



COVID-19 IN NIGERIA'S FEDERAL CAPITAL TERRITORY, ABUJA: A CRITICAL SOCIOLOGICAL ANALYSIS OF SOCIO-CULTURAL, ECONOMIC AND SPIRITUAL INHIBITIONS TO NON-COMPLIANCE AND SOCIAL CONTROL IN GWAGWALADA AREA COUNCIL

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Abstract

This research is a critical and sociological analysis of socio-cultural, economic and spiritual inhibitions to noncompliance and social control of the spread of COVID-19 in Gwagwalada Area Council of the Federal Capital Territory, Abuja. A sample of 60 respondents residing in Gwagwalada was drawn cutting across all strata of the population. Questionnaire and in-depth interviews were used as major instruments of gathering primary data from the respondents while secondary data was sourced from journals, books, reports, articles, speeches and online documents. Two theories, the World System and Dependency Theories were used to explain COVID-19 in Gwagwalada. Findings suggest that the lockdown, social distancing, hand-washing, and wearing of masks measures introduced by the government to curb the rising trends of COVID-19 negates the socio-cultural, economic and spiritual obligations of the people. This hitherto has affected their daily means of livelihood, their need for congregational prayers as spiritual obligations in groups and attendance of culturally based ceremonies like burials, marriages, naming and other ceremonies in groups amongst others, which have culminated in their non-compliance with government directives and measures put in place to contain the spread of the Coronavirus. The study recommends that government needs to show more commitment to its promises of distribution of palliatives and should be transparent in its reports on Coronavirus with concrete evidence of images of the people infected by the virus to further convince the citizens that it is not coloured with scam or a money-making venture.

Keywords: Socio-cultural, Economic, Spiritual, Non-compliance, Social Control

1. Introduction

The new pandemic known as COVID-19 has caused untold hardships on people worldwide and Nigeria, in particular, has had its fair share of the pains of the Coronavirus. The country has suffered economic, social, cultural and spiritual frustrations, its economy suffered the most with its major source of revenue, the sales of its crude oil selling the lowest in the International market. This has caused dwindling economic fortunes and forced the nation to adjust its budgets amidst pains resulting from deaths of its citizens caused by the Coronavirus. It has also created fears in the mind of Nigerian citizens leading to reduced inter-personal relationships to avoid contracting the dangerous virus which till date has no cure. Overall, the people of Gwagwalada Area Council seem not happy as the palliatives were not sufficiently and transparently distributed. At least 95 per cent of respondents in the study attested to the above facts.



Gwagwalada Area Council is a satellite Area Development Council of the Federal Capital Territory of Nigeria, Abuja. The council is located with its Headquarters in Gwagwalada town which is about sixty-five (65) kilometres from the city centre. The people of the Area Council are mostly Nigerians who are generally known for their rich cultural norms of affinity and a homogenous culture of living in close-knit groups, they farm together, trade together, exchange pleasantries at occasions such as marriages, burials, births, etc., through gestures like hugging, shaking of hands and dancing to rhythms of drums which are symbolic of the social solidarity bonds that exist amongst them. They also go out daily to earn a living from menial jobs, services and petty trading and conduct these economic activities together in a very free atmosphere. Their religious and spiritual activities are not left out as they observe these together in groups on daily basis and during cultural and religious festivities.

The Coronavirus Pandemic has inadvertently jettisoned the above degree of socio-cultural freedom of the people. The Federal Government of Nigeria which considered the recommendation of the Nigerian Centre for Disease Control (NCDC) directed the enforcement of the practices of lockdowns, social distancing, hand-washing, hygiene advocacy, curfews and the prohibition of coming together for all manner of gatherings such as marriages, burials, naming ceremonies or any form of cultural celebrations including religious and spiritual congregational worships and prayers.

The Coronavirus disease has since spread rapidly since its outbreak on December 8, 2019, in China, and has now become a pandemic. Existing policies of the government are therefore designed to curb the virus or reduce its spread in Nigeria. The directives of the Federal Government to stop movements and gatherings of any kind has however, generated suspicions amongst the citizens.

Consequently, the researcher, armed with this background decided to research into the socio-cultural and religious issues surrounding COVID-19, with the following objectives; (i) to ascertain to know whether the people of Gwagwalada Area Council are aware of COVID-19 and its spread. (ii) To investigate whether the people have any knowledge of the measures taken by the government to contain the spread of the Coronavirus (iii) To ascertain factors responsible for non-compliance to the directives of government on the control of COVID-19 in Gwagwalada Area Council. (iv) To investigate the types of palliatives received by the people of Gwagwalada Area Council from the Federal Government. The methods for collection of primary data are questionnaire and in-depth interview, while secondary data was obtained from journals, textbooks, reports, speeches and on-line documents.

The world is today engulfed in political, social and economic hardships. This development is viewed against the backdrop of the sudden discovery of a strange disease condition known as Coronavirus (COVID-19). The virus is said to have originated in a wet animal market in Wuhan, China which was discovered early in December 2019. The World Health Organisation, WHO (2020), referred to the novelty of the rear strain of the virus as Novel Corona Virus (nCoV) which it says is a new strain that has not been previously identified. The virus is said to cause illness ranging from the common cold to more severe respiratory syndromes.

Researchers like Paules, Marston and Fauci (2020) submitted that the Coronavirus shock is wider and stronger than the Severe Acute Respiratory Syndrome (SARS), bird flu and swine flu



of the past years. According to them, it is a biological and epidemiological issue which has transformed the social, economic and political situations of the world. The virus has so far been reported by the World Health Organisation and the Nigerian Centre for Disease Control to have infected over 4,861,456 people worldwide, with 322,483 deaths, the USA's figure alone stands at 2,186,907 for infected persons while Nigeria confirmed at the time of conducting this research that 12,486 persons have been infected by the virus, 3,959 have recovered and 354 persons have died. The figures of the Federal Capital Territory, Abuja indicates that 952 have contacted the virus, 265 have recovered and 23 persons have died. The Nigerian Government which sees this pandemic as a public health challenge adopted the strategies earlier developed by countries whose citizens had early contacts with the virus, through the following measures; the stay at home measure, otherwise known as lockdown, frequent washing of hands, use of alcohol-based sanitizers, maintenance of social distance and use of face masks amongst many other measures.

There is social anxiety in the cities and enormous demands for face masks while borders were closed and flights were cancelled and restricted. People are now undergoing some form of confinement due to the stay at home orders of government and closure of places of work and business premises, world economies are crashing with crude oil prices on its lowest rate ever. These have all affected the level of social interactions amongst residents of Gwagwalada Area Council due to government's ban on all forms of social gatherings which include burials, marriages, birth, cultural and religious gatherings. These have added more pains to Nigerians in Gwagwalada Area Council who only woke up to the realities of government's directives overnight and have since found it difficult to comprehend.

2. Literature Review

Empirical Review

The Coronavirus outbreak has not only created social anxiety worldwide but has added "risk" as part of our daily life. The German Sociologist, Ulrich (1992) sees risky societies as societies with systematic ways of dealing with hazards and insecurity induced and introduced by modernisation. The researcher, however, supports Marshall *et al.* (2020) who were of the view that COVID-19 has put Nigerian citizens at higher risk of infections and hence, the general fear expressed by the people.

Mahnert *et al.* (2019) submitted that the problem of Antimicrobial Resistance (AMR) is that most health-related challenges are directly linked to human behaviours in the environment which according to Berendonk *et al.* implies that human destructive and wreckful behaviour on earth has contributed in damaging the environment enormously in the past centuries, adding that man needed a new biological and social dialogue with the environment including the world of viruses. The Coronavirus has exposed the level of health care service and system capacities in Africa and South Asia, and to a lesser extent Latin America, The WHO (2020) report shows that the countries mentioned above have fewer intensive care units and ventilators.

McKinsey *et al.* (2020) maintained that COVID-19 is the worst health crisis of our times which appears both deadlier and contagious than other well-known influenza's and measuring the fatality rate is much more difficult and imprecise because the majority of the tests are conducted on sick patients, meaning that the measured fatality rates are likely to overstate grossly the large



numbers of suspected asymptomatic. *The Guardian* Newspaper of March 13th (2020) submitted that the social isolation strategy and social distancing/quarantine methods of curtailing the virus are now known, since it has made Nigerians across all classes vulnerable to infection. It has affected the transport sectors of all economies, while manufacturing and retail businesses have witnessed closures, the hotel, leisure and recreational facilities have all been avoided because of the social distancing strategy leaving the lower-skilled workers, drivers, deliverers, cleaners, distribution chain and retail workers have all be affected.

The United Nation (UN) in its report in *LA Times*, of March (2020) cited in the World Economic Forum (2020), maintained that 770 million learners are now being affected by the school and university closures. The UN Secretary-General, Antonio Guterres in his speech during the launch of Global Humanitarian Response Plan, March 23, (2020) had this to say:

We are facing a global health crisis in the 75 years' history of the United Nations, one that is killing people, spreading human sufferings, and upsetting people's lives. It has been characterised as a pandemic by the WHO because it has daily been attacking society at its core countries and particularly detrimental to those social groups in the most vulnerable situations. It has affected people living in poverty situations, older persons, persons with disabilities, youth and indigenous people.

On the other hand, in the submissions of Nicola *et al.* (2020), while discussing COVID-19 and the economics of food chain supply, maintained that "High demand for food products have also affected online food delivery, companies are struggling with excessive bookings while concerns about funds running out by the vulnerable population are disturbing because they cannot afford to stockpile. Panic buying, therefore, has put restrictions on customer's ability to buy at a given time."

Joseph (2020) in an overview of the economic impact of the Pandemic on Nigeria's Micro, Small and Medium Enterprises (MSMEs) opined that majority of Micro, Small and Medium Enterprises (MSMEs) in Nigeria depends to a large extent on the free movements of foods and people to keep their supply chain. Unfortunately, these (MSMEs) are enslaved and limited to their daily cash flow transactions and so, have virtually no savings. 90% of their incomes are daily ploughed back into the business as re-invested capital including labour costs and operating expenses.

Recently, during the National briefing, the Chairman of the Presidential Task Force on COVID-19 and Secretary to the Federal Government, Mr Boss Mustapha, stated on the 18th of May, 2020, that:

"Within two or three weeks of the phase one of the eased lockdowns, there were increases in awareness of the virus, and the number of COVID-19 laboratory networks increased from 15 to 26 and additional tests of 35,095 were carried out, the number of tests per million increased from 50 to 154 while isolation beds at the various centres increased from 3500 to 5000". He further submitted that the PTF relied largely on science, statistics and lessons learnt from other parts of the world while evaluating Nigeria's circumstances to draw its conclusion.

Supporting the above effects of the new Coronavirus pandemic on Nigerians, but disagreeing with the position of Nigeria's Federal Government, Oke (2020), maintained that:



More than 60% of Nigerians survive on daily-pay from menial jobs and petty trading. The lockdown, therefore, means a blockage of the sources of their daily livelihood. Pangs of hunger may lead to widespread anger and protests in different forms within the communities.

Theoretical Framework on COVID-19

World Systems Theory was developed by Immanuel Wallenstein; the theory consists of three-level hierarchy approaches to economics. The major postulations of the theory are as follows: (i) that, Core countries are the dominant capitalist countries that exploit peripheral countries for labour and raw materials. They have the interest of the economically powerful and are constantly re-enforcing the unequal status between the core and the peripheral countries. (ii) That, Periphery countries fall on the other end of the economic scale. (iii) The Semi-peripheral countries share characteristics of both core and peripheral countries, Wallenstein (2004. p.24), concluded.

The Second Theory is the Dependency Theory of (1950), one earlier proponent is Raul Prebisch. Dependency theory is an explanation of how semi-periphery and peripheral nations depend on finished products and knowledge from the developed countries of the world. Applying the above theories to the phenomenon of COVID-19 in Nigeria, the researcher wishes to state that globalisation which has become a process of integration and expression of ideas, knowledge and economic policies has successfully used the World Systems Theory to expand knowledge of COVID-19 from the Core countries to the Semi-peripheral and peripheral countries and by so doing controlling their economic systems with the belief that the countries must only adopt their policies and methods of curbing COVID-19 if they must survive the pandemic. Accordingly, many social and economic issues which were tied to the Coronavirus outbreak were developed and determined by these “core” countries who have successfully transferred their policies to the peripheral and semi-peripheral countries like Nigeria.

The core countries have successfully been able to convince their periphery and semi-peripheral countries on how a biological and epidemiological issue such as the Coronavirus pandemic has affected social, economic and political ways of life since the periphery and Semi-periphery countries depend on the core countries for expansion of knowledge, it became very easy for such countries to believe in the package of measures adopted by the core countries to contain the spread of the virus, measures such as confinements, social distancing, hand washing and the wearing of face masks hitherto became their newly found methods to contain the spread of COVID-19 in their countries not minding environmental, topographical, cultural, spiritual, social and economic differences with the core countries. The core countries are very individualistic, heterogeneous, socially divided and lacking some degree of spiritual and communal bonds, their economies are already highly developed with high per capita income.

Against this backdrop, the core countries began to produce face masks in their millions and marketed them to the Semi-peripheral and peripheral countries who lack sufficient capacity for urgent production of such materials, they also packaged handouts and guidance notes on how these countries should contain the Coronavirus spread. The above instructions were carried out by the later even though some of them had very few cases of the virus and others still had not recorded any cases at all. Supporting globalisation and the World Systems Theory, the World Health Organisation (WHO) whose major sponsors are from the core countries directed that all



semi-peripheral and peripheral countries abide by the strategies developed by the core countries as major strategies to expel the virus out of their countries. These policies of the core countries came with heavy financial burdens on countries like Nigeria whose crude oil prices as a source of funding its budget had already grossly fallen in the International Market. Nigeria was not prepared for this virus, therefore, building isolation centres and keeping its citizens at home became worrisome developments. In Nigeria, a drug like hydroxychloroquine and other drugs have been used to effectively treat patients who have tested positive for COVID-19, but the World Health Organisation is not officially comfortable to recommend the use of hydroxychloroquine and Nigeria has to wait until it receives formal directives on the utilisation of the drug.

Dependency theory as the name implies, states that the peripheral and semi-peripheral countries completely depend on the core capitalist nations for survival, they have become the dumping grounds of finished products of capitalist nations. In the year (2000) the IMF identified four basic aspects of its globalisation policies for developing nations, they are, that, recipient countries asking for loans must allow free access to their markets, these include capital and investment movements, migration and movement of people. Nigeria is a consuming nation for finished products of the core capitalist states, a country that cannot even at this time manufacture tooth-picks, but also depends on them for knowledge. Therefore, Nigeria had no option than to depend on their knowledge of COVID-19 to be able to contain the spread of the virus in the country.

3. Methodology

The research design for this study is a descriptive survey research method used in determining the socio-cultural, economic and spiritual inhibitions to non-compliance and social control in Gwagwalada Area Council. Open and close-ended questionnaires were used as instruments for collecting primary data from respondents while secondary data was sourced from journals, textbooks and online peer-reviewed work with a sample size of sixty (60) residents of Gwagwalada. The questionnaires were directly administered on respondents by the researcher, while the SPSS package was used to analysed collated data.

4. Results

Descriptive Statistics

Table 1: Awareness of COVID-19 Spread

Response	Frequency	Percentage
Yes	60	100%
No	0	0%
Total	60	100

Source: Field Survey, 2020

From Table 1 above, all the respondents attested to the fact that they are aware of the spread of the pandemic COVID-19 spread as indicated by 100% affirmation.



Table 2: Known Measures to Contain COVID-19

Response	Frequency	Percentage
Stay at home measure	4	6.7%
Frequent washing of hands	2	3.3%
Use of alcohol based sanitizers	3	5%
Maintenance of social distance	1	1.7%
Use of face masks	1	1.7%
All of the above	49	81.7%
None of the above	0	0%
Total	60	100%

Source: Field Survey, 2020

From Table 2 above, majority of the respondents affirmed that they are conversant with all measures stated above with 81.7 percent.

Table 3: Socio-Cultural, Economic and Spiritual Factors Responsible for Non-Compliance and Social Control

Response	Frequency	Percentage
Economic factors: hunger due to lack of food and search for livelihood or daily basis	29	48.3%
Spiritual factors: need to participate in Spiritual activities	14	23.3%
Socio-cultural factors: need to attend ceremonies (burials, naming, marriages and other celebrations)	17	28.4%
Total	60	100%

Source: Field Survey, 2020

From Table 3 above, majority of the respondents indicated that economic factors were the main reasons for their non-compliance with a percentage of 48.3, while socio-cultural and spiritual factors had 28.4 and 23.3 per cents respectively.

Table 4: Types of Palliatives Received from Government

Response	Frequency	Percentage
Cash transfer	0	0%
Food items	0	0%
Medical Equipment	0	0%
All of the above	5	8.3%
None of the Above	55	91.7%
Total	60	100%

Source: Field Survey, 2020

Table 4 above, shows that majority of the respondent did not collect any palliatives as indicated by 91.7 percent.



Analysis of In-depth Interview on Socio-Cultural, Economic, and Spiritual Inhibitions to Compliance and Social Control of COVID-19 in Gwagwalada Area Council

This in-depth interview enabled the researcher to have deeper information which the questionnaire could not supply. Questioning respondent 1 on reasons for non-compliance with the measures put in place by the government to contain the spread of Coronavirus, the respondent had the following transcribed answers:

“What do you mean by lockdown? So I should stay at home and wait for car owners who have flat tyres in their cars or motorcycle riders to come to my house to meet me? Man must survive joor; the government promised to supply us with food, did they? Lie-lie people”.

From the above statements, the researcher is of the view that one major reason for non-compliance is poverty and hunger, as the majority of the labour force in Gwagwalada earn their daily living through menial jobs.

Investigating further to find out other reasons for non-compliance from respondent 2, the respondent captured it this way:

Did you ask why I refused to stay at home? You and the government are not serious, I am an Imam and my congregational prayers are one of the four pillars of Islam, if they like, let them continue to close the central mosque here opposite Day Secondary School, but you see this mosque near my house, all of us Muslims in this area over fifty of us always converge here to pray every blessed morning and evening, they cannot stop us, in the afternoon I ride Okada to survive, let me tell you, this Corona looks like a scam, every day we hear figures announced without seeing the pictures of the infected people, look at other countries, they will show you the pictures of infected patients. Mr. Researcher, abi you be part of them?

The researcher, considering the above submissions of respondent 2, is of the view that the spiritual commitment to religious obligations and the need to survive seems to be another reason for non-compliance to government directives on Coronavirus.

In a bid to elicit information on other reasons for non-compliance, respondent 3 relied thus on:

I am a community leader here and each time any of my subjects are celebrating their children's wedding Fatihah, I am always informed and I cannot stop their children from celebrating their weddings even if I know the dangers of gathering together because of the spread of Coronavirus, do you want the youths to stone me, I have answered your question, go away, you government people want to interfere with our cultural celebrations and traditions inherited from our fathers, so you are saying we should not even come together to bury any of our people, you are not serious, go away.



Analysing the above statement, the researcher feels that some of the measures taken by the government on the Coronavirus spread are opposed to the socio-cultural dispositions of the people of Gwagwalada, hence, one of their reasons for non-compliance.

Finally, the researcher tried to find out whether respondent 4 had received any palliative from the government or is aware of someone who has received, the respondent had this to say:

No be only palliatives, you people are deceiving yourselves, the other day we saw a trailer loaded with foreign rice and parked at Dagiri Primary School, we were told they came to give us palliatives, we waited from 9 am to 4 pm and nobody turned up to give us anything, but the next day I was told that they gave people one mudu of rice each, two spaghetti; four rolls of beverages and five Maggi soup seasoning cubes each, and then they left with the remaining items in the loaded trailer, Oga researcher, tell them to fear God, even me and my family, is it what will sustain us for two days? God is seeing all of you. Then I should stay at home abi, let hunger kill us?

The researcher believes that the palliatives were not properly shared; corruption was involved in the whole business of sharing the palliatives, and the researcher believes that this also contradicts non-compliance with the lockdown directives of government since there was no transparency in the sharing of palliatives.

Discussion on Findings

From the findings of the research above, it is clear as shown on table 1 that overwhelming per cent of the respondents, attested to the fact that they have sufficient knowledge of the pandemic. 100 per cent of them submitted to this view, meaning that the existence of the virus is a reality. This finding has supplied relevant information to the objective (i) of the research which sought to find out the respondent's level of awareness of the Coronavirus and its spread. The two theories adopted for this research have also supported this finding, as it is obvious that sufficient knowledge about the virus was obtained from the core countries which were shared to semi-peripheral and peripheral countries with instructions on how the virus spreads and how it can be contained. This has been supported by Mr. Boss Mustapha (2020), who is the chairman of the Presidential Task Force on COVID-19 while giving his update on the spread of the Coronavirus on the 18th of May, 2020. He had this to say: "We have strictly followed the guidelines handed over to us by world scientists from countries who had earlier experienced the spread of Coronavirus and our scientists, I am happy to let you know that, "Within two or three weeks of phase one of the eased lockdown, there were increases in awareness of the COVID-19, laboratory networks had increased from 15 to 26 while additional tests of 35,095 were carried out."

The second finding which is about the awareness of the measures put in place by the Federal Government to checkmate the spread of the virus was supported and affirmed by a whopping 81 per cent, meaning that the people are aware of the measures. The above has therefore answered objective (ii) which sought to find out the level of awareness of the measures put in place by the government to fight the scourge of COVID-19. This finding has been supported by the two theories adopted for the study the measures adopted by the Federal government to contain the spread of the virus was received by the core countries which first had the Coronavirus. This has



been supported by the submission in the Guardian of March 13th, 2020, which stated that: “The social isolation strategy and social distancing/quarantine methods of containing the virus are now known.....”

On the findings of objective (iii), 48 per cent of the respondents indicated that non-compliance to the measures taken by the government which includes lockdowns, stay at home, social distances etc. were because of economic reasons, citing hunger and need to earn a daily livelihood as major factors.

In the same vein, 28 per cent of them which is no small proportion submitted that governments measure on lockdown etc. negated their old socio-cultural practices of participating in burials of kinsmen, relations or community neighbours, naming ceremonies, marriages and other festivities which have often been done together in groups. This is one of their reasons for non-compliance. The other factor responsible for non-compliance from the findings of this study is the spiritual factor, 23 per cent of respondents in the study subscribed to the fact above. The so government’s measures working contrary to their spiritual obligations, as such, they were no longer willing to comply with the measures of lockdowns, social distancing and wearing of face masks in their mosques and churches respectively.

Generally, the finding on the socio-cultural, economic and spiritual factors affecting compliance to COVID-19 has successfully answered objective (iii) of the study, which sought to ascertain factors responsible for non-compliance with the measures put in place to contain the spread of COVID-19. This finding has also been supported by the two theories adopted for this study. The measures were first introduced by the core western capitalist countries which Nigeria adopted as a semi-peripheral nation.

This too has been supported by Oke (2020), who maintained that “Locking down people at home in the Nigerian context is like asking people to go hungry for the duration of the lockdown. More than 60 per cent of Nigerians survive on daily pay earned from menial jobs and petty trading and the lockdown, therefore, means blockage of the source of their daily livelihood, accordingly pangs of hunger may lead to widespread anger and protests in different forms.”

The fourth and last finding of the study shows that 91 per cent of the respondents indicated that the government did not provide them with any palliatives. They submitted that neither the cash transfer policy of the government, the supply of food items, nor the supply of drugs as palliatives was given to them. As such, they found it difficult to survive and would therefore not stay at home, this for them is another reason for non-compliance. The researcher is of the view that if the palliatives promised them by the government were effectively and transparently implemented, citizens resident in Gwagwalada Area Council may have genuine reasons to stay at home in obedience to government’s directives and other measures put in place to contain the spread of the virus.

5. Conclusion and Recommendations

From the foregoing, the findings of the research have been able to establish certain factors given as reasons for non-compliance with measures put in place by the government to contain the spread of the Coronavirus in Gwagwalada. The reasons are not far-fetched. The researcher



opines that though the respondents were genuinely aware that COVID-19 exists with its attendant consequences on humans, and also aware of measures put in place to contain the spread of the virus, they, however, saw the whole exercise as attempts by the government to arm-twist them and deliberately find a way of making them poorer and hungry, apart from preventing them from participating in socio-cultural and spiritual obligations. The people are also conversant with the huge amount of money allegedly spent by the government on the purchase of palliatives but have stated that they have not received anything from the government. Hence, their reasons for non-compliance with the measures put in place by the government to stem the tide of the Coronavirus pandemic in Gwagwalada Area Council.

The researcher recommends that government should show more commitment to its promises on the issue of palliatives to allay the fears of the people. The researcher also recommends that there should be transparency in the reports on Coronavirus, with concrete evidence of images of people infected by the virus instead of keeping quiet and giving way to cynicism and suspicions by the citizens, after all, COVID-19 is not a death sentence, several people have been discharged from various isolation centres across Nigeria using certain medical procedures and known drugs.

It is also recommended that government should endeavour to critically examine the various claims by Nigerians who have informed the government that they have found the cure to the virus to develop them to acceptable standards if found credible enough. It is also recommended that government develops its strategies to contain the spread of the virus which should contain certain considerations for Nigeria's socio-cultural, economic and spiritual backgrounds to enable the citizens to feel safe while obeying its directives on measures to contain the spread of the virus.

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