Fatalistic Tendencies Among Nigerian Christians: An Exploration of Hezekiah's Experience in 2 Kings 20:1–7.

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Abstract

The belief that "what will be will be" has made some contemporary Nigerian Christians reluctant in performing their responsibility toward averting some life occurrence or events which give room to its occurrence or reoccurrence. This paper, therefore, is rooted in examining the biblical response to fatalistic idea among contemporary Nigerian Christians, to achieve this, the paper focuses on brief history of fatalism, conceptual clarification, fatalism as a psychological construct, implications of fatalistic ideas on the fatalist life, an examination of fatalistic ideas among Christians and biblicall intervention for curbing fatalistic ideas among contemporary Nigerian Christian.

Key Words: Christian, Fatalistic, Fatalism, Nigerian, Theology

Introduction

Fatalism, the belief that events are predetermined and outside of human control, are a pervasive mindset in Nigeria. This philosophy can lead to a sense of hopelessness and powerlessness, hindering individuals from taking action to improve their lives and communities. However, the Bible offers a transformative perspective that counters fatalism, empowering Nigerians to embrace their agency and work towards a brighter future.

Fatalistic idea towards life events is becoming more prevalent among Christians, which makes the pious (religious) fatalism more and more popular as some Christians believe that there is no need to make any effort toward averting event or occurrences of life believing that "what will be will be." Hence, some Christians live their life under the law of chance and luck as they believe that they can do nothing towards changing life situations because it has been predestined to happen by God or other supernatural power(s). Also, some believe that every negative life occurrence or event is planned by God to happen, and no level of effort from them can change it; therefore, they are to accept fate.

The fact that God has foreknowledge of everything is undeniable, but man also is having a role to play in everything that happens in life; this fact is denied by fatalism. The belief that "what will be will be" has made some contemporary Nigerian Christians reluctant in performing their responsibility toward averting some life occurrence or events which give room to its occurrence or reoccurrence. This paper, therefore, is rooted in examining the biblical response to fatalistic idea among contemporary Nigerian Christians, to achieve this, the paper focuses on brief history of fatalism, conceptual clarification, fatalism as a psychological construct, implications of fatalistic ideas on the fatalist life, an examination of fatalistic ideas among Christians and biblicall intervention for curbing fatalistic ideas among contemporary Nigerian Christian.

1. Brief History of Fatalism

The word 'fatalism' is derived from the Latin word *fatum*, meaning something spoken, a prophetic declaration, an oracle, a divine determination, or an appointed order of the world.[119] In ancient Greece, during the Hellenistic period, as well as in Ancient Rome, the concepts of "chance," "fortune," and "good

[119] Brink MarthinusRyk, "Exploring fatalism in adolescents." PhD diss., (Stellenbosch: Stellenbosch University, 2014), 39.

luck," became more depersonalized. These were increasingly seen as more impersonal universal forces.[120] "Chance" and "good luck" were indeed hypostatized by the Greek use of the word (tyche), expressing the theory of absolute chance or pure accidentalism (Tychism). During the Hellenistic period, fate was seen as the force that determines all actions, which caused all efforts to try and affect a different outcome to be futile.[121]

2. Conceptual Clarification

Fatalism is the idea of a mind that admits that whatever happens has been declared to happen. It is a system of belief which holds that everything has an appointed outcome which cannot be altered by effort or foreknowledge.[122] It is the belief that "what will be, will be" since all events have already been predetermined by God or another all-powerful force like "fate." The doctrine of fatalism holds that all things happen according to an inexorable Fate. It is both pre-philosophical and pre-theological; it equivalent in theological thought is predestination while in philosophy it is determinism and also a necessity. To a fatalist, certain events are going to happen no matter what or regardless of causes, and it is a belief that whatever happens is unavoidable. Shen et al., further suggested that fatalism can be conceptualized as a set of beliefs that includes such dimensions as predetermination, pessimism, and the attribution of live experiences to luck.[123] These mean that the world for a fatalist as a place of luck that outplays his or her effort.

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[120] Bobzien Susanne, *Determinism and freedom in Stoic philosophy*. (Oxford University Press, 1998), 175-176.

[121] Cary Phillip, "A brief history of the concept of free will: Issues that are and are not germane to legal reasoning." *Behavioral sciences & the law* 25, no. 2 (2007), 165-181.

[122] C. Solomon Robert, "On fate and fatalism." *Philosophy East and West* (2003), 435-454.

[123]Lijiang, Shen, Condit, M. Celeste, and Wright, Lanelle "The psychometric property and validation of a fatalism scale." *Psychology and Health* 24, no. 5 (2009), 3.

Elder described three distinct dimensions of fatalism: theological fatalism (the belief that God or some other moral order controls man's destiny as well as the results of his actions); empirical fatalism (the belief that phenomena occur for no visible reason whose outcomes cannot be controlled); and social fatalism (the belief that one's general position in life is fixed and cannot be changed).[124] There are many motivations for fatalistic ideas; it includes the application of Determinism itself, Divine Foreknowledge, or Logic, enhanced by external factors such as chance, Divine Powers (Theological determinism), Necessity, and also internal factor like moral responsibility.[125] Fatalism can result from distinct belief systems such as laws of karma, diabolical spirits, divine predestination, cycles of rebirth, and many more that enhance an individual to accept specific fatalistic world views.[126]

Fatalism is generally understood as the philosophical doctrine that events are fixed in advance and that human beings are powerless to change them. This perspective can manifest in various religious traditions, often interpreted through the lens of divine sovereignty or predestination. However, fatalism does not imply a complete abdication of agency; rather, it can coexist with the belief that individuals can find meaning and purpose in their lives despite predetermined outcomes.

3. The Problem of Fatalism in Nigeria

Fatalism is deeply ingrained in Nigerian culture, often manifesting as a resigned acceptance of circumstances. Fatalism posits that human beings have limited control over their destinies, suggesting that outcomes are largely determined by fate or divine will. This philosophical perspective

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[124] Elder Joseph, "Fatalism in India: A comparison between Hindus and Muslims." *Anthropological Quarterly* 39 (1966): 227.

[125]Lane, William, Craig. *Divine Foreknowledge and Human Freedom: the Coherence of Theism: Omniscience*. Vol. 19.(Brill, 1991).

[126] Ruiu Gabriele, "The Origin of Fatalistic Tendencies: An Empirical Investigation." *Economics & Sociology* 6, no. 2 (2013): 103-125.

can often lead to a passive acceptance of circumstances, reducing the impetus for proactive behavior. While some may view fatalism as a hindrance to progress, others argue that it can provide comfort in facing life's uncertainties. This mindset can be attributed to various factors, including:

First, traditional beliefs. Many Nigerians hold traditional beliefs that emphasize the role of destiny and fate in shaping lives. These beliefs can lead to a sense of powerlessness and acceptance of circumstances as predetermined.[127] Nigeria is a tapestry of ethnic groups, each with unique cultural practices and beliefs. Many of these traditional beliefs coexist with Christianity, creating a syncretic world-view. For instance, some Christians might incorporate traditional spiritual practices, such as ancestor veneration or belief in local deities, into their faith.[128] These practices can reinforce fatalistic attitudes, as individuals may attribute misfortune to spiritual forces beyond their control. This factor manifest in two ways such as: Cultural Identity and Fatalism: In some Nigerian cultures, particularly among the Yoruba and Igbo, there is a strong emphasis on communal identity and the collective over the individual. This cultural framework often encourages individuals to accept their circumstances as part of a larger social narrative. Fatalism can arise when individuals perceive their fate as intertwined with the fate of their community, leading to a shared resignation towards adversity. The second one is, Spirituality and Fatalism: The blending of Christian beliefs with indigenous spirituality can foster fatalistic attitudes. For example, the belief in "destiny" in many Nigerian cultures aligns with a Christian understanding of divine providence, leading individuals to attribute personal outcomes to a predetermined fate.

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[127] "Traditional Beliefs and Practices in Nigeria" by O. O. Ojo (Journal of African Studies, 2017)

[128] Ibid,

Second, socio-economic challenges. Nigeria faces numerous socio-economic challenges, including poverty, corruption, and insecurity. These challenges can foster a sense of hopelessness, leading individuals to adopt a fatalistic mindset.[129] Nigeria faces significant socio-economic challenges, including widespread poverty and income inequality. These economic realities profoundly impact the beliefs and attitudes of its citizens, particularly among Christians. Socio-economic factor appeared in two ways such as the followings: number one is, the living conditions: Many Nigerians live in poverty, facing daily struggles to meet basic needs. In such conditions, fatalistic attitudes may arise as a coping mechanism.[130] Believing that one's circumstances are beyond personal control can provide psychological relief, allowing individuals to navigate hardships without the burden of personal failure. Number two is, limited economic opportunities: The lack of job prospects can lead to a pervasive sense of hopelessness. When individuals believe their economic fate is predetermined, they may become less motivated to pursue opportunities for improvement, reinforcing a fatalistic mindset.

Third, lack of access to education: Limited access to education and information can contribute to a lack of awareness about the potential for personal agency and change.[131] Education plays a crucial role in shaping beliefs and attitudes. In Nigeria, access to quality education varies significantly across regions and social classes. Those with limited educational opportunities may have fewer tools to critically engage with fatalistic beliefs. Therefore, education factor can take the following forms: the number one is, educational disparities - in rural areas, where educational resources are scarce, traditional beliefs may dominate, reinforcing fatalistic attitudes. Individuals may

[129] A. A. Adebayo, "Socio-Economic Challenges in Nigeria" in *Journal of Economics and Development Studies, 2020*

[130] Ruiu Gabriele, "The Origin of Fatalistic Tendencies: An Empirical Investigation." *Economics & Sociology* 6, no. 2 (2013): 103-125.

[131] "Education and Empowerment in Nigeria" by E. E. Eze (Journal of Education and Development, 2019)

believe they are powerless to change their situations, leading to a cycle of dependency and resignation. And two, religious education. Religious institutions often serve as primary educational sources. Churches that emphasize divine sovereignty may inadvertently promote fatalistic perspectives, particularly if they discourage questioning or critical thinking about one's circumstances.

4. Fatalism as a Psychological Construct

Fatalism was originally described as a philosophical concept, grounded in a specific social context or environment. The fact that philosophers pertinently indicated fatalism, not only as a social phenomenon but also as a phenomenon embedded in the cognitive processes of the individual. The cognitive nature of the construct now requires consideration from a psychological perspective. Studies reveal fatalism as a concept to describe the origin of specific decisions and behavior in the individual. Researchers hold that individual decisions are often influenced by the individual's perception of how much control he or she can exercise over a specific set of circumstances. A lack of control may result in pessimism and despondency because the individual has the perception that he or she cannot affect a positive outcome. This, in turn, can result in a negative expectancy for the future and hopelessness.[132]

Fatalism is cognitive because it constitutes specific beliefs in the individual. It may refer specifically to how individuals make meaning of their own life experiences through interpretation. Interpreting their life experiences may mean that they attach specific emotional and cognitive values to a given circumstance or set of circumstances. This is affirmed by Beck's cognitive model, which says individuals make meaning of events and circumstances by cognitive interpretation. Their responses are formed by what they believe to be true about their own

[132] MarthinusRyk, Brink, 40-42.

experiences.[133] Fatalism, as a directive mindset for decision making, becomes the golden thread that links concepts like "locus of control,"[134] "optimism," as opposed to "pessimism"[135]and "expectancy for the future" together.[136]

5. Examination and Implication of Fatalistic Ideas among/on Christians

Some Christians are occupied with a fatalistic idea as they express a belief that God causes unfortunate events of life through words like "this is how God wants it, what can we do." Therefore, what happens is accepted because it is the will of God, for nothing happens without God as the primary cause of the events. Some Christians believe that whatever happens is what God willed to happen.[137] Discussions with a Christian concerning some happenings of life revealed that the individual as a Christian is of; the belief that God has planned every event of human life, and man is placed as a helpless victim of such event. Some contemporary Christians hold that God is the sole actor in history and that every event comes in a direct, unmediated way from God.[138]

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[133] S. Beck Judith, *Cognitive Therapy for Challenging Problems: What to do when the basics don't work.* (Guilford Press, 2011), 31.

[134] B. Rotter Julian, "Internal versus External Control of Reinforcement.A Major Variable in Behavior therapy." *Decisions values and groups* (1962): 473.

[135]Suzanne K. Steginga, And Occhipinti, Stefano. "Dispositional Optimism as a Predictor of men's decision-related Distress after Localized Prostate Cancer." *Health Psychology* 25, no. 2 (2006).

[136]Alan J. Christensen; Moran, J. Patricia; Ehlers, L. Shawna; Raichle, Katherine; Karnell, Lucy and Funk, Gerry. "Smoking and Drinking Behavior in Patients with Head and Neck Cancer: Effects of Behavioral Self-blame and Perceived Control." *Journal of Behavioral Medicine* 22, no. 5 (1999): 407-418.

[137] Marilyn Hodge, Positive Living nothing can happen can happen without gods permission. (2016). accessed from https://theanguillian.com/2016/05/positive-living-nothing-can-happen-without-gods-permission on 5/7/2025

[138] Ibid.

Technically, this is monocasuality; that God is the sole cause for what happens in the world and to humanity directly and immediately causing each event. This is also common among contemporary western Christians as they speak of God as active and imminent in a fatalistic way. Fatalistic ideas in the extreme can appear among contemporary Christians when offering prayers of healing as they rebuke the prayer that God would work through the chemotherapy; instead, they would ask for immediate healing because that is the only way it could be shown truly as the act of God. This set of Christians believes that God is active in a way that leaves human inactive, and He does not use an instrument such as medicine to bring healing. Some christen belief that man's life is lived within a series of continuous, changeless recurrences. They believed that nothing can be done about it because such events will eternally happen. Such belief unavoidably leads to a fatalistic view of life. Also, some contemporary Christians believe that God Himself is orchestrating many events of life as a sign of the return of Jesus Christ, the Day of the Lord, and the establishment on earth of His Family Kingdom.[139]

Fatalistic attitude has enormous implications, and this section of the paper considers some of these implications. Fatalism debunks the theory of free will, the fact that man free to choose his actions, and that force independent of our own will does not predetermine his actions. If it asserts that man is not free to choose his actions. Pervasive fatalism is associated with pessimism, hopelessness, and despair. It is an acceptance of or submission to fate, and they believe that life has no meaning, which may lead to the belief that there is no God.[140]

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[139]Maia J. Young, Morris, W. Michael, Burrus Jeremy, KrishnanLilavati, and Prasad RegmiMurari. "Deity and destiny: Patterns of Fatalistic Thinking in Christian and Hindu Cultures." *Journal of Cross-Cultural Psychology* 42, no. 6 (2011): 1030-1053.

[140] Alex Scott,The Implications of Fatalism (2001). http://www.angelfire.com/md2/timewarp/fatalism.html on 5/7/2025

Ethically, fatalistic idea is a rejection of personal responsibility since man's actions are predetermined by causes for which he is not responsible. Fatalistic attitude promotes passivity, inaction, and failure to try to change unfavorable life events. A fatalistic idea can also be a way of trying to avoid/escape guilt and blame for unethical conduct or a way of trying to avoid duty, obligation, or commitment and failure to exercise self-control, self-restraint, or self-discipline. Fatalistic ideas can be used to justify failure to prevent death, failure to prevent damage to property, failure to prevent conflict or violence, oppression, and other moral or social problems.[141]

A fatalistic idea can also be positive; in this regard, it can enable one to accept that his/her occupies only a small part of the universe. Fatalistic idea may enable one to accept his/her finiteness and powerlessness as it may also help an individual to overcome self-centeredness so that one can look at how events affect others, beyond how these events affect him or her. The cognition of fatalism may then lead to emotional, behavioural, and psychological responses such as passive coping, anxiety, and depression. These responses may, in turn, colour the lived experiences of adolescents in a specific way, may further determine their world view and perspective by which they may proceed to assess future lived experiences.

6. Biblical Analysis of 2 Kings 20:1-7

2 Kings 20:1-7 presents a significant narrative in the Old Testament that highlights themes of divine intervention, healing, and the interplay between human agency and divine sovereignty. The passage recounts the story of King Hezekiah of Judah, who, upon receiving a terminal diagnosis from the

[141] Ibid.

prophet Isaiah, turns to God in prayer and is granted additional years of life.[142]

Hezekiah, the son of King Ahaz, ruled Judah during a tumultuous period marked by Assyrian expansion and internal strife. He is often remembered for his religious reforms and efforts to centralize worship in Jerusalem (2 Kings 18:4). His reign is traditionally dated from 715 to 686 BCE, during which he faced significant challenges, including the Assyrian siege of Jerusalem. The socio-political environment of Judah at this time was characterized by fear of foreign domination and a struggle for national identity. Hezekiah's commitment to Yahweh and his reforms were responses to these pressures, aimed at restoring faith and stability among the people.[143]

Literary Structure

The passage can be broken down into several key components:

The Diagnosis (2 Kings 20:1): Hezekiah is informed by Isaiah that he will die from his illness. Hezekiah's illness is presented as both a physical ailment and a spiritual crisis. The phrase "put your house in order" implies the urgency of the situation. It indicates that Hezekiah must prepare for death, addressing not only his personal affairs but also the governance of Judah. The starkness of Isaiah's message reflects the gravity of the situation; it is a divine pronouncement rather than merely a medical diagnosis.[144]

Hezekiah's Prayer (2 Kings 20:2-3): The king turns to God in fervent prayer, recalling his faithful service. Hezekiah's response to the diagnosis is significant. Turning his face to the

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[142] John. Goldingay, *The First and Second Books of Kings*. New International Commentary on the Old Testament. (Grand Rapids: W. B. Eerdmans, 2017), 101

[143] Ibid., 104

[144] William. Johnson, *The Old Testament: A Historical, Theological, and Literary Introduction*. (Grand Rapids: Baker Academic, 2014),

wall symbolizes a private, earnest plea to God. His prayer is notable for its appeal to his past faithfulness, suggesting a transactional element in his relationship with God—reminding God of his devotion and good deeds. This reflects the ancient Near Eastern understanding of covenantal relationships, where loyalty and service could invoke divine favor.[145] The phrase "wept bitterly" underscores the emotional weight of his situation, revealing Hezekiah's vulnerability. This moment illustrates the human struggle with mortality and the desire for continued life.

Divine Response (2 Kings 20:4-6): God speaks to Isaiah, granting Hezekiah an extension of his life. God's swift response to Hezekiah's prayer indicates the immediacy of divine compassion. The reiteration of Hezekiah as "the ruler of my people" establishes his authority while also reminding him of his responsibilities. God's acknowledgment of Hezekiah's tears signifies an empathetic relationship, suggesting that God is moved by human emotion.

The Sign of Healing (2 Kings 20:7): Isaiah instructs Hezekiah on how to demonstrate God's healing. The instruction to prepare a poultice of figs provides a practical means for Hezekiah's healing, blending divine intervention with natural means.[146]

Implications

Divine Sovereignty and Human Agency

This passage illustrates the tension between divine sovereignty and human agency. While Hezekiah's illness is predetermined, his prayer serves as a critical turning point, showcasing the belief that human actions can influence divine outcomes. This interaction implies that God's plans can be flexible, responding

[145] Goldingay, 106

[146] Goldingay, 106

to the sincere pleas of His faithful servants. The Bible teaches that humans are created in God's image, endowed with the capacity for choice and agency (Genesis 1:26-27). This inherent value and dignity empower individuals to make decisions that shape their lives.[147]

The Free Will and Taking Responsibility - Nature of Prayer

Hezekiah's earnest prayer exemplifies the power of prayer in the life of a believer. It reflects a model for approaching God with vulnerability and sincerity. The narrative suggests that prayer is not merely a ritual but a genuine communication with God that can lead to transformative outcomes. Scripture emphasizes the importance of human choice, encouraging individuals to choose life, blessings, and obedience to God (Deuteronomy 30:19, Joshua 24:15). This emphasis on free will contradicts the fatalistic notion that events are predetermined.[148] The Bible teaches that individuals are responsible for their actions and will be held accountable by God (Matthew 25:31-46, Romans 14:12). This emphasis on personal responsibility counters the fatalistic tendency to blame circumstances or fate.

Hope and Restoration

The themes of hope and restoration are prevalent throughout the passage. Hezekiah's desperate situation is transformed into a testimony of God's mercy and healing power. This transformation offers a profound message of hope for believers, affirming that even in dire circumstances, there is potential for divine intervention and restoration.[149]

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147 Walter. Brueggemann, *The Prophetic Imagination* (Philadelphia: Fortress Press, 1978), 78.

148 Goldingay, 106

149 Christopher J.H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative*. (Downer Grove, Illinois: Inter-Varsity Press, 2006), 68

7. Theological Framework for Hope and Proactive Living

The intersection of theology, hope, and proactive living presents a complex tapestry of beliefs and practices. Within this discussion, the concept of fatalism—often seen as a resignation to fate—offers a unique lens through which we can examine hope and proactive living. This seeks to explore a theological framework that reconciles the notion of fatalism with an active approach to life, emphasizing that belief in a predetermined destiny does not preclude a vibrant, purposeful existence.

Hope is often described as an optimistic state of mind, a belief in a positive outcome despite adversity. Within a theological framework that embraces fatalism, hope takes on a unique character. It can be understood as an active engagement with the present, grounded in faith that transcends understanding.[150] In a fatalistic context, hope can be viewed as a deep trust in divine wisdom and purpose. Believers may find solace in the idea that their lives are part of a larger narrative that unfolds according to divine design. Hope can also serve as a catalyst for proactive living, encouraging individuals to act in ways that align with their beliefs and values. While the future may be uncertain, hope inspires action grounded in faith. Many religious traditions acknowledge the presence of suffering and adversity. Hope offers a framework for understanding suffering as a transformative experience, fostering resilience and personal growth.[151]

Proactive living involves taking initiative and responsibility for one's life, making choices that align with one's values and goals. It requires an understanding that, while some aspects of life may be beyond control, individuals can still influence their circumstances through their actions. The Bible offers numerous examples of proactive living. Figures like Moses and

[150] Martin E. P. Seligman, *Authentic Happiness: Using the New Positive Psychology to Realize Your Potential for Lasting Fulfillment* (USA: Free Press, 2002), 48.

[151] Ibid.

Esther acted decisively in response to their circumstances, illustrating that faith can coexist with proactive decision-making.[152] Many religious traditions emphasize the importance of community and collective responsibility. Proactive living often involves engaging with and serving others, reflecting the belief that individual actions can contribute to the greater good. Practices such as prayer, meditation, and service cultivate an awareness of one's agency within a framework of faith. These disciplines encourage believers to actively participate in their spiritual growth and the welfare of others.

To cultivate a theological framework that integrates hope with proactive living in a fatalistic context, several elements should be emphasized:

Faith in Action: Encourage believers to see their actions as expressions of faith. This perspective aligns proactive living with a deeper trust in divine sovereignty. Guiding is a process of helping a fatalist to understand his/her self and world; it is a form of systematic assistance given to a fatalist to help them acquire knowledge and wisdom, free from the compulsion to lead him/ her to self-direction.[153] Through guiding the fatalist will be helped in understanding his or her self by discovering their capacity and to formulate his or her goals and make necessary plans and efforts to realize or achieve them. It is an effort to help the fatalist to manage his or her life activities, develop his or her point of view, and make his or her own decisions and carry his or her burdens.[154] It is helping the fatalist to achieve self-understanding and self-direction necessary for making the maximum adjustment towards life events and situations. Through guiding, the fatalist is developed

[152]Thich Nhat. Hanh, *The Miracle of Mindfulness: An Introduction to the Practice of Meditation*. (Beacon Press, 1999), 63.

[153] N.T. Wright, *Simply Jesus: A New Vision of Who He Was, What He Did, and Why He Matters*. (Tennessee: Harper One, 2011), 59.

[154] Ibid.

through assisting him or her in understanding, accepting, and utilizing their abilities.

Community Engagement: Foster a sense of communal responsibility where individuals support each other in proactive endeavors. Shared hope can strengthen collective action. Acknowledge the responsibility for any actions and their consequences, rather than blaming fate or circumstances.[155]

> **1. Education and Reflection**: Promote theological education that emphasizes the importance of individual agency within a divine framework. Encourage believers to reflect on their experiences and how they can respond proactively. Education is imparting and acquiring of knowledge through teaching and learning.[156] This paper believed that fatalistic individuals could have a change of attitude towards life experiences and events or situations through education.[157] Teaching is the passing on of beliefs and feelings to the fatalist to pass right theological knowledge in order to correct fatalistic attitude towards life events and situations. The teachings can be through bible studies, to expose the fatalist to the biblical realities and facts about confusing ideas towards life events and situations.

Theological frameworks that embrace both hope and proactive living, even within a fatalistic perspective, provide a rich landscape for personal and communal growth. By understanding that fatalism does not negate individual agency, believers can cultivate a dynamic faith that encourages active engagement with the world. Ultimately, this integration fosters resilience, purpose, and a profound sense of hope that

[155] Hanh, 65.

[156] Seligman, 70

[157] Ibid.

empowers individuals to navigate life's uncertainties with courage and conviction.

Conclusion

Fatalistic idea among Christians is undeniable, as it is also visible among Nigerian Christians,

This is the idea that everything that happens is already predestined to happen by God or another supernatural power, it connotes “what will be, will be” and some tagged it as luck or chance which has nothing to do with human effort, therefore there is no need for human effort toward averting such situation or event of life. This belief has some implications on a Christian as it debunks free will, promotes hopelessness and despair. This fatalistic idea among contemporary Christians in Nigeria can be addressed through theological framework of hope and proactive living.

Recommendations

Service Projects: Engaging in community service can serve as a practical application of hope and proactive living. Such projects allow individuals to contribute positively, reinforcing the belief that their actions matter.

Support Groups: Establishing support networks within religious communities can help individuals navigate the challenges of living proactively within a fatalistic framework.

Personal Reflection: Encourage practices of journaling or meditation that allow individuals to explore their beliefs about fate, hope, and personal agency. This can help foster a deeper understanding of their own theological perspectives.

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