



## **Religion and Politics: A Philosophical Analysis**

**Amodu, Salisu Ameh; & Stephen, Emmanuel**

*Department of Philosophy, Kogi State University, Anyigba, Kogi State, Nigeria.*

### ***Abstract***

*The development of social policy related to the central idea of religion politicise has received increasing focus in recent years, yet psychology continues to play a relatively minor role in this important domain. In the current paper, one will use an analytic method to relate the religion's influences on politics as a meaningful structure in a societal system on individual person, community, and societal well-being which are delineated in connection that exist between religion and politics. The challenges facing religion and its contributing to public policy and development These challenges notwithstanding, a number of different pathways in the domains of applied research, community practice, and policy development are delineated through which this research can help to maximize positive the investigation of the outcome of the exiting bound in the religion and politics in the human policy making arena.*

***Keywords:*** *Social, Religion, Politics, Philosophical, Analysis*

## **Introduction**

The relationship between religion and politics continues to be an important theme in political philosophy, despite the emergence consensus on the right to freedom of conscience and the need

for some sort of separation between religion and politics. Religion and politics are concepts that indicate two deferent and interdependent subsystems of society. Although the

concepts are separated analytically, the relationship between religion and politics is characterized by interdependence. “While religion is considered as a set of beliefs that connects the individual to a community, and in turn to a sense of being or purpose that transcends the individual and the mundane” (Berger 99). The concept of politics on the other hand denominates the regulative power to make collectively binding decisions, allocate resources, and solve social problems. Religion and politics are for human person. Hence, the human person is both the object and subject of the two concepts. In other words, the object and subject is one and the same (human person), and as such can not be separated from each other.

### **Conceptualization of the Concept of Definition of Terms**

Religion and Politics stands to be the two main concepts that build this research. Hence, in order for the reader of this research to have a clear focus, it will actually be a thing of necessity to give an in-depth definition of our two major components.

#### **On the Definition Religion**

Religion is the set of beliefs, feelings, dogmas and practices that defines the relationship between human being and sacred or divinity. Functionally, religion is the attempt to relativize the individual’s desires, as well as his fears, by subordinating them to a conception of absolute good more in harmony with the shared and often mutually contradictory needs and desire of human group. Thus, Yinger is of the opinion that “Religion brings each individual into a fellowship that emphasizes shared experiences” (24). Using explanatory consolatory position, Streng also argued that “religion is a set of beliefs and practices designed to allow people to cope with life’s ultimate problems” (36). Following the above definitions of the idea of religion, one will understand that religion forms the foundational makeup of the human norms, ethics and the society at large.

#### **On the Definition Politics**

From our day to day interaction of the word politics, it will be very easy to defend politics as the process of making an applicable decision that is applied among members of a particular group or organization. For the above assertion of politics, one will refer to achieving and exercising positions of governance-

organized control over a human community, particularly a state. Politics, in its broadest sense, it is the activity through which people make, preserve and amend the general rules under which they live. Politics is, inextricably linked to the phenomena of conflict and cooperation. On the one hand, the existence of rival opinions, different wants, competing needs and opposing interests guarantees disagreement between about the rules under which people live. On the other hand, people recognize that, in order to influence these rules or ensure that they are upheld, they must work with others. Hence, Arendt argued that “politics is the most important form of human activity because it involves interaction amongst free and equal citizens” (7). Thus, in following Arendt conception of politics, Douglas & Tipson define politics “as the ultimate control system of the profane and religion is the ultimate control system of the sacred” (28). This conception of Douglas & Tipson, was less criticized due to the logics and consistency in his defence.

### **Religion and Politics as Two-Sides of a Coin**

Religion as mans reality has been an indispensable phenomenon today due to the struggle of man finding a possible way of detaching religion from politics. In political discourse, Adigwe & Grau, were of the idea that “whenever one is exposed to the consciousness of religion, one will understand the fact that religion has appeared to become a very important factor to man and his existence just as politics” (81). Religious influence is not just limited to politics but also as an influence to every aspect of life, his existence and his social consciousness, Politics affects educational advancement, economic prosperity, social relation, and the psych of every society. In Nigeria for instance, they are three major religions seeking for social identity and dominant over each others, which are; African traditional religion, Christian and Islamic religion. The interactions that thus, existed between religion and politics are allowed by these religions and their ideologies. The traditional religion of a society is a systematic reflection of their socio-cultural orientation, history and legacies on elemental forces, whereby producing a belief in a supreme cosmic power that created heaven and earth. Everything in their social psych belongs to this power. Thus, traditional politics of the people possesses a strong connection to believe in theocracy. According to Omiach:

*To the Igalas, the Attah (king), the people’s political leader, only holds his office in trust for Ibegwu the ancestors or the*

*Odoba-Ogagu the Supreme Being. More so, before either the election or appointment of Attah, the Ibegwu must be consulted adequately for spiritual approval. Hence, even in the traditional societies, religion and politics are interconnected and have direct influence on each other (114).*

Equally, the life of Muslims in totality from cradle to grave, is been dictated or governed Islamic doctrines. As a matter of fact, Prophet Mohammed was the religious and political leader of his followers during his life time. Islam encourages its practitioners to abide by its principles by allowing the Holy Quran and the Sunnah to stand as their guide irrespective of the nature of the society. Hence, “Islam allows for a spiritual relationship between religion and politics” (Akintola 138). Additionally, it was postulated that “no one can aspire to, or hold political offices in Nigeria for without pretending to be religious” (Kukah 228). Invariably, religion goes hand-in-hand with politics, and to attain a public office without a hold on religion will look difficult.

The observance of the oath of office by the political leaders will sustain political development. Political office holders should allow their religious tenets to guide them continuously. Adeleye asserts that:

*Religion breeds an ideal heart in man to be able to be conscious of the need to have a clean heart. By this, he will grow to have a philanthropic or patriotic thought before venturing to lead or represent his people in government of the state. In other words, religion will prepare the mind of man to be a good politician who will constantly fall back upon his religion to guide him. The teachings or threats of religion are expected to guide him to be able to lead his people aright as a politician with the fear of God in him. He will never consider himself first; rather he knows that he is the servant of the electorates. Religion in an idealistic set up, therefore, serves as oil to lubricate politics. This is to say that religion bears peace and love, both of which are vital ingredients that can sum the interest of the societies together for an ideal and a very healthy and purposeful politics (75).*

In achieving good governance and political stability therefore, in all political activities that the country engages in, religion should serve as a guiding factor. The impact of religion on politics can enhance sustainable development if the impact is positive.

### **Man as a Religious and Political Animal**

Man, that quest for him to arrive at a peaceful and harmonious society with his fellow human beings made him a religious and political animal. From the point of man as a religious animal, naturally it is believed that there is a force greater than him which controls the universe and every other thing therein, and as such man will always incline or turn back to when good or bad things happens. In thanking that force which he calls the Supreme Being for his success, fortunes or even for the wrongs that happened in his life to be the will of the Supreme Being, thus, Salisu argues that “there is always this uncontrollable instinct in man, which attributes every natural occurrences, even those once man cannot explain to this very unseen supreme being” (9). Thus, he writes:

*Become the affirmation of Man as a natural religious animal because, even when he came into existence and saw other creatures which are even more mightier than he is, creatures such as Trees, Mountains, Rocks, and even the Oceans, he began to wonder and became curios about the kind of creatures they are as they appears mysterious to him, he had the feelings that those creatures must have some spiritual or supernatural powers attached to them, and man began to worship these creatures (13).*

That is why even in the present days, you see humans going to the river banks, on the mountains, even under big trees to make different kinds of sacrifices. So the human person is by every means a religious animal and can not do without religion.

### **Man as a Political Animal**

Naturally, the human person is a political animal in the sense it is the desire of every human to live peacefully and harmoniously with his fellow human persons, for the quest of peaceful coexistence is actually what makes the human person a political animal. A very important claim from Aristotle on this

argument is the fact that “man is by nature a political animal; he is a being whose nature is to live with others” (NE 6). This is for him because; politics is all about making policies on how human should live economically, socially, etc. For instance, where you have different families living together and with a stream around them, whereby they decide to build a local bridge across that particular stream, or even in a case whereby coming together to make a decision on how to build a school of learning in a given community, that spirit of coming together to achieve that decision is something that is inbuilt in human, it’s a natural thing, and as such no human needs a reminder to tell him about it. Consciously or unconsciously, they try to come together to solve their socio-economic problems. This socio-economic problems have to do with the way they live, the way they maintain their economy and all of that. Hence, human person by nature is a political animal.

### **Religion and the Human Person**

It was actually believed that the importance of religion will gradually fade and as well lost its significance with the advent of industrial society. Leading figures in anthropology and psychology have postulated that theological superstitions, symbolic liturgical rituals, and sacred practices are the product of the past that will be outgrown in the modern era. According to C. Wright Mills

*Once, the world was filled with the sacred in thought, practice, and institutional form. After the reformation and the renaissance, the force of modernization swept across the globe and secularization, a corollary historical process, loosened the dominance of the sacred. In due course, the sacred shall disappear altogether except, possibly in the private realm (3).*

But the importance and vitality of religion in most societies, its ever present influence on how people live their daily lives, has gradually eroded. But in relatively secure societies, the remnants of religion have not died away because, the human person who is both the object and subject of religion is still very much in existence, and religion can not in any way do or exist without the human person who as well can not do without religion because, religion shapes and reshapes the life of human person in the society. The human person still expresses formal belief in religion, or identifies himself as a Protestant or

Catholic, or even as an African traditionalist on official forms. The idea that religion would shrink and eventually vanish was a product of the social and cultural milieu of its time, fitting the evolutionary functional model of modernization. The emergence of new spiritual movements, and the way that religion remains entangled in politic, suggests, that religion will shrink or vanish is not happening as predicted. In following the above aversion, Hadden maintained that:

*That those who claimed that religion will vanish have exaggerated and romanticized the depth of religious practices in the European past and also simultaneously underestimated the power and popularity of religious movements in the present era, exemplified by an evangelical revival in Latin America and New Age spirituality in Western Europe (22).*

It is difficult to draw systematic generalizations about the validity of religious life around the globe from studies focused on one or two nations, in a limited period of time, or a single indicator of secularization. For example, one scholar may examine the evidence of lapsed churchgoing habits in Nigeria and other nation in West Africa since the 1960s, and conclude secularization is proceeding apace, and then another may challenge this by citing the vigorous resurgence of radical Islam in Bronu and Chard during the last decade. So religion can never shrink or in any way lose its significance in human life as long as man continues to live, this is based on the very fact that religion is and will continue to be part and parcel of human existence.

### **The Relationship between Religion and Politics**

The relationship between religion and politics can be seen in the human person. The human person's life in the society is shaped by the content of religion. It also regulates his relationship with other individuals and is at the root of political order that gives legitimacy to civil law and sovereignty. Politics in its broad sense involves or covers all phase and aspect of human person's life in the society, for it is essentially about governance. Dynamically, it is the process whereby the management of human and other human resources is fully guaranteed. The state is considered as a perfect society with all the means at its disposal for the attainment of its end, which is the common good of its citizens.

The attainment of common good, which is the virtuous living of the subjects, demands that “first of all, unity of peace. Secondly, that the multitude thus united in the bond of peace, be directing to acting well. Thirdly, it is necessary there be at hand a sufficient supply of the things required for proper living, procured by ruler’s efforts” (Aquinas, ST, 1a 11ae, 90, 2). The political leaders in every state are expected to provide these necessary conditions of the common good. These rulers should also ensure that the obstacle to common life such as the invasion by foreign enemies is averted, and the destabilizing action of crime is cubed. In addition, “the ruler of a state has all the necessary means at his disposal such as the armed forces and the judiciary to arrest the obstacles” (Stumpf 186). The relationship between religion and politics can be seen in the human person as he is both the object and subject of the two concepts (religion and politics). The life of human in the society cannot be complete with the absence of any of these two concepts, the two actually needs each other in human life so as to live in a just, harmonious, and peaceful society with his fellow human beings. “For those who say religion has nothing to do with politics do not know what religion is” (Gandhi 371). Hence, religion and politics are interconnected, and can never be separated.

### **The Goal of Religion and Politics**

Both religion and politics have one common goal: that is, to acquire political power and use it to fulfill their aims. However, to achieve this object, their methods are different. Religion mobilizes religious sensibilities of people in order to get their support to capture power; while politics uses intrigue, diplomacy, and makes attempt to win public opinion either democratically, if the system allows it, or usurps power with the help of army, if the society is under-developed and backward.

Therefore, in power struggle, both politics and religion make attempt to undermine each other. If religion holds political authority, its ambition is to exploit it to fulfill a divine mission. It claims that it derives authority from divinity and therefore its mission is holy, motivated to reform society under the spiritual guidance. Politics on the contrary, bereft of any value, direct its politics on the needs and requirement of society whereupon; it obliges to change laws and system of government accordingly. This is a basic difference between two approaches of religion and politics: Religion determines its authority on divine laws which could not be changed with human intervention; while in pragmatic



political approach society should move ahead, change and adjust itself with the new arising challenges of time.

Man is not under the control of divinity to remain submissive and inactive. He is responsible to determine his own very destiny in its secular approach. As far as his own vision is concerned, he is to initiate and plan to build a society on a contrary.

### **Manifestations of Religion in African Politics**

Religion has been a potent factor in world's politics, thereby threatening her secularity. Religion manifests in various aspects of life in Africa, however, what is more interesting here is that caution has always been taken not to use religion to cause problem. This is done by making sure that no religion is overly preferred or neglected. Thus, for example, Akintola argued that:

*At public gatherings such as political rallies and national gatherings, it is either prayers are not offered at all or they are offered by leaders or functionaries of the recognized religious (11).*

In this case, if the opening prayer was said by a Muslim, a Christian will say the closing prayers; same will be said by an African traditionalist and vice versa. This is a way of preventing conflict, which may snowball into violence. On the issue of public holidays, apart from ATR, both Christianity and Islam are adequately taken care of as work free days are observed during their festivals. But, in the history of Africa, no public holiday has been declared for traditional festivals by the Federal Government of any African country. Though no rational or official reason has been given, one is noticeable. The Traditional Religion in Africa is segmented and invariably, there is no common interest.

This is because, festivals are celebrated locally and many of them could last for a week or more and the times they are observed vary from one community to another. For this reason, Kukah argued that:

*There are no specific days or times as obtained in Christianity and Islam. More importantly, it has never been seriously impressed on the government, especially at the federal level, to declare public holidays for the celebration of these festivals (5).*

It follows that not so many people could proudly associate themselves with African Traditional Religion. The religion is highly segmented, localized and not universal. That is the more reason why Mbiti argued that “zeal for evangelism manifesting in membership drive is not its attribute” (53). Prior to the arrival of the foreign religion to Africa, the African Traditional Religion was firmly rooted deep down in the doings of the African soci-cultural background. It is, therefore, ironical due to the rain of colonialism in Africa that the foreign are now more recognized than the traditional African religion in policy making and societal influence.

### **Religion as a Foundational System in the Social Political Life of an Individual,**

#### **Group, Community, and Cultural/Societal**

Religion as a meaning system evinces positive potential for social policy at all levels of analysis. For the individual, two important pathways through which individual well-being can be enhanced are prevention, protection security and healing (Maton & Wells 19). Religion contributes to prevention of policy making in multiple ways, including provision of protective factors such as meaning in life, religious coping skills, and social and spiritual support systems, which often serve to enhance resilience in the face of major life stressors in Africa due to their religious attachment, thus, Pargament, Magyar, & Murray-Swank, argued that:

*The issue of religion in politics through normative individual and community proscriptions prescriptions concerning lifestyle choices, healthy behaviors, and purposeful understanding and goals, which contribute directly to health and well-being (29).*

This is because religion contributes to healing, as well, through multiple mechanisms, including intrapsychological transformations in life goals, meaning, personal spirituality, and self-value and self-acceptance, and concurrent social, instrumental, and spiritual support from pastoral counselors, fellow believers, and spiritually based self-help, groups, among others. As cited by various writers in many papers, many studies have linked aspects of religiosity and/or religious involvement to positive indices on politics.

In addition to potential positive influences of religion in politics making, for the individual or political well beings, there are potential negative influences of religion as a meaning system as well. Beliefs, motivations, emotions, and behaviors of individuals can be powerfully influenced in problematic directions by various facets of religion to the society. For instance, specific facets and styles of religion as a meaning system have been linked to negative psychological outcomes and to prejudice the issue of national development. In the case of the September 11, 2001 terrorist attacks in New York and Washington, D.C. for example, the individuals responsible for the hijacking of four airplanes, the subsequent destruction of the World Trade Center's twin towers, and the resulting deaths of thousands of people, held religious views that promoted acts of violence against other individuals and nations.

At the group level of analysis, the meaning system of religion can greatly enhance the resilience and empowerment of varied groups in society, perhaps especially those facing oppression and discrimination and those with limited economic and political resources. For example, the historical resilience provided for African Americans has been attributed by many analysts, in part, to the faith provided by religion, and to the solidarity and support provided by the Black Church in a larger, hostile society of American and some other world developed countries (Plantingan 11). Beyond serving as a source of coping and a basis of policy and group cohesion, religion also has the potential to serve as a resource contributing to group empowerment for social groups lacking in power (Maton & Wells 15), providing a basis for shared economic resources, social networks, and social action. Thus, religion as a meaning system has served to mobilize social and political activism in service of ethnic minority and lower-income groups, at community, state, and national levels.

### **The Role of Religions in Promoting National Development**

Africa, in every ramification, is a pluralistic society. To be specific, there is religious pluralism in the country as there are adherents of Islam, Christianity, African Traditional Religion and several others. There is also ethnic pluralism, there are Yoruba, Igbo, Hausa, and several others, all of them belonging to a common nationality that is known as Nigeria. Apart from this, each of these tribes has its own culture. All these differences make life interesting and challenging to the various religious groups. With regards to the issue of national development, People tend to bury their cultural differences and work together

as a team in order to develop the country regardless of cultural and religious differences. The researcher is going to examine the contributions of each of two religious groups in the development of this Nation

**i. Social Roles**

The recognition of social justice implies the recognition of God in the scheme of things and this tantamount to progress and development. After all, God is the maker of man and sole source of all that is good; as Aremu argued from the point of prosperity, peace, justice etc. that:

*The recognition of God also presupposes social justice. And we know that, true religion teaches man that he is a creature of all powerful Father on whom he depends for his life and well-being and to whom he must render an account of life. Man learns from religion that he has specific obligations to himself, to his fellow human being and to the society to which he belongs and above all, to his maker. This is social justice in action. Also the three religious groups agree that man is dependent and contingent and need to be guided by the ultimate - God, Supreme or Allah and gods (203).*

As the central motive of this paper is national development, the religious teachings on morality comes in, since man cannot develop without it. According to (Ezeanya 80) "to attempt to build a nation without God is to hope to construct a massive structure upon the foundation of sand, such building will collapse at the slightest gust of wind and the fall will be great". So it is apt to add that one of the universal functions of religion is to help to promote the society. The role of religion in national development is to tell the people that, social justice, egalitarianism and building of a country is not merely man conceived, but it is ordained by God. Peace is the absence of war. But Okwueze from critical observation argued that:

*It is not merely the absence of war nor can it be reduced solely to be maintenance of a balance of power between enemies nor is it brought about by dictatorship. Instead, it is rightly and appropriately called, an enterprise of justice, peace results from that harmony built into human society by its divine founder and actualized by man as they thirst after ever - greater justice (46).*

One of the ways Religion can help in national development is by securing the peace of the nation. And this is done by appealing to the conscience of the people through ethical teachings. Thus, (Agha 57) conscience is defined as a faculty of the human mind responsible for different capabilities or abilities which the human being attempt to exhibit. It is the inner sense of right or wrong in moral choices that a person makes. Also, it is seen as a practical judgment concerning the morality of a concluded action where there is an appeal to one's conscience when he does right or wrong (Okwueze 53).

The Muslim scholar and leader, Usman Dan Fodio (1754-1817) aptly captures it when he describes conscience as an open wound which only truth can heal. So ethics or codes of conduct become necessary because people are living in an interacting human society wherein divided choices or desires are made, if man is left alone to act according to his will, there will be series of conflict in the society and conflict breed anarchy. Therefore, in national development the religion will be continually appealing to the conscience of their members to pursue peace and avoid conflict. By so doing, Africa will be a place where people will live in harmony both citizens and non-citizens. Foreigners come can freely will be coming in without any fear of being kidnapped.

Africa will be a continent where every tourist will like to visit and such men will also come with their investments. In Agha book titled *"No society can live without morals"*, He argues that "morality comprises of those standards of conduct which the reasonable man approves" (46). Conceptually religion provides believers a guideline about life and the life-after and thus provides much-needed incentives for indulging in productive activities during lifetime. Religions can be seen as a promoter of growth as they direct people towards honesty, discipline, hard work, education, thriftiness leading to savings essential for investment and thereby growth and absenteeism from harmful activities; though it can also encourage violence in the name of doing the will of God.

In view of the above, one can say that religion plays the role of moving the nation forward by bringing the citizens together to plan for the good of the nation. Nigeria cannot develop on itself unless the citizens come together to develop it. Each of the religious groups has contributed significantly to the evangelization of Nigerians. The religious training and the principles have been the core instrument in the Nation building. Every major religious to one or

another prescribes principles for the human relationship with a supreme power, political leaders and the country itself.

## ii. **Economic Development**

Economically, one of the cardinal aims of development is to realize economic self-reliance accomplished through intensive rural farming and the articulation of other productive forces to place the nation in sound economic footing. As a result, religious groups have been working in collaboration with the directorate for rural development, road and infrastructural facilities to meet the target of the Religious groups to make this a reality.

For instance, some states have begun to give back schools to churches. This shows that government still recognizes the importance of religion in this country. Sam also argued that:

*Different religious groups also engage in economic ventures like owning a farm -settlement in different rural areas, even in some urban areas too. Religious groups have built health care centers, and maternity homes. Many religious groups now are involved in controlling the environment that is, protection of animals and fishes, care of water supply and Afforestation-tree planting to avoid erosion, educational programs on the effects of deforestation and constant bush burning (76).*

Also they are engaged in small scale enterprises such as soap making, cream, shoe making, tailoring, carpentry, fish pond factory. They also encourage charitable organization to help in alleviating poverty.

When this is done, it then means that efforts of the religious groups have added greatly to national development. Also, (Ejim, 15) observed the peculiar character of Christian and Islamic economic principles of interest-free loan help greatly in developing our nation. By this, the rural dwellers can easily borrow from their religion, and feel rest-assured that the burden will not be too much for them. This encourages increase in food production and business venture.

## iii. **Educational Roles**

Another role religion has played in national development is on the educational sector. Religious groups have been involved in the educational sector of this country through the provision of Nursery, Primary, Secondary, Adult education,

Sabbath and Sunday School Classes, *Almajiri* school, clubs for Boys and Girls, Mass illiteracy, program planning and training courses. Religion in this country has been working hard to make sure that Nigeria has quality education in this country. This was made clear when some state Governments returned many schools to their original owners. Before now, our educational sector in this country' has experienced incessant strikes because of nonimplementation of their agreement or nonpayment of salary. (Agha 68) opined that strike is like a cankerworm to national development. Religious groups took it as a challenge to invest on educational sector by providing schools even up to University level. Consequently today, the state government and the religious bodies pay regular salaries to their teachers.

#### **iv. Political Role**

One of the banes of the nation is lack of political education among the leaders shown by rabid display of power. As Achebe, rightly observed in his work;

*The trouble with Nigeria is simply and squarely a failure of leadership. There is nothing basically wrong with Nigerian or climate or water, air or any other thing else. The Nigerian problem is the unwillingness or inability of its leaders to rise to the responsibility, to the challenge of personal example, which is the hallmark of the true leadership (103).*

It is not only the rulers; the people too contribute in no small measure to the ruin of the nation. This is done amply by disrespecting constituted authorities, sometime apathy and absence of commitment of the behaviors of the citizens' for conducive and rancor free atmosphere necessary for progress. He also observed that;

*Indiscipline pervades our life so completely today that one may be justified in calling it the condition par excellence of contemporary Nigeria society. We see and hear and read about indiscipline in the home, in the school, in the public service, in the private sector, in the government and in legislative assemblies as follows: "a failure or refusal to submit one's desire and actions to the restraints of orderly social conduct in recognition of the rights and desires of others (2).*

If the leaders should be educated politically on what leadership entails -service; and the-led (people) made to understand their position too, obedience -the magic of decorum and political awareness would have been effective. The Nigeria political milieu has not been satisfactorily done. Religion can bring about sustainable political development through the inculcation of high sense of duty, morality, selfless service, and respect for human lives, public accountability, love of one's neighbor, sense of humanity, abhorrence of violence, starting from Boko Haram crisis that has taken religio-political dimension back to the Biafra war. With religion, there is a sense of religious reawakening which is supposed to have a positive impact on the political development of the country. Religion can contribute to national integration, political mobilization, reformation of ethnic identity, nationalism, peaceful co-existence, economic social and political development (Afolabi, 210). In agreement to the above, Marshall submits the virtues inherent from the political education of these religions has effected some changes and hence helped in the development of our nation.

**v. Health Care System**

Religious groups in this country have been doing its best to see that our country is a better place to live. It has been providing and helping people to have good health care services. For example, there are the Seventh Day Adventist Hospitals in Aba, Ife, Jengre, and Ilisan. Faith Clinic Foundation in Nsukka, Queen Elizabeth hospital Umuahia, K and P hospital in Nassarawa State, Shendam hospital Gombe, Leprosy home Uzuakolie, and many others built by religious groups (Jerome, 101).

**vi. Agricultural Sector**

Religious groups encourage people, especially its members to embark on farming by providing fertilizer and soft loan to them. The members also encourage the farmers by buying their harvested goods. Religious groups also encourage their members to be hard working as no religion encourages laziness. Finally, the role of religion in national development cannot be overemphasized because they are involved in all areas of human life. However, there are some negative aspects of religion which can be seen also as a hindrance to national development. Such as; Religious Crises, which have been noted as one of the consequences of this zero-sum game. It will be recalled that since 1999-2012 almost 80% of these religious crises are fueled by political factors (Igwe, 98).



## Conclusion

From the above discussion about religion and politics, it will be a thing of necessity for one to regard both religion and politics as two different concepts that collaborate together for the achievement of peaceful, harmonious, and progressive society. That religion is for the human person and politics as well is for the human. The two concepts regulate, shapes, and reshape the life of human person in the society. Finally, religion is intimately connected to politics, and will be disastrous trying to separate the two concepts because they need each other in all ramifications of human life. The life of human will be full of retrogression, hostility, and imbalance if try to create a disconnection or distinction between them as the human person is and will continue to be both the object and subject of the two concepts and can not do without any of the two. The human person's life can be considered or regarded as a point of convergence for the relationship between religion and politics.

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