ISBN: 2550-7753

INTERNATIONAL JOURNAL OF EDUCATIONAL ISSUES

Volume 7, No. 1, September, 2021

Published by:

DEPARTMENT OF ARTS EDUCATION,
FACULTY OF EDUCATION

ADEKUNLE AJASIN UNIVERSITY
Akungba-Akoko, Ondo State, Nigeria

CamScanner

Board of Editors
Professor S. A. Amuseghan - Editor-in-Chief
Dr. K. O. Ogunyemi - Managing Editor

Editorial Consultants
Professor E. Y. Tweneboah-Koduah - University of Ghana Business School, Cape Coast, Ghana
Professor Enongene Sone - University of Swaziland, South Africa
Professor C. O. O. Kolawole - University of Ibadan, Ibadan
Professor Olu Oyinloye - Ekiti State University, Ado Ekiti
Professor R. A. Lawal - University of Ilorin, Ilorin
Professor D. O. Fakeye - University of Ibadan, Ibadan
Professor L. O. Gbore - Adekunle Ajasin University, Akungba Akoko
Professor M. J. Akomolafe - Adekunle Ajasin University, Akungba Akoko

The *International Journal of Educational Issues* is a multidisciplinary publication of the Department of Arts Education, Faculty of Education, Adekunle Ajasin University, Akungba Akoko, Ondo State. It is a professional journal that is dedicated to the publication of original and well-researched papers in all areas of education. It encourages both theoretical and empirical research works on a wide range of topics. All submitted manuscripts are subjected to a double blind peer review by members of the editorial board who are experts in different subject areas covered by the journal.

We are pleased to present this edition of the journal to the research community and the world at large.

All correspondence and contributions should be addressed to:

The Editor
International Journal of Educational Issues
Department of Arts Education
Adekunle Ajasin University
Akungba Akoko, Ondo State
ijei@aaua.edu.ng

CamScanner

Table of Contents

Board of Editors i

Editorial Consultants ii

Parents And Teachers' Perception of Curiosity as a Tool for Scientific Skills Development in Children in Oyo Metropolis
Monsurat Sade Adefabi 1-10

Preschool Teachers' Level Of Awareness Of The Influence Of Learners Centred Pedagogy On The Holistic Development Of Preschool Children
[1]Aliu Adedayo ADEDIRAN & [2]Modupe Oluwabukola ERUOBODO 11-19

Students' Perception of Quality of Test-items and Administration of Electronic Tutor-marked Assignment in National Open University of Nigeria 20-32
Johnson Ayodele OPATEYE

The Relationship Between Violent Behaviour and Social Status Among Lagos State Secondary School Students
[1]Ayotunde ADEBAYO, [2]'Soji ONI, [3]Perpetua EMEME, [4]'Supo JEGEDE & [5]Monday UBANGHA 33-45

Professional Development and Effectiveness of Curriculum Implementation Among Basic And Post-basic Teachers In Municipal Area Council of the Federal Capital Territory, Abuja
Marian N. OHADIUGHA 6-54

Teachers' Perception and use of Class Drills as Predictors of Senior Secondary School Students' Achievement in English Grammar in Oyo State
[1]Olatoyese Samson JAYEOBA & [2]Sheriff Olamide OLATUNJI 55 - 63

Developing Language Competence Among South-western Nigerian Primary School Pupils: The Case of Yoruba Tongue Twisters and Mnemonics
[1]Surajudeen Adewale BADRU & [2]Segun Bayere MOSES 64 - 71

Perception of Parents and Teachers on the Influence of Home Background and School Environment on Language Skills Development among Preschool and Primary School Children
[1]Olumoroti Olaniyi AWOLERE & [2]Aliu Adedayo ADEDIRAN 72 - 82

Religion, Politics and Integrity: The Christian Perspective
[1]Oludare David OJO & [2]Abraham Ray JAMBELANG 83 - 90

Promoting Constructivist Learning Technique in Primary School Education In Nigeria
Kehinde E. AKINSANOYE 91 - 98

Socio-cultural Causes and Control Of Recidivism in South-west Nigeria. **[1]A.O.K. NOAH & [2]Sylvia Olayemi OYETAKIN** 99 - 115

CamScanner

RELIGION, POLITICS AND INTEGRITY: THE CHRISTIAN PERSPECTIVE

[1]Oludare David OJO & [2]Abraham Ray JAMBELANG
[1]University of Ilorin, Ilorin; [2]College of Education, FCT Zuba
[1]ojo.od@unilorin.edu.ng; [2]rayjamberlang@gmail.com

Abstract
Religion has taken a position of importance in Nigerian politics. It is intertwined with political activities in the country. Religion has been manipulated in different ways to gain political goal and interest. This study makes use of descriptive method to explore the concepts of religion, politics and integrity and also the nexus between religion and politics and the interplay of integrity for a better Nigeria from the Christian perspectives. The study concluded that Christians should participate in politics in order to bring about God's righteous law that can bring about good benefit for the populace and lasting happiness as well.

Keywords: Democracy, integrity, politics, religion

Introduction

Religion is very prominent in human history that any attempt to ignore it would probably fail. It is as old as human beings and would remain on earth as long as there is human existence. The contribution of religion in human civilization, especially in the areas of social development, interpersonal and international cooperation, mutual understanding, among people and most importantly educational development are quite enormous. Religion from the beginning has played a very important role in shaping the socio political thoughts of many nations. In fact, most nations of the world were patterned and influenced by the sacred nature of government.

According to Adetoyese (2012), politics and religion are two different entities that help in the growth and development in human existence, despite the fact that both have parallel practices, but the both share some common goals which are beneficial to man. As religion is important to human life so also is politics, though some religious extremist do see politics as a dirty practice and Christian should abstain themselves from it and also preach the same to followers, but still it is of tremendous importance to them.

What needs to be done is exploring the positive side of religion and to discourage the negative aspect of it. It should also be pointed out that there should be the promotion of democracy education at secular and religious level. That is, enlightening the public about the tenet of democracy and good governance.

Afolabi (2015) believed that religion does not make people good or bad rather; it is being used as an instrument of oppression and deceit. Onaiyekan (2013) asserted sometimes ago that Nigeria was accorded the record of the most religious nation in the world and not quite long the country was rated among the most corrupt nation of the world. The question therefore is what is the gain or benefit of Nigeria's religiosity that it cannot affect the political landscape for better with the high rate of corruption being perpetrated by politicians and other government circles?

CamScanner

It is the believed in some quarters that religion is a private matter which has no relevance in public domain (Ajayi & Ikara 1984). This assertion may not be correct because religion cannot be divorced from social life where people can get together and freely discuss and identify social problems, and through that discussion religion can influence political decision or action. It is important to note that at the point of taking political decision, religion has a way of influencing the public sphere. In Nigeria, religion is always a factor during election, interpretation of political manifestoes, voting patterns, choice of candidates and party leadership, execution of political policies. Religion plays an important role in the everyday activities of her citizens, the way we interact with one another our mode of dressing, the food we eat, and politics are mostly affected by religion. The purpose of the paper is to examine the interplay of religion and politics, and the place of integrity in the Nigerian democracy

Conceptual Clarification

Politics

Politics does not have a common definition. It is about the acquisition of power and the use of such power. The Oxford Dictionary of Words defines politics as "matters concerned with acquiring or exercising power, within a group or an organisation". Nkem (1998) defined the term politics as the struggle for power which itself is the authority to determine or formulate and execute decisions and policies, which must be accepted by the society. It is the struggle for power for governance, especially executive authority

Politics is the activity through which people make, preserve and amend the general rules under which they live. As such, it is an essential social activity, inextricably linked to the existence of diversity and conflicts, and on the other hand to a willingness to cooperate and act collectively. Politics requires a constitution and political parties. It involves ideology. It includes criticism freedom of expression, equal participation and, it requires the public and the state which is made up of individuals (Dzurgba, 2008). Politics is an everyday affair. We make use of politics in our home, office, school, organisation, church, mosque etc. It is about control, supremacy and authority. Hence there is an element of power in religion and politics.

Religion

Scholars of religion do not agree on a single definition of the word. The concept cuts across all boundaries of human cognitive experience and therefore is notoriously difficult to define. Scholars and teachers of religion have made a lot of attempts to come up with a more universal acceptable definition of religion but to no avail. Although there have been other definitions, the one given by Paul & Peter (2015), will be relevant to the study. According to them, religion is the relatively bounded system of beliefs, symbols and practices that address the nature of existence, and in which communion with others and Otherness is lived as if both takes in and spiritually transcends socially-grounded onthologies of time, space, embodiment and knowing. This invariably means that religion is one of the things that bound the society together. It is expressed and experienced in the day-to-day activities in which the religion is practiced. Moreover, it is passed from one generation to the other.

Integrity

According to the Oxford Advanced Learner's Dictionary, "integrity is that quality of being honest and having strong moral principles. It is the state of being whole and not divided." There

CamScanner

is no way we can talk of integrity apart from connecting it with virtue. Because of a lack of certain virtues in us, as we are witnessing in large measure, failure in our ethical traditions and the breaking down of morality in our daily living and culture. Glen & David in their book, *Kingdom Ethics,* talk of the virtue of purity of heart. That is, integrity of inner and outer being. The Bible talks of many virtues which, no doubt, if practiced, lead to integrity for example humility (Philipians 2:2-3) gentleness and meekness, (Ephesians 4:2-3), goodness and self-control (Galatians 5:22-23), all these are keys to how a Christian can maintain his integrity in any circumstance he finds himself and not only in a politicized society.

Typical dictionary definitions of integrity seem necessary but insufficient, for example, it the quality of being honest and having strong moral principles; moral uprightness or adherence to moral and ethical principles; soundness of moral character and honesty. A person could have strong adherence to questionable principles. It is possible to state honestly one's beliefs in untruths or positions that violate accepted standards of morality. According to Carter (1996), Integrity involves discerning what is right and what is wrong, acting on what you have discerned, even at personal cost, and saying openly that you are acting on your understanding of right from wrong

Religion and Politics

Religion and politics are intertwined as far as Nigeria is concerned. This is clearly stated according to Mbiti's thesis that Africans are notoriously religious, and each person has its own religious system with a set of beliefs and practices. Religion permeates all aspects of life so fully that it is not easy or possible always to isolate it. Religion has been an indispensable phenomenon in Nigeria. It has become an important factor in political discourse (Adigwe & Grau, 2007). The influence of religion is not only limited to politics but its power influences virtually all other facets of life. Political power affects economic prosperity, social relation, educational advancement and the psych of the society.

Usually, there are three ways in which religion can influence politics, namely, by the direct involvement of religious men in politics, by fusing the two(religion and politics) as one and by subjecting politics or government to the doctrine or laws of religion, thereby carrying out politics or governance along the line of religious doctrine, ideals and laws (Omoregbe, 2003). All these are obvious in Nigerian Politics and this makes religion and politics inseparable.

Religious practitioners and religious institutions play an integral part and have capacity to influence politics and society. This is done by interpreting every step taken by government religious undertone especially as it relates to policy formulation and the execution of public of some projects. In other words, every government apparatus, political power, authorities control are coated with religious flavour and they therefore provide a basis for government legitimacy and the need for obedience to constituted authority .

Jacob (2009) opined that an average Nigerian citizen believes that political power is of God and whoever gets the power must have gotten it from God. This perhaps is the basis of the popular diction that the voice of man is the voice of God. Nigerian Christians are fond of quoting the bible stating that all authority is ordained by God. Even ordinary election results, which are man-made and mere political action, are explained in religious terms. It is amazing that a times where

CamScanner

known open rigging of election and snatching of ballot boxes during election were experienced and aggrieved persons may wish to challenge the outcome of the election in courts and tribunals such candidates were advised against such decision, to leave everything to the hands of God.

Religion plays a vital role in the choice of candidates for election. One of the problems is whipping of religious sentiments into public matters in such a way that interests of people belonging to different religions are safeguarded. In fact religious bodies such as Christian Association of Nigeria (CAN) and the Supreme Council of Islamic Affairs (SCIA) spearhead the choice of candidates to public offices. We also hear of Christian/Muslim or Muslim /Christian tickets found in election into position such as President/Vice President, Governor/Deputy Governor etc. Odudele (2017), corroborated this view that religion is a factor in the choice of party flag bearers and the running mates for presidential and governorship elections. This is why in the political history of Nigeria, civilian presidents and vice presidents have never belonged to the same religion.

Politics has also been taking into the spiritual realm thereby creating the impression that success in election is independent of wisdom, foresightedness logical plan and so on but on divine intervention, divine help, manipulation and inducement. This has led to the practice of holding constant and organised prayer session to influence government policy in public offices and in places like schools, churches, mosques shrine, market places etc. This is another way by which religion is used to influence politics.

Christian Perspective of Politics

According to Zamani (2011) Christ is Lord of the whole world, over every dimension of creation. From a Christian point of view, we should see that in Christ, believers have been called to bring every thought, every activity, and every responsibility, captive to Christ (Philippians 2:10). All of life is God's creation and is claimed by Christ (Colossians 1:16). Therefore, everything in all creation, including everything secular, belongs to God and comes under Christ's sacred authority and politics inclusive. Christian politics, therefore, must be more than mere attempt to maintain upright personal behavior in a non-Christian environment. It must be about politics in its entirety whereby Christians must create awareness, be informed, current and up to date and raise the conscience of their members through seminars, workshops, publications and the like, to know that whatever happens in politics has some bearing on them. It must be about defining the very nature of government about the structure, limits, policy and responsibilities of government. Our personal piety and heart-deep dedication to Jesus Christ should work their way out in the way we seek to obey God with all the political responsibilities as public officials and as citizens.

Christian politician who wants to participate in politics, he should hold on to three principles as key reasons for his total engagement in politics. These include:

(1) that he is going into politics to represent Christ. Representing Christ means talking, acting, thinking, etc., in accordance with Christ's will. Just as He taught us in the Lord's Prayer, "Your will be done on earth as it is in heaven."
(2) that the Christian politician, who is going into politics, is going to represent his people. (3) that he is not engaged in politics to represent himself.

CamScanner

The Catholic Bishops' Conference of Nigeria emphasizes the civil and political responsibilities of all Christians and the place of integrity as follows,

> .. it is the noble right and serious duty of every responsible citizen to do what he can towards the establishment, maintenance and successful operation of a good government. The prospective voter should be convinced of the importance of his vote. Neglecting to vote is the denial of a potential support for social justice and progress, voting conscientiously and purposefully is the citizen's most available and direct way of contributing to the election of most suitable leaders and support of beneficial policies. It is also in the sense that selling one's vote or cashing it for short-sighted gain is offensive before God and man (Schineiller, 2002: 17)

Eso (2003) notes some incontrovertible facts pertinent to our religion-in- politics dilemma. According to him, religion has a place in the lives of every nation, Nigeria included. Irrespective of the faith or denomination, religion when truly practiced in its truest form and spirit, has been and remains sacred. It plays a vital role in purposeful leadership, community building, social justice, law and order, peacemaking, reconciliation, forgiveness and the healing of wounds, be it political, family or personal. This means that if people truly make use of beliefs, values and attitudes inherent in religion into politics, it will bring about focused and resolute political leaders in the country who will be devoid of sanctimonious hypocritical attitude. It will help in bringing about fair play into politics.

Nexus between Religion, Politics and Integrity

Religion can bring about sustainable political development through the inculcation of high sense of duty, selfless service, public accountability, respect for human lives, love of one's neighbour, sense of humanity, abhorrence of violence, love for peace, contentment with what one can legitimately have, corruption, justice etc in the citizens as well as the leaders (Omoregbe, 2003). If a religion fails to inculcate a sense of morality in the people, then it has failed in its creed and is not in a position to help bring about good governance and sustain political development. The interaction of religion and politics coupled with the adherence to religious tenets by the leaders and followers will greatly enrich political activity. This is because embedded in each religion are the beliefs, practices and ethics that serve to check for excesses in human behavior. Thus, values in religion are viable mechanism for political stability and development. In addition, religion can function as a unifying factor for political development, since religion influences every aspect of human lives and serves as a basis for human existence.

The values recommended in the National Pledge are as a matter of reality cardinal to our politicians. Honesty is expected of everybody because without it, no nation can develop. Proverbs 14:34 categorically says righteousness exalts a nation but sin is a reproach to any people. In other words, religious worship, business transaction, employee- employer relationship, political and judicial administration must not be devoid of honesty.

When politicians and political office holders assumes office, they are supposed to take oath of office and allegiance Familusi (2019) averred that the oath which leaders and professionals take before assuming office or getting inducted contain ethical values such as dutifulness,

CamScanner

impartiality and justice, which if obeyed will be beneficial to humanity. The onus now lies on the religious leaders to emphasise the need to keep to the oaths as it is seen as a symbol of their religion and not as a mere ritual without intention to obey it.

According to Abogunrin (1999) the relevance of integrity in politics cannot be ignored. In fact, it is what makes the difference. Therefore Christian politician must always exhibit integrity no matter what it may cost them. By this, they will be regarded as the light and salt of the world. That is to say, Christian politician should show forth virtues that single them out in defence of the down trodden, standing for justice and oppose laws that suppress the common citizen in the society. Democracy always makes provision for freedom of choice as regards which party one should vote with attention paid to political manifestoes presented to the electorates during campaign In view of this, sentiment should not be used to vote a candidate but the integrity of the individual should be considered. This is part of what can bring about good governance at the end of the day and lead to progress and development in the society

The problem of Nigeria is not always about leadership, followership is also culpable. This is because it is the followers that elected the leaders. They should know beforehand whether the politicians can be trusted and put into positions of authority. Religious leaders are therefore in a vantage position to preach, advice and inform their adherents to vote for people of integrity before election because by the time elections are concluded and winners sworn into offices they become their leaders. The implication of this is that followers are enjoined to obey their leaders as no one becomes a leader except God ordains him or her. There are several bible passages that admonish Christian to subject themselves to governing authorities as whoever rebels against them implicitly rebels against God. It is also stated that religious leaders should pray for kings and other leaders honour them. This is the reason why the followers (electorate) should use their votes wisely and elect those people with integrity so that they can deliver the dividends of democracy to them.

Conclusion

From Christian perspectives, it is obvious that the laissez faire attitude that hitherto characterized Christianity as regards participation in politics is gradually changing as more Christians are getting involved and participating more and more in the affairs of governance and socio political activism, even though the percentage of Christians in politics is still very small. Christians should have a rethink on the political activities and to encourage fellow Christians to stand up and face the reality and become active in politics for it is only through the political system that they get involve in governance, it is only by that they show forth the values they hold and believe as Christians. As a result of this, Christians would now allow their light shine to before men so that they may see their good deeds praise their father in heaven, how can Christians shine if they abstain themselves from the political activities?.

It is a fact that justice, honesty accountability, fairness and above all Godliness are needed in the political sphere and this can only happen when people of integrity participate in politics.
Time has come that Christians must actively get involved in politics and in such a way that they will not compromise the Judeo-Christian ideologies. In this regard, the words of George (2014) are fundamental and timely. For he said, in our age, there is no such thing as 'keeping out of

CamScanner

politics;' all issues are political issues and therefore Christians should be there to take decision together now.

References

Abogunrin, S. O. (1999). Religion and democracy in Nigeria. *Ibadan Journal of Religious Studies,* 4(1&2), 34-47

Adigwe, H, & Grau, I. (2007). When God says Yes 0 Who Can Say No? Religion as a factor in Political Discourse in Nigeria since the 1960s. http://univie. ac:.al/ecco/siichproben/Nr13_Adigwe_Grau.pdf

Afolabi, O. O. (2015), The role of Nigerian politics and its sustainability for political development. *Net Journal of Social Sciences*, 3(2), 42-49

Adetoyese, J. O. (2012). The challenges of Christians' participation in politics. *Contemporary Journal of Inter-Disciplinary Studies,* 2(2), 47- 58

Ayantayo, J. K. (2009). Religious factors in the Nigerian public sphere: Burdens and prospects *African Development,* 24(3&4,) 93-109

Dzurgba, A. (2003). *Nigerian politics and moral behaviour: A study in politics and ethics.* Ibadan: John Archers Publishers Limited

Eso, H (2003). Nigeria: Religion as a tool of politics. http://www.kwenu.com/publication/hakkeso/religion_politics.htm

Falana, F. (2010). A public lecture delivered at the 51st birthday anniversary of Rt. Rev Alfred Adewale Martins, Catholic Bishop of Abeokuta, Ogun State on Saturday June 5, 2010.

Faleye, T. A. (2016) Christianity and politics: The experience from Nigeria. *Global Journal of Politics and Law Research*, 4(6), 1-7

Familusi, O. O. (2019). Christian ethical values and the quest for sustainable national development. *Global Journal of Human Social Science Arts & Humanity*. 17(7), 57-70

Odudele, R. (2017). *Christian participation in politics 1999-2015.* Dissertation, Department of Religious Studies, University of Ibadan. Nigeria.

Omoregbe, J. I. (2003). Religious ideals and the question of governance in Africa. In J. O. Oguejiofor (ed). *Philosophy, democracy and responsible governance in Africa.* New Brunswick and London: Transition Publishers

Oxford Advance Learners Dictionary, England: Oxford University Press 2010

CamScanner

Mbiti, J. S. (1990) *African religions and philosophy*. London: Heinamann

Nkem-Onyekpe J. G (1998) Politics and political power in Nigeria: Nature dynamics and determinants. In M. Dukor (ed). *Philosophy and politics: Discourse on values and power in Africa*. Lagos: Obaroh and Ogbiriaka Publishers

Onaiyekan, O. J (2013). *Seeking common grounds: Inter-faith dialogue in Africa.* Nairobi: Kenya Pauline Publications

Paul, J. & Peter, M. (2015). Defining religion http://www. democraticunderground.com/1264299

Schineller, P. (2002). The voice of the voiceless. Pastoral Letters and Communiques of the Catholic Bishops' Conference of Nigeria 1960-2002. Ibadan: Daily Graphics Nigeria Ltd.

Stassen, G. & David, P. G. (2013). *Kingdom ethics*. Downers Grove, Illionis: Inter-Varsity Press

Zamani, B. K. (2011). *Christian, integrity and politics*. Nigeria: Zoe Graphics

CamScanner