

## COVID -19, RELIGION AND VIOLATION OF THE NIGERIA CENTER FOR DISEASE CONTROL PROTOCOLS: AN ETHICAL CONCERN

OKWUOSA, IKECHUKWU KENNETH

Department of Philosophy/ Religious and Cultural Studies  
Alex Ekwueme Federal University Ndufu Alike Ikwo, Ebonyi State  
[Okwuosakenneth@gmail.com](mailto:Okwuosakenneth@gmail.com)

### Abstract

*COVID-19 pandemic has posed serious threats to many nations of the world with millions of deaths so far recorded across the globe. Governments all over the world have implemented strategies to curtail the spread of the virus. In Nigeria guidelines were provided by the NCDC to prevent the spread of the virus across worship centers in the Nation. Religious bodies, however, have not fully adhered to these guidelines. Poor engagement and involvement of religious leaders in public health policy making and strategies, inadequate funding of religious institution, illiteracy, distrust for government have been noted to be among the reasons for this. The continued spread of the virus, increasing moral decadence and distrust for the ruling class has been noted to be among the consequences for the violation of the guidelines by religious bodies. Increase funding of religious institutions by the government, provision of technical support to religious institutions and involving religious leaders across different levels of policy making and strategies for public health interventions were noted to be important in improving acceptance of COVID-19 guidelines and protocols in Nigeria thereby curtailing the spread of the virus.*

**Keywords:** COVID -19, Religion, Ethical issues, Violations, NCDC Protocols.

### Introduction

The world was awakened to the threat of a new Coronavirus which was discovered in Wuhan China in December 2019. The continued consumption of wide life especially horseshoe bats in China had been seen by scientist as a potential source of an emerging severe acute respiratory syndrome (SARS) over a decade ago (Anyanwu et al 2020:2). The emergence of the new corona virus in Wuhan China is therefore not surprising. This virus causes the Coronavirus disease most popularly known as COVID-19. This disease affects people in different ways with the most common symptoms including; fever, dry cough, tiredness, shortness of breath, pains and aches, sore throat and diarrhea, nausea or running nose in a few people.

The virus quickly spread from China to other parts of the world and the World Health Organization (WHO) officially declared COVID-19 a pandemic on 11<sup>th</sup> March 2020 (WHO 2020). The virus is spread directly from person to person when a carrier coughs or sneezes producing droplets that can enter into the noses or mouths or eyes of another person. Another way of contracting the virus could be through touching a surface that has been contaminated

with droplets from an infected person containing the virus and then using the same hand to touch ones face allowing the virus into the persons' body through the eyes, nose or mouth.

Nigeria's index COVID-19 case was confirmed on 27<sup>th</sup> February 2020. This case was an Italian who returned to Lagos from Milan (NCDC 2020). Since the index case, Nigeria as at 14<sup>th</sup> October 2020 has 60,655 confirmed cases, 7,533 actives cases, 52,006 discharged cases and 1116 deaths from the virus with Lagos, Abuja and Plateau states having the highest number of cases.

To curtail the spread of the disease, the Nigerian Center for Disease Control (NCDC) developed protocols that should be followed by all. The proactive steps taken by the government and the NCDC to a large extent helped reduce the spread of the disease. It is however observed that obedience to these protocols have been difficult. Most worrisome is the fact that religious organizations have also carried out their activities in complete violation of these protocols. The failure of religious institutions to follow simple laid down guidelines issued by the government that is meant to protect the lives of citizens of the nations raises serious concern on the compliance level of religious bodies to rules and regulations made by government and a more serious question on the relationship between the disregard to regulations by religious bodies and the moral decadence observed in the society.

Previous works on COVID-19 have approached the topic from its social perspective, more specifically on the impact of the lockdown and the spread of the virus on the society (Heider 2020 et al, Ilasanmi and Afolabi 2020, Wiwanitkit and Joob 2020, Asogwa et al 2020). On its impact on religion (Ferraresi 2020, Adams et al 2020, Akande and Ihekweazu 2020) not much has been written on the compliance level of religious bodies to the protocols laid out by the NCDC. This is the gap this paper intends to fill. This paper ethically analyzes the implication of the violation of the COVID-19 guidelines of the NCDC by religious bodies.

## Methods

This is an in-depth study. Literatures relating to the topic were reviewed. Literatures were retrieved from WHO website, Google scholar and Pubmed search engines as shown in the table below:

| SEARCH ENGINE  | SEARCH WORD            | NO. OF HITS | NO SELECTED | SEARCH DATE | SEARCH TIME |
|----------------|------------------------|-------------|-------------|-------------|-------------|
| Google scholar | COVID- 19 and religion | 3960        | 5           | 12/10/20    | 1:02pm      |
| Pubmed         | COVID-19               | 63,358      | 4           | 13/10/20    | 9:13am      |
| Pubmed         | COVID19 ethical issues | 1325        | 2           | 13/10/20    | 10:40am     |
| Pubmed         | COCID- 19 Nigeria      | 280         | 3           | 14/10/20    | 12:45pm     |

Inclusion and exclusion criteria were applied to select relevant papers as follows:

1. Only peer reviewed articles were selected
2. Articles that were relevant to the topic were selected

3. Articles available in English
4. Full text document available
5. Papers that were available for free

Relevant articles were downloaded and reviewed. Participant observation was also applied in the collection of data for this work. Attendance was made to different religious functions in both rural and urban cities in Nigeria from the months of August to October 2020. Due to the sensitive nature of this work, names of these worship centers are not mentioned. Consequential theory of ethics was used for the analysis of the moral implications of the findings.

### **COVID- 19 Protocols/ Guidelines**

Given the seriousness of the COVID-19 pandemic nations of the world took different drastic measure including the imposition of lockdown to check the spread of the virus in their territory. The lockdown was eased after the governments were satisfied that the pandemic has been reasonably contained. The Nigerian center for disease control developed a number of guidelines/ protocols to be observed by different section of the Nation with the easing of the lock down. For religious centers (churches, mosque etc) it was recommended that:

- Before opening, disinfect place of worship by fumigating the entire building, congregation space and car parks. Wipe all surfaces with disinfecting agent.
- Disinfect regularly touched surfaces by washing or wiping with disinfectant
- Open windows and doors to ensure air in and out.
- Make adequate provision for soap, running water and hand sanitizer at entry points
- There should be no entry without face mask, provide disposable face mask where practicable
- To help educate on COVID-19, it is recommended for places of worship to have preventive messages from NCDC posted at entry points and around places of worship
- Holy Communion should be packaged in disposable wraps.
- Drinking water points, public toilets and sales outlet must be closed for now.
- Ablution should be done at home, do not share kettles or any personal items
- Religious leaders must maintain 2 meter when praying or counseling and avoid body contact with members.
- Places of worship should be free of carpets and rugs to allow easy disinfection of the floor.
- Places of worship must open only between 5am and 8pm.
- Choristers are to go home with their robes
- Hijabs are not to be shared
- Attendance in every service should not exceed 1/3 of sitting capacity of the auditorium to enable physical distancing; all other members should join the service virtually.
- The keeping of registers for worshippers and attendees is encouraged at entry points with proper regard for hand hygiene; hand sanitizers should be made available and persons advised to use their personal pen. This makes contact tracing easy should the need arise.

Additionally, the NCDC developed a tool kit for opening religious gathering with the following recommendations:

- Compulsory temperature checks to be carried out on all worshippers. Persons with temperatures above 37.50°C should not be allowed entry into the worship center but should be advised to seek medical attention immediately
- Compulsory hand washing with soap and running water or the use of hand sanitizer by all worshippers before allowed entry.
- Physical distance of 2 meters to be maintained by worshippers while entering or leaving the worship center
- Physical distancing of 2 meters should be kept between persons within the worship center.
- Ensure adequate ventilation by opening windows and doors for air to circulate freely including when using air conditioners.
- No mask no entry. All worshippers are required to wear a face mask while in the premises. The mask is not to be removed while in the worship center.
- Worshippers that are sick, above the age of 60 or have underlying illness are advised to stay at home and attend online meetings.
- Avoid physical contact. Do not shake hands, share hugs or any form of physical contact.
- Do not share personal items. Shared items should be limited or avoided. This includes microphones, worship books etc.
- All forms of payments should be limited to the use of point of sale (POS) or electronic transfer.

No doubt these guidelines are well thought out and written to encourage compliance. Adherence to these guidelines would create a safe worship environment and prevent/reduce the spread of the virus.

### **Religion and Compliance to COVID 19 Protocols in Nigeria**

Religion takes center position in living patterns and attitudes in Nigeria. With 46.3% Christian, 46% Muslim and 7.4% African traditional religion adherents population, Nigeria could very easily be referred to as a religious state. (Ferraresi 2020). Most Nigerians therefore are guided by the dictates of their religious persuasion. This means that many Nigerians would easily obey regulations or guidelines giving or supported by the religious bodies or leaders to which they belong. Wide compliance or otherwise to a protocol or guidelines would therefore to a large extent depend on the level of support it gets from religious bodies/ leaders in the Nation. Akande and Ihekweazu (2020) posits that in Africa religious leaders are influencers engaging gate keepers key to tackling misinformation. This means that if they are properly informed they are most likely to inform their followers, but if they are misinformed they also would misinform their followers thereby bringing out the ugly consequences of misinformation. A good example of this event is the setback that the polio campaign experienced in some parts of Northern Nigeria because some religious leaders said that it was unsafe.

Many look up to religious leaders for guidance and to keep a sense of community as the COVID-19 crisis last. There has been witnessed modification in practices of some religious

bodies with some shifting to online community gathering while the lockdown last but with the easing of the lockdown, physical community gathering has mostly resumed. (Adams et al 2020). Ladan et al (2020: 131), notes that some religious leaders due to misunderstanding or personal interest do not accept the reality of Coronavirus. Some think that the virus was invented by China and the United States or Israel to achieve their political and economic will and to depress Islamic religion and Islamic states hence they call on their followers to ignore any restriction by the Government. Peasant and religious sycophants see the pandemic as a farce thereby ignoring laid down guidelines aimed at curtailing the spread of the Virus. Anyanwu et al (2020:9) also agree that religious sentiments in Nigeria could potentially reverse the gains of the lockdown.

The spread of COVID-19 has been fueled by large migrations for religious purposes in some countries. Large religious gatherings saw to the rise of the spread of the virus in Singapore, Malaysia and South Korea. As a result many countries have cancelled religious activities to check the spread of the virus. (Adegboye et al 2020). Religious houses have since the outbreak of the virus devised new ways of carrying out their activities with most holding online services while others not complying at all (Ferrari 2020).

The Nigerian government lifts bans of religious gathering after the lockdown occasioned by the COVID-19 pandemic on 1<sup>st</sup> June 2020. Ilesanmi and Afolabi (2020:199) observe that with the easing of the lockdown saw the commencement of religious activities across the nation. Regulatory measures have been put in place to ensure compliance with temperature checking, use of face mask and hand washing and the admission of maximum quarter full capacity in respective worship centers. However this has been difficult to enforce in mosque where throngs of persons gather on Friday for Jumat prayers. The enforcement of the use of face mask in religious gathering lacks as it is evident that many individuals shy away from using it. Additionally further observation in other religious gatherings such as wedding and funerals also reveal wide scale violation of the guidelines put forward by the NCDC.

The Coronavirus is spread through droplets and the Virus can remain suspended in the air for hours. Transmission of the virus could therefore be through human interactions and contaminated fomites (Anyanwu et al 2020). The need to decontaminate worship centers before and after each worship session is therefore necessary to prevent the spread of the virus. However observations have revealed that this is largely neglected in worship centers across the Nation. Centers that hold multiple services were observed to go into each service without disinfecting the centers. Though hand washing facilities, running water with soaps were provided by many of the worship centers, it is observed that enforcement was weak as worshippers were not compelled to wash their hands before entry. No one was seen monitoring whether or not members complied. Temperature check was also not carried out in many centers. Many worship centers had signs at the entry with the inscription, "No mask no entry" however worshippers were seen entering the centers without mask. This was also observed by Ilesami and Afolabi (2020). Physical distancing was not observed in many of the worship centers. Worshippers were seen crowded and worship centers in many cases packed to almost maximum capacity instead of the 1/3 recommended. Carpets and Rugs were found in some worship centers against the guidelines that recommend that they be removed to make for easy cleaning and disinfection. It was further observed in many centers that use robes that

choristers share robes they do not take it home as recommended by the NCDC. No register was kept of worshippers as recommended by the NCDC to aid contact tracking should the need arise. A few worship centers had preventive messages from NCDC. Apart from this, not much education was given to worshippers on COVID 19 from the centers. Religious leaders do not seem to have much information to give about the Virus. This is also in line with data collected by Olapegba et al (2020:3) that revealed that mass media and social media were responsible for over 80% of information dissemination on the pandemic. And this is despite the position of religion in the living patterns and attitudes of Nigerians as observed by Ferrari (2020). It did not seem that the NCDC did much to inform and involve the leaders of the different religious groups in the fight against the pandemic.

Good compliance was however observed with the distribution of Holy Communion elements. The elements were packaged in wraps that are not shared but distributed to individuals. These are usually disposed or disinfected after use. Most worship centers hold their activities between the hours of 5am to 8pm in line with the NCDC guidelines. It was also observed that many centers had their doors and windows widely open with proper ventilation. Hugging and shaking of hands were observed to be limited. Worshippers were observed in most centers to wave at each other instead of hugging and shaking. However, as noted above physical distancing of 2 meters as recommended were largely not observed in many centers. Generally, large scale violation of the NCDC guidelines was observed in many worship centers both in urban and rural area.

### **Reasons for the Poor compliance**

A number of factors could be responsible for the poor compliance to the NCDC guidelines as observed. Some of the factors could include:

### **Poor Engagement of Religious Leaders by the NCDC and the Distrust of the Government on the Reality of the Pandemic by some Religious Leaders**

Religion as observed by Ferrari et al (2020) plays a very important role in the living pattern and attitudes of Nigerians. Adams et al (2020) posits that many Nigerians look up to religious leaders for guidance. Ladan et al (2020:131) notes that some religious leaders due to misunderstanding or personal interest do not accept the reality of the Coronavirus. Some think of it as an invention of China, United States or Israel aimed at achieving their political and economic agenda against religious interest such as Islam and as such called on their followers to ignore it. This has led a lot of peasant and religious sycophants to see the pandemic as a farce hence have no interest in keeping to the protocols aimed at curtailing its spread. Akande and Ihekawazu (2020) while affirming the importance of religion to the success of public health interventions in Nigeria note that polio campaign in some parts of northern Nigeria experiences a set back because religious leaders said it was unsafe. This underscores the importance of actively engaging religious leaders and getting them involved in public health interventions. There does not seem to be much evidence that religious leaders were actively engaged or involved in the fight against the pandemic. There does not seem to be evidence of seminars be it virtual nor physical organized specifically for religious leaders by neither the NCDC nor the various task force on COVID 19 at both federal and state levels. This could mean that the importance of religious leaders to the fight was undermined and this

is despite the fact that politicians use religion as a tool to govern in Nigeria given to fact that Nigeria is a deep religious country as observed by Anyanwu et al (2020:9).

### **Poor Literacy Level**

Nigeria has quite a high number of illiterates. Anyanwu et al (2020:8) posits that 67-75 million Nigerians are illiterate and vulnerable to wrong information including of COVID-19 and cannot appreciate the potential impact of the pandemic on the population. Only about 91 million people have access to the internet. Considering the fact that majority of information on the pandemic was disseminated via social media would mean that those who do not have access to the internet are cut off from such information. This therefore makes them vulnerable to misinformation and as such would have difficulty complying with laid down protocols and guidelines. Even if they wanted to they are unable to due to inadequate information. Adam et al (2020) posit that Religious leaders are crucial to the transmission of information in Nigeria due to its literacy level. Poor engagement of religious leaders in the fight against the pandemic as noted above would mean that they were inadequately equipped to transmit information to their members.

### **Poor Funding of Religious Organizations**

Religious bodies in Nigeria are charity organizations. They are funded largely by funds generated either through offerings or donations. Given the hardship associated with the lockdown occasioned by the pandemic, religious bodies were seen using most of their resources to provide much needed palliatives to their members in form of food stuff. These funds are no doubt inadequate for the provision of the requirements of the NCDC guidelines. There was no evidence of funds provided for religious bodies by the government to help fight the pandemic.

### **Poverty**

Poverty has also been responsible for the poor compliance to the NCDC guidelines to some extent. Many worshippers are poor and could not afford to buy their own hand sanitizers and other protective gears. Many worship centers especially in rural areas also have poor funding and could also not afford to provide the equipment and facilities recommended by the NCDC guidelines. No record of assistance from government or nongovernmental organizations in this regards was observed.

### **Inadequate Resources**

As observed above religious worship centers had inadequate resources at their disposal to provide the equipment and facility required by the NCDC protocol. The NCDC and other government agencies made very little efforts in providing assistance for the provision of these resources. Government efforts were observed to be mainly focused on the health sector, the provision of medical equipment and consumables for health facilities and the setting up of new medical facilities such as isolation and treatment centers for the victims of the virus with very little done to assist worship centers and this is despite the importance of religion and worship to the polity of the nation.

### **Effects of the Violation of the NCDC Guidelines by Religious Bodies**

Bedford et al (2020) observes that among the checklist for basic components of an epidemiologically sound public health response to COVID-19 pandemic is the continued mitigation of general risk which involves the preventing or de-risk of large public gatherings and events. This includes large and overcrowded religious gatherings the violation of which could see to increase in the spread of the virus. Religious migration and large religious gatherings have been observed to fuel the spread of the Corona virus in many countries including South Korea and Malaysia (Adegboye and Adekule 2020). Africa has not experienced the high mortality seen in some parts of the world especially in Europe. Osman et al (2020) postulates that the reasons for this could include Africa younger demography, higher average temperature and the existence of higher levels of pre-existing immunity. However there continue to be an increase in the number of cases recorded in Nigeria and deaths has occurred as a result. The nature of the spread of the virus and the associated death are not unconnected to the violations of the protocol given by the NCDC by citizens including religious worshippers. Religious bodies and religious worshippers no doubt have contributed to the lingering effect of the pandemic.

Furthermore disregard to guidelines laid down by government has a way of negatively impacting on societal values and morality. When people or bodies violate laid down guidelines or regulations without being penalized it encourages others to do the same and would lead to a situation where people no longer take the law seriously. This situation could also lead to anarchy. The very fact that religious bodies could violate laid down protocols and go scot free could encourage others to do same and this has a way of spreading to things other than COVID-19. This could lead to a situation where there could be total breakdown of law and order.

Additionally, the distrust of the sincerity of the government on the reality of the pandemic among some religious leaders contributed to the violation of the guidelines. Given the strategic position which religion occupy in the lives of many Nigerians and how many Nigerians look up to religious leaders for guidance as has been observed earlier, this distrust of government by religious leaders could pose very serious problems for the governance of the Nation. When citizens who are guided by religion begin to distrust their leaders anarchy could ensue. There is therefore the possibility of a wide spread revolt against the ruling class and this situation could lead to the loss of lives and properties.

### **Ethical Implications of the Violation of NCDC COVID- 19 Protocols by Religious Bodies**

Ethics is a systematic study of human actions and intentions in order to determine their goodness or badness, rightness or wrongness, correctness or incorrectness and with attention given to how such course of action and intention being evaluated affects the person who performed the action or showed an intention in question, the person at which it is directed, and the society or the environment where the action is performed or the intention muted. (Ayantayo 2009:4). One way of analyzing the moral implication of any action is by evaluating its consequences. Every action or inaction of man has consequences; these consequences help to determine the rightness or wrongness of the action. The violation of the NCDC guidelines as noted above contributes to the spread of the Coronavirus and the deaths associated with it. Religious activities in this regard are responsible for the illnesses and deaths of some. This is

a failure on the part of religious leaders and religious worshippers. It is wrong to contribute to bringing harm to people and in this regards religion falls short of morality in that its action or inaction has brought sickness and death to people.

The violation of the NCDC protocols by religious bodies in the Nation encourages its adherents which form over 95% of the total population of the Nation to violate government orders. The fact that they are not penalized for it further encourages rebellion against government policies by its followers. This situation could lead to anarchy as have been observed. It is against morality to encourage act that could lead to civil disobedience and anarchy. Religion therefore falls short of ethics in this regards.

Finally it is important for any government that it has the trust of its citizens. For there to be progress in any nation there has to be a good rapport between the citizens and the rulers. Trust is very important. The violations of the NCDC guidelines as shown above is an indication of the distrust which some religious leaders have of the sincerity of the government on the pandemic. The problem here is that this is passed on to the worshippers who look up to their religious leaders for guidance. And when citizens fail to trust government, they would not support government policies and that could hinder the growth and development of the nation. It is not right for the progress of the nation to be hindered as a result of distrust between the people and it leaders.

To some extent religion by its violation of the NCDC protocols on COVID- 19 contributes to the problem of morality in the nation. This however should not be because religion is viewed by many as the source of morality. Religious bodies in all its activities are expected to promote morality and to encourage such among its followers. Omoregbe (1993: 8) posits that any religion that preaches or encourages immoral actions reveal itself to be either under an illusion or a false religion. The violation of the NCDC protocols and its attendant ethical implications is worth a careful consideration by religious bodies.

### **Conclusion and Recommendations**

COVID-19 is indeed a reality. It has continued to spread and have led to the death of thousands of persons in Nigeria and has also taken up a lot of scarce resources to control. Religion by its actions and inactions have contributed to its spread and by extension the deaths associated by it. This also has brought up a number of ethical implications for the Nigerian nation. To check this tide, the following recommendations apply:

1. Government must positively engage and involve religious leaders in all public health interventions. Considering the importance of religious leaders in the dissemination of information in Nigeria given to the fact that many Nigerians depend on them for guidance, it is important to engage and get them involved in policies and strategies aimed controlling pandemics such as COVID- 19. Seminars and workshops should be organized for them specifically with the aim of giving them the right information on the pandemic. The seminar should be arranged in such a way that is streams down to all religious leaders especially Christian and muslims their location and status notwithstanding.

2. Religious organization should be included in government funding for the control of COVID-19. It is obvious that many religious institutions cannot afford to procure and install all the facilities that are required for the control of the virus as contained in the NCDC guidelines. Government assistance would enable worship centers procure what is required for disinfecting their centers and preventing transmission of the Virus.
3. Provision of technical support to religious bodies. Government should through its agencies such as the NCDC provide technical assistance in form of training to the leadership of worship centers on how to have a safe worship environment. The technical assistance should include training on disinfection of the center, use of thermometers to check temperatures, and the proper use of face mask.
4. Appropriate sanctions should be given to defaulters. Task force should be set up to monitor worship centers. Defaulting worship centers should be sanctioned accordingly. Sanctions could be in form of fines or even complete seal-off of the center.
5. The Nigerian Government must ensure that they gain the trust of its citizens. The government must “walk its talk”. Promises made must be fulfilled and transparency at all levels of government must be encouraged.
6. It is very important that government and religious bodies work together. This is the only way of achieving real progress in the Nation. Religious leaders are therefore encouraged to ensure that they abide by the guidelines and rules given by the government and should seek for ways of resolving any differences with the government policies. With proper dialogue compromises would always be reached and the nation will be better for it.

## References

- Adams J.P et al** (2020), prayer and pandemic: religion in Nigeria despite coronavirus measures.
- Adegboye A.O, Adekunle A.I and Gayawan E.,** (2020), “Early Transmission Dynamics of Novel Coronavirus (covid 19) in Nigeria.” *international journal of res. Public health.* 19(9) 3054: <https://doi.org/10.3390/ijerph17093054>
- Akande A. and Ihekweazu V.** (2020), “ what religious leaders can learn from rev. canon wainaina’s covid 19 experience” *Nigeria health watch*
- Anyawu M.U et al** (2020), “A perspective on Nigeria’s Preparedness, Response and Challenges to Mitigating the Spread of Covid 19.” *Challenges* Vol. 11 issue 2. 22; <https://doi.org/10.3390/challe11020022>
- Asogwa O.C, Eze N.M., Okonkwo C.I, Onwuameze C.U.,** (2020), “On the Modeling of the Effects of Covid 19 Outbreak on the Welfare of Nigerian Citizens using Network Model.” *American journal of applied mathematics and statistics* vol. 18 No.2 58-63
- Ayantayo, J.K.,** (2009), *Fundamentals of religious Ethics*. Nigeria: End time Publishing House Ltd
- Bedford J., Enria D., and Weilder L.** (2020) “Living with the Covid 19 Pandemic: Act now with the Tools we Have” *lancet.* 2020 October 8
- Emmanuel E.J** (2020) “Fair Allocation of Scarce Medical Resources in the time of Covid 19” *The New England Journal of Medicine* 2020: 382: 2049-2015
- Ferraresi M.** (2020), “covid 19: what changed about religion in Nigeria.” *Researcher.ng*

- Ilesanmi O.S.**, and **Afolabi A.A.**, (2020) "Six months of covid 19 response in Nigeria: lessons, challenges and way forward." *Journal of ideas on health* 2020:3(specials) 198-200
- Jamrozik E.**, and **Selgelid M.J.**, (2020) "Covid 19 Human Challenge Studies: Ethical Issues" *Lancet infect dis.* 2020 Aug. 20(8): e198-e203
- Ladan A.**, **Madu A.U.**, and **Haruna B.** (2020), "Covid 19 Pandemic and Social Media nNews in Nigeria: The Role of Libraries Association in Information Dissemination." *International Journal of Innovation and Research in Education Sciences* vol. 7, issue 2. 2349-5219
- Olapegba Peter O.** et al (2020), "Survey Data of Covid 19 related Knowledge, Risk Perception and Precautionary Behavior Among Nigerians" *Elsevier Data in brief* 30(2020) 105685
- Omoregbe J.**, (1993) *Ethics a systematic and historical study*. Lagos: Joja educational research and publication.
- Osman H.N** et al (2020) "Lockdown measures in response to covid 19 in nine sub-Saharan African countries." *BMJ Global health* 2020:5: e003319
- Sahara reporters.** "Nigerian government lifts ban on religious gathering, reduce curfew hours. On 1 june 2020. In sahara reports" available from <http://saharareports.com/2020/06/01/nigerian-government-lift-ban-religious-gatherings-reduces-curfew-hours> accessed 26th august 2020
- Vanguard:** "Covid 19: Lagos reels out guidelines for reopening of mosque churches on 6<sup>th</sup> august 2020 in vanguard." Available from <https://www.vanguardngr.com/2020/08/covid-19-lagos-reels-out-guidelines-for-reopening-of-mosque-churches> accessed on 26th august 2020
- World health organization. 2020 Coronavirus Disease 2019(covid 19) Situation Report 66, 28<sup>th</sup> march 2020 available at <https://www.who.int/docs/default-source/coronavirus/situation-reports/20200328-sitrep-2019-ncov-situation-report-66.pdf>.
- Wiwaniitkit V.** and **Joob B.**, (2020) "Preventive Measurement Against Covid 19 Spreading: Immigration Cessation, Office Closing and Holiday Postponement –Situation Analysis." *International Journal of Preventive Medicine* 2020:11:85