

# **RELIGION AND SOCIETY**

**Edited by G.S.Chukwuemeka**

© G.S.Chukwuemeka 2022

## **Religion and Society**

All rights reserved except as permitted under the Nigerian copyright act of 1999, no part of this publication should be reproduced, stored in a retrieval system or transmitted in any form or by any means, electrical, mechanical, photocopying, recording or otherwise without the prior permission of the editor. You can contact the author through this number: +2348039580583

ISBN: 978-978-59293-9-3

Printed and designed by DEBBICHUKS Printing and Computer Services, Stadium/Ogume Road, Kwale, Delta State

## **DEDICATION**

I dedicate this book to the Holy Trinity.

## LIST OF CONTRIBUTORS AND THEIR INSTITUTIONS

**1 G.S.Chukwuemeka** is a lecturer at the Department of History and International Studies, Edwin Clark University, Kiagbodo, Delta State, Nigeria and Dynamic Theological Seminary, Kwale, Delta State, An Affiliate of Harvest Bible University, USA

**2 Egbeja Cincin Julius** defended his Doctoral Dissertation in November 2022 at Dynamic Theological Seminary, Kwale, Delta State, An Affiliate of Harvest Bible University, USA

**3 Anure Kyaatsa-Joseph** is a lecturer at Fidei Polytechnic, Gboko Benue State, Nigeria and a PhD student at Dynamic Theological Seminary, Kwale, Delta State, An Affiliate of Harvest Bible University, USA

**4 Edwin Chinyeremugwu** is a PhD student at Dynamic Theological Seminary, Kwale, Delta State, An Affiliate of Harvest Bible University, USA

**5 Akintunde Ojo Sunday** is a PhD student at Dynamic Theological Seminary, Kwale, Delta State, An Affiliate of Harvest Bible University, USA

**6 Kingsley Pardung** is a PhD student at Dynamic Theological Seminary, Kwale, Delta State, An Affiliate of Harvest Bible University, USA

**7 Simon Sunday Ayodele** is a PhD student at Dynamic Theological Seminary, Kwale, Delta State, An Affiliate of Harvest Bible University, USA

**8 Tumba, Vandi Daniel** is a lecturer at Kulp Theological Seminary, Adamawa State, Nigeria and a PhD student at Dynamic Theological Seminary, Kwale, Delta State, An Affiliate of Harvest Bible University, USA

## **CONTENTS**

### **CHAPTER ONE**

Religion and Social Activities by **Egbeja Cincin Julius & G.S.Chukwuemeka** 1

### **CHAPTER TWO**

The Benefit of Religion in the Society by **Anure Kyaatsa Joseph** 23

### **CHAPTER THREE**

Religion And Education by **Edwin Chinyeremugwu** 35

### **CHAPTER FOUR**

Religion and Culture by **Akintunde Ojo Sunday** 53

### **CHAPTER FIVE**

The History of Religion in Nigeria by **Kingsley Pardung & G.S.Chukwuemeka** 71

### **CHAPTER SIX**

Family Life and Religion by **Simon Sunday Ayodele** 91

### **CHAPTER SEVEN**

Society and Politics BY **G.S.Chukwuemeka & Tumba, Vandi Daniel** 109

## **CHAPTER SEVEN**

### **SOCIETY AND POLITICS**

**G.S.Chukwuemeka & Tumba, Vandi Daniel**

#### **INTRODUCTION**

It is good to start this chapter with the definition of these two words “Politics and Society.” Chambers 21<sup>st</sup> Century Dictionary defines politics as “The science or business of the government” But Advanced Dictionary defines politics in five different ways. It defines the first one as “Social relations involving intrigue to gain authority or power,” the second one is being defined as “The study of government of states and other political units,” it also defines the third one as “The profession devoted to governing and to political affairs,” and the fourth one is defined as “The opinion you hold concerning political questions,” the fifth one which is the last is being defined as “The activities and affairs involved in managing a state or a government.” The chambers 21<sup>st</sup> Century Dictionary defines society as “Humankind as a whole, or a part of it such as one nation, considered as a single community,” it also defines it as “an organized group or association, meeting to share a common interest or activity.” Advanced Dictionary defines it as “an extended social group having a distinctive cultural and economic organization.”

After seeing these definitions we can come to conclusion that politics and society are related. People are playing politics in society, humankind as a whole

used politics to manage a state or a government. (Axel van den Berg and Thomas Janoski 2005, 72) came out with conflicting theories in political sociology where they shed more light on it and they said “Once upon a time, Parsons' structural functionalism, depicting society as a community founded on a value consensus, was thought, at least in the United States, to be the dominant theoretical paradigm in the discipline. To be sure, there was always a fair amount of resistance to this view.” They talked about how people viewed society as a community, and it was founded on a value consensus. And they state that “It is useful to distinguish two major strands of conflict theory according to the kinds of social cleavages they emphasize as well as the historical role that conflict plays in them.” This means they were able to identify two major stands theories. According to them “There are the conflict theories more or less directly hailing from the Marxist tradition. These theories focus on the fundamental material interests of different groups as they become intertwined with political forces. These conflicting interests are ultimately based in the mode of production, which creates two main classes, in the case of capitalism, labor and capital.” In a society different groups of people have different views about different things, it depends on the interest that each one has. Axel Van den Berg and Thomas (Janoski 2005, 72) observe that

It is the conflict or struggle between these two primary classes, and the organizations representing their interests that is thought to provide the fundamental key to explaining political outcomes. But

although the importance of fundamental economic interests had been recognized by non-Marxists from Adam Smith to Max Weber, another feature is more exclusively Marxist: that the working class is ultimately struggling to overthrow the existing mode of production for a more advanced one, culminating in the establishment of “socialism,” a mode of production in which fundamental conflicts of material interest will disappear.

Politics is an affair that is being done in the society, so, politics is a public affair. However, the argument that politics is a public endeavour can also be understood more broadly. For something to be public, it need not take place in the public sphere, as defined above. Something can be public in its orientation; it can qualify as public if it is directed outward, into the world, so to speak. On this understanding of publicity, the political-ness of an action does not depend on its location in the public or private sphere, but on its public orientation. Politics and society are something that people need to understand, in any society, people played politics. And there is public policy that is governing politics. Barbara J. Nelson quoted Lawrence Mead says that “Lawrence Mead (1995: 1) captured the scope and sense of the field when he wrote that public policy is an “approach to the study of politics that analyzes government in the light of major public issues.” Most authors move straight to the question of defining “public policy” and the “policy



process.” This policy would help people to know what the government at any level is doing, and the policy would help people to analyze government and what government is doing to its citizens.

Politics is also related to the culture of people that are living in a society. So, in multicultural settings they have different system of politics. According to (James M. Jasper 2005, 115) “Political sociology should be riding high ... to the “cultural revolution,” as culture and politics have become central, intertwined lenses for viewing all social life.” The social life of people depends on their cultural life, and the kind of politics they played depends on their culture. There is no how you differentiate people's social life from their culture. Jasper also states that “All that we know and do as humans occur through thick webs of meaning. The social sciences took a profound cultural turn, complete with the celebration of diversity that traditionally accompanied a cultural emphasis, but (mostly) without its reactionary associations.” (Ajibola Anthony Akanji 2022.350) came out with this idea when he says that “The dynamic nature of societies has presented enormous and ever changing problems to politicians and public administrators in two major ways.” He says the first thing is at the local and national levels, and second one is at the national and international levels. Acting in their capacities as state actors, politicians and public administrators have learnt to jointly confront the challenges faced by various sectors such as the environment, technology, economy, health, politics, etc. political culture is politics that is done in a society, and according to (Rod Hague Martin Harrop John McCormick 2016, 201) “The concept of political culture flows from this broader account of

culture. It describes the overall pattern in society of beliefs, attitudes and values towards the political system, or 'the sum of the fundamental values, sentiments and knowledge that give form and substance to political processes.' And they also observe that

It is not the same as public opinion; it is concerned, instead, with what is normal and acceptable, as well as abnormal and unacceptable. We can usefully contrast political culture with political ideology. Where an ideology refers to an explicit system of ideas, political culture comes closer to Linz's notion (1975: 162) of mentalities: 'ways of thinking and feeling, more emotional than rational that provide non-codified ways of reacting to different situations. So, political culture is a broader, more diffuse but also a more widely applicable notion. With the decay of ideology, political culture is a major highway to understanding the role of beliefs and attitudes in politics.

Many people have different way of playing politics; sometimes it happens because of the disagreement that people have within a society. (Modebadze, Valer 2010, 39-44) states that "Political situations arise out of disagreement. In other words, disagreement provides the basis for politics. The disagreement arises from fundamental differences in condition, status, power, opinion, and aim. People have different opinions, viewpoints and make different judgments. They differ

from each other in such a variety of ways that it would be impossible to achieve agreement about everything. People disagree on how the limited resources which are available to the society should be distributed.” The political problem that we have today is people see things differently, and they have different opinions about everything. When we see the kind of politics that is being played today in our context especially in Nigeria context, we can understand that people are seeing things differently. In our politics, religion is active, which means our politics is being played on religion. People are social beings. They are members of society. In order to survive they have to co-operate and work together. When the people work together there is a need to make decisions about how the problems that arise by working should be solved, or how the resources available to the group are to be shared out. Politics is the study of how such decisions are made. It may also be the study of how such decisions should be made. Since we belong to one society, our politics should not be based on religion but it should be based on the integrity of the person seeking any office. (Valer 2010,) argues that “Some political scientists define politics as the process by which scarce resources are allocated within a social unit (be it a city, a state, a nation, or an organization) for the purpose of providing for human needs and desires.” The resources of any society should be used to provide what the citizens need; all the necessities of the citizens should be cared for. And politicians should try to do their best to provide that. The word politics comes from the Greek word polis, meaning everything that concerns or belongs to the polis, or city-state. Since city-states no longer exist, the modern form of this definition is what concerns the state

Politics affects the entire life and humankind. The conflict that people have within a society happens because people are seeing things differently. Or we can say they have different views. Reinhold Niebuhr observes that “The sociologists as a class understand the modern social problem even less than the educators. They usually interpret social conflict as the result of a clash between different kinds of "behavior patterns," which can be eliminated if the contending parties will only allow the social scientist to furnish them with a new and more perfect pattern which will do justice to the needs of both parties.” The problem that people have in a society can only be resolved by understanding what each party has. Listening to each party will help to solve the problem, and also understand the problem itself. Niebuhr states that “A favourite counsel of the social scientists is that of accommodation. If two parties conflict, let them, by conferring together, moderate their demands and arrive at a *modus Vivendi*. This is, among others, the advice of Professor Hornell Hart. (Hornell Hart, the Science of Social Relations.)

Undoubtedly there are innumerable conflicts which must be resolved in this fashion.” We can resolve the problem by trying to establish a relationship with each other. And we can see the politics in action. (Valer 2010) argues that “Any social relationship which involves power differentials is political. Political relationships would extend from parents assigning domestic chores to their children to teachers enforcing discipline in the classroom from a manager organizing a workforce to a general ordering troop into battle.” He says also that “Power is the ability to make other people do whatever you want either by threat, sanctions or through manipulation.

Politics is, in essence, power: the ability to achieve a desired outcome, through whatever means.” He quoted what Leftwich said about politics where he says that “politics exists at every level and in every sphere of human societies. Politics is the defining characteristic of all human groups. Politics takes place not only within the institutions of the state but also occurs in the private sphere of life.”

In any civic society there are some groups that are known as pressure groups or interest groups; people need to listen to this group because they are going to bring something that will be benefit society. John McCormick asserts that

Like political parties, interest groups are a crucial channel of communication between society and government, especially in liberal democracies. But they pursue specialized concerns, seeking to influence the government without becoming the government. They are not election-fighting organizations; instead, they typically adopt a pragmatic, low-key approach in dealing with whatever power structure confronts them, using whatever channels are legally (and occasionally illegally) available to them.

In any political society, we have different parties with

different ideology. (Betty A. Dobratz, Lisa K. Waldner and Timothy Buzzell 2016, 19) state that “The purpose of parties is to influence communal action by forming associations around a common interest. In this sense, party differs from class and status in that it is intentionally established to exert power over the apparatus of state or economic order. The party has an objective plan of action with specific goals to be achieved.” Any political party has something that it needs to achieved, and each one of them has a set of goals and objectives. They have to think of who is going to have such power. They have to look at a gender of that person and social status of the person. (Dobratz 2016, 21) and others state that “Here we can look at political sociologists who study the role of gender, race and ethnicity, and sexual orientation, or the nature of citizenship in the modern political era as sources of social difference used to exclude some from holding power in various social contexts.” They also say that “Research on feminism, racism, citizenship and the nature of upper-class dominance and power in society can be considered extensions of what is known as “critical class theory.” The focus of this tradition has been on challenging power centres in society and utilizing knowledge of class inequalities to expose the hidden divisions of power.” People played politics within a society to control the economics of the society. And it is good to know the political economics. And what is needed in the political economics? A political economy approach assumes that all actors are rational because decisions are based on a cost-benefit analysis. People will be looking at the benefit that they will get. Dobratz and others explained that

This perspective is a more

interdisciplinary approach and is useful for answering questions such as why liberal democracies are more prone to terrorism, what is the net impact of media coverage or do the benefits of coverage justify the risks, and what is the trade-off the public will accept between declining civil liberties and increased protection. Sometimes called rational choice, this approach argues that terrorists engage in terrorism because it is a cost-effective means for a weaker party to challenge a stronger opponent. The public tolerates both the economic and noneconomic costs of airline security because we perceive that the benefits outweigh the cost.

The issues of terrorism in our country today refuse to die or come to an end; there is a political benefit to it. People that involved in such act have political benefits, whether they are involved physically or supporting the act, both of them have political benefits. Looking at the issue of colonialism, when you look at what happened; people that engaged in colonialism have political benefits. (Samuel Ojo Oloruntoba 2022, 22) says that “Colonialism, the formal control of the state and society of a country by an external government became the official engagement of powerful European countries in Africa, after the Berlin Conference of 1884–1885. In what some scholars have called the three Cs of Commerce, Civilization and Christianity, European

powers came to Africa not just to expropriate resources but impose their cultures, values and languages on a people, whom some of their philosophers regarded as nonmembers of human history.” African society is being influenced by the Europeans; even African cultures are affected. And what was the benefit of colonialism for Africans? (Oloruntoba 2022, 23) observes that “There have been ongoing debates on the benefits, of colonialism, if any, to African societies. While some Western scholars believe that colonialism helped to bring about what they call modernization, through the establishment of Western-style institutions and infrastructures in Africa.” But he also says that “Other scholars have argued that colonialism and the trans-Atlantic slave trade that preceded it, laid the groundwork for the structural problems that continue to hamper Africa's development.” The fragmentation that followed the Berlin Conference of 1884/1885 in which African societies were sliced among the imperial powers of Europe continues to have negative effects not just on the politics, economies or cultures of Africans but also on their overall possibility of assuming agency and designing practical strategies for achieving auto-centric development. The politics that is being practised in African societies came from the Europeans. (Oloruntoba 2022, 23) notes,

The introduction of Western-style governance processes undermined existing systems of governance through the subordination of indigenous institutions to externally imposed ones.



For instance, the colonial state was designed to reflect the formal apparatus of the state in Europe. However, given the differences in the processes of socio-economic and political conditions that preceded the emergence of the state in Europe and Africa, it operated as an alien institution, with little or no hegemony or embedding in the society. In order to ensure the consolidation of power in the hands of the colonialists, the pre-colonial governance institutions that ensured checks and balances and through which powerful empires were established in various parts of Africa were subjugated under colonialism. To ensure patronage and build loyalty, the colonialists instituted new layers of power, many of which did not follow the pre-existing traditional kingship lineages.

It is good to know that Nigeria was a product of colonialism when the two parts of the country were merged by colonial masters. (Oloruntoba 2022, 27)

asserts that

Nigeria was a colonial project, which emerged when the Southern and Northern Protectorates, which were administered differently by the British, were amalgamated in 1914. The integration of the two protectorates was introduced for administrative convenience (see Adedeji, 2012) for the rationale behind the colonial projects of regional integration in Africa. After a century of amalgamation and over six decades of gaining political independence, the country has continued to suffer from internal..., caused by ethnic and religious differences. A bitter three-year civil war was fought between 1967 and 1970 to prevent the secession of the Eastern part of the country, known as Biafra, from the federation. From the pre-independence to post-independence era, political leaders in the country have developed various constitutional measures that are geared towards nation-building.

Nigeria being the multicultural society tried her best to build the country's politically, and she has come up with different systems to achieve that. (Oloruntoba 2022, 23-24) states that “the adoption of a Federal system of government with provisions such as Federal Character in appointments, creation of states, protection of minority rights, one-year post-university compulsory national

service, among others were some of the attempts to foster nation-building in the country.”

How did Nigeria adopt the Federal system of government? Or we can put it this way, the origin of the Federal system of government. (Dele Babalola 2019, 37) states that

One significant account of Nigeria's federal formation is that of Anthony Birch, whose analysis of Nigerian politics, in general, would seem reasonably coherent given his knowledge of the country. He argued that, of the nine conditions postulated by Deutsch and his colleagues, the following four constituted the motives for Nigeria's federal union: expectations of stronger economic ties or gains; a marked increase in political and administrative capabilities of at least some participating units; superior economic growth on the part of at least some participating units; and a multiplicity of ranges of communications and transactions.

When Nigeria was under colonialists, the elites looked for the way they can get independence. And the only way they can achieve this was by uniting the nation. (Babalola 2019, 38) says that “The desire to achieve political independence from the British imperial power and the fervent belief that only through unity could this

be possible cannot be ruled out in the quest of Nigeria's elites for a federal political framework. Also, he has this to say that during the struggle for decolonization, the elites were always quick to highlight the need for unity in the interest of achieving independence. They gave their followers the impression that the British government would not accede to the nationalists' demand for independence unless they were united. (Babalola 2019, 38) also added this to his points, when he states that “Another factor that produced a desire for union among the territories that formed themselves into a union in Nigeria is the historical impact of British rule. Prior to unification, all regions in the country, despite their differences, shared similar political and social institutions, as well as some unifying historical forces such as inter-territorial political association.

## References

Akanji, Anthony Ajibola (2022), *Political Economy of Colonialism and Nation-Building in Nigeria*. Springer Nature.

Babalola, Dele (2019), *The Political Economy of Federalism in Nigeria*. Macmillan.

Buzzell, Timothy, Dobratz, A. Betty, Waldner, K. Lisa (2016), *Power, Politics, and Society: An Introduction to Political Sociology*. Routledge.

Janoski, Thomas, Berg Van den Axel (2005), *The Handbook of Political Sociology State, Civil Society, and Globalization*. Cambridge University Press.

Jasper, M. James (2005), *The Handbook of Political Sociology State, Civil Society, and Globalization*. University Press.

Mccormick, John (2016) *Comparative Government and Politics*. Macmillan

Nelson, Barbara (1996), *A New Handbook of Political Science*. Oxford University Press.

Oloruntoba, Ojo Samuel (2022), *The Political Economy of Colonialism and Nation-Building in Nigeria*. Palgrave Macmillan.

Valeri, Modebadze (2010), *The term Politics*

*Reconsidered in the light of recent Theoretical development*, IBSU Scientific Journal (IBSU), ISSN 1512-3731, International Black sea University, Tbilisi, Vol. 4

file:///C:/Users/hpp/OneDrive/Documents/Moral%20Man%20and%20Immoral%20Society%20A%20Study%20in%20Ethics%20and%20Politics%20(Reinhold%20Niebuhr)%20(z-lib.org).pdf Accessed on 28<sup>th</sup> September, 2022