSTITUTION\\_IN\\_NIGERIA](http://www.academia.edu/879199/TOWARDS_THE_PEOPLES_CONSTITUTION_IN_NIGERIA)>  
[Accessed on 06/02/13]

<sup>106</sup> In May of 1999, Father Kukah was appointed to the Human Rights Violations Investigation Commission (a.k.a. Oputa Panel) to probe the human rights abuses of past Nigerian military regimes. In 2005, he was appointed secretary of the National Political Reforms Conference and in 2006 became the presidential facilitator of the Ogoni Peace Process in the Niger Delta.

<sup>107</sup> L. Ali Khan, *Theory of Universal Democracy: Beyond the End of History* (The Hague, Netherland: Martinus Nijhoff Publishers, 2003), p. 38

<sup>108</sup> Femi Adelegan, *Governance: An Insider's Reflections* (Bloomington, IN: AuthorHouse, 2012), p. 20

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This attraction carried on growing through the 1980s and 1990s, and has continued up to the present day.<sup>109</sup>

The church, over the years has grown in influence partly due to its participation in almost all aspects of social development like the building of schools, hospitals and orphanages.<sup>110</sup> By and large, the church has been providing their members and the general public with social amenities when the state failed to provide.<sup>111</sup> At the advent of a new democratic era, the church has also re-positioned itself for a lead role in the political affairs of the state. Andrew A. Ovienloba succinctly puts it thus; ‘the Church in Nigeria has all this while been a Newscaster, it is now time for her to be the News item.’<sup>112</sup> For this to happen the church needs to teach its members (Christians) why they need to participate in politics, how to maintain their Christian character while participating in political process, how to see issues from other people and faith’s perspectives, where and when to co-operate with others and how to affect others positively as politician. This is probably the reason why Peter Akinola,<sup>113</sup> the former Primate and Archbishop of the Anglican Communion, Church of Nigeria, once advocated for political education within the church. The presence of practicing Christians in the state politics might help in refining the system and it is better than just being onlookers, at least for the purpose of righteous governance in the land.<sup>114</sup> According to Sandra F. Joireman, the Anglican Communion, Church of Nigeria, seems to be advocating for corporatist context between the state, political class, society and the church.<sup>115</sup> That is, an inclusive arrangement, whereby different interest groups/organisations are represented at policy making and bargaining level of the state for the good of the society.<sup>116</sup> Anthony Achunonu shared this view and also suggested the need for ‘good understanding and co-operation between the church and state.’<sup>117</sup>

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<sup>109</sup> Toyin Falola and Matthew M. Heaton, *A History of Nigeria*, p. 221

<sup>110</sup> Peter Nwakwo, *Social Development in Rural Communities in South-Eastern Nigeria: A mission of Charity* (New Jersey, NJ: Transaction Publication, 2006), p. 281

<sup>111</sup> Toyin Falola and Matthew M. Heaton, *A History of Nigeria*, p. 221

<sup>112</sup> Andrew A. Ovienloba, *Democracy and Human Rights in Nigeria* (Benin, Nig: Justice, Development, and Peace Commission (JDPC) of the Catholic Archdiocese of Benin City, 2002), p. 115

<sup>113</sup> Joireman, *Church, State, and Citizen: Christian Approaches to Political Engagement*, p. 109

<sup>114</sup> Chima Jacob Korie, G. Ugo Nwokeji (Eds.), *Religion, History, And Politics in Nigeria: Essays in Honor of Ogbu U. Kalu* (Lanham, MD: University Press of America, 2005), p. 132

<sup>115</sup> Joireman, *Church, State, and Citizen: Christian Approaches to Political Engagement*, p. 110

<sup>116</sup> F. C. Pampel, J. B. Williamson & Robin Stryker, Class Context and Pension Response to Demographic Structure in Advance Industrial Democracies, <<https://www2.bc.edu/~jbw/documents/sc70304.pdf>> [Accessed on 07/11/13]

<sup>117</sup> Anthony Achunonu, *Poverty and the Church in Igboland, Nigeria* (Bloomington, IN: Xlibris Corporation, 2012), p. 179

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The present democratic dispensation demands that the relationship between the church and the state be cordial for the people to enjoy the dividend of democracy; however, the church must still exercise some restraints for it to be politically alert and spiritually focused. Julius Oladipo while admonishing churches in Africa on partnership either with local or international organisation posits that,

For the partnership relationships to be effective, fruitful and sustainable, the church needs to recognise and maintain its identity...The church is an active player in development; however, there is only a part of its mandate. A basic requirement for good partnership is to know and respect each other's distinctive qualities and peculiarities and also to collaborate on the common grounds.<sup>118</sup>

This counsel, though, not directed at the church-state partnership, but it still applicable to any partnership the church might be involved in.

Overall, it is important to build a robust society, develop a people-centred democracy and offer good governance to the whole country taking into account the importance of religion and politics to the Nigerians. From the above arguments, the church and the state are interrelated and are both necessary for society. They are social phenomena that cannot be divorced from each other. However, it is pertinent to note that the role of the church in the state and vice-versa could be restricted by individual's preferences, doctrinal disposition, government policies and the composition of the society; yet, they will keep on influencing each other. This suggests that the church and the state could have meaningful and successful interactive relationship in a secular state like Nigeria, if the two are genuinely focused on ameliorating the sufferings of the people. Society at large stands to benefit from such relationship if both sides play their roles genuinely.

### ***2.2 Choice of Methodology***

This study is not only based on written sources but has empirical basis for its foundation. Two months of field research was spent in different parts of Lagos, Nigeria, particularly among the following: the churches under the Diocese of Lagos West, Anglican Communion, Church of Nigeria, some residents around these churches, some government officials and some members of Christian associations within the state. The DLW has been in the news in recent years for its political and social roles in the state; hence, the need to conduct a field

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<sup>118</sup> Deryke Belshaw, Robert Calderisi and Chris Sugden (eds.), *Faith in Development Partnership Between the World Bank and the Churches of Africa* (Washington DC: World Bank Publications, 2001), p. 235



research on it, listening to the conversations of the ‘actors’ ‘on stage’, to observe at first hand the organisation of the diocese, its mode of operation, the effects of its activities on the socio-political development in the state, and to sample opinions of the people on ground on the effects of these activities. For the purpose of this study, the researcher used both primary and secondary data. The main methods used in collecting the primary data for this study were in-depth interviews, focus group discussion and participant observation. These methods were intended to complement and corroborate each other.

### 2.2.1 Qualitative Research

There are two main types of approaches to the methodology that are commonly used, the quantitative and qualitative methods. Booth, Colomb and Williams counselled researchers not to lay much emphasis on the names for their methodologies, but should rather focus on the best ways available to collect, sort and assemble available information.<sup>119</sup> Although, they emphasised that the method adopted must not only be appropriate and adequate but must be able to ‘generate information as to support our claims.’<sup>120</sup> The method best suited for the research into the activities of the Diocese of Lagos West, Anglican Communion, Church of Nigeria is the qualitative approach. Unlike the quantitative method, the qualitative methods are inductive and based on observation and words. According to Silverman, it also ‘avoid(s) or downplay(s) statistical techniques and mechanics of the kinds of quantitative methods used in, say, survey research or epidemiology.’<sup>121</sup>

Miles and Huberman said most qualitative analyses are done in words and designed to achieve a complete picture.<sup>122</sup> Martyn Hammersley agreed and further identified certain features and set of preferences peculiar to qualitative researchers. These include analysis of words and images rather than numbers, observation rather than experiment, meaning rather than behaviour and hypothesis-generating rather than hypothesis testing.<sup>123</sup> Strauss and Corbin view the qualitative approach as comprising ‘any kind of research that produces

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<sup>119</sup> G. G. Colomb, W. C. Booth and J. M. William, *The Craft of Research* (Chicago: The University of Chicago Press, 1995), p.29

<sup>120</sup> Colomb, Booth and William, p. 30

<sup>121</sup> David Silverman, *Interpreting Qualitative Data* (London, UK: SAGE Publication Ltd, 2011), p. 7

<sup>122</sup> M. Miles & A. Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (London: Sage Publication Ltd, 1994), p. 6

<sup>123</sup> David Silverman, *Interpreting Qualitative Data: Methods for Analysing Talk, Text and Interaction* (London: Sage Publication Ltd, 2001), p. 38

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findings not arrived at by means of statistical procedure or other means of quantification.’<sup>124</sup> Although, they were quick to add that it is possible that some of the data could be quantifiable, but analysis is qualitative.<sup>125</sup> The inductive nature of the qualitative method enables the researcher to become immersed in the study. Nevertheless, the researcher still maintains an unbiased judgment and tries to remain open-minded throughout the study.

My choice of qualitative method instead of quantitative method was based on my resolve to assess the effects of the activities of the DLW on the socio-political development within Lagos State through members of the diocese, ministers from another diocese within the Anglican Communion, members of the public and government officials rather than through analysis of official figures of contributions to the society from the DLW, which might be difficult to come by or unreliable.

Also, the sort of information required are specialised ones that cannot be obtained from the common man on the street but from key players, stakeholders and particular people, occupying particular positions within the church circuit and public offices. Therefore, instead of using quantitative research method with data gathered from crowds among the congregations who may not understand the purposes or strategies of the leadership, I used the sampling method known as ‘purposive non-probability sampling’. In other words, I chose deliberately those amongst the leadership of the church, the local society’s hierarchy, Christian Association officials and government officials. The purposive method permits researchers flexibility of choosing selected samples deliberately based on their relevance to key information/data required for a particular study. I discovered while sounding out members’ opinion prior to the fieldwork that many members of the DLW are actually not well informed about the activities of the diocese. Many of them were only able to speak on their individual churches and yet could not volunteer vital information concerning the vision of the churches in which they were involved.

A similar experience was observed during my conversation with some members of the public. Most members of the public I spoke with prior to the fieldwork are only aware of some churches in their communities as Anglican but could not say if they are part of the DLW or not. With these tests I realised it would be impossible to do quantitative research and get

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<sup>124</sup> M. I. Franklin, *Understanding Research* (New York, NY: Routledge, 2012), p. 147

<sup>125</sup> Marie C. Hoepfl, Choosing Qualitative Research: A Primer for Technology Education Researchers, in *Journal of Technology Education*, Vol. 9, No. 1, Fall 1997  
<<http://scholar.lib.vt.edu/ejournals/JTE/v9n1/hoepfl.html>> [Accessed on 14/02/13]



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relevant truthful evidence. Also, when I contacted the leadership of two other dioceses in Lagos to use their congregations for the survey, they were not able or willing to facilitate it. Therefore I could not make good comparisons between them and the DLW. Moreover, I realised that objectivity from many of the worshippers in some of the congregations was not possible; their answers would have been tailored to satisfy their pastors. Hence, I made the choice to use qualitative methods; these I believe are more valid in these circumstances as I aimed to make my interviews more incisive and thorough.

The fieldwork therefore involved one-on-one open-ended interviews with six ministers of the DLW, three members of the diocese, two ministers of another diocese, two government officials, two CAN officials and four opinion leaders within the neighbourhood of the DLW churches to sample their opinions on the effects of the activities of the diocese on the society. Also, I held three focus group discussions<sup>126</sup> with some members of the diocese. The diocese provided some quantitative data to support my qualitative findings, but efforts to get the same from individual churches or the Christian Association of Nigeria, Ikeja Branch proved abortive, as a result of lack of proper records and in some other cases, no records at all.

Qualitative research is steadily becoming the standard methodology used by social scientists in their researches due to the increasing awareness that 'it is insufficient to rely on the quantitative survey and statistics to understand human affairs. It has become important to attempt to delve deep into the subjective qualities that govern human behaviour.'<sup>127</sup> Besides, statistical quantitative statements in social sciences are susceptible to several meanings and interpretations, thereby making them potential tools for manipulations from users with ulterior motives.<sup>128</sup>

There are many angles to this study as various issues covering a wide range of disciplines are to be considered and to that extent the methodology to be adopted must equally reflect this diverse nature of the work. Disciplines, such as theology, history, political science, sociology and Church-State relations are all involved. These are social sciences and humanities related disciplines, therefore, the appropriate methodology must equally be interdisciplinary in approach, this will no doubt help to present an incorporated perception of the problems, whereas, a single discipline approach will restrict the understanding of problems to a

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<sup>126</sup> See section 2.3.2

<sup>127</sup> Adrian Holiday, *Doing and Writing Qualitative Research* (London: Sage Publication Ltd, 2002), p. 7

<sup>128</sup> Randy Cottrell and James McKenzie, *Health Promotion & Education Research Methods: Using the Five Chapter Thesis/Dissertation Model* (Sudbury, MA: Jones and Barlett Publishers, 2011), p. 8

particular discipline. This may not give details of the DLW's involvement in the social and political change in Lagos State, hence, the choice of the interdisciplinary approach.

However, qualitative approach is not without weaknesses. Its major weakness is the fact that the researcher might decide to choose just the parts of data that support his argument. To this, Silverman recommended that some quantitative data could be incorporated into the qualitative research to reduce such apprehensions.<sup>129</sup> And this precisely is part of what the researcher has done in this work where certain important quantitative data were fused into the overall qualitative approach. Similarly, Punnett and Shenkar are of the opinion that the qualitative methods are better for theoretical study with small sample group.<sup>130</sup>

### *2.2.2 Selection of the Study Area*

This study centred on the DLW which is based in the western part of Lagos State, Nigeria. This section of the state covers most of the densely populated local government councils. Some areas are well developed, industrialised and urbanised, while others are not well developed or industrialised. Ikeja for instance, is under Lagos West. It is the capital of the state, the seat of state government and an urbanised (residential and industrial) area of the state. Most companies have their head-offices within this area, same goes for churches and denominations. Ilupeju is another urbanised area of the Lagos West, whereas, places like Mushin, Itire, Alimoso etc. are also within the catchment area, but lack good roads, minimal government presence in terms of basic amenities. They are opposite of the former areas mentioned. However, the whole of Lagos West has long been an important commercial hub within the state, second only to Lagos Island.

### *2.2.3 Preparation for the Fieldwork*

Before travelling for the fieldwork, the researcher wrote a research proposal to the Mattersey Hall Graduate School, which was approved. He also obtained approval from the Research Ethics Committee, College of Arts & Humanities, Bangor University as there are always ethical matters to consider when conducting an ethnographic research. This was also granted. The researcher initially received a letter from the Diocese of Lagos West permitting this

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<sup>129</sup> David Silverman, *Interpreting Qualitative Research*, 3<sup>rd</sup> Edition (London: Sage Publication Ltd, 2006), p.51

<sup>130</sup> B. Punnett and O. Shenkar, *Handbook for International Management Research* (Ann Arbor, MI :Michigan University Press, 2004), p. 63

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research which in turn was accepted by the University. It enabled him to be introduced as a researcher to the church leaders and churches whose data and information will be used. It is stated that all the data collected would be used only for this study and that a non-disclosure agreement could be signed as a means of achieving mutual trust over the information gained. This was issued along with 'Participant Information Sheet', which outlined the purpose of the interview, the confidentiality of information and personal details of the respondents. There was also the 'Participant Consent Form', which each respondent was required to complete before the commencement of the interview.

The researcher then proceeded to conduct a background study on the areas covered under Lagos West, the prevailing problems in those areas, origin of the problems and the developmental conditions of the areas. He also contacted prospective respondents to arrange dates, time and venues for meetings.

### *2.2.4 Demographics of Respondents*

A total of nineteen semi-structured interviews were conducted with important informants and three separate focus group discussions were held with youth leaders from various parts of the DLW churches. Below is a summary of the distribution of respondents categorised in terms of age, gender and percentage, followed by their status backgrounds.

<b>Age Group</b>	<b>Male</b>	<b>Female</b>	<b>Percentage</b>
<b>18-44</b>	27	20	72.31
<b>45-60</b>	11	1	18.46
<b>61 and above</b>	4	2	9.23
<b>Total</b>	42	23	100

Table 2: Total Respondents<sup>131</sup>

Note: Table 2 includes the 46 participants in the Focus group discussions and the 19 interviewees.

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<sup>131</sup> Source: Lagos West Area, Field Survey, 2013

Status	Number	Percentage
Government Official	2	10.53
Opinion Leader	4	21.05
Sectional Leader	3	15.79
Anglican Minister (Other)	2	10.53
CAN Official	2	10.53
DLW's Minister	6	31.58
<b>Total</b>	<b>19</b>	<b>100</b>

Table 3: Status Backgrounds of Respondents<sup>132</sup>

Note: The table above does not include the 46 participants in the Focus group discussions.

The awareness of the respondents' status backgrounds will help depict the type of opinion people hold about the activities of the DLW in the society and also aid in the interpretation of the data given by each respondent. The status backgrounds of the respondents can be categorised into two groups – 'the insiders' and 'the outsiders'. In the 'insiders' group are sectional leaders and the DLW's ministers, the total respondents in this category is 9, which is 47.4% of the total respondents. While the other group, the 'outsiders' comprises of government officials, opinion leaders, other Anglican ministers outside of the DLW and the Christian Association of Nigeria (CAN) officials. The total respondents in this category are 10, which represent 52.6% of the total respondents. This is not an indication that more views came from people that do not belong to diocese, but that more outsiders were interviewed.

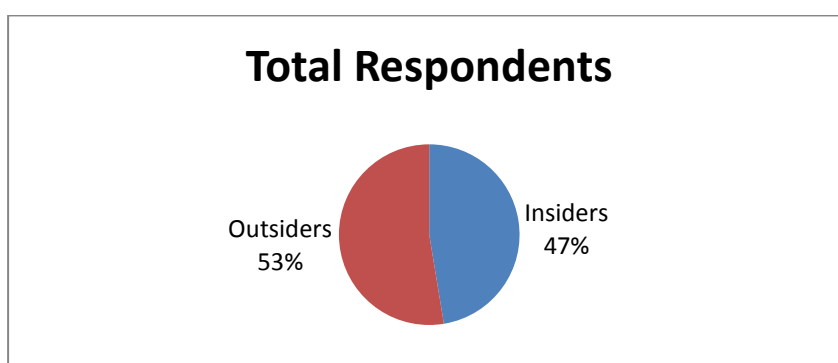


Fig 1: Total Respondents

There is no significant difference in the number of respondents from both sides; therefore, there is no undue advantage to one side; hence, a balanced platform is giving to both sides to

<sup>132</sup> Source: Lagos West Area, Field Survey, 2013

air their views on the activities of DLW. Three of the ‘outsiders’ respondents belong to another faith (Islam), which represents 30% of the total ‘outsider’ respondents; their choices were deliberate, as they may possibly see issues from different perspectives.

### ***2.3 Primary Data Collection***

Towards achieving a comprehensive work, primary data were collected by the researcher from various sources. It will also be termed ‘Field Research.’ It is ordinarily more reliable than secondary data, because it is often more ‘accurate’ since the researcher collects it himself. Moreover, it reflects the individual viewpoints of participants and observers. It is first-hand information from an individual who participates or observes an event, so it is new and original. Primary data is unambiguous and significant to the particular study the researcher is investigating. In some exceptional cases, the data could be contaminated by a misinterpretation of the question by those who answered. However, obtaining primary data is usually time consuming, and ordinarily costs more to generate than getting information from secondary sources. There are a number of methods the researcher can use in collecting the needed primary data, but for this study, he used interviews, focus group discussions and participant observation, because they are relevant and more appropriate to this study.

#### ***2.3.1 Interviews***

The detailed interviews were intended for the important personalities with relevant information from the DLW, another diocese within the Anglican Communion in Lagos, Lagos State Government, Christian Association of Nigeria (Ikeja Branch) and Landlords and Residents Associations (within Lagos West area) who the researcher thought would have very good understanding. Testimonies from these key people about the activities of the DLW and its impacts on the social and political development in the society developed the researcher's understanding of the participants' attitude to the situation with the DLW. The interview questions were primarily based on careful appraisals of the relevant theoretical framework, the objectives and hypothesis of the study. Pilot interviews were done with some colleagues, who are Nigerians but residing in UK; this was used to check the interpretation of questions asked and to check if the questions and style would be understood by the respondents. These subsequently helped in rephrasing the semi-structured interview questions

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used in the study. However, the pilot responses were not part of the sample collated for this study. The researcher was able to interview some ministers from the DLW, including the then Dean of the Diocese; Venerable James Olusola Odedeji (now the Bishop-elect)<sup>133</sup>, one state government official, four opinion leaders in the areas where the DLW churches are situated (two of these leaders are Muslims), three sectional leaders within the DLW (Youth, Women and Men), two ministers within the Anglican Communion, but from another diocese in Lagos State and one minister/official of Christian Association of Nigeria (CAN), Ikeja Branch.<sup>134</sup> However, the researcher was unable to have audience with the out-going bishop, due to his busy schedules. Similarly in this category, is a muslim state Government official, as well as an official of the Christian Association of Nigeria (CAN) Ikeja branch who were both unavailable at the scheduled time; they were both in Abuja (FCT). They asked if the researcher could meet them there (in Abuja), as this might affect other scheduled interview arrangements in Lagos, hence, a decision was taken to hold telephone interviews with them. This was organised and conducted appropriately. This further reinforces the fact that the information obtained on the field is enough to give me an unambiguous description of the contributions and effects of the DLW's activities on the socio-political development of the state. The interviews were conducted as semi-structured; however, adjustments were made to questions when important issues outside of the initial plan came up during the interviews. The interview guide was used with flexibility as regards sequence and articulation of questions.

Two methods were adopted in sourcing for interviewees. First, some interviewees were carefully and deliberately chosen based on their positions within their organisations and possibility of getting relevant information from them. For instance, the researcher chose to interview the Dean of the DLW because he is the next person in hierarchy to the Bishop and since the Bishop was not available to be interviewed, hence, his choice. It was also necessary to name the ministers in charge of certain offices that the researcher felt will be useful for the research (education, administrative assistant to the Bishop, liaison minister for church-state affairs, evangelism/welfare and co-ordination minister for the DLW's archdeaconries). The Dean was also requested to name the sectional leaders (Men, Women and Youth) and four

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<sup>133</sup> As the time of the interviews, Venerable J. O. Odedeji was still the Dean of the Diocese of Lagos West, however, in February 2013, he was announced the bishop-elect of the diocese to take-over from the current bishop, Bishop Peter Awelewa Adebisi, who will retire in May, 2013.

<sup>134</sup> 19 interviews were conducted, 12 respondents opted to remain anonymous.

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most populated areas where the diocese has more daughter churches (this was meant to get the opinion leaders). The researcher contacted these people and arranged interviews.

For the other organizations contacted for information about this study a subset of a purposive non-probability sample was used –snowball sample. The snowball sample was achieved by asking the relevant organisations contacted to suggest members of staff who might be willing or appropriate to volunteer information pertinent to the study.

### ***2.3.2 Focus Group Discussion***

Focus group discussions were held to acquire data for this study. Three separate focus group congregations were engaged, with about forty five minutes for each meeting. Participants for each group were drawn from the diocese's youth. Forty-six youth leaders from various parts of the DLW were meeting for the first prayer vigil of the year, so this afforded the researcher opportunity to have good representation from all the churches within the DLW and gather different views from different churches on the same occasion. The researcher approached the leader of the group prior to their vigil and explained his intentions and sought his permission and assistance in conducting the focus group discussions, which he obliged with and assisted in co-moderating the proceedings. Each group had fifteen participants and the researcher acted as the moderator for the discussions, making sure that no particular person dominated the discussions. As the researcher and the youth leader were busy organising and moderating one group, the other two groups were busy praying as they all originally agreed, which was their main business of the night. So, each group took turns to participate in the discussions.

### ***2.3.3 Participant Observation***

The presence of a researcher in the field would definitely have some influence on the data obtained.<sup>135</sup> I therefore resolved to use my observation on the field as part of my data for the study. I took particular note of infrastructure developments in some schools jointly owned by the diocese and other dioceses, those wholly owned by the DLW, health facilities and conference centre. I was at the first ministers' retreat and conference for 2013; led by the Bishop himself, over three hundred (300) ministers were present with their spouses. So I took

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<sup>135</sup> David Silverman, *Doing Qualitative Research* (London,: Sage Publication Ltd, 2009), p. 29

note of statements, organisation, activities and general participation pattern of the ministers. I was also at the new year/valedictory party held at the diocese head-quarter church, Archbishop Vinning Memorial Cathedral Church, Ikeja by staff/laity of the Cathedral in honour of the out-going bishop. My involvement in the spiritual and social contexts afforded me the opportunity to see ministers from different churches, staff and laity interact. As I was based in the administrative office of the Cathedral, I was also able to observe their daily routines, relationships and conversations.

All information gained by this method was in the form of informal dialogues, personal reflexion and assessments, which were articulated and logged in field notes. Participant observation gave me the platform to gather more data outside of what I could obtain from the interviews and focus group discussions.

### ***2.4 Secondary Sources***

Secondary sources were used in this study to compliment the primary data. The researcher engaged a wide range of books relevant to this research project, journals, newspaper reports and magazine articles related to the study were consulted and online sources were also accessed. The objective was to review literature for the basis of church involvement in the society and relationships between the church and the state that will assist the researcher in evaluating the impact of the activities of the church (DLW) in the society.

### ***2.5 Ethical Issues in the Research***

I have reflected on the ethical considerations raised by this project; politics and church is not an easy subject because it is a sensitive topic to many people in the society; but I made it a point of duty to explain in detail the intent, nature and reasons for the research to each respondent. Knowing that the informed consent of each respondent was required and important for the research, I made each of them aware of the fact that participation was on voluntary basis and that they have the right to withdraw from the research at any point; before, during or after project. I also made each respondent understand that his or her rights to anonymity and confidentiality under the law will be respected and that the data will be kept securely for ten years. I made it very clear to each of them that permission for the interviews was granted from the headquarters of the Diocese of Lagos West.



Miles and Huberman suggested that researchers should take the following ethical behaviour into consideration before, during and after their study: Informed consent, Honesty and Probity, Confidentiality and Risk free.<sup>136</sup> I sought the consent of the participants at every stage of this research. I was honest throughout the project with all the respondents. Many of the respondents chose to remain anonymous and just a few consented to being named in the research.

Ethnographic research requires certain degree of reflexivity from researchers as his personal perceptions, identity, beliefs and values can influence the decision making process during research and data analysis process. These factors become 'in-built component that cannot be eliminated as an influence on the end-product findings of the project.'<sup>137</sup> Martyn Denscombe, admonishes researchers to always reflect upon how 'background factors associated with personal experiences, personal beliefs and social values shaped the way that events and cultures were interpreted.'<sup>138</sup> I definitely have personal preferences about what should be the role of the church in the socio-political development of every society, which help in deciding theoretical perspective of the study. Consequently, in order to conduct a practical and official research, one needs to critique stereotypes and misconceptions with the intention to be open to new understandings. Although, it was challenging but I was as open as possible to new understandings in the course of the research.

### 2.6 Data Analysis

Data analysis in qualitative research is an on-going process; as a result, the data analysis of this study is a continuous exercise, as the researcher actively engages himself in analytic processes at each stage of the research. In an attempt to produce meaning out of the raw data, the data obtained from fieldwork notes, interview transcripts, and written materials were prepared and organised into generated categories. Heeding the warning of Denscombe, that 'It would be counter-productive to embark on coding until the researcher has a sound grasp of the data,'<sup>139</sup> after becoming thoroughly familiar with the data, the researcher embarked on

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<sup>136</sup> Matthew Miles & A. M. Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (London: Sage, 1994), p. 40

<sup>137</sup> S. Ball, 'Self-Doubt and Soft Data: Social and Technical Trajectories in Ethnographic Fieldwork', *International Journal of Qualitative Studies in Education*, 3: (1990), pp. 157-71

<sup>138</sup> Martyn Denscombe, *The Good Research Guide: For Small Scale Social Research Projects*, Third Edition (Berkshire: UK, Open University Press, 2007), p.68

<sup>139</sup> Denscombe, *The Good Research Guide: For Small Scale Social Research Projects*, p.291

coding process, which involves ‘generating concepts from and within the data.’<sup>140</sup> Coding is about systematising the qualitative data and this is a vital phase in the analysing process where coding is used to understand what the data are saying, examining relationships and connectivity between different concepts. The coding was done concisely and systematically linked to the study’s theoretical framework. The data analysis is intended to answer the questions that were raised in chapter one of this research project.

The actual analysis of data involves three activities; (i) data reduction (ii) data display and (iii) drawing conclusion from the data.<sup>141</sup> The data reduction includes selecting, focussing, simplifying, abstracting and transforming the raw data.<sup>142</sup> The process also requires making decision about the particular data which provided the initial focus of the research. Next to this was drawing conclusions from the coded data. Conclusion drawing implies ‘beginning to decide what things means, noting regularities, patterns, explanations, possible configuration, casual flow and propositions.’<sup>143</sup> Conclusions were then verified; verification here is the testing of the provisional conclusion for ‘their plausibility, their sturdiness, and their “conformability”-that is, their validity.’<sup>144</sup> The conclusion will be validated based on the theoretical constructions adopted for the study.

### 2.7 Challenges

The task of building trust between the researcher and the proposed research site owners was the first hurdle before me; this became very important giving the fact that I am not a member of the Anglican Communion either in Nigeria or United Kingdom where I presently reside and study. I needed their cooperation for the fieldwork to be successful. So, before the commencement of the fieldwork, I had to make some calls to explain again the aims of the research, reassuring them that it is not an exercise to campaign against ‘Anglicanism’, the DLW or the denominational differences. This actually paved way for the much sought after cooperation, as the then Dean of the Diocese sent me information about up-coming

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<sup>140</sup> A. Coffey and P. Atkinson, *Making Sense of Qualitative Data: Complimentary Research Strategies* ((London: Sage, 1996), p.26

<sup>141</sup> David E. McNabb, *Research Methods for Political Science: Quantitative and Qualitative Approaches* (Armonk, NY: M. E. Sharpe Inc., 2010), p.288

<sup>142</sup> Matthew B. Miles, A. M. Huberman, *Qualitative Data Analysis: A Source Book of New Methods* (London: Sage, 1984), p.21

<sup>143</sup> Miles, Huberman, *Qualitative Data Analysis: A Source Book of New Methods*, p.229

<sup>144</sup> Miles, Huberman, *Qualitative Data Analysis: A Source Book of New Methods*, p.229

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programmes in January, 2013, that might be of help to the research. Based on this information, I planned my trip.

Just before the actual commencement of fieldwork, I visited some of developmental projects that were linked to the DLW or some of its daughter churches, in an attempt to know the level of developments and to be able to put 'name to the face' if during interviews any of them is mentioned. I visited some suburbs where the DLW has some daughter churches; I also visited some government owned-schools and the mission schools either owned by the DLW or jointly owned with other dioceses in Lagos State. This became necessary for me to familiarize myself with the general state of things.

At this point, I will give vivid accounts of some of the challenges I faced on the field with regards to the three methods I employed in collecting my data and how I attempted to overcome those challenges.

First, due to attitudes to time and priorities I often had to reschedule the appointments. Only two respondents avoided a few questions, probably because of the sensitive nature of the topic and moreover, it was over the telephone. Overall, all the respondents I interviewed were cooperative and did talk openly on many of the issues raised during the interviews.

Second, I had to make sure that certain individuals did not dominate the discussion in two of the three groups, at a point; I had to time these individuals to stop them from depriving others time to contribute to the discussions. I had to encourage a few of them to speak out their minds as they looked intimidated and felt under pressure to either keep quiet or agree with dominant views. Some actually did speak, but three of them (two ladies and a man) refused to talk. Despite this, the sessions were lively and constructive.

Thirdly, one major challenge I had as participant observer in some of the programmes of the subject matter of this research was keeping to time. Many of the programmes were not started as schedule and they did not finish on time either. Although, I managed to get there on time and had no option but to leave later than I had planned, in the process, it affected my wife's plans as well, as she was the one driving me around throughout the period of the research. The other challenge was that the research site, Archbishop Vinning Memorial Church Cathedral, Ikeja, is a very busy public place and so I inadvertently met some people that I would not have wished to meet, let alone knowing that I was in the country. Some of them either wanted me to visit their churches for ministrations or conduct interviews with them,

but since these were not in my schedule, I humbly declined. Some of these form parts of my observation on the field.

Finally, time and money are keys to research; telephone interview was used for two respondents in order to reduce the cost and expense incurred in this study, while a small sample was used from the whole population because of time factor. The use of telephone to conduct interview did not allow the researcher to observe the facial expression and have eye contact with the respondents, and made it difficult for the researcher to know whether or not the respondents were speaking the truth. Due to the sensitive nature of politics, state and church issues and over the phone conversations, some questions were avoided by two respondents. However the researcher was still able to retrieve valuable and sufficient information required for the study. Also a small sample was used when compared with the total population, and the view of these groups might not be the general view of the whole population. Although, qualitative research is not meant to be trend enabling.

### ***2.8 Limitations***

Case study research attempts to understand a specific social phenomenon in the society; therefore, it could be a subjective enterprise. However, this study was conducted ethically using the purposive non-probability sampling method.<sup>145</sup> This is because purposive method allows flexibility of choosing selected samples (i.e. people, churches, organisation hierarchy, and government official) deliberately, because of their relevance to key information/data required for this study. The qualitative research methodology is not entirely without bias. The researcher is the investigator and administrator: he mandatorily has to collect, analyse and interpret the data.

It is also important to note that any work of this nature will be susceptible to certain limitations. The population preference for this study may be considered inadequate by some critics, who may think that the population might not represent the majority of the DLW and communities in Lagos West, while the choice of respondents may not be too appropriate to others. However, the peculiarity of this research and the character of the subject of investigation, coupled with the socio-cultural milieu of the environment within which the

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<sup>145</sup> Marshall (1996) and Small (2009) explained that non-probability sampling methods are more appropriate for comprehensive qualitative research in which the focus is often to understand multifaceted social phenomena.

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research is being carried out, necessitated the choice and adequacy of the research approach. Finally, the lack of data from various institutions involved in this study limits the scope of my analysis.

### ***2.9 Summary***

The literature review provided the researcher more insight into the mission of the church, church and state relationship and the basis for social actions of the church in society, which then provided the platform to decide the type of methodology to adopt.

The use of qualitative method for this study has enabled the researcher to acquire data to be used in the study. While both the primary and secondary sources of data were used in gathering information, the lack of sufficient time and finance may be regarded as the weaker aspect influencing the research.

## Chapter Three

### Philosophical Considerations of Church and State

#### **3. Introduction**

This chapter comprises two sections; the first section focuses on the relevant concepts that will be used in the analysis – politics, change, church, development and society – and are defined, described and the relationship between them established. The second section focuses on philosophic considerations underlying this study and followed by the introduction of Ian Thompson’s ‘it depends’ concept, which will be applied in explaining the nature and effects of the DLW’s activities on the socio-political development in the Lagos metropolis.

#### **3.1 Key Concepts**

For a better appreciation of the objectives of this research project, it is perhaps a good idea to attempt definitions and descriptions of some key terms, it helps the author delineate boundaries, and helps the readers relate accurately to the author’s perspective and both settle on a single understanding of the key terms. These terms includes politics, social change, church, development and society.

##### **3.1.1 Politics, Social Change, Church, Development and Society**

#### **Politics**

Politics is the management of power in society; it is about the acquisition and the exercise of power. Oxford scholars, the authors of the *Oxford Advanced Learner’s Dictionary of current English* succinctly define politics as ‘matters concerned with acquiring or exercising power, within a group or an organisation.’<sup>146</sup> Whereas, Wordweb Dictionary defines it as ‘the activities and affairs involved in managing a state or a government’ These two definitions seem appropriate in describing politics from this study’s perspective, however, Maduabuchi

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<sup>146</sup> Hornby et al, *Oxford Advanced Learner’s Dictionary of Current English* (Oxford: Oxford University Press, 2005), p. 893

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F. Dukor's definition will be used as our working definition in this study. He defines the term politics as 'the struggle for power which itself is the authority to determine or formulate and execute decisions and policies which must be accepted by the society.'<sup>147</sup> Maduabuchi is a Professor of Philosophy and the founding Editor-in-Chief of Nnamdi Azikiwe Journal of Philosophy, Journal of the Department of Philosophy, Nnamdi Azikiwe University, Awka, Nigeria and the founding Editor of Essence, Interdisciplinary-international Journal of Philosophy. His definition of politics depicts the happenings in many African countries, Nigeria inclusive.

The type of politics as concerning this research is the exercise of power in partisan politics and state governance. From the above, it is obvious that politics involve state governance and how the politicians secure their mandates from the electorate. However, this study is primarily concerned with the relationship between religion and politics in a heterogeneous society, like Nigeria. Although, there may be need to assess state governance in an attempt to convey the objectives of this study, otherwise, the analysis will be restricted to religion and politics relationship.

#### ***Social Change***

There would be need to initially define 'social' and 'change' separately before considering them together as a new hybrid noun 'social change'. Change is an act or process through which something becomes different, altered or transformed.<sup>148</sup> The term social has been used in several manners relating to society or its organizations or structures or people's behaviour. According to Max Weber; 'The primary meaning of 'social' ...is orientation to the behaviour of others.'<sup>149</sup> He explained further that 'action is 'social' insofar as its subjective meaning takes account of the behaviour of others and is thereby oriented in its course.'<sup>150</sup> When the two are combined and used together, they modify each other. Subsequently, the word social change was defined by William Kornblum as the,

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<sup>147</sup> Maduabuchi F. Dukor, *Philosophy and Politics: Discourse on Values, Politics, and Power in Africa* (Lagos: Malthouse Press, 2003), p. 26

<sup>148</sup> Robert A. Simpkins, Robert A. Simpkins and Behnaz S. Paknejad, *The Global Crosswinds of Change* (Bloomington, IN: Xlibris Corporation Publishing, 2009), p. 30

<sup>149</sup> Richard Swedberg and Ola Agevall, *The Max Weber Dictionary: Key Words And Central Concepts* (California, CA: Stanford University Press, 2005), p. 246

<sup>150</sup> Swedberg and Agevall, *The Max Weber Dictionary*, p. 246

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...variations over time in the ecological ordering of populations and communities, in patterns of roles and social interactions, in the structure and functioning of institutions, and in the cultures of societies.<sup>151</sup>

From the above definition of social change, it means, it is an extensive and multi-dimensional process involving virtually every aspect of social life. Therefore, it is precisely in this area that the concern of social change will become a point of discourse in this study.

#### *Church*

The word 'church' is commonly used among Christians, but it remains an arena of disagreements among them. This is because the word has several meanings and multiple usages, so it will be good to have an operating definition for the term. There are hundreds of books on the word 'church'; however, a few will suffice to determine the operating definition for this study.

The word 'church' is English translated from the Greek word *ekklesia*, however, according to Dewi A. Hughes and Matthew Bennett<sup>152</sup>, the translation is incorrect. They argued that the 'Church has a strong inclination to place, whereas *ekklesia* means a particular group of people gathered together – a congregation.'<sup>153</sup> This postulation was supported by Dallas Burdette, when he contended that the word *ekklesia* means a 'congregation or assembly'<sup>154</sup> of people. Hughes<sup>155</sup> and Bennett<sup>156</sup> are suggesting that the term church represents all adherents of Jesus Christ in a particular locality as in 1 Corinthians 1:2. For example, the Anglican Communion, Church of Nigeria.

The definition of the church as put forward by David W. Shenk and Ervin R. Sturtzman will be the most appropriate for this research project, They advocated that the 'church is the new

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<sup>151</sup> William Kornblum, *Sociology in a Changing World* (Belmont, CA: Wadsworth, Cengage Learning, 2011), p.566

<sup>152</sup> Dewi Arwel Hughes and Matthew Bannett, *God of the Poor* (Carlisle: OM Publishing, 1998), p. 72

<sup>153</sup> Hughes and Bannett, *God of the Poor*, p. 72

<sup>154</sup> Dallas Burdette, *Biblical Preaching and Teaching, Vol.3* (Longwood, FL: Xulon Press, 2010), p.416

<sup>155</sup> Dewi Hughes is Theological Advisor for Tearfund, the Christian relief and development agency, and a member of The Lausanne Movement's Theology Working Group. He is the author of *Has God Many Names?: An Introduction to Religious Studies* (Apollos, 1996)

<sup>156</sup> Matthew Bennett is a historian specialising in Medieval warfare. He holds the post of Senior Lecturer in the Department of Communication and Applied Behavioural Science at The Royal Military Academy, Sandhurst, UK, where he has taught since 1984. He holds a degree in History and an MA in Medieval History from King's College, London.



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community which brings healing to the divisions of humankind.<sup>157</sup> The healing referred to in the definition represents the dual nature of the church, both spiritual and social healing, which respectively mean evangelistic and cultural mandates. This definition will be adopted based on its closeness to the definition of the church as put forward by the DLW's leadership. The Bishop of the Diocese described the church as catalyst for change. In his Presidential address at the third synod of the diocese in 2007, he defines the church as 'a body of God's people endowed with the power to change its immediate community and the society at large and yet remain untainted by the world.'<sup>158</sup>

George Raymond Hunsberger and Craig Van Gelder agrees and asserts that the church 'is an institution created by God that represents the presence and authority of God's reign on earth. On the other hand, it is an organisation constructed by humans for the purpose of living out a corporate life and mission.'<sup>159</sup> It is this definition, in line with the dual nature and mandates that will be used in this study regarding the church.

#### *Development*

Development has been defined by various scholars from different perspectives, each underlining their individual areas of speciality. Development could be either positive or negative, so it is a form of change. However, the United Nations Development Programme comprehensive definition will suffice- according to them development is 'to lead long and healthy lives, to be knowledgeable, to have access to the resources needed for a decent standard of living and to be able to participate in the life of the community.'<sup>160</sup> So, development is about improvement in human welfare, quality of life, economic opportunities, social well-being and social justice. It shall be seen from these perspectives in this study and it will be used in assessing the contribution of the DLW to the society.

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<sup>157</sup> David W. Shenk and Ervin R. Sturtzman, *Creating Community of the Kingdom* (Scottsdale, PA: Herald Press, 1988), p. 20

<sup>158</sup> Peter A. Adebisi, *The Church as a catalyst for change*, Presidential Address delivered to the Second Session of the Third Synod of Diocese of Lagos West on 17<sup>th</sup> May, 2007, pp. 7-8

<sup>159</sup> George Raymond Hunsberger and Craig Van Gelder, *The Church Between Gospel and Culture: The Emerging Mission in North America* ((Grand Rapids, MI: Wm. B. Eerdmans Publications, 1996), p. 285

<sup>160</sup> Aderanti Adepoju, Ton Van Naerssen and Annelies Zoomers (eds.), *International Migration and National Development in Sub-Saharan Africa* (Leiden: Koninklijke Brill NV, 2008), p. 205

#### *Society*

Society as a term is relevant to this study and is generally associated with people's connection, interaction, participation and partnership with one another within a particular geographical location. Since the DLW relates with other people, institutions and structures in a particular geographical location (society); hence, the need to define society. Like every other social structure, society has been defined in several ways; however, Hairi Lasisi's definition will be employed in this study. He writes,

A society, or a human society, is a group of people related to each other through persistent relations, or a large social grouping sharing the same geographical or virtual territory, subject to the same political authority and dominant cultural expectations. Human societies are characterized by patterns of relationships (social relations) between individuals who share a distinctive culture and institutions; a given society may be described as the sum total of such relationships among its constituent members.<sup>161</sup>

The definition seems all inclusive as society becomes an avenue that makes it possible for its members to benefit from the convergence in manners that would have been difficult for a solitary individual. There are lots of symbiotic relationships in a society as mentioned in the definition, hence its choice for this study.

#### ***3.1.2 Relations between Politics, Social change, Church, Development and Society***

The five concepts (key words) introduced above are closely related and equally reinforcing. According to functional theory, 'all elements in a society are interrelated, and each contributes in some way to the attainment of both individual and collective goals.'<sup>162</sup> The society is such that every individual is involved in one form of social relationship or the other and in these relationships; people share common interests and institutions. These institutions in question includes but not limited to political parties and churches. These are established institutions and when they live up to the expectations of their members and the society they belong, they work for the development and social changes. On the other hand, when they failed to respond positively to the expectations of their members and the wider society development and social change are affected. Generally, each element within the society reacts to change in the other elements by adjusting.

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<sup>161</sup> Hairi Lasisi, *Destiny 2 Destiny* (Bloomington, IN: iUniverse, 2012), p. 12

<sup>162</sup> Ronald L. Johnstone, *Religion and Society in Interaction: The Sociology of Religion* (Boston, MA: Prentice-Hall Publishers, 1975), p. 132

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Besides this, in any society power is either directly or indirectly shared amongst certain groupings. These groupings include political parties, religious groups (churches and other faiths), labour movement, cultural groupings and manufacturers' associations among many others. Each of these groups represents different interests and they strive to protect those interests and serve them. Sometimes, they form alliance to fight for a common cause and at other times, they work against each other as opponents. This probably is what Tony Bilton refers to as a 'Pluralist Diffusion Model.'<sup>163</sup> There are always politics and networking involved where groups are competing to acquire and control power, especially in a democratic society. In the process, each group is also involved in one development or the other to the society in order to outdo one another, to win support or retain power; this could be in response to the needs of the society or to placate a sector of the society. Whichever reason, these developments will also cause social change to certain people within that society. On the other hand, a church like the DLW does not need to be competing with any other church, diocese or faith before getting involved in developmental projects. However, it can be involved in networking and alignment with other units of the society in order to contribute to the socio-political setting in Lagos State.

It is noteworthy that Christians, who are members of one church or the other, should be nurtured and disciplined to impact the society. The church teaches a high standard of morality and how to be good citizens of the state. Christianity has moral demands and consequences for those who accept Christ and his teachings. These are not simply personal moral codes but involve social mores; hence, morality and politics are profoundly fused together for a Christian. Consequently, any attempt to explain Church's role without reference to reforming the morality of society is to deny the moral dimension of faith. The political activities of Christians such as William Wilberforce and Martin Luther King Jr. attest to this fact.

For meaningful developments and notable social change in any society, there will have to be constant checks and balancing within the system. The church could act as a check on the political class to stand up to correct, expose and warn the government, keep it on the straight and narrow path of rectitude for good of the society.<sup>164</sup> The political class through the legislative arm of the government also acts as checks and balances on the church and its members by making the laws that govern mutual living behaviours between the church, other faiths and the wider society. So, the church could be a strong opposition to the political class

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<sup>163</sup> Tony Bilton, *Introduction to Sociology* (London: Macmillan Publishers, 1981), p. 185

<sup>164</sup> Pilo Mody, *Democracy Means Bread And Freedom* (New Delhi: Abhinav Publications, 2003), p. 82

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in the interest of the society, in so doing, there could be either positive or negative developments, depending on the response of the government.

The church is involved in politics, locally and nationally. The church doctrines express the Lordship of Jesus over the whole creation; this includes the political sphere, national and international relationships in the world. The church has been at the fore front of advocating for the weak, the poor, the widows, the outcast, protection of the environment and social justice within the same political and social context with the well-offs just like the prophet of the OT. If politics is about power, then development is about equalizing the power dynamics. In all of these, the politics of love and forgiveness cause social change and human development in the life of those directly affected in the society.

The relationship between the church and state (politics) at the collaborative level leads to either positive or negative developments for the citizens and the society generally. The church is involved in many areas of social life, such as building of hospitals, schools, libraries, as employer of labour, assisting children, sick and elderly people and prisoners. The activities and contributions of the DLW to the society as reported in chapters 5-7 of this study attest to these facts. The church is touching people's life thereby causing social changes, human and economic developments in the society. To be able to put many of social facilities in place, the church may have to link up with local authorities, state government and some other institutions in the society.

Furthermore, the building of a strong, people-centred democracy is an important aspect of societal development. The active participation of the church as an established institution within the society in this process enhances the dignity, development, transparency and accountability of the democratic system. This requires the government's co-operation where and when necessary, while the church remains focussed by keeping watch on the system, sensitising the public and championing the course of the vulnerable citizens.

#### ***3.2 Theoretical Perspectives on Religion, Society and Social Change***

A theoretical perspective is a regular reflection of the society that influences thinking and research. In a study of society or cultural phenomenon there will always be need for theoretical explanations. According to sociology many theories have emerged about societies and social behaviour under both classical and contemporary theories. Nevertheless, there are

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three major traditional approaches in sociology, namely; Structural-functional, Social-conflict and Symbolic-interaction theories. However, for this particular study, I will adopt and apply a hybrid of elements affecting the relationship between religion and social change to the case of the Diocese of Lagos West, Anglican Communion, Church of Nigeria as an agent of social and political change in the society.

#### 3.2.1 Structural-functional Theory

The DLW as a unit of the society, is connected and dependent on other units in the same society to function properly; hence, the need to understand functionalism theory. In Structural-functional Theory which is also known as functionalism theory, society is viewed as a complex system whose parts work together to foster solidarity and stability.<sup>165</sup> This method considers society from a macro-level perspective, that is, a general focus on the social structures that form the broad society, in other words, society developed in stages like living organisms.<sup>166</sup> This approach is concerned with the social structure of society, which is a relatively stable pattern of social behaviour and the consequences of the action of the whole society, which is termed social functions.<sup>167</sup> Emile Durkheim, foremost proponent of this theory stressed that ‘all the individual parts of the structure are intimately connected and mutually dependent.’<sup>168</sup>

The main concern of this theory is that all societies have some basic needs, which must be met by members of that society, if it must continue to exist. For this to be possible Durkheim reasoned that in every society, there is a set of beliefs, common values, morals and norms which are common to all members of that society.<sup>169</sup> This he termed ‘collective conscience’, which Peter Hamilton termed ‘collective origin’<sup>170</sup>, that acts as a bond within the members of that society and gives them a sense or feeling of belongingness (social solidarity), thereby,

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<sup>165</sup> John J. Macionis and Linda M. Gerber, *Sociology 7th Canadian Ed.* (Canada: Pearson Canada Inc., 2010), p. 14

<sup>166</sup> Deb DeRosso, *The Structural Functional Theoretical Approach*, (2003). <<http://www.wisc-online.com/Objects/ViewObject.aspx?ID=I2S3404>> [Accessed on 11/03/13]

<sup>167</sup> Margaret L. Andersen and Howard Francis Taylor, *Sociology With Infotrac: Understanding a Diverse Society, 4<sup>th</sup> Edition* (Belmont, CA: Wadsworth Publishing Company, 2007), pp. 17-20

<sup>168</sup> P. K. Bhowmick and Swapan Kumar Pramanick, *Explorations in Anthropology: P.K. Bhowmick and His Collaborative Research Works* (New Delhi: Serials Publications, 2007), p. 64

<sup>169</sup> Jack David Eller, *Introducing Anthropology of Religion: Culture to the Ultimate* (New York, NY: Routledge, 2007), p. 21

<sup>170</sup> Peter Hamilton (ed.), *Emile Durkheim: Critical Assessment* (New York, NY: Routledge, 1990), p. 356

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shaping their behaviour.<sup>171</sup> Functionalists believe that based on the ‘collective conscience’ and ‘social solidarity’ various parts of a society make a contribution towards those needs. The main concern of functionalism is that these various parts function and interact together to stabilize and preserve the society and in the process develops steady progress to bring about significance and positive society change.

On religion, Durkheim defined religion as a ‘unified system of beliefs and practices relative to a sacred thing.’<sup>172</sup> He says religion is an integrative force in society because it has the power to shape collective beliefs.<sup>173</sup> It offers stability in the society by inspiring a sense of belonging and collective consciousness. He contends that religion provides quite a lot of functions in society and also relies on society for its survival, value, and significance, and vice versa.<sup>174</sup> He posits that religion provides and preserves social stability by eliminating tension which can possibly interrupt social order. Religion is viewed in a constructive institution, boosting harmonious living in society.

#### 3.2.2 Social-conflict Theory

The DLW as group in the society is standing up to challenge perceived social injustices, champions the cause of the vulnerable citizens and demands for an egalitarian society whereby there will be equal opportunity for everybody. This is against the wish of few individuals who possess political and economic power; consequently, there is social conflict. The social conflict theory highlights the role of force and power to achieve social order in the society. According to Karl Marx, the chief proponent of the theory, every society is fragmented into groups and all are competing for social and economic resources.<sup>175</sup> The privileged few with economic and political power and social resources dominate the rest of the society; using force and power to maintain social order in order to defend their benefits and status, thereby causing inequalities to persist. This viewpoint is about the strong rich

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<sup>171</sup> Stephen P. Jones, *Criminology* (London: LexisNexis Publisher, 2001), p. 143

<sup>172</sup> Émile Durkheim, Carol Cosman and Mark Sydney Cladis, *The Elementary Forms of Religious Life - Part 2* (Oxford: Oxford University Press, 2001), p. xxi

<sup>173</sup> Margaret L. Andersen and Howard Francis Taylor, *Sociology: The Essentials* (Belmont, CA: Wadsworth Publishing Company, 2012)p. 322

<sup>174</sup> The Division of Labour in Society (1893), < <http://durkheim.uchicago.edu/Summaries/dl.html>> [Accessed on 11/03/13]

<sup>175</sup> Jan Abu-Shakrah, Margaret L. Andersen and Howard F. Taylor, *Study guide for Andersen and Taylor's Sociology, Understanding a Diverse Society, Fourth Edition* (Belmont, CA: Wadsworth Publishing Company, 2005), p. 8

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exploiting the weak poor by means of social control and not consensus. With inequalities existing within the society, power struggle is inevitable. This perspective emphasises class, race, and gender because they are the reasons for persistent struggles in society.<sup>176</sup>

The main concern of this theory is highlighting the reasons for conflict in the society and the ever-changing nature of society.<sup>177</sup> Unlike functionalism, which is about maintaining the status quo, eschewing social change, and depending on people's consensus to influence social order, social conflict theory challenges the status quo and inspires social change.

On religion, Marx regarded religion as a means of indoctrinating people to accept their current status in life, irrespective of their bad conditions of living, believing that rewards and happiness await them hereafter.<sup>178</sup> Hence, he declared that religion is the 'opium of the people.'<sup>179</sup> He viewed religion as an avenue for the rich to maintain their superior status over poor and also as a means to prevent social change or social revolution from the oppressed in the society.

#### 3.2.3 Symbolic Interaction Theory

The symbolic interaction theory is about the meaning that people in the society develop and rely upon in their day to day interaction. The theory examines society by focusing on the personal meanings that individuals impose on objects, events, and behaviours. According to the principal proponents of the theory, Max Weber and George Herbert Mead, people behave based on what they believe and not just on what is objectively true.<sup>180</sup> Therefore, society is said to be socially built around human interpretations.<sup>181</sup> The interpretations of people's behaviours create the social bond. These interpretations are termed the 'definition of the situation.'<sup>182</sup>

The symbolic interactionists' view of society is that people influence one another's everyday social interactions, whereby, individuals create their own social world through their

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<sup>176</sup> Andersen and Taylor, *Sociology: The Essentials*, p. 22

<sup>177</sup> Maria Brockhaus, *Potentials and Obstacles in the Arena of Conflict and Natural Resource Management* (Gottingen: Cuvillier Verlag, 2005), p. 7

<sup>178</sup> Jonas E. Alexis, *Christianity's Dangerous Idea, Volume 1* (Bloomington, IN: AuthorHouse, 2010), p. 278

<sup>179</sup> Alexis, *Christianity's Dangerous Idea, Volume 1*, p. 278

<sup>180</sup> Andersen and Taylor, *Sociology With Infotrac: Understanding a Diverse Society, 4<sup>th</sup> Edition*, p. 22

<sup>181</sup> Andersen and Taylor, *Sociology: The Essentials*, p. 19

<sup>182</sup> Susie Scott, *Making Sense of Everyday Life* (Cambridge: Polity Press, 2009), 24



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interactions.<sup>183</sup> Fundamentally, social order is maintained through common understanding of everyday behaviour shared by the people. Interactionists posit that social change occurs when the positions and communication with one another changes. Given the fact that the DLW does not limit its communication to its members and the society to the pulpit alone, but employs various avenues (e.g. print and electronic media, evangelism and visitation), including its numerous socio-political contributions to the society, some people's thoughts are changed in these processes and social change occurs.

On religion, Weber through his research discovered that religion can make an impact on social change. He wrote the *Protestant Ethic and the Spirit of Capitalism*<sup>184</sup>, where he seems to be arguing on two fronts. Ian Thompson writes,

On the one hand, he seems to argue that Calvinism was a 'causal' factor in the development of a capitalist spirit – it was a very active force in promoting social change. On the other hand, there is the idea that Calvinism and spirit of capitalism were very close – the ideas were in close harmony.<sup>185</sup>

Calvinism was a doctrine followed by those who believed in the religious doctrine of John Calvin, which maintains that salvation comes through faith in God, and also that God has already chosen those who will believe and be saved (termed 'elective affinity' by Weber).<sup>186</sup> This group valued working for money and reinvesting the profits back into their businesses, so as to guarantee continuous functioning businesses, expansion and eventually industrialisation. He argues that the religious belief of accumulation by this group matches the ethos of capitalism.<sup>187</sup> The point Weber seems to be making here is that the rise of capitalism could cause social change in the society. Religious beliefs influence people's behaviours. He studied religion on a large-scale, which included Ancient Judaism, Christianity, Hinduism, Buddhism and Taoism around the globe,<sup>188</sup> before arriving at the conclusion that social change is precipitated on people's religious beliefs.

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<sup>183</sup> Joan Ferrante, *Sociology: A Global Perspective, Enhanced* (Belmont, CA: Wadsworth Publishing Company, 2010), p. 515

<sup>184</sup> Max Weber (Translated by Talcott Parsons), *Protestant Ethic and the Spirit of Capitalism* (Mineola, NY: Courier Dover Publications, 2003)

<sup>185</sup> Ian Thompson, *Sociology in Focus: Religion* (London: Longman Group Limited, 1986), p. 42

<sup>186</sup> Richard Swedberg and Ola Agevall, *The Max Weber Dictionary: Key Words And Central Concepts* (Stanford, CA: Stanford University Press, 2005), p. 83

<sup>187</sup> Ennis Barrington Edmonds, *Rastafari : From Outcasts to Culture Bearers* (Oxford: Oxford University Press, 2002), p. 9

<sup>188</sup> Sociological Theories of Religion, <[http://www.cliffsnotes.com/study\\_guide/Sociological-Theories-of-Religion.topicArticleId-26957,articleId-26931.html](http://www.cliffsnotes.com/study_guide/Sociological-Theories-of-Religion.topicArticleId-26957,articleId-26931.html)> [Accessed on 11/03/13]



#### 3.2.4 The 'It Depends Approach' (Hybrid)

The arguments regarding the connection between religion and social change are undoubtedly complex. From the above, Durkheim and Marx argued that religion helps to preserve the prevailing 'status quo' in any society and provides an explanation and justification for social orders. However, Marx's social conflict theory could be used to challenge the status quo and inspires social change. For example, the fact that religion promises a better world hereafter could potentially raise people consciousness and lead to a social revolution.<sup>189</sup> Hence, religion can be agent of social change or stability.<sup>190</sup> Weber, on the other hand, argued that religion could trigger social change, depending on certain factors. That is, in the course of their arguments, both Karl Marx and Max Weber acknowledged that religion can promote social change or hinder social change. However, certain factors must be evident within the polity for religion to either be change inducing or change inhibiting.<sup>191</sup> These factors were identified and introduced by Ian Thompson in his book, *Sociology in Focus: Religion*. These factors might determine what impact religion has within a given society at a particular time. These factors are as follows:-

**a) Charismatic Leaders:** Weber outlined the power of charisma in producing social change. He argued that it is 'the specifically creative revolutionary force of history.'<sup>192</sup> On one hand, charismatic leaders are usually religious leaders, who are not pleased with the situation of the society or community they found themselves in, and reason that they are capable of providing a rallying point for despondency with a conviction for a better tomorrow. Examples are Martin Luther King, John Wesley, Winston Churchill, Mahatma Gandhi, Ayatollah Khomeini, Mother Teresa, Bishop Desmond Tutu and Mother Teresa.

On the other hand, the phrase 'charismatic' stems from *charismata pneumatika*, meaning 'Gifts of the Spirit,' as used by Apostle Paul in 1 Corinthians 12-14. The term refers to believers who exhibit unusual divine grace or anointing of the Holy Spirit. Therefore, charismatic leaders from Christians' point of view are those leaders that are functioning and manifesting the extraordinary divine anointing gifts of the Holy Spirit. A few examples from Nigeria context include; Pastor E. A. Adeboye, Archbishop Benson Idahosa, Bishop David

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<sup>189</sup> Thompson, *Sociology in Focus: Religion*, p. 43

<sup>190</sup> Keith A. Roberts, David Yamane, *Religion in Sociological Perspective* (London: Pine Forge Press, 2011), p. 318

<sup>191</sup> Thompson, *Sociology in Focus: Religion*, p. 44

<sup>192</sup> Max Weber, *Economy and Society: An Outline of Interpretive Sociology, Volume 1* (California, CA: University of California, 1978), p. 1117

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Oyedepo, Pastor W. F. Kumuyi, Pastor Tunde Bakare, Archbishop Joseph A. Adetiloye, Bishop Peter A. Adebisi and Bishop Mike Okonkwo.

**b) *Belief and Practices:*** While some religious beliefs and practices could lead to social change, others may see change as unnecessary or unlikely. According to Meredith McGuire the belief system held by a religion will shape its role in society.<sup>193</sup> Examples that could be cited come from as far apart in concept as the Jehovah Witness' - "New Order" (the millennium), to New Age – individualistic spirituality and Hinduism with its ideas on karma and reincarnation with the aim of consolidating status quo in castes.

**c) *Relationship to society:*** This has to do with the type of familiarity that exists between religion and the state. The closer the faith (religion) is to the government (state), the less likelihood of posing any pressure for social change, whereas, if the 'church' is independent of the state the pressure for certain social change is expected. For example, Church of England – is linked to the state,<sup>194</sup> whereas the RC Church in Lithuania (1990) – demanded independence<sup>195</sup> and in Latvia, Lithuania and Estonia – church bells signalled demonstrations.<sup>196</sup> In Nigeria, however, no particular religion or sect has a grip on the state, but the people are more loyal to their religion than the state. Consequently, the people respect their religion leaders more than secular ones.<sup>197</sup>

It is also possible that some religious movement can pave way for social change especially when they are on the fringes of society and membership is primarily consist of poor and disadvantaged people. A good example is the 'Millenarian Movements.'<sup>198</sup> The term is a wide-embracing classification for varieties of anti-colonial protest in the Third World.<sup>199</sup> These are voluntary groups whose followers are often from the oppressed, alienated, deprived and idealistic community within the lowest cadre of society. According to Friedrich Engels, they are often pre-political groups, whose ideas and beliefs metamorphosed into full political

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<sup>193</sup> Meredith B. McGuire, *Religion: The Social Context* (Belmont, CA: Wadsworth Thomson Learning Publishing, 2002), p. 242

<sup>194</sup> Fahlbusch, *The Encyclopedia of Christianity*, p. 191

<sup>195</sup> *Eastern Europe and the Commonwealth of Independent States 1999, 4<sup>th</sup> Edition* (London: Europa Publications Ltd, 1999), p. 29

<sup>196</sup> Philip Birzulis, 2009, *Baltic people remember their joint struggle for independence* <<http://www.baltictimes.com/news/articles/23392/>> [Accessed on 12/03/13]

<sup>197</sup> Toyin Falola, *Violence in Nigeria: The Crisis of Religious Politics and Secular Ideologies* (Rochester, NY: University of Rochester Press, 2001), p. 10

<sup>198</sup> Thompson, *Sociology in Focus: Religion*, p. 43

<sup>199</sup> G. W. Trompf, *Cargo Cults and Millenarian Movements: Transoceanic Comparisons of New Religious Movements* (Berlin: Walter de Gruyter, 1990), p. 28

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groups.<sup>200</sup> Examples from Nigeria context include the Egbe Omo Oduduwa (later Action Group, AG) and the Nigerian Youth Movement (NYM) (later National Council of Nigeria and Cameroon later renamed National Council of Nigerian Citizens (NCNC)).

*d) Social status of religious membership:* It is possible that established religious organisations have some of their members from the high echelon of the society and high ranking government officials, while sectarian movements attract less privileged people in society. It is therefore easier for the sectarian movements to use their members as machinery for the promotion of social change.<sup>201</sup>

*e) The presence of alternative avenues to change:* When there are no political platforms to achieve necessary social change, religion may likely be the next port of call as a structured institution with wherewithal for the desired social change.<sup>202</sup> According to Otto Maduro, 'religion is not necessarily a functional, reproductive or conservative factor in society: it often is one of the main (and sometimes the only) available channels to bring about a social revolution.'<sup>203</sup> Although both Durkheim (Functionalism) and Marx (symbolic interaction) explained possible roles of religion in society as both conservative force and initiator of social change, Otto Maduro from the above line of argument is differing. He argues that religion does not act as a conservative force, but rather as a radical force, a drive for change.

The Neo Marxists, the group to which Maduro belongs, are critical of such narrow views that see religion as conservative. Otto Maduro posits that religion has the potential to inspire revolutionary change in any society. He argues that the lack of outlets for grievances made the church and its ministers the last hope of the common man. To some extent, Maduro and the Neo Marxists might be right, considering the activities and effects of the Boko-Haram insurgence in Northern Nigeria. However, that does not take away the fact that religion is also a conservative force that helps to maintain social stability and harmony in society.

It is important to point out that the roles religion assumes in any society depends on that particular society, the type of religion in question and the relationship of that religion to society.

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<sup>200</sup> Thompson, *Sociology in Focus: Religion*, p. 43

<sup>201</sup> Andrew Buckser, *Communities of Faith: Sectarianism, Identity, and Social Change on a Danish Island* (Oxford: Berghahn Books, 1996), p. 148

<sup>202</sup> Thompson, *Sociology in Focus: Religion*, p.47

<sup>203</sup> Roger O'Toole, *Religion: Classic Sociological Approaches* (Toronto: McGraw-Hill Ryerson Publisher, 1984), p. 192

*f) Organisational structure:* An organised religion with organisational structures has considerable influence on the members' focus and purpose. Established churches are in this category and as such are often used as tools to prevent change.<sup>204</sup> However, if a religious organisation has all these qualities and is independent of the state and well-funded either from within or without, it can oppose the authorities and criticise the existing social and political arrangements.

### 3.3 Summary

The first section of this chapter considered the definitions of relevant keywords. The second focused on the philosophic considerations underlying this study. Particularly, the classical theories; Structural-functional, Social-conflict and Symbolic-interaction were considered before Karl Max and Mark Weber's submission on religion and social change were adopted and Ian Thompson's 'it depends' approach was presented, which attempted to explain some of the factors likely to affect the involvement of a church as an agent of social and political change. The absence of other avenues for change in any society leaves religion with no choice than to act the important role of a change agent. Moreover, if religion's beliefs are crucial to the people and form a central part of the culture of any society, then religion has considerable influence to change society. However, the availability of various avenues for social change that implies that religion assumes a marginal role and maybe confined to just its conservative role. Hence, the Ian Thompson's 'It depends Approach' will be used in the analysis.

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<sup>204</sup> Michael O. Emerson, Christian Smith, *Divided by Faith: Evangelical Religion and the Problem of Race in America* (Oxford: Oxford University Press, 2000), p. 138

## Chapter Four

### Historical Overviews of Christianity in Lagos State and Diocese of Lagos West

#### *4. Introduction*

The first part of this chapter gives a historical overview of Christianity as a religion in Lagos, Nigeria, looking at how it started, evolved and its impact on society, with special attention to the Anglican Communion as a denomination. The second part of the chapter is also a historical overview but specifically of the Diocese of Lagos West of the Anglican Communion, Church of Nigeria which is the case study of this research. It looks at its genesis and how it has evolved in the last fourteen years, while the third part looks at contemporary Lagos and the spread of Christianity. This hopefully will enable readers put issues discussed in this piece of research into perspective.

#### *4.1 The Advent of Christianity in Lagos*

Lagos came to prominence during the era of Atlantic slave trade when it became a slaving port. The European slave merchants preferred it to other ports along the coast of Niger, due to the interaction and understanding between the European Atlantic traders and the indigenous canoe-borne traders along the coastal lagoons. According to George A. Robertson, a British trader, Lagos was a desirable place on the coast for European traders and settlers ‘as it lies between the great branches of the Niger and Western trade; the inhabitants are already disposed to habits of industry.’<sup>205</sup> Lagos channel and the lagoon were used to approach the hinterland communities, where slaves and cloth were purchased.

After the abolitionists successfully championed the fight against the slave trade, it was abolished by Britain in 1807<sup>206</sup> and other European countries at different times promulgated laws banning the same. A Preventive Squadron of the British Royal Navy was stationed

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<sup>205</sup> Robert Smith, *The Lagos Consulate, 1851 – 1861* (Los Angeles, CA: University of California Press, 1979), p.19

<sup>206</sup> Adiele Eberechukwu Afigbo, *The Abolition of Slave Trade in Southeastern Nigeria 1885-1950* (New York, NY: University of Rochester Press, 2006), p.1

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along the coast of West Africa- it was meant to help stop the obnoxious trade.<sup>207</sup> Despite these efforts, the trade continued unabated in some areas of West Africa, including Lagos. Consequently, evangelical initiatives came up in order to put a final stop to the trade. A good example was the suggestion by Thomas Fowell Buxton, who was quoted by Stephen A. Fagbemi in his book, *Who Are the Elect in 1 Peter?* He said;

We must elevate the minds of her people and call forth the resources of her soil...Let Missionaries and school masters, the plough and the spade, go together and agriculture flourish; the avenues to legitimate commerce will be opened; confidence between man and man will be inspired; whilst civilization will advance as the natural effect, and Christianity operate as the proximate cause, of this happy change.<sup>208</sup>

This was like a blueprint with which the British government and the missionaries worked on to bring about the much desired end to the slave trade. With the backing of anti-slavery movement the missionaries began the exploratory voyage of the River Niger area to the interior country in 1841.<sup>209</sup> According to Fagbemi ‘this expedition exhibited a rare combination of Christianity, Civilization and Commerce (the 3Cs).’<sup>210</sup> Although, this initial attempt tagged ‘The Bible and the Plough’ was not successful due to a number of reasons, chiefly among them was substantial loss of lives among the white members of the expedition, thereby confirming the belief that West African Coast was the ‘White Man’s Grave.’<sup>211</sup> The other reason was the linguistic difficulty of communicating the gospel,<sup>212</sup> the missionaries learnt an important lesson that the ‘brunt of the penetration of the West African interior must be borne by persons with black skins.’<sup>213</sup> This development dampened the zeal of the missionaries, government and the anti-slavery leaders; it however, did not stop the missionaries from having a rethink on their strategy<sup>214</sup> and the support provided by the anti-slavery movements eventually paid off.<sup>215</sup>

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<sup>207</sup> Imanuel Geiss, *The Pan-African movement: A history of Pan-Africanism in America, Europe and Africa* (NY: New York, Africana Publishing Company, 1974), p.46

<sup>208</sup> Stephen Ayodeji Fagbemi, *Who are the Elect in 1 Peter?: A Study in Biblical Exegesis and Its Application to the Anglican Church of Nigeria* (New York, NY: Peter Lang Publishing, Inc., 2007), p. 198

<sup>209</sup> Modupe Oduyoye, *The Planting of Christianity in Yorubaland 1842-1888* (Ibadan, Nig: Daystar Press, 1969), p. 9

<sup>210</sup> Fagbemi, *Who are the Elect in 1 Peter?*, p. 198

<sup>211</sup> Ogbu Kalu, *Christianity in West Africa, The Nigerian Story* (Ibadan, Nig: Daystar Press, 1978), p. 19

<sup>212</sup> Oduyoye, *The Planting of Christianity in Yorubaland 1842-1888*, p. 10

<sup>213</sup> Oduyoye, *The Planting of Christianity in Yorubaland 1842-1888*, p. 10

<sup>214</sup> Kalu, *Christianity in West Africa, The Nigerian Story*, p. 20

<sup>215</sup> J. F. Ade Ajayi, *Christian Missions in Nigeria, 1841-1891: The Making of a New Elite* (Essex, UK: Longman Publishing, 1965) pp. 8-9

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A renewed and momentous step toward taking the gospel into the hinterland of Nigeria, the Yoruba land in particular was inspired by converted liberated slaves of Nigeria origin settled in Sierra Leone, who were clamouring to return home<sup>216</sup> and those that had earlier returned were also making 'Macedonia call'<sup>217</sup> to the missionaries for help.<sup>218</sup>

These requests were granted as many of the emancipated slaves from Sierra Leone returned home and the Church Missionary Society (CMS) sent Henry Townsend as missionary to work with converted emancipated slaves. He arrived in Badagry in December 1842.<sup>219</sup> According to Professor Omoyajowo, the former head of department of Religious Studies, University of Ife (now Obafemi Awolowo University), 'The Methodists had a few months earlier sent Thomas B. Freeman their missionary in Gold Coast (Ghana) to visit Badagry and Abeokuta.'<sup>220</sup> Based on the reports of these missionaries to their respective organisations team of missionaries were sent to join the Christian campaign.

Their activities initially were restricted to Badagry;<sup>221</sup> there they built a church, a school and Mission House, which is believed to be the first storey-building in Nigeria,<sup>222</sup> so the first missionary post was established in Badagry. They later moved into the hinterland as a result of the uncooperative attitude of their host community, who became unhelpful possibly because of their loss of earning due to the abolition of the slave trade.<sup>223</sup> Abeokuta was their next stop; they settled there, along with many of the returnee liberated slaves, majority of who were Christians and missionaries in their own right.<sup>224</sup>

Overall, the missionary works were limited to the areas between Lagos and Ibadan initially; the Church of England's Church Missionary Society (CMS) was the trail blazer,<sup>225</sup> followed by other denominations from Britain, Canada, and the United States and in the 1860s by

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<sup>216</sup> J. A. Omoyajowo, *Makers of the Church in Nigeria 1842-1947* (Lagos, Nig: CSS Bookshop Ltd. (Publishing Unit), 1995), p. xi

<sup>217</sup> "Macedonian call" refers to going into a "mission field" to preach the gospel. The term originates with a vision the Apostle Paul was given: Acts 16:9-10

<sup>218</sup> Oduyoye, *The Planting of Christianity in Yorubaland 1842-1888*, p. 9

<sup>219</sup> Omoyajowo, *Makers of the Church in Nigeria 1842-1947*, p. xi

<sup>220</sup> Omoyajowo, *Makers of the Church in Nigeria 1842-1947*, p. xi

<sup>221</sup> Badagry is a major part of Lagos State, one of the five divisions of the state.

<sup>222</sup> Oduyoye, *The Planting of Christianity in Yorubaland 1842-1888*, p. 26

<sup>223</sup> A. R. Nojimu-Yusuf and Osoba, A. J., 'The Growth and the Development of Christianity in Lagos State' <[http://cefolassaocod.net/index.php?option=com\\_content&view=article&id=77&Itemid=83](http://cefolassaocod.net/index.php?option=com_content&view=article&id=77&Itemid=83)> [Accessed on 15/03/11]

<sup>224</sup> Robert Sydney Smith, *The Lagos Consulate, 1851-1861* (California, CA: University of California Press, 1979), p.13

<sup>225</sup> Frieder Ludwig, Afeosemime Unuose Adogame, Ulrich Berner and Christoph Boehinger, *European Traditions in the Study of Religion in Africa* (Wiesbaden, Germany: Otto Harrassowitz KG, 2004), p.135



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Roman Catholic religious orders.<sup>226</sup> The CMS was particularly active among the Yoruba, of which Lagos is a member, while the Catholic missionaries held sway among the Igbo people.

Therefore, Christianity came to Lagos, Nigeria through Christian missionary endeavours in the 19<sup>th</sup> Century. The missionaries came with a resolve to evangelise, convert many indigenes to Christianity, plant churches and establish legitimate commerce in-place of the obnoxious slave trade that was in vogue at that time.

##### *4.1.1 Influence of Christian missionaries*

The influence of the missionaries on society was huge and of mix-blessings particularly in Lagos. By 1842, both the missionaries and the returnee liberated slaves avoided the island of Lagos because it had become a notorious seaport for slave trading even surpassing Badagry.<sup>227</sup> Modupe Oduyoye succinctly summarises the situation,

...by 1829 Lagos had overtaken Badagry in importance as the leading slave port; but for same reason it was less likely to attract returning freed slaves, although it lay more directly on the route to Abeokuta. Badagry, which was already losing its slave-trading business to Lagos was preferable; the route from there to Abeokuta was safer, if more difficult, than tracks inland from Lagos. Moreover, the returning slaves were badly treated at – still greatly involved in slave trading – whereas at Badagry they were welcome by the chief (Wawu) of the Yoruba quarter in the Ahovikoh ward.<sup>228</sup>

However, due to the dynastic struggle between Oba Kosoko and Akintoye, the penetration into the island of Lagos was made possible. The former supported the continuity of the slave trade, while the latter wanted it stopped and replaced with legitimate commerce. This instability and tussle between these two left the British Naval troop with no option but to take control of Lagos by sacking the Oba (King) who supported slave trade and recognised Oba Akintoye as Oba of Lagos (King of Lagos) after he was made to sign a treaty pledging to end the slave trade.<sup>229</sup> Subsequently, the British troop annexed the Lagos port in 1861<sup>230</sup>

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<sup>226</sup> ARTSCARE: <<http://www.beadmuseumaz.org/yoruba/yoruba.chapter.2.b.asp>>, [Accessed on 29/04/11] Artscare is an educational and interactive community on ARTS resources and exchange. It has a special resource on the Yoruba nation of Nigeria.

<sup>227</sup> Oduyoye, *The Planting of Christianity in Yorubaland 1842-1888*, p. 51

<sup>228</sup> Oduyoye, *The Planting of Christianity in Yorubaland 1842-1888*, p. 22

<sup>229</sup> Oduyoye, *The Planting of Christianity in Yorubaland 1842-1888*, p. 51

<sup>230</sup> Robin Law, 'Trade and Politics behind the Slave Coast: The Lagoon traffic and the rise of Lagos, 1500 – 1800', *Journal of African History*, vol.24 (1983), pp. 321-348



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There is a counter claim that the sacking of King Kosoko was not based on his refusal to sign the anti-slavery trade treaty, but for firing at the British flag fraudulently hoisted to frighten him and his chiefs, who had earlier asked for five days to consider the proposal. Going by this account King Kosoko was not really given an opportunity to either accept or reject the proposal. Adekunle Alli writes:

It must, however, be noted for posterity that John Beecroft, the British Consul, ordered naval attack on King Kosoko, not because he refused to sign the anti-Slave Trade Treaty, but for ‘firing on (British) flag of truce’ fraudulently hoisted to frighten King Kosoko and his chiefs who had earlier pleaded for five days to consider the proposal.<sup>231</sup>

His request for five days of consideration of whether to sign the treaty or not, might have been viewed by John Beecroft as another way of saying ‘no’; hence, the military invasion, his removal and later enthronement of his rival, Oba Akintoye. Subsequently, Britain steadily extended its control and influence along the coast. By 1861-1885 British had annexed the rest of the Yoruba states and the states in river Niger and Benue.<sup>232</sup>

In Lagos, after the British annexed it, the missionaries were in the forefront of resettling the returnee slaves from Sierra Leone, Liberia, Brazil, Cuba and America. According to G. O. Gbadamosi, Lagos witnessed the establishment and expansion of Christianity with the migration into Lagos and its hinterland by the ex-slaves of Sierra Leone and the new world.<sup>233</sup> The missionaries encouraged many of them to return to their homes and re-unite with their families. According to Omoyajowo, ‘between 1839 and 1842 not fewer than 500 freed slaves had returned to their homes’<sup>234</sup> and re-united with their kith and kin.

Already, some of the returnee ex-slaves settled in Abeokuta had started having impact on the society as many local people were becoming Christians. This led to some problems for some local converts in Abeokuta in 1867.<sup>235</sup> They were expelled from the community by their

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<sup>231</sup> Adekunle Alli, ‘Lagos From the earliest times to British occupation: Transitional Regime’ (2002), p.3. <[http://cefolassaocoed.net/index.php?option=com\\_content&view=article&id=61&Itemid=69&limitstart=5](http://cefolassaocoed.net/index.php?option=com_content&view=article&id=61&Itemid=69&limitstart=5)> [Accessed on 21/03/11]

<sup>232</sup> Toyin Falola and Matthew M. Heaton, *History of Nigeria* (Cambridge: Cambridge University Press, 2008), p.93

<sup>233</sup> G. O. Gbadamosi, *Patterns and Development in Lagos State Religious History*, in Aderibigbe (ed); *Lagos: The Development of an African City*, (Nigeria: Longman Publishers, 1975), p.176

<sup>234</sup> Omoyajowo, *Makers of the Church in Nigeria 1842-1947*, p. 17

<sup>235</sup> E. A. Ajayi, R. O. Ajetunmobi and S. A. Akindele, *A History of the Awori of Lagos State* (Lagos, Nigeria: Adeniran Ogunsanya College of Education, 1998), p.81

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kinsmen, but the missionaries again with the help of the then Governor of Lagos, Governor Glover settled them at Ebute-Metta in a place known today as Ago Egba (Egba camp). However, the success of the mission work in Yoruba parts of the southern Nigeria cannot and should not be credited to the European missionaries alone, but the returnee ex-slaves tremendous impact. Caleb Oladipo writes:

As early as 1792, Christianity arrived in Africa through many groups of Christians of African birth or descent who had come to faith in Christ as plantation slaves or soldiers in the British army during the American war of independence, or as farmers or as squatters in Nova Scotia after it. They took their own preachers and church leaders to Africa and their churches were functioning before the arrival of modern missionaries from the Western world. Therefore, the making of Christian Africa cannot be exclusively attributed to Western missionaries. The contribution of African influence and Africans' unique interpretation and application of the Gospel have been enduring elements in the making of Christian Africa in the twentieth century.<sup>236</sup>

This position was corroborated by the account of David Ihenacho. He was also of the opinion that the emancipated ex-slaves were at the forefront of evangelization of their people; missionaries only supported them when they saw them making so much impact.<sup>237</sup>

Meanwhile, other freed slaves and their descendants from Sierra Leone and Liberia (also known as the 'Saros') with the help of missionaries and collaboration with the then Governor of Lagos were settled in Tinubu Square, Olowogbowo and Breadfruit areas of the island. The other group of freed slaves from Brazil and Cuba (also known as 'Agudas') were settled in Aguda, Bamgbose and Campus Square areas.<sup>238</sup> Many of these returnees had been greatly influenced by Christianity and western culture.<sup>239</sup> The 'Agudas' were mainly Catholics, while the 'Saros' were mainly Protestants.

The missionaries have been blamed for many woes in Africa, particularly, in Nigeria as a nation. This is because they were seen as agents of the colonial administration and Christianity, an effective colonial tool for stable rule. Adam Smith was quoted by Apkenpuun Dzurgba as saying that he was persuaded that religion could be used effectively to the advantage of government to establish itself and have stable colonial rule. Hence, British

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<sup>236</sup> C. O. Oladipo, *The Development of the Doctrine of the Holy Spirit in the Yoruba (African) Indigenous Christian Movement* (Oxford: Peter Lang Publishing, 1996), p.325

<sup>237</sup> D. A. Ihenacho, *African Christianity Rises Volume One: A Critical Study of the Catholicism of the Igbo People of Nigeria* (Bloomington, NI: iUniverse.com, 2004), p. 48

<sup>238</sup> Falola, Toyin and Matt D. Childs, *The Yoruba Diaspora in the Atlantic World* (Bloomington, IN: Indiana University Press, 2004), p.356

<sup>239</sup> Lizzie Williams, *Nigeria: The Bradt Travel Guide* (Bucks: UK, Bradt Travels Guide Ltd), 2005, p.111

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government supported missions morally, materially and financially.<sup>240</sup> Though, this might be true to some extent, however, the missionaries and the colonial government had their differences. A very good example was the prohibition of the missionaries from making incursions into certain parts of the then northern protectorate. The colonial government restricted the missionaries from penetrating into Northern Nigeria, where Islam was already entrenched even when Islamic chiefs were sending invitations to the missionaries to come and establish schools and mission stations in their domains.<sup>241</sup> The colonial government, through their officers claimed:

...the exclusion of Christian missionaries from Muslim areas was necessary to avoid the development of religious fanaticism. Colonial officials also claimed that the emirs had never agreed that missionaries should operate in the emirates and added that they would not want the missionaries to be embarrassed, for the embarrassment of a European was their own embarrassment.<sup>242</sup>

The reasons for this resistance as enumerated by E. P. T. Crampton<sup>243</sup> and Matthew Kukah<sup>244</sup> were selfish and impious. This can be said to be true judging from Frederick Lord Lugard's protest about the missionaries. He complained, "The preaching of equality of Europeans and natives, however true from a doctrinal point of view, is apt to be misapplied by people in a low stage of development, and interpreted as an abolition of class distinction."<sup>245</sup>

With hindsight, Dzugba comments, "The colonial society was never a consensual society. Its authorities had the monopoly of the means of violence. The colonial system of rule was paternalistic, authoritarian, and dictatorial in character and function."<sup>246</sup> Consequent upon these, the conclusion; Christian missionaries were a disruptive force in African society.<sup>247</sup> At the detriment of the colonised community, they (the colonialists and missionaries) promote the policies of enslavement and exploitation.<sup>248</sup> Mary Kindsley, a British colonial officer,

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<sup>240</sup> A. Dzugba, 'A History of Christian Missions in Nigeria: A Developmental Approach', *Asia Journal of Theology*, Vol. 5., No. 1, NEAAST & BTESSC, Singapore, April, (1991), pp. 186 – 195

<sup>241</sup> E. P. T. Crampton, *Christianity in Northern Nigeria* (Zaria: Gaskiya Corporation Ltd, 1975), p.64

<sup>242</sup> Abraham T. Mbachirin, *The Responses of the Church in Nigeria to Socio-Economic, Political and Religious Problem in Nigeria: A case Study of the Christian Association of Nigeria (CAN)*, PhD Dissertation (Waco, Texas: Baylor University, 2006), p. 62,

<[http://www.beardocs.baylor.edu/bitstream/2104/4874/1/Abraham\\_Mbachirin\\_phd.pdf](http://www.beardocs.baylor.edu/bitstream/2104/4874/1/Abraham_Mbachirin_phd.pdf)> [Accessed 31/12/10]

<sup>243</sup> Crampton, *Christianity in Northern Nigeria*, p.64

<sup>244</sup> Matthew H. Kukah, *Religion, Politics and Power in Northern Nigeria* (Ibadan, Nigeria: Spectrum Books, 1993), p. 7

<sup>245</sup> Jan Harm Boer, *Missionary Messengers of Liberation*, (A Doctoral thesis, Vrije Universiteit, Amsterdam: Rodopi) 1979, p. 75

<sup>246</sup> Dzugba, (1991) 'A History of Christian Missions in Nigeria: A Developmental Approach', pp.186-195

<sup>247</sup> Frederick Mlaponi, *Colonialism in Africa*, (June, 2008)

<[http://www.novelguide.com/a/discover/aes\\_01/aes\\_01\\_00093.html](http://www.novelguide.com/a/discover/aes_01/aes_01_00093.html)>, [Accessed on 16/03/11]

<sup>248</sup> E. H. Smith, *Nigerian Harvest*, (Grand Rapids, MI: Baker Book House, 1972), pp. 103-132

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anticipated the grief and indelible marks colonialism will leave upon Africa and Africans; she posits that ‘Whatever we do in Africa today, a thousand years hence there will be Africans to thieve or suffer from it.’<sup>249</sup>

Regardless of all the flaws, considering the hostile environments they worked in, coupled with the restrictions the colonial government was using to impede their advancement and the development of the people, the missionaries still made positive and significant impacts in several spheres of life of the host communities, laying good examples for the likes of the DLW of how a church can contribute to the development of the society. Though their coming might have some self-gratification of heroic martyrdom connotations<sup>250</sup> or economic undertone as suggested by Nojimu-Yusuf and Osoba,<sup>251</sup> however, this is not to deny in total the theological motivations which partly drove them to engagement, commitment, devotion and sacrifice.<sup>252</sup>

##### ***4.1.2 Achievements of Christian missionaries***

In view of the controversy of whether to blame missionaries for the colonial enslavement and exploitation of Lagosians in particular and other Nigerians in general, there is the need to do an appraisal of what they were able to do during the period in question.

Firstly, the Christian missionaries need to be credited for introducing and developing formal education. Though, there were informal ways of teaching or educating indigenes in Yoruba land (Lagos inclusive) before the arrival of the missionaries. The first mission primary school was opened in Badagry in 1843 (Methodist Mission School), and forty-six years later (1899), the colonial government built its own first primary school in Lagos.<sup>253</sup> Rev. James Johnson of the Anglican mission argued that the establishment of schools was a major strategy for

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<sup>249</sup> I. F. Nicolson, *The Administration of Nigeria 1900 to 1960: Men, Methods, and Myths* (Oxford: University Press, 1969), p. IV

<sup>250</sup> James S. Coleman, *Nigeria: background to Nationalism* (Berkeley, LA: University of California Press, 1971), p. 92

<sup>251</sup> Nojimu-Yusuf and Osoba, *The Growth and the Development of Christianity in Lagos State* <[http://cefolassaocoed.net/index.php?option=com\\_content&view=article&id=77&Itemid=83](http://cefolassaocoed.net/index.php?option=com_content&view=article&id=77&Itemid=83)> [Accessed on 15/03/11]

<sup>252</sup> Dzurgba, (1991) ‘A History of Christian Missions in Nigeria: A Developmental Approach’, pp.186-195

<sup>253</sup> Dzurgba, (1991) ‘A History of Christian Missions in Nigeria: A Developmental Approach’, pp.186-195

evangelism, and it helped Christianity to grow as students were taught the Christian faith and many eventually converted to Christianity.<sup>254</sup>

Charles S. Johnson among other scholars<sup>255</sup> have criticised formal or western education in an African setting; they claimed that formal education created more problems than it solved. He comments ‘One of the problems of formal education grows out of the fact that it has lost touch with family and that education in the school is frequently in conflict with what is imparted in the family.’<sup>256</sup> On the contrary, Rotimi Adewale acknowledged what western education did to family setting in Nigeria as ‘progress and positive.’<sup>257</sup> Though, he also admitted the fact that there may be few negative impacts, which he advised could be minimised if we can retain some aspects of our traditional culture which impact positively on the family.<sup>258</sup>

Johnson probably was writing based on the conflict of Western civilization and African cultural values. Initially, there will always be a discontinuity between school environment and home environment for a new student, however, if the missionaries had brought on board some of the basic cultural values of the people perhaps the discontinuity would have been less obvious. Hence, Western or formal education will not be seen as an avenue to deculturalise the people and bend them more towards the ‘white’ or the European cultures and value system.<sup>259</sup> Dzurgba while acknowledging the initiative of the missionaries for introducing formal education was also quick to point out that it was not aimed at the national development, but just a means of producing clerks.<sup>260</sup>

He admitted that things did change for better when people started demanding more education after receiving the initial minimum education.<sup>261</sup> Eventually, the mission schools produced people with new ideas, abilities and communication skills, such as mechanics, carpenters,

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<sup>254</sup> Nojimu-Yusuf and Osoba, *The Growth and the Development of Christianity in Lagos State*,

<sup>255</sup> Scholars such John S. Mbiti (*African Religions and Philosophy*, 1999), Raphael J. Njoroge (*Education for Renaissance in Africa*, 2004) and Apkenpuun Dzurgba (*A History of Christian Missions in Nigeria*, 1991)

<sup>256</sup> Charles S. Johnson, *Education and Cultural Crisis* (New York, NY: Macmillan Co., 1951), p. 3

<sup>257</sup> Rotimi Adewale, ‘Paradox of ‘Progress’: The Role of Western Education in the Transformation of the Family in Nigeria’, *Anthropologist Journal*, 7(2), Obafemi Awolowo University, Ile-Ife, Nigeria, (2005) ,pp. 137-147

<sup>258</sup> Adewale, ‘Paradox of ‘Progress’: The Role of Western Education in the Transformation of the Family in Nigeria’, pp. 137-147

<sup>259</sup> P. C. Onwauchi, Africa peoples and Western Education, *The Journal of Western Education*, Vol.41, no.3, Summer,( 1972), pp. 241- 247

<sup>260</sup> Dzurgba, (1991), ‘A History of Christian Missions in Nigeria: A Developmental Approach’

<sup>261</sup> Dzurgba, (1991), ‘A History of Christian Missions in Nigeria: A Developmental Approach’

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technicians, builders, storekeepers, doctors, nurses, dispensers, laboratory technologists and electricians.<sup>262</sup>

The approach of the Christian missionaries of establishing schools was a good way of propagating the gospel, empowering the people via literacy in other skills and preparing them for effective understanding of what is going on around them. On the other hand, it was used to supply and strengthen the colonial structures and systems and possibly ward off competition from native institutions. Lagos today can boast of several Christian missionary schools from different denominations ranging from Methodist, Anglican, Baptist, Pentecostal churches and many more.

Secondly, the missionaries were also credited with the growth of legitimate business in place of the slave trade.<sup>263</sup> They encouraged legitimate trade among the local people and progressive export substitution of palm oil instead of slaves attracted European merchants, liberated slaves and refugees from the interior Lagos.<sup>264</sup> They were indeed like a business pressure group, educating people on the prospect of intermediary trade between Abeokuta and Lagos, similarly, informing them of other legitimate produce that could be marketed to the outside world.<sup>265</sup>

Their help in preserving and developing the local languages cannot be over emphasised. According to E. A. Ayandele, 'By their efforts the main languages of Nigeria have been preserved as lasting legacy to the Ibo, Yoruba, Efik, Nupe and Hausa.'<sup>266</sup> He noted that the idea was not supported by either the indigenes or the colonial administrators. He writes, 'Upon the Christian missions devolved the task of preserving the vernacular against the wishes of their converts and the indifference of the administrators who preferred the English language.'<sup>267</sup> The indigenes later embraced the idea, as people were taught how to read and write, the vernacular literature was encouraged and some indigenes were employed as interpreters of English language to the local language group. Toyin Falola, Matthew

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<sup>262</sup> Akinwunmi Ogundiran, *Precolonial Nigeria: Essays in Honor of Toyin Falola*, (Trenton, NJ: Africa World Press, 2005), p. 520

<sup>263</sup> Adebayo Oyeade (ed.), *The foundations of Nigeria: essays in honor of Toyin Falola* (Trenton, NJ: Africa World Press, 2004), p.272

<sup>264</sup> Akin Mabogunje, *Urbanisation in Nigeria* (London: Longman, 1968), p.259

<sup>265</sup> Oshodi Family, 'Who are the real Lagosians?' <[www.oshodi.org/history/lagosians.html](http://www.oshodi.org/history/lagosians.html)> [Accessed on 1/02/2011]

<sup>266</sup> E. A. Ayandele, *The Missionary Impact on Modern Nigeria 1842-1914, A Political and Social Analysis* (London: Longman, Green and Co. Ltd, 1966), p. 283

<sup>267</sup> Ayandele, *The Missionary Impact on Modern Nigeria 1842-1914*, p. 283



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Heaton<sup>268</sup> and Saheed Aderinto<sup>269</sup> are some of the scholars that have acknowledged the efforts of the missionaries at improving communication with local communities by learning their languages, leading to writing and developing an understanding of their cultures. This led to the rise of local scholars, who were able to write in the local dialect and English. Dictionaries, educative books and newspapers were produced in local dialects.

The contribution of a local missionary in this regard cannot be forgotten, Bishop Samuel Ajayi Crowther was one of few liberated ex-slaves that were educated in England and Sierra Leone before returning home in 1864, after he had been consecrated as a Bishop. He was responsible for the interpretation of Holy Bible from English to Yoruba language.<sup>270</sup>

Another area where the missionaries were trailblazers and excelled was in the production of newspapers.<sup>271</sup> CMS established and produced the first Nigerian newspaper in Abeokuta, named, Iwe Irohin.<sup>272</sup> It features Christian news, up-coming events, social and political comments. The newspaper was also an avenue to educate readers on various subjects and topics, provide information, guidance and explanations on various issues that concern the citizenry. If Christians are commenting publicly in printed newspapers then they influence society. The DLW followed these examples and today the diocese and its leadership are not just social and political commentators but active participants in socio-political activities. In the process of production of newspapers, the missionaries also established printing press, which also served the need of the community as some indigenes were trained on how to print and other basic skills.

Missions played a major role in the health sector in Lagos and other parts of the country. It is on record that the western medicine was formally set up in Nigeria in 1860s by the Roman Catholic missionaries in Abeokuta, when the Sacred Heart Hospital was established. In 1870s, other missions followed the example of the Catholic missions by establishing various hospitals, health centres and clinics in Lagos, Calabar and other parts of the country.

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<sup>268</sup> Falola and Heaton, *A History of Nigeria*, p.88

<sup>269</sup> Toyin Falola and Saheed Aderinto, *Nigeria, Nationalism and Writing History* (Rochester, NY: University of Rochester Press, 2010), p.14

<sup>270</sup> Israel Olofinjana, *Reverse in Ministry and Mission: African in the Dark Continent of Europe* (Milton Keynes, UK: AuthorHouse UK Ltd, 2010), p. 16

<sup>271</sup> Falola and Aderinto, *Nigeria, Nationalism and Writing History*, p.14

<sup>272</sup> Moradewun Adejunmobi, *Vernacular Palaver: Imaginations of Local and Non-native Languages in West Africa* (UK: Multilingual Matter Ltd, 2004), p.41

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Throughout the colonial era, Christian missions were in the forefront of supplying modern health care facilities.<sup>273</sup>

However, A. G. Onokerhoraye observes that many of these hospitals built by the Christian missionaries are concentrated in the rural areas,<sup>274</sup> probably suggesting an ulterior motive. Israel Ademiluyi and Sunday Aluko-Arowolo were more forth-coming; they concluded that it was another strategy by the missionaries to expand Christianity.<sup>275</sup> This conclusion was given more credence by the submission of G. O. Onobonoje. He writes, “The medical centres established by the missionaries were largely concentrated in the rural areas because of the goal of evangelism, which was to get the rural ‘pagan’ to embrace the new religion.”<sup>276</sup>

The action of the missionaries is nothing but foresight, because when governments started building hospitals the rural areas were not on their agenda. They concentrated on the urban areas where there was a high concentration of Europeans and government officials.<sup>277</sup> So, if the missionaries had not built hospitals, mobile clinics and community dispensary out-posts to treat primary health problems of the people in the rural areas, the government would have neglected them.

The missionaries were not just building hospitals, but they were involved in providing training for nurses, paramedical personnel and sponsoring of medical doctors abroad for advanced trainings.

The inventiveness of the missionaries also covered social services, as they were associated with the establishment of markets, postal services, water supply, electricity, telephone services, radio stations, rehabilitation centres and hotels.<sup>278</sup> According to A. D. Galloway, “the beginnings of modern social services were made by the missions.”<sup>279</sup>

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<sup>273</sup> Anon, *Nigeria History of Modern Medical Services*,

[www.nigerianbestforum.com/index.php?topic=55451.0](http://www.nigerianbestforum.com/index.php?topic=55451.0) [Accessed on 18/03/11]

<sup>274</sup> A. G. Onokerhoraye, *Public Services in Nigeria Urban areas: A Case Study of Ilorin* (Ibadan, Nigeria: Nigerian Institute of Social and Economic Research (NISER), 1982), p.16

<sup>275</sup> I. A. Ademiluyi and S. O. Aluko-Arowolo, ‘Infrastructural Distribution of Healthcare services in Nigeria: An overview’, *Journal of Geography and Regional Planning*, Vol. 2(5), Olabisi Onabanjo University, Ago Iwoye, Nigeria, May, (2009), pp. 104 -110

<sup>276</sup> G. O. Onibonoje, *Africa in the Modern World, The Last One Hundred years* (Ibadan, Nigeria: Onibonoje Press, 1975), p. 167

<sup>277</sup> R. K. Home, Town Planning, Segregation and Indirect Rule in Colonial Nigeria, *Third World Planning Review*, Vol.5 (2), (1983) pp. 165-176

<sup>278</sup> Odumosu, Olaniyi and Alonge, *Mapping the Activities of Faith-based Organisations in Development in Nigeria*, p. 23

<sup>279</sup> A. D. Galloway, *Missionary Impact on Nigeria*, Nigeria Magazine, October, 1960, p. 63



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Overall, Lagos benefited more than any other part of the nation from the missionaries' benevolence both socially and infrastructure wise. This might be due to the fact that it was the headquarters of the missionary's activities, coupled with fact that it had always served as seat of an expanding British commercial and imperial interest in Nigeria,<sup>280</sup> Lagos grew in importance as the economic, social, commercial, political, administrative, and financial centre of the nation.<sup>281</sup> So, the DLW is now following these paths.

The ultimate aim of the missionaries was spreading the gospel in every way possible, so that many will come to faith in Christ, but their creativity and ideas continue to have a lot of impact on the society socially, politically, economically and spiritually. By and large, the activities of the missionaries helped the local people and the returning slaves in particular. As the liberated slaves were helped to settle easily back into the society, and these repatriates from Sierra Leone, Brazil, Cuba and Liberia later had great influence on the structures and nature of the society, thereby affecting the history of Lagos significantly. The contributions and the achievements of the missionaries in Lagos cannot be denied, irrespective of the ugly experiences that people might have had during the colonial era.

##### ***4.1.3 The Anglican Communion in Nigeria***

The Anglican Communion is a worldwide organisation with association of national and regional Anglican churches globally. The communion operates on dispersed authority basis, whereby each national church is independent of the other and as such is self-governed, though in full communion with the Church of England, (the mother church of the communion) and with its principal executive and primate, the Archbishop of Canterbury.<sup>282</sup> He is also recognised as the symbolic and unifying head of the whole communion, though, without recognized authority beyond his territory. According to Adeyeye, "The status of full communion means that there is mutual agreement on essential doctrines, and that full participation in the sacramental life of each national church is available to all communicant

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<sup>280</sup> A. G. Adebayo, *The Controversy over the Choice and Position of a Federal Capital*, in Adefuye (ed): *The History of Peoples of Lagos State* (Ikeja, Nigeria: Lantern Books, 1987), pp. 306- 320

<sup>281</sup> J. O. Abiodun, *The challenges of growth and development in metropolitan Lagos*, in Rakodi Carole (ed.): *The Urban challenge in Africa: Growth and Management of its large cities (Mega-city)* (New York, NY: United Nation University Press, 1997). Also available through:

<http://unu.edu/unupress/unupbooks/uu26ue/uu26ue0i.htm> [Accessed on 20/03/11]

<sup>282</sup> The Archbishop of Canterbury is the Focus for Unity, <http://www.aco.org/communion/abc/index.cfm> [Accessed on 31/03/11]

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Anglicans.<sup>283</sup> Adeyeye was emphasising the administrative independence of each province; whereby the spiritual head has no authority outside his own province; so each local province is allowed to approach circumstances in varying methods in different cultures; however, there are areas of mutually agreed doctrines common to all provinces and international collaborations where and when necessary.

Every national church is known to belong to an Anglican Province and at the time of writing, there are thirty-eight provinces with their own primates and governing structures. The Church of Nigeria, Anglican Communion is one of those thirty-eight provinces. The labour of CMS had finally yielded fruits. According to Afe Adogame and Akin Omoyajowo the lone missionary has grown to several churches and dioceses today. They wrote,

The planting of Anglicanism in Nigeria was actually initiated and nurtured by the Church Missionary Society (CMS) missionaries in 1842. What began with a lone missionary has grown today into virile and self-determining province of about sixty dioceses with membership conservatively put at several millions.<sup>284</sup>

The Church of Nigeria, Anglican Communion has grown from its very humble beginning in 1864 when the first Diocese of the Niger Territories was created with Bishop Samuel Ajayi Crowther as the consecrated Bishop.<sup>285</sup> It however witnessed unprecedented growth between 1988 and 1999, when Rt. Rev. Dr. Joseph Abiodun Adetiloye, the then Bishop of Lagos was elected the second Archbishop, Primate and Metropolitan of Nigeria on April 14, 1988<sup>286</sup> (First Archbishop, Primate and Metropolitan of Nigeria was Rt. Rev. Timothy O. Olufosoye, 1980 – 1988).<sup>287</sup>

The rate at which the Church of Nigeria under the leadership of Archbishop Adetiloye grew and expanded was so astonishing that the Archbishop of Canterbury proclaimed it as ‘the fastest growing Province in the Anglican Communion.’<sup>288</sup> As a result of the vastness of the Church, there was the need to break up into manageable units for efficient and better administration; hence, it was divided into three Provinces along the geographical lines of

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<sup>283</sup> G. A. Adeyeye (ed.), *Manifestation of God’s Glory* (Lagos, Nigeria: The Book Company Limited, 2009), p.20 [This a church (DLW) published magazine to mark the 10<sup>th</sup> year anniversary of the diocese]

<sup>284</sup> Afe Adogame and Akin Omoyajowo, *Anglicanism and the Aladura Churches in Nigeria*, in Andrew Wingate (ed.) *Anglicanism: A Global Communion* (New York, NY: Church Publishing Inc., 1998), pp. 90-97

<sup>285</sup> J. D. Fage, *An Introduction to the History of West Africa* (Cambridge, UK: The Syndics of the Cambridge University Press, 1962), p. 120

<sup>286</sup> TransparencyNG, Church of Nigeria (Anglican Communion), August, 2010, available on <[http://transparencynig.com/index.php?option=com\\_content&view=article&id=1757:church-of-nigeria-anglican-communion-&catid=213:religion&itemid=150](http://transparencynig.com/index.php?option=com_content&view=article&id=1757:church-of-nigeria-anglican-communion-&catid=213:religion&itemid=150)> [05/05/11]

<sup>287</sup> TransparencyNG

<sup>288</sup> Anon, <<http://www.anglican-nig.org/history.htm>> [Accessed on 04/04/11]

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west, east and north in September 1997. Each province is headed by an Archbishop, who oversees the dioceses within the province.

However, there was a need for further splitting up the provinces as more parishes sprung up and more dioceses were created. Therefore, for easy administration of the new parishes and effective running of affairs of both local and national offices the leaders created seven more provinces.

The administrative component units (provinces, dioceses, archdeaconries, and parishes) of the Church of Nigeria, Anglican Communion as at 2007<sup>289</sup> are as presented below:

<b>ADMINISTRATIVE UNITS OF THE ANGLICAN COMMUNION, CHURCH OF NIGERIA AS AT 2007</b>				
<b>S/N</b>	<b>PROVINCE NAME</b>	<b>DIOCESES</b>	<b>ARCHDEACONRIES</b>	<b>PARISHES</b>
1	ABUJA	17	96	476
2	BENDEL <sup>290</sup>	12	97	437
3	IBADAN	19	117	623
4	JOS	11	31	137
5	KADUNA	10	57	167
6	LAGOS	13	95	788
7	MISSIONS	3	0	0
8	NIGER DELTA	21	163	363
9	NIGER	18	69	265
10	ONDO	8	78	446
11	OWERRI	10	71	212

Table 4 (Source: Anglican Church of the Ascension, Opebi, Lagos.)

<sup>289</sup> Anglican Church of the Ascension, 'Anglicanism in Nigeria', <<http://ascensionchurchopebi.org/web/pages/Anglicanism-in-Nigeria.html>>[05/05/11]

<sup>290</sup> The state known as Bendel State in Nigeria has since been divided into two new states –Delta and Edo states, however, the Anglican Communion, Church of Nigeria (ACCN) has retained the old tag.

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The growth is continuous because the numbers of all dioceses in the Anglican Communion of Nigeria has risen from eighty-two (82) in 2002 to one hundred and sixty-four (164) in 2011. The then three provinces had further experienced re-organisation and eventually become ten (10) ecclesiastical provinces in 2007, which is excluding the province specifically intended for missions, (see Table 1 above). As at the last count, the ecclesiastical provinces had increased to fourteen (14), the new provinces are Kwara, Enugu, Aba and Lokoja.<sup>291</sup>

Looking at the Table 2 above, Lagos has the highest number of parishes despite having just thirteen dioceses, which gives an idea of how densely populated Lagos must be. Parishes are determined based on geographical area or region and Lagos State is the smallest state in terms of size in Nigeria, yet the mostly populated state.<sup>292</sup> There is no readily available data to compare the growth of the Lagos Province of the Anglican Communion, Church of Nigeria to other churches or denominations within Lagos State.

This is a testament to the fact that Anglican Communion in Nigeria is expanding, growing and developing both vertically and horizontally – membership is growing numerically, spiritual contents are getting better, transformation of members' lives, memberships cut across various classes of people in society, has a presence in the six geo-political regions of the country and there is both unfettered relationship vertically and horizontally among members. The province today is the leading communion with the largest number of members within the Anglican Communion worldwide.<sup>293</sup>

#### 4.2 *The birth of a new diocese (DLW)*

When an organisation is growing at an astonishing rate, there would be a need for restructuring so that the growth can be sustained and new grounds can be broken. For every organisation, be it secular or spiritual, profit oriented or non-profit oriented, strategic planning cannot be undermined if the organisation is to be successful or make considerable advances in its pursuits. They were probably the ideas running through the mind of the then Primate of the Anglican Communion in Nigeria, The Most Reverend Dr. Joseph Abiodun

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<sup>291</sup> Peter A. Adebisi, Presidential Address delivered to the Second Session of the Fourth Synod of the Diocese of Lagos West, May, 2010, p. 44

<sup>292</sup> Adediran Adejuwon, *Vehicular Traffic Situation in Lagos Metropolis - Bottlenecks and Wayout* (Norderstedt: Grin Verlag, 2011), p. 4

<sup>293</sup> George Conger, 2011, *Nigerian Archbishop in Lambeth meeting with Dr Williams*

< <http://www.anglican-mainstream.net/2011/02/19/nigerian-archbishop-in-lambeth-meeting-with-dr-williams/>>  
[Accessed on 27/03/13]

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Adetiloye. He saw the need to break new ground, expand the church's frontiers and re-focus the church leadership towards working as a team.<sup>294</sup>

Consequently, the Primate sets up various committees on how best to penetrate the northern part of Nigeria, which was predominantly Muslim's region and the result was massive evangelisation of the area which subsequently led to the inauguration of eight missionary dioceses in September, 1990.

This same idea was repeated in other regions of the country. By 1999, the growth of the church was so overwhelming that members tagged the Primate's tenure "Decade of Evangelism." It was during this same period that the idea of breaking the Lagos Diocese into two came up, though, it was initially recommended being broken into three for effective and aggressive evangelism.<sup>295</sup>

According to Toyin Okeowo, there was the need for a new diocese in Lagos West giving the congregational demographic survey of the area, enormous work of the then Primate, who was also the Archbishop of Province One, of which Diocese of Lagos was a part and the increasing population of parishioners. Therefore, restructuring by way of creation of a new diocese was inevitable, and a right step in the right direction to ensure that the spiritual needs of churches, the worshippers and parishes were adequately met. He says:

The need for the restructuring of Diocese of Lagos became pertinent as a result of the number of churches within the diocese, the number of worshippers and the number of parishes. This has made it almost impossible for one bishop to effectively perform his episcopal obligations to all the churches and parishioners under him as expected.<sup>296</sup>

Elaborating further, Comfort Olateju Akindolire, the assistant secretary of the then Diocese of Lagos explained that the Diocese of Lagos of the late seventies and early eighties was quite different from Diocese of Lagos under the leadership of Primate Adetiloye. The Diocese of

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<sup>294</sup> Taken from Diocese of Lagos West First Session of the First Synod Reports, *The Time to Build Up*, 2000, p. 6

<sup>295</sup> In 1997, the Diocesan Board meeting of the Diocese of Lagos set up a committee, which was headed by Chief G.O.K. Ajayi, (SAN) to consider the way forward in terms of future administration of the Diocese of Lagos and its position as it concerned the Primatial Seat...the committee recommended the sub-division of the then Diocese of Lagos into three autonomous dioceses; one of which was to be named the Diocese of Lagos West.

<sup>296</sup> AVMCC at 40: *The Journey so far*, 2004, p. 82, also available on <http://www.avmcc.org/display.php?link=pdioocese>, [Accessed on 06/04/11]

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Lagos within the period under consideration had grown from just 66 priests and 173 churches and praying houses to no fewer than 262 priests and 256 churches.<sup>297</sup>

While justifying the need for the creation of the Diocese of Lagos West (DLW), she further says:

There are 52 Sundays in the 365 days in a year, during which a bishop is expected to visit all churches in his care. If he had to visit one church on one Sunday, then it is simply impossible for him to go round all the 256 churches in the diocese in a year. More so, the current bishop, as the primate of the whole Province of Nigeria, is expected to also visit other states of the federation and their parishioners.<sup>298</sup>

The dual role of the then Primate, made it increasingly difficult for one bishop to adequately and effectively carry out these roles as expected. After all, bishops are supposed to be grass root persons. According to Professor Dapo Asaju, a bishop with the Anglican Communion, Church of Nigeria, argued that bishops are meant to be close to the people and considering the size and population of Nigeria, there is need for more bishops within Anglican Communion.<sup>299</sup> Although, he was quick to add that ‘the bishopric is not status symbol.’<sup>300</sup> Therefore, if there are needs for more bishops, there is also a need for more dioceses and parishes so as to reach the people at the grassroots.

Having seen the need for a new diocese to be created out of the then Diocese of Lagos, a formal request signed by thirty-two representatives of the proposed diocese was made to the Bishop of Lagos, who took the issue to the general Synod of the diocese in compliance with the prerequisites necessary for the creation of any diocese. This is an extract of the application or request tendered to the Bishop of Lagos:

Further to the proposal of the Board of the Diocese of Lagos made at its meeting of 13<sup>th</sup> February, 1999 to carve out another Diocese out of the existing Diocese of Lagos, we the undersigned, who are authorised representatives of the six archdeaconries which make up the proposed Diocese of Lagos West, have jointly agreed at our meeting of 10<sup>th</sup> May, 1999 to form the said diocese...without fear of contradiction that the proposed diocese will be quite viable in every respect.<sup>301</sup>

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<sup>297</sup> AVMCC at 40: The Journey so far, p. 82

<sup>298</sup> AVMCC at 40: The Journey so far, p. 83

<sup>299</sup> Alvan Ewuzie, *Damning verdict of a radical professor turned Bishop: Satan has taken over the church*, The Sun News On-line/Special Report, December 31, 2009, <<http://64.182.81.172/webpages/features/special-%20reports/2009/dec/31/special-report-31-12-2009-001.htm>>, [Accessed on 04/04/11]

<sup>300</sup> Ewuzie, *Damning verdict of a radical professor turned Bishop: Satan has taken over the church*,

<sup>301</sup> Abraham Odumuyiwa, ‘The Diocese-Historical background’ <[http://dioceseoflagoswest.org/phpApp/thediocese\\_history.php](http://dioceseoflagoswest.org/phpApp/thediocese_history.php)> [Accessed on 07/04/11]

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By the end of September, 1999, all levels of authority within the Anglican Communion, Church of Nigeria that needed to approve the creation of a new diocese had officially endorsed the creation of Diocese of Lagos West. Therefore, all necessary arrangements were put in place for the official inauguration of the diocese.

On 20<sup>th</sup> November, 1999 the new diocese officially came into being, the Diocese of Lagos West was born at its officially approved headquarters, the Archbishop Vinning Memorial Cathedral Church, Ikeja, Lagos. The then Primate of the Anglican Communion, Church of Nigeria, Dr. Adetiloye presided at the inaugural ceremony and the consecration of The Rt. Revd. (Dr.) Peter Awelewa Adebisi as the pioneer bishop of the new diocese, hence, Diocese of Lagos West became operational.

The new diocese covers churches/parishes in places such as Ifako-Ijaiye, Mushin, Agege, Ikeja, Kosofe, Alimosho, Oshodi-Isolo, Shomolu, Amuwo Odofin, Ikorodu, Badagry and Ojo. While the mother diocese, Diocese of Lagos retained churches in Lagos Mainland, Lagos Island, Surulere, Apapa, Eti Osa and Ajeromi-Ifelodun areas of the state. All these are represented in the map of Lagos State below;



Figure 2: The Map of Lagos State

Source: [http://en.wikipedia.org/wiki/File:LGA\\_Lagos.png](http://en.wikipedia.org/wiki/File:LGA_Lagos.png)

The aim of the founding father was to have another viable diocese in Lagos that will be good for effective evangelism both in the urban and rural areas of the state.<sup>302</sup> To a large extent, the Diocese of Lagos West has fulfilled this aspiration and the diocese started with six (6)

<sup>302</sup> Adeyeye (ed.), *Manifestation of God's Glory*, p. 7



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Archdeaconries, (namely; Ikeja, Agege, Somolu, Ikorodu, Ojo and Badagry) 128 parishes and 132 priests. Within the space of ten years (1999 – 2009), the diocese had grown from six (6) Archdeaconries to twenty three (23), including the cathedral. The parishes had multiplied to 250 and the priests have increased in number too, from 132 to 243.<sup>303</sup> This phenomenal growth and expansion was attributed to the diocese's vision, desire to make a difference in the neighbourhoods where they have parishes, 'aggressive evangelism'<sup>304</sup> and quality leadership as exhibited by Bishop Peter A. Adebisi and his team.

The DLW has been involved in a number of developmental activities, spiritually, socially, economically and politically within the society, especially in Lagos State. As a result, a lot of positive comments had been made by members of the public about the diocese in the recent times.

However, regardless of these laudable and landmark achievements and encomium poured on the diocese and its bishop, much cannot be said now, until we are able to critically assess its contribution socially and politically to the society, which is the focus of this study.

### ***4.3 Contemporary Lagos and Christianity***

Nigeria gained independence from Britain in 1960; Lagos remained the capital of the country even at independence. As a result, Lagos experienced rapid and significant growth economically, politically and socially. The population of the inhabitants of the Federal Capital Territory suddenly snowballed as there was an influx of people into the city of Lagos from various parts of the country and beyond, thus turning Lagos into a greater metropolitan city.<sup>305</sup>

Consequently, in 1967 a decree was promulgated by the then Military government of Nigeria to restructure Nigeria's Federation into twelve states to replace the four regions of the Federal Republic of Nigeria. Hence, the creation of Lagos State on 27<sup>th</sup> May 1967, its territory was defined as the municipality of Lagos, Badagry, Ikeja, Ikorodu and Epe divisions of the former

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<sup>303</sup> Peter Adebisi, 'My Dear People of God', *The Kerygma: Proclamation of the Gospel, A Journal of the Anglican Diocese of Lagos West*, Vol.8, No.1, (September, 2009), p. 3

<sup>304</sup> This a term that has become part of the Diocese of Lagos West, as the Bishop of the Diocese is said to have arrived in the diocese after his preferment as the bishop with great zeal for evangelism, church planting and youth development.

<sup>305</sup> United Nation Human Settlements Programme, *The state of the World Cities, 2004/2005: Globalization and Urban Culture*, (London: Earthscan, 2004), p. 57



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Western Region of Nigeria.<sup>306</sup> Although, Lagos State was formed from the fusion of two areas, the municipality of Lagos on one hand, and the other four divisions on the other hand,<sup>307</sup> prior to the creation of the state, the two were administered by two separate political jurisdictions, the former by the Federal Government and the latter by the Western Region Government.<sup>308</sup> As a result, what we now have as a new state is the city of Lagos and its neighbouring settlements to the east and west, so the Federal Government and Western Region Government's direct administrative control over the new state is removed.<sup>309</sup>

However, the creation of Lagos State was a challenge as the new state inherited all the problems and liabilities associated with the city of Lagos and neighbouring settlements. The overwhelming task now is to build and maintain a focused and efficient administration that will be able to blend the various settlements into a wholesome unity of the modern with the ancient. Moreover, it was the responsibility of the new administration to modernize government services to the public, solve the long-time problems of slums, improve on the inadequate socio-cultural infrastructures and revamp other public facilities on a continuous basis.

As Lagos witnessed a great influx of people, so also the city witnessed the proliferation of Christian churches within the metropolis. Apart from pioneering denominations planted by the missionaries that were well known in Lagos before (the Anglican, Roman Catholic, Baptist and Methodist churches), there were also the African Independent Churches or African Initiated Churches (AICs),<sup>310</sup> which are offshoot of the agitation for African cultural expressions in the mission established churches, this was termed 'Ethiopianism.'<sup>311</sup> Notable among them are the Cherubim and Seraphim Churches (C&S), The Church of the Lord (Aladura), the Christ Apostolic Church (CAC) Evangelical Church of Yahweh and the Celestial Church of Christ (CCC).<sup>312</sup> The recent emergence of the Pentecostal/Charismatic Churches in the state is also copious. A few years ago, it was reported that 'There were more

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<sup>306</sup> Adebayo, *The Controversy over the Choice and Position of a Federal Capital*, p. 306-320

<sup>307</sup> Anon, 'The New face of Lagos' <<http://newfaceoflagos.com/mobolajijohnson.html>>[Accessed on 30/01/12]

<sup>308</sup> S. O. Olugbemi, *The Administration of Lagos State 1967 – 1979*, in Adefuye (ed): *The History of Peoples of Lagos State*, pp. 321-337

<sup>309</sup> Olugbemi, *The Administration of Lagos State 1967 – 1979*, pp.321-337

<sup>310</sup> The acronym 'AICs' is used interchangeably for the terms 'African Independent Church', 'African Indigenous Church' or 'African Initiated Church'. All terms still refer to the African churches founded by Africans for Africans in Africa.

<sup>311</sup> Ogbu Kalu, *African Pentacostalism: An Introduction* (New York, NY: Oxford University Press, 2008), p.24

<sup>312</sup> Adogame and Omoyajowo, *Anglicanism and the Aladura Churches in Nigeria*, pp. 90-97

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than 700 churches registered as members of PFN<sup>313</sup> in 1991 in Lagos State alone.<sup>314</sup> There are no known public records of the present figure in 2013. In this category are Redeemed Christian Church of God (RCCG), Assemblies of God, Latter Rain Assembly, Deeper Life Bible Church, Church of God Mission, Christ Embassy, Foursquare Gospel Church, Living Faith World Outreach Ministry, Household of God, Daystar Christian Centre and many others, all belonging to the Pentecostal/Charismatic affiliation. Many of these churches have branches across the country, but Lagos State remains the headquarters for many of them.

For various reasons many of these churches and denominations chose Lagos State as their missions' headquarters. To some, they will rather have their headquarters where the established mission churches have theirs, so as not to appear inferior to them.<sup>315</sup> It is probable; that the level of development within the state and the possibility of building networks with all tribes, languages and class of people of Nigeria that are well represented in Lagos, could also be part of the attraction. Lagos is home to just about every language and faith in Nigeria. However, many of them have been criticized by members of the public for not meaningfully contributing to the development neither of the state nor of the people, as economic gains has been advanced for their presence in Lagos State.<sup>316</sup> Nonetheless, a few are still acknowledged as catalyst of social change within the society.<sup>317</sup>

Successive administrations in Lagos State had established comprehensive developmental programmes of action that could stand the test of time, so as to build on a solid foundation for rapid future development laid by the founding fathers of the state. The programme includes the division of the state into five administrative divisions, which are further divided into 20 Local Government Areas (LGA),<sup>318</sup> to make for a viable, robust, responsible and purposeful administration. Besides, to cultivate independent and fairly dependable revenue; and to

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<sup>313</sup> The acronym 'PFN' used for Pentecostal Fellowship of Nigeria

<sup>314</sup> Afe Adogame (ed.), *Who is afraid of the Holy Ghost?: Pentecostalism and globalization in Africa and beyond* (Trenton, NJ: Africa World Press, 2011), p. 139

<sup>315</sup> J. Akinyele Omoyajowo, *Cherubim and Seraphim: the History of an African Independent Church* (New York, NY: NOK Publishers International, 1982), p. 4

<sup>316</sup> There are a number of Newspaper articles and interviews on this issue, however, I will use these two as examples; Mfonobong Nsehe, *The Five Richest Pastors in Nigeria*, <<http://www.forbes.com/sites/mfonobongnsehe/2011/06/07/the-five-richest-pastors-in-nigeria/>> [Accessed on 14/04/13], Leke Baiyewu, *Lets Tax Big Business Churches*, <<http://saharareporters.com/interview/punch-interview-lets-tax-big-business-churches%E2%80%94falana>> [Accessed on 14/04/13]

<sup>317</sup> Rotimi Williams Omotoye, *A Critical Examination of the Activities of Pentecostal Churches in National Development in Nigeria*, <<http://www.cesnur.org/2010/omotoye.htm>> [Accessed on 14/04/13]

<sup>318</sup> Lagos State Government, <<http://www.lagosstateonline.com/govhistory.php?node=2>> [Accessed on 30/01/12]

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establish a basis for pursuit of vigorous socio-economic development programs aimed at improving the life of its citizenry.<sup>319</sup>

There is a need to ask the question that ‘what is the level of involvement of the Christian churches that are spread across the state in this socio-economic development programs aimed at improving the life of its citizenry?’ According to Ade Odumuyiwa, Christian churches should not be limited to spiritual exercises but they need to participate in governance and development of people and community. He underlined possible areas of participation of the church thus:

- (a) Humanitarian services
- (b) Educational development
- (c) Employment generation
- (d) Social and ethical development
- (e) Governance by example
- (f) Improved economy
- (g) Spiritual and moral development<sup>320</sup>

Whether these churches have fulfilled any of the above socio-economic development programs in Lagos remains a matter of opinion, except where there are facts and figures to back it up.

Lagos State today, occupies a unique position in the federation of Nigeria; the most diversified city in the nation and the focal point of the country’s international trade. As the seat of the main ports in the country, three-quarters of the total import and export trades take place in Lagos, excluding petroleum and gas. Many of the country’s biggest commercial companies, industries, organisations, major banks and the only stock exchange also have their headquarters located in Lagos.<sup>321</sup> Although, the FCT had been moved permanently to Abuja since 1991, yet Lagos State remained the commercial capital of the Federal Republic of Nigeria.

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<sup>319</sup> Olugbemi, *The Administration of Lagos State 1967 – 1979*, pp.321-337

<sup>320</sup> E. Ade Odumuyiwa, “Christianity, Governance and Development: A case Study of Nigeria in the 21st Century” in *Religion, Governance and Development in the 21st century*. R.A. Raji (ed.) et al, p. 211

<sup>321</sup> Abiodun, *The challenges of growth and development in metropolitan Lagos*

#### ***4.4 Summary***

This chapter has given a historical overview of Christianity in Lagos State, the influence of the Christian missionaries, their achievements and the development of the Anglican Communion in the study area. This is important for readers to gain insight into background of Christianity and Anglicanism in the society under study. The chapter also looked at the creation and development of the Diocese of Lagos West, Anglican Communion, Church of Nigeria and lastly, the proliferation of churches in contemporary Lagos State and their impacts.

From this came the decision to choose the DLW as the object of study for their interaction with the community.

## **Chapter Five**

### **Empirical Findings I**

#### ***5. Introduction***

In this chapter I present the first part of the field data gathered from the study field. The data is presented logically under a number of themes: the church involvement in socio-political activities in society; effects of the DLW's involvement in society; effects of government-DLW's collaboration and sources of funding the many activities of the DLW. These themes are further divided into sub-themes to facilitate an all-inclusive systematic data presentation, although, they are mostly in descriptive form with some analysis.

#### ***5.1 Church involvement in socio-political activities in society***

This section generally deals with the respondents' knowledge about what a church is, its role towards the society in which it finds itself and the activities of the DLW.

##### ***5.1.1 The perception of the church***

The understanding of the respondents on the definition or description of the church is very important to this study; this helped me to know if a particular respondent is familiar with the subject of investigation. The question of what the respondents think the 'church is' was not for all the respondents. The six ministers from the DLW and the other two ministers from another diocese other than the DLW were not asked. This is because it was assumed that as ministers they already know the meaning of 'church'. So, the question was just for eleven respondents and they all explained what the church is to the best of their ability. Their emphasis however, in defining the church was through its functions and what they think society expects of the church. One of the CAN officials interviewed particularly emphasised how important the church is to society. He held that the church is the congregation of individuals who are redeemed by God and has been given the responsibility of reconciling men back to God (2 Cor. 5:21) through love, prayers, evangelism, care and compassion to the

people and society. He also said that the church is an agent of God for consistent exemplary lifestyle to correct the society. All the eleven respondents mentioned love, people and society or community in their descriptions or definitions of the church.

### *5.1.2 The role of the church*

The role of the church in and to the society definitely suggests the expectations of the public about the church. However, the question arises: do people actually know the role of the church? It is not uncommon for people to be saying the church is not playing its role in society or the church has missed the plot. Hence, there is a need to ask this question and the response can help assess subsequent questions. All the nineteen respondents were asked this question, though, with slight variation in certain instances. All the interviewees were of the opinion that the church's role in and to society can broadly be categorised into two parts – spiritual and physical. They all said the church's role is not confined to the four walls of its building but it extends to the whole society and its structures.

The spiritual angle to this, includes evangelism or witnessing of Jesus Christ to people, helping people to grow in their faith by letting them know the truth in the 'word' of God and generally communicating the information of the gospel by preaching, apologetics, crusades, singing, living out the 'word' by Christians (walk the talk) and many others. Whereas, the physical aspect of its role is its ability to attend to people's needs through services to people and community, through effort and support to create a just society by seeking social justice in every aspect of life and helping to transform the unjust structures in the society. Although, the two government officials interviewed also added that, the church must know its boundaries when discharging its duties, especially, the physical aspect.<sup>322</sup> This, according to them, is for the avoidance of unnecessary confrontations between the church and the state. This becomes necessary, so that the good intentions of the church might not turn out to be barrier to positive development in the society.

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<sup>322</sup> Interviews with Lagos State Government officials at Alausa, Ikeja, Field Survey, January 2013

### 5.1.3 *The activities of the Diocese of Lagos West*

For the respondents to answer questions on the DLW's activities within the society, they must be aware of the diocese in question either directly or indirectly, especially the outsiders, who are not members of the DLW. All respondents claimed to know the DLW and some of its daughter-churches scattered all over western part of the state. Of the ten outsiders, four claimed to know the DLW through its political activities within the state. This represents 40% of the outsiders. One of them particularly said the gubernatorial debate of 2007 organised by the DLW which took place at its headquarters, Archbishop Vinning Memorial Cathedral Church, Ikeja was the first time he knew about the DLW, though, he had always passed in front of AVMCC but never realized its contribution to the society.<sup>323</sup> He confirmed that ever since then he has been following and monitoring their involvement in the society both socially and politically. Five respondents among the outsiders claimed to know all programmes of the diocese in the last ten years because they live in the vicinities of where the DLW's churches are located and moreover, they see and benefit from some of their activities. This represents 50% of the outsiders. Just three of the outsiders (30%) knew much about the DLW's spiritual activities, these are ministers interviewed from other diocese within Lagos State (Diocese of Lagos Mainland) and one of the government officials. This is expected, as the outside respondents are not members of the DLW, although, they all attested to the fact that the DLW's evangelical activities, such as preaching on radio stations, outreaches, support for HIV/AIDS patients etc. are touching lives in the community. Hence, it has been experiencing the numerical growth noted during recent years. Overall, all the respondents, both the insiders and the outsiders are well aware of most of the activities of the DLW in Lagos State and beyond.

### 5.2 *The DLW's involvement in the society*

As mentioned in chapter three that 'all elements in a society are interrelated, and each contributes in some way to the attainment of both individual and collective goals',<sup>324</sup> the activities of the DLW and its collaborative agencies are testament to this fact. These activities

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<sup>323</sup> Interviews with an opinion leader at Ikorodu, Field Survey January 2013

<sup>324</sup> Ronald L. Johnstone, *Religion and Society in Interaction: The Sociology of Religion* (Boston, MA: Prentice-Hall Publishers, 1975), p. 132

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are what this section highlights and this is done in comparisons to the Diocese of Lagos Mainland's activities.

### 5.2.1 Education

The involvement of the DLW in the education sector of the state is a mixed blessing. This is because all respondents praised the effort of the diocese and its partners in their bid to raise standard and quality of education offered in their schools, however, a few of the outsider respondents pointed out that the tuition fees charged in these schools are beyond the common man's means. That is, the tuition fees in the schools managed and operated by the DLW and its partner dioceses can only be affordable among the elite in society and it is almost impossible for pupils whose parents are financially disadvantaged to attend.

The missions' schools were handed over to the mission established churches by respective mission organisations, when the missionaries were returning to their respective countries. However, in 1976 all missions' schools were compulsorily taken over by the then military government without any compensation to the owners,<sup>325</sup> but due to return to democratic governance in 1999, churches in Nigeria through their national association (CAN) have been demanding the return of their schools.

The immediate past governor of Lagos State, Asiwaju Bola Ahmed Tinubu on 3<sup>rd</sup> August 2001, made good his promise to return schools back to their original owners. The following schools were returned to Lagos Anglican Communion;

- CMS Grammar School, Bariga, Lagos (the first Secondary Grammar School in Nigeria, founded 1859)
- Bishop Howells Memorial Grammar School, Bariga, Lagos
- Lagos Anglican Girls' Secondary School, Surulere, Lagos
- Awori Anglican Comprehensive School, Ipaja, Lagos and
- Igbobi College, Yaba, Lagos (Jointly owned by Anglican and Methodist Missions)<sup>326</sup>

These schools were known for high academic and moral standards before they were taken away by the then federal military government, but the opposite was the case while under the government's administration. The academic standards have dropped and students were

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<sup>325</sup> Peter A. Adebiyi, The Presidential Address delivered to the First Session of the Second Synod of Diocese of Lagos West on 18<sup>th</sup> May, 2000, pp. 50-51

<sup>326</sup> Peter A. Adebiyi, The Report of the Third Session of the First Synod of the Diocese of Lagos West, May, 2002, p.30



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morally bankrupt as the military decreed religious education as unlawful.<sup>327</sup> Below is the extract of an interview a magazine had with the Executive Secretary of the Lagos Anglican Schools Management Board (LASMAB), when Ven. Thompson was asked what were the challenges the board faced when the schools were handed back to them, he said:

The challenges were quite enormous because what government returned to us at the time were in various stages of decay. The infrastructure was bad and the students' population was so large that the teachers were not able to control them. When we had large classes, it reflected on the academic performances of the students. Also, the students were very loose...You need to see how unruly the children were then. They were very notorious and would fight with all kinds of weapons-knives, broken bottles and would in fact, come to school with canes in their hands as if they were masquerades.<sup>328</sup>

He confirms that the schools and students were bad as at that time because the government was not really taking good care of them and the teachers had carefree attitude, however, the story has since changed for better, the situation has improved.<sup>329</sup>

This was probably the reason why the out-going Bishop of the DLW contends that the task of educating the children is a joint responsibility of the government and the church.<sup>330</sup> Government make all educational policies, while owners provide everything to make the policies work at their own advantage.<sup>331</sup> The immediate past Archbishop, Metropolitan and Primate of All Nigeria, Most Rev. Peter J. Akinola, observes that "without comprehensive education, we will never fulfil our God-given potential as human beings and as a nation."<sup>332</sup> With this opinion coming from the highest quarters of the mission, members of Lagos Anglican Schools Management Board (LASMB) and their sponsors need to strive to provide quantitative and qualitative education for the citizens of the state at affordable fees.

Although, when the issue of high tuition fees was put forward to some of the ministers of the DLW during my interviews with them, they claimed that their tuition fees are competitive compared to other private schools of similar standard within the state. They also justified the reasons why they charged such fees by arguing that more experienced and qualified teachers

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<sup>327</sup> Peter A. Adebisi, The Presidential Address delivered to the First Session of the First Synod of Diocese of Lagos West on 18<sup>th</sup> May, 2000, p. 51

<sup>328</sup> Joy Chiwonkwu and Yinka Sokunbi, 'God has transformed the schools given back to the Church', The Kerygma: Proclamation of the Gospel, *A Journal of the Anglican Diocese of Lagos West*, Vol.8, No.1, (September, 2009), p. 32

<sup>329</sup> Chiwonkwu and Sokunbi, 'God has transformed the schools given back to the Church', The Kerygma, p. 32

<sup>330</sup> Peter A. Adebisi, The Presidential Address delivered to the Second Session of the First Synod of Diocese of Lagos West on 17<sup>th</sup> May, 2001, p. 40

<sup>331</sup> Ayo Ositelu, BMJS: Continuing a Tradition of Excellence, *Guardian Newspaper*, Nigeria, 5<sup>th</sup> August, 2011.

<sup>332</sup> Peter A. Adebisi, The Presidential Address delivered to the First Session of the Fourth Synod of Diocese of Lagos West on 14<sup>th</sup> May, 2009, p. 91

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have been recruited, modern infrastructures have been built, the dilapidated buildings have been rehabilitated, boarding accommodation has been introduced and conducive learning environments, based on godly principles created. As a result, commensurate fees must be charged so as to maintain and improve the standard further.

Nevertheless, when I suggested that the church can still explore ways to reduce the high tuition fees so that they become affordable to more families especially the financially disadvantaged ones, the Dean of the diocese said ‘it is not impossible.’<sup>333</sup> One of the outsider respondents, an opinion leader suggested scholarships and grants to outstanding pupils from financially poor backgrounds.<sup>334</sup> This will not be an out of place idea, considering the fact that the schools are no longer managed and owned by just the DLW and its mother diocese, the Diocese of Lagos. These two dioceses have been managing the schools between themselves until the creation of Awori, Badagry and Mainland dioceses. Hence, the schools are now jointly owned by five dioceses, namely; Lagos, Lagos West, Awori, Badagry and Mainland.

The two ministers interviewed from the DLM commended the leadership role the DLW is playing in the Lagos Anglican Schools Management Board (LASMB) both financially and human resources wise. They reasoned that the DLW is the only diocese in Lagos State, apart from Diocese of Lagos, that can champion some of the innovations springing up in their jointly owned schools. They concluded that the DLW has the wherewithal in all perspectives and its using it for good causes.<sup>335</sup>

They were talking based on the size of their own diocese and others compare to that of the DLW. The DLW is the biggest in term of size among the five dioceses in Lagos State. It has twenty-eight (28) archdeaconries (excluding the AVMCC, the headquarters) compare to the DLM’s nine (9) and over three hundred churches compare to the DLM’s less than fifty. This says a lot about its financial strength and human resources potentials.

Generally, education with the mission schools has become an enviable venture again. According to one of the ministers interviewed from the DLW, who is also a board member of LASMB, the improvements have caused a surge in the number of students that enrol yearly in these schools, it has also reflected in the students’ external examinations results and

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<sup>333</sup> Interview with the Dean of the DLW, Ven. James Olusola Odedeji at AVMCC, Ikeja, Field Survey, February 2013

<sup>334</sup> Interview with an Opinion Leader at Isolo, Lagos, Field Survey, January 2013

<sup>335</sup> Interview with two of the DLM’s ministers at Yaba, Lagos, Field Survey, January 2013

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general attitude to life.<sup>336</sup> This was also corroborated by some of the outsider respondents and the Dean of the diocese.

Apart from the returned schools, the DLW has gone ahead to establish several other schools, which include nursery, primary and secondary schools in many places where its churches are situated. For example, The Church of the Pentecost, Festac Town, Lagos, founded Archbishop Abiodun Adetiloye Anglican Nursery and Primary School. In 2002, the church founded its secondary school with full boarding facilities. Also in league of nursery and primary schools founders are St. Peter's Anglican Church, Alaba, Church of Transfiguration, Ikorodu, St. Peter's Anglican Church, Sogunle, Church of the Epiphany, Iba and All Saints Church, Ijanikin, Lagos. The women's wing of the diocese also established a secondary school in 2006 – The Anglican Girls' College, Ketu-Badagry, Lagos.<sup>337</sup>

The DLW also part fund the Ajayi Crowther University, Oyo (The Anglican Communion's University) and was a party to its establishment. It recently completed a 520-bed hostel at the university and again in the process of completing another 530-bed hostel for the same institution to cope with the accommodation problem confronting the institution.<sup>338</sup> Although, the then Dean of the DLW, Venerable Odedeji (now the Bishop elect) said these hostels are to be managed on Build, Operate and Transfer basis.<sup>339</sup>

Again, the DLW is involved with religious education, establishing leading and reputable Seminary and Bible College within the state. The Babington Macaulay Junior Seminary (BMJS), Ikorodu, was set up as a model school for both moral and academic excellence. The main goals of the school are achieving excellence in spiritual growth, moral development and academic performance. Meanwhile, the DLW is also the co-proprietor of The Lagos Anglican Bible College (LABICO).<sup>340</sup>

However, during my visit to some of these schools, I observed that many of the schools returned by the state government have few students belonging to other faiths, unlike before when they were open to all students irrespective of their religious background. The newly

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<sup>336</sup> Interview with Rev. Canon 'Goke Agara, the Principal, Anglican Comprehensive High School, Ipaja, Field Survey January 2013.

<sup>337</sup> Interview with the Dean of the DLW, Ven. James Olusola Odedeji at AVMCC, Ikeja, Field Survey, February 2013

<sup>338</sup> Peter A. Adebisi, The Presidential Address delivered to the First Session of the Fourth Synod of Diocese of Lagos West on 14<sup>th</sup> May, 2009, p. 11

<sup>339</sup> Interview with the Dean of the DLW, Ven. James Olusola Odedeji at AVMCC, Ikeja, Field Survey, February 2013

<sup>340</sup> Programme of Events and Report for the Second Session of the Fourth Synod, p. 239

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established mission schools are even worse in this regard. There are hardly any children of other religious backgrounds. During my interactions with some students and teachers, they believed many students who belong to other faiths had to leave for three reasons; first, there was suspicion that the schools' leadership will coerce them into becoming Christians; secondly, mission schools tend to tailor their activities round a Christian ethos alone, not considering students of other faiths amidst the pupils. Lastly, the admissions criteria make it difficult for students of other faiths to be admitted into the mission schools. Although, the insiders interviewed denied all the contentions, there are signs that at least two of these allegations are true.

Assemblies are conducted in Christian way; the majority of the teachers are Christians and the only religious education taught is Christian Religion Knowledge (CRK) or Bible Knowledge (BK). This does not seem right for a church preaching and advocating unity in the society. It does hinder co-habitation and peaceful co-existence in a diversified society like Lagos State. Intriguingly, one can assume that if these schools do have a better ethos and better behaviour from a Christian perspective that their students would achieve better results and the society would be better for it. It does imply that there is discrimination against pupils and parents of other faiths, which might lead to tension in the polity and unnecessary and unhealthy religious rivalry. Inclusiveness needs to be considered in their admissions and employment policies, their syllabuses, and their ethos need to be more robust to accommodate the worldviews of others faiths. Teaching other faiths to students would help them understand what others in society consider valuable and for what reasons. Education is not indoctrination.

In addition, more publicity is needed for some of these newly established schools as many outsider respondents are not aware of them and restricted or selective admission process into them needs to be revised, so that it does not turn out to be a negative strategy for the church and the society later. Nine out of the ten outsider respondents (90%) did not know about the (BMJS) school. This could be because none of these respondents lives in Ikorodu area of the state where the school is situated. However, this shows that there has not been much publicity for the school; it is therefore exclusively for members, though, the DLW ministers interviewed claimed otherwise. All the insider respondents claimed that some of the pupils are not from Anglican background.

### 5.2.2 Healthcare

Healthcare is one of the legacies the missionaries left for the mission established churches and it is one of the major areas the DLW has focused its attention right from the inception of the diocese. All the respondents did acknowledge the fact that the Lagos State Government has put in so much in terms of funding, provision of hospital equipment and relevant infrastructures to make the state hospitals and health centres ultra-modern, and for this, they commended the governor and his team. Despite this, there are yet gaps to be filled probably because of the human congestion in Lagos, the government's efforts are inadequate, and that is why it seeks for partners.<sup>341</sup> The DLW has risen to the occasion not exactly as a partner, but as the church's duty. According to Venerable Oluwole Omotuyi, the Administrative Assistant to the Bishop (out-going), 'we are now back to the original mission of the church which entails the church, school and hospital.'<sup>342</sup> Apart from planting of churches and winning souls for the Kingdom of God, the diocese has within few years of its existence, revived the agenda of the missionaries (CMS) of providing qualitative education and quality health delivery to the society.

The following are just a few of what the diocese has been able to achieve in its efforts at bringing health delivery to the door steps of its members and the citizens of Lagos State. Archbishop Vinning Memorial Church Cathedral, the headquarters' church of the diocese maintains a high standard clinic within the Cathedral, which was recently upgraded to the status of Primary Health Centre. Ven. Omotuyi said this clinic is not restricted to the diocese members; it is open to members of the public within the neighbourhood of the church.<sup>343</sup> One of the outsider respondents that live in the vicinity of the church attested to this.<sup>344</sup>

The Church of Pentecost, Festac Town has an in-house clinic<sup>345</sup> that provides affordable medical services to its members as well as members of the Festac community. The clinic is government recognised and approved.<sup>346</sup> Festac Town used to be a community for the middle class, but over the years the community has become a mixed neighbourhood of both the

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<sup>341</sup> Aliyu Adekunle, 'Commissioner Seeks Private Partnership in Health Sector', *Vanguard Newspaper*, Nigeria, 19<sup>th</sup> March, 2009. Also available on: <http://allafrica.com/stories/200903190317.html> [Accessed on 14/07/11]

<sup>342</sup> Interview with Ven. Oluwole Omotuyi at AVMCC, Ikeja, Field Survey, January 2013

<sup>343</sup> Interview with Ven. Oluwole Omotuyi at AVMCC, Ikeja, Field Survey, January 2013

<sup>344</sup> Interview with an opinion leader in Ikeja Area, Field Survey, January 2013

<sup>345</sup> It is situated at Pentecost Medical Center Building, 21 Road, Festac Town, Lagos.

<sup>346</sup> Lagos State Ministry of Health, < [www.lagosstateministryofhealth.com/.../201009161284636820\\_ACCREDITED\\_FACILITY](http://www.lagosstateministryofhealth.com/.../201009161284636820_ACCREDITED_FACILITY) > [Accessed on 17/04/13]

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lower class and middle class.<sup>347</sup> So, the church might have seen the need for the clinic within the neighbourhood.

Three years ago, the DLW commissioned a 24-bed secondary health centre, fully-fitted with some of the most modern medical equipment available in the major medical centres across the world, is located at No. 35, Shaba Street, Agege. Although, it is not completely free, yet non-profit making either, it is meant to be self-sustaining on the long run. For the initial take off, its operations and fees were subsidised by the diocese so that it will be affordable to the general public. The respondent (Ven. Omotuyi) said that,

The diocese came up with the hospital idea as a response to the social welfare responsibility of the Anglican Church to support government in the provision of much needed healthcare services and the vision is to deliver qualitative healthcare services to women and children at an affordable cost in order to save lives.<sup>348</sup>

He also added that the leadership of the diocese deliberately chose the location. The area is densely populated, economically challenged and the residents are mostly Muslims, it is a gesture to show the diocese's non-discriminatory service to the society. Although, this hospital is specifically meant for women and children, however, men are occasionally attended to as outpatient and in emergencies only. Within its first year of operation, it has recorded twenty four births and one hundred and sixty-five admitted and treated. Other records are shown in the tables below.

Below are tables of how the DLW Hospital fared within its first year of operation;

Men	Women	Children	Antenatal
305	527	188	76

Table 5: Number of Patients<sup>349</sup>

Major	Minor
17	10

Table 6: Number of Surgeries<sup>350</sup>

<sup>347</sup> Adeola Balogun and Nonye Ben-Nwankwo, 'Lagos housing estates: Living in shadow of danger', *Punch Newspaper*, December 8, 2012, <<http://www.punchng.com/feature/vista/lagos-housing-estates-living-in-shadow-of-danger/>> [Accessed on 26/04/13]

<sup>348</sup> Interview with Ven. Oluwole Omotuyi at AVMCC, Ikeja, Field Survey, January 2013

<sup>349</sup> Source: Account of Stewardship in DLW Medical Centre, One Year Celebration, 2010

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Interestingly, one of the goals of the diocese is that this medical establishment, in consonance with the provisions of the World Health Organization, will lessen child mortality and enhance maternal health in Lagos State. However, the above records showed just a modest achievement going by the population density of the area where the hospital is located. Probably, the reason for the moderate turn out might be connected with the same suspicion of getting converted to Christianity.

The respondent (Ven. Omotuyi) declared that the DLW Medical Centre is already enjoying retainership agreement with some companies and partnered with Clearline Health Management Organisation to boost its patronage. It has also gone into partnership with some pharmaceutical companies – GSK, Pfizer, Neimeth among others. It offers free laboratory test and clinical and health care talks in churches and community centres.<sup>351</sup>

A couple of the DLW daughter churches also have in-house clinics where members are looked after for free. In this category are the St. Jude's Anglican Church, Omole Phase 1, Ikeja; the Christ Anglican Church, Elere, Agege; Bola Memorial Church Cathedral, Abule Onigbagbo, Maryland, Ikeja and the Church of the Ascension, Opebi, Ikeja. They also occasionally render the same services to the communities where they are situated for free. This is partly possible because all the medical professionals within the churches are offering their services at no fee, having been taught that Christians are meant to impact society wherever they find themselves.<sup>352</sup>

Four outsider respondents living around Ikeja said they are not aware that the clinics are free at any time. This might be due to lack of publicity about such gestures from the church to members of the public or may be the churches are being conservative about it and that once the public knows about it they will keep on asking for it. So, members will only tell their close families and friends about it. Though, four outsider respondents (specifically, the two ministers from another diocese in Lagos State and the CAN's officials) claimed they are aware of the fact that during 'medical week' in most of the DLW churches medical examinations and treatments are free. However, they all confirmed that there are clinics in

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<sup>350</sup> Source: Account of Stewardship in DLW Medical Centre, One Year Celebration, 2010, Surgeries include: Myomectomy, Caesarean sections, Thyroidectomy, Hemorrhaphy, EBT (Exchange Blood Transfusion), Exploratory Laparotomy, Appendectomy, Nurturing 32 weeks baby in its incubator.

<sup>351</sup> Interview with Ven. Oluwole Omotuyi at AVMCC, Ikeja, Field Survey, January 2013

<sup>352</sup> Interview with Ven. Oluwole Omotuyi at AVMCC, Ikeja, Field Survey, January 2013



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most of the big churches in the diocese. If they are meant to benefit the public, then, they should publicise it at least if for just the ‘medical week’.

The respondents from the DLM comparing their diocese’s hospital to the DLW’s both agreed that the DLW is a pacesetter in many areas, medical/hospital services inclusive. The DLM bought an existing hospital and renovated it to its taste just like the DLW did some years back. While many of the DLW’s hospitals and clinics are already making impacts in their various locations and doing very well financially, theirs is just one for now, it is hope that more will be established in the nearest future, the Anglican Hospital located at 20 Denton Street, Oyingbo, Lagos is recording remarkable results, however, the diocese is still subsidising the cost of personnel and maintenance heavily.<sup>353</sup>

It should however be noted that the DLM is less than seven years old compared to the DLW, which is over fourteen this year. Moreover, the DLM was created out of both the Diocese of Lagos and the Diocese of Lagos West. So, it has much yet to do to follow the DLW’s lead.

The DLW set up Diocesan Medical Commission, with its motto, ‘*Evangelism through Medical Care*’ with the aim to cater for medical needs of members and reach out to people outside of the church. The Medical Commission is saddled with responsibilities of organising periodic public lectures on health and medical concerns of the populace, special public health enlightenment publications, evangelical outreaches with free medical consultation and treatment of minor ailments in various communities (ailments such as malaria, hypertension, yellow fever and diabetes are taken care of by this group). Its responsibility also includes charity activities, such as, visits to the Motherless Babies Homes and the Handicapped Children Homes with gifts. Lastly, the commission was also to put together guidelines for the Medical Scheme for the DLW with much emphasis on Church clinics, whereby each church in the diocese is encouraged to have a clinic.<sup>354</sup>

Eight of the outsider respondents claimed to have attended one or two of these workshops, while all the insider respondents claimed to have participated actively in many such workshops and seminars. One of the government officials interviewed specifically recollected a public lecture/enlightenment on HIV/AIDS organised by the AVMCC, which was followed by counselling, medical and spiritual support for those living with the pandemic. He then

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<sup>353</sup> Interview with two of the DLM’s ministers at Yaba, Lagos, Field Survey, January 2013

<sup>354</sup> Interview with the Dean of the DLW, Ven. James Olusola Odedeji at AVMCC, Ikeja, Field Survey, February 2013



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commented that ‘This type of pastoral care is necessary for those infected or affected by this disease irrespective of how they found themselves in such circumstances.’<sup>355</sup>

During my interview with the Youth leader, he corroborated the government official statement on the effort of the diocese on HIV/AIDS. He confirmed that the diocese actually set up a project management team specifically for the pandemic. This team, he claimed, works with some international Non-Governmental Organisations (NGOs) and they have reached out to thousands of people on prevention messages. He listed the services provided by a centre funded by the DLW as follows;

- Pre-test counselling,
- HIV antibody testing
- Pro-test counselling
- Psychosocial support
- Spiritual counselling
- Anti retroviral drug adherence counselling
- Financial support
- Referral for anti-retroviral therapy and clinic care
- Opportunistic Infection (OI) prophylaxis/diagnosis
- Referral for OI treatment.<sup>356</sup>

Generally, the researcher observed that many of these clinics and hospitals do not have permanent or full-time staff; many of the people working there are mostly church volunteers, including the medical doctors. I would assume volunteerism means there is greater commitment, but I doubt if the patients see it as such. This might be one of the factors affecting the diocese’s effort in this particular area. There may be other factors the intending patients will have to consider before attending such clinics and hospitals. Therefore, the diocese needs to look into these areas and re-strategize so as to achieve its goals for this sector. Although, the respondents all agreed that the diocese is playing an unusual role in the health sector, helping to change the landscape of the state socially. The problems within the state have a chain-effect, one problem begets another. The living standard of the people has to improve to stem the tide of these diseases and other social and political ills.

### ***5.2.3 Government critique and enlightenment on Government policies***

Constructive criticism is not judgment of the government or its efforts but censure for the manner in which things are done, so that other options or better alternatives can be considered

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<sup>355</sup> Interview with Lagos State Government official at Alausa, Ikeja, Field Survey, January 2013

<sup>356</sup> Interview with a Youth Leader of the DLW in AVMCC at Ikeja, Field Survey, February 2013

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and the government requires criticism to perform well.<sup>357</sup> The leadership of the DLW and the ministers in the diocese are known as outspoken men when it comes to pointing out flaws in government's policies that are inimical to the people. Venerable Gbenga Oniye, the liaison minister between the DLW and the state government declared that they have the boldness to speak publicly on unfriendly government's policies or actions because they are responsible to God and not the state government. He also noted that they do not only criticise; they offer practicable and credible suggestions as alternatives. He asserted that he had on several occasions gone to the government secretariat with such suggestions from the DLW.<sup>358</sup>

He particularly pointed out that the diocese is not trying to gain attention either from public or government, but is doing its part to keep the government on straight path. He declared that the diocese is also in the habit of making sure its house is in order before coming out to condemn similar issues with the government and its agencies. He cited examples of corruption, where the DLW is one of the most outspoken dioceses of Anglican Communion in Nigeria on the issue of corruption either at the state level or at national level. In-house, the leadership is also frowning against any act similar to corruption among priests.<sup>359</sup> All other ministers interviewed from the DLW substantiated this stance. However, most of the time these ministers' opinions are lone and isolated voices in the ears of the government, as they are not representing the generality of Christians' thought in the society on a particular issue; because they often express different and contradicting views on the same problem.

To show its contempt for corruption and in an attempt to rid itself of the same, the DLW and its leadership have within the last three years disrobed, defrocked and dismissed more than twenty priests for various fraudulent activities and crimes against the state.<sup>360</sup> Therefore, for the church to influence the society and champion the course for less emphasis on money, wealth, position and power, which are the problems of the society today, it must lead by examples.

The diocese is also involved in enlightenment campaigns for good government policies. It is seen as part of the mission's social responsibility to the society. As mentioned in chapter three, people trust their spiritual leaders more than the political leaders. So, it is a good idea

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<sup>357</sup> Toyin Falola, *The Foundations of Nigeria: Essays in Honor of Toyin Falola* (NJ: Trenton, Africa World Press, Inc. 2003), p.253

<sup>358</sup> Interview with Ven. Gbenga Oniye at the Church of Ascension, Opebi, Ikeja, Field Survey, January, 2013

<sup>359</sup> Interview with Ven. Gbenga Oniye at the Church of Ascension, Opebi, Ikeja, Field Survey, January, 2013

<sup>360</sup> Temitope Egbedeyi, '20 Priests Derobed in Lagos West', *The AVGCC Christian Outlook Magazine*, Vol. 10, No. 2, Nov. 2010/May 2011, p.44

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to let the people know that certain policies are promulgated with their overall interest. It had held several seminars and conferences to address such issues and sometimes the state problems and national issues<sup>361</sup> with seasoned speakers, University dons and opinion leaders, such as Dr. Gamaliel Onosode,<sup>362</sup> Hon. Justice Kayode Eso,<sup>363</sup> Professor Bolaji Akinyemi,<sup>364</sup> Nuhu Ribadu,<sup>365</sup> Senator Ike Nwachukwu<sup>366</sup> and Professor Oye Ibidapo Obe<sup>367</sup> among others.

These seminars and conferences are mostly held at the headquarters church (AVMCC) and some of the outsider respondents confirmed to have attended such programmes, however, a few of them were quick to point out that neutral venues will be better for such meetings than a church premises. They argued that it will attract more people in a neutral venue as some who would have ordinarily attend such meetings will not attend because is taking place in a church, so, for the interest of the populace the DLW should start using independent venues.

One of the respondents from the DLM held that an organisation mirrors its leadership ideology; such is the case of the DLW. The diocese represents exactly what Bishop Peter Awelewa Adebisi stands for. He was however quick to add that this is not to say the Bishop of the DLM is not doing well in his capacity as the leader of the DLM. Moreover, a bishop has the authority to run his diocese based on his personal convictions for progress and spiritual well-being of its members. So, the dioceses are autonomous. He, however, admonished that the bishop should always endeavour to make his programme very explicit for both leaders and followers.<sup>368</sup> This warning is in line with the researcher's observation at the Diocese's first Ministers and spouses retreat, January, 2013, where a few of the ministers remained outside after a short recess and were busy discussing the preferential treatment to certain individuals based on their personal relationship with the Bishop during the last

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<sup>361</sup> Adeyeye (ed.), *Manifestation of God's Glory*, p.105

<sup>362</sup> Gamaliel Onosode is a technocrat, administrator and a one-time presidential aspirant. Over the years, he has risen to become a leading boardroom player in Nigeria's corporate environment.

<sup>363</sup> Honourable Justice Samuel Kayode Eso, retired justice of the Supreme Court of Nigeria, Commander of the Order of the Niger, a Nigerian icon, distinguished jurist and legend and a colossus.

<sup>364</sup> Bolaji Akinyemi is a Professor of Political Science. He obtained his doctorate degree from the prestigious Oxford University in 1969. One-time a Director-General of the Nigerian Institute of International Affairs, a visiting professor many Universities abroad.

<sup>365</sup> Nuhu Ribadu is the former Nigeria government anti-corruption official. He was the pioneer Executive Chairman of Nigeria's Economic and Financial Crimes Commission (EFCC). In April 2009, he is a fellow at the Center for Global Development and recently contested to be president of Nigeria on the platform of the Action Congress of Nigeria (ACN).

<sup>366</sup> Ike Nwachukwu is a retired Army officer and Nigerian politician who, among other positions, has twice served as Foreign Minister of Nigeria and presently a Senator in the National Assembly of Nigeria.

<sup>367</sup> Professor Oye Ibidapo Obe is the immediate past Vice Chancellor of University of Lagos, Nigeria. He has been a visiting Professor to several universities, including in Harare Zimbabwe, Los Angeles USA, and in Toronto Canada.

<sup>368</sup> One of the ministers interviewed from another diocese (DLM) in Lagos, Field Survey, January 2013

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election and preferment (that is, promotion of ministers) within the diocese. In fact, they want the authority of the post of the Bishop reduced.

It should also be noted that despite the fact that these two leaders belong to the same organisation (The Anglican Communion, Church of Nigeria), their dioceses may have the same overall aims and objectives, but their style of leadership, mission statement and mode of operation might be different. The environments, locations and available resources will definitely influence the choice of style and approach to be adopted by each diocese.

While so many are seeing Bishop Adebisi as leader without blemish, there are a few others who believe he is not above reproach. A particular church under his domain accused him of nepotism recently. This church through its council accused Bishop Adebisi of ethnic sentiments, insensitivity and high-handedness.<sup>369</sup> However, on a closer look at the facts from both sides one might not completely agree with the council and perhaps if the Bishop on his own part had handled the matter between him and the church council differently, may be they would not have come to such conclusion about him. Moreover, this singular accusation might not be enough to judge a Bishop who is presiding over two hundred and fifty churches in his diocese. Nevertheless, this does not exonerate him from the accusation levied against him.

### *5.2.4 Investment and Development*

The DLW has invested in different sectors of the state and national economy. The diocese has invested in properties and facilities as declared by the dean of the diocese.<sup>370</sup> The value of its properties and other investments within the state and nation is massive. He cited examples, the diocese owning over three hundred buildings that house (church buildings) its members across the state. Some of the churches also have big halls apart from the church buildings; these are hired out to church members and interested members of the public for social functions. The establishment of hospitals and clinics earlier mentioned either by the DLW or its daughter churches are part of capital investment and economic development. The same thing applies to various schools built and owned by the DLW or its daughter churches.

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<sup>369</sup> Sunday Ani, *War in Anglican Church: We want Freedom —Igbo Members*, NBF News, 14<sup>th</sup> February, 2010 <http://www.nigerianbestforum.com/blog/?p=36814> [Accessed on 25/07/11]

<sup>370</sup> Interview with the Dean of the DLW, Ven. James Olusola Odedeji at AVMCC, Ikeja, Field Survey, February 2013

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He pointed out another investment, the outright purchase and acquisition of 12 acres former Nigeria Airways grounds at Ikeja, Lagos, on which it planned to build a mall which will include a 3D-theatre, which is going to be the largest in Africa, a hotel, to be managed by Starwood who also manage Sheraton Hotel, residential accommodation and 10,000 square metre of the land is to be sold for housing development.<sup>371</sup> The diocese again recently acquired another property at Isheri North for further development.

Furthermore, the establishment and construction of a Multipurpose Conference Centre at Ipaja, Lagos by the women of the Diocese of Lagos West is also both investment and development. The Mothers' Union and Women's Guild, jointly known and addressed as the Christian Mothers of Diocese of Lagos West established and constructed a Diocesan Women's Conference Centre (a.k.a. City of God), at Ipaja. The first phase is a 650-bed Hostel, a multipurpose hall and Guests Chalets, to serve the needs of 1500 users of the conference Centre. The second phase of the project comprising of another conference hall, more Guest Chalets and a 600-bed Hostel is under construction. These efforts are geared towards making more revenue and providing employment for members of the diocese and the public. The provision of comfortable 520-bed hostels for students in the first Anglican Communion University in Nigeria, the Ajayi Crowther University, Oyo State by the DLW is not just a religious gesture, but also a social and economic enterprise.

The DLW is said to have interests in a number of blue-chip companies, including Microfinance Bank, but the insider respondents did not deny this or confirm it. However, the men's leader in the diocese confirmed that it had floated a company, named Trinity Gardens Limited (TGL) towards actualisation of its plans for the acquired landed properties and as a special project vehicle of the diocese for the realisation of its ideas. There is also the DLW Investment Limited, through which the diocese invest in other companies.<sup>372</sup> Though, none of the outsider respondents have proof, but most of them strongly claimed the diocese has other businesses apart from religious ventures.

The investment and business impulse of the DLW might not be unconnected with the location of its headquarters church and some of its daughter churches. Ikeja is not just the capital of Lagos State, seat of the state government; it is also an important commercial centre in the

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<sup>371</sup> Interview with the Dean of the DLW, Ven. James Olusola Odedeji at AVMCC, Ikeja, Field Survey, February 2013

<sup>372</sup> Interview with the Men Leader of the DLW at AVMCC , Ikeja, Field Survey, February 2013

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state. Therefore, the environment might have influenced some of these investments and projects ideas. This probably was the reason why one of the respondents from the DLM concluded that the DLW is the most favoured diocese in Lagos State in terms of location.<sup>373</sup>

All the above are capital investments and economic development projects that are either directly or indirectly contributing to the overall economy of the state and income of the diocese.

### 5.2.5 Social Welfare

A number of agencies were created within the DLW to respond to perennial suffering that many people in the society are facing. This is not limited to members of the diocese who found themselves in this category, but it is extended to members of the public too.

The DLW, through the Women's wing of the diocese, has established vocational centres in various locations within the diocese, where students (young and old) are taught diverse skills and crafts that could help alleviate the poverty level in the state. Notable among them are the Ojo and Agege centres, the women leader explained.<sup>374</sup> Furthermore, she claimed, some of the graduates of the vocational centres are assisted with loans to take off in their chosen fields. These, coupled with various seminars and teachings on 'how to create wealth' by seasoned businessmen and women of the diocese. This is not limited to their members, but also extends to the general public as a beneficiary of such lectures. These are just some of the approaches used by the women's wing in helping the populace.<sup>375</sup> According to the women's leader interviewed 'we must do our part to improve life for those struggling with poverty in our community.'<sup>376</sup> One of the government officials interviewed confirmed that this has been one of the major areas of the diocese's contribution to the issue of poverty eradication in the state.

Another area where the diocese has been actively involved with the society is the occasional kind gesture and philanthropic activity of the diocese and those of some individual members through the Social Welfare Ministry. The Dean of the DLW showed records of how over six million naira (=N=6,000,000.00) was disbursed in 2010 to three hundred and ten (310)

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<sup>373</sup> One of the ministers interviewed from another diocese (DLM) in Lagos, Field Survey, January 2013

<sup>374</sup> Interview with the Women Leader of the DLW at AVMCC, Ikeja, Field Survey, February 2013

<sup>375</sup> Interview with the Dean of the DLW, Ven. J. O. Odedeji at AVMCC, Ikeja, Field Survey, February 2013

<sup>376</sup> Interview with the Women Leader of the DLW at AVMCC, Ikeja, Field Survey, February 2013

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certified needy persons from over a thousand (1000) that sought for assistance within the diocese and from outsiders (non-members of the DLW). Among the needy people were people of other faiths. This is a yearly occurrence in the DLW.

Another welfare group within the DLW, The Board of Faith (Alaanu) records showed that in a particular year under review it assisted in paying bills of some children who had surgery abroad; eight (8) children with Leukaemia, Diabetes, Hole in the Heart etc. were given assistance; School fees of some handicapped children were paid; Fifty (50) blind people from Oshodi Blind Centre, Air Force Base, Ikeja and Ogbomoso were given free guide sticks and trade assistance.

The outsider respondents all acknowledged the fact that the diocese is doing a lot in this regard, however, six of them wondered if the process of choosing about three hundred and ten people out of a thousand applicants is not flawed. They probably believe that preferential treatment is involved in the manner in which people are assisted by the diocese. Though, one might argue that it is not supposed to be happening in a church, but it cannot be ruled out entirely. Each case will be treated on its merit, available evidence and how each individual presents his case. It might not be an issue of preferential treatment but lack of communication and inconsistency on both sides. However, the diocese could still seek ways to improve on its efforts, so that its effort does not become inconspicuous. On the whole, DLW's ministers interviewed are convinced that poverty is increasingly reducing in the diocese through various forums where the jobless members are helped to get employments by the help of other privileged members.

Furthermore, Ven. Odedeji asserted that the ministers' welfare has not been neglected. The payment of priests' wages was centralised so as to allow for deployment of good hands to the small churches without any feeling of derogation or fear of compromising their well-being. This has aided many small churches to grow faster. They also enjoy the benefits of the Diocese of Lagos West Cooperative and Thrift Society, which was specifically established for them. With this, they can concentrate on their vocation, be committed to it, plan their lives better with certain degree of guarantee and plan their retirement with greater ease.<sup>377</sup>

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<sup>377</sup> Interview with the Dean of the DLW, Ven. James Olusola Odedeji at AVMCC, Ikeja, Field Survey, February 2013



### 5.2.6 Political Involvement

To some extent, the future of a state and the populace depend on the leader in charge, at least for the term of his office; hence, the church cannot just be praying for good leaders and be unconcerned with the process that will produce such leaders. Accordingly, its involvement is paramount. It is a form of the ‘watch and pray’ strategy (Mark 13: 33). Doing the opposite will be putting a question mark on its own nature and mission.<sup>378</sup>

Therefore, one can conveniently argue that the church is an important stakeholder in the political and democratic processes of any nation. According to the Dean of the DLW during the interview, when asked why the diocese is politically involved in the state, he said;

It is our constitutional right and civic duties to be involved as individuals and as an institution; it is our corporate social responsibility. Moreover, we cannot keep on complaining that politics is dirty and leave it to those that will make it dirtier, but through our members’ participation and the church involvement in the process, politics can become a clean game. This was a burning urge in us to make the church more responsive to its environment and position it as a veritable tool for actualizing the much desired transformation of our nation’s political terrain.<sup>379</sup>

This view probably informed the involvement of the DLW in the electioneering process in Nigeria and Lagos State in particular in the last few years. According to Venerable Tunde Owoyele, the Vicar of Bola Memorial Anglican Church, Abule Onigbagbo, Ikeja and the Archdeacon of Ikeja Archdeaconary:

The DLW believes in people as objects of political programmes and governance. The electorate must be respected; its standard of living must be improved upon in an atmosphere of justice and peace. Corruption, the diocese insists, cannot be eradicated from a political system that is devoid of genuine faith in and fear of God. These are the motives behind the diocese’s involvement in the electioneering process as observers, as well as hosting the gubernatorial candidates at a political debate before the 2007 and 2011 gubernatorial elections in the state.<sup>380</sup>

The debates were organised so that the church, its members and the general public can have interactive sessions with the gubernatorial candidates in the state. They presented their resumes, political parties’ philosophies and personal manifestoes to the audience on how the state can be developed and moved forward for the benefit of the populace. The audience later

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<sup>378</sup> Paul Gifford (ed.), *The Christian Churches and the Democratisation of Africa* (Leiden, Netherlands: E. J. Brill, 1995), p.265

<sup>379</sup> Interview with the Dean of the DLW, Ven. James Olusola Odedeji at AVMCC, Ikeja, Field Survey, February 2013

<sup>380</sup> Interview with Ven. Tunde Owoyele at Bola Memorial Church, Abule Onigbagbo, Ikeja, Field Survey, January 2013



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asked them salient questions concerning the present and the future of the state and the nation. All respondents acknowledged that both events were well attended by many politicians from various political parties across the state as well as members of various churches and other faiths within the state. With event such as this, the electorate can make informed choices

Ven. Owoyele mentioned that the DLW also set up the Sensitization and Observation Committee (SOC) for each of the elections.<sup>381</sup> This group was saddled with the responsibility of sensitizing the public and Christians in particular on their civic responsibility towards the state and the nation at the election. The group was also officially registered and accredited with the Independence National Electoral Commission (INEC), so as to observe the actual elections, voters turn out and the general conduct of the process. In his approval of the diocese activities before, during and after the elections, one of the government officials interviewed said;

This is an uncommon area for churches in Nigeria to participate in, but it added value to the conduct of the elections, particularly in Lagos State. They were able to commend the electoral body where necessary, advice and give suggestions to them where lapses were observed, so that there may be improvement in subsequent elections in the state and the nation as a whole.<sup>382</sup>

Ven. Tunde Owoyele added that messages and sermons were tailored to fit the mood of the state about the coming elections and the need to elect credible leaders, who are God-fearing, faithful and candidates with integrity of heart. Paid advertorials were placed in major national newspapers, posters and flyers were printed and distributed with same message.

The Dean of the diocese affirmed their neutrality to all political parties in the state, that all it is concerned about are dividends of democracy to the people, in the form of a better life, provision of social amenities and general development of the state. However, one of the outsider respondents pointed out that the current Deputy Governor of the state, Hon. Victoria Adejoke Orelope-Adefulire is a member of AVMCC and some of the senior officials in the present administration are members of one Anglican Church or the other.<sup>383</sup> The Dean confirmed these to be true; however, he reaffirmed the fact that the DLW is not partisan but it is only doing its corporate and social responsibility to the society.

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<sup>381</sup> Interview with Ven. Tunde Owoyele at Bola Memorial Church, Abule Onigbagbo, Ikeja, Field Survey, January 2013

<sup>382</sup> Interview with Lagos State Government official at Alausa, Ikeja, Field Survey, January 2013

<sup>383</sup> Interviews with an opinion leader at Ikorodu, Field Survey January 2013

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The Bishop, while addressing the gathering of all ministers of the DLW in their first ministers and wives' meeting (retreat) of the year (2013) admonished them to always put themselves in an impeccable position, so that they can challenge anybody in the wrong, be it a member or state authority.<sup>384</sup> The DLW's ministers are not afraid to challenge, criticise or advise any arm of government, either at state or national level. The Bishop of the diocese has been a consistent commentator on state and national issues of the day, either at synod meetings, press conferences, public lectures or interviews. He was recently tagged 'an activist in cassock'<sup>385</sup> by a journalist for his typical fearless, critical and objective criticisms of unpopular policies of the government, visionless political parties, treasury looters disguising as political leaders, the state of the nation and the neglect of the masses.

A respondent minister from the DLM asserted that since the Bishop (Peter A. Adebisi) is a historian, mentee of late and former Primate of Church of Nigeria, Anglican Communion, The Most Revd. Joseph Abiodun Adetiloye and an acolyte of Rt. Rev. (Prof.) J. Akin Omoyajowo (the retired Bishop of Ijebu Anglican Diocese), such vibrancy and forthrightness should be expected of him.<sup>386</sup>

Another outsider respondent observed that despite the effort of the DLW on many fronts, it will be better for the diocese's leaders not to dabble into either state or national political issues without proper investigations, especially in print or electronic media. Doing this, makes them appear partisan to some people in the society. This respondent with the look on his face seemed genuine in his advice; probably he had some instances where the leaders of the diocese had made comments on state or national issues that are not based on true positions of things from his own perspective. It is possible the DLW leaders might not be well informed on some state or national issues, therefore, they need to exercise caution sometimes and not rush to the press. A good example was the comment the Bishop made when the Federal Government wanted to grant amnesty to the Islamic sect, Boko Haram. He said 'anyone demanding that the Federal Government grant amnesty to the Islamist sect, Boko Haram, was an enemy of Nigeria.'<sup>387</sup> This was a volatile and inflammatory comment at

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<sup>384</sup> Bishop Peter A. Adebisi, while delivering his keynote address at Church of Ascension, Opebi, Ikeja during 2013 first ministers and their wives retreat, January, 2013.

<sup>385</sup> Dada Aladelokun, 'Bishop Peter Adebisi Activist in Cassock', *The Nation Newspaper*, Nigeria, 20<sup>th</sup> February, 2010. Also available online at: <http://thenationonlineng.net/web2/articles/37025/1/Bishop-Peter-Adebisi-Activist-in-cassock/Page1.html> [Accessed on 25/07/11]

<sup>386</sup> One of the ministers interviewed from another diocese (DLM) in Lagos, Field Survey, January 2013

<sup>387</sup> Monsur Olowoapejo, Nigeria: Advocates of Amnesty for Boko Haram Are Enemies of Nigeria-Anglican Bishop, 14<sup>th</sup> April, 2013 < <http://allafrica.com/stories/201304171200.html> > [Accessed on 09/11/13]

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the time it was made because it could lead to a negative reaction from the sect, whereby the Christians and Christian churches in the northern Nigeria could be attacked. Strangely, his reasons for making such a statement are reasonable. However, it was inappropriate at that time considering the number of lives already lost and the havoc this sect had wrecked on northern part of the country. For someone preaching love and unity in pluralist society like Nigeria, he should have been more tactful.

Overall, all respondents agreed that the print and electronic media have been used in an effective way to pass across information, criticisms, suggestions, approval and commendations to both the state and federal governments on one hand and the corporate bodies and individuals within the state on the other hand. This is done through the organisation of press conferences, issuance of press releases, advertorials in leading national newspapers, fliers and posters.

### **5.3 Summary**

The empirical data so far has shown that the DLW is involved in many aspects of people's lives in society, particularly the social and political aspects. These are areas that are ordinarily meant for the government but the DLW has stepped in to ease the sufferings of the masses with innovative ideas and has been able to sustain them for a couple of years now. However, some of its strategies and policies have to be called to questions.

## Chapter Six

### Empirical Findings II

#### *6. Introduction*

While the data reviewed in this chapter continues the theme of the previous one, this is concerned with other areas where the DLW is involved with society. Unlike the previous activities that are mostly on the diocesan level, the activities to be considered in this chapter are mostly on archdeaconry levels with the support from the DLW. These will be considered along side effects of the DLW's involvement in society; effects of government-DLW's collaboration and sources of funding the many activities of the DLW. Each theme is simplified with the use of sub-themes in order to aid a complete logical data presentation. However, most these explanatory observations are integrated with some normative claims.

#### *6.1 Other areas of the DLW involvement in Society*

Apart from the activities mentioned in the previous chapter, the focus group discussions pointed out a few other activities that are equally important and are carried out through some agencies in the DLW. These are considered in this section.

##### *6.1.1 Evangelism*

Evangelism can be said to be neither social nor political involvement with society, but in one of the three focus group discussions held at AVMCC<sup>388</sup>, it was viewed that though it is a spiritual activity of the church but has social implications. In that those that are either converted to Christianity or convinced about some Christian principles or generally affected positively through an evangelical activity will probably go back and live a better moral life that will affect their businesses, families, friends among other things.<sup>389</sup> One of the participants said, 'with the DLW's righteous teachings and moral standard you cannot but go

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<sup>388</sup> The acronym AVMCC stands for Archbishop Vining Memorial Church Cathedral

<sup>389</sup> Focus Group Discussion at AVMCC, Ikeja, Field Survey, February 2013

## 6. Empirical Findings II

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and affect your environment.<sup>390</sup> Rev. O. K. Oyewo said the DLW lives for, and thrives on evangelism. He concluded that the bottom-line of all social or political engagements of the church in society is to bring people to faith in Christ. To him, it is a strategy that is really working for the DLW. He therefore recommends that other churches and denominations should get involved with the society if they want to grow numerically. The more people turn to God, the better society we all have.<sup>391</sup>

The activities of the Evangelism Ministry in all the archdeaconries as coordinated by the Diocesan Board of Evangelism of the DLW included (but not limited to) Discipleship Training, School of Evangelism, Bible Studies, Visitation, Church Planting and Nurturing, Vigils and Outreaches. For example, the Evangelism Ministry of the headquarters (AVMCC) was partly responsible for the planting and nurturing of ‘Area F Police Command Chapel’ now known as ‘Christ the Saviour Anglican Chapel’ built by the diocese.<sup>392</sup> According to one of the participants at focus group discussion, the purpose of planting the church in a police command is probably to help raise the morality of the policemen and women. Maybe, when they hear the word of God constantly they will cease from some of the vices that they are known for and society will be better for it. So, evangelism is indirectly a social activity, though, primarily a spiritual activity.

The diocese’s evangelism should extend to the street urchins popularly known as ‘Area Boys’ in many parts of the state, otherwise, the exercise might be seen as selective and prejudiced. These ‘Area Boys’ have become menace to the society and some of the outsider respondents viewed that government’s efforts in this area as inadequate; those efforts have not taken these people off the streets of Lagos, but alleged that through proper evangelism and discipleship programme better results are obtainable through religious bodies, such as the DLW. If it can take up the challenge to assist these youths both spiritually and physically, by getting them into some of its skills and acquisition centres within the state, this, they contended, might be of great assistance in finding a permanent solution to their daily challenges of survival. They would provide skills, opportunities for jobs, forming legitimate livelihoods that will improve their human dignity and also take them away from crime and begging, thereby making the society safer for all and sundry. They are part of the society, if every other person had giving

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<sup>390</sup> Focus Group Discussion at AVMCC, Ikeja, Field Survey, February 2013

<sup>391</sup> Interview with Rev. O. K. Oyewo at Ikorodu, Field Survey January 2013

<sup>392</sup> Focus Group Discussion at AVMCC, Ikeja, Field Survey, February 2013

up on them, the church should not. If it does, then, it means the church is discriminating against them and selective in its social services delivery.

### *6.1.2 Prison and Hospital Ministry*

There are various groups and ministries within the diocese, each with its own agenda within the vision and mission statement of the DLW. One of such groups is the prison and hospital ministry.<sup>393</sup> The ministry members visit government and private hospitals; make donations in cash and kind. It pays for bills for operations and treatments of individuals depending on a number of factors. According to the Dean 'they have their own modus operandis.' He gave an instance from the available record as at the time of the interview, that in 2010, forty-four (44) patients in both government and private hospitals had their bills paid up, totalling =N=1,053,360.00 through this ministry. In that same year, the ministry members visited the Kirikiri Maximum, Minimum, Female, and Badagry Prisons, spent a total of =N=517,200.00 on gifts and welfare. The ministry also rehabilitated two (2) released prison inmates and paid fines for eleven others from Badagry Prison. A sum of =N=177,000.00 was spent on payments of fines and rehabilitation of released inmates in that particular year alone.<sup>394</sup>

One of the focus groups submitted that these are less obvious areas that many churches and denominations have forgotten, whereas Jesus specifically instructed us about them in Matthew 25: 36. It was pointed out by one of the participants that this group/ministry is part funded by the Cathedral and it raises other funds from societies within the diocese and individuals.<sup>395</sup> In other words, if it has more funds it will do more. These activities are replicated at many of the archdeaconries of the DLW.

The question to be considered however, concerns how these hospitals and prisons should be visited. By what means should it be determined as to which patients and prisoners should be assisted? If these criteria are not known, the strategy can be assumed to be faulty or partial as there are so many hospitals within the state, though, prisons are fewer. An operation such as this needs standards for effectiveness and results. Events of this nature need to be as transparent as possible so that it does not cause more problems than it is trying to solve.

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<sup>393</sup> Focus Group Discussion at AVMCC, Ikeja, Field Survey, February 2013

<sup>394</sup> Interview with the Dean of the DLW, Ven. James Olusola Odedeji at AVMCC, Ikeja, Field Survey February 2013

<sup>395</sup> Focus Group Discussion at AVMCC, Ikeja, Field Survey, January 2013

### *6.1.3 Youth Development and Empowerment*

The development and empowerment of the youth of the DLW right from the parish level up to the diocesan level is central to the sustainability of the foundation being laid by the leaders of today. According Rev. Canon 'Goke Agara, when making this assertion during the interview said 'there has never been a better time to invest in youth development and empowerment than now, because they are tomorrow's leaders and if giving the appropriate platforms they are absolutely able of many wonders.'<sup>396</sup> As noted by one of the government officials interviewed that many of the activities of the diocese are carried out by the youth.<sup>397</sup> He cited the electioneering activities of 2007 and 2011 that many of the volunteers are youths; this was confirmed by Canon Agara that they are youths from various archdeaconries of the diocese.

In one of the focus group contribution, it was agreed that with the leadership training in place in every archdeaconry and at the headquarters the youths are willing and capable of continuing wherever the leaders of today stop. They believe the diocese and some of its financially endowed members have done a lot to support many of them in their studies and careers.<sup>398</sup> According to the Dean of the diocese, many of them are already contributing to the development at community, state and national levels. When asked to expatiate on this, he said, whatever the diocese is doing the youths are part of it, as they are always willing vessels ready for the use of the master and they are the key to the DLW of today and not just of tomorrow.<sup>399</sup>

## *6.2 Government-DLW Collaboration*

As stated in chapter two that the church and the state are interrelated and are both necessary for society. They are social phenomena that cannot be divorced from each other.<sup>400</sup> The Church cannot and should not exist in vacuum as long as its targets are the people in society, it has to co-operate with other established and recognised institutions within that society to achieve its aims and mission for the people. One of such institutions is the government in the

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<sup>396</sup> Interview with Rev. Canon 'Goke Agara, the Principal, Anglican Comprehensive High School, Ipaja, Field Survey January 2013.

<sup>397</sup> Interviews with one of the Lagos State Government Officials, Alausa, Ikeja, Field Survey January 2013

<sup>398</sup> Focus Group Discussion at AVMCC, Ikeja, Field Survey, January 2013

<sup>399</sup> Interview with the Dean of the DLW, Ven. James Olusola Odedeji at AVMCC, Ikeja, Field Survey February 2013

<sup>400</sup> Literature Review, chapter two, p. 8

society where the church is positioned. Therefore, the focus in this section is the collaborative efforts between the DLW and the Lagos State government.

### *6.2.1 The Symbiosis Affair*

It was also pointed out in chapter two that there will always be connection one way or another between the church and the state in a secular society,<sup>401</sup> this fact was confirmed when Ven. Gbenga Oniye said ‘the church needs the state and the state needs the church.’<sup>402</sup> There are needs for the church and the government to partner in certain areas for the good of their common interests, which are the people and the society as a whole. According to the Liaison Minister between the state and the DLW,

the principle of separation of Church and State cannot and should not be used as an excuse for the church to abstain from government and should not be used as an argument against the church’s participation or involvement in policy-making enterprise that will affects the people and shape the society that belongs to all of us.<sup>403</sup>

He explained further that the principle in question is just a provision for the two (Church and State) to relish and respect their mutual autonomy, by not interfering in each other’s affairs. However, there must be areas of cooperation, suggestions, criticisms and commendations when necessary. With the relationship between the DLW and the government the minister claimed that issues that were obscure to the church have become clearer and the diocese has a better understanding of how the government works now better than before.<sup>404</sup>

As good as this may seem, caution must be applied. The relationship between the two must have boundaries so that one does not become the instrument of the other and if that should happen, the people and the society would be the worse for it. It could lead to competitions for influence in the state politics and hostilities between Christians and other faiths in the society for perceived marginalisation or discriminations in government policies and appointments. Therefore, it is important that the synergy is well defined especially from the church point of view.

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<sup>401</sup> Literature Review, chapter two, p. 8

<sup>402</sup> Interview with Ven. Gbenga Oniye at Church of the Ascension, Opebi, Ikeja, Field Survey, January 2013

<sup>403</sup> Interview with Ven. Gbenga Oniye at Church of the Ascension, Opebi, Ikeja, Field Survey, January 2013

<sup>404</sup> Interview with Ven. Gbenga Oniye at Church of the Ascension, Opebi, Ikeja, Field Survey, January 2013



### 6.2.2 *The Political Angle*

The members of the diocese are from different backgrounds, they are people from various tribes and ethnic groupings in the country, and as such they belong to different political parties. Not counting their political affiliation but armed with the awareness of the various backgrounds, the DLW leadership and ministers claimed that they repeatedly mention it to their congregations that the diocese does not and will not favour any party. However, they are ready to work with any political party in government.

The Dean gave example of two of the recognised political parties in present dispensation that have their chairmen for Ikeja Local Government Area worshipping in the Cathedral (AVMCC).<sup>405</sup> Though, the diocese is claiming neutrality to all political parties, it has to be careful that its actions do not say otherwise. It has to learn to balance its interest in all the parties and be ready to work with any of them when the need arises.

### 6.2.3 *The Economic Angle*

With the collaboration between the DLW and the state government as claimed by the insider respondents (the DLW ministers interviewed), there are some economic benefits that the two derive from each other. The Dean gave examples; churches under the diocese have been at the forefront of enlightenment campaigns for members to pay their taxes as the government cannot do much without the taxes. Although, it is their civic responsibility to do so, but they are still reminded because many do not like to pay; it is only when taxes are paid that the church can rise up to demand on their behalf that certain amenities are needed in some areas.<sup>406</sup>

The payment of taxes is paramount on the agenda of the present administration in Lagos State; therefore, if the members respond to the call of the priests, then it is of economic benefit to the state. Also, some members of the diocese worked as volunteers in past elections (2007 and 2011) in various parts of the state for the Independent National Electoral Commission (INEC) and during local government elections for Lagos State Independent

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<sup>405</sup> Interview with the Dean of the DLW, Ven. James Olusola Odedeji at AVMCC, Ikeja, Field Survey February 2013

<sup>406</sup> Interview with the Dean of the DLW, Ven. James Olusola Odedeji at AVMCC, Ikeja,

Electoral Commission (LASIEC). These are also of economic value to the state, because if they have to get people to work instead of the volunteers, they must be paid.<sup>407</sup>

On the other hand, the government has helped resolve some physical planning issues, signage issues and other related issues where some of the churches under the diocese kept in abeyance of the law.<sup>408</sup> Overall, he concluded, 'it is a mutual benefits relationship.'<sup>409</sup> He was however quick to point out that 'the church is not tied to the apron of the state, we receive no grant from the government, we are what we are by the grace of God and the good people of the diocese.'<sup>410</sup>

Generally, the Church involvement with the state needs to be well defined from the onset so as not to trigger either social or political upheaval with other faiths in the society. The Church needs to be self-critical so as to maintain a decent gap between itself and the state even while they collaborate for the benefit of the society. In view of the situation in Lagos State, the socio-economic laxity, the religious complexity and political conundrum, the DLW might need to develop a contextual theology to guide its involvement in the socio-political life of the state. A well-defined theological foundation will act as a compass that guides the diocese's involvement in the affairs of the state, and it will also help the church to establish boundaries depending on the prevailing situation. This will reflect its biblical views, Christian worldviews and socio-political analysis of the state's circumstances within the Nigeria context. If this is done, it will enable the church to engage the government in a more robust manner. Moreover, it will be a ready answer to anyone that dare challenge its participation either socially or politically in the affairs of the state.

### ***6.3 Funding of Projects***

Revenue generation is an essential factor of every institution, the church included. The ability of such institutions to perform its functions favourably will ultimately depend on its income making. While the place of finance in every organisation cannot be over-emphasised, there are too many projects within the DLW's ministries to describe their accounts. However, their use shows their commitment.

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<sup>407</sup> Interview with Ven. Gbenga Oniye at Church of the Ascension, Opebi, Ikeja, Field Survey, January 2013

<sup>408</sup> Interview with Ven. Gbenga Oniye at Church of the Ascension, Opebi, Ikeja, Field Survey, January 2013

<sup>409</sup> Interview with the Dean of the DLW, Ven. James Olusola Odedeji at AVMCC, Ikeja,

<sup>410</sup> Interview with the Dean of the DLW, Ven. James Olusola Odedeji at AVMCC, Ikeja,

When the question on funding was raised, all the ministers from the DLW enthusiastically explained how the diocese sources for funding and financing its many projects. This section focuses on revenue generation of the DLW,

### ***6.3.1 DLW Investments Limited***

In the pursuit of its drive towards financial sustainability for the future, the diocese has floated an investment company, named DLW Investments Limited. According to the dean, the company is duly registered with the Corporate Affairs Commission. On its board are five tried, tested and capable members of the diocese. They invest the diocese's money in profitable businesses, obtain loans on behalf of the diocese whenever the need arises and give financial advice to the leadership of the DLW.<sup>411</sup> Canon Agara claimed the leadership of the diocese is always ready to listen to advice from members on various issues, including finance. So, the diocese is actually making money on some investments, which it either ploughs back into other investments or use to execute some of its many projects.

### ***6.3.2 Covenant Seed***

The Covenant Seed Scheme was suggested to the Bishop on his assumption of office at the newly created diocese by one of the parishioners, Mr. Oluwatoyin Okeowo (later appointed as the Diocesan Covenant Seed Coordinator) and was officially launched in January 2000.<sup>412</sup> It has since become a major basis of financing the new churches planted within the diocese and other similar projects. Upon realisation that the traditional source of income available to a diocese – the annual church assessment income, was scarcely enough to cover the recurrent expenditure with little or nothing left for capital expenditure, such as planting of new churches and provision of basic infrastructure for proper worship. It became imperative that something needed to be done so that the new diocese will be able to finance its evangelical projects and achieve its dreams of self-sustenance, hence, the introduction of Covenant Seed.<sup>413</sup>

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<sup>411</sup> Interview with the Dean of the DLW, Ven. James Olusola Odedeji at AVMCC, Ikeja

<sup>412</sup> Interview with the Dean of the DLW, Ven. James Olusola Odedeji at AVMCC, Ikeja

<sup>413</sup> Interview with Ven. Tunde Owoyele at Bola Memorial Anglican Church, Abule Onigbagbo, Maryland, Ikeja, Field Survey, January 2013

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All the ministers within the diocese are encouraged to let their members know the importance of the scheme (covenant seed) and remit it monthly to the headquarters. Rev. O. K Oyewo, a minister of the diocese in Ikorodu, for instance claimed that he does echo the phrase of the Bishop of the DLW to his members every Sunday that, ‘The Covenant Seed is the only sure way through which our Diocese can promote evangelism in practical terms’<sup>414</sup>, so that the members will know the importance of it. The scheme required every member of the diocese to give a minimum of five hundred naira monthly, though, it could be paid weekly, monthly or annually depending on individuals. Gradually, people are getting more enthusiastic about the scheme and it has been steadily growing from year to year.<sup>415</sup> See the table below:

Year	Amount Realised
2000	N4 Million
2001	N4.5 Million
2002	N3.7 Million
2003	N15.2 Million
2004	N23.6 Million
2005	N49.7 Million
2006	N75.5 Million
2007	N89.5 Million
2008	N106 Million
2009	N98.5 Million
2010	N111.4 Million

Table 7: Covenant Seed by the Year<sup>416</sup>

It is on record that most members are paying far more than the five hundred naira the scheme required of them, while a few are still having not joined the scheme. Overall, it has been a good source of generating the needed funds for projects, especially church planting.<sup>417</sup> Below is a typical table of how the Covenant Seed Collection is disbursed yearly;

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<sup>414</sup> Interview with Rev. O. K. Oyewo, Ikorodu, Field Survey, January 2013

<sup>415</sup> Interview with Rev. Canon ‘Goke Agara, the Principal, Anglican Comprehensive High School, Ipaja, Field Survey January 2013.

<sup>416</sup> Source: The Presidential Address of the First Session of the Fourth Synod of DLW, 2011

<sup>417</sup> Interview with Rev. Canon ‘Goke Agara, the Principal, Anglican Comprehensive High School, Ipaja, Field Survey January 2013.

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Disbursement Pattern of Total Collection(%)	Usage of Fund
50%	To be committed to the acquisition of landed properties for new churches
20%	To be committed to the development, renovation and maintenance of existing churches and the Diocesan Hospital for Women and Children
15%	To be committed to the assistance of needy dioceses.
15%	To be transferred into the reserve account of the diocese.

Table 8: Disbursement of the Covenant Seed Collection<sup>418</sup>

### 6.3.3 Church Assessment Income

This is a major source of income for the diocese, the Administrative Assistant to the Bishop reckoned. Each church under the DLW or affiliated to it is to pay a certain amount of money as annual levy into the bank account of the diocese. The amount paid by each church differs; the amount is decided after certain committee set up for this purpose had assessed the capability of each church based on a set of definite factors that includes (but not limited to) finance, population, location of the church, on-going projects and general offering.<sup>419</sup>

### 6.3.4 Free Will Offering/Giving

A free will offering is an unsolicited donation or contribution brought forward by individuals, members of the church and societies within the church to support the work of God in the church, Ven. Owoyele explained. He further clarified that it could be either as cash or material and that it is different from tithe. It also includes general offerings, thanks-giving offerings, societies' donations and other occasional offerings. This income stays with individual churches.<sup>420</sup>

### 6.3.5 Tithe

The tithe is one tenth of one's income that became the standard Jewish legal giving taken from the example of Abraham (Gen.14:17-20). For the DLW this tithe of income is the

<sup>418</sup> Source: The DLW's Book: The Manifestation of God's Glory, 2009

<sup>419</sup> Interview with Ven. Oluwole Omotuyi at AVMCC, Ikeja, Field Survey, January 2013

<sup>420</sup> Interview with Ven. Tunde Owoyele at Bola Memorial Anglican Church, Abule Onigbagbo, Maryland, Ikeja, Field Survey, January 2013

required offering to God from each member of the churches. According to Ven. Omotuyi, members of churches under the DLW are tithing by giving a tenth of their monthly income to God through the church where they worship.<sup>421</sup> According to Rev. Oyewo, many DLW churches pay their yearly assessment levels from this source.<sup>422</sup> With the arrangements in place within the diocese, Rev. Oyewo concluded, ‘ministers are able to concentrate on spiritual issues and need not be involved in financial misappropriation which is common in some other denominations, since everyone’s interests are adequately catered for.’<sup>423</sup>

By and large, the members are over tasked with issues of money. They might not be openly complaining but from the researcher’s observation some are groaning secretly. During the ‘sent forth/new year party’ held in honour of the outgoing Bishop at the headquarters of the DLW, a couple of members present at the occasion made passing comments that underlined this fact. However, some ministers also present at the occasion made comments about the fact that some people are giving so as to become influential and powerful within the diocese’s hierarchy and in the process oppressing the poor and the priests. One said ‘some people are giving to be noticed and praise, especially at bazaars.’<sup>424</sup> There is need for the diocese to review its policy on money collections.

### ***6.4 Effects of the DLW’s Activities on the Society***

In this section, we see the way the DLW’s activities affect society.

#### ***6.4.1 Christian Political Awareness***

It is not a common practice in Lagos or Nigeria for a church to be involved in democratic process or political life of the state or nation. Although, intermittently, religious leaders voice out their opinions on the state of the nation publicly, most criticisms however, are done through sermons, communiqués, press releases and interviews. This might be so because it is held in certain quarters that ‘politics is dirty’, so as Christian or church, it is better to abstain from it. This notion is changing with the likes of the DLW involvement in electioneering processes in the state and nation. This is the purpose of this dissertation –investigating the

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<sup>421</sup> Interview with Ven. Oluwole Omotuyi at AVMCC, Ikeja, Field Survey, January 2013

<sup>422</sup> Interview with Rev. O. K. Oyewo, Ikorodu, Field Survey, January 2013

<sup>423</sup> Interview with Rev. O. K. Oyewo, Ikorodu, Field Survey, January 2013

<sup>424</sup> Observation from the Field Survey, January, 2013

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activities of the DLW to know if it actually is an agent of social and political change in society.

The political activities of the DLW have led many people to realise that the Church has a stake in the political life of a nation by its participation very seriously in the political process during the past elections. It shows that the DLW is definitely concerned with the future of Lagos as a state and Nigeria as a nation, therefore, investing its resources into the future of the state where the church exist is thoughtful.<sup>425</sup>

The government officials interviewed<sup>426</sup> both claimed that there were less violence and disruption of voting in most areas of the state unlike the past elections. They both agreed that the peaceful atmosphere is connected to the role the DLW and a few other churches played during the elections. They both eulogised the DLW for its pioneering role in sensitizing the public and Christians in particular on their civic responsibility towards the state and the nation before, during and after the elections; enlightening people on issues such as their need to be registered in preparation for actual voting, shunning bribes for their votes, voting peacefully and returning to their various homes to await results. Meanwhile, the diocese's Sensitisation and Observation Committee (SOC) were busy monitoring the elections in various parts of the state. One of the officials claimed that in the past most Christians in Lagos State would not come out to vote, just because they do not have confidence in the democratic and electioneering processes. He claimed that it often said that 'winners are known even before voting', so why waste their time? So, for reasons such as this, many stayed away, however, the vigorous participation of the DLW and a few others have added value and integrity to the electioneering processes in the state and accordingly giving populace confidence in the democratic process again and indirectly enhancing political stability in the society.<sup>427</sup>

One of the opinion leaders interviewed claimed to have observed that since the DLW started its involvement with the political life of the state more Christians are coming out to vie for elective posts unlike what used to happen in the past, whereby, other faiths are dominating the political arena. He cited examples of Pastor Tunde Bakare of the Latter Rain Assembly, Ikeja, Lagos, who emerged as the running-mate (Vice Presidential candidate) of the Congress for Progressive Change's (CPC) presidential candidate, General Muhammadu Buhari (rtd.)

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<sup>425</sup> Interview with Rev. Dr. Kolawole Verralls, CAN official at Ikeja, Field Survey, February 2013

<sup>426</sup> Interviews with two Lagos State Government Officials, Alausa, Ikeja, Field Survey January 2013

<sup>427</sup> Interviews with one of the Lagos State Government Officials, Alausa, Ikeja, Field Survey January 2013

and Evangelist Kolade Segun-Okeowo of the Zionestones Drama Ministry, who entered the political contest to be a lawmaker in Ogun State House of Assembly.<sup>428</sup> Another opinion leader added that more churches have started replicating some of these ideas from the DLW in the localities.<sup>429</sup>

With recent happenings, it can be said that the Christians in Lagos State and Nigeria as a nation are now more aware of their political responsibilities in and to the society due to the activities of the DLW and others like it.

### *6.4.2 Increased membership and parishes*

The aggressive evangelism, church planting, the social concerns for the populace, youth and human resources development and the global perspective of the DLW have paid off as evident in the massive growth of membership and number of churches under the diocese.<sup>430</sup> The diocese started with just six (6) archdeaconries and at the moment its archdeaconries has increased to twenty-eight (28), despite the fact that two new dioceses (Aworì and Badagry) were created out of it and another one (Mainland) created out of both the DLW and the Diocese of Lagos. From the interviews conducted and records tabled before me the DLW has more than doubled the number of its churches/parishes from one hundred and twenty-eight (128) churches at inception in 1999, to three hundred and sixty-six (366) today.

Ven. Tunde Owoyele considers that by planting new churches nearer to people backed by aggressive evangelism, which is aimed at reaching out to all categories of people, many Anglican worshippers that were lost to other denominations have returned, many new members are gained from the 'nominal Christians' and the non-Christians and with constant social welfare programmes, many more people are added on daily basis to the churches.<sup>431</sup> He claimed that the amenable attitude of the bishop and his leadership team has enabled the diocese to think outside the box, as members freely express their views and suggest other possible ways of reaching their various communities.<sup>432</sup>

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<sup>428</sup> Interviews with an opinion leader at Agege, Field Survey January 2013

<sup>429</sup> Interviews with an opinion leader at Isolo, Field Survey January 2013

<sup>430</sup> Interviews with a minister from DLM at Yaba, Field Survey January 2013

<sup>431</sup> Interview with Ven. Tunde Owoyele at Bola Memorial Anglican Church, Abule Onigbagbo, Maryland, Ikeja, Field Survey, January 2013

<sup>432</sup> Interview with Ven. Tunde Owoyele at Bola Memorial Anglican Church, Abule Onigbagbo, Maryland, Ikeja, Field Survey, January 2013



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The Dean while fielding questions on proliferation of new churches under the diocese said they are planted in such a way that members do not need to travel long distance before arriving at their churches. This has helped the diocese to gain more members in their various locations and this has not in any way reduced attendances at the older churches. With this development, the diocese is closer the people and socially, more relevant to their lives.<sup>433</sup>

In his own contribution on the proliferation of new churches by the DLW, Rev. Dr. Kolawole Verralls, the CAN official claims that this has helped refocus some people with evil tendencies in the society. According to him, 'it is assumed that, the more they are involved in their various churches, there is likelihood that the less atrocities they will commit, especially the youth.'<sup>434</sup> He further explained that the moral teachings received in the churches are internalized by the congregation and as fear of God permeates through their hearts, it has resulted in their becoming better and useful citizens. This does not say some of the people attending these churches are not involved in anti-social behaviour in society, he quickly pointed out. However, he maintains that with Godly teachings, moral impact and Christian injunctions in place, it is far from been a hopeless situation.<sup>435</sup> When Rev. Verralls was asked what other factors does he think is responsible for the increased membership of the DLW apart from evangelism and social involvement, especially the youth worshippers? He said,

Who will not like to worship in the same church with the deputy governor of the state or the chairman of the ruling party in the state or in a church that has produced several state commissioners and chief judge of the state? An average Lagos youth would rather be where things are happening than identifying with a struggling church, where success is still a stranger among members.<sup>436</sup>

That is, there are other attractions for people to join a church apart from evangelistic efforts of the ministry; other attractions such as the status of the current members in the society, how connected the members are in the corporate world and the possibilities of breaking into the ranks of the rich men and women within a short time. This could then mean that some people have joined the churches under the DLW for material gains or other sinister motives. If this is true, trouble might be lying ahead except the diocese takes steps to stem the tide before it starts at all.

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<sup>433</sup> Interview with the Dean of the DLW, Ven. James Olusola Odedeji at AVMCC, Ikeja

<sup>434</sup> Interview with Rev. Dr. Kolawole Verralls, CAN Official, Ikeja, Field Survey, February 2013

<sup>435</sup> Interview with Rev. Dr. Kolawole Verralls, CAN Official, Ikeja

<sup>436</sup> Interview with Rev. Dr. Kolawole Verralls, CAN Official, Ikeja,

### 6.4.3 Job creation

One of the CAN officials noted that the activities of the DLW have positively affected some members of the diocese and members of the public particularly in the area of capital developments – the establishment of hospitals, clinics, schools, recreational centres, and vocational centres, among others. Through these establishments jobs are created and means of economic livelihood are provided for some people.<sup>437</sup>

With three hundred and fifteen priests on its payroll, clerical and secretarial staff handling administrative affairs in different churches (including the headquarters) and other unskilled workers, such as gardeners, security personnel and drivers, according to the Dean of the diocese, the total work force of the diocese is estimated to be ten thousand (10,000).<sup>438</sup> This definitely has a telling effect on the economy of Lagos State and also helps to reduce the number of people roaming the streets of Lagos in search of jobs.

### 6.4.4 Economy

The DLW is contributing to the economy of Lagos State and either directly or indirect to the gross national product (GNP) of the nation considering the amount of money the diocese is spending annually on goods and services. The diocese as earlier mentioned invested in a numbers of companies, thereby getting some returns; it also derives incomes from some of its establishments and other facilities hired out on regular basis.

Dr. Veralls reckons that the diocese's principles and views as represented by its series of lectures on wealth creation, on economic independence of its members and its encouragement to them to be entrepreneurs would definitely have significant impact on the economy of the state and the nation.<sup>439</sup> This is also seen in its establishment of vocational centres, where people are trained in crafts and handiworks so that they can stand on their own economically.

The presence of the DLW churches in some neighbourhoods brings direct economic benefits to the businesses located in those areas, especially when the churches have special programmes or during festive seasons. Churches boost local businesses not only through

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<sup>437</sup> Interview with one of the CAN Officials, Ikeja, Field Survey, February 2013

<sup>438</sup> Interview with the Dean of the DLW, Ven. James Olusola Odedeji at AVMCC, Ikeja, February 2013

<sup>439</sup> Interview with Rev. Dr. Kolawole Verralls, CAN Official, Ikeja, Field Survey, February 2013

patronage by members but a variety of ways.<sup>440</sup> One of the respondents, an opinion leader within Ikeja area said more hotels and guests houses have been built not too far from Oba Akinjobi Crescent, Ikeja since the Cathedral (AVMCC) was made the headquarters of the DLW<sup>441</sup> and he observed that same thing has been happening in some of its daughter churches' vicinities, so they are crowd pulling factors in those localities. The DLW and its daughter churches bring in people from far and near to the areas where their churches are located, and these people either directly or indirectly support local businesses economically, as a result, help them to make extra income in those localities.

### *6.4.5 Social services*

The diocese involvement in provision of social services, such as hospitals, clinics, recreational facilities and schools in the state has helped in alleviating the difficulties people undergo before these services could be available to them. The DLW responds to needs of the less privileged in society, thereby making life more meaningful to such people and giving them a sense of belonging.<sup>442</sup>

According to the participants of the focus groups,<sup>443</sup> many of the DLW churches are known for providing help to deprived and vulnerable people, support to prisoners, rehabilitation of ex-convicts, lectures and teachings to enhance family and marriage relationships, provision of bore-hole water in rural areas, periodic visits to orphanages and elderly people homes with essential nutritional supplies and promotion of philanthropic donations and volunteering services in their respective communities. All these are some of the ways these churches have offered themselves for the good of the society. The Administrative Assistant to the Bishop asserts that the state government had commended the diocese's effort on social services several times.

The Dean was particular about impact the women's wing are making in its efforts to discourage obscene and improper dressing in the community especially among the young girls and ladies. He noted that the quarterly seminar is always well attended by members and

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<sup>440</sup> Focus Group discussion held at AVMCC, Ikeja, February 2013

<sup>441</sup> Interview with an Opinion Leader within Ikeja, Field Survey, January 2013

<sup>442</sup> Interview with Rev. Dr. Kolawole Verralls, CAN Official, Ikeja, Field Survey, February 2013

<sup>443</sup> Focus Group discussion held at AVMCC, Ikeja, February 2013

non-members, and a lot of changes have been seen in the lives of young ones in the diocese and the community.<sup>444</sup>

Little has been done by the diocese for the rural dwellers apart from bore-hole water provision in few villages. These people seem to have been neglected by successive state administrations and charitable institutions pay less attention to their plights. They are also part of the society and needs to be cared for, if not by the government, then, the diocese. Concentrating its efforts in the urban areas alone calls into question the genuineness of its concern for the people. Or it could mean they lack resources for areas outside their immediate remit.

### *6.4.6 Development of infrastructural facilities*

The involvement of the diocese in building of schools, hospitals and conference centres has clearly increased the infrastructural facilities available in the state.<sup>445</sup> One of the CAN officials commented that

A cursory look at some of these facilities suggests a lot of money was spent building and maintaining them. Whereas, many of such infrastructural facilities built and owned by the government are deteriorating due to lack of maintenance either by government or its agencies whose responsibilities are to maintain them.<sup>446</sup>

It is difficult to get government to provide some of these facilities in every community; however, with the effort of the diocese certain communities can also enjoy some privileges.

However, one of the respondents, an opinion leader within Ikeja noted that the diocese has not really been impressive in this area. He explicated further that with the calibre of people in the DLW, the good will the diocese is enjoying and with the support of the state, he sees no reason why the diocese cannot embark on mass housing projects in different parts of the state to help the suffering masses. He said,

I am a Landlord myself, I know what people are going through in terms of accommodation in Lagos State, the Diocese of Lagos West has not been sensitive in this particular area, though, they are not expected to do everything, after all, the state government is there. However, they have the resources to help solve this perennial problem. It will also create jobs for some people and the Church will make money

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<sup>444</sup> Interview with the Dean of the DLW, Ven. James Olusola Odedeji at AVMCC, Ikeja, February 2013

<sup>445</sup> Interview with Rev. Dr. Kolawole Verralls, CAN Official, Ikeja, Field Survey, February 2013

<sup>446</sup> Interview with one of the two CAN Officials, Ikeja, Field Survey, February 2013

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from it too. There too many shylock landlords out there, just exploiting people. The Jakande's Administration is noted for many things but cardinals among them were education and housing, till date Jakande's houses are still there, people are still talking about it. They should look in that direction, it is a plea.<sup>447</sup>

This is a complete departure from what I had experienced all through the interviews, the first and only complaint from all the outsider respondents. The man in his sixties showed seriousness in his plea and indeed there are accommodation problems within Lagos State. The government has not really tackled this area, hence, the call for the diocese to look in that direction.

### 6.4.7 *Enviably Leadership*

The political involvement of the diocese in the state had contributed to the emergence of the present administration in the state, claimed Dr. Verralls. Lagos State is a shining example to other states in the country in many areas due to the fact that the present governor is a visionary and conscientious leader, it is therefore a plus that the DLW is a party to the processes that produced such an enviable leader for the state.<sup>448</sup>

The diocese on its part has also assumed leadership role among other dioceses in Lagos State, probably due to its unique position, location and financial strength. Ordinarily, the Diocese of Lagos (the original mother of the DLW and other dioceses in Lagos) should be the one playing the leading role, but it is the DLW. One of the ministers interviewed from the DLM (outsider respondent) claimed it is so because of the charismatic leadership Bishop Peter Awelewa Adebisi provides for his own diocese and the generosity of the DLW to other dioceses within and beyond Lagos, and transcending the shores of Nigeria. These and many other factors have placed the diocese in pole position in the Anglican Communion.<sup>449</sup>

He cited examples, in 2005, a member of Diocese of Lagos West was nominated to the Archbishop of Canterbury (Mrs. Olajumoke Akinkoye) by the then Primate of the Church of Nigeria (Anglican Communion), The Most Revd. Dr. Peter Akinola, to represent the interest of the Church of Nigeria on two (2) notable international bodies committed to the life and interests of the Church and nations of the world. She was the first and only nominee from

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<sup>447</sup> Interview with an Opinion Leader within Ikeja, Field Survey, January 2013

<sup>448</sup> Interview with Rev. Dr. Kolawole Verralls, CAN Official, Ikeja, Field Survey, February 2013

<sup>449</sup> Interviews with a minister from DLM at Yaba, Field Survey January 2013

## 6. Empirical Findings II

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Africa. The diocese successfully co-hosted the first All African Anglican Bishops' Conference in 2004 at its headquarters with the Diocese of Lagos.<sup>450</sup>

On the government part, before certain policies are formulated, especially when it is perceived that there may be public outcry against such policies, the government hold 'have your say' sessions with community leaders, elder statesmen and religious leaders. One of the government officials interviewed confirmed that the Bishop of the DLW is one of such leaders that are constantly invited to state their opinions.<sup>451</sup> One of the outsider respondents (CAN official) reasoned that on merit the Bishop deserved such invitation and respect based on his role in the society, however, he reckoned that such invitations a times are political strategies from the government.<sup>452</sup> The other CAN official counselled that the bishop should maintain the good relationship between his leadership team and followership within the diocese, so that, there would not be any division. This will enhance the diocese's status in the society and the bishop will continue to be relevant both within the church and society.<sup>453</sup>

This postulation of the first CAN official might not be out of place, considering the fact that the Bishop is a notable leader among the Anglican Communion and with such a large population of churches under him, if it appears he parleys with the government, this might swing votes in the government favour at least from members of the Anglican Communion in Lagos. After all, politics is a game of numbers. However, this might be an impediment to some necessary change in the society, as the Bishop's relationship on behalf of the diocese can impede and curtail individual independent and option at the election polls.

### 6.4.8 Youth

The DLW and its churches as declared by one of the ministers interviewed from the DLM (outsider respondent) provide the youth within their midst and a few others from outside of its fold with educational, psychological, good guidance, and moral teachings and resources, which they deem necessary to produce positive results in the present and later in life, as they are the leaders of tomorrow.<sup>454</sup> As the Dean professed during the interview, some of these

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<sup>450</sup> Interviews with a minister from DLM at Yaba, Field Survey January 2013

<sup>451</sup> Interviews with one of the Lagos State Government Officials, Alausa, Ikeja, Field Survey January 2013

<sup>452</sup> Interview with one of the two CAN Officials, Ikeja, Field Survey, February 2013

<sup>453</sup> Interview with one of the two CAN Officials, Ikeja, Field Survey, February 2013

<sup>454</sup> Interviews with a minister from DLM at Yaba, Field Survey January 2013

youths are already assuming positions of leaders in the society and what the diocese had taught them is reflected in their general conduct.

### ***6.5 Summary***

The empirical data has shown that the activities of the DLW, particularly the social and political, have had huge impact on the society. Christians' participation in political activities has increased as a result of its activities and others like it. More churches have been planted both in rural and urban areas, this has led to more social welfare programmes in more places and improvement in moral life of individuals. The economy of the state has been boosted with the diocese's various establishments and several job seekers are gainfully employed by the diocese's many businesses. Its philanthropic deeds have touched many lives in the society and its impact cannot be measured. However, a few of its activities seemed selective, while some are fraught with threats to other faiths and members of the society.

## **Chapter Seven**

### **Analysis of Data**

#### ***7. Introduction***

In this chapter, the emphasis will be on using the empirical data to analyse the impact of the activities of the DLW on society in Lagos State. The chapter is in three parts. Part one presents the internal effects of the DLW activities on its members, ministers and leadership. Part two gives a more detailed account of the external effects of these activities on the socio-political development in the society. Part three uses the various factors highlighted in ‘it depends approach’ introduced earlier in chapter three to evaluate the contributions of the DLW as an agent of socio-political change in the society.

#### ***7.1 Internal effects of the DLW’s activities***

In this section, I will be analysing the consequences of the activities of the DLW on its members, ministers and leaders based on the empirical data presented in chapters five and six.

##### ***7.1.1 Effects on Members***

From the interviewees (youth, women and men’s leaders) to the participants in the focus group discussions, members of the DLW seem to be enjoying the position their diocese finds itself within the society. The fact that their diocese is responding to public cries of poverty and suffering, offering political help to the community and still remains spiritually focused in the same society give them some sense of pride; thereby confirming what Professor Ike Obiora described as ‘the church capacity to transform social order.’<sup>455</sup> They see the diocese not only as an active institution that speaks; it is also a diocese that listens and acts while delivering what Ronald J. Sider termed its ‘primary goal.’<sup>456</sup> For instance, when the youth leader was questioned about the contributions of the diocese to the society, he answered with

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<sup>455</sup> Chapter Two, p. 22

<sup>456</sup> Chapter Two, p. 19



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a sense of pride that the diocese is doing so much in the health sector and that the diocese is one of the first missions in Lagos State, if not the whole nation to set up a project management team specifically for HIV/AIDS. It is very common among people to always identify themselves with successful people or organisation, so one can understand the delight of this young man as he described the success of the DLW in the health sector of the state and particularly the HIV/AIDS project management team activities.

The women leader interviewed was very happy that churches under the DLW are able to help struggling families especially at the time of recession. Although, women are seen as ‘weaker’ vessels compared to men, these women are not showing any sign of weakness in their effort to contribute to the social well-being of the people in society through their diocese and by extension the individual churches they belong. They seem exceptionally happy with themselves and the diocese for giving them the privilege to be used in various capacities.

All the internal respondents and focus group discussants generally agreed that members readily make themselves available in cash and kind when it comes to funding of any activity either within the diocese or society. The past and current efforts of the diocese and the responses from internal respondents show that the DLW understands the people and their culture. As Raymond Culpepper suggested earlier, the diocese has (1) learnt about the culture, (2) respected the culture, (3) communicated to the culture, and (4) reached the lost within the culture with the message of salvation,<sup>457</sup> fulfilling the mission concept as identified by Andrew Kirk.<sup>458</sup>

However, I am concerned about the sources of the money being brought to the churches by members, should the ministers not be asking questions? There have been cases of people stealing money from their employers and donating it to some churches in Nigeria. A very good example is that an individual named Lawrence Agada, who worked as a cashier with the Lagos Sheraton Hotel and Towers. He donated cash gifts to a particular church in Lagos, Nigeria, totalling ₦= 39 million (£9.75 million) which was claimed to have been stolen from his employers.<sup>459</sup> Another member of the same church, Gbenga Kehinde, who was formerly an assistant manager with the now redundant Eko International Bank, was accused

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<sup>457</sup> Chapter Two, p. 16

<sup>458</sup> Chapter Two, p. 18

<sup>459</sup> Femi Aribisala, ‘Money Laundering in the Churches’, *Vanguard Newspaper*, Nigeria, October 7, 2012, <<http://www.vanguardngr.com/2012/10/money-laundering-in-the-churches/>> [Accessed on 06/05/13]

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of stealing a total sum of =N= 40 million (£10 million) from his employers and donated =N=10 million (£2.5 million) out of it to the church, in order to receive blessings of God.<sup>460</sup>

There is nothing wrong with Christians' being financially or materially prosperous; however, to live with the object of accumulating wealth is anti-Christian.<sup>461</sup> Yet, the Bible is explicit; blessings are not signs of God's favour or a consequential compensation for godly living. I believe it is the will of God for all to prosper (3 John 1: 2), for He gives men the power to make wealth, so as to establish His covenant (Deut. 8: 18). Notwithstanding, some Christians still struggle economically, not necessarily as a corollary of ungodly living. On the other hand, there are certain doctrinal belief systems that are misconstrued either by preachers or their members, whereby, illegitimate means of acquiring wealth are either directly or indirectly endorsed. For instance, the doctrine of giving as espoused by some prosperity preachers<sup>462</sup> gives members wrong impression about giving. Members are urged to give generously to the work of God, sow into the life of pastors and other Christians, so that God will give them more in return.<sup>463</sup> This Robert Tilton termed 'Law of Compensation'<sup>464</sup>, through which one can create a sequence of ever-increasing prosperity as Christians. Hence, the recklessness at which such members look for money so as to get on board with them, and become prosperous too. Then it becomes a cycle based on poor understandings of God's blessings, grace and work ethics.

With such developments as these, a lot needs to be done on the part of the diocese in terms of doctrinal teachings, Sunday sermons and other instructional avenues, so that ministers would not either directly or indirectly be fanning the ember of bribery and corruption in the lives of its members, though, the Bishop and leadership of the diocese frown at such practices at the state and national levels.<sup>465</sup> It has to be self-critical before it ventures to be critical of others.

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<sup>460</sup> Anon, Nigerian Fake Pastors Who Worship Money More Than God, in *Global News*, <<http://www.globalnewsng.com/?p=1132>> [Accessed on 06/05/13]

<sup>461</sup> Tom Carted, ed., *2,200 Quotations from the Writings of Charles H. Spurgeon* (Grand Rapids, IL: Baker Book House, 1988), p. 216.

<sup>462</sup> Kenneth and Gloria Copeland are good examples in their books '*The Laws of Prosperity*' and '*God's Will Is Prosperity*' respectively

<sup>463</sup> Azuka Onwuka, While businesses struggle, churches and bars boom, <<http://www.punchng.com/opinion/while-businesses-struggle-churches-and-bars-boom/>> [Accessed on 18/06/13]

<sup>464</sup> Robert Tilton, *God's Laws of Success* (Tulsa, OK: Robert Tilton Ministries, 1983), p.123

<sup>465</sup> An extract from the Presidential Address as delivered by Bishop Peter A. Adebisi at the Second Session of the First Synod of Diocese of Lagos West on 17<sup>th</sup> May, 2001, p. 16... 'The Church (DLW) expresses grave concern that while the overwhelming majority of Nigerians are subjected to indescribable deprivation, political office holders at Federal, State and Local Government levels over-provide for themselves, amass wealth, and live in conspicuous affluence out of public funds, and use their positions of power to intimidate the citizenry. The apparent inability of the Federal Government to check this dangerous development casts doubt on the

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Although, many members are willing to contribute financially and participate in the achievements of the diocese, some are grumbling secretly about their financial obligations to the church and a few of the ‘money bags’ have ulterior motives. Therefore, the leaders and ministers should also realise that ‘fingers are not equal’ and do all they can to prevent occurrences such as the examples cited above. Perhaps, their pastors were making unnecessary financial demands from them, which eventually led them to defraud their employers. Measures could be put in place to check incidents as those reported above; it takes just few individuals to soil the good reputation the diocese has been building over the years.

It could however, be argued that the status and the outlook of the diocese in society has motivated some of the members to become entrepreneurs. It was demonstrated in section 5.3.5 that through the business teachings provided by the diocese for its members and non-members, take-off loans granted to some of them and assistance rendered by other individual members to one another many business men and women have been produced in the diocese. So, it will not be difficult for such individuals that realise that they attained their present status through God’s help and with the support of the diocese to donate generously to the course of the diocese or its daughter churches. However, the churches or the diocese should not put too much burden or pressure on its members to the extent that they will behave like the examples cited above. It was noted during the interviews with the DLW ministers that not all members are financially buoyant enough to contribute into the Covenant Seed Scheme; hence, the more reason why the leaders must exercise caution so that the financially disadvantaged members would not be pushed into crime in order for them to feel they belong.

As pointed out by Rev. O. K. Oyewo during the interview, the good name of the diocese has built over the years through its socio-political involvement with society, and this is attracting a lot of new members into its daughter churches scattered all over Lagos West and beyond. At least to an appreciable extent, the five tasks of the church as stated by Andrew Kirk<sup>466</sup>, which are submerged in the two mandates of the church agreed at ICWE, Lausanne in 1974<sup>467</sup> are apparent within this diocese. Moreover, the closeness of the diocese to the people and its good disposition towards the state as evident in the responses of the interviewees

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seriousness of its anti-corruption and transparency policies. The Church accordingly demands an immediate change of heart on the part of the nation’s political leaders, and enjoins the Code of Conduct Bureau to live up to public expectations.’

<sup>466</sup> Chapter Two, p. 18

<sup>467</sup> Chapter Two, p. 19

(local opinion leaders, government officials, CAN officials and ministers from other diocese) are indications that the DLW is contributing to the society.

It is a common occurrence that people appreciate successes over failures and they are easily attracted to the former, hence; the maxim, success has many fathers, but failure is an orphan,<sup>468</sup> so, it is no surprise that people are identifying with the exploits the diocese is making in the society and more people are joining its daughter churches. However, the popularity and increase in membership of the diocese might not be due to its exploits in the society alone, it appears it is also due to the fact that there are so many wealthy members within the diocese, who are highly placed in the society either as business moguls or senior government officials. The status of some members of the diocese in the society is enough to attract new members who see membership of such diocese as a meal ticket, a means to governmental contracts and other possible business connections. As pointed out by some of the outsider respondents that many youth were involved in the Sensitization and Observation Committee (SOC) for each of the elections in recent time, it is testament to the fact that it is easy to identify with the diocese.<sup>469</sup> As was gathered from the focus group discussions, the youth are readily available for most social tasks of the church not because their parents are members of the diocese but because many of them have benefited from the diocese and its financially endowed members' philanthropic gestures<sup>470</sup> and some are hoping that similar opportunities will come their way soon.

It was observed that the free-hand or freedom giving to some members in overseeing some committees that are directly involved with people in the society make them more committed, dedicated, selfless and religious. These committees' members are always seen around the churches for one meeting or the other; I perceive their involvement in decision making gives many of them sense of belong and ownership. A good example is the women's wing, none of them is an ordained minister, but they carry out their assignments with zeal, dedication and diligence expected of committed Christians. There might be other reasons for their dedication

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<sup>468</sup> Birgit Schyns and Tiffany Hansbrough (eds.), *When Leadership Goes Wrong: Destructive Leadership, Mistakes, and Ethical Failures* (Charlotte, NC: Information Age Publishing, 2010), p.451

<sup>469</sup> In the interview with Rev. Dr. Kolawole Verralls, CAN official at Ikeja, he was asked what other factors does he think is responsible for the increased membership of the DLW apart from evangelism and social involvement, especially the youth worshippers? He said 'Who will not like to worship in the same church with the deputy governor of the state or the chairman of the ruling party in the state or in a church that has produced several state commissioners and chief judge of the state? An average Lagos youth would rather be where things are happening than identifying with a struggling church, where success is still a stranger among members.'

<sup>470</sup> Chapter Six, p. 103, Focus Group Discussion at AVMCC

but it was not obvious. So, all hands are on deck in the diocese to positively affect the society.

The members of the DLW who like other Christians in Lagos State used to boycott elections and electioneering processes are now enthusiastically involved in the democratic processes in the same state and nation. A complete departure from the past, a change in perspectives had taking place. They now believe that if ‘politics is a dirty game’, Christians can make it clean.<sup>471</sup> A more positive approach to societal problems is coming from them. They seem to believe that they can influence what is happening in the society more positively now than ever before. A sign that the political education within the church as advocated by Archbishop Peter J. Akionla (rtd.)<sup>472</sup> is having a good effect on the members, they are now convinced of the need to be involved in the political process rather than standing afar and being unnecessarily critical of those involved. The leadership of the diocese and the ministers need to do more in the area of communicating its programmes to its members effectively, not just on political scene but on all of its projects. When they are well informed they can ably represent the diocese anywhere and what the researcher experienced as explained in Section 2.2.1, p.28 will not repeat itself.

As a departure from their past nonchalant attitude to political processes in the state, they now use modern technology to advance these new found beliefs, via print and electronic media, e-mails, sms on mobile phones and internet, encouraging one another to be constructively involved in the democratic processes and stand up to be counted in the process of building a better society for all.<sup>473</sup> However, its involvement in the political processes is not without its own problems, though, it might not be very obvious yet. There are possibilities of its involvement leading to loss of spiritual focus, thereby, causing loss of influence and goodwill in the society. For instance, the state might decide to support some of its laudable projects by providing funds to the Church. The moment money starts exchanging hands between the church and the state there would be compromise and loss of integrity on the part of the church, because the state funds always come with strings attached. In the course of this, its capacity to judge state is loss. This is beside other consequences that might follow from other faiths. Hence; the need to take a step back momentarily and re-evaluate its involvement in the

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<sup>471</sup> Chapter Five, p. 96, interview with the Dean of the DLW

<sup>472</sup> Chapter Two, p. 24

<sup>473</sup> See Chapter Five, p. 97, interview with Ven. Omoyele

processes. This will enable it to hold the state officials accountable to fundamental standards of good governance.

### *7.1.2 Effects on Ministers*

The ministers of the DLW have been enjoying consistency in the payment of their salaries over the years unlike some other ministries or denominations where salary payments are not consistent.<sup>474</sup> These inconsistencies normally happen if the churches are left on their own to be paying their ministers. Some churches are financially buoyant, while some are not, so under the same ministry or denomination some churches are able to pay their ministers and some are not able to do so.<sup>475</sup> In order to guard against such happening in the DLW a central payment system was established. As pointed out by Ven. Odedeji when interviewed, he said that ministers' welfare has not been neglected in the diocese and that the payment of salaries is centralised.<sup>476</sup> By centralising the payments of all the ministers, the financially buoyant churches will supplement less buoyant ones.

This has also helped in curbing extortion of members<sup>477</sup> by ministers of the diocese. It is a common occurrence in churches in Lagos for ministers to be using all kinds of gimmick to extort money from their members, some due to the fact that they are not adequately paid by the church or because their livelihood depends on how much money they are able to raise from their members. The case of Ambassador Samuel Edem, the former chairman of the Niger Delta Development Commission (NDDC) who was suspended in 2008 by the Federal Government of Nigeria due to various allegations of misconduct is a typical example. He claimed to have been swindled of millions of naira by a supposed man of God (minister).<sup>478</sup> Few months ago, another pastor in Lagos was alleged to have arranged his own kidnap just to defraud members of his church millions of naira.<sup>479</sup>

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<sup>474</sup> See Chapter Five, interview with Ven. Odedeji, the Dean of the diocese, p. 95

<sup>475</sup> Traviss Collins, *The Baptist Mission of Nigeria, 1850-1993*:

*A History of the Southern Baptist Convention Missionary work in Nigeria* (Ibadan, Nigeria: Y-Books, a division of Associated Book- Makers Nigeria Limited, 1993), p. 66

<sup>476</sup> See Chapter Five, interview with Ven. Odedeji, the Dean of the diocese, p. 95

<sup>477</sup> Afe Adogame, Ezra Chitando, Bolaji Bateye (eds.), *African Traditions in the Study of Religion, Diaspora and Gendered Societies* (Surrey, UK: Ashgate Publishing Limited, 2013)

<sup>478</sup> Levi Obijiofor, 'The Sins of the Pastors', *The Sun Newspaper Nigeria*, February 6, 2013, <<http://sunnewsonline.com/new/columns/the-sins-of-pastors/>> [Accessed on 06/05/13]

<sup>479</sup> Anon, Pastor arranges his own kidnap, <<http://www.nairaland.com/1013093/pastor-arranges-own-kidnap-what>> [Accessed on 06/05/13]

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However, with the style adopted by the DLW, the Dean while fielding question on the diocese's achievements concluded that no minister will have to live at the mercy of its members.<sup>480</sup> This will definitely give them boldness to share the word of God without fear or favour. Nevertheless, this does not say all ministers under this diocese are free from the extortion tendencies. It was mentioned in section 5.3.3 that in the last three years about twenty ministers have been disrobed, defrocked and dismissed for various fraudulent activities. Although, the nature of their fraudulent activities was not mentioned, extortion of members cannot be entirely ruled out.

The method adopted by the diocese has enhanced the productivity of the ministers, as any feeling of derogation is removed and the fear of jeopardising their welfare in small churches is also taken care of, they feel more secured financially and job security is guaranteed. These factors encouraged them to work conscientiously in their various stations, hence, the numerical growth the diocese is now experiencing as confirmed by the Dean of the diocese during the interview session.<sup>481</sup>

With the diocese's involvement in the health sector and provisions of clinics and hospitals either at subsidised rate or completely free, the ministers and their immediate family are beneficiaries. Within the educational sector there are similar provisions for ministers' children. Although, it was not mentioned during the interviews, it is not uncommon for the ministers' children to enjoy some financial concessions in the mission schools. In an interview the out-going Bishop granted a magazine he was quoted on the concessions for ministers' children. He said;

Now, we have worked out some concessions for the school fees of children of the priests in our schools. But we tell them that they have to pay for the feeding, because if they are home, they will eat; so we don't take that responsibility.<sup>482</sup>

With this type of support from the diocese, the relationship between the employer and employees is made stronger and more dependable. Consequently, the ministers have more value for their earnings as they can do more things with their money, such as buy cars, own modest houses and other basic things of life without the need to worry about those ones the diocese has taken off their lists already. These incentives will probably make them more comfortable compared to their counterparts in other denominations or churches who do not

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<sup>480</sup> Chapter Five, interview with Ven. Odedeji, the Dean of the diocese, p. 95

<sup>481</sup> Chapter Five, interview with Ven. Odedeji, the Dean of the diocese, p. 95

<sup>482</sup> Gbenga Osinaike, '10 Years On, the Lord has been our strength', *The Kerygma: Proclamation of the Gospel, A Journal of the Anglican Diocese of Lagos West*, Vol.8, No.1, (September, 2009), p. 9



enjoy such privileges. Also, it might cause them to be more dedicated and committed to the course of the diocese.<sup>483</sup> These ideas of incentives and job security measures as practised by the diocese might not be unconnected with the presence of some business administrators and successful entrepreneurs among its members. During the interviews, the ministers claimed that the leadership of the diocese is always open to advice from members.<sup>484</sup> Another possibility might be that some members of the leadership team have previously worked in organised outfits; hence, they brought their collective experiences to bear on the administration of the diocese, because I perceived this aspect has really helped the diocese to be focussed with fewer distractions such as ministers' agitations and internal wrangling common in such set-ups.<sup>485</sup>

The socio-political involvement of the diocese in society has placed each of the ministers in a position to continually improve their knowledge of what is happening in the society, so that they will be able to know how to advise and guide their members or partake in public discourse. During the interviews, one of the outsider respondents made a comment on the need for ministers to be well informed on issues before critiquing, which is a valid point, because an uninformed priest is not just a poison to its congregation but to the entire society, because his views are swallowed with sentiment without any logical reasoning by the unaware and uninformed in the society.<sup>486</sup> As earlier stated in chapter three, in Nigeria, the people tend to obey their religious leaders more than secular ones.<sup>487</sup> Therefore, there is that need for them to be educated, they have to be grounded in both secular and spiritual matters. Moreover, it would be of interest to the diocese and the society if the ministers could speak as one voice. That is, having same or uniform opinion about state's issues rather than each of them offering diverse opinions on the same issue, thereby confusing their members and members of the public. It makes it even more difficult for the government, as it does not know which of the voices represent the wishes of Christians in the society. Better still, they could speak through an appointed spokesman amidst, the Bishop, who is the leader of the diocese or through the national body of Christians (CAN). This definitely will be more articulate and acceptable for government considerations.

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<sup>483</sup> Chapter Five, interview with Ven. Odedeji, the Dean of the diocese, p. 95

<sup>484</sup> Chapter Six, interview with Canon Agara, p. 108 and Ven. Tunde Owoyele, p. 112

<sup>485</sup> Chapter Six, interview with Rev. Oyewo, p. 110

<sup>486</sup> Dan Story, *Christianity on the Offense: Responding to the Beliefs and Assumptions of Spiritual Seekers* (Grand Rapids, MI: Kregel Publications, 1998), p. 139

<sup>487</sup> Toyin Falola, *Violence in Nigeria: The Crisis of Religious Politics and Secular Ideologies* (Rochester, NY: University of Rochester Press, 2001), p. 10



The above could be the reason for the counsel of a particular group among the outsider respondents (ministers from DLM and CAN officials)<sup>488</sup> that the internal relationship between the leadership and followership of the diocese needs to be managed so well to prevent situations where leaders may be seen as pursuing their own individual goals and aspirations, as against the collective will of their followers. They advised that delicate care must be taken by the leadership to avoid making public statements on behalf of the church in controversial, complex and complicated matters where opinions are largely divided even among the diocese's members. They reckoned that by doing this, dissenting voices that are capable of destroying the weight that the voice of the diocese leadership currently enjoys in Lagos State and the country at large would be avoided.

### *7.1.3 Effects on Leadership*

The leadership of the DLW has become popular within the Anglican Communion worldwide for its various contributions in and to the society,<sup>489</sup> whereas, it has become well-known for the right and wrong reasons with the members of the public. The urge not to fail and not to disappoint the Anglican Communion, the trust and confidence the members reposed in them and the expectation of the general public, the leaders have had to work extra hard to keep the standards they have set for themselves and the ministers under the DLW. As pointed out by Ven. Gbenga Oniye during the interview, they do not just criticise some government policies but offer credible alternatives.<sup>490</sup> It takes committed and dedicated leaders to be thinking of better alternatives to the government's unfriendly policies on the society. Beside this, they do a lot of checks and balancing within the ministers so as to keep them under control ethically and help them to practice what they preach –through organising series of lectures and seminars. All the DLW's ministers interviewed confirmed that the leadership frowns against any act that bears resemblance to corruption among priests. However, a few might still exhibit their propensity for dishonesty despite the effort from the leaders as was cited in the case of the disrobed and dismissed ministers in section 5.3.3., still the leadership needs to keep a tab on them. If the leadership can keep tabs on the archdeacons' in-charge of the

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<sup>488</sup> Chapter Five, pp. 16, 22 and Chapter Six, p. 17

<sup>489</sup> Tunji Oguntuase, 'Southwark Priests from UK on Fact Finding Visit to the Diocese of Lagos West', *The Kerygma: Proclamation of the Gospel, A Journal of the Anglican Diocese of Lagos West*, Vol.8, No.1, (September, 2009), pp. 36-37

<sup>490</sup> Chapter Five, interview with Ven. Gbenga Oniye, p. 91

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archdeaconries, and they in turn, keep tabs on ministers under them, then the effort of seminars and lectures will yield better results.

The standard they have set and expectations of the people inspire them to be creative and innovative within the diocese and the society. This appears to be the reason for having so many groups, societies and committees within the diocese, so that each of them can always come up with ideas on how to affect people within and without positively.<sup>491</sup> In other words, they act as the ‘thinking tanks’ for the leadership of the DLW. So, the leaders will only have to decide on which ideas are best for the diocese based on their vision and mission statements, finance and other factors.

The leaders have had their fair share of good and bad publicity as a result of the diocese’s activities in the society. A lot of commendations from various quarters have greeted the efforts of the diocese in and to the society; however, a few people in the society have singled out the leaders for condemnations. As suggested by six of the outsider respondents during the interviews that the process of choosing three hundred out of a thousand people might be defective.<sup>492</sup> In other words, the leaders might have been biased in the process. This is not a pleasant thought about the leaders. There were occasions where derogatory remarks have been made about the Bishop and other DLW’s leaders based on their approach to certain issues in the society. A good example was the outsider respondent that was really disenchanted by the diocese’s non-involvement in housing project for the mass.<sup>493</sup> He talked as if the leaders are failures in this regard. He, however, forgot that housing projects are capital intensive. Although, his views could be based on the fact that the DLW has the influence to pull other organisations together along with its own resources to achieve this admirable dream.

The political class has also added to the bad publicity the leaders receive from some people in the society.<sup>494</sup> The politicians want to identify with opinion leaders, successful religious leaders and social justice advocates for a number of reasons. As mentioned during the interview with the other CAN official<sup>495</sup> who chose to be anonymous, politicians use political

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<sup>491</sup> Chapter Six, Focus Group Discussion, p. 102

<sup>492</sup> Chapter Five, p. 95

<sup>493</sup> Chapter Six, interview with an Opinion Leader within Ikeja, p. 116

<sup>494</sup> Olasunkanmi Akoni, ‘Debate: Fashola, Dosumu, Akele differ over tax’, *Sunday Vanguard Newspaper*, Nigeria, 13<sup>th</sup> March, 2011 <[www.vanguardngr.com/.../debate-fashola-dosumu-akele-differ-over-tax/](http://www.vanguardngr.com/.../debate-fashola-dosumu-akele-differ-over-tax/)>

[Accessed on 18/06/13]

<sup>495</sup> Chapter Six, interview with a CAN official, p. 117

strategies to portray church leaders as their allies. They (politicians) have used every opportunity of church gathering to snap pictures with the leaders, publish them in the national dailies with the intention of swaying potential votes in their favour and in the process; the leaders are seen as aligning with the political class to oppress the people, thereby, damaging the leaders' credibility before some people in the society who see this as double standard by the religious leaders, on one hand and on the other hand, it could lead to religious struggles with other faiths in the society. This appears to be some of the reasons why William Hendriksen argued that church and politics mix is a distraction to the church and a hindrance to fulfilling its mission.<sup>496</sup> However, the mandate of the church as asserted by the likes of Nancy Pearcey<sup>497</sup> and Ignatius Swart<sup>498</sup> is not confined to spiritual matters alone; there is social welfare, social transformation, justice and 'politics of ideas', which are its cultural mandate.

### ***7.2 External effects of the DLW's activities on Society***

The consequences of the activities of the DLW on society are demonstrated here; I will refer to education, health care, social welfare, economy and politics based on the empirical data presented in chapters five and six.

#### ***7.2.1 Effects of the DLW's Education activities***

As section 5.3.1 of the empirical data presented in chapter five illustrates, the activities of the DLW in the educational sector of the state have impacted the state positively. Education is usually considered as a means of social mobility;<sup>499</sup> hence, most governments, corporate bodies and individuals are keen to invest heavily in citizens' learning. The DLW as an institution is investing in it through its involvement in primary and secondary education in Lagos State and by extension in the tertiary education through the Anglican Communion; Church of Nigeria established university –the Ajayi Crowther University, Oyo.

Apart from the schools returned by the government, new schools were built as addition to the existing ones to accommodate the ever growing population of students seeking admissions

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<sup>496</sup> Chapter Two, p. 20

<sup>497</sup> Chapter Two, p. 20

<sup>498</sup> Chapter Two, p. 20

<sup>499</sup> Samuel S. Ravi, *A Comprehensive Study of Education* (New Delhi, PHI Learning Private Ltd, 2011), p. 397

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into these schools. As a result, the quality of teaching, the learning environments and the attitude to studies by the students have all improved. Consequently, the standard of education in the mission owned schools have improved to a great extent compared to the era when these schools were managed by the state government.

The moral aspect of education that was lost when the schools were under the state government has been regained and students are now behaving better compared to the state government era. To the DLW, being Christian goes beyond personal moral codes, it involves more of moral codes to others, which Timothy Gorringer referred to as ‘duty of care.’<sup>500</sup> So, if the students are already showing signs of improvement in this regard, then, it is a worthy contribution to society. Moreover, the admission of students into these schools is not limited to children from Christian homes or members of the diocese. They are therefore helping to raise the standard of education and the morality of the people in society; thereby, delivering a part of what Emmanuel Kangole and Jonathan Lewis called ‘Christian Social Responsibility.’<sup>501</sup>

However, the issue of high tuition fees as raised by one of the outsider respondents during the interview is very crucial.<sup>502</sup> Education is vital for the growth and development of a nation and yet not sufficiently available to the masses in Lagos because of outrageous tuition fees, thereby causing many poor families to enroll their children in the underfunded, low quality teaching and non-conducive environment public schools, which are the cheapest alternatives. Consequently, the productivity of such students after graduation either from secondary schools or tertiary institutions will be well below average; which either directly or indirectly has dictate bearing on the national Gross Domestic Product (GDP), hence, the high rate of poverty in the society.

It might not be possible to have free education like the early missionaries’ era of the 19<sup>th</sup> century, because of the cost of maintaining the schools’ environments, teachers’ wages and other over-head expenses. Moreover, the church is not supported by any state’s subvention. However, the church can subsidize certain aspects of the fees, award scholarships to deserving students, especially those from poor families within the church and outside of the

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<sup>500</sup> Timothy Gorringer, *Furthering Humanity: A Theology of Culture* (Aldershot, UK: Ashgate Publishing Limited, 2004), p. 145

<sup>501</sup> Chapter Two, p. 20

<sup>502</sup> Chapter Five, p. 81

church as suggested by one of the outsider respondents during the interviews.<sup>503</sup> Otherwise, how would the church compensate members who cannot afford the tuition fees charged by their church-owned schools but have contributed both spiritually and financially to the growth of the church and the diocese, and occasionally via hard manual labour during the building of such schools? It will amount to social injustice and discrimination against the poor as their wards are repeatedly denied the prospect of intellectual development.

Moreover, there is that need to let even the poor in the church have that sense of belonging; after all, the schools were built with their sweat and toil, it does not matter how little their contributions might be. The truth is that they are part of the diocese and they must enjoy the facilities of the church or diocese like every other member.

Apart from the members, there are other children whose parents are not members of the DLW but they desire that their wards attend such good mission schools but the high tuition fees are the insurmountable barriers before them. If the schools are for the benefits of all classes of people in the society, the fees should be affordable to all. I agree qualitative education is not cheap, but the church is also a place of succor for the poor and the marginalized in society. The society needs qualitative education for their children at affordable rates and this is not beyond the church. This is where ingenious and creative thinking, Jersid, Wicks and Ireland were suggesting come into play.<sup>504</sup> Therefore, the leadership of the DLW needs to do something noticeably fast to rectify this seemingly lop-sidedness within its educational sector. The diocese needs to dig deep and come up with programs to help pupils with poor financial backgrounds.<sup>505</sup>

### *7.2.2 Effects of the DLW's Healthcare activities*

The DLW Medical Centre as the flagship of the diocese's venture into full healthcare sector of the society along with many other clinics at the church level have continued to impact their various localities through health talks on common health problems within their communities, comprehensive medical check-up for priests and occasional free medical treatments for people, both members and non-members.

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<sup>503</sup> Chapter Five, Interview with an Opinion Leader at Isolo, p. 84

<sup>504</sup> Chapter Two, p.21

<sup>505</sup> Chapter Five, Interview with the Dean of the DLW, p. 84

They provide qualitative healthcare services at affordable cost in order to save lives. Qualified and experienced medical personnel within the diocese are engaged, though, many of them on part-time basis, yet, they are selflessly delivering humane services to patients and occasionally supported by contracted specialist consultants. However, considering the population in Lagos State, the high quality medical care being provided, and the nominal cost being charged, the patronage of these hospitals and clinics does not seem to be very encouraging. For instance, the DLW Medical Centre is situated in a densely populated and Muslim dominated area of the state and from the records available as presented in tables 5 and 6 in chapter five, the hospital should have done better in terms of patronage it experienced within the first year of its commissioning. It is either the diocese has not done enough to convince the residents of the area that it is not discriminatory in its services delivery to the community or that much awareness or proper publicity did not herald its coming to the area or the combination of the two.

It is alright to have the good intention for the masses but it must be backed up with enough effort so that those that are meant to benefit from the services will be conscious of such opportunities around them. Couple with religious bias that may emerge because of its location, the diocese should have developed strategies that will neutralize such issue. Same thing applies to many of the diocese's hospitals and clinics. Except for the diocese's main hospital, all others are situated within church's premises, which will definitely make patronage very difficult for some people -not just people of other faiths, even fellow Christians from other denominations.

The earlier the diocese looks into these issues, the better it will be for the society and its own vision of complimenting state government's effort in the healthcare sector. Although, its efforts and thoughtfulness in this regard so far is commendable, but things have to be done in the right way, so as to achieve maximum impact on the society.

### ***7.2.3 Effects of the DLW's Social Welfare activities***

Stephen Moore contends that the government is expected to put social welfare packages in place, to help alleviate the poor condition of people in society, given that people have been paying their taxes regularly.<sup>506</sup> However, this is not the case in Lagos as neither the state nor

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<sup>506</sup> Stephen Moore, *Social Welfare Alive* (Cheltenham, UK: Nelson Thomas Ltd, 2002), p. 46

country is operating such system. Therefore, the burden falls on private organisations, established institutions and individuals with the wherewithal, to rise to the occasion and be more pro-active and innovative than ever before in order to be of meaningful help in reducing the sufferings of people to the barest minimum or even eliminate it completely from ravaging the entire society. This is where established institutions like the church come in.

The DLW, from inception, has been involved with concerns that affect the welfare of people within the diocese and the general public. The DLW gets involved in social welfare<sup>507</sup> as it provides towards the alleviations of individuals' and groups' unmet needs in the society, so that they may also improve their potentials and reach to the highest level achievable in life. This is not limited to provisions of material needs for people in these categories; it also includes influencing the way of thinking of people so as to get the best out of them for their own benefits and others around them. These, as claimed by P. I. Odozor, O. Nnoli and Ogbu U. Kalu are the intrinsic social dimension of the church's mission.<sup>508</sup> The remedial, pre-emptive and compassionate roles of the diocese to its members and other members of the society were highlighted during the field survey.

However, during the interviews with ministers of the diocese none was able to present a statistical data of how the diocese or its daughter churches decide on whom to assist amongst the needy individuals and groups in the society. It seems things are just done spontaneously. The Dean's comment during interview seems to confirm this.<sup>509</sup> Hence, the observation of defective system as raised by some of the outsider respondents during the interviews and noted in section 5.3.5 was not out of place.<sup>510</sup> One would have expected an organisation that has interests of masses at heart such as the DLW would have statistical data that show how different factors in the society affect the provisions of social welfare services in the society. For example, the age distribution creates demand on social welfare services in the society. If the dependants age brackets (i.e. 1-17 years and 65 years and above) are the dominant age groups of total population of any state, it means that more provisions for social welfare services within that society is needed. So without such data, services will be handled haphazardly, which leaves room for prejudice and this is not very good for the image of the diocese or its daughter churches. This could also lead to agitation from members of the society that the diocese is bias in its social efforts to the people. Therefore, it would be better

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<sup>507</sup> Social welfare as used here refer to those services that the diocese rendered to individuals or groups that are socially, economically, physically or mentally handicapped in the society.

<sup>508</sup> Chapter Two, p. 22

<sup>509</sup> Chapter Six, p. 102

<sup>510</sup> Chapter Five, p. 95

for the DLW to do more research in this area, so that the assistance its renders will not be one-sided.

Meanwhile, one cannot entirely blame the diocese for the lack of data for some understandable reasons. One obvious reason why the DLW might not be so keen on the statistical data or working with it, is the fact that the government's agencies that are supposed to have these statistical records and information most of the time do not have them and when they do have them, they are not up to date, hence, it is useless attempting to obtain it from them.<sup>511</sup> But, the diocese can create its own by carrying out research within the Lagos West area of the state, at least to enhance its social welfare services delivery to the society.

Also of equal importance, the concerns for the homeless people, the physically challenge people, the motherless babies and ex-convicts as observed during the interviews need be improved upon. The diocese is not doing much for these people, the present efforts by the women's wing and two or three other societies in the diocese is not strong enough. If the concerns for these people are taken up at the diocesan level and better organised, more could be done for them, but as it is now, the efforts are very marginal.

Another area noticed and mentioned during the interviews by some of the outsider respondents is the venues of seminars and lectures organised by the diocese or its daughter churches.<sup>512</sup> Good as they may be and well-intended to contribute towards solution to the social problems people are experiencing on daily basis, then, they should not be restricted to the four walls of the churches. There are venues that will be more acceptable to people of all faiths, such are recommended and more people will be reached, which is better for the diocese and the society.

### ***7.2.4 Effects of the DLW's Economic activities***

As the field survey has revealed, the activities of the DLW affects some important sectors of the Lagos State and the national economy positively. As employer, it provides economic livelihood for many people within the society and this has far reaching effects for both household and state economies in the society because unemployment is reduced and these

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<sup>511</sup> Steve Kayizzi-Mugerwa, *Reforming Africa's Institutions: Ownership, Incentives, and Capabilities* (New York, NY: United Nations University Press, 2003), p. 174

<sup>512</sup> Chapter Five, pp. 92-03



employees will be able to take care of their families and dependants, and taxes are also paid into the government's coffer.<sup>513</sup>

The DLW owns properties and facilities as enumerated in the data presentations and these are business ventures generating huge income to the diocese and pay taxes to government. It also has interests in some blue-chips companies. For instance, the DLW Investments Limited<sup>514</sup> is a registered company doing business on behalf of the diocese, thereby contributing to the gross national product (GNP) of the country.

Another aspect of the society economy that is affected by the activities of the DLW is investments in industry. As noted during the interviews with some of the outsider respondents, the presence of the DLW churches in some neighbourhoods bring direct economic benefits to the businesses located in those areas, especially when the churches have special programmes or during festive seasons.<sup>515</sup> Churches boost local businesses not only through patronage by members but a variety of ways. Also of major importance is the self-reliant and self-sustenance philosophy the diocese is instilling in its members and members of the society through series of lectures and seminars, establishment of vocational centres and other empowerment programs.<sup>516</sup> These efforts have produced entrepreneurs who are also contributing to the economies of state and nation. Although, more skills acquisition centres are needed in the Lagos West to help the youth get out of the unemployed status. The 'white collar' jobs are becoming very scarce and the government alone cannot cope with the high unemployment rate in the society. The diocese needs to build more vocational centres what it has presently is inadequate for the teeming population of youth in the area (Lagos West) is covering.

Lastly, huge amount of money comes into the coffer of the diocese and its daughter churches as donations, tithes and pledges.<sup>517</sup> These funds are used to operate the many activities of the institution, such as the distribution of social welfare services to the society and giving out of loans to the needy graduates of the vocational centres. So, the diocese acts as proxy for the collection and allocation of considerable amount of money within the society. However, there are many areas the diocese can still touch and contribute more to the economy of the state and nation in its attempts to help solve social problems in the society. One of such areas is

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<sup>513</sup> Chapter Six, pp. 106, 113-114

<sup>514</sup> Chapter Five, p. 14

<sup>515</sup> Chapter Six, p. 114

<sup>516</sup> Chapter Five, p. 95

<sup>517</sup> Chapter Six, pp. 106-110

housing as pointed out by one of the outsider respondents, an opinion leader from Ikeja.<sup>518</sup> Overall, there is no doubt that the DLW's activities have affected the economy of the society.

### *7.2.5 Effects of the DLW's Political activities*

The DLW is playing a significant role in the political development in Lagos State in particular and generally in Nigeria.<sup>519</sup> The diocese is changing the landscape of Christians' involvement in democratic processes in the society. The wide-held opinion that politics is not meant for genuine Christians because it is 'dirty' is gradually being eroded with the political activities of the DLW and it is not a surprise that so many other dioceses within the Anglican Communion, Church of Nigeria and a few other Christian denominations in the country are now joining in and embracing the new philosophy as championed by the DLW.<sup>520</sup>

The fact that for the first time in the history of Nigeria, a diocese/church single-handedly organised a debate for all governorship aspirants in a state and it turned out to be a successful event with almost all the aspirants in attendance and people of all faiths were well represented in the audience and panel of interviewers speaks volume of the influence and status of the DLW politically within the society.<sup>521</sup> Also, the registration and accreditation of the diocese's Sensitization and Observation Committee (SOC) for elections by the Independence National Electoral Commission (INEC) is a sign of approval of the diocese's political activities nationally.<sup>522</sup> A lot of the diocese's personal resources are invested into this project without input either from the state or national government.<sup>523</sup> Probably, the diocese is heeding Sandra Joireman's warning 'not to be too close to the state.'<sup>524</sup> Nevertheless, the diocese still need to do a lot more to convince outsiders or people of other faiths that it is not excessively close to the state. There has to be a reasonable gap or boundaries, so that religious frictions can be avoided.

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<sup>518</sup> Chapter Six, p. 116

<sup>519</sup> Funke Oduwole, 'Raising Electioneering Standard via Debate', *Champion Newspaper*, Nigeria, 4<sup>th</sup> of April, 2007; also available at < <http://allafrica.com/stories/200704040159.html> > [Accessed on 19/06/13]

<sup>520</sup> Chapter Six, p. 111

<sup>521</sup> Chapter Five, pp. 20-21

<sup>522</sup> Chapter Five, p. 21

<sup>523</sup> Chapter Five, p. 21

<sup>524</sup> Chapter Two, p. 21

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It is also noted that because of the diocese's political stance, many Christians are now vying for elective positions in their communities.<sup>525</sup> For example, the current Deputy Governor of the state (Hon. Victoria Adejoke Orellope-Adefulire) is a member of the diocese. A few others are also holding either political appointments or elective positions within the state and nation. It is no longer the era of Christians handing over their hope of good governance of the society to the people of other faiths but an era of active participation in the process of governance and development of the society that belong to all the faiths.

It is imperative that there should be internal political education, whereby members are made aware of the difference between politics in its restricted usage (as skill of the politicians) and politics in its broader usage (pertaining to all that concerns the well-being of people in the society). If the members are not educated along this line, the church (DLW) might not get the cooperation of some of its members and this might lead to divisions. On the other hand, when the members are well informed of all they need to know, they become focused, motivated, energized, supportive, confident and committed. J. C Maxwell maintains that 'Communication increases commitment and connection; they in turn fuel actions.'<sup>526</sup> This becomes more important if the diocese must have sustainable future and successfully fulfil its mandate in and to the society.

One delicate area that the leadership of the diocese must watch is the area of managing the different political parties represented in the diocese. The leadership during the interviews claimed not to be biased towards any political party;<sup>527</sup> however, from an observant point of view, enough is not done to back this claim. If not, bickering, misunderstanding and strife may surface amidst some members based on obvious political leaning of the diocese's leaders. Although, there is no known law in Nigeria or biblical injunction restricting a priest or minister from having political ideologies, he just has to be decorum about it because of his position. There is also the need for leaders within the diocese to investigate issues thoroughly before commenting on state or national issues and generally, avoid taking stance on issues that are frivolous. It is seen as the mouthpiece of the people, so it is important that it represents their interests and not personal interests of some leaders in public discourse.

Overall, the DLW has helped to change the political perceptions of many Christians in the society and its involvement has boosted the credibility of recent elections in the state. In the

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<sup>525</sup> Chapter Six, p. 11

<sup>526</sup> John C. Maxwell, *17 Indisputable Law of Teamwork* (Nashville, TN: Thomas Nelson, 2001), p. 197

<sup>527</sup> Chapter Five, p. 21

process of its political involvement, the DLW has confirmed the propositions of Xuanmeng Yu<sup>528</sup> and Helen Rose F Ebaugh<sup>529</sup> by acting as checks and balances on the state's activities, acting as agents for mobilization and as information providers.

### ***7.3 Application of the 'it depends approach' to the DLW case***

In this section I will be applying the 'it depends approach' factors to the situation of the DLW to be able to determine based on this theory if the diocese qualifies to be rated as an agent of social and political change in the society.

#### ***7.3.1 Charismatic Leaders***

As explained in Chapter three, at a point in every society changes take place as a result of certain individuals who have taken it upon themselves to challenge the status-quo, thereby causing a revolution, these individuals are recognised as charismatic leaders.<sup>530</sup> From the Christian point of view, charismatic leaders are those leaders that are functioning and manifesting the extraordinary divine anointing gifts of the Holy Spirit. The Bishop and the leader of the DLW, Rt. Rev. Peter Awelewa Adebisi fits into this picture very well,<sup>531</sup> judging from the outcome of the field survey.

Interviewed ministers from the DLW and the DLM attested to his profound leadership qualities, his Holy Spirit inspired vision for the diocese and vigour with which he pursues the diocese's mission is second to none. Some of the outsider respondents, the two government officials and CAN's officials also corroborated the ministers' submissions. They all agreed he is the reason for where the diocese is today and the role the diocese has so far played in the society, though, he has a few culpabilities in the operation of the diocese.

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<sup>528</sup> Chapter Two, p. 21

<sup>529</sup> Chapter Two, p. 22

<sup>530</sup> Weber, *Economy and Society: An Outline of Interpretive Sociology, Volume 1*, p. 1117

<sup>531</sup> Chapter Six, pp. 116-117

### 7.3.2 *Belief and Practices*

It was pointed out by Ian Thompson,<sup>532</sup> some religious beliefs and practices could lead to social change; others may see change as unnecessary or unlikely. These beliefs and practices as held by religious members shape their roles in society<sup>533</sup> The belief and practices of DLW have caused it to be involved in social and political activities in the society leading to a number of changes in the way things are now done compared to how they were previously done.<sup>534</sup> Good examples are the political debates for governorship aspirants in Lagos State in 2007 and 2011. Also the registration and accreditation of the diocese's Sensitization and Observation Committee (SOC) for elections by the Independence National Electoral Commission (INEC), these are borne out of the diocese's conviction that there is nothing wrong with the church getting involved in democratic processes. It was put into practice and today many Christians and churches are now viewing the issue of church and politics differently.<sup>535</sup>

### 7.3.3 *Relationship to society*

As highlighted under this approach, the type of familiarity that exists between religion and the state will determine if the religion can be a change agent or not. It was also pointed out that if the 'church' is independent of the state the pressure for certain social change is expected. On the other hand, if the church is too close to the state, it will rarely go against the state.<sup>536</sup> The relationship between the state and the DLW is cordial but the diocese is independent of the state, its achievements so far are without the state input; hence, there is that opportunity for the diocese at any time to stand up for a social change in the society and criticize the state excesses or errors, which the diocese is already doing.

### 7.3.4 *Social status of religious membership*

This factor is about some members of the religious organisation belonging to the elite class in the society and senior government officials, therefore making social change impossible, whereas, a religious organisation that draws its membership from the lower cadre of the

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<sup>532</sup> Thompson, *Sociology in Focus: Religion*, p. 45

<sup>533</sup> McGuire, *Religion: The Social Context*, p. 242

<sup>534</sup> Chapter Five, p. 97

<sup>535</sup> Chapter Six, p. 111

<sup>536</sup> Chapter Two, p. 21

society can easily promote social change.<sup>537</sup> The DLW is a mixture of the two extremes. There are some members within the diocese that belong in the first category and many others fit into the second category. However, the leadership of the diocese has been able to balance the equation where necessary. For instance, when members needed to be enlightened about payment of their taxes to government, the leaders explained to them at various forums about its importance to the state and the society. On the other hand, when it is time to critique the government on its unfriendly policies that are affecting the masses, the leaders are not cowed by the elite in the diocese; they speak out without mincing words.

### *7.3.5 The presence of alternative avenues to change*

This factor portends that when there are no political platforms to achieve necessary social change, religion may likely be the next port of call as a structured institution with wherewithal for the desired social change.<sup>538</sup> However, in the case of Lagos State there are political platforms to achieve necessary social change, but these available political platforms are either not doing enough or not doing things in the right manner, so there would still be a need for credible alternative with structure and wherewithal for the desired social change, that is where the DLW comes in. Moreover, it was pointed out in chapter three that the roles religion assumes in any society depends of that particular society, the type of religion in question and the relationship of that religion to society. In this case, the people respect their religious leaders more than secular counterparts<sup>539</sup> and there is relationship between the religion and the society. Therefore, the DLW is an alternative avenue for social change in the society both positively and negatively.

### *7.3.6 Organisational structure*

This factor presumes that an organised religion with organisational structures has considerable influence on the members' focus and purpose; as a result, it can either hinder or promote social change.<sup>540</sup> It also pointed out that if a religious organisation has all these qualities and if independent of the state and well-funded either from within or without, it can

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<sup>537</sup> Buckser, *Communities of Faith: Sectarianism, Identity, and Social Change on a Danish Island*, p. 148

<sup>538</sup> Thompson, *Sociology in Focus: Religion*, p.47

<sup>539</sup> Falola, *Violence in Nigeria: The Crisis of Religious Politics and Secular Ideologies*, p. 10

<sup>540</sup> Emerson and Smith, *Divided by Faith: Evangelical Religion and the Problem of Race in America*, p. 138

oppose the authorities or criticise the existing social and political arrangements. All the mentioned qualities are present within the DLW, so, it can be said that the diocese is an agent of social and political change in the society.

### ***7.4 Summary***

This chapter has examined the impacts of the activities of the DLW in the society. This has been discussed in three parts. The first part looked at the internal effects of the diocese's activities. That is, the impacts on members, ministers and leaders. The second part considered the external effects of the DLW's activities in the society. This was discussed under headings of education, healthcare, social welfare, economy and politics. The last part applied the 'it depends approach' factors into the DLW's situation. It has become clear from the analysis that the Diocese of Lagos West, Anglican Communion, Church of Nigeria through many of its activities in and to the society has impacted many lives within the society positively and to some extent negatively. The diocese within its fourteen years of existence had improved tremendously in some areas, including evangelism, establishment of churches, provision of education, healthcare and social welfare services to the society. It has also grown in the area of leadership development and remains a vanguard of public morals and ethics in the society. It has led many to understand that the Church has a stake in the political life of a nation by its active involvement in the political processes. However, some of its activities have been selective, some of its strategies have not been so constructive, thereby causing there results on the society to be viewed with suspicions, there are signs of internal discontents and too much financial pressure of the members. All these, are areas the diocese needs to look into so that its works in the society are not invalidated.

## **Chapter Eight**

### **Conclusion**

#### ***8. Introduction***

This research on the activities of the Diocese of Lagos West, Anglican Communion, Church of Nigeria (ACCN) has three main purposes; first, is to evaluate the activities of the DLW in the last fourteen years of its existence, second, to examine the impact of these activities on the society and, to explore the rationale for the DLW's interaction with diverse social and political problems in Lagos State, the DLW members' perception and the influence of the Diocesan Bishop in the pursuit of the Diocese of Lagos West, Anglican Communion, Church of Nigeria as an agent of social and political change in the society. The data has been analysed to evaluate the activities of the DLW since its inception and establish the effects of the diocese's contributions to the society. A fundamental postulation in this study is that the closer the relationship of the church with the state is crucial for the benefit of the people. The hypothesis has been tested by examining the impact of the diocese's activities on education, healthcare, social welfare, economy and politics in Lagos State and by extension, Nigeria. In this concluding chapter the research findings are summarized and suggestions towards a holistic involvement in society are made to the DLW.

#### ***8.1 Summary of Research Findings***

The section evaluates how far the findings agree or not with the purpose of the study as stated in the first chapter of this research.

Firstly, the findings with respect to the general effects of the activities of the Diocese of Lagos West, ACCN in the society are that (i) to some extent the diocese has essentially affected the society both positively and negatively; (ii) its activities has sent a wake-up call to some other dioceses of ACCN and Christian denominations that their social and political actions are means of fulfilling their mission - responsibilities to God, the society and humanity; (iii) its activities have helped some Christians to have a positive view of politics and also realise how and why they should participate in governance and politics; (iv) the



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DLW, through its many activities has disproved the postulation that the closer the relationship of the church with the state is crucial for the benefit of the people, as the diocese's achievements are independent of the state; (v) the impact of its activities in the society have shown that the church-state relationship is possible for the development of the society; (vi) its involvement with the society, has proven that a church can be an agent of social and political change in society; (vii) the DLW has also demonstrated that it is possible for a Christian church to be socially and politically involved in the society without losing its spiritual focus and values; (viii) its socio-political involvement with society is attracting a lot of new members into the diocese – channels of evangelism; (ix) its activities have made some people in the society feel neglected; (x) its activities have put undue financial pressure on some members of the society within its fold.

Secondly, the findings with regard to the state's economy and by extension, the nation's, the study revealed that (i) in the area of capital developments – the establishment of hospitals, clinics, schools, recreational centres, and vocational centres, among others. Jobs are created and means of economic livelihood are provided for some people in the society; (ii) revenues are generated into the government's coffers through the payments of taxes by the diocese on its investments and businesses, and enlightenment campaigns on behalf of the government for diocese's members to pay their taxes to the government; (iii) the diocese spent a huge amount of money annually on goods and services, thereby contributing to the gross national product (GNP) of the nation; (iv) the diocese's principles and views as represented by its series of lectures on wealth creation, on economic independence of its members and its encouragement to them to be entrepreneurs have significant impact on the economy of the state and the nation; (v) the presence of the DLW churches in some neighbourhoods brings direct economic benefits to the businesses located in those areas, especially when the churches have special programmes or during festive seasons; (vi) its economic activities has helped reduced poverty within the state; (vii) the contributions to education and healthcare are also of major economic importance as the two are vital elements in the eradication of poverty.

Thirdly, the findings also showed that the social welfare sector has benefited from the largesse of the diocese to some extent. The activities of some agencies within the diocese have affected society by the (i) support to prisoners and rehabilitation of ex-convicts; (ii) provisions of essential nutritional supplies to orphanages, elderly people homes and handicapped children homes; (iii) periodic public lectures on health and medical concerns to the populace, special public health enlightenment publications, evangelical outreaches with

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free medical consultation and treatment of minor ailments in various communities (ailments such as malaria, hypertension, yellow fever and diabetes are taken care of by this group); (iv) public lectures and teachings to enhance family and marriage relationships for a stable society.

Fourthly, it was also discovered in the research that there is a healthy and cordial relationship between the state and the diocese. This has given the diocese's leadership insight into how governance at the state level works. Consequently, this has enhanced its critiques of the government and its policies, as well as the enlightenments of its members and the general public on government's actions and policies. It also offers practicable and credible suggestions to government.

Fifthly, the research also found that the political activities of the diocese has positively affected (i) the perceptions of some Christians that the Church and Christians can be involved in the socio-political undertakings in a secular society - Christians are now vying for elective positions in their communities; (ii) the state officials' awareness of the diocese – they now see the diocese as partner in development for the benefit of the people; (iii) the respect the diocese leadership gets from its peers within the ANCC, other denominations and people of other faiths; (iv) the political landscape of Lagos State and Nigeria, through the SOC participations in elections; (v) methods and avenues by which minister get across to the people and government – it is no longer just sermons, communiqués, press releases and interviews but dynamic involvement; (vi) the church's spending - investing its resources into the future of the state where the church exist.

Lastly, it turned out to be very clear in the course of the research that the diocese has always been part of the problem of the society and also some of its activities and its closeness to the state can be detrimental to the society, especially, if the diocese fails to put measures in place to guard against sending wrong signals to people of other faiths. This will include, but not limited to reviewing its policies and strategies on (i) education; (ii) health services; (iii) social welfare and (iv) political involvement in the society.

Overall, a theory not proven; although, the DLW has an unambiguous, consistent and coherent position on its roles in and to the society, its involvement in the politics of the state and its relationship with the government, yet its contributions, socially and politically cannot be traced to its relationship to the state. The DLW has been involved with the society prior to its relationship with the state. In fact, it was on the platform of these activities that the

relationship was initiated. The Church cannot just be socially involved and not be politically involved too. After all, in democratic societies there is an idiom from Edmund Burke that ‘all that is necessary for the triumph of evil is for good men to do nothing.’<sup>541</sup> The message that will be sent out if the Church hands off is that of an interest group that has lost hope of making a meaningful difference to the society and has nothing to offer beyond its constituency.

### **8.2 Recommendations**

How can the diocese maintain or improve on its present contributions to the society or be more pragmatic in its approach to the many problems confronting the people and yet maximize its impacts? The recommendations presented in this section are based on my research findings, general observations during the field survey and suggestions made by some of the respondents and participants of the focus groups.

#### **8.2.1 Recommendations from Insider Respondents**

Insider respondents gave diverse and differing views on how the momentum of the DLW’s involvement can be sustained or managed especially with the imminent departure of their charismatic leader, Bishop Peter A. Adebisi. Their recommendations are:

**(i) Like for Like:** It was a general consensus suggestion by all insider respondents that the new in-coming Bishop must be of the same standard with the out-going Bishop for continuation purposes, otherwise, there might be set-backs for the diocese in its involvements in and to the society.

**(ii) More Inclusive Debates:** Based on the successes of past political debates hosted by the diocese, some insider respondents were suggesting that more of such debates should be organised and extended to other offices not just the gubernatorial office.

**(iii) Microfinance Outfit:** It was mooted by a few insider respondents that the formal establishment of Microfinance Company by the diocese to take care of loans to members and

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<sup>541</sup> Gary A. Haugen, *Good News About Injustice: A Witness of Courage in a Hurting World* (Downers Grove, IL: Intervarsity Press, 2002), p. 67

non-members of the diocese will help the society, as more people have the opportunity of enjoying such gestures and it will save the diocese the trouble of non-repayment which it is currently experiencing, since the beneficiaries will be dealing with a formal organisation rather than the diocese or any of its church's associations directly.

### ***8.2.2 Recommendations from Outsider Respondents***

The outsider respondents' suggestions can be summarised under five headings;

***(i) Policy Formation Contribution:*** It was suggested that the diocese should seek ways to contribute more to state policy formation for the benefits of the masses. However, the individual that suggested this quickly added that this does not mean the teachings of the diocese should be made the law of the land but for the content of policies to be friendlier to the people and bridge the gap between the rich and the poor. He cited an example of the educational policy inherited from the colonialists which seems to lack innovative contents and developmental core curriculum that can empower individuals to become functional citizens for the collective good of the society. He claimed it was elitism designed and that is still very much the same today; whereby the elitist private schools and aristocratic government funded state and federal colleges are used as a deliberate strategy by the ruling class aimed at perpetually dominating the majority of the people in the society. He therefore suggested that if the DLW could propose a more people oriented educational policy, and work towards its adoption, whereby, the gap between the rich and the poor is bridged; the diocese would have done the whole nation a big favour and not just the people of Lagos State.

***(ii) Investing in Housing:*** It was recommended that the DLW should use its influence to woo both local and international investors into the state to help tackle the housing problems the masses are encountering, especially the low and medium income earners. A few of the outsider respondents assumed that the availability of affordable shelters might bring about a reduction in crime rate and also help to decongest over populated areas. These, they supposed, would lower security risks to lives and properties and health of the citizens will improve as well.

### 8.2.3 Recommendations based on the Findings

The following recommendations based on the research findings should facilitate the continuous, sustenance and enhance the involvements of the DLW in the society;

**(i) Tackling Corruption in the Polity:** In the case of corruption, a more robust approach needs to be adopted. The DLW cannot confront it all alone either on the state or national level. Therefore to be able to help in this area, it would be better if it can team up with others in the national body representing all churches in Nigeria, Christian Association of Nigeria (CAN). Together they can put together methods through which government officials, especially Christians will be made accountable to the people they are serving, after all, ‘with responsibility comes accountability.’<sup>542</sup> They might even need to collaborate with civic agencies that are known for fighting against corruption; agencies such as Transparency International, Economic and Financial Crimes Commission (EFCC), Independent Corrupt Practices Commission (ICPC) and other anti-corruption agencies both home and abroad could be used either to curb or stamp out corruption. Once the Christians or the Church starts, the Muslims will in no time follow suit. After all, a good percentage of the leaders and politicians are either Christians or Muslims.

**(ii) Engaging Professional Lobbyists:** This approach can help the DLW get indirectly involved in the politics of the state via policy making without being confrontational. The approach will ensure that its concerns and those of other religious citizens are translated into political policy for the benefits of all. It will afford the diocese the opportunity to be represented by a professional lobbyist or lobbyist organisation that can convince members of the state executive council or the legislative arm of government to enact policies that will reflect its wishes. Presently, there is just a little evidence to suggest the involvement or influence of the DLW in policy formulation and implementation in Lagos State. Lobbying as a profession is not yet pronounced in Lagos and Nigeria generally, is however, a recognised, legitimate and integral part of the democratic process.<sup>543</sup> The task of a professional lobbyist is not limited to swaying legislators to favour a particular policy; it includes studying and analysing legislations, attending congresses, enlightening government officials, corporate

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<sup>542</sup> Simon Bill, Robert L. McDowell and William, L. Simon, *In search of Business Value: Insuring A Return on Your Technology Investment* (New York, NY: SelectBooks Inc., 2004), p. 84

<sup>543</sup> Tham Joo-Cheong, *Money and Politics: The Democracy We can't Afford* (Sydney, Australia: University of New South Wales Press Ltd, 2010), p. 247

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bodies and other interest groups on significant and relevant issues. He also attempts to win over opinion leaders and the general public through assertive publicity.<sup>544</sup>

There are lobbyists for various interest groups and institutions, some specialize in religious matters; hence, they are referred to as religious lobbyists. According to Robert Booth Fowler<sup>545</sup> and Daniel J. B. Hoffrenning<sup>546</sup> lobbyists are important aspects of democracy, ensuring representation by Congressmen/Senators of their peoples' views. In Nigeria this could be of help and if the DLW do provide lobbyists they would need to assess their political stance and not appear politically biased, but hold the moral ground, on biblical bases of ethics. This is further explained in section (iii) b. With this unique position of religious lobbyists, the DLW can lessen its direct involvement in political issues and concentrate on its social involvement with the society. This will help the Church to focus on other things of equal importance and relieve itself of the argument of whether it is right or not for a church to be politically involved in the society.

*(iii) General Awareness:* The DLW must be aware of its responsibilities to God and the society before either getting involved or not in the state's affairs. If it must get involved, it is imperative that the diocese responds to social and political problems biblically and correctly. There are certain features that the DLW needs to take into consideration before it can meaningfully engage the system articulately and these features could also be used as guiding dynamics in its response to any of the societal problems;

### *(a) Living as an example of God's Kingdom*

The Church must learn to live by the scripture; by doing so, it is leading by example. It must put its house in order to mirror God's household and principles. The primary drive for the church's involvement in the state is centred on the need and search for an egalitarian society where peace, love, justice, compassion, etiquette, community, belonging, dialogue, participation and equality are endorsed and maintained. Hence, the DLW has to demonstrate these attributes from within by living out the faith, without doubt the church will become a

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<sup>544</sup> Woodstock Theological Centre, *The Ethics of Lobbying: Organised Interest, Political Power and the Common Good* (Washington D.C.: Georgetown University Press, 2002), pp. 82-89

<sup>545</sup> Robert Booth Fowler, *Religion and Politics in America* (Boulder, CO: Westview Press, 2010), p. 293

<sup>546</sup> Daniel J. B. Hofrenning, *In Washington But Not of It: The Prophetic Politics of Religious Lobbyists* (Philadelphia, PA: Temple University Press, 1995), p. 71

challenge to the rest of the society, only then can it effectively challenge either the social or political structures of the state.

### *(b) Prophetic Responsibility*

The responsibility of the Church is not limited to an evangelical mandate, it also has a prophetic mandate and these two are not exclusive of each other; hence, it must continue in this prophetic tradition of the Old Testament: that is, it will serve as the voice of the voiceless, instigating leaders to have a rethink on issues, causing persons in charge to do the right things and advocating justice and righteousness in the polity. One of the major messages of the Old Testament prophets is social justice, which is still very relevant in society today, so the DLW could follow this pattern. This is likely to make it politically significant and put it in sensitive positions that could result in a catalyst of change within the state's structures and society at large. Though, Stephen Carter agrees that the church has a prophetic role to play in the society, he was however quick to caution that it must abstain from partisan politics.<sup>547</sup> He probably sounded this note of warning so that the church does not get its 'hands soiled' in the game of politics and this is where religious lobbyists come in. This will give the church boldness to enter the public fray purified at any time, as a prophetic voice calling the state to account for its wrongs.<sup>548</sup>

### *(c) Maximizing potentials and resources*

Considering the problems in Lagos, the DLW is limited to attend to almost all aspects of the socio-political challenges since it is on its own. The DLW must therefore maximize its potentials and resources by concentrating on specific socio-political issues that it can handle effectively and leave others to the other dioceses or Christian denominations. By trying to attend to many issues concurrently, it might not be effective and efficient in many of them and there are also the tendencies of mistakes. Moreover, it might be straining the members too much in terms of time, commitment and funds for financing<sup>549</sup> many projects simultaneously. With no external financing or financial support, it is only logical for the church to maximize the available funds on fewer projects. However, partnering and

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<sup>547</sup> Stephen Carter, *God's Name in Vain: The Wrongs and Rights of Religion in Politics* (New York, NY: Basic Books, 2000), p. 175

<sup>548</sup> Carter, *God's Name in Vain*, p. 113

<sup>549</sup> See Table 7

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collaborating with other dioceses, denominations or organizations committed to a common course could make the contributions of the DLW more effective to the society. With cooperation and networking, it can arguably increase its coverage and quality of service delivery with less effort. Also, there is likely going to be improved utilization of both human and financial resources.

### *Concluding Remarks*

As a sequel to this study, within the context of Lagos State, it must be acknowledged that the DLW has contributed relatively to the social and political milieu in the state, however, a lot still needs to be done both internally and externally as there are yet many challenges it must overcome to make any serious widespread impact on the state. With so many societal problems, based on several years of trials and errors occasioned by historical, human and natural factors, there is a need for a basic tactical revision of the way forward on the part of the church, if it must continue to be recognised as agent of change and make a real difference in the society.

Internally, there is a need for an on-going education of members, for them to develop the understanding of faith that links the church as an essential component of social change to the society. Communal life is an essential component of Christian doctrine and culture; the same can be said of the Lagos (Yoruba) culture, like every other African culture. It is fundamental that this idea of interconnectedness and the holistic nature of life permeate every stratum of the church, so that the church will be united in purpose, action and voice. No member will be detached from the society or views the state as an enemy but would rather be ready to support and participate in the social change, having realised through Biblical insight, that the call to be 'salt and light' in and to the world, is a call to 'good works,' which is multi-dimensional. Ranging from concern and care for the poor and the less privileged to speaking out on behalf of the oppressed and constructive involvement in socio-political problems in the society.

Externally, the leadership of the DLW needs to get a good grasp of the context in which the politicians are operating so that they will be able to contribute effectively to the public policy discourse; otherwise they would be incapable and unprepared when the chance presents itself. The point here is that there is a difference between ideal and reality (ideal as the church believes it should be; the desirable possibility, the perfect outlook and reality are the actual



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outlook).<sup>550</sup> There is the need for leaders in the DLW to recognise the fact that not all the people in Lagos State will share their views, beliefs and holistic approach to issues. Opposition does not necessarily imply that it is from people of another faith. Other Christian denominations might see issues differently. In that case, there might be some disagreements while engaging others with contrary views before agreements are eventually reached. It is only when the leadership of the DLW is careful enough to see and acknowledge these differences that it will appreciate the contexts in which politicians operate. As a result, their political dialogue will be based on the awareness of the real world.

In conclusion, the DLW is playing practical roles in the re-building, recovery and re-positioning of Lagos State, using various means to accomplish these daunting tasks with limited internally generated resources. The transformation of humanity and reconstruction of a broken society cannot be sorted out by Christian churches standing detached away from politics or refusing to partake in the policy making process. The social, political and economic transformations can only be realized through positive Christian involvement in the policy making process at all levels. The Christian churches have both the biblical mandate and mission to be involved in social justice. There may be oppositions from within and without for the sake of its position on societal ills, social actions and advocacy for social reforms (parts of the holistic mission of the church), the DLW must not give up; it must be salt and light within the troubled state and nation. Although, the road may be rough, but with prayer, exemplary life style, good leadership, consistency, boldness and honesty; soon the government, the political elite, the Christian community and the general public will realize what an agent of change it is.

The DLW as a stakeholder in Lagos State has shown that the church can contribute in several ways to the development of the state. This demands that it supports and collaborate with the State government where necessary while at the same time, strongly identifying with the underprivileged and the marginalized people of the society. It has proven that it is not enough to provide social services which are simply to ameliorate the conditions of the ordinary citizen, but the church should rather engage in social reformation that will restore hope and dignity to the common man by holding the state officials accountable to fundamental standards of good governance.

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<sup>550</sup> Sanne Taekema, *The Concept of Ideals in Legal Theory* (Hague, Netherlands: Kluwer Law International, 2003), pp. 35-36

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The challenge before the DLW, however, is how to keep up the standard it has set for itself as an agent of social and political change in Lagos State. The DLW must open itself to change from within as it transforms itself into an institution in the society, maintain and sustain its core Christian values by mobilising its constituency for more robust commitment to its goals, helping them to develop Christianity in a way that impacts the society. That is, while acknowledging its role in society, it is not excessively and unnecessarily attached to the state or the political elite in the society.

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**APPENDICES**

**(i) Forms and letters**



Bangor University's 'Code of Practice for the Assurance of Academic Quality and Standards of Research Programmes' (Code 03)  
<https://www.bangor.ac.uk/ar/main/regulations/home.htm>

**COLLEGE OF ARTS & HUMANITIES**

**Participant Consent Form**

**Researcher's name:** RICHARD A. ADEKOYA

The researcher named above has briefed me to my satisfaction on the research for which I have volunteered. I understand that I have the right to withdraw from the research at any point. I also understand that my rights to anonymity and confidentiality will be respected.

I agree / disagree to having the interview/discussion recorded. (delete which is not relevant)

Signature of participant .....

Date .....

This form will be produced in duplicate. One copy should be retained by the participant and the other by the researcher.



## PARTICIPANT INFORMATION SHEET

My name is Richard A. Adekoya. I am a Postgraduate student of Mattersey Hall Graduate School in association with Bangor University. I am studying for a Doctor of Ministry degree.

### **Purpose of interview**

I am conducting this interview as part of my academic research into: THE DIOCESE OF LAGOS WEST OF THE ANGLICAN COMMUNION, CHURCH OF NIGERIA AS AGENT OF SOCIAL AND POLITICAL CHANGE IN THE SOCIETY

This interview is designed to last for 10 to 15 minutes only. Please feel free to expand on the topic or talk about related ideas. Also, if there are any questions you would rather not answer or that you do not feel comfortable answering, please say so and we will stop the interview or move on to the next question, whichever you prefer.

### **Confidentiality**

The information you provide in this interview will be kept confidential. The written and recorded data will be kept securely and only the will have access to the information, except where the interviewee has consented to be named and or quoted in the dissertation. All data and recording will be destroyed within one year of the submission of the dissertation.

### **Personal details**

This interview is completely anonymous and therefore no personal information about you will be collected or published. A secret code of numbers and letters (No initials) will be assigned to every individual that will be interviewed to ensure anonymity is maintained.

### **Are the results confidential?**

The answers to the interview questions will be treated with the strictest confidence. However, the analysis of the data from the interview[s] will form part of the dissertation which will be submitted for my degree and can be accessed from the university's library by students and staff.

### **Who do I speak to for more information on the survey?**

Please speak to the researcher or Mattersey Hall Graduate School on 01777 815002 or email [graduateschool@matterseyhall.co.uk](mailto:graduateschool@matterseyhall.co.uk) for more information.



**This letter and its contents are from Richard Ayodele Adekoya,  
Researcher at Bangor University, UK.**

Dear.....

I am writing to ask if you would participate in a piece of research I am doing about the Diocese of Lagos West, Anglican Communion, Church of Nigeria. I am currently studying for a Doctor of Ministry degree with Bangor University. As part of my studies, I want to look at the impact the diocese is having on Lagos State as a society. I have written a set of questions called; ‘Your Understanding of the DLW.’

I would like to ask if you would please grant me audience for 30 minutes to take part in an interview with me on the above subject. It would be great to hear your opinions. Please let me know if you would like to do this and I will provide you with more details. You can change your mind at any time and all information will be treated in confidence.

Thank you.

Richard Ayodele Adekoya

**(ii) Interviews questions**



**Interview Questions for DLW's Sectional Leaders**

**(Youth, Women and Men's Leaders)**

**Understanding the Diocese of Lagos West (DLW)**

1. As a leader in Diocese of Lagos West, please can you tell me what the main focuses of the diocese are?
2. How will you describe the diocese' contribution to the society (Lagos State in particular) since the inception of the diocese?
3. Do you consider the DLW a change agent for good in Lagos State and if so how?
4. Which do you think is more important to the DLW, the spiritual well-being of its members or the social well-being of the society? Is there a dichotomy there?
5. What do you think is right for the Church – to be a solely spiritual agency, or to be involved in democratic processes in any society, either at state level or national?
6. To what do you attribute the diocese's achievements so far?
7. Which factors do you think have contributed those achievements?
8. How do you consider the nature of the God we confess in the Anglican church of Nigeria in regard to the political processes within society?
9. How involved are the members of your group in the social-political activities of the diocese in terms of participation, funding and enthusiasm?
10. What suggestions have you for the leadership of the DLW to make the church have a greater impact on society?



## **Interview Questions for Ministers from other Dioceses in Lagos State**

### **Understanding the Diocese of Lagos West (DLW)**

1. As a minister within the Anglican Communion in Lagos State, please can you tell me how you think the DLW has fared in the last twelve years regarding growth and action plans?
2. How will you describe the diocese' contribution to the society (Lagos State in particular) since the inception of the diocese in 1999?
3. How would you consider the DLW a change agent for good in Lagos State?
4. Why do you think it is right for the Church to be involved in democratic processes in any society, either at state level or national?
5. To what do you attribute the diocese's achievements so far?
6. How do you consider the nature of the God we confess in the Anglican church of Nigeria in regard to the political processes within society?
7. Apart from spiritual development, what other things can your church copy from DLW's programmes or activities?
8. What suggestions have you for the leadership of the DLW to help the church have a greater impact on society?
9. In pursuit of its populace oriented activities, do you consider that the DLW is helpfully involved in ecumenical relationships with other dioceses and denominations?



## **Interview Questions for DLW's Church Ministers**

### **Understanding the Diocese of Lagos West (DLW)**

1. As a minister in Diocese of Lagos West, please can you tell me what the main focuses of the diocese are?
2. How will you describe the diocese' contribution to the society (Lagos State in particular) since the inception of the diocese in 1999?
3. How would you consider the DLW a change agent for good in Lagos State?
4. Which do you think is more important to the DLW, the spiritual well-being of its members or the social well-being of the society? Is there a dichotomy there?
5. Do you think it is right for the Church to be involved in democratic processes in any society, either at state level or national? Can you please give reasons?
6. The Most Revd. Joseph Abiodun Adetiloye, the former Bishop of Lagos and retired Primate of the Anglican Church in Nigeria, lately said the DLW has grown in leaps and bounds. What do you consider as the major achievements of diocese in the past 13 years?
7. To what do you attribute the diocese's achievements so far?
8. How do you consider the nature of the God we confess in the Anglican church of Nigeria in regard to the political processes within society?
9. How involved are the members of your church in the social-political activities of the diocese in terms of participation, funding and enthusiasm?
10. What suggestions have you for the leadership of the DLW to make the church have a greater impact on society?
11. In pursuit of its populace oriented activities, do you consider that the DLW is helpfully involved in ecumenical relationships with other dioceses and denominations? How?



## **Interview Questions for non-members of DLW**

**(Ministers/Officials of Christian Association of Nigeria (CAN), Ikeja Branch, Lagos)**

### **Societal impact of the Diocese of Lagos West (DLW)**

1. Please can you tell me what you know about Diocese of Lagos West, Anglican Communion?
2. Please can you tell me what you know about the daughter churches of the diocese within Ikeja or Lagos State?
3. What do you think should be the role of a church in society?
4. What is your opinion of churches functioning as activists in socio-political matters?
5. For what reasons will anyone commend either the diocese or any of its daughter churches within your jurisdiction?
6. How will you describe the contributions of the DLW or its daughter churches to the society?
7. The DLW claimed to have gone back to the Christian missionaries' agenda of Church, healthcare and education, how true is this from your own perspective?
8. How is the diocese faring compare to other churches/denominations within your jurisdiction?
9. What do you think the DLW, or its daughter churches in your neighbourhood, is doing for the populace socially and politically in the society and is it sufficient to make a long term impact on society?
10. Would you like to suggest any further ideas to give to either the DLW or its daughter churches in Lagos State?



## **Interview Questions for non-members of DLW**

**(Non-members (Opinion leaders) in the localities of the DLW churches)**

### **Societal impact of the Diocese of Lagos West (DLW)**

1. Please can you tell me what you know about Diocese of Lagos West, Anglican Communion?
2. Please can you tell me what you know about the daughter churches of the diocese around your neighbourhood?
3. What do you think should be the role of a church in society?
4. What is your opinion of churches functioning as activists in socio-political matters?
5. How has the DLW or any of its daughter churches in your neighbourhood affected the community or state?
6. Which are the outstanding incidents that point to the fact that the DLW or its daughter churches are good change agents in the society?
7. The DLW claimed to have built hospital in this neighbourhood, how often do you see people use this facility?
8. Do you know anybody (not a member of DLW) in your neighbourhood who has benefitted from the kindness of the DLW or its daughter churches? Give example.
9. Why would you think the DLW, or its daughter churches in your neighbourhood, is doing enough for the populace socially and politically in the society?
10. Would you like to suggest ideas to give to either the DLW or its daughter churches in Lagos State for further long term impact on society?





## **Interview Questions for non-members of DLW (Government Officials)**

### **Societal impact of the Diocese of Lagos West (DLW)**

1. Please can you tell me what you know about the Diocese of Lagos West, Anglican Communion?
2. Please can you tell me what you know about the daughter churches of the diocese around your neighbourhood?
3. What do you think should be the role of a church in society?
4. What is your opinion of churches functioning as activists in socio-political matters?
5. How has the DLW or any of its daughter churches in your neighbourhood affected the community or state?
6. Which are the outstanding incidents that point to the fact that the DLW or its daughter churches are good change agents in the society?
7. The State governor attends the yearly synod of the DLW; can you give me the reasons for that please?
8. Can you please tell me the collaboration between the state government and the DLW?
9. Why would you think the DLW, or its daughter churches in your neighbourhood, is doing enough for the populace socially and politically in the society?
10. Would you like to suggest some ideas to give to either the DLW or its daughter churches in Lagos State to further the long term impact for good on the area?

**(iii) List of Interviewees, venues and dates**

1. Lagos State Government Official (A), Ministry of Home Affairs and Culture office, Lagos State Secretariat, Alausa, Ikeja, 22/01/2013
2. Lagos State Government Official (B), over the telephone, 23/01/2013
3. Opinion Leader at Ikorodu, De-Potomac Guest House, Ikorodu, 23/01/13
4. Opinion Leader at Isolo, Ansar-Ud-Deen College Premises, Isolo, 24/01/2013
5. Opinion Leader at Ikeja, Lagos Country Club Premises, Ikeja, 28/01/2013
6. Opinion Leader at Agege, Pen Cinema Premises, Ifako-Ijaiye, Agege, 31/01/2013
7. Rev. (Dr.) Kolawole Verralls (CAN Official), Chaplain's Office, Chapel of Christ the Light, Lagos Secretariat, Alausa, Ikeja, 04/02/2013
8. CAN Official (B), over the telephone, 04/02/2013
9. DLM Minister (A), Unilag Guest Houses & Conference Centre, Akoka, Yaba, 24/01/2013
10. DLM Minister (B), Unilag Guest Houses & Conference Centre, Akoka, Yaba, 24/01/2013
11. Rev. Canon 'Goke Agara, Principal's Office, Anglican Comprehensive High School, Ipaja, 25/01/2013
12. Ven. 'Wole Omotuyi, DLW office at AVMCC, Ikeja, 28/01/2013
13. Ven. Gbenga Oniye, Church Auditorum, Church of the Ascension, Opebi, Ikeja, 29/01/2013
14. Ven. 'Tunde Omoyele, Vicar's office, Bola Memorial Church, Abule Onigbagbo, Ikeja, 30/01/2013
15. Rev. O. K. Oyewo, Government College Premises, Ikorodu, 31/01/2013
16. DLW Women's Leader, AVMCC Premises, Ikeja, 01/02/2013
17. DLW Men's Leader, AVMCC Premises, Ikeja, 01/02/2013
18. DLW Youth Leader, AVMCC Premises, Ikeja, 03/02/2013

19. The Dean of the DLW, Ven. James Olusola Odedeji, the Dean's Office, AVMCC Premises, Ikeja, 09/02/2013

20. Focus Group Discussions, AVMCC Auditorium, Ikeja, 01-02/02/2013



