

RELIGIOUS ETHICS AND THE MORAL AGENCY OF AFRICAN YOUTHS IN DIGITAL ACTIVISM: A STUDY OF FAITH-BASED RESISTANCE IN SOCIAL MEDIA

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ABSTRACT

This research investigates the integration of digital activism with religious ethics as it mitigates against injustice, making use of social media as a platform for spiritual expression and socio-political resistance. This research draws cases from the two prominent campaigns in Africa, which are Nigeria's EndSARS and FeesMustFall in South Africa. The study analyses the role of moral framework from the three prominent religions in Nigeria (Christianity, Islam, and African Traditional Religion (ATR)), which informs youth-led movements. The study further examines the role religious values, such as love of neighbour, justice and divine accountability, play in digital dissent. Employing the use of digital ethnography, semi-structured interviews, and discourse analysis, this study seeks to contribute to the understanding of how religion functions as both identity and ethical grammar for resistance in the public digital space. The study further examines the legal tension between state regulations on cybercrime, freedom of expression, public order and faith-driven activism.

Findings from this study accentuate the transformative potential of religio-ethical discourse in transforming democratic participation, also advocating for legal measures that protect religious expression. Greater engagement by religious organisations in promoting youth activism is urged, with a focus on collaboration between faith groups and young activists.

Keywords: *Religious Ethics, Digital Activism, Moral Agency, EndSARS Campaign, Faith-Based Resistance, African Traditional Religion, Nigeria*

1. INTRODUCTION

October 2020 was a month in the history of Nigeria that was not expected. There was an event that attracted global attention: Nigerian youths took to the streets and the internet at the same time, and this force was not merely driven by political frustration but by a moral language thick with religious meaning (Orabueze et al., 2021). The #EndSARS campaign, which focuses on the disbandment of a special arm of the Nigerian Police Force, known as the Special Anti-Robbery Squad (SARS), a notorious police unit known to be associated with lots of havoc, which includes: extortion, torture, unlawful killings and detention (Uwazuruike, 2020). Several tweets quoted scripture. Instagram posts bore Quranic verses. The cultural and moral jurisdiction embedded in the Yoruba proverbs invoking divine justice was visible and loud with protest awareness (Arowosegbe, 2017). The movement was, in short, not just a spiritual reckoning; it is also a political wave to subdue a looming chaos.

Therefore, this article is concerned with that overlap that is the place where religious ethics and digital activism meet in the lives of African youths, with Nigeria in particular. The paper addresses sustained scholarly conversation about whether religion is an obstacle or a resource in the struggle for social justice in the world and Nigeria at large. Undoubtedly, many scholars have addressed religion as inherently conservative, a tool of legitimation for existing hierarchies (Hjelm, 2014). Also, other researchers often draw on traditions from liberation theology to Sufi political thought, emphasising that religion is among the most powerful tools the oppressed find available (Adams et al., 2022). This pervasive influence extends beyond political spheres into the foundational social structures of the nation. In this vein, Oyebanji (2025) posits that, though in the context of health care, the relationship between religion and public services in Nigeria is rooted in historical dynamics that render secular distinctions almost porous. This structural entanglement suggests that youth activism cannot be fully understood except with proper acknowledgement of religion as a primary lens through which public welfare and justice are interpreted

(Ferman, 2021). However, this article has a more insightful and thought-provoking question: it seeks to evaluate how religious ethical frameworks shape, motivate, and sustain resistance. Particularly in relation to the context of African youth activism on social media (Marjani, 2023).

The paper sits within a growing body of other existing research and literature on digital activism in Nigeria, Africa and in the world at large. It also addresses the ongoing concerns and academic exploration of the subject of religious and political intersection in sub-Saharan contexts (Salau, 2020). Specifically, this research draws on the notable EndSARS movement as its primary case study, in comparison to South Africa's FeesMustFall campaign. Both events similarly projected young activists drawing on moral and spiritual vocabularies in their online and physical organizing (Liou & Literat, 2020). Therefore, this study is strictly grounded on the three major prominent religions in Nigeria, which are: Christianity, Islam, and African Traditional Religion. The present study also evaluates the distinctive ethical resources explored by the young protesters and activists in the cyber spaces (Irannejad Bisafar, Foucault Welles, D'Ignazio, & Parker, 2020).

Also, this story has a legal jurisdiction that cannot be overemphasised. The Nigerian government's response to EndSARS, which includes the following: the shutdown of internet services, prosecution of protesters under cybercrime legislation, and the deployment of the military, culminating in the Lekki Tollgate shootings at unarmed protesters, raises fundamental questions about the relationship between faith-driven activism, freedom of expression, and state power in Nigeria (Otubanjo & Balogun, 2025). These are the questions that this present research seeks to explore, with reference to Nigeria's Cybercrimes (Prohibition, Prevention, Etc.) Act 2015 and its implications for digital religious expression.

2. LITERATURE REVIEW

2.1 Religion, Ethics, and African Political Life

Over the years, some of the topics that have gained scholarly attention in the field of religion and politics are the relationship between the two entities (religion and political agency), particularly in Africa since the turn of the millennium (Ukah, 2022). Some of the early studies shaped by the theory of modernisation posit that the influence religion has over politics will soon diminish, stating that one of the reasons is the gradual development of the economy and institutions. However, some scholars have refuted that argument, stating that Africa remains among the most religiously active regions in the world. Therefore, religious institutions will continue to shape not only the political culture, but the social norms, and collective actions in such a way that it will be almost impossible for secular analytical frameworks to

overshadow (Kasa, 2025).

This religious engagement has an ethical dimension that is particularly significant. African religious traditions, whether Christian, Muslim, or rooted in indigenous cosmologies, tend to fume against separation in moral and political features that relate specifically to liberal secular thought (Kassa, 2025). In religious contexts in Nigeria, questions around justice, proper accountability, and ordering of society are fundamentally questions in the realm of theology Big-Alabo & Opuowei, 2024). Therefore, this has an implication on how young activists in Nigeria and often in Africa understand their own agency: they understand that they are more than mere citizens pressing political demands; they are moral agents charged with the responsibility to act in accordance with obligations that transcend the political sphere (Llorca Albareda, 2025).

Many researchers have written to either appraise or criticise activism in Nigeria and other African countries, as infused with religiosity. In his work, Fahm (2020) posits that Nigerian religious leaders have historically played a bilateral role; sometimes endorsing state power and sometimes providing the moral vocabulary for resistance. The bilateral matters: it means that young activists cannot simply invoke religious authority as if it were uncontested. Rather, they must negotiate, sometimes explicitly, what authentic religious ethics requires in conditions of injustice (Delehanty, 2020).

2.2 Digital Activism and Social Media in Africa

The advancement of social media as a platform for political mobilisation has been widely documented (Hasan & Paul, 2025). However, much of the early literature has its concentration mainly on Western contexts. African digital Scholarship on activism began to increase periodically in the 2010s, catalysed by the likes of Arab Spring movements (which, although geographically complex, had a significant dimension on North Africa), and specifically by sub-Saharan campaigns such as FeesMustFall in South Africa (2015–2016) and EndSARS in Nigeria (2020) (Akpojivi, 2023).

Social media has changed the repertoire of collective action available to the African youths at large, enabling rapid transnational solidarity, mobilisation, and the circumvention of state-controlled media (Imoka, 2023). This is particularly evident in contexts like Nigeria, where mainstream media have often been jeopardised by political ownership as well as state pressure. Twitter, Instagram, and WhatsApp efficiently and effectively formulated a parallel information ecosystem during EndSARS, one that the Nigerian government were unable to control, even with diverse efforts such as internet shutdowns and threats of prosecution; the message is widely dispersed on daily activities (Okokon et al., 2024). Furthermore, cyberspace functions as more than a communication channel; it also integrates sacredness,

where spiritual identities are debated. Recent studies into the effect of digital technologies on Christian Youth spirituality posit that online interactions often reshape moral and spiritual understanding (Oyebanji et al., 2025). Hence, digital activism becomes a site of spiritual formation, where the act of posting is not just for political mobilisation but also a performative religious obligation (Rohid, Sugihartati, Suyanto, Susilo, & Zikri, 2025).

However, studies on digital activism literature are not much documented in the area that relates specifically to the role of religious content and religious ethical frameworks in these online spaces (Tsuria & Yadlin-Segal, 2021: 159). According to Idowu (2022), who happens to be one of the few authors that attempts to examine the specifically religious dimensions of African digital activism, noting that religious hashtags, scripture quotations, and prayers formed a significant proportion of EndSARS content online. He further posits that religion was not merely decorative in these movements; it is a cultural habit layered over essentially secular political demands, but was constitutive of the movement's ethical self-understanding (Idowu, 2022).

2.3 Youth, Faith, and the Politics of Resistance

African youth have often been portrayed in the earlier studies either as passive recipients of political manipulation or, in another sense, as irrational actors prone to mob violence; a double failure of analytical imagination (Didamson, 2024). Recent studies have sought to discover the political subjectivity of young African youths, attending to how they articulate their demands, the way they build coalitions, and how they sustain movements over time. The role of religious identity in this process is increasingly noticed (Tivaringe & Kirshner, 2021).

According to Adam & Bolatito (2025), many young Nigerian Muslims, the Islamic ethics they are exposed to provide not merely a personal moral code to them, but also a public tone of justice that enables them to articulate political demands in terms that resonate within their communities. In the same vein, Ekechi (2025) asserts that Pentecostal Christian ethics, with its emphasis on divine intervention, spiritual warfare, and the righteousness of the persecuted, informs how young Nigerian Christians interpret and respond to state violence. These are more than just simply background beliefs; they actively inform the kinds of action young people take and the meanings they attach to risk and sacrifices (Kaukko, Wilkinson, & Kohli, 2022).

The African Traditional Religion in perspective, often marginalised in discussions of religion and politics in Nigeria, has in recent years received due attention in recent years in Nigerian and African scholarship at large. Scholars such as Adogame & Amwe (2021) have written to expose the persistence of ATR cosmological concepts, particularly notions of communal wellbeing, ancestral accountability, and the moral order of the cosmos, as it relates to the attitude of young Nigerians who

might not be identified as adherents. The concept of ubuntu, often translated as “I am because we are,” provides an ethical framework for collective action that spans religious traditions and has been explicitly adopted in both EndSARS and FeesMustFall (Chowdhury et al., 2021).

3. THEORETICAL FRAMEWORK AND METHODOLOGY

3.1 Theoretical Framework

This study adopted three interconnected theories. The first is the concept of moral agency as refined within African philosophical ethics. Archer et al (2020) define moral agency beyond just the capacity to make choices but also as the capacity to act in accordance with obligations grounded in relationships to a particular community, to both the divine, and to the natural order. This relational opinion of agency contrasts with the atomistic individual of liberal political theory and maps more closely onto how young activists in the EndSARS movement described their own rationale (Omilusi, 2025).

Also, the study adopted the Durkheimian tradition, a theory in sociology of religion that posits that religion should be understood as a source of collective effervescence and social solidarity (Rimé & Páez, 2023). In this sense, Digital platforms may operate as sacred spaces in which communities of meaning are constituted and maintained. The circulation of prayers, scripture passages, and religious symbols during EndSARS can be interpreted as acts of collective identity construction, positing the movement as a community effort by shared moral duties (Ajose, 2024).

The third resource is critical legal theory, which attends to the ways in which law both reflects and reproduces power relations (Fuchs, 2021). The criminalisation of digital dissent under Nigeria's Cybercrimes Act is not merely a technical legal matter but a site of contestation about whose moral vocabulary counts as legitimate in the public sphere (Ayinla-Ahmad, 2025).

3.2 Methodology

The study adopts a qualitative research method. One of the major resources adopted was the digital ethnography, which is the systematic observation of online spaces, including Twitter (now X), Instagram, WhatsApp, and Facebook (which were the major social media platforms relevant to this research) (Stewart, 2022). This helps to provide the primary data on the forms and content of faith-based digital activism. The analysis of EndSARS hashtags, particularly #EndSARS, #EndPoliceBrutality, #New Nigeria and #Pray4Nigeria, yielded a corpus for more than two thousand posts from October 2020, of which nothing less than 34 per cent of the posts contained explicit religious content (Patrick, 2022).

Discourse analysis of this corpus informs to how religious ethical concepts are mobilised, contested, and transformed in digital contexts, particularly on social

media. Also, the use of semi-structured interviews was employed by the researchers. This process was conducted with fifteen young and active Nigerian Activists which are between the ages of 18 and 30 (Onyewuchi, Jawan, & Ahmad, 2024). These are youths who had actively participated in EndSARS online organising. The semi-structured interviews explored their religious identities, their understanding of the relationship between faith and activism, and their experiences of legal pressure, harassment and justice. Comparative reference to FeesMustFall draws on secondary sources, particularly the growing body of South African scholarship on that movement (Nyundu, 2021).

The semi-structured interviews yielded rich qualitative data illuminating how religious identity shapes activist motivation and digital practice. Selected verbatim and paraphrased extracts from the interviews are presented below to ground the analysis in participant voices. A respondent stated, “For me, posting on Twitter during EndSARS was not just a protest. It was an act of worship. Every time I quoted Isaiah or shared a prayer, I was telling God: We have not forgotten your commandments. Justice is divine, and we were demanding it.” (Interviewee 3, male, 24, Christian, Lagos). Also, another female interviewee stated that: “The Prophet, peace be upon him, said: whoever sees an evil, let him change it with his hand; if he cannot, then with his tongue. Social media was our tongue. We had no other hand but the government would listen to.” (Interviewee 7, female, 22, Muslim, Ogun)

“My grandmother always said: a community that watches its children die in silence has already buried itself. When we tweeted those names of victims, we were doing what the ancestors require keeping the community alive, refusing to let the dead be forgotten.” (Interviewee 11, male, 47, ATR-influenced, Ibadan)

Several participants described legal intimidation as spiritually testing rather than merely politically threatening. One interviewee (Interviewee 5, male, 26, Pentecostal, Abuja) recounted receiving a police invitation for questioning after sharing a tweet quoting Proverbs 31:8. He noted the experience reinforced his conviction, framing it as “the cost of prophetic witness.” Another participant (Interviewee 9, female, 25, Muslim, Lagos) described how her WhatsApp group used coded Quranic references to coordinate logistics after prosecution threats, explaining that the religious idiom “offered both moral clarity and practical camouflage.” A third interviewee (Interviewee 14, male, 30, Catholic, Port Harcourt) paraphrased his parish priest's response as urging “caution and prayer”, a posture interpreted as institutional preference for stability over prophetic courage, a pattern that recurred across multiple interviews regardless of religious tradition.

4. CHRISTIAN ETHICS AND DIGITAL DISSENT

4.1 Justice as Divine Imperative

In Nigeria, Christianity as a religion is often recognised under the following

denominations: the Catholic, mainline Protestant, and Pentecostal-charismatic traditions (Krasniqi, 2025). Though these denominations vary in their doctrines and practices, they share a consistent ethical theme, one of which includes prophetic understanding of justice as a divine protection of the vulnerable from the powerful oppressors, affirming that justice goes beyond procedural fairness (Muthukumar, 2023). During the period of the EndSARS protest, many Christian activists and protesters were noticed to have drawn explicitly from this prophetic tradition as scriptures such as Isaiah 1:17 were widely circulated alongside other portions from the book of Psalms condemning exploitative rulers (Abernethy, 2024). These biblical citations go beyond moral hedging; they carry hermeneutical authority (Ajose, 2024). Therefore, this prophetic intuition intersected with Pentecostal theology of spiritual warfare.

The Nigerian state's structures of impunity are often framed as forces of darkness and by activists, rendering both politically justified and spiritually obligatory resistance. This structure aligns with broader religio-philosophical appraisals of moral evil in Nigeria, where acts such as banditry and state brutality are analysed not merely as criminal offences but also as manifestations of moral evil that disrupt the cosmic order (Oyebanji et al., 2024). This categorisation of police brutality within this ethical framework, activists elevate their resistance from a demand for policy reform to a spiritual imperative to restore moral balance. Fasting and prayers streamed on social media platforms such as Twitter and Instagram were not supplementary to the protest but rather a constructive part of it. Participants attended both physical demonstration and online sessions simultaneously, demonstrating both inseparable expression of faithful actions (Schwartz, Har-Nir, Wenhoda, & Halperin, 2021).

4.2 Love of Neighbour and Communal Solidarity

The EndSARS movement divulged the theological dimension of Christian Activism. The express command of Jesus Christ to love one's neighbour motivated various responses to the SARS brutality and misconduct towards young people in the country (Ekup-Nse, 2024). Digital platforms and practices – sharing testimonies, documenting atrocities, preserving archives were understood as acts of love, drawing on traditions like liberation theology's *testimonios*. Some of the activities opine that maintaining a Twitter archive is “a form of prayer.” This also reiterates South Africa's FeesMustFall movement, in which Christian activists were observed similarly invoking neighbourly love on behalf of those excluded from higher education by poverty (Sibanda, 2022). These two campaigns share a value of Christian social ethics that is based on general theological principles but also makes sense in different local situations and struggles (Nanthambwe & Magezi, 2024).

5. ISLAMIC ETHICS AND DIGITAL ACTIVISM

5.1 Justice (Adl) and Accountability in Islamic Thought

In the Islamic sense, justice is a concept central to Islamic belief; it is a divine attribute that urges leaders at various levels to establish just order (Al-Khatib, 2023). This political theology shapes Muslim activists' engagement during the EndSARS protest. Also, this concept obliges rulers to legitimise resistance in the moment of failure. Quranic verses and hadith are condemning the oppression and injustice across Nigeria during the protest (Shehu, 2023). A widely shared prophetic hadith outlined a hierarchy of responses to wrongdoing, by hand, tongue, or heart, which activists engaged creatively for digital contexts. Therefore, framing the social media activity as a fulfilment of religious obligations. This adaptation of Islamic virtue ethics in online activism portrays how Muslim activists draw on an inherited moral framework from Islamic theology, reinterpreting it to address contemporary issues without going against their theological foundations and values (Odeji, Popoola, Ajewole, & Dada, 2025).

5.2 Shura, Consultation, and Democratic Participation

The Islamic principle of *shura* (consultative governance) underscores another virtue framework for the activists during the EndSARS protest (Afolabi, 2023). This is portrayed as a collective reflection between the community and leaders; the *Shura* demands accountability and transparent government. Deductively, the movement's own organisational practices, such as publishing crowdfunded finances, using Twitter polls for collective decision-making, embodied this deliberative ideal, whether consciously or not (Selim, 2021). Digital platforms enable a form of participatory governance within the movement that mirrors the values being demanded from the state. This cognition, in which the movement embodies its own ethical values within its structures, becomes one of the most striking attributes of the EndSARS, illustrating how Islamic moral resources can permeate both activist demands and organisational practice (Adeoye, Bamidele, Bakenne, & Bamidele, 2026).

6. AFRICAN TRADITIONAL RELIGION AND INDIGENOUS ETHICS

6.1 Ubuntu, Community, and the Moral Cosmos

Though African Traditional Religion differs across Yoruba, Igbo, and Hausa-Fulani traditions (Folorunsho, 2021). However, it shares recurring themes such as: Leadership accountability, communal centrality, and the intertwining of moral and natural order, which inform activist ethics during EndSARS and FeesMustFall campaigns (Folorunsho, 2021). The most widely deployed concept is *ubuntu* (I am because we are), which, despite southern African origins, has acquired pan-African resonance. Unlike liberal individualism, *ubuntu* grounds moral obligation in

relationality: others' suffering is inseparable from one's own (Nicolaidis, 2022). EndSARS activists embodied this intuitively, framing victims as “our brothers, our sons, our neighbours,” emphasising solidarity, and rejecting self-serving leadership. This emphasis on identity and communal representation resonates with indigenous ethical frameworks regarding naming and identity (Sikandar, 2024). Just as name changes among the Yoruba carry profound religio-ethical implications regarding destiny and community perception (Oyebanji et al., 2025), the adoption of specific hashtags and digital monikers during EndSARS served as a modern iteration of identity construction rooted in communal accountability. Even when unnamed, *ubuntu* thinking shaped the movement's collective ethos and its insistence on shared accountability over individual gain (Ajitoni, 2024).

6.2 Ancestral Accountability and Memory

One of the peculiar features of African Traditional Religions' ethics is its expanded moral temporality: where accountability extends beyond the living to ancestors and even to future generations, where harm to the community is postulated as disgracing the dead and endangering those yet to come (Castor 2025). This unique ethical framework permeates EndSARS's obsessive archiving of victims' names and stories; keeping the dead present is a form of moral accounting with deep ATR resonance, even when expressed digitally. The #SayTheirNames hashtag embodied this ancestral memory in contemporary form. In the same vein, FeesMustFall also invoked generational obligation, framing free education as honouring liberation-era sacrifices while securing justice for future generations (Hall & Rostan, 2022). Across both movements and multiple religious traditions, ancestral accountability surfaces as a persistent and potent ethical resource for African youth activism (Abbas, 2025).

7. LEGAL DIMENSIONS: FAITH-DRIVEN ACTIVISM AND STATE REGULATION

7.1 The Nigerian Cybercrimes Act and Digital Dissent

In the Nigerian Cybercrimes Act (section 24, 2015), there is the broad criminalisation of offensive online content. This was created as a restriction of the legal environment of digital activists (Nwafor, 2024: 447). Therefore, several activists were arrested and persecuted, a process which produced a widespread effect, one of which included self-censorship among religious activists, uncertain whether prophetic or judgment-invoking content enjoyed legal protection (Abimbade et al., 2022). Under the same law, the answers remain ambiguous: constitutional guarantees of religious freedom and free expression (Sections 38–39) carry significant public-interest qualifications, the Cybercrimes Act provides no exemption for religious speech, and prosecutorial discretion remains vulnerable to

political manipulation, leaving activists navigating genuinely uncertain legal terrain (Tampubolon & Tampubolon, 2025).

7.2 International Human Rights Standards and the Protection of Religious Digital Expression

The International human rights law offers stronger protections for faith-driven digital activism than Nigerian domestic law (Oke, 2025). The ICCPR (Articles 18–19), African Charter (Articles 8–9), and relevant United Nations (UN) and African Commission declarations all protect religious expression online equally with offline speech, cautioning against cybercrime legislation's misuse to suppress legitimate religious advocacy. The lacuna between these laws and the Nigerian practice remains substantial (Ogunkan, 2022). Therefore, legal reform here transcends technical cyber-law adjustment, provided that activists understand digital engagement as religiously obligated moral action rather than mere political preference; criminalising it raises profound questions about a democratic society's responsibility to protect conscience-driven public participation (O'Halloran, 2026).

8. DISCUSSION: RELIGION AS ETHICAL GRAMMAR FOR RESISTANCE

Several key observations are revealed in the religious evaluation of the religious ethics in African youth digital activism (Imoka, 2023). Depending on tradition, religious ethics serves as an active moral language that grounds political obligation in divine mandate, relational constitutedness, or communal flourishing. It is not only a cultural backdrop (Everhart, 2023). Instead of secularizing this discourse, digital platforms have expanded religious public life into a new medium, fostering the active production, circulation, and contestation of religious ethical language alongside secular frames. This intersection creates new vulnerability as well as new power (Darcy, Meier, Osuna, Van Fossen, Ropp, & Hamm, 2025).

Legal pressure has significant deterrent effects, but religious activists also run the risk of having their speech labelled as extremist, especially in light of the counterterrorism narrative that conflates religious passion with violent intent (Muhaimin, Mustafa, & Khan, 2023). These patterns are not exclusive to Nigeria, as the EndSARS–FeesMustFall contrast shows. The common ethical resources accessible for transnational African solidarity are shown by the shared invocations of Ubuntu, ancestral accountability, prophetic justice, and divine power in both movements (Bawa, 2024).

Lastly, religious organisations gave conflicting answers; some remained silent or supported government policies, while others offered moral and practical assistance. Because it ultimately depends on whether institutional leaders adopt prophetic or quietist orientations toward power, this unevenness demonstrates that alignment

between official religious entities and activist youth is not automatic nor stable (Shadabi, 2025). This dichotomy reflects findings on the role of clergy in conflict prevention, where the efficacy of religious leaders as peacebuilders is contingent upon their willingness to challenge structural violence rather than merely mediate symptoms (Oyebanji & Olayinka, 2024). Where institutional leadership prioritises stability over justice, the moral agency of the youth becomes the primary vehicle for ethical resistance (Kirshner, 2024).

9. CONCLUSION AND RECOMMENDATIONS

The study concludes that religious ethics is a constitutive, not decorative, element of African youth digital activism. In Nigeria's EndSARS movement, and comparatively in South Africa's FeesMustFall, young activists drew on religious frameworks, including the three prominent religions in Nigeria (Christian, Islamic, and African Traditional religion), as a factor to motivate and articulate demands for just governance. Hence, digital platforms have not secularised this activism but created new arenas for religiously grounded moral agency. Below are the recommendations for the research:

- I. Religious institutions should formally recognise online activism as morally significant and provide young activists with theological grounding and institutional support.
- ii. Nigerian legislators should urgently revise Section 24 of the Cybercrimes Act 2015, removing overbroad provisions routinely weaponised against digital activists.
- iii. Nigerian cyber legislation should be brought into conformity with ICCPR and African Charter obligations, with explicit statutory protections for online religious and political expression.
- iv. Scholars should invest in ethnographic and comparative research treating religious ethics as constitutive of activist identity, not merely a background variable.
- v. African religious institutions and civil society organisations should leverage shared ethical resources, prophetic justice, “Ubuntu”, and “adl” to sustain democratic struggles across national boundaries.

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