Nehemiah as an exemplary political leader in Judah (Nehemiah 3: 1-32): Implications and lessons for Nigeria political leaders

Daniel Bem Apuuivom, PhD
Department of Religion and Philosophy
University of Mkar, Mkar, Nigeria
P.M.B. 017, Gboko, Benue State, Nigeria
Cell: +2349066787271
Email: apuuivombem@gmail.com

Abstract
The problem of disunity in Nigeria has motivated the researcher to examine the leadership style of Nehemiah who maintained national unity and integration in Judah as contained in Nehemiah 3:1-32. Nehemiah was a Bible character who lived in the 5th century BC as the governor of Judah. He united the people of Judah who worked together and rebuilt the destroyed wall of Jerusalem. The aim of the study is to relate the realities of Nehemiah’s leadership as governor of Judah to the political leadership situation in contemporary Nigeria. The research adopted content analysis and empirical studies method of data collection. The research finds that the secret behind Nehemiah’s effective leadership was the fear of God. Nigerian leaders will turn to contend for unity if they fear God and practice the good ethical teachings of their religions hence God is the God of unity. The conclusion is that the application of Nehemiah’s leadership paradigm by Nigerian leaders could help to do away with the problem of division in the country which has resulted into maltreatment of some citizens and killing of innocent lives. Nigeria needs leaders who would unite the people as citizens of one nation, bound in freedom, peace and unity. The study therefore, recommends that although Nigeria has different ethnic groups and multiple religions, unity should not be hindered by any citizen or group on account of such differences.

Keywords: Nehemiah, unity, integration, Nigeria, political leaders

Introduction
This research focuses on the Jewish Post-Exilic era when the Jews returned from Babylonian captivity. At the end of 445 BC, messengers came to the Persian court at Susa, with news of the difficulties which the Jews were facing in trying to establish a community to serve the Lord in Jerusalem and Judah. Nehemiah, an important court official, was a strong devoted Jew; he was the cup-bearer of King Artaxerxes I, king of Persia. He requested for permission from the king to go and rebuild the wall of the city of Jerusalem. The king allowed Nehemiah to go to Jerusalem and help rebuild the old capital. He even went so far as to appoint Nehemiah governor of Judah, and so created a new sub-province in the satrapy beyond the river. This naturally displeased the three governors- Sanballat, Tobiah and Geshem who already had some power in that area, especially as the new arrangement favoured the Jews who had returned from exile. Nehemiah strengthened the unity of the people of Judah who cooperated with him to carry out the rebuilding of the wall of Jerusalem. The detailed eyewitness account in the book of Nehemiah was taken from Nehemiah’s own personal diary. He recorded that the work on the wall of Jerusalem was finished in fifty-two days. Probably a whole plan of reconstruction took place inside the city walls.

Apart from adopting content analysis method of collecting data, this research has also adopted qualitative analysis method of research which has been carried out randomly in five states in northern Nigeria namely, Benue, Taraba, Nassarawa, Niger and Adamawa states respectively to investigate the challenge of political leadership in the country. The information obtained from these states reflects the situation of the present Nigerian nation. Nehemiah’s outstanding leadership qualities and his success as the
governor of Judah serves as a challenge to Nigerian political leaders who have failed to meet up the expectations of Nigerian citizens. Nigerian leaders are not able to maintain national unity and integration in the country as there are divisions in the country here and there. These lapses on the part of Nigerian leaders may manifest as a result of lack of true religious devotion on their side. Nehemiah succeeded as a leader because he was a strong religious devotee of Judaism. The inability of Nigerian leaders to bring total transformation of the society leads one with critical mind to look unto God to provide a Nehemiah for Nigeria, who will bring change for better life in the country.

The meaning of national unity and integration
According to S. Radhakrishnan, National unity or integration “is the awareness of a common identity among the citizens of a country. Even though citizens belong to different cultures, religions and regions and speak different languages, yet they recognize the fact that they are all one”. (1). This kind of integration is very important in building of a strong and prosperous nation. National integration is a positive phenomenon; it reduces socio-cultural and economic differences or inequalities and strengthens national unity and solidarity, which is not imposed by any authority. People share ideas, values and emotional bonds, a feeling of unity in diversity. National identity is imperative. Cultural unity, constitution, territorial continuity, common economic agenda, arts and exhibitions, national festivals, national flag, national anthem, national pledge, national emblem etc. promote national integration. National integration in most cases simply means national unity, it is unity in diversity. National integration grows in the minds and hearts of men through the process of godly leadership and nationalistic education. National integration involves the sentiments of nationalism and the feeling of oneness.

Nehemiah and the rebuilding of the wall of Jerusalem (Neh. 3: 1-32)
The material of Nehemiah chapter three according to Sproul, might have existed independently, perhaps as an official report, before Nehemiah incorporated it into his memoir (714). According to D. Guthrie, it is not certain that Nehemiah was the author of this section; most likely the list was preserved in the temple and subsequently incorporated by the Chronicler (405). Considering the views of the two scholars, it can be concluded that chapter three of Nehemiah was an editorial work done by a Chronicler.

The people of God as a whole performed the task of reconstruction of the wall of Jerusalem, not just the great leaders that are vital for accomplishing God’s redemptive purpose. All of God’s people worked together to rebuild the walls – clergy and laity, craftsmen and tradesmen, perfume-makers, by town and by family each contributing to the completion of the whole (cf Eph. 4:16). Others were assigned to build the wall close to their houses.

The long list of workers in Nehemiah chapter three shows how Nehemiah mobilized the people of Judah. These Jews came from different families, social and professional classes, yet they all worked together with perfect cooperation and coordination. Almost forty different groups are mentioned in chapter three, and all agreed on the necessity of raising the wall. But their unity on this issue did not erase the difference between them. The account in Nehemiah shows that despite hostile forces, the construction work was completed due to the power of the unity of the people.

One can say that Nehemiah was a great leader and a builder. In Nehemiah 3:1- 6:16 three facts stand out. It is seen how great he was as an administrator. He knew what to do, how and who to do it. Nehemiah had a clear objective or goal, a sound technique and a good enlistment programme. His function as an
administrator includes the ability to analyze situations and people. He also succeeded in mobilizing the people. Every Jew in and about Jerusalem was involved, from the High Priest, the priests, the goldsmith and the merchants (Neh. 3:1-31). The two rulers of Jerusalem as well as the common citizens were involved. At first some nobles did not feel it was proper for them to do such work, but apparently they changed their minds (cf 3:5; 4:14). Thus Nehemiah mobilized the entire population, revealing his ability to lead.

It is clearly seen how Nehemiah achieved perfect coordination. Every man had his work and his place. Such perfect coordination enabled the wall to be finished in a short time. One could clearly see Nehemiah’s ability to supervise labour and manage resources. A respondent in an interview says that the weakness of Nigerian government is that contracts are given to people but such contracts are not well supervised. Many projects in Nigeria are left undone due to lack of proper supervision (Chagba, interview). Under the influence of unity Nehemiah appointed some guards from among his kinsmen who provided security for his people against external foes. Ted W. Engstrom attests that “Nehemiah stands forever as a model for all would-be leaders who aspire to the heights of success, because he organized the whole nation and fulfilled his role as a leader” (35). Due to Nehemiah’s influence, the Jews worked together without partiality and segregation as they considered themselves to be one.

Nehemiah 6:15-16 describes the consummation of the whole task of Nehemiah; he came to Jerusalem to rebuild its walls. It was not an easy task; enemies from inside and outside tried to stop the work, serious internal economic problems developed. In spite of all these attacks and setbacks the wall was finished in the remarkably short time of fifty-two days. According to Fensham, some scholars argue that this is improbable and align with Josephus (Ant XI. 5, 8) who refers to a period of two years and four months (206). Scholars who hold this view suggest that a scribal error has crept in. The period of fifty-two days for rebuilding the wall is short, but we have to accept it as it stands. Ralph G. Turnbull offers four arguments in favour of the fifty-two days as stated:

First, restoration work was only a question of filling up the breaches and building the wall higher, only the eastern wall was built from its foundation. To the north, west and south the ruins of the old wall were used. Second, the wall was built with great speed because of the danger that surrounded the people. Thirdly, Jerusalem was a small city of about 4150 meters. Forth, the excavations on the eastern hill have shown that the wall was a rough construction, executed rapidly (72).

The above argument confirms the view that the work was done speedily and that only the bare necessities for a wall were executed. Such arduous work had been done by the Athens who rebuilt the wall in just one month (Fuller, Johnston and Kearns 393).

The walls that lay in ruins for nearly a century and a half were rebuilt in less than two months once the people had been galvanized into action by Nehemiah’s leadership. According to Kenneth Barker, archaeological investigations have shown that the circumference of the wall in Nehemiah’s day was much reduced (703). Jerome notes that the walls which Zechariah 2:4-5 promised would be unnecessary and too restricting are built by Nehemiah (Brown, Fitzmyer and Murphy 395). Zechariah’s prophesy implies that even before the walls were built during the post –exilic period, God protected Jerusalem, as Jehovah was a wall of fire around Jerusalem (Zech. 2:5). The end of the work according to Turnbull “marked a transition period in the life and work of the city of Jerusalem and for Nehemiah; other tasks would still await his skill and leadership” (73). God has answered the prayers of the remnant; Nehemiah had
revealed a character of unusual strength and conviction. He could not be bribed by evil and he would not be intimidated by opposition.  

After all their trials and fears and work – the wall was finished. The wall was completed on the twenty-fifth of the month of Elul (in Neh. 16:15) the sixth Hebrew month; D. Guthrie et al equates it with August – September (407), while Fensham equates it with the month of October (207). This slight contradiction by scholars proves that the task of equating Jewish calendar with the present day Gregorian calendar is problematic as it involves argumentations. It is also important to note that the Jews in the exilic and post exilic era borrowed the months of their calendar from the Babylonian calendar. It is very clear that within six months after Nehemiah had heard the plight of Jerusalem, he had finished his commission to rebuild the wall. He was a leader with passion for positive political and religious actions.

The problem of disunity in Nigeria

The Nigeria cannot be good except all citizens would join hands for nation building. But they cannot be united unless they are mobilized and welded together by patriotic leaders like Nehemiah. However, Sadatu Galadima argues that “Nigerian political leaders cannot mobilize Nigerians to be in unity unless they put aside the sentiments of tribalism, sectionalism, nepotism, all forms of segregation and religious discriminations (Interview). Aisha Abubakar says that:

a dangerous practice in Nigeria which jeopardizes the unity of the nation is that when a Nigerian president is appointed from the North he allocates most of the key government offices to northerners who are mostly Muslims, and when a president is appointed in the South, most of the key government offices are allocated to the Southerners who are mostly Christians (Interview).

Geographical divisions and religious diversity should not constitute barriers that could disintegrate the nation.

Nigerian political leaders cannot unite their followers or subjects to be one if they themselves are divided against one another and partial in their undertakings. A leader who says “do what I say, not what I do” cannot be respected by his followers. Dorathy Yusuf supported this opinion as he says “the most powerful influence on an organization’s culture is the example the boss lives out for the team to see.” (Interview). All the fifteen people interviewed in five states of Northern Nigeria responded in one voice that there is no unity in the country. Musa Joro adds that “if there is unity; there will be no unusual happenings the way we see and hear” (Interview). Nehemiah was able to unite his country because he was a man of integrity and he had confidence in himself; he was transparent and sincere. He meant what he said and he said what he meant. Many Nigerian political leaders lack attributes. They lack confidence in themselves, and this affects the confidence in their followers in their leadership. The confidence of leaders permeates the led. Hence, Abdulahi Haruna says that “some Nigerian leaders verbally emphasize the unity of the nation but they have a wicked and secrete agenda behind the curtain; they speak positively but act negatively.” (Interview). The statement of Jesus which says “if a blind man leads a blind man, both will fall into a pit” (Matt. 15:14 NIV) comes true on such leaders.

Another vital issue which must not be left out is that Nehemiah united the nobles and the officials of Judah together for the task which was ahead of them. Nigerian leaders have to cooperate with one another before they will be able to unite the nation. Binta Bakari says that “there is lack of unity among Nigerian political leaders which sometimes results into the killings of innocent masses especially when elections are around the corner” (Interview). Nigerian political
leaders must work together in unity to achieve common goal. It means joining hands together with other people in the government for nation building. It is a known fact that “divided we fall but united we stand.” How leaders relate with one another shows whether they are ready to move the country forward or backward. Cooperation with others always yields better results; political leaders should have the consciousness that Nigerians have a common identity. They have to make Nigerians regard themselves as one and work together to ensure the development of the country irrespective of differences in class, ethnicity, religion, political affiliation or any other differences that may exist between them.

Nigeria as a country was never in existence prior to 1914, it was in 1914 that the different regions that make up Nigeria were brought together as one entity. Even after the colonial rule the founding fathers such as Dr. Nnamdi Azikiwe, Chief Obafemi Awolowo and Sir Alhaji Ahmadu Bello among others still made sure that Nigeria stood as one country. They were not of the same ethnicity and religion, but they had in mind that the country should continue in development as one. Nigerians are supposed to see themselves as one, whether Hausa, Igbo, Yoruba, Tiv, Fulani, Efik, Idoma or Nupe. Without much ado, it should be remembered that the motto of the Federal Republic of Nigeria is Unity and Faith, Peace and Progress. If one of the pillars on which this nation is built is unity, then unity should not consistently be a subject of debate. Over the years, Nigerian national integration started suffering some threats leading to divisions along the lines of social status, ethnicity and religion being the most prominent.

Causes of national disintegration in Nigeria
a. Ethnic diversity: There are many ethnic groups, and members of a particular ethnic group tend to be loyal to their own people in government or other exalted positions. Challenging the tribalistic nature of Nigerian politicians, Zenum Nzukun says that “many political leaders favour members of their ethnic groups over members of other ethnic groups. This act threatens the unity of the nation” (Interview).

b. Language multiplicity: Nigeria is one of the most ethnically and linguistically diverse nations on earth “with over 250 ethnic groups and over 500 different dialects spoken by the inhabitants. The diversity of ethnic identities across the entire nation is enviable heritage that is also a problem of Nigerian unity and peaceful existence” (Leonard 1). The lingua franca, English language is spoken by less than 40% of the population only (mainly the educated elites), political leaders have an obligation to ensure that the differences in language do not split the country.

c. Revenue allocation: The different parts of the country are not equally treated when it comes to revenue allocation. Phina Pearl states that “money given to the northern part of Nigeria is proportionately more than that given to other parts of the country, probably because there are more local government areas in the North than in other parts of the country” (2). Political leaders should strike a balance in the share of revenue allocation to avoid ill feeling among the citizens to help national unity.

d. Religious fanaticism: The togetherness of Nigeria has been threatened by the activities of some religious extremists who are loyal to members of their religion, and favour such over members of other religions. Political leaders must
take a responsibility upon themselves to unite people of different religions to avoid a situation where religion will become a threat to national unity. In the name of religion, Boko Haram and Fulani militants create a lot of insurgency and terrorism in the country as they kill several thousands of people across the nation in the past one decade, and the killings are still on.

e. Youth restiveness: Dorathy Usuf says that “there are greedy and selfish politicians who use hungry and angry unemployed youths. Such youths create tension among citizens of the country for the interest of those politicians” (Interview). This kind of atmosphere will hardly guarantee national integration.

f. Nepotism: This is a situation where by people favour their relatives over others. Anatu Eku says that “some political leaders give employment and contracts basically to their relatives” (Interview). Nepotism is somehow similar to tribalism. Our leaders must avoid such evils.

g. Bribery, corruption and corruption: Giving and taking of bribes is a way of robbing people of their rights to equal treatment. Many political leaders and government officials collect bribes. Those who do not have the means to offer bribes become frustrated and develop hatred against those who demand bribes. The evil and effects of corruption in Nigerian economic development cannot be overemphasized. Bribery and corruption do not help for Nigerian national integration. A vast majorities of the country’s wealth are in the hands of very few people and they circulate it among themselves, leaving the masses in poverty. This creates division between the rich and the poor, the poor developing suspicion and hatred towards the rich and this is not healthy for national unity.

h. Political wrangling: Pearl attests that:Nigeria has been polarized along party lines and it happens that Nigeria is a multi-party nation. Members of a political party both ruling and opposition no longer have the interest of the nation at heart but their own party interest (3) General elections have become a do-or-die affair. All sorts of nefarious acts are perpetrated by political parties to make sure they win elections. Losers of elections result to violence, thus creating divisions among the masses and party supporters.

i. The implementation of Sharia in Nigerian multi-faith society: The introduction of Sharia by political leaders in 12 Northern states in Nigeria causes a great problem to national integration. With the establishment of Sharia, Muslims see themselves as winning Jihad against the Christians. And on the other hand Christians see themselves as having no security in Northern Nigeria. Christian Corp members are afraid to do their National Youth service in the Sharia states. This is due to odd experience their counterparts have had in the past. Ikenga K.E. Oraegbunam notes that in 2011 election, “a good number of Corp members were killed in the post-election violence in the north” (16). The Adoption of Sharia law constitutes an obstacle to the realization of Nigeria’s unity. The enforcement of Sharia stands
against the citizenship right conferred on membership in the federation. This includes the right to move about freely throughout the territory of the union and to live wherever one chooses without molestation based on his religious affiliation, the right to earn livelihood in his chosen place of residence, and the right to be treated fairly and equally like other citizens. The establishment of Sharia criminal codes has the effect of expelling non-Muslims from the northern states if they cannot live under the strict injunctions and punishment prescribed by the Koran. This is why J.P.C. Nzomiwu expresses the fear that “If Sharia is allowed to spread, it will definitely lead to the dismembering of Nigeria (3). Even though Sharia may foster brotherhood among Muslims, it is still a threat to Nigerian unity. Laws reflect the justice system of the state, but enforcement of sectarian religious laws can divide and segregate the society.

The introduction of Sharia courts in many Northern states may deepen the division between the north and the south. Many non-Muslims have relocated from the North rather than being established in Muslim cities. Nigerian constitution emphasizes integration and unity of different ethnicities, tribes and religious. However, the aim of the constitution will be defeated if the country permits states to be governed by separate religious law. The existence of Islamic laws, religious courts and hisbah (religious police) violate religious liberty. Although non-Muslims are not legally required to be subject to Sharia courts, they are subjected to Sharia penal codes. Thus non-Muslims are subjected to the religious laws of another faith, rather than the laws based on universal and fundamental principles. Thus, Sharia law restricts free religious expression in Nigeria. Tersoo Dzungwenen, an indigene of Benue state who works in Kano, says that Hisbah had censored films and destroyed churches in Kano provoking religious tension (Interview). Thomas Numbwa says that “multiple religions are not supposed to be a hindrance to national unity. There are multiple religions in Ghana but they experience a lot of peace and stability in the country unlike the case in Nigeria” (interview).

Nehemiah had mobilized the Jews to work in unity and rebuilt the wall of Jerusalem and he united the nation throughout his leadership for more than twelve years. This does not mean that there were no stumbling blocks that could cause disunity. Some of the indigenes of Judah were siding Nehemiah’s enemies including some prophets. However those people were the minority and they did not succeed to cause setback in Nehemiah’s leadership.

Conclusion
The study has shown that Nehemiah was a successful leader in Judah, as he ensured the unity of the people and provided enough security for the safety of his followers. Nehemiah was able to unite religious leaders and laity; people of different professions and different families for the rebuilding of the Jerusalem walls. However, the opposite is the case in Nigerian. As Kadzai David and other interviewees stated, “there is no unity in the country, the evidence of this is apparent in the way dozens of people are massacred in the country on daily basis” (interview). There is high rate of injustice and discrimination against citizens. Democracy has failed in Nigeria as things...
are falling apart. The investigation of this research shows that the Nigerian leaders are to blame for leadership failure in the country. However, Washima Wende pointed out in an interview that “the led also have a share of the blame because of their various ways of encouraging bad leadership for the sake of selfish interest or gain” (interview). Nigerian leaders should shun selfish tendencies and promote the common good of the Nigerian people through people oriented leadership.

Leaders are needed in Nigeria who will encourage and build cities, renovate roads and build and maintain institutions and those that can create jobs for millions without jobs. Leaders are needed who will love and respect the people irrespective of ethnicity and religion. Patriotic leaders are needed who will commit to working hard, goal oriented with vision. Political leaders are needed who know where to lead people to a better future. Nigeria needs leaders who stand for what is right and fearless like Nehemiah. Leaders with unique leadership qualities like Nehemiah are needed in Nigeria in particular and Africa in general to transform the society.

**Recommendations**

There will be no national integration in Nigeria if incompetent leaders are voted into power. Appointment of political leaders and leaders of whatever kind is a sensitive issue which should be handled with the fear of God. Leaders have to be appointed based on real competence. If the society deviates from this principle, there will be poor management of resources and the masses will suffer. Samuel Ularamu opines that “in Nigeria, many people are appointed to position because of favouritism or because they use their money to buy their votes from the party leaders especially during primary elections” (Interview). This study has shown the need for political leaders to be appointed based on integrity and fear of God. Nehemiah serves as a model for Nigeria when he considered competency in appointing leaders in Judah after the reconstruction of the Jerusalem wall (Neh. 7:2).

Political leaders should respect the ethics of political leadership. These ethics are code of norms and set of values through which their performance could be evaluated. Nehemiah was guided by the Jewish ethical rules which made him successful in his leadership. In Nigeria, Christianity, Islam and African Traditional Religion have a set of ethical codes which could regulate political leadership in Nigeria. As Mathew David stated however, “some religious concepts that encourage tribalism, sectionalism, insurgency and terrorism in Nigeria should undergo a reformation to avoid threat that will endanger the unity of the nation” (Interview)

In Nigeria, there are different ethnic groups, but this should not hinder unity. If Nigerians are united, the country will survive despite the insecurity challenges the country is facing. Nigerian leaders should mobilize citizens to work for the common good of the nation and to build the nation like Nehemiah did in Judah. Moreover, Nigerian political leaders, religious leaders and traditional leaders should educate their followers concerning national integration. They should tell them that people segregating those who are not from their ethnic group, tribe or religion course division among them and hamper the development of the country.

National symbols like the national anthem and the national pledge should not just be taught in schools, but rather citizens should be made to understand and live by the principles of these symbols. However, there should be practical demonstration of the doctrine of inclusion, fairness and equity by political leaders in order to drive the citizens on the part of unity. Employment should be given to youths based on merit regardless of status, tribe, religion or other factors. Such
egalitarian principle will make the people believe that they are one. Not all youths are privileged to have formal education, and thus, may not obtain gainful employment. In this instance, the government should find ways of empowering the youths. They can be trained as craftsmen or technicians to create employment for themselves. This will keep them occupied with the right engagements. There will not be any cause for them to blame anyone for their inability to cater for themselves or their families. They will also not be available to be used as tools to create tension or crises by greedy or selfish politicians.

Works cited
### Appendix

#### List of people interviewed

<table>
<thead>
<tr>
<th>S/N</th>
<th>NAMES</th>
<th>GENDER</th>
<th>AGE</th>
<th>RELIGION</th>
<th>TYPE OF INTERVIEW</th>
<th>STATE</th>
<th>DATE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Abubakar, Aisha</td>
<td>Female</td>
<td>62</td>
<td>Islam</td>
<td>Personal Interview</td>
<td>Nasarawa</td>
<td>17/03/2020</td>
</tr>
<tr>
<td>2</td>
<td>Bakari, Binta</td>
<td>Female</td>
<td>55</td>
<td>Islam</td>
<td>Personal Interview</td>
<td>Niger</td>
<td>07/04/2020</td>
</tr>
<tr>
<td>3</td>
<td>Chagba, Hembafan</td>
<td>Female</td>
<td>58</td>
<td>ATR</td>
<td>Personal Interview</td>
<td>Benue</td>
<td>04/07/2020</td>
</tr>
<tr>
<td>4</td>
<td>David, Kadczi</td>
<td>Female</td>
<td>43</td>
<td>Christianity</td>
<td>Phone Interview</td>
<td>Adamawa</td>
<td>09/05/2020</td>
</tr>
<tr>
<td>5</td>
<td>David, Matthew</td>
<td>Male</td>
<td>70</td>
<td>Christianity</td>
<td>Phone Interview</td>
<td>Niger</td>
<td>06/04/2020</td>
</tr>
<tr>
<td>6</td>
<td>Dzungwenen, Tersoo</td>
<td>Male</td>
<td>64</td>
<td>Christianity</td>
<td>Personal Interview</td>
<td>Benue</td>
<td>03/07/2020</td>
</tr>
<tr>
<td>7</td>
<td>Eku, Anatu</td>
<td>Female</td>
<td>71</td>
<td>ATR</td>
<td>Phone Interview</td>
<td>Taraba</td>
<td>07/06/2020</td>
</tr>
<tr>
<td>8</td>
<td>Galadima, Sadatu</td>
<td>Female</td>
<td>53</td>
<td>Islam</td>
<td>Personal Interview</td>
<td>Taraba</td>
<td>04/06/2020</td>
</tr>
<tr>
<td>9</td>
<td>Haruna, Abdulahi</td>
<td>Male</td>
<td>71</td>
<td>Islam</td>
<td>Personal Interview</td>
<td>Adamawa</td>
<td>13/05/2020</td>
</tr>
<tr>
<td>10</td>
<td>Joro, Musa</td>
<td>Male</td>
<td>62</td>
<td>Islam</td>
<td>Personal Interview</td>
<td>Adamawa</td>
<td>14/05/2020</td>
</tr>
<tr>
<td>11</td>
<td>Numbwa, Thomas</td>
<td>Male</td>
<td>57</td>
<td>Christianity</td>
<td>Phone Interview</td>
<td>Niger</td>
<td>06/04/2020</td>
</tr>
<tr>
<td>12</td>
<td>Nzekun, Zenum</td>
<td>Female</td>
<td>75</td>
<td>Christianity</td>
<td>Personal Interview</td>
<td>Taraba</td>
<td>16/07/2020</td>
</tr>
<tr>
<td>13</td>
<td>Ularamu, Samuel</td>
<td>Male</td>
<td>60</td>
<td>Christianity</td>
<td>Phone Interview</td>
<td>Adamawa</td>
<td>10/05/2020</td>
</tr>
<tr>
<td>14</td>
<td>Usuf, Dorathy</td>
<td>Female</td>
<td>61</td>
<td>ATR</td>
<td>Personal Interview</td>
<td>Nasarawa</td>
<td>18/03/2020</td>
</tr>
<tr>
<td>15</td>
<td>Wende, Washima</td>
<td>Male</td>
<td>43</td>
<td>Christianity</td>
<td>Personal Interview</td>
<td>Benue</td>
<td>02/07/2020</td>
</tr>
</tbody>
</table>