

Smaller Measurements at Bigger Prices After the New Moon and Sabbath in Amos 8:5-6 and Price Hike During Religious Festivals in Nigeria: The Paradox of Religion as Means of Economic Oppression

Dauda Daniel Gambo¹, Samuel Olukayode Oyalabu², Stephen Bernard Ubi,³
Eleazar Enyioma Ufomba^{4*}

¹Department of Religious Studies, Babcock University, Ilishan-Remo, Ogun State, Nigeria

²Department of Religious Studies, Adeleke University, Ede, Osun State, Nigeria.

³Department of Religious Studies, Adeleke University, Ede, Osun State, Nigeria.

⁴Department of Religious Studies, Adeleke University, Ede, Osun State, Nigeria.

***Corresponding Author:** Eleazar Enyioma Ufomba Department of Religious Studies, Adeleke University, Ede, Osun State, Nigeria

ABSTRACT

The hiking of the prices of essential commodities and services during festive periods is a phenomenon that spikes tension among the poor masses in Nigeria. The book of Amos 8:5-6 presents a similar situation where the traders and service providers in Judah induced high inflations after the new moon and the Sabbath feasts, whereby causing suffering among the poor and the needy in the land. This paper adopted textual and social contextual exegetical approach in interrogating the biblical passage of Amos 8:5-6, with the view of understanding the socioeconomic culture that triggered inflation after the new moon and the Sabbath. It also applied descriptive cross sectional method of data gathering and the capitalist theory of economics in order to ascertain the implications of the hiking of the prices of goods and services during religious feasts in Nigeria. Findings showed that price hike during religious feasts such as Easter and Christmas in Nigeria triggers serious anxiety in the lives of the poor in Nigeria, rather than promoting the spiritual objectives and the economic welfare such festivals should ideally afford. Similarly, traders in Judah, as recorded in Amos 8:5-6 usurped the period of religious festivals for awkward inflation of the prices of goods which led to the suffering of the poor and God's judgement. Therefore, the study recommends a critical and deliberate rethinking and re-orientation of the real meaning of religious feasts with regards to the people's welfare.

Keywords: Smaller Measurements, Bigger Prices, New Moon, Sabbath, Price Hike, Religious Festivals.

INTRODUCTION

The availability and affordability of food items contribute immensely to the happiness and well-being of the citizens of any nation. However, hiking of prices of essential commodities and services leads to food insecurity as well as social insecurity (Shakib, 2012). The hiking of the prices of necessary food commodities has a negative major impact on the society. The inflation of food price leaves adverse effects on the poor. Hence, most of the poor spend more than half if not all their income on food. Price hikes for essential commodities forces the struggling masses to cut down on the quantity or quality of their food as well as leading to changes in their consumption patterns. This change usually negatively affects the quality of the health of

the people, leading to malnutrition and the attending challenges. The Jews in Amos 8:5-6 longed for the New Moon and the Sabbath to be over so they could sell wheat and grains at high price with dishonest measurements. Similarly, the period of religious festivals is longed for as time of wealth amassment through hiking of prices of goods and services in Nigeria. The researchers of this work carried out a study of people's attitudes and behavior as well as the situation and experience of the Nigerian people who are struggling very much against economic crises and live below poverty line. The results of the findings made from the study could be useful not just the readers and researchers, but also to the government and various religious leaders in efforts to address, discourage and control issues pertaining to price hike.

THEORETICAL FRAMEWORK

This paper adopted the capitalist economic theory which describes an economic system in which private actors own and control property in accord with their interests, and demand and supply freely set prices in markets. The essential feature of capitalism is the motive to make a profit. In this theory, Bellanca (2013) observes a second crucial contribution of Marx which he puts at the centre of his analysis of the auto reproductive feature of capitalism. This concept elucidates the autonomization of money, which historically began with the minting of coins, which represents the first reversal from means to ends. This theory emphasizes that when goods are mediated by money, every human objective looks reachable only through money itself. Therefore money from the mean becomes an end which all things and imposes itself on every other things. In the Nigerian context, the period of religious festivity is capital based. Money is pursued at all costs and money seems to speak all the way putting off human face and sympathy.

LITERATURE REVIEW

Over the years, substantial number of empirical studies have been undertaken, documenting the impacts of food price changes at both the macro as well as the micro levels. Such studies do cover both situation in developed and developing countries, Nigeria inclusive. The concept of Inflation is used to define a rise in the general level of prices of goods and services in an economy over certain period of time. More so, inflation could also be defined as a sustained rise in general price levels or a period of persistent rise in prices of goods and services. In the other hand, price hike is a sudden and large increase in the prices of services and goods within a particular period of time. The implication in hike and inflation is that each unit of the currency is bound to buy less than it had previously bought. Generally, Otto and Ukpere (2016) maintain that inflation could bring about the debasement of the means of exchange. While maintaining that the increase of prices of products and services is a regular and inevitable event of every economy whether it is developed or developing. Mohammad and Mohammed (2016) also observe that inflation influences every country, negatively or positively, but that however, it is a key factor

that leads to social and economic instability and disorder. In essence, regardless of their status, the rise in food prices have a negative effect on all people. However, the poor and the unemployed are mostly affected because they are unable to afford the basic necessities or spend their little earning on insufficient goods. Hiking of prices make it more difficult for households with little or no income to have savings (Mkhawani, et al 2016). A study by Oluwatayo and Alagbe (2015) shows that fuel price hike is precursory to food and service price hike in Nigeria and has a negative consequence on the vulnerability level of families. In this understanding, many households in the rural even in the urban areas of Nigeria do experience high levels of financial and economic stress. This creates more avenues for increase poverty in the land.

TEXTUAL ANALYSIS OF AMOS 8: 5-6

In its general background, the book of Amos is the third of the category of the prophetic books of the Old Testament known as the Twelve Minor Prophets (Eweoney, 2000). In the Tanakh, the book occupied second position among in the reckoning of Greek Septuagint tradition. The identity of the author of the book is not hidden, but obviously enshrined in the prologue, "The words of Amos, who was among the shepherders from Tekoa, which he envisioned in visions concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam son of Joash, king of Israel, two years before the earthquake" (Amos 1:1). Amos was an older contemporary of other two prophet, Hosea and Isaiah and could have served actively in his ministry around 750 BC (Harris, 1985). In summary, the book chronicles the visions which the ancient author of this book believed he had received from Yahweh as a warning to the people regarding their impending doom and destruction unless they repent genuinely and restore their uncompromised religious duties to God rather than engaging in the evil of social injustice through economic oppression at the detriment of the poor in the land which Amos believed to have pervaded and perpetrated throughout the country. The beginning of chapter 8 contains the fourth vision in the book, the vision of the basket of summer fruits which showed that the Lord's judgment upon his people had come because of His decision not to spare them again (Claude, 2011).

THE PRESENTATION OF THE PASSAGE (AMOS 8: 5-6)

מָתִי יַעֲבֹר הַחֹדֶשׁ וְנִשְׁבְּרָה לְשָׁבֵר וְהִשָּׁבַת וְנִפְתָּחַהּ לְכָר
לְהַקְטִין אֵיפָה
וְלִהְגִּדִיל שֶׁקֶל וְלַעֲנֹת מֵאֲזַנֵּי מֶרְמָה: לְקִנּוֹת בְּכֶסֶף דְּלִים
וְאֲבִיוֹן בְּעֶבֶר
נְעֻלִים וּמְפֹל בָּר נִשְׁבֵּר:

"When will the new moon be over, so that we may sell grain, and the Sabbath, that we may open the wheat market, to make the bushel smaller and the shekel bigger? And to cheat with dishonest scales, so as to buy the helpless for money and the needy for a pair of sandals, And that we may sell the refuse of the wheat?"

EXPLANATION OF KEY TERMS IN AMOS 8: 5-6

חֹדֶשׁ Ha Chodesh (The New Moon)

In the book of Leviticus 23:24-25, Moses instructed the Israelites in the wilderness saying "In the seventh month on the first of the month, you shall have a rest, a reminder by blowing of trumpets, a holy convocation. You shall not do any laborious work, but you shall present an offering by fire to the LORD." However, the first mention of the term "New Moon" in Hebrew Old Testament Scripture is in Numbers 28:11-15. In this passage, Moses prescribed the activities that should mark its celebration. This involved the presentation of a burnt offering עֹלָה (olah) to the LORD; two bulls and one ram, seven male lambs one year old without defect. Three-tenths of an ephah of finely ground flour mixed with olive oil as a grain offering for each bull, and two-tenths of an ephah of finely ground flour mixed with olive oil as a grain offering for the ram. One-tenth of an ephah of finely ground flour mixed with olive oil as a grain offering for each lamb, as a burnt offering for a pleasing aroma, an offering made by fire to the LORD. Drink offerings were also were to be presented; half a hin of wine with each bull, one-third of a hin for the ram, and one-fourth of a hin for each lamb. In Numbers 29:1-6, the celebration of the new moon of the seventh month (*shebiy 'iy* להגדיל

שֶׁקֶל Gadai Shekel (Great Shekel)

The earliest shekels were a unit of weight, used as other units such as grams and troy ounces for trading before the advent of coins (Bennet, 1976). Shekel could be made great by

chodesh) was emphasized. It was to be a day of holy assembly with the people abstaining from work (a Sabbath). Furthermore, the book of 1 Samuel 20:5 mentions the celebration of a new moon dinner at the royal court during the reign of King Saul. In Ezra 3: 5 and Nehemiah 10:33 the celebration of new moon was among the religious feasts that were restored and continued in the post exilic reforms.

During the prophetic ministry of Isaiah the Jews had gone far in their social injustice, corruption and oppression of the poor to the extent that Yahweh referred to the ritual activities performed during their celebration of new moon as "vain oblations". He declared the new moon and other appointed festivals as "burdens" *torach* to Himself (Isaiah 1:13.14). Hence, the celebration of the new moon in the book of Amos was targeted at the exploitation of the poor, an extension of social wickedness condemned by Isaiah the prophet.

The Sabbath

The term "sabbath" (*Shabbath*) שַׁבָּת literarily means "rest". It applies to both the holy day, the seventh day Sabbath of the ten commandments (Exodus 20:8-11) and all the Jewish religious holidays in which labour should be avoided. In spike of corruption that characterized the Jewish society, the observance of both the weekly Sabbath and the ceremonial Sabbaths (days of religious feasts) attracted despondent treatment of the poor.

קָטוֹן אֵיפָה (qaton ephah) Smaller Bushel

An ephah was an ancient Hebrew unit of dry measure, equal to a tenth of a homer or about one bushel (35 liters). In a wider explanation, an ephah's worth of barley would have amounted or been equivalent to about 10 days' worth of food. In the narrative of Jesse's family in 1 Samuel 17:17-18, this would explain why David was sent with provisions "10 loaves" and "an ephah of roasted grain" for his brothers, who were in the battle field against the Philistine army. Both quantities could amount to about 10 days' worth of food (Bejon, 2021).

the manipulation or adjustment of the scale. Flemming (2005) argue that, greedy merchants displayed no principles of honesty. When selling grain they use undersized measures,

Smaller Measurements at Bigger Prices After the New Moon and Sabbath in Amos 8:5-6 and Price Hike During Religious Festivals in Nigeria: The Paradox of Religion as Means of Economic Oppression

and when weighing the buyer's money they were using extra heavy weights.

Mirmah Mozen מִרְמָה מִזְנֵה False balance or scale

From the formation of Israel as a nation, God laid certain laws and principles to avoid all forms of social and economic injustices and oppressions. Hence, the use of false measurements was highly prohibited and condemned. Right in the wilderness journey, God instructed the people through Moses,

“You shall do no wrong in judgment, in measurement of weight, or capacity. You shall have just balances, just weights, a just ephah, and a just hin: I am the LORD your God, who brought you out from the land of Egypt” (Lev 19:35-36).

The book of Proverbs provides insights on the practice of wrong measure as act of wickedness before God. “A False balance is an abomination to the LORD, but a just weight is His delight” (Proverbs 11:1).

“A just balance and scales belong to the LORD; all the weights of the bag are His concern”

(Proverbs 16:11)

“Differing weights and differing measures, both of them are abominable to the LORD” (Proverbs 20:10).

Prophets like Jeremiah (Jer. 5:1), Hosea (Hos. 12:6-7), and Micah (Micah 6:10-13) among others vehemently declared false measurement, manipulated scale and hiking of prices of food as social injustice and oppression to the poor: wicked acts that are punishable by God.

Religious Festivals Commonly Observed in Nigeria

The numerous followership command by Christianity and Islamic religion in Nigeria makes the two giant Abrahamic religions popular in the country. Hence, the observance of the festivals instituted by these two religions creates opportunity phenomenological social adjustment in Nigeria every year. Such periods are characterized by mass vehicular movements and lots of commuters traffic. The periods are used for home-coming, family re-union, social gathering and social activities especially traditional marriages and religious weddings ceremonies or their likes.

Islamic Religious Festivals observed in Nigeria

Islamic festivals and holidays are based on the Islamic Hijra calendar which is a lunar calendar (“Muslim Festivals in 2021 - Muslim Holidays This Year” Retrieved on 01/01/2022 from

<https://www.prokerala.com/when-is/muslim-festivals>). The main Muslim festivals celebrated in Nigeria are Eid al Fitri, Eid al Maulud and Eid al Kabir, which are recognized as national Nigerian holidays.

Eid-al-Fitr/ Ramadan

The festival of Eid al-Fitr, the Festival of Fast-breaking, is an important religious holiday celebrated by Muslims worldwide that marks the end of Ramadan. During Ramadan, Muslims especially those who are not too elderly, acutely ill, breast-feeding or menstruating fast from dawn until sunset, every day of the month (Kholi, 1998). This requires a total abstinence from food, drink, smoking and marital relations. Fasting is one of the five pillars of Islam, however, Ramadan is much greater than just fasting and abstinence. It is a time for believers to enter into increased worship and remembering of Allah's supremacy. During the month of Ramadan, Muslims make an extra effort to attend all the 5 daily prayers in the Masjid (Mosque) and there are additional prayers that are held after the night prayer. The purpose of Ramadan is that Muslims will improve their lives and their behaviour and ensure they maintain such improvement throughout the year. At the end of Ramadan Muslims observe a holiday, called Eid-ul-Fitr.

Eid al Maulud

Held in February, this is the first major Muslim festival celebrated of the year in Nigeria. It is known as ‘Mawlid’ in other Islamic holidays, and means ‘birth of the Prophet’, celebrating the birth of Mohammed in 570 AD. This day is honored with a national public holiday. Its celebration could be seen observed slightly differently depending on part or region of the country where one lives.

Eid al Kabir, (Eid-ul-Adha) Festival of Sacrifice

This major Muslim festival marks the end of the pilgrimage (or Hajj) to Makkah which Muslims are encouraged to make at least once

Smaller Measurements at Bigger Prices After the New Moon and Sabbath in Amos 8:5-6 and Price Hike During Religious Festivals in Nigeria: The Paradox of Religion as Means of Economic Oppression

in their lifetime. The Hajj is one of the five pillars of Islam. For the festival, animals are sacrificed by pilgrims on the way back to Makkah from Mount Arafat, in commemoration of Abraham's (Ibrahim's) willingness to sacrifice his son, Ishmael. We read that God stopped Abraham and provided a sheep instead. Muslims around the world share in the celebrations, the meat being distributed to the poor and shared with family and friends. In Muslim countries this is a four-day public holiday. Each Muslim, as they celebrate, reminds themselves of their own submission to God.

Christian Religious Festival observed in Nigeria

Easter

Easter Sunday is one of the most festive events among Christians worldwide. It commemorates Jesus Christ's resurrection from death. It is one of the principal holidays, or global festival in the Christendom. It marks the Resurrection of Christ three days after his death. For many Christian churches, Easter is the joyful end to the Lenten period of fasting and penitence. The earliest recorded observance of Easter could have occurred around the 2nd century A.D, though some historians argue that it is likely the earliest Christians had begun the commemoration the Resurrection prior to this time, which is an integral tenet of the Christian faith.

In A.D 325, at the Nicene council it was decreed that Easter should be observed on the first Sunday after March 21, following the first full moon after the spring equinox (<https://www.britannica.com/event/First-Council-of-Nicaea-325>). Easter, therefore, can be celebrated on any Sunday between March 22 and April 25, although the Eastern Orthodox churches use a slightly different calculation counting on the Julian calendar. Hence, the Orthodox Easter celebration usually takes place later than that of the Roman Catholic and Protestant churches. John (2021) observes that

during Easter, Nigerian churches, parks, and city streets are packed with people. Right from Palm Sunday all the way to Easter Sunday, many churches, as well as Christian homes, are decorated with palm branches. Also, Nigeria is one of the African nations where other ceremonies take their vibes during Easter. The mass movement of people during Easter accounts for hike in transportation fare, while the mood of the feast attracts inflation of the prices of goods and services as well.

Christmas

Christmas is celebrated on December 25 as a Christian sacred religious holiday, though it attracts a worldwide cultural and commercial phenomenon

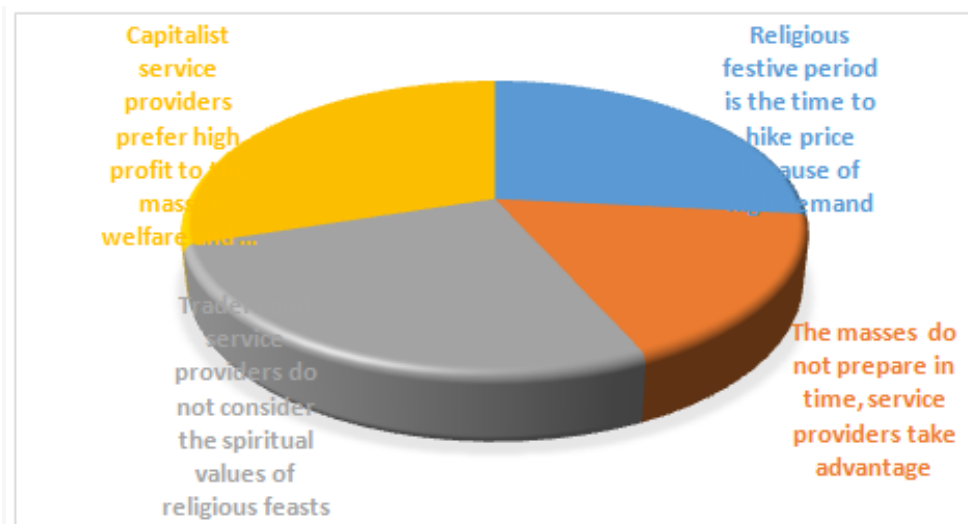
(<https://www.history.com/topics/christmas>).

The celebration of Christmas is not just for Christians alone, but billions of people in the world are affected (The Global Religious Landscape/Christians, 2012). Popular customs include exchanging gifts, decorating Christmas trees, attending church, sharing meals with family and friends and, of course, waiting for Santa Claus to arrive (Father Christmas).

The celebration of Christmas in Nigeria is a family event. It is the period when family members who live in the cities travel back to their villages and homes of nativity to celebrate and have fun. However, Christmas season sets stage for various social vices with price hiking being a usual phenomenon. Adefolaju and Adeyemi (2017) argue that Celebration like Christmas holidays which can be on any day of the year, mean different things to different people. In Nigeria. It has been observed that around 20 days to Christmas, there are strong indications that ordinary Nigerians might not celebrate it with fanfare. The prices of foodstuff and other essential commodities hit the rooftop, highly beyond the reach of a lot of people (Thomas-Odia, et al 2020).

Respondents' Perception on the Causes of Price Hiking during Religious Festive Periods

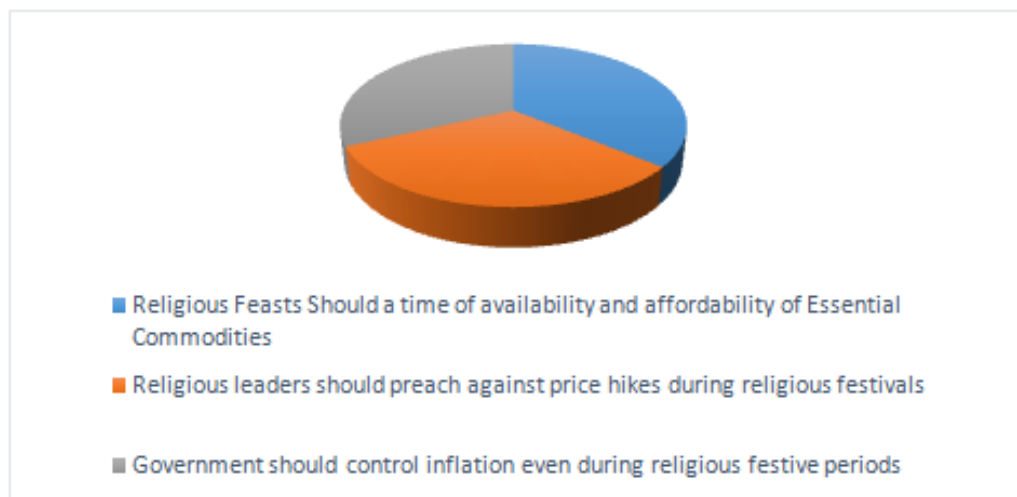
Smaller Measurements at Bigger Prices After the New Moon and Sabbath in Amos 8:5-6 and Price Hike During Religious Festivals in Nigeria: The Paradox of Religion as Means of Economic Oppression



The above pie chart shows that the respondents fathom possible factors responsible to the hiking of the prices of essential commodities, services and transportation. 16 (80%) of the respondents maintain that religious festive period is the time to hike price because of high demand. The fact that the masses do not prepare in time and service providers take advantage is

supported by 10 (50%) of the respondents. The respondents with 80% or 16 out of 20 agreed that traders and service providers do not consider the spiritual values of religious feasts. 19 out of 20 forming 90% of the respondents subscribe to the fact that capitalist service providers prefer high profit to the masses welfare and happiness, hence they care only about using the period to enrich themselves.

Figure 2 Showing Respondents' Perception on the Ideals of Religious Feasts

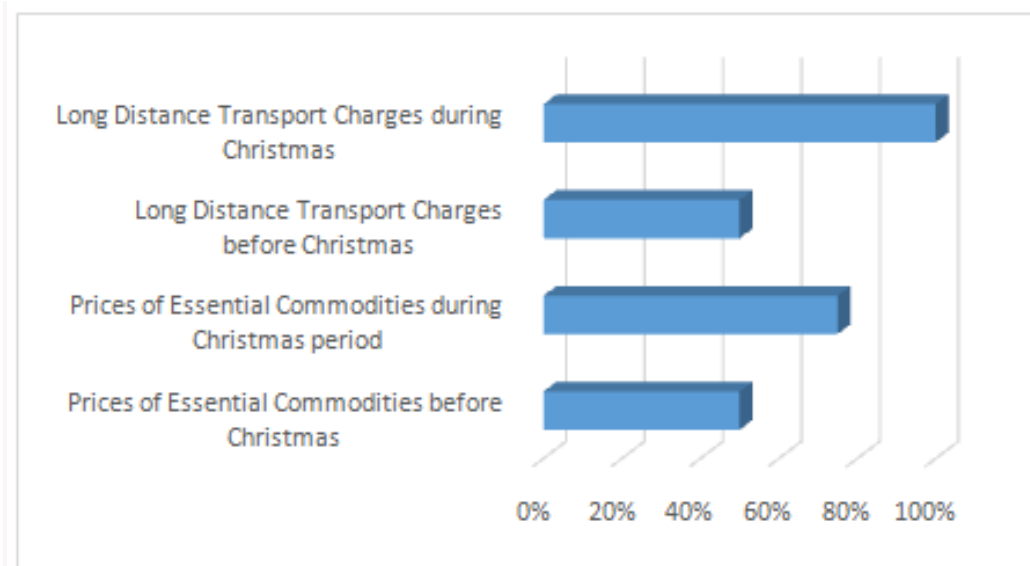


Respondents perceived the periods of religious feast as a very good season when all and sundry should showcase love and care. It is not for price hiking and inflicting anxiety on the masses. Thus, both religious leaders and the

government should discourage, monitor and control inflation during yultides as way of according the masses the sense of belonging and social security.

Figure 3 Showing Inflation rate during Festive Periods in Nigeria, Christmas period as an Instance

Smaller Measurements at Bigger Prices After the New Moon and Sabbath in Amos 8:5-6 and Price Hike During Religious Festivals in Nigeria: The Paradox of Religion as Means of Economic Oppression



A survey by Chile (2021) in popular markets in Lagos, the most populated and commercial city in Nigeria shows at least 25% rise in inflation. Similarly, transport charges from Lagos to the eastern northern and southern states of Nigeria rose with 100% during Christmas (Ibiroga, et al 2021).

DISCUSSION OF FINDINGS

In Amos 4:6, economic oppressors clamoured for occasion to buy the poor with silver and the needy for a pair of sandals, selling even the sweepings with the wheat. The phrase, “to buy the poor” connotes slavery and human trafficking, “Buying the needy for a pair of sandals” depicts another dimension of oppression in which the needy could not afford their needs being met at a painful cost. Normally, during Jewish armed religious festivals, the people especially those in diaspora walked long distance to Jerusalem. Hence, after such trekking, the pilgrims had the need for procuring new pairs of sandals. Upon such conditions, traders especially those trading in Jerusalem made the people to surrender to their feet during the long wilderness journey. In Nigeria, the masses who travelling distances during and after festive periods suffer great deals in the hand of commercial motorists. During such periods, inflation of transport fare rises to 50% or more even when the price of premium motor spirit (PMS) was not inflated.

CONCLUSION

Economic oppressors during the time of Prophet Amos (Amos 8:5-7) targeted the time when people were mostly in need for basic need services. Such is also evident in the Nigerian condition. Traders and service providers usually take undue advantage of the mood of the season to amass wealth even at the detriment of the poor need either stuff or service. Like in the days of Amos, religious feasts in the contemporary time have lost their moral significance which ought to be salvific and sacrificial. In the book of Amos, traders engaged in the use of falsified measurements in selling grains and at the time hiking the price though they knew that the people have spent in the course of the religious feast such as the new moon and other ceremonial sabbaths. Similarly, in Nigeria, with the greater majority of the populace living below the poverty line, constitute the target of economic oppression through the hiking of prices of goods and services during Easter, Christmas and other religious festivals. Since the adherents always find their religious joyous and worth celebrating, such festive periods become opportunistic in the plan of service providers such as traders, transporters and artisans inconsiderate of the plights of the struggling poor masses.

RECOMMENDATIONS

1. Religious leaders and founders should educate and orient their adherents on the humanitarian and spiritual emphasis of religious festivals.
2. Government should monitor and control undue inflation by traders, transporters and service providers during festive periods as part of the bid for poverty reduction.
3. Pro social welfare campaign in form of jingles on televisions, radio and

other social media platforms should be applied in dissuading traders, transporters and other service providers from inflicting pains on the poor masses through price hike during festive periods.

4. The masses should be trained on budgeting, especially how to prepare on time and how to live within their means despite the wave and mood of yuletides.

REFERENCES

- Bellanca Nicolo (2013), "Capitalism", Handbook on the Economics of Reciprocity and Social Enterprise. Bronson, Bennet "Cash, Cannon, and Cowrie Shells: The Nonmodern Moneys of the World", *Bulletin Vol. 47, No. 10, Chicago: Field Museum of Natural History, (1976), pp. 3–15*
- Chile Nneka (2021), "Little Cheer as High Dampen Christmas in Nigeria" <https://www.reuters.com/markets/currencies/little-cheer-high-prices-dampen-christmas-nigeria-2021-12-23>
- "Christmas in Nigeria" <https://www.whychristmas.com/cultures/nigeria.shtml>
- "First Council of Nicaea" <https://www.britannica.com/event/First-Council-of-Nicaea-325>
- Flemming, Donald C (2005). "Commentary on Amos 8:5". "Fleming's Bridgeway Bible Commentary". <https://www.studylight.org/commentaries/bbc/amos-8.html>.
- Harris Stephen (1985), *Understanding the Bible*. Palo Alto: Mayfield. .
- "HistoryofChristmas"<https://www.history.com/topics/christmas/history-of-christmas#:~:text=Christmas%20is%20celebrated%20on%20Dec>
- Ibirogbá Femi, et al, "A Day to Christmas, Food, Transport hike Dampen Cerebration" *The Guardian*, December 24, 2021. Retrieved from www.guardian.ng
- James Bejon "How to read Weights and Measures in the Bible" 2021.Retrieved from <https://tyndalehouse.com/explore/articles/how-to-read-weights-and-measures-in-the-bible>
- John "Easter Traditions You Can Only Experience In Africa"<https://www.africanvibes.com/easter-traditions-you-can-only-experience-in-africa>
- El Bahay el kholi (1998) Fasting (Al Siyam) – الصيام – p. 18,
- "Muslim Festivals in 2021 - Muslim Holidays This Year". <https://www.prokerala.com/when-is/muslim-festivals>
- Mariottini Claude, "Amos 'Fourth Vision and the basket of Summer Fruits" <https://claudemariottini.com/2011/01/31/amos-fourth-vision-and-the-basket-of-summer-fruits>
- Mkhawani, K et al (2016), "Effects of rising food prices on household food security on female headed households in Runnymede Village, Mopani District, South Africa".*South African Journal of Clinical Nutrition*, Vol. 29 (2).
- Mohammad, A, and Mohammed, H (2016). "Impact of Price Hike on the Standard of Living of Middle Income People: A Study on Sylhet City, Bangladesh".*Journal of Management Studies and Economic Systems (MSES)*, 2 (4)
- Oluwatayo, I and Alagbe, S (2015). "Fuel Price Hike and Vulnerability of Households in Nigeria: Empirical Evidence from Ibadan Metropolis". *Journal of Social Sciences*, 43(3): 301-309
- Otto G, and Ukpere, W (2016). "Inflation in Nigeria: Possible Determinants and Remedies to Tackle It in Nigeria". *Journal of Risk governance & control: financial markets & institutions / Volume 6, Issue 2*.
- Shakib, S.U (2012) "Impact of Price Hike over Lower Middle Class: A Case Study on Dhaka Metropolitan Area and Sylhet Division of Bangladesh", *European Journal of Business and Management*, Vol 4, No.3.
- Sweeney M.A (2000)*The Twelve Prophets Volume 1: Hosea, Joel, Amos, Obadiah, Jonah*. Liturgical Press.

Smaller Measurements at Bigger Prices After the New Moon and Sabbath in Amos 8:5-6 and Price Hike During Religious Festivals in Nigeria: The Paradox of Religion as Means of Economic Oppression

The Global Religious Landscape/Christians. Pew Research Center, December 18, 2012

Thomas-Odia, J et al “Inflation: Bleak yuletide looms for Nigerians” The Guardian, December 5, 2020. Retrieved on 30/12/2021

from <https://guardian.ng/saturday-magazine/inflation-bleak-yuletide-looms-for-nigerians>

Toyin Adefolaju, Odedokun Adeyemi, Reflections on Public Holidays and Productivity in Nigeria East Asian Journal of Business Economics 5(2), pp.48-54.

Citation: Dauda Daniel Gambo et al. “Smaller Measurements at Bigger Prices After the New Moon and Sabbath in Amos 8:5-6 and Price Hike During Religious Festivals in Nigeria: The Paradox of Religion as Means of Economic Oppression”, *International Journal of Research in Humanities and Social Studies*. 2022; 9(1): 7-15. DOI: <https://doi.org/10.22259/2694-6296.0901002>

Copyright: © 2022 This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.