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Reformation and Birth of Modern Democracy: Lessons for Contemporary Nigerian Christians

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Abstract

Christianity originated in Jewish territory and was initially regarded as an illegal religion when it expanded across the Roman Empire; however, its legalization under Emperor Constantine facilitated its increasing involvement in political affairs. Although the sixteenth-century Reformation led by Martin Luther was primarily religious in orientation, its adoption by King Henry VIII of England transformed it into a broader religio-political movement. John Calvin further extended the Reformation's political significance by criticizing practices within the Roman Catholic Church and emphasizing principles of good governance, particularly through *Institutes of the Christian Religion*, which articulated ideas concerning just civil government that contributed to the development of modern democratic thought. This study examines the influence of religion on politics by analyzing the Reformation movement in Western Europe and its subsequent role in shaping modern democracy. It also addresses the limited political participation of some eligible Christian citizens in Nigeria, a condition that may contribute to the persistence of poor governance. The study employed a qualitative library research design based on secondary sources, including books, journal articles, magazines, newspapers, edited volumes, and relevant online documents. The analysis indicates that the Reformation evolved beyond a religious movement and became an important political force that

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influenced ideas of governance, civic responsibility, and democracy. The study concludes that Christian political participation, when guided by Christian ethical principles, can contribute to improved governance and democratic development in Nigeria. It therefore recommends greater and more responsible involvement of Nigerian Christians in political processes to support the societal change they seek.

Keywords: Christian Political Participation; Good Governance; Modern Democracy; Nigerian Politics; Protestant Reformation

Introduction

Religion and politics are interwoven. Man is a political and a religious being. Christianity after being declared a legal religion in Roman Empire by Emperor Constantine, began to actively involve in politics. Till date, the Christian religion has been influential to global politics. The 16th century reformation championed by Martin Luther according to Alister (2016), was a movement that fiercely opposed the dogmas of the Church. Reformation at the initial stage, started as a religious movement to change some practices in the Roman Catholic Church. However, when King Henry VIII of England followed suit, it became a religio-political movement. With time, John Calvin joined the reformation movement not only to condemn the practices of the Roman Catholic Church but also emphasised on good governance. Dwight (2017) affirmed that "Geneva's leader, John Calvin, is widely regarded as the father of modern Western democracy. The clearest map of Calvin's political thought is found in his Institutes of the Christian Faith, which constitutes a blueprint for just civil government" (p.67).

A just civil government is anchored on principles of fundamental human rights, rule of law, transparency and accountability in governance et cetera, which promote democratic ideals in the society. Some philosophers like John Locke, etcetera who received Christian education at their primary and college level and later studied in various universities also contributed immensely to development of modern democracy. In agreement to this viewpoint, Elazar (1998) supports that, John Locke wrote his two treatises on government which provide outline for a theory of political and civil society, based on natural rights and contract theory and under the rule of law. Thus, these two historic treatises truly were the political basis that popularized modern democracy in Europe and America. In the words of Dwight (2017), according to Locke, two essentials,

and two alone, are involved in being a Christian: first, that a man should accept Christ as God's Messiah and, second, that he should live in accordance with Christ's teaching. From this perspective, any act of persecution in the name of religious truth is wholly ludicrous and unjustified. Hence, Locke was calling Christians to uphold democratic ideals. This is because according to Bretherton (2024), democratic politics is intrinsic to the practice of Christianity and democracy, broadly understood, is a way of enacting fundamental Christian commitments. Thus, the Christian religion through reformation was influential to the development of modern democracy.

Nigeria as a democratic state, allows for political participation for qualified adult citizens. However, some Nigerian Christians fail to fully participate in politics. In tandem with this line of thought, Adelekan (2020) observes that some Christians view political participation as evil, claiming that drinking and driving do not mix, and neither do religion and politics. Some see this world as evil claiming that they are in it and not of it, quoting Jesus statement in John 17:16. These set of Christians regard politics as a dirty game which Christians should avoid in order not to corrupt themselves. Lack of active participation in Nigerian politics by some Christians has created room for poor governance to thrive. However, for the nation to enjoy good governance, all qualified adult Christians must actively participate in politics. Nigerian Christians must show more interest in political participation than ever. They need to understand that the destiny of the nation rest on their political participation which avail them the opportunity to contribute meaningful for the common good of all. Thus, Nigerian Christians should learn from reformers like John Calvin and engage in politics in order to right the wrongs in the nation.

Conceptual Framework

Concept of Reformation

The concept of reformation will be examined from two perspectives; secular and religious. Secularly, Untung and Khoirunisa (2019) states that reformation is a radical change for the better in social, political or religious sphere or affair. In this sense, therefore, one's character, or condition, a country's social-economic, political and religious state, or even the world or some aspects of its affairs can be reformed by means of radical change to bring about some improvement or some kind of leap from not too good a condition to a better one. This is the whole essence of reformation. Anything short of this is either a

rebellion or a violent uproar, but definitely not a reformation. This means that reformation aims at changing something or a practice to better in the society.

From the religious perspective, reformation is defined by Ayegboyin (2015) as, the religious revolution that took place in the Western Church (Roman Catholic Church) in the 16th century. Reformation could be considered as a movement which focused on thorough examination of institutions, practices of Western Christianity dominated by Catholic Church (Untung and Khoirunisa 2019). Furthermore, Alister (2016) explains that it is a movement that fiercely opposed the dogmas of the Church. Untung and Khoirunisa (2019) further stated that reformation is a grand act of emancipation from spiritual tyranny and a vindication of the sacred rights of conscience in matters of religious belief. Although some scholars point to Erasmus as the pioneer of the reformation movement through his writings, it is well known that it was championed by Martin Luther who took pragmatic approach to openly confront and counter some practices of the Roman Catholic Church. Reformation is a religious movement which according to Ayegboyin (2015), that irrevocably split Christendom, ending the ecclesiastical supremacy of the papacy; it also had far-reaching political, economic, and social effects on the European society. In tandem with this viewpoint, Becker, Pfaff and Rubin (2016) supported that reformation ended the ancient hegemony of the Catholic Church in Western Europe and altered political and economic fortunes.

Concept of Democracy

Etymologically, Nwaozuru (2020) explains that the term democracy, is derived from two Greek words; *demos* which means people and *kratos* which means rule; literarily, democracy means rule by the people. In classical typologies, democracy is understood as rule by the many, which is contrasted with rule by either the one (monarchy) or the few (Aristotle, 2013). Bretherton (2024) expatiates that democracy in all its forms is premised on several shared assumptions: the need to respect the equality and dignity of each individual; the importance of dialogue and debate as a means of resolving conflicts and solving shared problems (rather than killing, coercing, or persecuting those we disagree with); and that people should be free to have a say in decisions that affect them and the agency to shape the material and social conditions within which they live and work.

It was Abraham Lincoln who popularised modern democracy in 1858. Matthew (2013) documents Abraham Lincoln's speech dated August 1st 1858: *As I would not be a*

slave, so I would not be a master. This expresses my idea of democracy. Whatever differs from this, to the extent of the difference, is no democracy. Abraham Lincoln further defined democracy as government of the people by the people and for the people. This made the democracy to gain prominence in world politics. Democracy is in debt to the evolution of the concepts of liberty and equality. This was what Abraham Lincoln aimed at as portrayed in his speech in 1858. This was because there was inequality between the master and the slave. The master is at liberty to do as he wishes but not so with the slave. Hence, Abraham Lincoln envisioned a democratic state where liberty and equality thrives for all members of the state. Such will enable citizens of the state to participate in the political activities of the state.

There are various types of democracy. They include; Direct and representative democracy. Direct democracy is based on the equality of all citizens and its characteristics can be extracted from ancient democracy. Aristotle cited by Arenilla (2010) to summarized direct democracy: 1. Officers are chosen among all, including the administration of justice. 2. Offices which do not require experience and skill are rotated by lot, of short duration and cannot fall on the same person twice. 3. Occupation of offices does not depend on income. 4. Officers receive a salary. 5. The assembly has authority over all affairs or over those of major importance. Representative or indirect democracy according to Arenilla (2010), has little to do with direct democracy. This is due not only to the radical differences in the entailed meaning of the terms citizenship, liberty, equality, and sovereignty, but also because representative democracy introduces a series of mechanisms and institutions that try to achieve a balance between the exercise and control of power. Among these, the most important are the division and separation of powers, and a certain constitutional engineering that establishes limits on the actions of the state and guarantees the protection of basic individual rights in relation to the state. The aim is to avoid a concentration of power in a majority faction and achieve a balance between different powers

Historical Development of Democracy

Democracy in Ancient Greece

Democracy started in Ancient Greece. It based on liberty and equality for all members of the state. Such will enable citizens of the state to participate in the political system of the state. According to Aristotle (1988), under ancient democracy, liberty meant

to live as one wanted, to, in principle, not be governed by anyone, or if so, to govern in turn, that is, for all to rule and be ruled in turn. Sartori (2003) states that this idea of liberty as no dependence, as autonomy, was completed with one another essential aspect, which was the attainment of the social status of citizen by man, which permitted him to participate in governing the state, in the exercise of collective power. For Constant (1988), liberty existed before the law, it had a collective character and was compatible with the complete subjection of the individual to the authority of the community. This concept of liberty was only possible if it was based on equality among citizens.

Arenilla (2010) views that equality for the Greeks was not absolute. It rather referred to political rights and participation in common affairs. To arrive at this concept, it was necessary to conceive all men as possessing the capacity for autonomous political judgment and political competence, which entailed the possibility of their equal participation in public affairs and a link between this participation and honour and justice. This equality, in turn, involved the right to demand participation in the management of the affairs of the *polis*. Arenilla (2010) cited Plato who said that it corresponded to all men to take part in political virtue or cities cannot exist. Aristotle (1988) wrote that for there to be equality it is just for the poor to have no more advantage than the rich; and that neither should be masters, but both equal. Lastly, Aristotle (1988) state that democracy distributes equality both among equals as well as among unequals. Ancient Greek politics was nothing other than government of the free and equal.

Democracy in Roman Empire (Era of Twelve Tables)

The Romans also believed in equality before the law, meaning that everyone was held responsible for their actions despite their social standing, background, or gender. They also had laws that were made on the basis of reason and justice. They had a written law system that came about in 451 BCE and was called the Twelve Tables. In 528 CE, the Justinian Code was written by Emperor Justinian, and it was an updated system of the old Byzantine and Roman laws that helped take out inconsistencies and law and make legal processes more efficient. The code comprised of many edicts and other opinions that talked about many topics from punishment to marriage. The Code was studied in Europe during the Middle Ages and acts as a foundation for legislation ever since then. Roman law emphasized that no one was above the law and everyone was subject to its rule and punishment, which is the basis of rule of law that constitutes modern democracy.

What led to Reformation?

The 16th century reformation that took place in Western Europe, championed by Martin Luther, began as a movement that openly confronted and countered some practices of the Roman Catholic Church. Hallihan (2017) documents that Martin Luther was a monk from the Society of Augustine, who was dissatisfied with some practices of the Catholic Church. In his quest to counter such practices, he wrote and hung 95 "theses" at the door of Wittenberg Church and sent to the Archbishop of Mainz in October 1517.

However, the Papal authority demanded that he be silenced. Luther criticized the Roman Catholic Church for selling indulgences to increase funds to be used to rebuild St. Peter's Basilica in Rome (Untung and Khoirunisa 2019). Furthermore, Luther criticized and rejected some of the religious doctrines and practices of the Church which did not prove to have biblical basis. He wrote criticizing various corruptions in the church, most notably its practice of selling "indulgences." In their original form, indulgences were gifts offered to the church by repentant sinners to show their gratitude to God for the forgiveness of their sins. By the early 1500s, the practice had become corrupted, and it appeared that the Christian Church was selling forgiveness rather than merely accepting gifts from the faithful. Luther criticized this practice for de-emphasizing repentance and making Christians think they could buy God's forgiveness.

Instead, Luther preached that salvation is a gift from God that comes through faith alone upon repentance for sin. Luther also objected to the hierarchical structure of the Roman Catholic Church, arguing that any Christian could interpret the Scipture and serve as a minister as well as any other; this idea is now known as the "priesthood of all believers." In 1520, Luther's standing with the Roman Catholic Church was in disarray, and the next year he was excommunicated (Hallihan 2017).

In order to prove his points on some practices carried out by the Church which have no biblical basis, he translated the scripture to German Language. He did this because the majority of the laity could not read Latin, the language of learning. Franklin (2018) enunciates that Luther had resolved to put the Scipture into a form of German so natural and so forceful that it would speak to the hearts of all Germans. He wanted the Scriptures to be translated accurately into the language they used in their everyday lives. McGrath (2001) elucidates that the layperson's access to the Scipture was as much about

coping with the institutional Church's political power over their lives as it was about developing personal spirituality. With time many Christians in various countries joined the reformation movement. Thus, Martin Luther's reformation movement was successful. As it led to the formulation of new ideas into the Christian faith and growth of various denominations. Moreover, it largely affected economic and political development in Europe and its offshoots.

Influence of Reformation on Development Modern Democracy

The reformation influenced the religious, political, economic and social aspect of Europe. This section shall examine how reformation provided new ideas to politics that birthed modern democracy. To do this, the research selects some people who contributed to the development of modern democracy following the footstep of Martin Luther.

King Henry VIII of England

King Henry VIII of England could be likened to the person who joined the reformation movement with political motives. He gave reformation a political voice. Becker et al (2016) observed that politics was one area where the reformation had an immediate and obvious impact. Where the reformation took hold, the ruling elite evicted the Roman Catholic Church from power. This fundamentally altered the makeup of city councils, parliaments, and royal councils. This started with King Henry VIII of England whom as result of Pope's disapproval of his request to divorce Catherine of Aragon and remarry Anne Boleyn, severed ties with the Papacy. . in the words of Dwight (2017), initially distraught by this situation, King Henry looked with hope to the Continental Reformers-Luther and Zwingli-and their verbal assault on Papal supremacy, as an encouraging precedent and justification for his own bold rebellion against Papal authority in England.

However, unlike Martin Luther, King Henry's reformation was religio-politically oriented. King Henry VIII brought the reformation to England via acts of Parliament. Dwight (2017) affirmed that in 1531, by the Act of Supremacy, Henry VIII was recognized as the Supreme Head of the Church in England, thereby catalyzing not only the reform of the English Church but the reform of the English State as well. The new Church created by King Henry would be the servant of the state, clearly the reverse of the medieval concept of the state as the obedient daughter of the Church. As King Henry VIII broke away from the Roman Catholic Church, he no longer consulted the Pope while making decisions for

England nor did he obey any decision made by the Pope. He discharged priests that failed to support his actions as they either leave England or support him.

John Calvin

John Calvin of Geneva, who joined the reformation movement is called the father of modern democracy because of his pragmatic approach to religion and politics. Hall (2003) reported that it was within Geneva as a whole and Calvin's Academy in particular that the first broad and systematic case for modern representative government was made. Dwight (2027) states that the clearest map of Calvin's political thought is found in his *Institutes of the Christian Faith,* which constitutes a blueprint for just civil government. Therein Calvin provides a theological basis for the opposition to unjust governments. In addition, Calvin's sermon on First Samuel 8 addresses one of the most widely expounded passages about political thought in Scripture. Calvin's exposition in this sermon discusses the dangers of monarchy, the need for the proper limitation of government, and the place of divine Sovereignty over human government (Hall, 2003:109). It is an example of Calvinism at its best, carefully balancing individual liberty and proper government. Owing to this, Calvin was recognized as the foremost of modern republican legislators and responsible for sowing the seed of modern democracy.

John Locke

As John Calvin's seed of modern democracy began to grow that is gain more acceptance in many countries like England, the English people according to Dwight (2017):

Steeped in politically liberating philosophy, were now ready to formulate a more just and durable social contract between themselves, the governed, and their government. And yet they needed a philosophically and theologically sound formulation of their new political and spiritual aspirations. This was provided by the philosophy of John Locke (p.11).

Elazar (1998) observed that, John Locke wrote his two treatises on government which provide outline for a theory of political and civil society, based on natural rights and contract theory and under the rule of law. Thus, these two historic treatises truly were the political basis that popularized modern democracy in Europe and America. According to Dwight (2017), Locke stated that government is a trust, whose purpose is to preserve the

people 's freedom, forfeited by a ruler who fails to secure the public good. The ruler's authority is therefore conditional rather than absolute. To secure this freedom, Locke favored a mixed constitution-the legislative should be an elected body, whereas the executive should be a single person, the monarch-and he argues for a separation of legislative and executive powers. As regards to Locke's political theory, the people are ultimately sovereign.

Locke's political principles contributed immensely to the solidification of modern democracy. For instance Locke's ideals of government led to establishment of Act of Toleration of 1689 and the English Bill of Rights of 1689 by the British Parliament which deepened modern democracy in the nation. Also, Dwight (2017) states that in developing the Whig ideology underlying the Revolution of 1688, Locke formulated the classic expression of liberalism, which was to inspire the American Revolution and the authors of the United States Constitution. So, American's independence of 4th July 1776 was as a result of putting into action what they have read and learnt from Locke's books.

Need for Reformation in Nigerian Democracy

Nigeria was colonized by Britain. During this period, Christian missionaries from Europe came to Nigerian and established Churches and built mission schools. Some indigenous converts attended. They were taught subjects like Christian religious studies, government, history, where they learnt about patriotism, nationalism, French and Cuban Revolution, American fight for independence among others. These spurred some of them like Nnamdi Azikiwe, Obafemi Awolowo and so forth, to fight for the independence of Nigeria. This was actualized in October 1st 1960. Nigeria became a republic in 1963 however, in 1966, the military took over power. Although military rule lasted for over three decades, it finally ended in 1999 ushering the nation into the Fourth Republic.

Nigerian democracy since the Fourth Republic, has been marred by corruption, electoral malpractice, human rights abuse, lack of transparency and accountability in governance among others. The political terrain is associated with many ills which make it unhealthy ground for innocent citizens to actively participate in politics. Ushe (2014) captures the political scenario of Nigeria in his statement:

The political history of Nigeria has manifested an unmerited monotony of rascality, political, unbridled corruption, political blundering, moral decadence, incessant conflicts, and political motivated assassinations of political opponents, molestations of innocent

citizens, wanton destruction of properties that worth millions of naira, political sycophancy and lawlessness due to the introduction of monetization of politics (p. 21).

Some people opt for political positions not for the sole purpose of rendering services to the people but for self-aggrandizement. On that note Ugwu (2011) stated that politicking in Nigeria is scary; killing, poisoning, character and real assassination, occultism have become associated with it. Party membership and opposition are not understood as differences in vision or opinion but rather as enmity. Uzoigwe (2011) observes that Nigerian leaders are found wanting in ideal characters that extol governance. Their attitude to the leadership requirement is faulty, unimpressive and substandard. The resultant effect is egocentrism, looting, corruption.

Hence, there is need for reformation in Nigerian political system. By reformation this research does not mean a coup but active pragmatic approach towards good governance through active political participation by citizens.

A Clarion Call for Active Participation in Nigerian Politics by Christians

There is no doubt that some Christians have exercised their civic rights (right to vote and be voted for. Rotimi (2010) points to Rev. Chris Okotie presidential candidate of the Fresh Party in the 2007 general elections. Nwaozuru (2020) asserts that:

Pastor Tunde Bakare (Latter Rain Assembly) was former running mate of President Muhammadu Buhari in 2011 under the umbrella of Congress for Progressive Change, Pastor Osagie Ize-Iyamu of Redeemed Christian Church of God (RCCG) under Peoples Democratic Party (PDP) gubernatorial candidate in 2016 election in Edo state, Bishop Dr. Emeka Nwankpa (Chapel of Faith Scripture Assembly International) contested for governorship in Anambra State in 2011 and also contested for IsialaNgwa North House of Assembly Constituency under All Progressive Grand Alliance in 2019 General Elections. Both the 2015 and 2019 general elections, Buhari picked a Pentecostal pastor and Professor, Yemi Osinbajo of RCCG as his running mate and they won in the general elections respectively (p.19).

In the 2023 general elections many Christians vied for various political poisons like Peter Obi of Labour Party contested for the office of the President although his lost the bid. Despite this, many Nigerian Christians shy away from politics on the premise that Nigerian polical system is corrupt and hence, not worth venturing into. Thus, greater

percentage of Christians in Nigeria are not active but passive during election periods as their turnout to vote is very low.

Need for Christians to Participate in Politics in Nigeria

Obedience to Government as Advocated by the Scripture (Romans 13:1-2, Hebrews 13:17)

The Scripture encourages Christians to obey the government Romans 13:1-2 Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgment. The right to vote and to be voted for as enshrined in the Nigerian constitution is a civic responsibility and an obligation every adult qualified citizen should carry out during election period. Nwaozuru (2020) states that civic duty is the Christians' moral responsibility thus, Paul advocates Christians' absolute obedience to the ruling authority hence, Christians in Nigeria should involve in politics as part of fulfilling their civic responsibility. The Nigerian Christians have a stake in this regard not only as religious members but fundamentally as responsible citizens of the state.

It has been established above that Christians should obey the government and fulfilling civic obligation as far as the constituted civic responsibility is not against Christian faith of which the right to vote and to be voted for is among. Arinze (1990) opines that Christians should be model citizens and patriots, they should take the lead by responding to their duties volitionally as against fear of punishment. It therefore becomes an obligation bound in conscience for Nigerian Christians to participate in the political activities of the nation.

To Right the Wrongs in the Society

It has been noted above that some political leaders in Nigeria involve in corruption which breeds injustice in the society with the masses suffering the most. Christians as salt and light of the world as stated in Matthew 5:13-16, should rise to the occasion in order to right the wrongs in the Nigerian society. To correct the social ills brought by poor leadership, Christians must be active in politics. Furthermore, to ensure that justice and equity is served among the people since there is constant complain of marginalization especially among minor ethnic nationalities in Nigeria, to portray the light of true democracy in the political system of governance in Nigeria.

It could be said that both the government and the Church are institutions through which God extends His services to humankind hence, this calls for active Christian participation in politics which is paramount. Nigerian Christians as citizens are to involve in politics to ensure that social justice, equity and peace prevail in the society (Nwaozuru, 2020).

Practical Approaches Towards Active Participation in Politics by Nigerian Christians

Active Participation in Voters Registration

This is a crucial step to active participation in politics. Priests and Christian leaders should encourage and motivate their congregations who have not yet registered to go and do so as a sign of responsible citizenship and an obedience to the government which is instituted by God (Romans 13:1).

Prompt Collection of Permanent Voters Card (PVC)

Prompt collection of Permanent Voters Card (PVC) is another strategic move for active participation in politics. Those who have registered, should make haste to collect their PVCs when they informed that it is ready. At the point of collection of PVC, one should cross check if his/her details are correct, if there are errors, the person should launch a complain to the appropriate Independent National Electoral Commission (INEC) officials for correction. If there are no errors, the PVC should be safely kept awaiting future elections.

Becoming a Member of Registered Political Parties

Nigeria operates a multi-party system of government hence, there are many registered political parties in the country. Christians who do not belong to any political party, could join any party of their choice by duly registering with their choice party. It will enhance their opportunity to vie for available vacant political posts.

Massive Voting During Elections

It is not enough for Christians in Nigeria to register, collect their PVCs nor by joining political parties of their choice. There is need for them to come out in mass to cast their votes and vote massively for credible candidates during elections. This could yield

positive results. This was done by Christians in Seychelles during 2020 presidential election, and they got the change their desired. There is the possibility that if Nigerian Christians could massively vote in future general elections, their efforts would not be in vain.

Holding Leaders Accountable

This seems difficult but achievable because Nigerian is operating a democratic system of government that allows for accountability and transparency in governance. After voting leaders into office, their policies should be monitored by the public. If a leader makes policies that are not for the common good of all or mismanage public funds, such leader should be voted out in the next election. When this trend is sustained, it will make those who will be elected in the future to uphold democratic principles while in office, as a criterion to be reelected .

Conclusion

Reformation started as a religious movement in Western Europe by Martin Luther against certain practices in the Roman Catholic Church. However, King Henry VIII of England joined the trend with political motives. John Calvin followed suit while emphasizing on Christian ethics and just civil government with democratic ideals. He laid the foundation for modern democracy. John Locke born during the age of Enlightenment with his two treaties watered the seed of modern democracy planted by Calvin. Many countries adopted Locke's principles of ideal democratic governance. Hence, the Christian religion through reformation gave birth to modern democracy. Nigerian democracy in this Fourth Republic has been marred by corruption and bad governance hence, there is need for reformation of the political system. This can only be actualized when there is active participation in politics by Christians. Hence, this research makes a clarion call for all Nigerian Christians who are qualified to engage meaningfully in politics. And as light of the world, they are to engage in politics to right the wrongs in the society. Active participation in Nigerian politics by Christians will help bring the desired change they yearn for.

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