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## **RELIGION EDUCATION FOR CHRISTIAN PARTICIPATION IN POLITICS: A MORAL CONCERN IN CONTEMPORARY NIGERIA**

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### **Abstract**

*The study examines Christian participation in Politics in our contemporary Nigeria. The study has the following objectives. To examine the level of Christian participation in politics considering the moral concerns in contemporary Nigeria. To examine the factors limiting Christian participation in politics in Nigeria. To determine the prospects of Christian active participation in politics in Nigeria. Methodology used for this study and data obtained from primary source that is the questionnaire, the data obtained in the fieldwork shall be presented in tabular form and analyzed by using the simple percentage table to enhance quick and easy understanding of the respondents/responses or options been researched on. The research identified the Nigerian Christian dated back to abolition of the trans-Atlantic slave trade in the early nineteen century, followed by the emergence of literate African elites consisting of liberated and returned slaves as well as local converts. The research asks the following questions. What is the Christian level of participation in politics in Nigeria? Which factors hinders Christians participation in politics and what are the prospects of Christian active participation in politics in Nigeria. Some problems has been that the uncertainty about the future of Nigeria is unfortunately tied to poor democratic culture which is an important ingredient of political life of every nation. Kukah (2001) has said Nigeria has been tagged a failure in affronts, political, economic, social and moral. The research will educate the general public on the level of Christian participation in politics in Nigeria and also enlighten on*

*how Christians Religion Education can be used as a tool in national development through eradication of corruption and other social vices.*

**Keywords:** Religion, Education, Christian, Participation, Politics, Moral, Contemporary, Nigeria.

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## INTRODUCTION

The history of Christianity in Nigeria is dated back to the trans-Atlantic slave trade in the early nineteen century which was followed by the emergence of Literate African elites consisting of liberated and returned slaves as well as the local converts. The need for political stability in Nigeria cannot be over-emphasized. Indeed all segments of the Nigerian society are interested in the political future of the Nation.

However, this interest is approached from serious dimensions. A major interest in the Nigerian polity is the Christian participation in politics. Politics is about the acquisition of power and the use of such power. Oxford Dictionary of words defines politics as a matter concerned with acquiring or exercising power within a group or an organization. While Onyekpe (1998), defines 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 a struggle for power of governance especially executive authority.

Onyekpe however, gives a condition to the first part of his definition. According to him, the struggle for the acquisition of power and the reaction of the society to it depends greatly on the level of the political development of the country. In an undemocratic society, it does not really matter whether the decisions and policies are accepted by the society. Thus the value to political power or politics leaves little or no room for the people to have input, except where democracy has already been entrenched.

Abogunrin (1984), opines that Christianity and politics are two inseparable institutions in human social psyche and structure. He equally asserts that earthly governments are mere agents of God's theocratic governance of the physical and the spiritual world. He however, points out that the ideals of Christianity is a good guide to better political conducts but the practices of such ideals are

usually influenced by the socio-cultural institutions in the society including politics.

Christians have always presented arguments based on the statement of Jesus Christ that says; Give unto Caesar what is for Caesar and unto God the things that belong to God (Matt 22:17-22). This phrase has often been to exclude Christians and clergy who want to participate in politics.

Kukah (2001), however, disagrees with this school of thought with an exegesis on this passage. He writes that what Jesus really meant was not that Christianity and politics was not the same but He recognizes the coin of Caesar not to condemn earthly things. God, His authority is over and above the realm of Caesar's empire. In that sense, both Caesar and the coin are under the acts of God and the issue of separation or Christians should not participate in politics is an aberration.

According to Leicester Webb (1990), societies are limited by certain political values closely associated with Christian doctrines and ethics as it relates to justice, morality, freedom, equity, fare sharing and others. Alfold (1981), however, suggests that there is a possibility of effective and successful governance if Christians are actively participating in politics.

### **Methodology**

Research design is the overall plan for connecting the conceptual research problems to pertinent achievement empirical research. Maier K. (2000), said research design is a plan structure and strategy on investigation conceived so as to obtain answers to research questions and to control variance. The research design that was adopted in this study was the descriptive design for the fact that the study involved collection of data to accurately and objectively describe existing phenomena and determine the nature of situation as it exists at the time of investigating population under investigation. Questionnaire is the major instrument for data collection in this study because every research effort centres on the search for obtaining information directly from the primary and secondary sources. About nine (9) research questions were asked which is seen in data analysis and interpretation.

### **CONCEPTUAL ISSUES**

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 they share some common goals which are beneficial to man. As religion is important to man, so also politics (Barber, 1984). Though some religious extremists do see politics as a dirty practice and abstain themselves from it and also preach same to their followers but still it is of a tremendous importance to them.

The early missionaries distant Christianity from politics especially in some African countries and this brings a significant phobia towards politics by Christians and they transfer that to their children which brought about wrong impression which some Christians have on politics and its importance to human existence. Besides, the way some of the politicians are practicing it today makes it look dirty in the eyes of some committed Christians and sees politicians as fraudulent people.

According to Barber (1984), for these are to be achieved for the good of the church and the society at large, then it is necessary for Christians to get involved directly into politics and this should be with the purpose of giving better leadership and beneficial governmental activities in the right direction.

## **POLITICS IN THE CIRCULAR**

Politics is about the acquisition of power and the use of such power. The Oxford Dictionary of Words defines politics as a matter concerned with acquiring or exercising power within a group or an organization.

Onyekpe (1998), defines the politics as the struggle for power which itself is the authority to determine or to formulate and execute decisions and policies which must be accepted by the society. It is the struggle for power of governance especially the executive authority (Collen, 2003). Onyekpe (1998), however, gives a convent to the first definition. According to him, the struggle for the acquisition of power and the reaction of the society to it, an undemocratic society it does not really matter whether the decisions and policies are accepted by the society.

Thus, value of political power or politics leaves little or no room for the people to have input in where democracy has already been entrenched. In plutocratic system of government like we have in Nigeria in recent past, political actions entrenched in policies and social values attached to them are functions of the

Nigeria society is in the process of demilitarization and it is not surprising that elements of plutocracy are still visible.

Dalbo E, (1999), said from the above, the researcher observed that politics is all about struggle for power as it relates to use and control of such power in governance. Politics involve stage governance and how the political leaders acquire their mandates. It should be stated in pluralistic society like Nigeria.

A political system is a framework which defines acceptable political methods within a given society. History of political thought can be traced back to early antiquity with seminal works such as Plato's Republic, Aristotle politics and the works of Confucius. Modern political discourse focuses on democracy and the relationship between people and politics. It is thought of as the way people choose government officials and make decisions about public policy.

### **THE VARIETIES OF POLITICAL EXPERIENCE**

According to Aristotle, states are classified into monarchies, aristocracies, democracies and tyrannies. Due to an increase in Knowledge of the history of politics, this classification has been abandoned. Generally speaking, no form of government could be considered the absolute best as it would have to be the perfect form under all circumstances for all people and in all ways. As an institution created by human nature. Dukor (1998), to govern society, it is vulnerable to abuse by people for their own gain no matter what form of government a state utilizes, thus posing that here is no form of government.

All states are varieties of a single type, the sovereignty, above reign power of the modern world rule on the principle of sovereignty. Sovereignty, power may be vested on a group as in a constitutional government.

Dukor (1998), constitutions are written documents that specify and limit the powers of the different branches of government. Although a constitution is written document, there is also an unwritten constitution. The unwritten constitution continually being written by the legislative branch of government. This is just one of those cases in which the nature of the circumstances determines the form of government that is most appropriate. Nevertheless, the written constitution is essential. England did set the fashion of written constitution during the civil war but after the restoration abandoned them. France after the revolution and the rest of European colonies.

There are two forms of government; one a strong central government as in France and the other a Local government such as the ancient divisions in England that is comparatively weaker but less bureaucratic. Family plays an important role in politics, without a shape; the federal government first in Switzerland, then in the United States in 1776, in Canada in 1867 and in Germany in 1870 and in the 20<sup>th</sup> century, Australia. The federal states introduced the new principle of agreement or contact compared to a federation, a confederations singular weakness is that it lacks judicial power. In the American civil war, the contention of confederation states that a state could secede from the union was untenable because of the power enforced by the federal government in the executive, legislative and judiciary branches.

According to Collen (2003), in introduction to the study of law of the constitution, the essential features of federal constitution are a written supreme constitution in order to prevent disputes between the federal and the states. A distribution of power between the state and supreme court vested with the power to interpret the constitution and enforce the law of the land remaining independent of both the executive and legislative branches.

### **BIBLICAL PERSPECTIVE OF POLITICS**

Many Christians have approached politics as if it lies outside their primary realm of responsibilities. Politics are often viewed as part of the world that we ought not to love. Often times, our Christian life becomes confined to personal godliness, to church activities, to attending liturgies, youth meetings and Bible study. From this point of view, a Christian's involvement in politics is seen as a step into the secular world.

The purpose of government is to enforce law. Therefore, government is the servant of God to execute wrath on the wrong doer. (Rom 13:1-4), Since most people cannot be ruled by love, they must be ruled by law. That is inevitable in a perfect world so God has ordained that there should be ruling authorities to keep law and order.

### **THE ORIGIN OF POLITICS**

Government is an institution designed by God (like marriage), let every soul be subject to governing authorities that exists. For there is no authority except from

God, and the authorities that exists are appointed by God. Therefore, whoever resists the authority resists the ordinances of God and those who resist will bring judgement on themselves (Rom 13:1-2). Daniel says, blessed be the name of God forever and ever; for wisdom and might are His... He removes kings and raises up kings; He gives wisdom to the wise and knowledge to those who have understanding (Dan 2:20-21).

*Thus; you O King are a King of kings; for the God of heaven has given you a kingdom power, strength and glory, wherever the children of men dwell or the beasts of the field and birds of the heaven. He has made you ruler over them all (Dan 2:37-38)*

### **CHRISTIAN DUTIES TO POLITICS**

Praying for our government therefore, exhort first of all that supplications, prayers, intercessions and giving thanks be made for all men, for kings and all who are in authority that we may in leave a quiet and peaceful life in all godliness and reverence, for this is good and acceptable in the sight of God our Saviour (I Tim 2:1-3).

Believers are urged to be subjected to rulers and authorities to obey, to be ready for every good work, to speak evil of no one, to be peaceable, gentle, showing all humility to all men (I Tim 3:1-2).

### **SUBMIT AND OBEY AUTHORITIES**

Render therefore to Caesar the things that are Caesar's and to God the things that are God's (Matt 22:21). Therefore, yourselves to every ordinances of man for the Lord's sake whether to the king or supreme authority. As the scriptures says; love the brotherhood, fear God, Honour the King (1 Peter 2:13-17).

*Therefore, whoever resist the authority resist the ordinance of God and those who resist will bring judgement to themselves. He is God's minister, therefore, you must be subject not only because of wrath but also conscience sake. Because of this you also pay taxes for God's ministers attending continually in everything (Rom 13:2-6).*

### **TIME OF DISOBEDIENCE**

Should Christians uncritically support all actions of government? The Holy Bible teaches us that there are times when it is right to disobey when commands

are in contradiction to God's commands. Like Peter and the Apostles answered and said 'we ought to obey God rather than men (Acts 4:19). Midwives disobeyed Pharaoh for God's sake. Then the king of Egypt spoke to the Hebrew midwives of whom the name of one was Shiphrah and the name of the other Pihah and said, when you do the duties of midwives for the Hebrew women and see them on the birth stools; if it is a son, then you shall kill him, but if it is a daughter; then she shall live. But the midwives feared God and did not do as the king commanded them but saved the male children alive.

The king of Egypt called for the midwives and said to them, why have you done this thing and save the male children alive? The midwives answered to Pharaoh because the Hebrew women are not like the Egyptian women, for they are lively and give birth before the midwives come to them. Therefore, God dealt well with the midwives and the people multiplied and grew very mighty (Ex 1:15-20).

### **DUAL CITIZENSHIP**

We are citizens of two kingdoms; one temporal and earthly, the other eternal and heavenly. We are called to participate in both the culture and politics of the city of man, as this world was called by Augustine, while primarily focusing on the city of God. While our focus and heart should be directed to where our bridegroom is (heaven). We cannot neglect that we do have a role in the world. We are called by the Lord Jesus to be preserving salt and illuminating light in the world. For our citizenship is in heaven (Phil 3:20). Now therefore, you are no longer strangers and foreigners but fellow citizens with the saints and members of the household of God (Phil 2:19).

### **HOW SHOULD CHRISTIANS VOTE**

Moreover, you shall select from all the people able men, with fear of God, men of truth, hating covetousness and place such over them to be rulers of hundreds, rulers of fifties and of tens (Exodus 18:21). But select from all the people some honest men who fear God and hate bribe were appointed as leaders to lead over groups of one thousand, one hundred, fifty and ten. The longevity and value of these dual kingdoms ought to serve as crucial guides to how invested we became.



## **CHRISTIANS AND POLITICS**

The relationship between Christians and politics is a historically complex subject and a frequent source of disagreement throughout the history of Christianity as well as in modern politics between the Christians right and Christians left.

There have been wide varieties of ways in which thinkers have conceived of relationship between Christians and politics. With man arguing that Christianity directly supports a political ideology or philosophy. Along the lines, various thinkers have argued for Christian communism, Christian socialism, Christian anarchism, Christian libertarianism or Christian democracy.

Dukor (1998), one of the tragedies of protestant reformation was the failure of the great reforms John Calvin and Martin Luther o develop a doctrine of law, politics and the state, upon truly reformed and Biblical lines. The reforms did not bring about any radical departures in the spheres of political science. State craft and jurisprudence for the simple reason as the German scholar Augustine Long has shown that they were so involved in theological disputes, religious controversy and the very struggle for survival that they simply did not have time left in which to develop a reformed and Biblical theory of politics and government. This and many other reasons have a great impact on the way Christians view politics today.

## **POLITICAL INVOLVEMENT**

Christians need to change the way they are viewing politics today in order for them to be involved n it. It is important to properly define political involvement, Samuel (interview). When interviewed with Tabitha, she said that some voting is a direct form of involvement of political terms. Such as voting and being abreast of current issues but directing seeking o influence local and national leaders. Christians should be aware of political issues, vote and have personal preference.

## **WHY SHOULD CHRISTIANS BE INVOLVED IN POLITICS**

We must acknowledge that the word politics is not itself evil. It refers to the science and art of civil government. While the word democracy means the rule of the people. When we put them together in the context of our country Nigeria,

we find out that what we called a democratic republic. This means that our system of government is based upon written constitution which guarantees that our God given unalienable rights are to be protected by representatives that are democratically elected by the citizens. They are elected by popular and the legislate by majority vote. Sanders (1967), in the light these definitions and what the Bible says, we come up with a different perspective than what is perceived today. For example in Proverbs 29:12, It reads

*When the righteous are in authority, the people rejoice but when the wicked beareth rule, the people mourn.*

Since this verse is true, then what makes politics good or evil is determined by the caliber of people who get involved in it.

### **SPIRITUAL OBLIGATION TO GOD**

The first obligation that Christians have is to be involved in politics is what the researcher calls ‘the spiritual obligation to God. Our spiritual obligation to God says that being a good Christian involves being a good citizen. Being a good citizen is a logical conclusion when you are maturing as a Christian. The issue is not what we are if indeed we are chosen. The questions is how effective are we going to be at what we are? Jesus encourages us to be salty and that means we need to get out of the ‘shaker’. He encourages us not to hide our lamp under a bushel’. He said but rather to display it in such a way that it has the maximum amount of exposure. The researcher believes for us not to be involved and vocally heard is treason against His word. As mentioned above Christians have dual citizenship, we the citizens both of heaven and earth. And because of that we must guard against temptation to be so heavenly minded that we are not earthly (Matt 5:1-10).

### **SOCIAL OBLIGATION TO OTHERS**

In an interview with Joseph Kasuwa, in our social obligation to others he said, to be a good citizen involves being willing o run for public office. So many times we think of government as those people living in Abuja and the state capital. They are our representatives but we as a whole, the Nigeria people are the government. And the people serving us in the state and national assembly will only be as good as those who run and who we elect to the public office. We

are losing our best representative government not because of the revolt or rebellion but by default.

If we are left with nothing but unrighteous and unprincipled men and women to lead us, then don't be surprised at the laws and policies we have. Each of us as Christians has a social obligation to our families, children, communities and future generations to be engaged and involved in our political process. Christians should be like prophet Isaiah who said 'here am I, send me, send me' (Isaiah 16:1-5).

### **MORAL OBLIGATION TO TRUTH**

The third obligation that we Christians have to be involved in politics is what we called moral obligation to truth. There must be standing position in this obligation. If we run for public office, we must stand for something. It is been said that if you do not stand for something, you will fall for something (Dakuna interview).

According to Ayubi (1991), it is clear that we have too many politicians and not enough statesmen. There is also difference between politicians and statesmen. He said politicians knows the truth but tells you what you want to hear. A statesman knows what you want to hear but tells you the truth anyway. It is a sad commentary upon the state of our society that any society can have the kind of values that makes life, liberty and the pursuit of happiness worth living for. Our laws and policies must be based upon those certain unalienable rights that come from our creator God. And it's He alone who in the Ten Commandments has established eternal standards of right and wrong that any civilized society must be basd upon. All those who run for such offices must hold fast to the moral obligation of truth. This is seen in (Rom 13:9-10).

### **ETERNAL OBLIGATION TO RIGHTEOUSNESS**

The fourth and final obligation that we as Christians have to be involved in politics is what might be called the eternal obligation to righteousness. Our eternal obligation to righteousness says that if we are willing to stand for something, we must also be willing to suffer the consequences. According to Joseph Losco (2010), this fact hits us at the very cone of what drove and motivated our founding fathers in writing of the declaration of independence.

How can any of us forget their words that they were willing to give their lives, their fortunes and their source of honour. Our founding fathers knew that anything worth living for was indeed worth dying for. Therefore, there is need for self sacrifice in order to serve in public political offices.

Fiorina M. (2000), practically said that there is more at stake than an election; Christians more than other people, have an eternal obligation to righteousness that transcends this earthly life into eternity itself. We must realize that it is never wrong to do what is right even if we don't see the immediate results. It is just about us, it is about others too. Its about other generations and it is ultimately about having to stand for God in eternity and give account of him. We know that one is never a loser unless he or she quit too. Many Christians are more worried about being a loser in the world's eyes than being a winning in God's eyes.

### **Research Design**

According to Kerlinger (1986), research design is the plan, structure and strategy of investigation conceived so as to obtain answers to research questions and to control variance. Thus, research design was adopted in this study was the descriptive design. It was so because the study involved the collection of data to accurately and objectively describe existing phenomena and determining the nature of a situation as it exists at the time of investigating population under investigation.

### **Population of the Study and Methods**

This study focused on determining if the level of Christian's participation has significant effect in politics in contemporary Nigeria.

### **Population, Sample and Sampling Technique**

According to Nwana (2005), sampling techniques are procedures adopted systematically select the chosen sample in a specified way under control. This research work adopted the convenience sampling technique in selecting the respondents from the population. A total size of two hundred (200) respondents was selected from the research population using the convenient sampling method. A sample of convenience is the terminology used to describe a sample

in which elements have been selected from the target population on the basis of their accessibility or convenience to the researcher.

### **Method of Data Collection and Data Sources**

Data collection involves a search for relevant information that will proffer solution to specified problems. Every research effort therefore centres on the research for such information which could be obtained either from primary or secondary sources. But for the purpose of this research, data for the study was gathered through the use of primary details (questionnaire). The questionnaire is the major instrument of data collection in this study.

### **Instrument Development**

The instrument used for the research was carefully formulated questionnaire. The development of the instrument was possible as a result of the assistance of research experts in Research and Statistics Department and also experts in test and measurement.

The schedule for the questionnaire stated with covering letter of appeal in which the purpose of the data collection was briefly explained to the respondent. This letter of Appeal was necessary to facilitate an encouragement on the part of the respondents and this help prevent taking the information. The questionnaire was divided into two (2), part A comprises of respondents' personal data. Part B comprises the research assertions which help to determine the level of Christian participation in politics considering the moral concern in contemporary Nigeria. Moreso, the research instrument used for this study was a five (5) Likert scale as described below.

<b>Option</b>	<b>Weight</b>
<b>Strongly Agree</b>	50
<b>Agree</b>	30
<b>Indifferent</b>	10
<b>Disagreed</b>	10
<b>Strongly Disagreed</b>	0

Source: field survey, 2021.

### **Instrument Validation**

Instrument is said to be validated when it measures what it is intended to measure. Maier (1997) to ensure the face and content validity of the items on the instrument measuring the different variables in the study, the questionnaire was submitted to two experts in research and Statistics and one expert in test and measurement to ascertain whether the items measured what they are purported to measure.

### **Instrument Reliability Test**

According to Nisbet, Entwistle (1997), the reliability of a test indicates how consistent it gives the same or nearly the same result when it is administered a second time. Thus, to access the reliability of the research instrument, a test retest approach was employed. Some respondents were given the same questionnaire twice at a space of two (2) weeks interval. The second result obtained coincided with the former. Thus the measure shows consistency over time.

### **Data Analysis and Statistical Tool**

The data to be obtained out there in the field shall be presented in tabular form and analyzed through the use of simple percentage table to enhance quick and easy understanding of the respondents' responses or opinions on the topic being researched on. However, the statistical tool employed to test the earlier stated hypotheses study is the regression and chi-square square test, a non parametric test; Chi-square ( $X^2$ ) test is an important statistical tool used for hypothesis testing with a view of making inferences.

Basically, it is used when one wishes to compare an observed distribution with an expected distribution. It is often referred to as goodness of fit test. The choice of the use of chi-square becomes necessary if our target population is in various fields and professions such that a reliable sampling frame will conveniently contain all the elements needed from the population.

The formula for the correlation of  $X^2$  is given as:

$$X^2 = \frac{\sum(o-e)^2}{e}$$

Where :

- o = observed frequency
- e = expected frequency
- $X^2$  = is the chi-square value.

Under the use of chi-square in this study at 95% level of significance is assumed to determine the critical value of decision making. To find the critical chi-square ( $X^2$ ) distribution table, we begin by finding degree of freedom. This is found by multiplying the number of rows in the table less one by the number of columns less one. That is degree of freedom (df) = (rows – 1) (columns – 1) then using the degree of freedom derived against the 95% level of confidence in the  $X^2$  distribution table, the critical value is obtained.

**Decision Rule:**

The rule when the chi-square ( $X^2$ ) value is employed to given hypotheses to accept the null hypothesis (Ho) calculated chi-square ( $X^2$ ) value. We reject null hypothesis (Ho) if the calculated chi-square value is greater than the chi-square ( $X^2$ ) critical value and then accept the alternative (Ha) hypothesis.

**Table showing Presentation of Respondents**

Sample size	Questionnaire Distribution	Unreturned Questionnaire	Total Questionnaire
200	200	0	200

Source: field survey, 2021.

**Table 1: Gender Distribution of Respondents**

	Frequency	Percentage	Valid Percent	Cumulative percent
<b>Valid Male</b>	183	91.5		91
<b>Female</b>	17	8.5		9
<b>Total</b>	200	200		200

Source: field survey, 2021.

Table 1 shows gender distribution of respondents used for the study, 183 representing 91.5% were male respondents while 17 respondents representing 8.5% of the respondents were females. This shows that male respondents dominated the female counterparts and are interested in important activities.

**Table 2: Showing Age Distribution Respondents**

	Frequency	Percentage	Valid Percent	Cumulative percent
<b>Valid 1-20 years</b>	5	2.5	2.5	2
<b>21-20 years</b>	173	86.5	86.5	87
<b>41-60 years</b>	20	10.0	110.0	99.0
<b>60 and above</b>	2	1.0	1.0	100
<b>Total</b>	200	100	100	

Source: field survey, 2021

Table 2 shows age distribution of the respondents. 5 respondents representing 2.5% are between ages 1-20, 173 respondents representing 86.5% fall between ages 20-40 years, 20 of the respondents representing 10% fall between ages 40-60 years, the remaining 1% are 60 years and above.

**Table 3: Educational Distribution of Respondents**

	Frequency	Percent	Valid Percent	Cumm. Percent
<b>Valid Basic Education</b>	10	5.0	5.0	5.0
<b>SSCE</b>	35	17.5	17.5	22.5
<b>OND</b>	101	50.5	50.5	73.0
<b>HND</b>	20	10.0	10.0	83.0
<b>BSC</b>	29	14.5	14.5	97.5
<b>MSC</b>	5	2.5	2.5	100
<b>Total</b>	200	100.0	100.0	

Source: field survey, 2021.

Table 3 shows educational background of the respondents used for the study. 10 of the respondents representing 5% have basic education, 35 respondents



representing 17.5% are SSCE holders, 101 respondents representing 50.5% are OND holders, 20 respondents representing 10% are HND holders, 29 respondents representing 14.5% are BSC holders while the remaining 5 respondents representing 2.5 are M.Sc holders this shows that the respondents for the respondents for the study are educated people as majority of the respondents have post secondary education. A good number of respondents are OND, HND and B.Sc holders this implies that the respondents are qualified to participate in the study for they will at least have fair knowledge of happenings that that level of Christian participation in politics has significant effect in politics considering the moral concern in contemporary Nigeria.

**Table 4: Marital status of respondents**

	Frequency	Percent	Valid percent	Cumulative %
<b>Valid single</b>	60	30.0	30.0	30.0
<b>Married</b>	130	65.0	65.0	95.0
<b>Divorce</b>	5	2.5	2.5	97.5
<b>Widowed</b>	5	2.5	2.5	100.0
<b>Total</b>	200	100.0	100.0	

Source: field survey, 2021

Table 4: above shows that marital status of the respondents used for the study out of the total number of 200 respondents, 60 respondents which represent 30% of the population are single, 130 respondents which represents 65% of the population are married, 5% of the population are widowed 5% of the population are, widowed 5% respondents representing 2.5% are divorced. This shows that marital statuses for the study are basically single of unmarried.

**Table 5: Experience in politics**

	Frequency	Percent	Valid percent	Cumulative %
<b>Valid</b>				
<b>1 – 10 years</b>	165	82.5	82.5	82.5
<b>11 – 20 years</b>	33	16.5	99.0	99.0
<b>21 – 30 years</b>	1	0.5	99.5	99.5
<b>30 and above</b>	1	0.5	100.0	100.0

<b>Total</b>	200	100.0		
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Source: field survey, 2021

Table 5: shows years of experience in politics of the respondents 165 respondents representing 82.5% have 1-10 years experienced in politics, 33 respondents representing 16.5 have 11 – 20 years experienced, 1 respondent representing 0.5% have 21 – 30 years experienced the remaining 1 responded representing 0.5% have political experienced of 30 years and above.

This clearly shows that majority of the respondents have between 1-10years politics experienced, which a few have political experiences of more than 10 years. It goes to further validate the selected respondents for the study, this means that the respondents have vast experience in politics; hence, they will be able to respond to the various questions formulated for the study and aid the researcher in achieving stated objectives for the study.

**Table: 6- The level of Christian participation has significant effect in politics considering the moral concern in contemporary Nigeria.**

	Frequency	Percent	Valid percent	Cumulative %
<b>Valid strongly agree</b>	7	46.7	46.7	46.7
<b>Agree</b>	5	33.3	33.3	80.0
<b>Undecided</b>	1	6.7	6.7	86.7
<b>Disagreed</b>	2	13.3	13.3	100.0
<b>Total</b>	15	100	100.0	

Source: field survey, 2021.

Table 6 above shows the level, of Christian participation has significant effect in politics, considering, the moral concern in contemporary Nigeria 7 respondents which represent 46.7% of the population strongly agreed that the level of Christian participation in politics has significant effect considering the moral concern in contemporary Nigeria.

5 respondents which represent 33.3% of the population agreed that the level of Christian participation has significant effect in politics considering the moral

concern in contemporary Nigeria. 1 respondent 6.7% of the population is undecided, 2 respondents which represents 13.3% of the population disagreed that the level of Christian participation has significant effect in politics considering the moral concern in contemporary Nigeria.

**Table 7: Various cultural belief and tradition limits Christian participation in politics in Nigeria**

	Frequency	Percent	Valid percent	Cumulative %
<b>Valid strongly agree</b>	6	40.0	40.0	40.0
<b>Agree</b>	3	20.0	20.0	60.0
<b>Undecided</b>	2	13.3	13.3	73.3
<b>Disagree</b>	2	13.3	13.3	86.7
<b>Strongly Disagree</b>	2	13.3	13.3	100.0
<b>Total</b>	15	100.0	100.0	

Source: field survey, 2021.

Table 7: above shows, the responses of respondents that various cultural belief and tradition limits Christian participation in politics in Nigeria 6 respondents which represents 40.0% of the population strongly agreed that various cultural belief and tradition limits Christian participation in politics in Nigeria, 3 respondents which represents 20.0% of the population agreed that various cultural traditional belief limits Christian participation in politics in Nigeria. 2 respondents which represents 13.3% of the population were undecided 2 respondents which represents 13.3% of the population disagreed that various cultural belief and tradition limits Christian participation in politics in Nigeria.

**Table 8: The participation of Christian in politics might help reduce the level of corruption in Nigeria.**

	Frequency	Percent	Valid percent	Cumulative %
<b>Valid strongly agree</b>	6	40.0	40.0	40.0
<b>Agree</b>	6	40.0	40.0	80.0
<b>Undecided</b>	1	6.7	6.7	86.7
<b>Disagree</b>	2	13.3	13.3	100.0

<b>Total</b>	15	100.0	100.0	
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Source: field survey, 2021.

Table 7 above shows the response of the respondents that the participation of Christian in politics might help reduce the level of corruption in Nigeria, 6 respondents which, represents 40.0% of the population strongly agreed that the participation of Christian in politics might help reduce corruption level in Nigeria 6 respondents which represents 40% of the population agreed that participation of Christian in politics might help reduce the level of corruption in Nigeria, 1 respondent which represent 6.7% of the population is undecided 12 respondents which represents 13.3% of the population disagreed that Christian participation in politics might help reduce the level of corruption in Nigeria.

**Table 9: The level of anti – social behaviour portrayed by politicians hinders most Christians from participation in politics**

	Frequency	Percent	Valid percent	Cumulative %
<b>Valid strongly agree</b>	9	60	60.0	60.0
<b>Agree</b>	3	20.0	20.0	80.0
<b>Undecided</b>	3	20.0	20.0	100.0
<b>Total</b>	15	100.0	100.0	

Source: field survey, 2021

Table 9 above shows the responses of the respondents that the level of anti-social behaviour portrayed by politicians hinders most Christians from participating in politics. 9 respondents which represent 60.0% of the population strongly agreed that the level of anti-social behaviour portrayed by politicians hinders most Christians from participation in politics 3 respondents, which represent 20.0% of the population agreed that the level of anti-social behaviour portrayed by politicians hinders most Christians from participating in politics 3 respondents were undecided.

## Discussions

The main messages of this paper are summarized below: finding from the survey revealed that the level of anti-social behaviour portrayed by politicians has hindered most Christians from participating in politics. The participation in

politics in Nigeria will really help to reduce the level of corruption will be minimized, if Christian virtues are properly observed. The cultural belief and tradition has limited Christian participation in politics in Nigeria.

The paper covers data analysis, interpretation and the mode of presentation to illustrate that the level of Christian participation has significant effect in politics considering the moral concern in contemporary Nigeria. Respondents comprising various groups of people participated. A population of 200 people were served and duly completed the 200 hundred (200) were returned as there was no unreturned questionnaire.

### **Summary**

Christian participation in politics, a moral concern in contemporary Nigeria has been established given the basic background of Nigerian Christianity dated back to the abolition of the trans-Atlantic slave trade in the early nineteenth century which was followed by the emergence of literate African elites consisting of liberated and returned ex-slaves as well as local converts.

The need for political stability in Nigeria cannot be overemphasized. Indeed all segments of the Nigerian society are interested in the political future of the nation. However, this interest is approached from various dimensions. A major interest of the Nigeria polity is the Christian participation in politics, moral concern in contemporary Nigeria. Politics is about acquisition of power and the use of such power. Oxford Dictionary of Words defines politics as matters concerned with acquisition or exercising power within a group or an organization. Onyekpe (1998), defines politics as the struggle for power which itself is the level of political development of the country. Religion is any cultural system of designated behaviours and practices, world view, ethics or organization that related to humanity to the supernatural. Christian participation in politics will either bring changes and development in the society when the life style, attitudes are properly engaged. The research methodology, questionnaire has been used to collect data or information from various group of people which determined the level of Christian participation in politics has significant effect to considering the moral concern in contemporary Nigeria.

### **Conclusion**

In conclusion, the importance of Christian participation in politics, to play their own role for the fact that Christianity is a religion that has a moral behavior to rule under authority of God and also encourage Christians to participate in politics. The research examines the level and factors of Christian participation in politics considering moral concern in Nigeria and other factors limiting their

participation. It is also to determine prospects of Christian active participation in politics in Nigeria.

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