

CHRISTIAN PERSPECTIVE ON WORK ETHICS AND ITS IMPLICATIONS FOR THE NIGERIAN ECONOMY

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Abstract

It is not admirable how public and private sector employees in Nigeria, as well as many other African nations, approach their jobs. Gross misbehavior, a lack of dedication, unfaithfulness, dishonesty, resource and time theft, and overall staff indifference are all present. This paper explores the intersection of Christian perspectives on work ethics and their implications on the Nigerian economy. Nigeria, a rich cultural tapestry, has been significantly influenced by Christianity in shaping its moral and ethical framework. The paper delves into how Christian principles, rooted in integrity, diligence, and stewardship, influence work ethics and subsequently impact economic development. Examining biblical passages emphasizing honest labor, fair wages, and ethical business practices, the research investigates how Christian teachings inform the ethical behavior of Nigerian workers and entrepreneurs. The paper also explores how Christian work ethics interact with cultural norms and the broader socio-economic context, considering the complexities of applying these ethics in a religiously diverse and challenging environment. The synchronic approach to exegesis is employed in this work. This approach looks at the final form of the text as it stands in the Bible. The particular components of this approach applied in this article are narrative and rhetorical criticism whilst others involve lexical, grammatical and syntactical analysis. In addition, the Intercultural Hermeneutics approach of contextualization is employed.

Keywords: Christian, Ethics, Work, Nigeria, Economy.

Introduction

In the heart of West Africa lies Nigeria, a nation with a rich tapestry of cultures, religions, and traditions. Amidst this diversity, Christianity has played a significant role in shaping the moral and ethical framework of Nigerian society. With its ever-expanding influence, it is imperative to explore the Christian perspectives on work ethics and their far-reaching implications on the Nigerian economy¹. This paper delves into the intersection of faith and economics, examining how Christian principles influence work ethics and subsequently impact economic development in Nigeria. Christianity, as one of the major religions in Nigeria, has deep-rooted beliefs that promote integrity, diligence, and a sense of stewardship over resources. These principles are inherently intertwined with the way individuals approach their work and economic activities. The Bible, as a foundational text for Christian ethics,

contains numerous passages that emphasize the significance of honest labor, fair wages, and ethical business practices. Furthermore, the Nigerian economy has experienced periods of growth and challenges, often marked by issues of corruption, inequality, and inadequate infrastructure. In this context, understanding the role of Christian work ethics becomes crucial.¹ By adhering to biblical principles, individuals in the workforce may contribute to a more just and sustainable economic landscape. It is essential to evaluate how these ethical values can foster a sense of social responsibility and encourage positive economic behaviors that benefit the broader society. The paper will also investigate how Christian work ethics interact with cultural norms and the wider socioeconomic context in Nigeria. It is critical to consider the complexities of applying these ethics in a country with diverse religious traditions, as well as the challenges posed by factors such as corruption and income inequality.

The examination of Christian perspectives on work ethics and their implications on the Nigerian economy is of paramount importance. This research seeks to shed light on the potential role of faith-based values in addressing economic challenges, promoting ethical conduct, and fostering social responsibility. Understanding the interplay of Christian work ethics and economic development is not only pertinent to scholars and theologians but also to policymakers, business leaders, and individuals seeking a more just and prosperous Nigeria.

As such, this paper will explore how Christian teachings and values inform the ethical behavior of Nigerian workers and entrepreneurs.

Christian Ethics

Christian ethics is distinct from other disciplines of ethics such as Islamic ethics, African Traditional ethics, and ethics of other world religions. Christian ethics has been understood as a discipline of moral theology that avails itself of revelation and supernatural forces in the study of human conduct. Therefore, Christian ethics deals with discourse about Jesus Christ and how the knowledge acquired through theological reflection about Jesus Christ can be brought bare in the study of human conduct. Ferguson and Wright insisted that Christian ethics as a branch of moral theology (*theologiamoralis*) is concerned with the practical questions of Christian morality.¹ For instance, is it good for a Christian to commit an abortion? Is it good for a Christian to use contraceptives? Is it good for a Christian to give and receive a bribe? As far as Christian ethics is concerned, the Bible is indispensable as a resource material that enables a Christian to judge whether his action is compatible or incompatible with the bible. In collaboration with this view, Nwaike opines that "However, Christian Ethics could be found in the life and teachings of the founder as well as in those of his apostles. This good life, Christians believe, is only attainable by behaving by God's precepts".¹ There is no gainsaying that any act that is not in agreement with the stipulations of the Bible is regarded as bad while an act that is acceptable according to the biblical standard is considered good. It must be noted

that Christian ethics cuts across personal piety to the application of faith to one's practical life. Haselbarth observes that Christian ethics sees to the reflection of the Bible to cultivate a Christian lifestyle that showcases both personal and social relations. Christian ethics is not a theoretical venture rather it is part and parcel of Christian faith. The application of Christian ethics in the socio-political and economic sphere of life becomes difficult when a Christian depends on human strength and philosophies.¹ Haselbarth asserts that if a Christian wants to practice Christian ethics, he must be guided by revelation and the Holy Spirit. In Christian ethics, the Holy Spirit is indispensable, considering the vital role the Holy Spirit plays in bringing enlightenment of the Scriptures as well as helping a Christian to overcome persistent temptations that stare him at his face. Christian ethics is not merely a study of human conduct alone, it encompasses the inculcation of right moral principles among Christians, particularly those who believe and share the moral principles.¹ Alexander avers that "Christian Ethics treats every man as accountable for his thoughts and actions, and therefore, as capable of choosing the good as received in Christ". The eschatological dimension of Christian ethics imparts in Christians the attitude of Christian stewardship. Christian stewardship makes accountability its watchword.¹

For some people, love is the summumbonum of Christian ethics. Okai quips that Christian ethics as a branch of moral philosophy is rooted in love. For many people love is the foundation of Christian ethics. In Christianity, love is central in judging Christian actions. Christians are directed to love their neighbours as themselves. Consequently, egocentricism (love of self) is a misnomer in Christian ethics. Christian ethics is interested in discouraging self-centredness and encouraging a selfless attitude that transcends 'self' and shows concern for the welfare of one's neighbour. Christian ethics encourages patriotism which raises love of one's country above love of 'self'. Christian ethics motivates Christian political leaders to shun acts that are capable of being detrimental to the welfare of their country and neighbours (citizens). There is no doubt that if Christian political leaders abide by the ethical principles of love of Nation and neighbours, it will be difficult for political leaders to plunder public funds for their selfish aggrandizement.¹

Work Ethics

Work ethics is a set of moral principles, standards of behaviour, or a set of values that guide one in the workplace. Put differently, work ethics is a set of moral principles or values that an employee abides by and uses in his/her job performance; it covers an employee's behaviour and attitude towards his/her job, career, and workplace. It can also be regarded as a set of values centered on the importance of work and manifested by determination or desire to work hard. Bergh and Theron define work ethics as a productive orientation that refers to valuing work as compulsory and a worthwhile life interest to achieve certain objectives, while human beings generally do not enjoy work, and have to be coerced into doing or achieving anything.¹ Miller et al, indicate that work ethics encompasses attitudes and beliefs concerning

work behavior, and is a multidimensional construct reflected in behavior. Furthermore, work values relate to work and work-related activities while work ethics refers to attitudes and beliefs, as opposed to behavior. Hence, work ethics suggests an acceptable norm that makes employees feel personally accountable and responsible for the work that they do. An employee's work ethic can be defined as the overall framework from which work values originate. They, in turn, influence the behavior of the individual at work. Those employees who have strong work ethics have inculcated moral principles that guide their behavior regarding what is and is not acceptable to do at work.¹

Christian Perspectives on Work Ethics

Christian work ethics is a scriptural revelation on how God expects Christians to behave in their workplace. Christians are expected to represent Christ in their workplace and must serve their employers as a witness of Christ here on earth. For the Christians, God originated work and expected humans to work in line with His approach concerning it. The Christian work ethic involves both the employee and the employer. In the Bible passages of Ephesians 6: 5 – 9 and Colossians 3: 22 – 4: 1, we discover the basic tenets and principles of Christian work ethics for both the employees and the employer. The Christian work ethics attempts to answer questions concerning the behavior of the employee in the workplace (what are God's expectations from the employee concerning his/her behavior in the workplace?) and also questions relating to the employee-employer relationship in the workplace: how is the employer to relate with the employees under his/her employment? What kind of salaries or wages is the employer expected to pay to the employee? What are the benefits for the employee? What conditions of service are available for the employee?¹

The scriptural answers to these questions represent the tenets and ethical principles of Christian work ethics. It is pertinent to note at this point that the principles Paul taught to masters and slaves or bondservants apply today to employees and employers. The scriptures teach Christians that all work is God-centred. The scripture makes it clear that work matters to God. No matter what the career, profession, or occupation is, God cares about Christian work. Employees are obliged to work as to God, not men (their employers). Employees are expected to work with sincerity of heart and employers are required to treat the employees with respect and pay them well. Paul advises Christians in Ephesians 6: 5-9:

Bondservants, submit to those in authority according to the flesh with fear and trembling, in the sincerity of your heart, as unto Christ; not with eye-service, as people-pleasers, but as unto Christ's bondservants, carrying out God's will from the heart, serving the Lord with kindness and not others, knowing that everyone who does good will receive the same treatment from the Lord, whether they are slaves or free. And you, masters, treat them in the same way, ceasing to threaten them since you are aware that your own Master is also in heaven and that He is not biased. In

this vein, Paul restated the same counsel to employees and employers in Colossians 3:22- 4:1:

Bondservants, submit to those in authority according to the flesh with fear and trembling, in the sincerity of your heart, as unto Christ; not with eyeservice, as people-pleasers, but as unto Christ's bondservants, carrying out God's will from the heart, serving the Lord with kindness and not others, knowing that everyone who does good will receive the same treatment from the Lord, whether they are slaves or free. And you, masters, treat them in the same way, ceasing to threaten them since you are aware that your own Master is also in heaven and that He is not biased. The two scriptural passages suggest that God is the Supreme Employer of all workers. Both the employer and employee belong to God and they are both working for Him as their maker and rewarder of the works of their hands. Hence, Christians are expected to recognize the fact that their service in any organization and in any capacity should be seen as a service to God and humanity. This rule applies to both the employer and the employee. The duties and responsibilities of the employee to his/her employer are entrenched in the Christian work ethics principles for the employee. Also, the obligations of the employer to the employees are embedded in the Christian work ethics principles for the employer.

The Moral Principles of Christian Work Ethics for Employee and Employer in the Workplace include:

1. Integrity: the employee is expected to show personal integrity and the tenacity of his/her convictions by doing what he/she thinks is right without supervision. He /she possesses and steadfastly adheres to high moral principles which in turn draw out the desirable personality that mirrors his/her integrity. The employee is expected to do his/her work and service their employer with integrity: "...not with eye-service, as men-pleasers, but as bondservants of Christ, doing the will of God...". The attitude with which an employee approaches his/her work matters greatly. It speaks volumes of his/her integrity. Employees who work as unto the Lord are not bothered by the presence or absence of their superiors or employers.¹

Honesty: Respect and Sincerity: the employee is obliged to be honest and sincere: "Bondservants, be obedient to those who are masters according to the flesh, with fear and trembling, in the sincerity of heart, as to Christ". This principle talks about the moral uprightness, truthfulness, trustworthiness, and faithfulness of the employee and employer. It is believed that an employee who lacks honesty will steal time and other resources from his/her employer. Moreover, the employer and employee are expected to be honest and sincere to those who depend on and benefit from the services rendered by the organization. Respect should be reciprocal between the employer and the employee. Both must see each other as persons of dignity, that is, human beings that should not be used as a means to an end. They are expected to treat everyone with equal respect and dignity regardless of race, gender, ethnic group, religion, or political affiliation.

Hard work: this principle speaks of the employee's commitment, diligence, and conscientiousness to his/her work in the workplace: "... whatever you do, do it heartily, as to the Lord and not to men, knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ". An employee is not expected to be lazy at the workplace. Hard work teaches the employee discipline, dedication, and determination. This principle is essential because it is only through hard work that employees and employers can achieve organizational goals and their personal life goals.

Justice: the employer and the employee are expected to exhibit fairness, impartiality, and fair dealing in their relationship with people. They must strive to be fair and just in all their dealings; they demonstrate a strong commitment to both fairness and justice when making decisions. They are obliged to make it a point of duty to treat everyone in an equal manner. The employer is expected to be fair and just in the payment of employees' salaries and other welfare packages that would make the employees committed to their jobs.

Discipline: this principle entails being obedient to superiors, respecting organizational rules, and behaving in line with the organization's guidelines. Both the employer and the employee are obliged to be disciplined to achieve the organizational goals in the best possible way. Discipline is the fundamental value of achieving organizational objectives. The employer must establish a disciplined environment in the organization by developing a sense of self-responsibility in the employees.¹

Nigerian Economy

Nigeria is a multi-ethnic and culturally diverse federation of 36 autonomous states and the Federal Capital Territory. The political landscape is partly dominated by the ruling All Progressives Congress party (APC) which controls the executive arm of government and holds majority seats at both the Senate and House of Representatives in parliament, and the majority of the States. President Bola Ahmed Tinubu was sworn into office on May 29, 2023, having won the February 2023 Presidential election. Nigeria continues to face many social and economic challenges that include insecurity such as banditry and kidnappings, especially in the northwest region, continued insurgency by terrorist groups in the north-east, and separatist agitations in the south-east. President Tinubu has continuously pledged to turn around the economy and ensure security across the country. Civil society, the media, and other civil groups have committed to sustain advocacy for reforms and actions towards better economic and social outcomes for citizens.¹

Between 2000 and 2014, Nigeria's economy experienced broad-based and sustained growth of over 7% annually on average, benefitting from favorable global conditions, and macroeconomic and first-stage structural reforms. From 2015-2022, however, growth rates decreased and GDP per capita flattened, driven by monetary and exchange rate policy distortions, increasing fiscal deficits due to lower oil pro-

duction and a costly fuel subsidy program, increased trade protectionism, and external shocks such as the COVID-19 pandemic. Weakened economic fundamentals led the country's persistent inflation to reach a 17-year high of 25.8% in August 2023, which, in combination with sluggish growth, is leaving millions of Nigerians in poverty. Following a change in administration in May 2023, the country is now at a crossroads and has a unique opportunity to return to a sustainable and inclusive growth path. Recognizing the need to change course, the new administration has undertaken key reforms to restore macroeconomic stability by removing the gasoline subsidy and unifying and significantly liberalizing the exchange rate. These reforms, together with global oil prices remaining above their historical averages, are expected to begin to reduce fiscal pressures and unwind the critical macroeconomic distortions that held back growth in the past. The economy is expected to grow at an average of 3.4% between 2023 and 2025, benefitting from the reforms undertaken, a recovery in the agriculture and services sectors, and, over time, increased scope for government development spending. If the reform momentum is maintained, concerted efforts to achieve fiscal and monetary policy consolidation, reduce insecurity, strengthen public services, and improve the business environment and openness to trade, could boost investments and productivity, allowing Nigeria to return to a high growth path. Yet, downside risks to the outlook are high and include fading or reversing the reform drive, domestic and regional instability, as well as climate change effects.¹

Development Challenges

Despite having the largest economy and population in Africa, Nigeria offers limited opportunities to most of its citizens. A Nigerian born in 2020 was expected to be a future worker 36% as productive as they could have been if they had full access to education and health, the 7th lowest human capital index in the world. Weak job creation and entrepreneurial prospects stifle the absorption of the 3.5 million Nigerians entering the labor force every year, and many workers choose to emigrate in search of better opportunities. The poverty rate is expected to reach 37% in 2023, with an estimated 84 million Nigerians living below the poverty line the world's second-largest poor population after India. Spatial inequality continues to be large, with the best-performing regions of Nigeria comparing favorably to upper middle-income countries, while the worst-performing states fare below the average for low-income. In most areas of Nigeria, state capacity is low, service delivery is limited, and insecurity and violence are widespread. Wide infrastructure gaps constrain access to electricity and hinder the domestic economic integration that would allow the country to leverage its large market size. Emerging problems such as the increased severity and frequency of extreme weather events, especially in the northern parts of the country, add to these long-standing development challenges.

Recent reforms offer a launching pad for a new social compact for Nigeria's development. Strengthening macroeconomic fundamentals will allow structural reforms to be pursued and economic growth to be restored. The current low social and economic equilibrium could be switched to one marked by a better-funded and more effective State that provides efficient public services, public goods, and a conducive economic environment for the private sector to flourish and create more quality jobs for Nigerians.¹

The Intersection of Christian Work Ethics and the Nigerian Economy

For any nation to develop, the labour force must be diligent. However, Nigerians lack a sense of industry. There is a poor attitude to work in both public and private sectors. The civil service is the worst hit because civil servants see the work as not 'my father's work'. Therefore, lateness to work, absenteeism and abscondment have become the guiding principles. Sadly, office hours are sometimes used for religious activities. All these are antithetical to national development. An average worker may not be naturally lazy as postulated by Douglas McGregor in Theory X¹ of employee motivation, but lack of incentive, poor remuneration, and hostile conditions of service have reduced the level of commitment of workers in recent times. However, it cannot be said that every sector is poorly remunerated, even if this is an excuse. Therefore, there is a need to revive work ethics in all sectors of the economy. Work ethics, in the words of Ayantayo, demands that workers must be punctual at the workplace, cooperate with co-workers, work hard to justify their salaries, contribute their quotas to the progress of work they are employed to do; and exhibit honesty, sincerity, and straightforwardness at work. They are to endure hardship when the need arises as dictated by the nature of their work.¹ Calving does not believe that any work is inferior to the emphasis in his doctrine of calling, thus if Christians follow their proper calling, every work will have splendour in the sight of God. On this premise, the Puritans hold that daily works of any nature are a religious imperative. According to them, those who will not sweat on earth will sweat in hell. Without any doubt, dedication and commitment to duty will promote development. Dignity of labor is not only a cardinal virtue in Christian ethics; but also, a divine commandment. Thus, Christians must be hardworking. Paul in his teaching emphasises this and warns against idleness (II Thessalonians 3:6-12). Also, slothfulness in business is denounced, while fervency in spirit and service to God is recommended (Romans 12:11). In Proverbs 2:29, a hardworking person is accorded the honor of standing before kings and not ordinary men. However, it is not enough to be hardworking as the work done must not be defective. As noted by Shield:

“Everything a Christian does is to be done to glorify God (I Corinthians 10: 31). Work must surely be included in this. Because in his work, the Christian serves Christ as well as his employer, he must go beyond the call of earthly duty and seek to please the Lord. That means he must always seek to produce work of the highest quality.

He knows that he is accountable to God for all he does and thus, from the quality of the service he renders or the goods he makes (Ephesians 6:5-8, Colossians 3: 22-24).”¹

The pursuit of sustainability is a projection and hypothesis. To a large extent, it has remained obscure in Nigeria because the human factor is not considered to be relevant. Omoregbe belongs to the school of thought of the imperative of the development of human personality. It follows that it is the moral development of citizens that constitutes any country. The fact that development is multi-faceted cannot be denied, for a country is a living organism with many parts, each of which needs to be developed. In every structure, some parts are of primary importance, while some are secondary. Therefore, moral development is the organism of a country.¹

Omoregbe further expatiates thus: The primary aspects correspond to the human dimension, while secondary aspects correspond to the infra-human dimension. The latter include the land, the natural resources, the roads, machines, buildings, etc. All these are important in a country and need to be developed. But they are of secondary importance. Of primary importance is the human dimension. This means that the economic development of a country is primarily the development of the human dimension, that is, the development of a human person. Now the most important aspect in the development of the human person is his moral development. Moral maturity is a mark of national development. The moral development of its citizens must precede other aspects of development; otherwise, the process of economic development would be obstructed by the immorality of the citizens. The argument is that while economic development is crucial, it can only be attained through moral transformation on the part of all who are involved. It has been adduced that underdevelopment is an after-effect of moral bankruptcy arising from the neglect of religious ethical values.¹ We are not oblivious to the fact that Nigeria is a multi-religious society; the revival of Christian ethical values has been projected as a road map to sustainable national development since many Christians are involved in governance, formulation, and execution of policies as well as administration at various levels of existence. Therefore, they must be guided by Christian ethical values while playing their parts in the administration of the country.

Implications of Christian Work Ethics on the Nigerian Economy

The implications of Christian work ethics on the Nigerian economy can be both positive and negative. Here are some of the key implications:

Positive implications

Contributions to education, agriculture, healthcare, and human capital development: Christianity has made significant contributions to these areas, which can have a positive impact on the economy.

a. Education:

Before Lagos became a British colony in 1861, Christian missionaries in Yoruba land worked for two decades to establish primary and secondary education in Nigeria. They financed the development of the country, including teacher remuneration, books, and physical structures without any government assistance. The first known school in Nigeria was founded by Mr. and Mrs. De Graft in Badagry, known as 'Infant Church Nursery'. The missionaries made significant contributions to education in the early period, with the Church Mission Society (CMS) having four schools in Lagos by 1873. By 1873, there were twenty-one-day schools connected with CMS, with twenty-nine teachers educating 688 boys and 554 girls. Over 800 children are currently being educated in Lagos alone, with the entire expense thrown on the CMS. Missionaries made significant financial sacrifices to convert and educate children without government assistance, as education in Nigeria received no government assistance in 1865. In addition to primary schools, missionaries established other training institutions for human development.

b. Agriculture

The Christian teachings on work ethics as discussed above has implications on the agricultural sector of the nation. Amongst the three basic needs of man food comes first. Once there is life, there must be food to sustain it. Therefore, the fundamental of holistic evangelism is the feeding of the soul as well as the body. This is the reason the missionaries took agriculture very seriously and educated the Africans on commercial farming. Mgbemena has it that:

At a wider and higher level, the church, knowing agriculture to be a way of life for a high percentage of the population of the Eastern area early enough, showed concern for it by including agricultural science in the primary school curriculum. In large important primary schools, the subject was taught by teachers trained, for the purpose.¹

Thus, Christianity shaped the life of the people of Nigeria to a reasonable degree. The missionaries came with their varieties of crops, which proved to have a better quality than the ones in existence in the area. They started to teach people how to make use of artificial fertilizers to boost production. According to Onyiedu, 'It was the missionary agents and the colonial masters that introduced different species of beautiful flowers, carpet grass, fruit trees, and vegetables which we have taken for granted today'. The missionaries also taught the people how to rear different types of animals and the best species among them.¹ For example, the English fowl was better than the local fowl. In terms of the development of commercial agriculture and farm settlements in Nigeria, Agha remarked that:

It was Fr. Borghero of the Roman Catholic Mission who was the first to establish a farm settlement along a nine-mile strip of farmland along the coast near Badagry in 1875.¹

c. Healthcare

Before the arrival of missionaries in Nigeria, the indigenous people's health was poor, leading to an alarming death rate. There was no known cure for certain deadly diseases, which quickly spread and caused severe death toll. Infant mortality was also alarming, with many dying before the age of two. Missionaries began to demonstrate concern for the natives' exploitation by their *Dibias* (native doctors). One significant contribution of missionaries to the medical sector in Nigeria was the discovery of quinine for treating malaria fever. This discovery was made before the 1857 Niger expedition, and medical ministrations began early in the country. The British failed to take any other expeditions until the carrier of the disease, Malaria, was identified and diagnosed. This marked the beginning of medical education in Nigeria.

d. Human capital development

Christianity has significantly contributed to Nigeria's human capital development through the establishment of industrial schools and the training of poor Africans. The first industrial school was established in Abeokuta in 1851, where students studied brick and tile making, navigation, horticulture, and industrial management. Despite criticisms of the education provided by missionaries, Agha argued that it was better than the informal native education system. Christianity also instils moral values and respect for human life and dignity through adequate education and social tasks, leading to a more ethical workforce and a positive economic impact. Additionally, Christian ethics have the potential to combat corruption and unethical practices, creating a more transparent and efficient business environment, which can benefit the economy.¹

Negative implications

1. The proliferation of prosperity gospel and materialism: The contemporary Nigerian church has been criticized for being submerged in the quest for material benefits, which has led to the proliferation of prosperity gospel and the replacement of spiritual growth and moral sanctity towards an eternal life with capitalistic tendencies. This focus on materialism can hurt sustainable economic development.¹
2. Difficulty in applying Christian ethics in private and public domains: Christians in Nigeria have been found to have difficulty in applying Christian ethics in their private and public domains due to various factors such as colonialism, secularization, materialism, change of moral values, and irreligious attitudes. This can hinder the positive impact of Christian work ethics on the economy.¹

3. Church commercialization and unethical practices: The commercialization of churches in Nigeria can lead to unethical practices and a negative image/reputation of the institution of the church. This can have a detrimental effect on the economy.¹

Summary and Recommendation

The study explores Christian perspectives on work ethics and their impact on the Nigerian economy. Christianity, rooted in biblical teachings, emphasizes integrity, honesty, hard work, justice, and discipline. These principles contribute to a more just and sustainable economic environment. The study examines Ephesians 6:5-9 and Colossians 3:22-4:1 to understand the expectations of employees and employers in light of Christian values, promoting accountability and mutual respect. The Nigerian economy is facing challenges such as corruption, inequality, and inadequate infrastructure. Reforms are needed to restore macroeconomic stability and stimulate inclusive growth. Christian work ethics offer a framework to address work attitude, honesty, justice, and commitment in the labour force. However, challenges persist, such as the commercialization of churches, the proliferation of the prosperity gospel, and the difficulty in consistently applying Christian ethics in both private and public spheres.

In conclusion the intersection of Christian work ethics and the Nigerian economy offers both promises and pitfalls. A conscientious application of Christian principles in the workforce can contribute to a more just, ethical, and prosperous Nigeria.

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