From Despair to Renewal: The Significance of Hope In Christ for the Nigerian Situation

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Abstract
This work examines the concept of Christian hope, specifically hope in Christ, as a theological and practical response to the multifaceted crises confronting contemporary Nigeria. The paper situates Nigeria within a context marked by socio-economic instability, political corruption, insecurity, poor leadership, and infrastructural deficits, all of which have contributed to a pervasive sense of despair among citizens. Against this backdrop, the work explores the theological virtue of hope as rooted in Scripture, tradition, and the resurrection of Jesus Christ, drawing particularly on eschatological perspectives that present hope as both future-oriented and transformative for present realities. The study argues that Christian hope is not merely an abstract or otherworldly expectation but a dynamic force that inspires moral responsibility, resilience, and active engagement in societal renewal. By engaging theological insights, especially from the theology of hope, the paper demonstrates how hope in Christ provides meaning amidst suffering, encourages ethical leadership, fosters national unity, and motivates efforts toward justice and development. In applying this theological framework to the Nigerian situation, the paper proposes that the nation, though presently burdened by systemic challenges, remains in a process of becoming and can experience renewal analogous to the paschal mystery of Christ. Finally, the study concludes that authentic Christian hope offers a viable paradigm for national transformation, calling Nigerians to combine spiritual trust in God's promises with concrete actions toward building a just, peaceful, and prosperous society.

Key words: Christian Hope, Eschatology, Nigeria, Socio-Political Crisis, National Development.

1.0 INTRODUCTION

Nigeria has over the last two decades been confronted by unprecedented hardship which has resulted in many societal and socio-economic menaces that renders Nigeria a laughing stock even on the global stage. Whereas the most populous country in Africa with a population of about 200 million, endowed

with numerous mineral resources, and one of the largest exporter of petroleum in Africa, Nigeria still flounders in the ocean of poverty. As a nation, she has passed through various phases of her development in pains emanating from factors such as god-fatherism, poverty, war, violence, cultism, bribery and corruption, ritual killings, banditry. All these vices stunt the growth and development of any nation which results in lack of continuity, consistency, positive futuristic perspectives as well as commitment to agreed policies, programs and projects. The efforts of Nigerians to resist and oppose these vices are often futile. But all hope is not lost.

Unfortunately, alongside this neglect there has been a growing sense that we very much need more hope, not less. We live in the wake of a nationwide financial crisis, ecological bad news is plentiful, democratic vitality and social justice have lost serious ground to political cynicism and plutocratic interests, human life and dignity are flouted with impunity, family breakdown has sharply risen, and geopolitical instability and terrorism abound. With so many anxieties in economics, politics, and society, there are fears of permanent decline have set in. The social toxins of pessimism, apathy, and cynicism have predictably spread; and the threats of demoralization and despair have become very real. Even if we resist simplistic diagnoses and shun declinist narratives, we have good reason to worry about the present hope deficit.

Hope in Christ is that hope which looks towards the future, anchored on the resurrection of Jesus. This hope informs the Christian community on how to present herself in and relate to the world. Little wonder Moltmann (2001) calls her "Exodus Church," which present "her attention on the reality of Christianity as that of the 'pilgrim people of God,' as described in the Epistle to the Hebrews" (304). Hope in Christ offers a vista to the general Nigerian outlook. While all things seems at the near state of comatose, the Christian eschatological hope strengthens the feeble minded to move on beyond despondence and work out their potentialities and capacities to excel through hard work; empowers and emboldens the less courageous to take dire task to salvage themselves and the country; enlivens the deaden faith of so many Nigerians towards a brighter feature, even if it seems no too close; encourages nationalism and patriotism; and above all unites us toward a common goal.

Despite all the aforementioned problems that have truncated growth and development in Nigeria, the mentality of Hope in Christ implies that there still "light at the end of the tunnel." Nigeria is not a finished product already; it is still in the process of production. Just as Christ underwent his passion, died and was buried, and remained three days; and it seemed as if all hope was lost for his disciples, Nigeria is indeed in this process of sorrow and despondence. In fact, this hopelessness has lingered more than expected. However, since the resurrection of Christ brought not just a change from weakness to boldness, and development in numerical strength that lead to wide spread of the gospel, Nigeria, like phoenix, will definitely rise again to our dreamed land. And all

sorrows will be gone. This is the kind of hope that sustains the Christian faith towards it eschatological end. In fact, the very attempt of this paper is to offer hope for Nigeria and Nigerians within the lens of Hope in Christ which is embedded in the Christian theology of hope.

2.0 NOTION AND MEANING OF HOPE

There are three theological virtues according to the teachings of the Catholic Church, and these theological virtues includes; faith, hope and charity. According to Saint Paul, charity is the greatest of them all (cf. 1Cor 13:13). But one cannot work without the other, because they are dependent of each other. The word "hope" stems from a middle English term that refers basically to expectation (Ekstrom, 2010). Hope in the bible is seen as trustful expectation on the promises of God (Brand et al., 2003). That is, hope is the confident that we had in God in respect to what He has done for us in the past and thereby grantees our participation and anticipation of what He will do for us in the future.

An accurate understanding of hope begins with its linguistic background. In the Old Testament, the Hebrew words *qāwâ* (to wait for, to hope) and *bāṭaḥ* (to trust) convey the idea of confident expectation rooted in reliance on God (Harris et al., 1980). These terms emphasize patience and trust rather than uncertainty. In the New Testament, the Greek term *elpis* denotes a confident expectation of future good (Kittel, 1964). Unlike modern usage, which often implies doubt, *elpis* reflects certainty based on God's faithfulness. This linguistic foundation reveals that biblical hope is not subjective optimism but an objective assurance grounded in divine promise. Hope, therefore, is a supernatural gift of God by which we firmly trust that God will give us eternal life and all means necessary to obtain it if we do what He require of us. Hope is a gift from God helping us to Centre our daily life confidently on the idea that God offers us everlasting holiness and salvation. Therefore, in Christian vision of reality, hope entails a joy-filled expectation of perfect happiness and peace in God's presence, which is heaven.

The Christian notion of hope is rooted in the message, values, and resurrection of Jesus Christ and it has a strong and firm foundation in the sacred scripture. Christians believed that hope is a constructive habit by which an individual trust that the creator will grant life everlasting and the means by which one can naturally attain it. This view of hope is usually centered on the individual's struggles and effort to obtain salvation. As such, Christians needs hope because of anxieties, insecurities, discouragements, moments of trials and challenges, frustrations and all kinds of vices that goes hand in hand with our contemporary situations, believing that God almighty will someday deliver us and set us free from these shackles and burdens of life.

2.1 Definition of Hope in Christ (Christian Hope)

It was Moltmann (2001) who argues that there is the need to rethink the place

and prominence of eschatology in Christian theology. Far from being a "loosely attached appendix" of "obscure irrelevancies" that concludes a systematic presentation of theology, eschatology is of vital importance for the whole of Christian existence. The reason, according to him, is because eschatology concerns "the doctrine of the Christian hope," a hope that is firmly grounded in the resurrection of Jesus Christ (15-17). Such a hope "is directed towards what is not yet visible," creating in those who experience it a deep. Thus, "Hope in Christ" is an expression of confidence in what God has promised, and the basis for more practical virtues such as patience, determination and courage. A world without God is a world without hope. The only hope that can save the society is Christ- centered hope, the law of Christ which gives a different orientation to all decision- making process. It is a morality of response and responsibility which is rooted in genuine love of humanity and of the universe (Benedict XVI, 2007). It is a hope that comes from the promises of God, rooted in the works of Christ.

Furthermore, Theological hope sustains us from the demoralization and despair that threaten amid injustice, suffering, decline, and death; it provides an ultimate meaning and transcendent purpose to our lives; and it rejoices and refreshes us 'on the way' (*in via*) with the prospect of ultimate reconciliation and lasting beatitude. It also forms us to pursue social goods with a resilience and vitality that help to overcome the cynicism and disillusionment so common at present (Elliot, n.d). The challenges of secularism to the faith and hope of our time must be met by courageous and enlightened proclamation of the living God. True God is needed, a God at the center and of the center of its strength, its power, its achievements, its technological success. Science and technological advancement must depend on the meta-physical ordering for utmost usefulness and effectiveness.

Therefore, while individuals should yearn for life everlasting with God in heaven and all the saints, Christians should also hope and pray for the liberation of all of humanity from sinfulness, and for the continued perfection of God's reign on earth, and for the second coming of our Lord Jesus Christ(Parousia). It is worthy to note that the absence of hope in life is despair.

3.0 THE SIGNIFICANCE OF HOPE IN CHRISTIAN FAITH

Hope is one of the greatest gifts God has given to us. After all, that is what his promises are designed to do – inspire hope. It gives us the ability to look at any situation and know that regardless of how it may appear God is going to come through. Some of the promises God made to give hope in scriptures includes the following: The hope of God's provision (Matthew 6:31-32), (Philippians 4:19). The hope of God's presence, (Deuteronomy 31:6). The hope of God's protection (Psalm 119:114), (Psalm 27:1, 5). The hope of eternal life (Titus 1:1-2). The hope of Christ's return (Titus 2:11-13). The hope of inheritance (1 Peter 1:3-4). The hope of answered prayer (1 John 5:14-15). As you can see throughout all these promises The God Factor is woven through them. That is the basis for our hope in Christian faith and the only reason we can have confidence (Haynes, 2023).

3.1 Why Hope in Christ Gives the Best Option:
Hope in Christ gives the best option because there is grace in Christian hope. Secular hope is devoid of grace. The Grace of Christ gives power and potentialities to achieve great things. When we lack the grace, we despair and become powerless. It is dependence on God who has promised good things and anchored on Christ that the promises will be fulfilled. It is the confidence in God's help and the recognition that in Christ is found fulfilment and abundant life which Christ has promised humanity.

4.0 NIGERIA AS AN ENTITY
Nigeria is by far the most populated of Africa's countries, with more than one-seventh of the continent's people. The people belong to many different ethnic groups. These groups give the country a rich culture, but they also pose major challenges to nation building. Ethnic strife has plagued Nigeria since it gained independence in 1960. Nigeria has a federal form of government and is divided into 36 states and a federal capital territory. The country's official name is the Federal Republic of Nigeria. Lagos, along the coast, is the largest city and the country's economic and cultural center, but Abuja, a city in the interior planned and built during the 1970s and 1980s, is the capital. The government moved from Lagos to Abuja in 1991 in the hope of creating a national capital where none of the country's ethnic groups would be dominant (Stock, 2008).

Nigeria long had an agricultural economy but now depends almost entirely on the production of petroleum, which lies in large reserves below the Niger Delta. While oil wealth has financed major investments in the country's infrastructure, Nigeria remains among the world's poorest countries in terms of per capita income. Oil revenues led the government to ignore agriculture, and Nigeria must now import farm products to feed its people.

The area that is now Nigeria was home to ethnically based kingdoms and tribal communities before it became a European colony. In spite of European contact that began in the 16th century, these kingdoms and communities maintained their autonomy until the 19th century. The colonial era began in earnest in the late 19th century, when Britain consolidated its rule over Nigeria. In 1914 the British merged their northern and southern protectorates into a single state called the Colony and Protectorate of Nigeria. Nigeria became independent of British rule in 1960. After independence Nigeria experienced frequent coups and long periods of autocratic military rule between 1966 and 1999, when a democratic civilian government was established.

The history of Nigeria ab initio is one of interrupted governments, dysfunctional institutions and poor leadership. Prior to 1914, Nigeria has three predominant regions, namely Northern Nigeria inhabited by the Hausas, West Nigeria with the Yoruba and South with the Igbos which were separate independent entity. However, following the Berlin Conference in 1885 and subsequent treaties, Nigeria was incrementally colonized by Britain as a British

protectorate and was amalgamated in 1914. Momah (2013: 3-6) posits that Nigerian as a context was when the British Colonial Masters first laid their anchor on our fatherland; annexed Lagos as a royal colony in 1861, followed by the Igbo and minorities of the Oil River areas, and later the Northern Protectorate. As a result, a Nigeria as a tripod structure was birthed in 1914. Nigeria is a multi-ethnic and culturally diverse federation of 36 autonomous states and the Federal Capital Territory.

It is now almost sixty-four years since her independence, yet Nigeria continues to witness several conflicts arising from deep seated divisions. Many social challenges that include insecurity such as banditry and kidnappings especially in the northwest region, continued insurgency by terrorist groups in the north-east, and separatist agitations in the south-east continue have become something systemic. These several challenges confronting the stability of Nigeria can be seen in the political, social and economic dimensions. Civil society, the media and other civil groups have committed to sustain advocacy for reforms and actions towards better economic and social outcomes for citizens.

5.0 CURRENT SITUATION IN NIGERIA

The current situation in Nigeria, despite all her endowed human and natural resources, is horribly lachrymal and dismal. From lens of abject poverty, insecurity, and corruption, to the level of gansterism, cultism, due to poor level of corruption, Nigeria seems to be a failed state.

5.1 Corruption

According to Ikejiani-Clark (2001), the origin of corruption in Nigeria was colonialism and that "corruption in politics, administration and business currently. ... had its counterpart in similar tendency by the clerk to extract bribe for a file to be moved through the process to the Administrator" (114). It was Thompson (1992) who observes that the effects of corruption on the agencies of public administration can be particularly pernicious and that when corruption is believed to be the way the public sector, or one of its agencies routinely operates, the damage goes beyond the loss of misdirected resources. Since her independence, Nigerian has suffered severe hemorrhage from ineffective leadership which hitherto has left the country in a state of socio-economic and political comatose. While we are endowed with rich human and natural resources, we still flounder in the ocean of poverty which has eaten so deep into the fabric of our existence as a nation. Corruption, in the name of pinching and sharing our common "national cake" by sycophants and political opportunists has become the language of an average Politician. It is near impossible to find a leader who has no records of misappropriation or corruption after leaving office. This surprisingly has been part of the Nigerian history since independence. In fact, the first coup of 15th January, 1966 by Chukwuma Kaduna Nzeokwu, which ushered us into a journey of thirty-three years through military wilderness of coups and countercoups, was staged on alleged

corruption and cronyism. It is also argued that the so-called agents of development (the World Bank, IMF, and their allied institutions) have proven to be agents of underdevelopment. These agents of the globalization project pretend to advocate for development of the world economies, but in real sense, development, in conception and actualization is endogenous since it is "what society considers it to be and it is a process generated by and sustained by the energy of society, and its willingness to learn creatively from its own history and other's history" (NES, 2000).

5.2 Banditry and Kidnapping

The current state of Nigeria today seems to be one ravaged by banditry and kidnapping. One of the scariest threats for families in Nigeria is the frequent kidnapping of schoolchildren from their classrooms and boarding houses. More than 1,000 students have been abducted from their schools since December 2020, many only released after thousands of dollars are paid as ransom (Tanko, 2021). Some of the kidnappers are commonly referred to as "bandits" in Nigeria. These criminals raid villages, kidnap civilians and burn down houses. Many, in their thousands, have flee their homes and now take shelter in IDP camps or at worse in the bushes or in other parts of the country. The north-west is the epicentre of these attacks. Besides, Zamfara state alone, that have been over 3,000 people have been killed since 2012 and the attacks are still going on. Accordingly, hundreds of schools were closed following abductions at schools in Zamfara and Niger state, where children as young as three years old were seized (Tanko, 2021). By every indication, Nigeria's lucrative kidnapping industry is thriving - expanding into previously safe areas - and seemingly beyond the control of the country's army. It poses a real threat to trade and education, as well as the country's farming communities.

5.3 Poor Leadership Style

Leadership as Kemal Surji (2015, p. 155) understands it, is a method whereby an individual influences a team to achieve a common goal. Leadership is not only influence but also does not exist without influence. For Myles (quoted in Ogbenika, 2020), leadership is defined "as the capacity to influence others through inspiration, motivated by passion, generated by vision, produced by conviction, ignited by a purpose (102)". Placing side by side the above definition of leadership offered by Myles Munroe and the state of leadership in Nigeria, one could see that the two are at cross-purpose with each other. While the definition pinpoints the area of passion generated by vision, the Nigerian leaders seem to represent a classic example of the absence of vision that Munroe talks about; a situation Ogbenika sees as a by-product of derailing from the ethical values that held African societies (Nigeria in particular) together due to colonialism (ibid.). Accordingly, Chinua Achebe (1983) describes the trouble of Nigeria as nothing other than leadership. In his book "The Trouble with Nigeria" he asserts that the "The trouble is simply and squarely a failure of leadership. There is nothing wrong with the Nigerian character. There is nothing wrong with the Nigerian land or climate or water or air or anything

else. The Nigerian problem is the unwillingness or inability of its leaders to rise to the responsibility, to the challenge of personal example, which is the hallmarks of true leadership" (24). This supposition has been pragmatically displayed in the way our leaders have led this country since independence. A prominent example was the case of Sheik Nuhu Khalid, the Chief Imam of Apo Legislative Quarters central mosque in Abuja, who was relieved of his duty for simply criticizing the President for his failure as a leader to protect the lives of Nigerians being killed on a daily basis by the heartless bandits and Boko Haram terrorists. The only response from those affected by his lamentation was to technically dismiss him on the premise that his comments could incite violence. What a system! There is no more protection of the voice for the voiceless. This is the sad state of leadership in Nigeria.

5.4 Poor Infrastructural Development

The role of critical infrastructures such as roads, railways, seaports airports and bridges as aid to trade and economic development cannot be overemphasized. Since 1960 various Nigerian governments have added to the existing infrastructures provided by the British colonial government. During the oil boom period, the Nigerian government increased its spending on the infrastructural development of the country; but they were over-concentrated in the urban areas. More so, these infrastructures were weak, poorly constructed with substandard materials, and unable to support the economic development drive of the nation (Orukpe and Omoruyi, 2017). In fact, the Nigerian highway has even emerged as death traps to users, their dilapidated state give rise to road accidents and traffic jam, and constitutes a serious impediment to economic activities and development. The inadequate infrastructural development of Nigeria accounts for her economic underdevelopment. Critical economic infrastructures are centralized in urban centres, where they only boost the image of these cities; instead of the rural areas where they are mostly needed to serve as link between farming communities and urban markets. Thereby promoting trade and fostering the economic development of Nigeria.

5.5 Inadequate Power Supply

Another problem that seems to affect development in Nigeria is the problem of poor infrastructure and inadequate power supply. The Nigeria power sector has been thriving to survive over the years but due to some unknown circumstances it has been mismanaged, and many workers in the electricity sector are not equipped with the proper skills or training. Besides it appears to suggest that there is some clandestine effort by nefarious individuals that will never love to see adequate power supply in Nigeria a reality, for fear that their dirty business will come to a total shut down. Domestic production suffers in these conditions, but many foreign companies also find it difficult to conduct business in Nigeria because of frequent power failures. This problem keeps Nigeria a Third World country from year to year (Nwadinobi 2016).

6.0 HOPE IN CHRIST: A HOPE FOR NIGERIA

Idea of hope ultimately seeks a future and eternal good through membership in a transcendent *polis*, believing that 'here we have no lasting city, but seek one which is to come' (Heb 13:14). It may thus seem to regard the world as a dissolving phantasmagoria, and many Christians have spoken this way, lending support to critics who argue that Christianity harbours an inner logic of otherworldliness and obscurantism. Little wonder, Elliot (n.d) concedes that hope at its most dualistic, Platonic, and Stoic is guilty as charged; and make no effort to repair those ruins. But Aquinas takes embodiment seriously, which means taking local and social existence seriously. Hope considered in this way has reason to regard Christian wayfarers as 'dual citizens', bound in piety to love and honour their earthly as well as the heavenly homeland. Thus, he avers that "this encourages a genuine attachment to one's people and shared way of life, from relishing local holidays to quoting the national poets" (p. 10). Rather than sanctioning jingoism or uncritical patriotism, such love makes space for fraternal correction of one's social context as an act of charity.

It is in this light that Nigeria must draw from this perspective of hope offered by Elliot (n.d). It has become obvious that many Nigerians, enmeshed in corruption and other societal vices, have never thought of considering themselves as wayfarer. In other words, they pay little or no attention to the fact that this world is a temporal world that will one day vanish to the thin air; and that there is a better home for them hereafter. Had this consideration been in their daily lives, they would avoid the temptation of corruption, marginalization, injustice, oppression and manipulation of the poor, segregation and social or religious nepotism, and other vices that render Nigeria uninhabitable.

Another aspect of Hope in Christ that needs attention by Nigeria and Nigerians as a model is the eschatological nature of hope. Eschatology concerns "the doctrine of the Christian hope"- a hope that is firmly grounded in the resurrection of Jesus Christ. Such a hope "is directed towards what is not yet visible," creating in those who experience a deep dissatisfaction with the present state of the world (Moltmann, 2001, pgs.16-17). The fear of the '*eschaton*' (God) and/or '*eschata*' (death, judgement, hell or heaven) should be another reason for the avoidance of evil and the doing of what is good. The conscious of what befalls one after death draws the necessity for doing justice and seeking the good of the society. This will ultimately pave room for consciousness and no room for negligence. Many issues confronting our nation centers on negligence on the hands of the leaders and those saddled with the responsibility of caring for the common good. Bad roads, poor educational system, dilapidated hospital and other institutions have led to the untimely death of many Nigerians. however, when we consider the aftermath of our negligence and the reward thereafter, we are prompted to put in our best and create a conducive environment and future for Nigeria. Thus, hope in Christ plays and inestimable role in stimulating this reality.

Despite all the aforementioned problems that have truncated growth and development in Nigeria, the mentality of the Christian hope implies that there still "light at the end of the tunnel." Nigeria is not a finished product already; it is still in the process of perfection. Just as Christ underwent his passion, died and was buried, and remained three days; and it seemed as if all hope was lost for his disciples, Nigeria is indeed in this process of sorrow and despondence. In fact, this hopelessness has lingered more than expected. However, since the resurrection of Christ brought not just a change from weakness to boldness, and development in numerical strength that lead to wide spread of the gospel, Nigeria – phoenix- will definitely rise again to our dreamed land. And all sorrows will be gone.

7.0 CONCLUSION

This work has attempted to employ the notion and meaning of Hope in Christ as a tool or implement to bring to birth the Nigeria of our dream. Exploring the socio-economic, cultural, political and religious problems that confronts Nigeria, we acknowledge that Nigerians have over the years, due to the overarching hardship, insecurity, conflicts and other societal menace, have lost hope in Nigeria. Hope in Christ relive the dreams of Nigerians that all hope is not lost. That Nigeria can still rise again from its mess. The hope in "*eschaton*" in Christianity is a positive hope. It is a hope that looks beyond the present and its difficulties or challenges; a hope in anticipation of what the future holds for us. Likewise, Nigeria is to anchor herself on such kind of hope despite the challenges and unbearable difficulties. Accordingly, we posit that the knowledge and fear of the last things is supposed to prompt every of actions and decisions; with such, it will birth justice, fairness and equality in dealing with people and distribution of the limited natural resource.

8.0 RECOMMENDATION

Nonetheless, it is pertinent to understand that as Christians live in hope eschatologically, they were not idol, but continue to build and prepare for this final reality. In a like manner, while we hope for the dreamed Nigeria, we must employ the following:

Build A Strong Educational System

It is no doubt that quality education is the bedrock of development as it propels both economic and social emancipation, equipping people with the ability that will enable them to explore the world and manipulate it for their survival and establishment. History has shown that any meaningful and substantial development strives on a robust and effective educational system. Thus, the means of providing such education needs to be effective to promote quality sustenance and socially sensitive educational system practice. Hence, many nations after political independence turn their attention to nation-building by looking up to education as the tool to this end hoping that what it did to the "great power" it can also do for them (Williams 1970, in Omede and Omede, 2004). This explains why the state of education in Nigeria will continue to

generate a topic of national discourse at every point in our history due to the situation she finds herself in (in terms of national progress) and the implication she feels her declining education system at all levels has on her nation's moral, civic, cultural, developmental and socio-economic sustainability ambition.

Health Care System

It was Kelechi (2020) who posits that health is beyond medical care, it includes the provision of a suitable environment which is aimed at the promotion and development of man's full potentials. It is simply "the identification of the health needs and problems of the people, and promoting them with the requisite attention" (p.34). Accordingly, health care facilities, are those basic equipment, stock of drugs, vaccines, portable water, constant supply of energy (power), medical record tools, ambulances for the mobility of patients, solar freezers, availability of qualified health officers and medical personnel, etc. which make it possible for the improvement of the patients' healthy living. He further asserts that health care facilities also include "hospitals, clinics, dental offices, out-patient surgery centers, birthing centers, and nursing homes;" and noted that the environment is an important factor influencing the health status of individuals (p. 35). Thus clean water and air, adequate housing, safe communities, good roads etc. are environmental contributors to good health.

Other dimensions for the evaluation of the health systems include quality, efficiency, acceptability, and equity. They have also been described in the United States as "the five C's": Cost, Coverage, Consistency, Complexity, and Chronic Illness (Brody, 2007).

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