NATIONAL OPEN UNIVERSITY OF NIGERIA

FACULTY OF ARTS

DEPARTMENT OF RELIGIOUS STUDIES

COURSE CODE: CRS871

COURSE TITLE: RELIGION AND SOCIAL CHANGE IN AFRICA

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CREDIT UNIT: 3

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COURSE GUIDE

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Introduction

CRS871: Religion and Social Change in Africa is a one semester, three credit foundation level course. It is available to all students to take towards the core module of a certificate in Christian Theology. This course is suitable for any foundation level student in the School of Arts and Social Sciences. The course which consists of twenty-one study units which examines the concept of religion and social change in Africa, theories on religion and social change, religious pluralism in Africa, religion and culture, marriage and social change, dimensions and organization of religious behaviours in Africa, religion and human rights, religion and politics, religion and secularization, religion and gender, religion and abortion campaign, religion and conflicts, religion and leadership and religion and stratification.

Others units contain, religion as an instrument of social change in African society, religion and education, religion and science, religion and democracy, religion and health, religious liberty and tolerance and African religion and modernization. The course guide tells you briefly what the course is about, what you are expected to know in each unit, what course materials you will be using and how you can work your way through these materials. It emphasizes the need for tutor-marked assignments. Detailed information on tutor- marked assignments is found in the separate file, which will be sent to you later. There are periodic tutorial classes that are linked to the course.

What you will learn in this course

The overall aim of CRS871: Religion and Social Change in Africa is to introduce you to the basic understanding of concept of religion and social change in Africa, theories on religion and social change, religious pluralism in Africa, religion and culture, marriage and social change, dimensions and organization of religious behaviours in Africa, religion and human rights, religion and politics, religion and secularization, religion and gender, religion and abortion campaign, religion and conflicts, religion and leadership and religion and stratification.

Others include: religion as an instrument   of social change in African society, religion and education, religion and science, religion and democracy, religion and health, religious liberty and tolerance and African religion and modernization. The material has been developed for the African and Nigerian context.

The course guide tells you briefly what the course is all about, what you are expected to know in each unit, what course materials you will be using and how you can work your way through these materials. It emphasizes the need for tutor-marked assignments. Detailed information on tutor- marked assignments is found in the separate file, which will be sent to you later. There are periodic tutorial classes that are linked to the course.

Course Aims

The aim of the course is to at introduce students to the concept of religion and social change in Africa, theories on religion and social change, religious pluralism in Africa, religion and culture, marriage and social change, dimensions and organization of religious behaviours in Africa, religion and human rights, religion and politics, religion and secularization, religion and gender, religion and abortion campaign, religion and conflicts, religion and leadership and religion and stratification. It will also examine religion as an instrument   of social change in African society, religion and education, religion and science, religion and democracy, religion and health, religious liberty and tolerance and African religion and modernization.

Course Objectives

To achieve the aims set above, there are set overall objectives. In addition, each unit also has specific objectives. The unit objectives are always included at the beginning of a unit; you should read them before you start working through the unit. You may want to refer to them during your study of the unit to check on your progress. You should always look at the unit objectives after completing a unit. In this way, definitely, you can be sure that you have done what was required of

you by the unit. The wider objectives of this course are stated below. By meeting these objectives, you should definitely know that you have achieved the aims of the course as a whole.

On successful completion of the course, you should be able to:

- Define religion
- State briefly the sociological and theological definitions of religion.
- Explain religion as a unified system of belief and practices which unite into one moral community all those who adhere to them.
- Explain the meaning of Pluralism as the existence of many groups of people, whether tribal, ethnic, political or religious.
- Enumerate and discuss the elements of culture.
- Explain the religious views of divorce?
- Discuss the legal and the psychological implications of adoption.
- Discuss the various types of marriage.
- Examine the concept of human right
- Discuss religion and the human rights movement
- Describe the effects of secularism?
- Define some basic concepts on gender
- Discuss the impact of religious Conflict on the society.
- Describe the effects of modernization on African Religion
- Define religious liberty
- Describe the concept of tolerance

Working through this Course

To complete this course, you are required to read the study units, and read other materials provided by the National Open University of Nigeria (NOUN). Each unit contains some self-assessment exercises, and at points in the course, you are required to submit assignments for assessment

purposes. There is a final examination at the end of this course. The components of the course and what you have to do are stated below.

Course Materials

Major components of the course are:

1. Course Guide
2. Study Units
3. Textbooks
4. Assignment File
5. Presentation

Study Units

There are three modules and fourteen study units in this course as follows:

Module 1
Unit 1: The Concept of Religion and Social Change in Africa
Unit 2: Theories of Religion and Social Change
Unit 3: Religious Pluralism in Africa
Unit 4: Religion and Culture
Unit 5: Marriage and Social Change
Unit 6: Dimensions and Organization of Religious Behaviours in Africa
Unit 7: Religion and Human Rights

Module 2
Unit 1: Religion and Politics
Unit 2: Religion and Secularization
Unit 3: Religion and Gender

Unit 4: Religion and Abortion Campaign

Unit 5: Religion and Conflicts

Unit 6: Religion and Leadership

Unit 7: Religion and Stratification

Module 3

Unit 1: Religion as an Instrument   of Social Change in African Society

Unit 2: Religion and Education

Unit 3: Religion and Science

Unit 4: Religion and Democracy

Unit 5: Religion and Health

Unit 6: Religious Liberty and Tolerance

Unit 7: African Religion and Modernization

Each unit contains a number of self-tests. In general, these self-tests questions will help you on the materials you have just covered or require you to apply it in some ways and, thereby, help you to gauge your progress and to reinforce your understanding of the material. Together with tutor-marked assignments, these exercises will assist you in achieving the stated learning objectives of the individual units and of the course.

References / Further Readings

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T. O. Odetola and A. Ademola, (1985). *Sociology: An Introductory African Text*. London: Macmillan.

Stephen, J. G. (1999). *Rocks of Ages: Science and Religion in the fullness of life*. New York: Ballantine Books.

Daschke, D. and Ashcroft, W.M. *(eds.)*, (2005). 'New Religious Movements: A Documentary Reader'. New York: University Press.

Assignment File

The Assignment file will be posted to you in due course. In this file, you will find all the details of the work you must submit to your tutor for marking. The marks you obtain for these assignments will count towards the final mark you obtain for this course. Further information on assignment will be found in the Assignment File itself and later in this Course Guide in the section on the assignment. There are more than thirty Assignments for this course. Each unit is loaded with a minimum of two Assignments. In any way, there are many Assignments for this course and they cover every unit.

Assessment

There are two aspects to the assessment of the course. First are the tutor- marked assignments and second, is a written examination. In tackling these assignments, you are expected to apply information, knowledge and experience gathered during the course. The assignments must be submitted to your tutor for formal assessment in accordance with the deadlines stated in the Assignment File. The work you submit to your tutor for assessment will count for 30% of your total course mark. At the end of the course; you will need to sit for a final written examination of two hours' duration. This examination will also count for 70% of your total course mark.

Tutor-Marked Assignments (TMAs)

There are fourteen tutor-marked assignments in this course. You will need to submit all the assignments. The best three (i.e. the highest three of the fifteen marks) will be counted. Each assignment counts 10 marks but on the average when the three assignments are put together then each assignment will be 30% of your total course mark. Assignment questions for the units in this course are contained in the Assignment File. You will be able to complete your assignments from the information and materials contained in your set books, reading and study units. However, it is desirable in all degree level-education to demonstrate that you have read and researched more widely than the required minimum. Using other references will give you a broader viewpoint and may provide a deeper understanding of the subject.

When each assignment is completed, send it, together with a TMA (Tutor-Marked Assignment) form, to your tutor. Make sure that each assignment reaches your tutor on or before the deadline given in the Assignment File. If, for any reason, you cannot complete your work on time, contact your tutor before the assignment is due to discuss the possibility of an extension. Extensions will not be granted after the due date unless these are exceptional circumstances.

Final Examination and Grading

The final examination of CRS871 will be three hours' duration and have a value of 70% of the total course grade. The examination will consist of questions, which reflect the type of self-testing,

practice exercises, and tutor-marked problems you have come across. All areas of the course will be assessed. You are advised to revise the entire course after studying the last unit before you sit for the examination. You will find it useful to review your tutor-marked assignments and the comments of your tutor on them before the final examination.

Assessment	
Assessments 1-4	Four assignments, best three marks of the four counts at 30% of course marks.
Final Examination	70% of overall course marks
Total	100% of course marks

Course Overview

This table brings together the units, the number of weeks you should take to complete them, and the assignments that follow them.

Table1: Course Overview

Module 1	Title of Work	Week's Activity	Assessment (end of Unit)
Unit			
1	The Concept of Religion and Social Change in Africa	1	Assignment 1
2	Theories on Religion and Social Change	2	Assignment 2
3	Religious Pluralism in Africa	3	Assignment 3

4	Religion and Culture	4	Assignment 4
5	Religious Liberty and Social Change	5	Assignment 5
6	Dimensions and Organization of Religious Behaviours in Africa	6	Assignment 6
7	Religion and Human Rights	7	Assignment 7
Module 2 Unit			
1	Religion and Politics	8	Assignment 8
2	Religion and Secularization	9	Assignment 9
3	Religion and Gender	10	Assignment 10
4	Religion and Abortion Campaign	11	Assignment 11
5	Religion and Conflicts	12	Assignment 12
6	Religion and Leadership	13	Assignment 13
7	Religion and Stratification	14	Assignment 14
Module 3 Unit			
1	Religion as an Instrument of Social Change in African Society	15	Assignment 15
2	Religion and Education	16	Assignment 16
3	Religion and Science	17	Assignment 17

4	Religion and Democracy	18	Assignment 18
5	Religion and Health	19	Assignment 19
6	Religious Liberty and Tolerance	20	Assignment 20
7	African Religion and Modernization	21	Assignment 21

How to get the most from this course

In distance learning, the study units replace the university lecture. This is one of the great advantages of distance learning; you can read and work through specially designed study materials at your own pace, and at a time and place, that suit you best. Think of it as reading the lecture instead of listening to a lecturer. In the same way that a lecturer might set you some reading to do, the study units tell you when to read your set books or other material. Just as a lecturer might give you an in-class exercise, your study units provide exercises for you to do at appropriate points.

Each of the study units follows a common format. The first item is an introduction to the subject matter of the unit and how a particular unit is integrated with the other units and the course as a whole. Next is a set of learning objectives. These objectives let you know what you should be able to do by the time you have completed the unit. You should use these objectives to guide your study. When you have finished the units, you must go back and check whether you have achieved the objectives. If you make a habit of doing this, you will significantly improve your chances of passing the course.

Reading Section

Remember that your tutor's job is to help you. When you need help, do not hesitate to call and ask your tutor to provide it.

1. Read this Course Guide thoroughly

2. Organize a study schedule. Refer to the 'Course Overview' for more details. Note the time you are expected to spend on each unit and how the assignments relate to the units. Whatever method you chose to use, you should decide on and write in your own dates for working on each unit.

3. Once you have created your own study schedule, do everything you can to stick to it. The major reason that students fail is that they get behind with their course work. If you get into difficulties with your schedule, please let your tutor know before it is too late for help.

4. Turn to Unit 1 and read the introduction and the objectives for the unit.

5. Assemble the study materials, information about what you need for a unit is given in the 'Overview' at the beginning of each unit. You will usually need both the study unit you are working on and one of your set books on your desk at the same time.

6. Work through the unit. The content of the unit itself has been arranged to provide a sequence for you to follow. As you work through the unit, you will be instructed to read sections from your set books or other articles. Use the unit to guide your reading.

7. Review the objectives for each study unit to confirm that you have achieved them. If you feel unsure about any of the objectives, review the study material or consult you tutor.

8. When you are confident that you have achieved a unit's objectives, you can then start on the next unit. Proceed unit by unit through the course and try to pace your study so that you keep yourself on schedule.

9. When you have submitted an assignment to your tutor for marking, do not wait for return before starting on the next unit. Keep to your schedule. When the assignment is returned, pay particular attention to your tutor's comments, both on the tutor-marked assignment form and on what is written on the assignment. Consult your tutor as soon as possible if you have any questions or problems.

10. After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (listed at the beginning of each unit) and the course objectives (listed in this Course Guide).

Facilitators/Tutors and Tutorials

There are 8 hours of tutorial provided in support of this course. You will be notified of the dates, time, and location of these tutorials, together with the name and phone number of your tutor, as soon as you are allocated a tutorial group. Your tutor will mark and comment on your assignments, keep a close watch on your progress and on any difficulties you might encounter and assist you during the course. You must mail your tutor-marked assignments to your tutor well before the due date (at least two working days are required). They will be marked by your tutor and returned to you as soon as possible. Do not hesitate to contact your tutor by telephone, e-mail, or discussion board if you need help. The following might be circumstances in which you would find help necessary. Contact your tutor if:

- You do not understand any part of the study units or the assigned readings,
- You have difficulty with the self-tests or exercises
- You have a question or problem with an assignment, with your tutor's comments on an assignment or with the grading of an assignment

You should try your best to attend the tutorials. This is the only chance to have face-to-face contact with your tutorial and to ask questions which are answered instantly. You can raise any problem encountered in the course of your study. To gain the maximum benefit from course tutorials, prepare a question list before attending them. You will learn a lot from participating in discussions actively.

Summary

CRS871 intends to introduce you to basics of the Religion and Social Change in Africa. Upon completing this course, you will be able to answer questions such as:

- Define the concepts of democracy and good governance
- Specify the major ingredients that distinguish between societies which operate on democratic good governance and those that do not.
- Evaluate the attitude of religion to science.
- Outline the broad history of the conflict between religion and science.
- Define the term education
- Describe religious education
- Discuss the development of fundamentalism in Christianity.
- Define leadership
- Outline leadership style in African society
- Explain what authority is
- Discuss leadership in traditional African society
- Explain the Christian Catholic teachings on abortion
- State the Christian Catholic Church doctrine on abortion
- Enumerate the grounds for possible justification of abortion
- Highlight the Christian Catholic Church teaching on forgiveness of women who abort
- What are the roles of religion in healing?
- What do you think that the church can do to curtail the devastating effects of HIV/AIDS
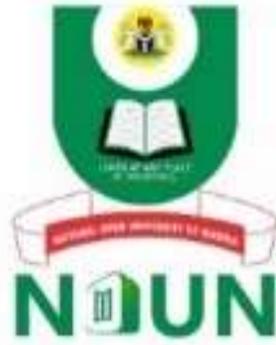
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UNIT 1: THE CONCEPT OF RELIGION AND SOCIAL CHANGE IN AFRICA

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1.0 INTRODUCTION

Religion is an important element of the society. Religious practices are found in every society and that makes it a "cultural universal" phenomenon. In efforts to explore the practice, role and influence of religion on its adherents, it becomes necessary to study religion and social change in human society. This unit therefore, focuses on the concept of religion and social change with the view of understanding the development of African society from pre-modern to modern society.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Define religion
- Describe social change
- Discuss extensively what society is
- Narrate how society develops from simple to complex one
- Identify the various social institutions
- State the characteristic features of modern societies

3.0 MAIN CONTENT

3.1 Definition of Terms

3.1.1 Religion

There is no universally accepted definition of religion. This is simply because religion means different things to different people. It may mean a thing to a philosopher, a theologian and another to a sociologist. Religion is diverse in historical development, so and is culturally varied in definitions. The definitions developed from our African or western experience often fails to encompass the meaning of religion adequately. Bouquet argued that the word 'religion' is of

European origin and that it acquired many meanings in Europe. He however observed that scholars in the ancient world did not agree on the etymological connotation of the word. Some scholars connected *religio* with other Latin terms relegere which means to re- read; relinquere which is to relinquish; or religare which means to relegate, to unite, to bind together. Bouquet further examined the two of the various views: The Roman Cicero and Roman writer Servius Cicero took the word from *relegere*, to gather things together, or to pass over the same ground repeatedly.

Another possible meaning, according to Cicero, was 'to count or observe.' Cicero focused on the term 'observe' to be appropriate in understanding the term 'religion'. Using the word 'observe' would have religion interpreted as "to observe the signs of divine communication." For Servius and most others, religion was to be associated with the Latin *religare*, to bind things together. The possibility of accepting this root origin is obvious in that this notion expresses the most important feature of religion. That is, "religion binds people together in common practices and beliefs, drawing them together in a common enterprise of life" (Bowker, 1997: xvi). This notion shows religion as pointing to relationship. Bouquet strongly felt that both roots could be combined to give the sense of the meaning of religion: "a communion between the human and the superhuman.

Thus, he interpreted religion to mean "a fixed relationship between the human self and some non-human entity, the Sacred, the Supernatural, the Self- existent, the Absolute, or simply 'God'. Religion therefore implies a relationship between human beings and some spiritual beings. As we shall see in our study of religion, it involves relationships both in essence and functions. Ferguson listed seventeen definitions of religion, which can be organized into the following categories; theological, moral, philosophical, psychological and sociological.

3.1.2 Social Change

Rogers (1969) on the other hand, defined social change as the process by which alterations occur in the structure and function of a social system. The social system in this definition may be a social group, a community, a city, a region or a nation. Any change that occurs either in ideas, norms, values, roles and social habits of a people or in the composition or organization of their society can be referred to as social change. Moore (1963) further summed this up in his definition of social change as the significant alteration of social structures (i.e. of patterns of social action and

interaction), including consequences and manifestations of such structures embodied in norms (rules of conduct), values and cultural products and symbols.

In Sociology source, the term social change refers to any significant alteration in behaviour patterns and cultural values. This type of change may have a lasting effect on a society's culture that has undergone transformation. Social change, in sociology, is also the alteration of mechanisms within the social structure, characterized by changes in cultural symbols, rules of behaviour, social organizations, or value systems.

The prophetic aspect of religion can influence social change. If a powerful religious leader emerges with a vision of an ideal reality as interpreted through a sacred text, a religiously social movement may occur. Martin Luther King represents the prophetic function with the religious imagery in his 'I Have A Dream' speech, which became a rallying cry for the civil rights movement, as did Mahatma Gandhi's message of nonviolence in India's struggle to be free of British colonial rules. Both leaders offered religiously based nonviolent messages that became metaphors for an ideal society.

3.2 The Concept of Society

In order to understand the mening of society, we need to break it into three basic elements. The basic elements, which include: population, territory and social organization.'

Population

A society has a population, while groups and organizations have members. The difference is simple but basic. In Maimela (1990) phrase, the societal population is "the self perpetuating inhabitants of territorial areas." By mating and reproduction, a population reproduces itself. Note that we are dealing here with a population, not necessarily a people. Whether or not the population of a society shares a culture and views itself as one people is something to be determined by observation of the actual case, not something to be taken for granted. The Ghanaians in Nigeria are a distinct people but they are also only part of the population of a larger national society, even though, many of them wish to be separate.

Territory

A self-perpetuating societal population inhabits a given territory on a relatively permanent basis. Such a territory is the largest within which mating is common and residence is relatively permanent.

Social Organization

A societal population in its territory is involved in complex processes of social interaction. It carries on a set of activities – economic, political, and educational among others – that organizes social life. Each of these several social activities becomes a partly independent structure of social relations with their own specific characteristics. Yet they also overlap with each other, link together and share much in common, for they are activities carried on by the same population. These components give us a definition: Society is all of the systems of social interaction carried on by a population within a specified territory. While we can easily recognize that we live our lives inside a society, not outside or independent of it, we often do not fully grasp what this means. For one thing, we become the unique person, as a particular society encourages, or at least allows certain forms of personal development – and discourage, even forbid others (Barth, 1972).

In some cases, forms of personal development fall beyond what is humanly possible within that society. Omoregbe (1993) could not be a warrior bold with bright sword on a prancing steed because nobody can in the twentieth century. That is beyond the limits of what his society can offer him for personal development. No one society, then, offers us the entire range of the humanly possible. From anthropology we learn of very different peoples and what may seem to us strange though sometimes quite attractive ways to be human. In each case different kinds of societies provide different ways to be human. In living our own lives, we do so necessarily within the roles and routines of our own society, which constrain us to be and do some things and not be and do some other things.

We never escape society which was there before us and will be there after us, though it may change during our lifetime, a little or a lot. To live within a society means to be involved in a

small and personal world of everyday life, of the familiar and manageable, of people we know and love (or even hate). We experience in face-to-face relations family, friends, neighbours, co-workers, fellow students, teachers, employers, traffic cops, local merchants and the like. Mascionis (1999) our daily activities interlock with theirs. There once was a time when this small world of daily life could be the limits of a society, for there were tribes and little villages for which no larger world existed. But that is long since past; now society extends into a larger world which we do not directly experience but relate to only impersonally and indirectly. Large and remote systems penetrate our small worlds. In Nigeria, laws are made which affect our daily lives.

Our own small daily world of town, neighbourhood, or campus then is not a world unto itself. It is, instead, part and parcel of a large society which always extends well beyond the range of our daily experience. In the past, when people's lives were entirely bound within the small world of daily life, the common sense developed from living within this small world seemed sufficient to understand what was happening and what to expect. But for a few of us, that is no longer the case; modern society includes so much more than our own small worlds that the experience of everyday life is not an adequate guide to understanding society. Sociology came into being for just that reason. Something else besides common sense was needed to understand what society was all about (Warneck, 1960).

3.3 The Development of Complex Society

Human societies have been developing in form and structure for thousands of years. While it is not our task to review that long history here, it is useful to have some ideas of what these processes were. Though the time span, by human perspective is very long, the historic record is quite clear. Human societies have become increasingly more complex in their organization and also larger in size. If we ignore all the extraordinary variation and diversity in human societies known to archeologists and historians, we can account for this evolutionary process from the time of wandering bands to today's modern industrial society as an evolution of forms of society distinguished from one another by four basic processes (Barth, 1972).
1. Improved technology for production of food, clothing and shelter.
2. Increased population and expansion into a larger territory.

3. Greater specialization of groups and roles and a greater differentiation of occupations, classes and other groups in the organization of society.
4. Increasing centralization of control in order to manage and coordinate an increasingly complex society.

Hunting and Gathering Societies

The most primitive form of human society was that of hunting and gathering. Lacking all but the most simple tools, hunting and gathering peoples grouped together in small, usually nomadic bands – nomadic because they had constantly to move on to find more edible plants and more animals to hunt. For such people, life was an existence lived close to the subsistence level, with little surplus food ever available. Since they could not store or preserve food, life often went quickly from feast to famine. Each group was small, probably an average about fifty persons. They were self-sufficient, having little contact with any other people, so that each small band or tribe lived largely by itself, depending solely on its own resources. When primitive people learned to cultivate the soil, about ten thousand years ago, the way was set for the emergence of a more complicated form of society, though one still primitive in character (Omoregbe, 1993).

The digging stick and later the hoe permitted the planting of seeds and the harvesting of crops. Now some time could be devoted to activities other than tilling the soil. In some societies, such as that of the Zuni Indians of New Mexico, a great deal of time was devoted to ceremonial activities while other horticultural societies spent much time and energy in war. In either case, there were new specialized roles, priests and warriors. There was also a modest economic specialization with some people designated to specialize in the production of the now greater range of goods made for daily use: weapons, tools and pottery and utensils. These were larger societies than those of the hunting and gathering stage. Such increased size of society led to a necessary political organization, with headmen or chiefs as full time political leaders, something not possible for hunting and gathering people. Horticultural societies gradually improved in technology (Mascionis, 1999).

The hoe replaced the digging stick, terracing and irrigation developed as did fertilization and there was also the development of metallurgy and the manufacture of metal tools, axes and

knives especially. These technological advances made possible the further enlargement of society both in expansion over a greater geographical area and by increased density – a larger population could be sustained in the same geographical area. The settled village relatively permanent and enduring was now fundamental to social life.

Agrarian Societies

If the horticultural society began to emerge with the invention of the digging stick and later the hoe, it was the invention of the plow, harnessed to domesticated animal that set in motion the evolution of agrarian society some five to six thousand years ago. A wide range of technological developments greatly increased the productivity of society, accompanied by increases in the territory occupied and the size of the occupying population. This led to the growth of governing systems, with armies and ruling classes (warfare was a common activity in agrarian societies). The political extension of control over wide territories even led to the development of great empires. But perhaps most important characteristic of agrarian societies was the emergence of the urban community. Cities emerged as coordinating and controlling centers for agrarian societies, producing the historic contrast between rural and city life, between farmer and peasant, on the one hand and artisan and merchant on the other (Mamella, 2003).

Indeed, the advanced technology produced a surplus that made possible an extensive trade and commerce and the emergence of classes of artisans and merchants. The cities also housed a ruling class, as well as administrators and religious and military leaders. Within the class of artisans increasing specialization produced a vast increase in the number of different crafts, perhaps as many as 150 to 2,000 in the larger cities. When one adds to this the many other kinds of occupations – officials, soldiers, priests, merchants, servants, and laborers – it becomes clear that the urban centers of agrarian societies had produced a notable diversity of occupations. Though these cities were the controlling centers of agrarian societies, they were never more than a minority of the entire population. Between the twelfth and fifteenth centuries in Europe, for example, the urban population was probably never more than 10 percent of the total. For any agrarian society, the limits of the technology required that the large majority of the population live in rural villages

and be directly engaged in the tilling of the soil. Only with the coming of industrial society was that changed.

Industrial Societies

Over the last two hundred years, advances in technology and changes in economic organization have altered the agrarian form of society beyond recognition and brought about industrial society. What first marks industrial society is its enormous technological advance, which permits the use of far more diversified raw materials, quite different sources of energy, far more complex and efficient tools, and as a consequence, an enormous increase in the production and consumption of material goods. The industrialization of society, in fact, has vastly increased the standard of living of industrial populations. It has had other consequences as well as the destruction of local market systems through integration into larger ones, the growth of large corporations to produce goods and employ large staffs, and even more intensive specialization of labour, producing thousands of occupations where before there were merely hundreds, and an increase in the size of cities as well as the steady increase in the proportion of the total population living in cities (Warneck, 1960).

Industrialization urbanizes the population. The growth of societies with such large and diversified populations had a further political consequence; it means the emergence of the modern nation-state, a political entity that takes on more and more functions of service and control. There are many other changes in society involved in the transition from agrarian to industrial society in community, in family, in life-style, in politics and in culture. Much of what sociology is about is an effort to understand how thoroughly industrialization has altered human society over the past two hundred years, what forms and modes of life it makes available and what in turn it has put beyond the possibility of experience for today's people. It is concerned with understanding what has happened to reshape human society, what society is now like and what directions of change seem now to be in the making (Mascionis, 1999).

3.4 Social Institutions

Fundamental to the analysis of society is the understanding of social institutions. There are two different ways to speak of institutions. One begins with the idea of an institutions norm and defines an institution as a complex of such norms. Institutional norms are supported by strong group consensus and sanctions for violation are imposed by enforcing agencies for they are obligatory. They are, indeed, what Sumner meant by the 'mores.' A second conception of institution stresses the social acts which the norms govern, thus suggesting institutional roles and relations. These two ways to define institutions are not incompatible. One calls institutions the norms that govern action, the other calls institution the action itself. An institution is clearly composed of both norms and actions.

But we still need to know something else, why some activities are institutionally normative and some are not. It is conventional to designate such major patterns as the family, the economy and politics as social institutions. But this is misleading for not every kind of familial, economic and political activity is institutionalized. What is basic is that some activities are more important than others for the maintenance of society. Each societal population devises ways to produce goods and feed itself to govern and regulate its ways of living and to educate the young to carry on social life. But if it is important that these activities are carried out, it is equally important how they are carried out. It is here that we get closer to the idea of an institution. In a capitalist society, there are legal contracts and private property. In modern society, marriage is monogamous and bigamy is forbidden (Mamella, 2003).

In a political democracy, the citizens possess the right to vote and only the legislature the citizens elect can enact laws. Within the framework of economy, family and politics, each of these specific actions – making contracts – are legitimate actions morally and legally sanctioned and supported. They are institutions. Social institutions have two components (1) established practices and actions and (2) the norms that make these practices and actions the legitimate ones. That second component tells us something important about the institutions and about the organizations of society. The varieties of human experience make it clear enough that there is more than one way of carrying out these important activities; property needs to be privately owned and marriage needs to be monogamous. But while different societies choose different ways, any one society chooses

only one way and makes it the only legitimate way for it, morally and legally. Seeing an institution as composed of norms and actions gives us a definition.

An institution is a normative system of social action deemed morally and socially crucial for a society. If we were properly technical, we would not call the whole range of economic or political activities institutions but perhaps, institutional spheres, for only some of these activities are institutionalized. Selling a used car or writing a letter to your congressman are not institutionalized actions but the right of private property and voting in an election are institutionalized activities. With that warning, then, the institutions of society are:

1. Family: Every society develops a social arrangement to legitimize mating and the care and socializing of the young.
2. Education: The young must also be inducted into the culture and taught the necessary values and skills. In pre-industrial societies, this is accomplished largely within the kinship system but in modern societies, a separate system of education develops.
3. Economy: Every society organizes its population to work to produce and to distribute material goods.
4. Polity: Every society develops a governing system of power and authority, which ensures social control within a system of rights and rules, protects and guarantees established interests and mediates among conflicting groups.
5. Religion: In societies, there is always a sense of sacredness about life. It is still a powerful integrating and cohesive force. Religion gave cultural _expression in symbol and rite to this sense of the sacred. But in some modern societies, religion performs this integrating function but weakly, if at all.

The legitimation that religion once provided, science now does though not in exactly the same way, but claims to possess the only valid knowledge and which then legitimizes a wide range of practices and actions in modern society.

Institutions

Consensus and Coercion – While it is proper to emphasize that institutions are the legitimate way to carry out necessary social activities; it would be wrong to create the impression that they originated only through common agreement and are supported by an unchallenged moral consensus. This historical record would support no such interpretation. Complex societies were shaped in processes of ecological expansion in the struggle for control of territory and populations, victorious groups imposed their institutions on others. Many people became Christian for example, through "conversion by the word." Conquest and coercion have had as much to do with the establishment of social institutions as have consensus (Warneck, 1960).

3.5 Modern Society

While human society has taken many forms over thousands of years and has become more complex, now we inhabit a modern society. It is that form of society that interests us the most. The gradual emergence of what we now call modern society was complex process of social disruption and change that altered old institutions beyond recognition and gave them radically new forms. It was a turbulent historical process, marked often by violence, revolution and class struggle. Eventually, it changed the whole world. Whatever else it is, modern society is an industrial society. The recognition of this fact is perhaps the first (and therefore now the oldest) idea in understanding how modern society differs from what went before. Those scholars who insist that we define modern society as basically an industrial society point out that the demands and consequence of industrial production which most basically influence the structure of modern society (Omoregbe, 1993).

Industrial societies emphasize industrial production of goods and thus give priority to whatever will maximize that production. That gives them some features in common, however else they differ in cultural traditions, the same technology, similar technical and scientific knowledge and the same effort to provide the necessary technical training, the same job classifications and skill rankings, which in turn shape the structure of occupations and occupational rewards. Industrial societies strive for technical and productive efficiency and so for them the "rational" course of action is always determined by cost-accounting, they strive to get more for less. In

industrial society, technical occupations increase at the expense of non technical ones, and the distribution of wages and salaries among occupations is fairly similar. In such a society, management and administration emerge as major functions and as major occupations of authority and prestige. There is increasing specialization and furthermore, the separation of the economic system from the family and from religion; home and work place are no longer the same (Mamella, 2003).

The Master Trends

But modern society is more than an industrial structure; it is the outcome of a number of master trends that have been going on for several hundred years. They include the following:

Capitalism

The emergence of capitalism began as far back as the thirteenth century in medieval Europe. It developed into powerful tradition destroying system of privately owned production for profit, which enormously increased material productivity, reshaped the class structure and fundamentally altered the basic institutions of society (Maimela, 1990).

Industrial Technology

The development of mechanized processes vastly increased the production of goods, shifted the base of work from agriculture to industry and raised the material level of the population. Capitalism exploited technology to create wholly new factory systems of industrial manufacturing and many new specialized occupations. The development of this industrial system is what is meant by the Industrial Revolution. It is this system that makes a society into an industrial society.

Urbanization

The transformation of society by capitalism and industrialism then shifted the population from predominantly rural to predominantly urban locations. While cities are not new, only in modern society has most of the population lived in urban areas.

The Nation State

The ecological expansion created by industrial capitalism brought the nation state into being as the politically controlling unit, extending national loyalties into more diverse human populations than ever before.

Bureaucracy

The need to administer larger units of population brought about by ecological expansion, particularly with people from diverse cultural origins, brought into common use the bureaucratic form of organization, particularly in the economic and political spheres. Again, modern society did not invent bureaucracy, but it has made it a basic feature of its structure.

Science

Scientific knowledge is the most valued knowledge in modern society. It makes possible the control and exploitation of nature and the harnessing of varied forms of energy. From such knowledge, technological advance is assured.

Mass Education

Modern society requires, at a minimum, the literacy of all its population. Beyond that, it requires mass education to train the population in industrial techniques and skills, to build commitment and loyalty to the nation-state and its institutions, and to produce a highly trained scientific and technological class. In modern society, by contrast, the realm of the sacred shrinks. Modern society maximizes the practical and useful. Furthermore, the rational mind of science encourages skepticism about practices not based on tested procedures. Science also develops attitudes that welcome new practical ideas and new technical knowledge. In modern society, in short, the dominant place once accorded religion is replaced by the primacy given to science, its methods and its practical application (Omoregbe, 1993).

4.0 CONCLUSION

Religion plays a significant role in the development of the society. There is no society without religion. The role play by religion as a social institution the society helps it to develop from complex to modern one.

5.0 SUMMARY

In this unit, we have discussed the meaning and definition of religion and social change. We also studied concept of the society, the development of complex society, the social institutions and modern society.

6.0 TUTOR-MARKED ASSIGNMENT

1. Define religion
2. Does religion have any function(s) in human society? Explain
3. State briefly the sociological and theological definitions of religion
4. Briefly explain the various types of religions that are regarded as world religions

5. What are the functions of religion in Nigerian society?

6. What precisely is a Social Institution? Enumerate any five of such Institution.

7. Describe a Modern Society. What are the Master Trends that make a Society modern?

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UNIT 2: THEORIES ON RELIGION AND SOCIAL CHANGE

CONTENTS

1.0 Introduction

2.0 Objectives

3.0 Main Contents

4.0 Conclusion

5.0 Summary

6.0 Tutor-Marked Assignments

7.0 References/Further Readings

1.0 INTRODUCTION

This unit focuses on theories on religion and social change in African society as postulated by some prominent sociologists like Emile Durkheim, Max Weber, Karl Marx, among others.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Explain Emile Durkheim theory of religion
- Discuss Max Weber theory of religion
- Examine Karl Marx theory of religion

- Explain the conflict theory of religion
- Narrate the rational choice theory of religion
- Give the integrative function of religion in African society

3.0 MAIN CONTENT

3.1 Overview of Religion and Social Change

Many religious activists, epicyclically in Latin America, support liberation theology, which refers to use of a church in a political effort to eliminate poverty, discrimination, and other forms of injustice evident in secular society. Advocates of this religious movement sometimes display sympathy for Marxism. Many believe that radical liberation, rather than economic development in itself, is the only acceptable solution to the desperation of the masses in impoverished developing countries. Indeed, the deteriorating social conditions of the last two decades have nurtured this ideology of change. A significant portion of worshippers are unaffected by this radical mood, but religious leaders are well aware of liberation theology. The official position of former Pope, John Paul II and others in the hierarchy of the Catholic Church is that clergy should adhere to traditional pastoral duties and keep a distance from radical politics.

However, activists associated with liberation theology believe that organized religion has a moral responsibility to take a strong public stand against the oppression of the poor, racial and ethnic minorities, and women. The term liberation theology has a recent origin, dating back to the 1973 publication of the English translation of A Theology of Liberation. This book is written by a Peruvian priest, Bryan (1969), who lived in a slum area of Lima during the early 1960s. After years of exposure to the vast poverty around him, Gutierrez concluded: "The poverty was a destructive thing, something to be fought against and destroyed…. It became crystal clear that in order to serve the poor, one had to move into political action". Gutierrez's discoveries took place during a time of increasing radicalization among Latin American intellectuals and students. An important element in their radicalization was the theory of dependencia, developed by Brazilian and Chilean social scientists.

According to this theory, the reason for Latin America's continued underdevelopment was its dependence on industrialized nations (first Spain, then Great Britain, and, most recently, the

United States). A related approach shared by most social scientists in Latin America was a Marxist- influenced class analysis that viewed the domination of capitalism and multinational corporations as central to be the problems of the hemisphere. As these perspectives became more influential, a social network emerged among politically committed Latin American theologians who shared experiences and insights. One result was a new approach to theology, which rejected the models developed in Europe and the United State and instead built on the cultural and religious traditions of Latin America (Mckee, 1981).

In the 1970s, many advocates of liberation theology expressed strong Marxist views and saw revolutionary struggle to overthrow capitalism as essential to ending the suffering of Latin America's poverty. More recently, liberation theology seems to have moved away from orthodox Marxism and endorsement of armed struggle. As an example, Guthrie (1965) has written that one does not need to accept Marxism as an "all-embracing view of life and thus exclude the Christian faith and its requirements". Gutierrez adds that the proper concerns of a theology of liberation are not simply the world's "exploited against," "despised cultures," and the "condition of women, especially in those sectors of society where women are doubly oppressed and marginalized".

The prophetic aspect of religion can influence social change. If a powerful religious leader emerges with a vision of an ideal reality as interpreted through a sacred text, a religiously social movement may occur. Martin Luther King represents the prophetic function with the religious imagery in his 'I Have A Dream' speech, which became a rallying cry for the civil rights movement, as did Mahatma Gandhi's message of nonviolence in India's struggle to be free of British colonial rules. Both leaders offered religiously based nonviolent messages that became metaphors for an ideal society.

3.2 Functionalist Theory of Religion

Sociologists are interested in the social impact of religion on individuals and institutions. Consequently, if a group believes that it is being directed by a "vision from God," a sociologist will not attempt to prove or disprove this "revelation." Instead, he or she will assess the effects of the religious experience on the group. Since religion is a cultural universal, it is not surprising that it plays a basic role in human societies. In sociological terms, these include both manifest and

latent functions. Among its manifest (open and stated) functions, religion defines the spiritual world and gives meaning to the divine. Religion provides an explanation for events that seem difficult to understand, such as our relationship to what lies beyond the grave. The latent functions of religion are unintended, covert, or hidden. Even though the manifest function of church services is to offer a forum for religious worship, they might at the same time fulfill a latent function as a meeting ground for unmarried members.

Functionalists and conflict theorists both evaluate religions impact as a social institution on human societies. We will consider a functionalist view of religion's role in integrating society, in social support, and in promoting social change, and then look at religion as a means of social control from the conflict perspective. Note that, for the most part, religion's impact is best understood from a macro-level viewpoint, oriented toward the larger society. The social support function is an exception: it is best viewed on the micro level, directed toward the individual.

3.3 The Weberian Theory

For Karl Marx, the relationship between religion and social change was clear: religion impeded change by encouraging oppressed people to focus on other worldly concerns rather than on their immediate poverty or exploitation. However, Max Weber was unconvinced by Marx's argument and carefully examined the connection between religious allegiance and capitalist development. His findings appeared in his pioneering work, *The Protestant Ethic and the Spirit of Capitalism*, first published in 1904. Weber noted that in European nations with Protestant and Catholic citizens, an overwhelming number of business leaders, owners of capital, and skilled workers were protestant. In his view, this was no mere coincidence. Weber pointed out that the followers of John Calvin (1509-1564), a leader of the Protestant Reformation, emphasized a disciplined work ethic, this-worldly concern, and rational orientation to life that have become known as the protestant ethic. One by-product of the protestant ethic was a drive to accumulate savings that could be used for future investment (Peter, 1967).

This spirit of capitalism, to use Weber's phrase, contrasted with "the moderate work hours", "leisurely work habits", and lack of ambition that he saw as typical of the times. Few books on the sociology of religion have aroused as much commentary and criticism as the

protestant ethic and the spirit of capitalism. It has been hailed as one of the most important theoretical works in the field and as an excellent example of macro-level analysis. Like Durkheim, Weber demonstrated that religion is not solely a matter of intimate personal beliefs. He stressed that the collective nature of religion has social consequences for society as a whole. Conflict theorists caution that Weber's theory even if it is accepted- should not be regarded as an analysis of mature capitalism as reflected in the rise of large corporations, which transcend national boundaries (Ryan, 1969).

The primary disagreement between Kari Marx and Max Weber concerned not the origins of capitalism, but rather its future. Unlike Marx, Weber believed that capitalism could endure indefinitely as an economic system. He added, however, that the decline of religion as an overriding force in society opened the way for workers to express their discontent more vocally.

We can conclude that, although Weber provides a convincing description of the origins of European capitalism, this economic system has subsequently been adopted by non-Calvinists in many parts of the world. Contemporary studies in the United States show little or no difference in achievement orientation between Roman Catholics and Protestants. Apparently, the "spirit of capitalism" has become a generalized cultural trait rather than a specific religious tenet (Gehma, 1989).

3.4 Marxist Theory

Karl Marx attributed the origin and continuing existence of religion to the economic exploitation of the masses in the capitalist system. He agreed with Feuerbach that God is nothing other than the projection of the best qualities in man and that religion is man's self alienation. But he accused Feuerbach of indulging in metaphysical abstraction in his conception of the human essence. Karl Marx tries to explain the driving force behind man's reclining into religion. The answer, according to Marx is simple; it is exploitation, the economic exploitation and oppression of the masses in the capitalist system. The masses who are suffering under the oppressive and exploitative capitalist system look up to the sky for an imaginary saviour who will come and deliver them from the hands of their capitalist exploiters (Giddens, 1989).

They then invent the idea of God to whom they pray and look forward to for deliverance. Thus, religion is the product of exploitation, oppression and suffering. It is the sign of the exploited; the cry of the oppressed in the capitalist system, this explains why religion is generally practiced by the poor, the oppressed, the suffering masses, for it is the cry of the oppressed creature in the heartless capitalist world. The rich exploiters encourage religion and use it as opium, a sedative, with which they calm down the exploited masses and prevent them from revolting against them (Giddens, 1989).

3.5 Conflict Theory of Religion

Conflict theory recognizes that religion is integral to social functioning; but focuses on its roles in maintaining a stratification system that is beneficial to some and detrimental to others, thus emphasizing the social control function of religion. Karl Marx focused on the conflict and oppression that religion provided to societies. Marx saw religion as a tool for class oppression in which it promotes stratification because it supports a hierarchy of people on Earth and the subordination of humankind to divine authority. In Karl Marx's (1848/1864) classic formulation, religion is the 'opiate' of the people; he uses the symbol of the depressive drug to suggest apathy, lethargy, and a dulling of the senses. Religion lulls people into a *false consciousness,* Marx's term for the tendency of an oppressed class to accept the dominant ideology of the ruling class, thereby legitimizing oppression (Mckee, 1981).

The role of religion is ambivalent and the practice is considered indispensable in the social space inhabited by man; it has dominated the invisible and impalpable vortex of issues. It is a tool for economic exploitation and social oppression and also a divisive tool that splits the fabric of nationhood through group imposed consciousness that sets the delineating standards on social boundaries. Attempt to foist group opinions and beliefs on non-conformist have sparked series of social upheavals which in most cases terminate in colossal loss of lives and properties. The role of religion will largely be determined by the social milieu, religious doctrines, and the personality of leaders; religion has presented a poisoned chalice to followers who get committed to its cause. Followers have constantly revolved round the orbit of penury while religious leaders basked in stolen affluence. Religion presents a sedative effect with an escapist's impact on followers. Man is

seen as an arbitrary and impulsive creation of a supreme being who controls the universe and decides the fate of men; the creator of all creations spells out modalities and acceptable codes required for existence in the transient world before mortal transcends through a grand initiation known as death to the life in the hereafter (Bryan, 1969).

For Marx, economics is what constitutes the base of all of human life and history, generating division of labor, class struggle, and all the social institutions, which are supposed to maintain the status quo. Those social institutions are a superstructure built upon the base of economics, totally dependent upon material and economic realities but nothing else. All of the institutions which are prominent in our daily lives - marriage, church, government, arts, etc, can only be truly understood when examined in relation to economic forces. According to Marx, religion is one of those social institutions, which are dependent upon the material and economic realities in a given society.

Cardington (1891) reproduced the work of Marx, when he opined that the religious world is but the reflex of the real world. Religion is indeed man's self-consciousness and self-awareness so long as he has not found himself. The state and the society produce religion, which is an inverted consciousness of the world, because they are an inverted world. Religion is the general theory of this world: its encyclopedic compendium, its logic in popular form, its spiritual point, it enthusiasm, its moral sanction, its solemn complement, and its universal basis of consolation and justification. It is the fantastic realization of the human essence since the human essence has not acquired any true reality.

3.6 Rational Choice Theory of Religion

Emerging only since the 1980s, rational choice theory is now accepted as a new paradigm for sociologists of religion. Rational choice theory applies a marketplace approach to religion by assuming that people's choice of religion will be determined by its costs and benefits to them (Iannaccone, 1997; Bruce, 1977). Rational choice theory helps explain changes in membership patterns among competing religions in societies with high degree of religious pluralism. Christianity, for example, must adapt itself to the needs of the religious consumer because if it does not, other new religion will emerge to 'fill the gap' in the market (Stark and Bainbridge,

1987). Many churches offer a variety of religious services billed as traditional, modern, folk, gospel, spirit-filled, or meditative to cater to these consumers. Churches on the verge of collapse through loss of members have been revitalized. As in any free-market economy, the religious economy must adapt to the needs of its consumers. As a result, religions become more vitalized, and profits, in the form of new members, are increased.

Contrary to the predictions of secularization, rational choice theorists contend that religious pluralism actually increases religious adherence, because in many places of the world, especially the United States, there are no state-supported churches that interfere with a religious marketplace. Religion grows because of the rational choices people make to compensate for the trials and tribulations of life (Stark and Iannaccone, 1994; Young, 1997). Religion is the only institution that can serve intense, personal needs, so pluralism encourages a person's spiritual quests. A religious marketplace is readily available for them to purchase the services needed to fulfill this quest.

3.7 The Integrative Function of Religion in African Society

Emile Durkheim viewed religion as an integrative power in human society a perspective reflected in functionalist thought today. Durkheim sought to answer a perplexing question: "How can human societies be held together when they are generally composed of individuals and social groups with diverse interests and aspirations." In his view, religious bonds often transcend these personal and divisive forces. Durkheim acknowledges that religion is not the only integrative force- nationalism or patriotism may serve the same end. Why should religion provide this "societal glue"? Religion, whether it is Buddhism, Christianity, or Judaism, offers people meaning and purpose for their lives. It gives them certain ultimate values and ends to hold in common (Gehman, 1989).

Although subjective and not always fully accepted, these values and ends help a society to function as integrated social system. For example, the Christian ritual of communion not only celebrates a historical event in the life of Jesus (the last supper) but also represents collective participation in a ceremony with sacred social significance. Similarly, funerals, weddings, bar and bar mitzvahs and confirmations serve to integrate people into large communities by providing shared beliefs and values about the ultimate question of life. Although the integrative impact of

religion has been emphasized here, it should be noted that religion is not the dominant force maintaining social cohesion in contemporary industrial societies. People are also bound together by patterns of consumption, laws, nationalistic feelings, and other forces. Moreover, in some instances religious loyalties are dysfunctional; they contribute to tension and even conflict between groups or nations (Peter, 1967).

During the Second World War, the Nazis attempted to exterminate the Jewish people, and approximately 6 million European Jews were killed. In modern times, nations such as Lebanon (Muslims versus Christians), Northern Ireland (Roman Catholics versus Protestants), and India (Hindus versus Muslims and, more recently, Sikhs) have been torn by clashes that are in part based on religion. In the 1990s, the bloody conflict in the former Yugoslavia has been exacerbated by related religious and ethnic tensions. Serbia, Macedonia and Montenegro are dominated by the Orthodox Church, and Croatia and Slovenia by the Catholic Church; the embattled republic of Bosnia-Herzegovina has a 40 percent Islamic plurality. In many of these areas, the dominant political party is tied into the most influential church. Religious conflict has been increasingly evident in the Sudan and in Nigeria as well as exemplified in the clashes in Northern Nigeria between Christians and Muslims (Kalu, 1978).

4.0 CONCLUSION

We have taken time to study the critical and scholarly position of some sociologist on the role of religion in the society in this unit. The position of Durkheim who was the first to approach religion from the functional perspective was highlighted. Other scholars whose critical work were studied include Karl Marx and Max Weber.

5.0 SUMMARY

Religion is found throughout the world because it offers answers to such ultimate questions as why we exist, why we succeed or fail, and why we die. Emile Durkheim stressed the social aspect of religion and attempted to understand individual religious behaviour within the context of the larger society. From a Marxist point of view, religion lessens the possibility of collective

political action that can end capitalist oppression and transform society. Max Weber held that Calvinism (and, to lesser extent, other branches of Protestantism) produced a type of person more likely to engage in capitalistic behaviour.

6.0 TUTOR- MARKED ASSIGNMENTS

1. Explain manifest and latent function of religion
2. What is the Durkheimian position on the place of religion in society
3. Give an account of the Marxist ideology in relation to the role of religion in society.
4. Show how is conflict theory different from rational choice theory of religion

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UNIT 3: RELIGION PLURALISM IN AFRICA

CONTENTS

1.0 INTRODUCTION

In the last unit, we studied the dimensions and organization of religious behaviours in African society. We also learnt belief, ritual, experience, varieties of religious behavior cult, and forms of religious organizations. In this unit, we will be studying religious pluralism in African society.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Define religious pluralism
- Discuss religious pluralism in Africa
- Explain the major religious pluralism

3.0 MAIN CONTENTS

3.1 Definition of Religious Pluralism

Pluralism as a fact of life is good. It becomes a problem when men fail to harmonize its divergent elements. Pluralism touches all spheres of life and is as old as man himself though pluralism as a problem became more acute with the arrival of science and technology on the world scene. It is defined as:

> The quality of being plural… a state or condition of society in which… members of diverse ethnic, racial, religious and social groups maintain an autonomous participation in and development of their traditional culture or special interest within the confines of a common civilization (O'dea, 1966).

Pluralism means multiplicity and diversity. In a sense, God is the author of pluralism as His creation manifests this diversity though with inner unity or order. The proverbial Tower of Babel (Gen. 12) is, as it were, the beginning of pluralism as a problem with its culmination in modern times. Today we talk of political pluralism, ontological pluralism, economic pluralism, pluralistic society etc. with their loads of meanings and problems. The problem of pluralism is so acute today that it is threatening world peace and survival:

> Pluralism is today a human existential problem which raises acute questions about how we are going to live our lives in the midst of so many options. Pluralism is no longer just the old schoolbook question about the one and the many; it has become a concrete day-to-day dilemma occasioned by the encounter of mutually incompatible worldviews and philosophies. Today we face pluralism as the very practical question of planetary human existence (Metuh, 1985).

The problem is such that there is no running away. Our defences have been broken down and we stand face to face with one another.

The problem is acute today because contemporary praxis throws us into the arms of one another; we can no longer live cut off from one another in geographical boxes, closeted in neat little compartments and departments, segregated into economical capsules, cultural areas, racial ghettoes, and so forth… Today isolation is no longer possible and the problem of pluralism has become the first order of business (Metuh, 1996).

Pluralism suggests divergent views and it point the existence of many groups of people, whether tribal, ethnic, political or religious. Therefore, a religious pluralistic society will refer to an environment where there are many religious beliefs, concepts or ideologies. This perhaps is comparable to a society with multiplicity of religious thoughts and ideologies. This sets the tone of the main preoccupation of this work, which is the appraisal of relationship between religion and politics in an environment that is pluralistic. That is, if we agree that there is a relationship between religion and politics, then what kind of relationship should exist in heterogeneous societies like Nigeria, Cameroun, US and Egypt etc or should we say in view of these divergent religious views, in Africa, there should not be any interaction between religion and politics?

3.2 History of Religious Pluralism in Africa

Religion is one of the spheres of human life most affected by pluralism. Religion involves essentially God's action of saving invitation and man's response. It is at the response level that the origin of multiplicity lies. As Mbiti (1969) puts it, pluralism arose from reducing man's generic response, therefore to concrete and specific mode of response. Response, therefore, varied due to the founder's intensity of religious experience and his idea of God and the nature which this response ought to take. This brought about religious plurality with their claims and counter-claims.

Phenomenologically, the term religious pluralism refers simply to the fact that the history of religions shows a plurality of traditions and a plurality of variations within each. Philosophically, however, the term refers to a particular theory of the

relation between these traditions, with their different and competing claims (Metuh, 1990).

Religion	Date Founded	Founder	Place Mostly Found	World Pop
Animism	coeval with man	-	Asia	
ATR	"	-	Africa	200 million
Hinduism	2000 B.C	-	India	600 million
Shintoism	2000 B.C	-	Japan	80 million
Judaism	1200 B.C	Abraham/ Moses	Israel	17 million
Zoroastrianism	600 B.C	Zoroaster 660-583 B.C	Persia	250, 000
Taoism	600 B.C	Lato Tse,	China	300 million
Confucianism	500 B.C	Kung Fu Tse 551-479 B.C	China	300 million
Buddhism	400 B.C	Buddha 563-483	China	
Christianity	33 A.D	Christ 4.B.C 33 A.D	Eur.& America	1385 million (Cath.850")
Islam	632 A.D	Mohammed 582-632 A.D	Asia & Africa	700 million
Sikhism	1500 A.D	Nanak	India	2.6 million[32]

At first the religions of the world lived side by side with one another. Different religions more or less occupied different geographical locations. The problem of co-existence began when the religions came into contact with one another as a result of civilization, science and technology and missionary effort of some of the religions. As to type, Judaism, Christianity and Islam are revealed religions, while the rest are natural religions.

3.3 Major Religious Groups in Africa

The three major religions in Africa are: African traditional religion, Islam and Christianity. Their co-existence has been relatively peaceful until fairly recently.

Traditional Religion in Africa

In defining the concept of African traditional religion, Awolalu and Dopamu (1997) said:

> When we speak of African traditional religion, we mean the indigenous religion of the Africans. The religion has been handed down from generation to generation by the forebears of the present generation of Africans. It is not a fossil religion (outdated) but a religion that Africans today have made theirs by living it and practicing it. This is a religion that has no written literature yet it is "written" everywhere for those who care to see and read. It is largely written in the people's myths and folktales, in their songs and dances, in their liturgies and shrines and in their proverbs and pithy sayings. It is a religion whose historical founder is neither known nor worshipped. It is a religion that has no zeal for membership drive, yet it offers persistent fascination for Africans, young or old.

African traditional religions are the historic religions of traditional African societies. Traditional African religion is the indigenous religion of the African before the introduction of any other religions on the continent. It is the aggregate of indigenous belief systems and practices which existed in Africa prior to the coming of Christianity and Islam and to which millions of Africans still adhere covertly or overtly. The term "traditional" is used to refer to the technique of cultural transmission, that is, oral tradition-stories, myths and proverbs—that are used in passing this religion from generation to generation. Beliefs are passed on to posterity through songs, folktales, dances, shrines, and festivals (Odea, 1966).

The African Traditional Religion is very holistic since it impacts every area of the African traditional life, whether in the city or village, in the office or in the farm, in the building of a structure or in marriage. Mbiti (1969) talking about the African religious heritage says, "Religion

is part of the cultural heritage.… It has dominated the thinking of African people to such an extent that it has shaped their cultures, their social life, their political organizations and economic activities"(Mbiti 1996;10). Millions of Africans practice African traditional religion in our time and it is therefore a contemporary reality, which exists objectively and in fact. It connects the present with infinite time (Opoku, 1978).

Belief Systems in African Traditional Religion

In African Traditional Religion, certain beliefs run through most African societies even though the practices may be different in societies across the continent. Traditional religion belief systems are summarized in the categories below.

God

The concept of belief in God in Africa forms the bedrock of every religious worship and ceremony. It is an idea that is fundamental to African religion. Africans believe in the existence of a supreme primordial being, the Lord of the universe. He is the Supreme Primordial Being, the author and father of other gods. He is known in Africa by the names given to Him. Metuh (1996) explains that "the names by which God is called in Africa are descriptive of his character and the reality of his existence… to Africans and convey in clear terms the religious [and philosophical] thinking and experience of the Africans" (2005: 16).   In all traditional societies in Africa and in all languages, God is known everywhere as the omnipotent, omniscient and omnipresent Supreme Being, and various ascriptions and names are accorded to him such as *Onyame* (the Supreme Being in Akan), *Mawuga* (The Great God in Ewe) or *Oludumare* (Almighty, Supreme, in the Yoruba language of Nigeria). He is considered above all beings and things and is considered the creator of all.

Divinities

These divine beings derive their being from the Supreme Being. They are created to serve God's will and sometimes manifest his attributes. They are messengers of God and so serve him in the monarchic theocratic control and maintenance of the universe. They also serve as intermediaries between God and man (Awolalu and Dopamu, 1979). The divinities stand next in relation to God in the hierarchy of powers. Akans recognize the existence of divinities or deities (*abosom*) as intermediaries between God and human beings and who also derive their powers essentially, from God. They are to serve the Supreme Being in the theocratic government of the world.

Ancestral Spirits

Ancestors are spirits of dead Africans especially those who died at ripe good old age and who lived a worthy life while on earth and left a legacy before their death. Mbiti (1969) calls them the "living dead" while others see them as „our dead fathers‟, „dead forefathers‟. Dopamu in Ekeopara (2005) explains, "belief in ancestor-ship depicts the African life as that of an unending fellowship in the community of one's kit and kin who had gone before into the world beyond". Belief in the spirits of the dead and in their influence over the living is found among all people. It is believed that the ancestors, even though dead, continue to live the same kind of life they led when they were on earth and as such they require food and drink to sustain them, even in their spiritual state of existence. Libation, which is the pouring of water, food or drink to the ground is therefore used as a specialized means of communication with the ancestors. These ancestors are not worshipped but venerated.

Spirits

Spirits, according to African beliefs, are omnipresent since they are everywhere at the same time i.e. there is no area of the earth, no object or creature, which has not a spirit of its own or which cannot be inhabited by a spirit. So there are spirits of trees, stones, streams, lakes, the sea,

rivers, animals, mountains and hills, forests and bushes, watercourses, birds and other natural objects. Good spirits are thought to bring rain, protection, and birth. Examples of bad spirits are witches, *sasabonsam* (wicked spirits living in the forests), or dwarfs who are thought to be spirits who have assumed human bodies and live in forests. Spirits usually make natural phenomena their place of habitation though these things may be destroyed without destroying the spirits. This is because they have the power to incarnate into anything at will. They are separate and separable entities and the material objects they inhabit are but channels though which the spirits are approached. These spirits are ubiquitous and so are feared by people. So many channels can be used to appease them such as sacrifices, offerings, and others (Metuh, 1990).

Religious Leaders

Priests of the traditional religions are those who oversee the gods, the prophets, and diviners who do the consultations between man and the gods. They understand the language of the spirits and therefore can foretell future events and happenings. They are the rainmakers who can bring rain in times of draught, the sorcerers, witches and wizards who can cause, pain, diseases and even death to perceived enemies or competitors. Additionally, the kings, queens and chiefs serve as custodians of the tradition of the people.

They usually occupy the 'stools' or 'skins' of the ancestors and therefore are highly respected since they are the traditional rulers and leaders of the people. They are seen as ceremonial figures and are responsible for celebrating the rituals/festivals, which maintain the proper relationship between the people, the ancestors, and the universe. They interpret the traditional laws, norms, and practices and receive complaints and petitions. They are seen as the symbols of the community health and prosperity and serve as representatives of the ancestors. They therefore provide a link between the living, the dead, and the spirits (Metuh, 1985).

Christianity in Africa

Christianity entered Africa in the late first century and quickly spread across North Africa and south through Nubia, Upper Egypt and part of the Sudan, and across the Red Sea to Somalia and Ethiopia which was converted to Christianity by Syrian missionaries in the fifth century. In the seventh

century Muslim armies, which quickly overran Christian communities in North Africa, cut off Nubia and Ethiopia. Nubia was conquered in 1315 and Alwa around 1500 while Ethiopia remained a Christian outpost in Africa. During the fifteenth century, the Portuguese and Spanish missions were established along the Atlantic coast and in the sixteenth century, the Kingdom of the Congo converted to Christianity, flourishing for almost one hundred years before it was destroyed by civil war and raiding Arab slavers. Other missions were launched in Sierra Leone, along the Gold Coast, Benin, Angola, Mozambique and the Swahili Coast of East Africa. The modern missionary thrust into Africa began in 1792. Originally, quite separate and often opposed to European colonization and expansion missionaries gradually became more sympathetic to imperial schemes as the century progressed, although they were never quite as committed to European imperialism as many critics claim (Mbiti, 1969).

One of the most significant developments in African Christianity during the twentieth century was the rise of so-called African Independent or Indigenous Churches (AICs), founded and led by Black Africans free from mission or European control. Although these movements have their roots in the nineteenth century, it was not until the 1960s that they began to experience exponential growth. Today they are the largest Christian grouping in Africa. The example of South Africa typifies what happened throughout the continent. In 1960 approximately 15% of the Black population belonged to AICs. By 1990, this figure had risen to 30%. During the same period membership of African traditional religions dropped from 22.6% of the Black population to 16% (Chidester, 1992).

Islam in Africa

Following the Arab conquest of North Africa in the seventh century, Islam slowly spread south across the Sahara, through the Nile valley into the Sudan, and by sea along the East coast of Africa with Arab traders. The spread of Islam along the East African coast and into West Africa across the Sahara appears to have followed a peaceful pattern with Islamization beginning in the courts of local kings and eventually spreading to their subjects through the activities of traders with a tolerant form of Islam establishing itself over several hundred years. Only in the seventeenth and eighteenth centuries did the peaceful conversion of African peoples develop into a jihad understood in the sense of Holy War. During the colonial period from at least 1880 to the 1960s, both British and French colonial powers tended to favour traditional Islamic rulers and encouraged

the spread of Islamic education. During the Italian invasion of Ethiopia, the spread of Islam was encouraged to counter resistance from traditional Christian leaders (Haynes, 1992).

Muhammad, the Medinan state and Islamic political ideals

Islam as a political movement has a diverse character that has at different times incorporated elements of many other political movements, while simultaneously adapting the religious views of Islamic fundamentalism, particularly the view of Islam as a political religion. A common theme in the 20th century was resistance to racism, colonialism, and imperialism. The end of socialism as a viable alternative with the end of the Soviet Union and the Cold War has increased the appeal of Islamic revolutionary movements, especially in the context of undemocratic and corrupt regimes all across the Muslim world. Islamism grew as a reaction to these trends, and as a desire to create a government based on the tenets of Islam (Metuh, 1996).

Islamists claim that the origins of Islam as a political movement are to be found in the life and times of Islam's prophet, Muhammad (P.b.u.h). In 622 CE, in recognition of his claims to prophethood, Muhammad (P.b.u.h) was invited to rule the city of Medina. At the time, the local Arab tribes of Aus and Khazraj dominated the city, and were in constant conflict. Medinans saw in Muhammad an impartial outsider who could resolve the conflict. Muhammad and his followers thus moved to Medina, where Muhammad drafted the Medina Charter. This document made Muhammad the ruler, and recognized him as the Prophet of Allah. During his rule, Muhammad (P.b.u.h) instituted the laws of the Qur'an, considered by Muslims to be divine revelation. Medina thus became a state based on Islamic law, which is still a basic demand of most Islamic movements.

Muhammad (P.b.u.h) gained a widespread following and an army, and his rule expanded first to the city of Mecca and then spread through the Arabian Peninsula through a combination of diplomacy and military conquest. On the extreme end of the political spectrum, militant Islamic groups consider Muhammad's (P.b.u.h) own military policies against the pagan tribes of Arabia to legitimize jihad against non-Muslims. Before the advent of colonial rule, most Africans were affiliated with traditional religions and to a lesser extent with Islam. Chiefs and rulers often held both temporal and sacred power. Rulers embodied the vital force of their societies. Citizenship was

rooted in kinship and membership in one's lineage and ethnic group (Pobee, 1967). From North Africa, Islam spread southward facilitated by Muslim clerics and traders involved in the Trans-Saharan trade routes.

Islam advanced peacefully in West Africa where Muslims established religious communities in the capitals of the Ghana and Mali Empires. When the rulers of Ghana and Mali converted to Islam, they did not attempt to impose Islam on their subjects. As a result, religious pluralism and tolerance persisted in the Western Soudan as local kingdoms and chiefdoms were free to manage their own affairs and to practice religion as they saw fit. While nominally Muslims, the rulers of Ghana and Mali, nevertheless, continued to perform sacred rituals connected with the traditional African religions (Levztion, 1973; Levtzion and Fisher, 1987). While gaining ground throughout much of the savannah lands of West and Central Africa, Islam was not able to advance further south into the wetter tropical and rain forest zones of Africa (Lewis: 1969). The populations in these areas remained attached to their traditional religions as did those in the half of the continent south of the Equator.

The decline of the Mali and Songhai Empires in the sixteenth and seventeenth century's century led to the disintegration of the old empires and a decline in Islam's influence on the political order (Levtzion, 1987). Rulers of the breakaway kingdoms were less devoted to Islamic practices. Some renounced Islam and returned to traditional African religions while still tolerating Muslim communities in their midst. During the late seventeenth and eighteenth centuries, Islamic clerics in West Africa became more critical of "pagan" and lax Muslim rulers whom they accused of enslaving fellow Muslims. Some led revolts, which were crushed while others succeeded in establishing theocratic political orders led by Muslim clerics and warriors as was the case in Fouta Djallon in Guinea in 1825 and Fouta Toro in 1776.

In the early nineteenth century, Dan Fodio led a *jihad* in Northern Nigeria and established a Hausa-Fulani theocratic state. In the mid-19th century, Islamic reformers like Ma Ba, Umar Tall and others launched *jihads,* which in addition to threatening their neighbors also brought them into direct conflict with French and British interests. Traditional African religious societies fiercely resisted the attacks. The few Islamic states that emerged in West Africa and the Sudan during the nineteenth century did not endure. Their leaders were killed and their states dissolved in the wake of the colonial conquest (Mbiti, 1969).

3.4 Relationship between the Religions and Politics Africa

The interacting inputs of Islam, Christianity and African Traditional Religion (A.T.R) have often been studied in isolation and understood merely in terms of mutual competition. Christians note the triumphal progress of Islam. Muslims oppose the growth of Christian ways of life. African Traditional Religionists see in Islam and Christianity the seeds of a nation divided. This relationship between ATR, Islam and Christianity has been a relationship of suspicion and distrust, intolerance and clashes-verbal and physical, rivalries and uncompromising attitudes. Escalations of religious problem have been so many in recent times that one wonders where the country is heading to. It is even muted in some quarters that these are a result of manipulations which unscrupulous politicians, civil or military, use as smoke-screens to divert attention from more serious problems of the country and their own personal inadequacies and corruption (Mbiti, 1969).

However, arguments abound on what should be a relationship between politics and religion especially, since, according to proponents of this opposition, both phenomena belong to different realms of existence-sacred and profane. Those in this group are mostly Christians. In the opinion of Metuh (1990) Islam does not discriminate between religious and secular matters. On the contrary, Christians always base their argument on the statement of Jesus Christ that "Give unto Caesar what is Caesar and unto God the things that are God" (Matt. 22:17-22). This phrase has often been used to exclude clergymen, who want to venture into politics. O'dea (1966) however, disagrees with this school of thought, with an exegesis on this passage. He writes:

> What Jesus really meant was not that religion and politics do not mix, nor did Him or of Caesar and that was why the coin had Caesar's sign... In the case of God, His authority is over and above the realm of Caesar's empire. In that sense both Caesar and his coin are under the aegis of God and the issue of separation is an aberration.

It should be noted that the argument of these opposing schools are hinged on their belief, perhaps based on experience, that politics often corrupt religion. Also that political leaders use religion as a platform to deceive the people. The fact should be stated that since the relationship

between the sacred and the profane is symbolic, there is no reason why religion should not influence political ideologies and vice versa. Where this interaction is possible and allowed, the nature of the society and the strata therein has a lot to do in dictating the mode of such a relationship. Although not a universal condition, in a religiously homogeneous society, religion and politics could interact absolutely and peace and economic posterity will always be the fruit of such relation. This perhaps goes to support the view of the Aristotelian school that religious homogeneity is a condition for political stability (O'dea, 1966).

In a heterogeneous as well as pluralistic society, divergent opinions in relation to religious beliefs and ideologies, might not allow for a cordial relationship between religion and politics. This may be the reason why political parties, in heterogeneous societies are not founded on religious grounds. Consequently, politics and state governance are secularized and this will have its attendant's effect on state policies. The struggle for supremacy among religions in the society will not allow for a compromise especially in state policies as it affects affiliations to socio-economic institutions in the globe. A case in point in Nigeria is Christian's rejection of the state's membership of an organization of Islamic Conference (O.I.C) in spite of economic gains that could be derived from this association. This position might not be the same in western societies.

According to Metuh (1996), these socio-*Danoye* societies are united by certain political values, closely associated with Christian doctrines and ethics as it relates to justice, morality, freedom, equity, etc. However, Alford suggests that there is a possibility to effective interaction between religion and politics in a pluralized society. This relationship will depend largely on some essential conditions in the society. These include secularization of politics, weakness in religious beliefs (where adherents of different faiths are not fanatical or are not particularistic) and separation of religion from other, areas of life. In the same vein, in homogenous societies, it is possible to have pluralized religious ideologies, but where there is a consensus on teachings and practices of such religions, there is bound to be unity of political purpose.

In countries, where political policies are formulated on religious doctrines, they perhaps must have achieved religious and political freedom at the same time. This could be the basis for such relationship. So far, we have observed that in spite of the opinion of the antagonist of interaction between religion and politics, there is the possibility of effective relationship between these two phenomena, no matter the nature of the society. In other words, religion and politics

could relate in a pluralistic, homogeneous as well as heterogeneous societies. However, for such relationship to be effective (positive) the society and its citizenry have a lot to contribute to its success, especially based on the practice of their religious beliefs and ideas (Metuh, 1990).

In Africa the relationship between religion and politics has been given various interpretations. In fact, Mbiti (1969) suggests a politicization of religion in the body polity of the state. He relied heavily on the opinion of Metuh (1996) which suggests that "religious fanaticism and favourism have also been politically employed to polarize the people and sustain unhealthy tension of Africa". This situation points directly to the fact that religion has negatively affected politics. However, it should be noted that politics has equally affected religious thoughts, practices and beliefs in the country.

It is not impossible these days to see the clergy and the laity engage in politics even within the Church. In some cases, politics have been reported to have influenced the appointment of key officers in the Anglican Church in Africa. In spite of this negative trend, religion and politics interact effectively in the country. Worthy of note, however, is the fact that the state itself is "secularized" and its policies are supposed to be so formulated. This trend could be traced to Africa's colonial master's protestant political culture, wherein separation between the Church and the state is encouraged. Further, the agitation of Nigerian nationalists for political independence was secularized. This does not suggest the secularization of the whole social institutions and virtues.

4.0 CONCLUSION

In this unit, we have studied religious pluralism in Africa. We have also studied the history of religious pluralism in Africa, major religious groups in Africa and the Relationship between religion and politics in Africa.

5.0 SUMMARY

The following are the major points discussed in this unit:

- Religion is a unified system of belief and practices which unite into one moral community all those who adhere to them.

- Pluralism implies the existence of many groups of people, whether tribal, ethnic, political or religious.
- A religious pluralistic society refers to an environment where there are many religious beliefs, concepts or ideologies.
- The major religions in Africa are: African traditional religion, Islam and Christianity.

6.0 TUTOR-MARKED ASSIGNMENT

1. Define religious pluralism
2. Discuss the history of religious pluralism in African society
3. What do you understand by African Traditional Religion?
4. Identify and discuss belief systems of African Traditional Religion
5. Examine how Christianity and Islam came into Africa
6. Explore the relationship between the sacred and profane in African society

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UNIT 4: RELIGION AND CULTURE

CONTENTS

1.0 INTRODUCTION

In the last unit, you have studied religion and pluralism in Africa and especially the relationship between religion and politics in Africa In this unit, you will be studying the relationship between religion and culture. You will be exploring the elements and aspects of culture as well as how religion and culture interrelate.

2.0 OBJECTIVES

By the end of this lesson you should be able to:

- Define culture
- Enumerate and discuss the various elements of culture
- Enumerate and analyze the relationship between the various aspects of culture
- Analyze the relationship between religion and culture

3.0 COURSE CONTENT

3.1 The Idea of Culture

Culture is one of the common words that are so often used that we think we know what they mean but they are pretty difficult to define. The word culture has varied meanings from agriculture to medicine to sociology and anthropology. The multiplicity of meaning attached to the word makes it very difficult to define. You will now explore some of the many meanings of the word culture. In agriculture culture has been used to designate the process of nursing or cultivating plants or crops. In scientific and medical sciences it is used for the growing of biological materials. Knowledge and sophistication acquired through education and exposure. In the arts it is also termed as the development and use of artifacts and symbols in the advancement of the society (Brown, 1995).

Odetola and Ademola (1985) defined culture as "configuration of learned and shared patterns of behavior and of understanding concerning the meaning and value of things, ideas, emotions and actions". Culture refers to the total way of life of a society. It is made up of its members' custom, traditions and beliefs, their behavior, dress, language, their work, their way of living, relationship network and their attitudes to life, the focus of group loyalties and the way they all perceive the world. As far as this course is concerned, we shall see culture from the above perspective – which makes a people what they are as distinct from other groups of people. The following are the concepts that grew out of the idea of culture.

Culture Traits

Traits are the smallest elements by which a culture can be described. It is thus a distinguishing or peculiar feature or characteristic of a given culture. Culture complex is derived from a number of culture traits that fit together and from culture complex culture patterns are derived (Zellner, 1999).

Subculture

A subculture is a distinctive culture that is shared by a particular group within a culture, because that group exists as a smaller part of the total culture (James and Vander, 1990).

Culture Change

Culture is dynamic in nature and therefore does experience changes. Culture change can occur accidentally. For example, if there is a severe, outbreak of epidemic that claimed a lot of lives, there are certain adjustment a society may make that will result in culture change. Culture change can also occur as a result of technological innovation. For example, many homes in Africa no longer use their hands to eat because of the introduction of spoons, forks and knives. Culture can also change when two groups with differing culture come to live together. There would be what is called cultural diffusion as the two cultures would intermingle and the people of one group will adopt the traits of the other group and vice versa (Swatos, 1993).

Culture Lag

Mckee (1981) defines culture lag as "when two or three parts of culture which are correlated changes before or in a greater degree than the other part does, thereby causing less adjustment between the two parts than existed previously".

Culture Shock

Culture shock occurs when there is a sharp contrast between two different cultures and one group suffers a serious emotional reaction to the other group's behavior. Most Africans suffer from culture shock when they find themselves in Europe where a child can tell the parents "don't be stupid". Such a statement is considered as an insult in Africa where respect for the elders is not taken lightly (Bryan, 1969).

3.2 Elements of Culture

The following are the elements that you can point to and say that they sustain a particular culture".

Artifacts

Artifacts are the physical things that are found that have particular symbolism for a culture. They may even be endowed with mystical properties. Artifacts can also be more everyday objects, such as the bunch of flowers in reception. The main thing is that they have special meaning, at the very least for the people in the culture. There may well be stories told about them. The purposes of artifacts are as reminders and triggers. When people in the culture see them, they think about their meaning and hence are reminded of their identity as a member of the culture, and, by association, of the rules of the culture. Artifacts may also be used in specific rituals. Churches do this, of course. But so also do organizations (Zellner, 1999).

Stories, histories, myths, legends, jokes

Culture is often embedded and transmitted through stories, whether they are deep and obviously intended as learning devices, or whether they appear more subtly, for example in humor and jokes. Sometimes there stories are true. Sometimes nobody knows. Sometimes they are elaborations on a relatively simple truth. The powers of the stories are in when and how they are told, and the effect they have on their recipients.

Rituals, rites, ceremonies and celebrations

Rituals are processes or sets of actions which are repeated in specific circumstances and with specific meaning. They may be used in situations such as rites of passage, such as when someone is promoted or retires. They may be associated with company events such as the release of a new event. They may also be associated with everyday events such as Christmas. Whatever

the circumstance, the predictability of the rituals and the seriousness of them earning all combine to sustain the culture (Odetola and Ademola, 1985).

Heroes

Heroes in a culture are named people who act as prototypes, or idealized examples, by which cultural members learn of the correct or "perfect" behavior. The classic heroes are the founders of the societies or organizations, who are often portrayed as much whiter and perfect than they actually are or were. In such stories they symbolize and teach people the ideal behaviors and norms of the culture.

Symbols and symbolic action

Symbols, like artifacts, are things which act as triggers to remind people in the culture of its rules and beliefs among others. They act as a shorthand way to keep people aligned. Symbols can also be used to indicate status within a culture. This includes clothing, office decor and so on. Status symbols signal to others to help them use the correct behavior with others in the hierarchy. They also lock in the users of the symbols into prescribed behaviors that are appropriate for their status and position. There may be many symbols around an organization, from pictures of products on the walls to the words and handshakes used in greeting cultural members from around the world (Brown, 1995).

Beliefs, assumptions and mental models

An organization and culture will often share beliefs and ways of understanding the world. This helps smooth communication and agreement, but can also become fatal blinkers that blind everyone to impending dangers.

Attitudes

Attitudes are the external displays of underlying beliefs that people use to signal to other people of their membership. Attitudes also can be used to give warning, such as when a street gang member eyes up a member of the public. By using a long hard stare, they are using national cultural symbolism to indicate their threat (Peter, 1967).

Rules, norms, ethical codes, values

The norms and values of a culture are effectively the rules by which its members must abide, or risk rejection from the culture (which is one of the most feared sanctions known). They are embedded in the artifacts, symbols, stories, attitudes, and so on.

3.3 Aspects of Culture

The following are the important aspects of culture:

Value

Values are relatively general beliefs that either define what is right and what is wrong or specify general preferences. A belief that homicide is wrong and a preference for modem art are both values.

Norms

Norms, on the other hand, are relatively precise rules specifying which behaviors are permitted and which are prohibited for group members. When a member of a group breaks a group norm by engaging in a prohibited behavior, the other group members will typically sanction the deviant member. To sanction is to communicate disapproval in some way to the deviant member .

When asked to give examples of a norm in our society, most students tend to think of laws, especially, for instance, laws against murder and physical assault. Most laws in a society are indeed social norms. The more important point, however, is that your life is governed by many norms that are not laws (Zellner and Marc, 1999).

Culture Variation

If we take an overview of the hundreds of societies that exist or have existed in the world, the first thing that strikes our attention is that there is tremendous variation with regard to the cultural traits found in these societies. Many societies have values and norms that are directly opposite to those that we might take for granted in the society. In most societies many individuals believe that there exists one God, responsible for all of creation, and they describe this God using imagery that is undeniably "male". Swanson (1960) found that about half the pre-industrial societies in the world also believe in a single God, responsible for creation, although that God is not always seen as a male. Among the Iroquois Indians, for instance, God was female, while among some South American Indians called the Lengua, God is a beetle. But the remaining societies in the world either believe in many gods, no one of which is responsible for all creation, or do not believe in personalized gods of any sort (Mckee, 1981).

Cultural Universals

Despite all the diversity that exists in the world there are cultural universals. That is, there are elements of culture found in every single known society. Every society, for instance, has some rules limiting sexual behavior, though the content of these rules varies greatly from society to society. In every known society there is a division of labor by sex, with certain tasks being assigned to females and other tasks to males. The task-assignments to either men or women, however, vary among societies. One of the most important of all cultural universals has to do with the relative status of men and women. There are many societies in which men, on the average, have more political power and more social prestige than women.

These societies are usually called patriarchies. Then there are a fair number of known societies in which men and women are roughly equal in social status, either because one group does not on the average, have more power and prestige than the other, or because greater male power and prestige in certain areas of social life is balanced by greater female power and prestige in other areas of social life. Yet in all the societies of the world, there has never existed a true matriarchy, that is, a society in which women have more political power and more social prestige than men. The most important point to make in connection with cultural universals, however, is that the number of such universals is relatively small, at least as compared to the ways in which cultures vary.

Cultural Integration

Before closing this section it is necessary to point out that many of the elements of a given culture are interrelated, so that a change in one such element can produce changes in other elements.

3.4 Religion as Culture

Religion is undoubtedly one of the most important aspects of culture. A culture's religious beliefs, passed down from one generation to the next, tell us much about the members' values, interests, and ideals, as well as explain customs and everyday activities. This is particularly true of the African society. Smith (1950) confirms this when he says that, "any full explication of religion involves complete exploration of social and political, material, culture, law and custom as well as the physical environment". Odetola and Ademola (1985) also concur by admitting that "specific religious beliefs, as well as denominational membership, are associated with cultural surroundings". It has to be noted that as an aspect of culture, religion can be regarded as cultural universal in that from time immemorial; religion has been in existence among different groups of people all over the world. The variation of religious object notwithstanding, there is the existence of religion among all the societies in the world.

4.0 CONCLUSION

In this unit, you have learnt about the various usages of the word culture as well as the definition that have been adopted in this module. You have also been exposed to the various elements and aspects of culture and the fact that religion as an aspect of culture.

5.0 SUMMARY

The following are the major items you have studied in this unit: Culture has different meanings to different professionals. Culture in thus module would be seen as the totality of the way of life of a particular group of people.

6.0 TUTOR MARKED ASSIGNMENTS

1. Enumerate and discuss the elements of culture.
2. Discuss the aspects of culture.
3. Discuss the aspects of culture

7. 0 REFERENCES/FURTHER READINGS

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UNIT 5: MARRIAGE AND SOCIAL CHANGE

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1.0 INTRODUCTION

In the previous unit you have studied about the religion and culture. In this unit you will be focusing on marriage as it is related to the family life. Various issues from mate selection, courtship, parenthood, adoption, divorce and religious influence on the family will be studied.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- Describe how mates are to be selected.
- Examine different types of marriage in human society
- Define courtship
- Define adoption
- Describe the legal process involved in adoption.
- Discuss the implications of adoption.
- Compare the demands of Islam and Christianity on divorce.
- Discuss the demands of parenthood
- Examine the legal status of same sex marriage in contemporary society

3.0 MAIN CONTENTS

3.1 Marriage and the Family

Marriage can be defined as a union between a man and woman such that any child born within the union is regarded as legitimate offspring of the parents. In Peter (1967) marriage is defined as a "social institution (usually legally ratified) uniting a man and a woman in special forms of mutual dependence, often for the purpose of founding and maintaining a family". Marriage as a contract between a man and a woman has existed since ancient times. As a social practice, entered into through a public act, it reflects the purposes, character, and customs of the society in which it is found. It is important to note that in some cultures, community's interest in the children, in the bonds between families, and in the ownership of property established by a marriage is such that special devices and customs are created to protect these values. The following are some of such practices:

3.2 Types of Marriage in Human Society

Child or Infant Marriage

Usually, when a child is about nine or ten years, she is sent to her prospective husband's house. He then looks after her until she is of marriageable age. This is usually as a result of concern for the child's safety and other issues. This practice is however dying out because most families cherish education and allow their children to go to school. There are many examples of child marriage in Africa. These include: the Yoruba of South-West Nigeria, the Hausa/Fulani of North-West Nigeria.

Levirate Marriage

This is the custom by which a man might marry the wife of his deceased brother for the purpose of raising a family for the deceased. This was practiced chiefly by the ancient Hebrews, and was designed to continue a family connection that had already been established (Brown, 1995).

Sororate Marriage

Sororate marriage is a form of marriage that permits a man to marry one or more of his wife's sisters, usually if she has died or cannot have children. It is actually the opposite of levirate marriage (Stephen, 1999).

Monogamy

Monogamy is the union of one man and one woman. It is thought to be the prototype of human marriage and its most widely accepted form, predominating also in societies in which other

forms of marriage are accepted. It has to be noted that most religions accept monogamy as the best form of marriage though polygamy is also deemed acceptable.

Polygamy

Polygamy is the general word for many spouses and it can be broken down to two different forms. The first is *polygyny*, in which one man has several wives. This is widely practiced in Africa despite the influence of Christianity. The second form is *polyandry*, in which one woman has several husbands. This type of marriage is known to exist among the Nayars of Malabar in India and the Lele of Kasai in Central Africa (Bryan, 1969).

3.3 Gay or Same Sex "Marriage"

Gay or same-sex marriage is a culture that is commonly practice around the world today. Various types of same-sex unions have existed, ranging from informal, unsanctioned, and temporary relationships to highly ritualized unions that have included marriage. State-recognized same-sex unions have recently become more widely accepted, with various countries recognizing same-sex marriages or other types of unions. While it is a relatively new practice that same-sex couples are being granted the same form of legal marital recognition as commonly used by opposite-sexed couples, there is some history of recorded same-sex unions around the world. Various types of same-sex unions have existed, ranging from informal, unsanctioned relationships to highly ritualized unions.

A same-sex union was known in Ancient Greece and Rome, ancient Mesopotamia, in some regions of China, such as Fujian province, and at certain times in ancient European history. Same-sex marital practices and rituals were more recognized in Mesopotamia than in ancient Egypt. The Almanac of Incantations contained prayers favoring on an equal basis the love of a man for a woman and of a man for man. In the southern Chinese province of Fujian, through the Ming dynasty period, females would bind themselves in contracts to younger females in elaborate

ceremonies. Males also entered similar arrangements. This type of arrangement was also similar in ancient European history. An example of egalitarian male domestic partnership from the early Zhou Dynasty period of China is recorded in the story of Pan Zhang & Wang Zhongxian.

While the relationship was clearly approved by the wider community, and was compared to heterosexual marriage, it did not involve a religious ceremony binding the couple. Some early Western societies integrated same-sex relationships. The practice of same-sex love in ancient Greece often took the form of pederasty, which was limited in duration and in many cases co-existed with marriage. Documented cases in this region claimed these unions were temporary pederastic relationships. These unions created a moral dilemma for the Greeks and were not universally accepted. Among the Romans, there were instances of same-sex marriages being performed, as evidenced by emperors Nero who married an unwilling young boy and (possibly - though it is doubted by many historians) the child emperor Elagabalus, who both supposedly married a man, and by its outlaw by the Christian emperors Constantius II and Constans in 342 AD, but the exact intent of the law and its relation to social practice is unclear, as only a few examples of same-sex marriage in that culture exist.

In Hellenic Greece, the pederasty relationships between Greek men (*erastes*) and youths (*eromenos*) were similar to marriage in that the age of the youth was similar to the age at which women married (the mid-teens, though in some city states, as young as age seven), and the relationship could only be undertaken with the consent of the father. This consent, just as in the case of a daughter's marriage, was contingent on the suitor's social standing. The relationship consisted of very specific social and religious responsibilities and also had a sexual component. Unlike marriage, however, a pederasty relation was temporary and ended when the boy turned seventeen. At the same time, many of these relationships might be more clearly understood as mentoring relationships between adult men and young boys rather than an analog of marriage.

This is particularly true in the case of Sparta, where the relationship was intended to further a young boy's military training. While the relationship was generally lifelong and of profound emotional significance to the participants, it was not considered marriage by contemporary culture, and the relationship continued even after participants reached age 20 and married women, as was expected in the culture. Numerous examples of same sex unions among peers, not age-structured, are found in Ancient Greek writings. Famous Greek couples in same sex relationships include

Harmodius and Aristogiton, Pelopidas and Epaminondas and Alexander and Bogoas. However in none of these same sex unions is the Greek word for "marriage" ever mentioned. The Romans appear to have been the first to perform same sex marriages.

At least two of the Roman Emperors were in same-sex unions; and in fact, thirteen out of the first fourteen Roman Emperors held to be bisexual or exclusively homosexual. The first Roman emperor to have married a man was Nero, who is reported to have married two other men on different occasions. First with one of his freedman, Pythagoras, to whom Nero took the role of the bride, and later as a groom Nero married a young boy to replace his young teenage concubine whom he had killed named Sporus in a very public ceremony... with all the solemnities of matrimony, and lived with him as his spouse A friend gave the "bride" away "as required by law." The marriage was celebrated separately in both Greece and Rome in extravagant public ceremonies. The Child Emperor Elagabalus referred to his chariot driver, a blond slave from Caria named Hierocles, as his husband. He also married an athlete named Zoticus in a lavish public ceremony in Rome amidst the rejoicings of the citizens.

It should be noted, however, that *conubium* existed only between a *civis Romanus* and a *civis Romana* (that is, between a male Roman citizen and a female Roman citizen), so that a marriage between two Roman males (or with a slave) would have no legal standing in Roman law (apart, presumably, from the arbitrary will of the emperor in the two aforementioned cases). Same-sex marriage was outlawed on December 16, 342 AD by the Christian emperors Constantius II and Constans. This law specifically outlaws marriages between men and reads as follows:

> When a man "marries" in the manner of a woman, a "woman" about to renounce men, what does he wish, when sex has lost its significance; when the crime is one which it is not profitable to know; when Venus is changed into another form; when love is sought and not found? We order the statutes to arise, the laws to be armed with an avenging sword, that those infamous persons who are now, or who hereafter may be, guilty may be subjected to exquisite punishment. (Theodosian Code 9.7.3).

According to Robin Lane Fox, among the unusual customs of the isolated oasis of Siwa (now Egypt, once Libya), one of great antiquity which survived to the 20th century was male homosexuality and same-sex marriage.

3.4 Policy of the Early Christian Church and middle Ages

As did other philosophies and religions of the time, increasingly influential Christianity promoted marriage for procreative purposes. The teachings of the Talmud and Torah, and the Bible, were seen as specifically prohibiting the practices as contrary to nature and the will of the Creator, and a moral shortcoming. Even after the passing of the Theodosian code the Christian emperors continued to collect taxes on male prostitutes until the reign of Anastasius (491–518). In the year 390, the Christian emperors Valentinian II, Theodoisus and Arcadius declared homosexual sex to be illegal and those who were guilty of it were condemned to be burned alive in front of the public. The Christian emperor Justinian (527–565) made homosexuals a scapegoat for problems such as "famines, earthquakes, and pestilences." While homosexuality was tolerated in pre-Christian Rome, it was still nonetheless controversial. For example, arguments against same-sex relationships were included in Plutarch's *Moralia*.

In pre-Christian Rome and Greece, there had been some debate on which form of sexuality was preferable. While many people seemed to not oppose bisexuality, there were those who preferred to be exclusively heterosexual or homosexual. For example, a debate between homosexual and heterosexual love was included in Plutarch's*Moralia*. Historian John Boswell claimed the 4th century Christian martyrs Saint Sergius and Saint Bacchus were united in the ritual ofadelphopoiesis, which he calls an early form of religious same-sex marriage After the middle Ages in Europe, same-sex relationships were increasingly frowned upon and banned in many countries by the Church or the state. Nevertheless, Historian John Boswell argued that Adelphopoiesis, or brother-making, represented an early form of religious same-sex marriage in the Orthodox Church. Alan Bray saw the rite of *Ordo ad fratres faciendum* ("Order for the making of brothers") as serving the same purpose in the medieval Roman Catholic Church.

However, the historicity of Boswell's interpretation of the ceremony is contested by the Greek Orthodox Church, and his scholarship critiqued as being of dubious quality by theologian Robin Darling Young. In late medieval France, it is possible the practice of entering a

legal contract of "enbrotherment" (affrèrement) provided a vehicle for civil unions between unrelated male adults who pledged to live together sharing 'un pain, un vin, et une bourse' – one bread, one wine, and one purse. This legal category may represent one of the earliest forms of sanctioned same-sex unions. While the church father, Augustine of Hippo, presented marriage as an important sacrament of the Christian Church in the 5th century CE, it wasn't until the "Sentences" of Peter Lombard, in the middle of the 12th century, that marriage became a part of the seven sacraments of the Catholic Christian Church. A same-sex marriage between the two men Pedro Díaz and Muño Vandilaz in the Galician municipality of Rairiz de Veiga in Spain occurred on 16 April 1061. They were married by a priest at a small chapel. The historic documents about the church wedding were found at Monastery of San Salvador de Celanova.

3.5 Legalization of Gay or Same Sex Marriage in Modern Times

In the 20th and 21st centuries various types of same-sex unions have come to be legalized. As of March 2014 Same-sex marriage is currently legal in eleven European countries:

> Belgium, Denmark, Iceland, the Netherlands, Norway, Portugal, Spain, France, the United Kingdom (England, Wales and Scotland), [Sweden] and Luxembourg, Finland is currently in the process of legislation. Other types of recognition for same-sex unions (civil unions or registered partnerships) are as of 2014 legal in twelve European countries: Andrra, Austria, Czech Republic, Finland, Germany, Hungary, Ireland, (Isle of man), (Jersy), Liechtenstein, Slovenia, Switzerland, the United Kingdom (Northern Ireland), Malta and Croatia.

A referendum to change the Constitution of the Republic of Ireland to allow same sex marriage took place on 22 May 2015 and approved the proposal to add the following declaration to the Constitution: "marriage may be contracted in accordance with law by two persons without distinction as to their sex". In North America, among the Native Americans societies, same-sex unions have taken place with persons known as Two-Spirittypes. These are individuals who fulfill one of many mixed gender roles in First Nations and Native American tribes. "In many tribes, individuals who entered into same-sex relationships were considered holy and treated with utmost respect and acceptance," according to anthropologist Brian Gilley. On July 20, 2005, Canada

became the fourth country in the world and the first country in the Americas to legalize same-sex marriage nationwide with the enactment of the Civil Marriage Act which provided a gender-neutral marriage definition.

Court decisions, starting in 2003, each already legalized same-sex marriage in eight out of ten provinces and one of three territories, whose residents comprised about 90% of Canada's population. Before passage of the Act, more than 3,000 same-sex couples had already married in those areas. Most legal benefits commonly associated with marriage had been extended to cohabiting same-sex couples since 1999. In the United States during the 19th century, there was recognition of the relationship of two women making a long-term commitment to each other and cohabitating, referred to at the time as a Boston marriage; however, the general public at the time likely did not assume that sexual activities were part of the relationship. Rev. Troy Perry performed the first public gay wedding in the United States in 1969, but it was not legally recognized, and in 1970, Metropolitan Community Church filed the first-ever lawsuit seeking legal recognition of same-sex marriages. The lawsuit was not successful.

In March 2005, two Unitarian Universalist ministers Kay Greenleaf and Dawn Sangrey were charged with multiple counts of solemnizing a marriage without a license in the State of New York. The charges were the first brought against clergy for performing same-sex unions in North America, according to the Human Rights Campaign, a Washington, D.C.-based gay rights group. The earliest use of the phrase "commitment ceremony" as an alternative term for "gay wedding" appears to be by Bill Woods who, in 1990, tried to organize a mass "commitment ceremony" for Hawaii's first gay pride parade. Similarly, Reverend Jimmy Creech of the First United Methodist Church performed his first "commitment ceremony" of same-sex couples in 1990 in North Carolina. In January, 1987, Morningside Monthly Meeting of the Society of Friends became the first Quaker Meeting to take a same-sex marriage (using the word marriage, rather than "commitment ceremony") under its care with the marriage of Reyson Ame and William McCann on May 30, 1987.

Although several other Meetings held "Ceremonies of Commitment, Morningside was the first to refer to the relationship as a marriage and afford it equal status. On June 26, 2015, the Supreme Court of the United States ruled in Obergefell v. Hodges that marriage is a

fundamental right and must be extended to same-sex couples. Names for the registered, formal, or solemnized combination of same-sex partners have included "domestic partnership", "civil union", "marriage", "registered partnership", "reciprocal beneficiary", and "same-sex union".

3.6 Mate Selection

In the traditional society, the choice of a spouse was largely the responsibility of the family. More than often, the spouses themselves have no hand in the decision of who they are to marry. However, today the influence of Christianity and Western civilization is changing this and the people are now mostly the ones deciding who they are to marry. This has now led to a major dilemma. One of the greatest problems facing most youths today is the problem of mate selection. They want to know the process they have to take in deciding who God's choice is for them as spouse. In most cases they turn to their religious leaders for counseling and many may in the end are not fully satisfied. It has to be stated that for Christians the followings facts are relevant in the process of making choices:

1. The spouse has to be someone from the same faith.
2. The process of choice has to be accompanied by prayer for guidance.
3. The spouse as to be someone of excellent character.

All these steps are important to avoid wrong choices and to prepare the ground for a solid marriage. This process is not too different from that of Islam except for the introduction of parental influence. SoundVisioin.com in Durkheim (1948) has the following to say on the guideline for mate selection in Islam: Normally the criteria for selecting matrimonial mates are many: wealth, beauty, rank, character, congeniality, compatibility, religion, etc. The Quran enjoins Muslims to select partners who are good and pure (tayyib). Prophet Muhammad (P.b.u.h) recommended Muslims to select those partners who are best in religion (din) and character. Islam according to him encourages the freedom of choice for the would-be spouses under the consideration and the influence and consent of their parents or guardians.

3.7 Courtship

Courtship is normally understood as the period of romantic relationship that serves as a prelude to marriage. Most religions are concerned about how the would-be-spouses conduct themselves in this period so that they do not commit unwarranted sin. It has to be noted that some people confuse dating with courtship and use them synonymously. The truth however is that courtship indicates a more serious commitment than dating. Dating can lead to courtship but most importantly courtship is expected to lead to marriage. For Christians, though this period of courtship is encouraged so that the would-be-spouses will be able to know each other better, it is always counseled that they do not do things that could lead to fornication or sexual immorality. It is to this end that some denominations would not allow courting people to spend time together all on their own.

This also applies to Islam Durkheim (1948) also has this to say: The would-be-spouses are allowed to see each other for matrimonial purposes under the direct supervision of their *mahram* relatives. This provision is expected to be conceived and executed with piety and modesty. Prophet Muhammad (P.b.u.h) instructed: "No man has the right to be in the privacy with a woman who is not lawful for him. Satan is their third party unless there is a mahram. In the traditional African societies too, the period of courtship is one that is also guided so as to avoid sexual immorality. Most religions counsel that people get married as virgins and frown at pre-marital sex.

3.8 Adoption

After marriage, childlessness or barrenness is one of the common problems that face couples especially in the African society that places a high value on children. One of the ways by which couples have dealt with the problem is adoption. Adoption is the legal act of permanently placing a child with a parent or parents other than the birth parents. In other countries apart from barrenness, the following are other reasons for adoption (James and Vander, 1990).

Reasons for Adoption

Inability of the Biological Parents to cater for their children

There are times when parents for one reason or the other, for example, poverty may feel highly inadequate to cater for their children and so seek adoption for them within families that would be able to cater for them.

Single Parenthood

In some countries, where single motherhood may be considered scandalous and unacceptable, some women in this situation make an adoption plan for their infants. In some cases, they abandon their children at or near an orphanage, so that they can be adopted.

Gender Preference

In some cases and some cultures, a parent or parents prefer one gender over another and place any baby who is not the preferred gender for adoption.

Involuntary Loss of Parental Rights

Some biological parents involuntarily lose their parental rights. This usually occurs when the children are placed in foster care because they were abused, neglected or abandoned. Eventually, if the parents cannot resolve the problems that caused or contributed to the harm caused to their children (such as alcohol or drug abuse), a court may terminate their parental rights and the children may then be adopted. There are times also that parent loose their parental rights due to illness like poor mental health that can be considered dangerous to the upbringing of the child.

Death of Parents

Though not usually the case in Africa because of the extended family system, some children are adopted because of the death of their biological parents.

Types of Adoption

There are two types of adoption based on the assumption that the biological parents are still alive. These are open and closed adoption. Closed also known as confidential adoption is that type of adoption where further contact between the biological parents and the foster parents are foreclosed or prevented. Open adoption accepts varying degrees of future contact between the parties, though such openness can be closed at any time (Peter, 1967).

Problems of Adoption

Though it is a good concept and serves as a safeguard to the future of the society through the protection of the young ones that may not have or suffer rough upbringing, adoption results in the severing of the parental responsibilities and rights of the biological parents and the placing of those responsibilities and rights onto the adoptive parents. The severance of the parental responsibility from the biological parents usually leads to a kind of apathy from the foster parents. Though, after the finalization of adoption process, there ought to be no legal difference between biological and adopted children, it is usually psychologically traumatic to maintain equal love between adoptive and biological children.

3.9 Divorce

Though one of the most devastating and traumatic events of life is love turned sour, the reality of divorce has become more graphic than ever. Describing the dangerous trend of divorce in the West, Mckee (1981) says that: In 1980 in Britain there were 409,000 marriages (35% of which were remarriages) and 159,000 divorces. The previous years it was calculated that a marriage took

place every 85 seconds and a divorce every 180. The total number of divorced people is now over 2 million, and there is an alarming number of one-parent families. The British divorce rate, which has increased by 60% during the last twenty-five years, is now one of the highest in the Western world. In the UK one in every three marriages breaks up; in the USA it is more than one in every two. Though this figure seems to picture the state of things in the UK and the USA, the African situation may not be any different but the absence of reliable statistics may not give us an accurate picture.

Apart from this, many who wish to avoid the social stigma that divorce carries with it are contended to live as separated people or continue to live together in the pain of a broken home.

Causes of Divorce

Causes for divorce can be said to be under two broad categories (Zellner and Marc, 1999): sociological and religious (spiritual). Sociological causes of divorce include the following: Extra-marital affairs, Family strains, Emotional/physical abuse, Mid-life crisis, Addictions, such as alcoholism and gambling as well as Workaholism. Religiously, the rise in divorce rate has to do with more disenchantment with the things of God and man's carefree attitude to the demands of his faith.

Divorce in Religion

The fact is that most religions actually forbid divorce. Let us have a brief overview of some religions:

Islam

In Islam, divorce is allowed, although discouraged. A commonly mentioned Islamic ruling is that divorce is the least liked of all permissible acts. Islam considers marriage to be a legal contract; and the act of obtaining a divorce is essentially the act of legally dissolving the contract. According to Shariah, there is a required waiting period before a divorce is considered valid. After

three divorces, the man and the women are not allowed to remarry, unless under specific circumstances. It is important to note that in Islam a woman may never sue for divorce on any ground except by the permission of her husband to do so.

Judaism

Judaism recognized the concept of "no-fault" divorce thousands of years ago. Judaism has always accepted divorce as a fact of life as reflected in the Mosaic injunctions of Deuteronomy chapters 22 and 24, albeit an unfortunate one. Judaism generally maintains that it is better for a couple to divorce than to remain together in a state of constant bitterness and strife.

Christianity

Within Christianity, divorce has become almost commonplace, and the interpretation of the Holy Scripture on divorce widely varies among Christian denominations. However, the first 400 years of the Early Church, the church maintained a unanimous voice opposing divorce. Bible commentary on divorce comes primarily from the gospels of Matthew, Mark and Paul. Although Jesus touched on the subject of divorce in three of the Gospels, Paul gives a rather extensive treatment of the subject in his First Epistle to the Corinthians chapter 7: "Now, for those who are married I have a command that comes not from me, but from the Lord. A wife must not leave her husband. But if she does leave him, let her remain single or else go back to him. And the husband must not leave his wife." (1 Corinthians 7:10-11), but he also includes the Pauline privilege. He again alludes to his position on divorce in his Epistle to the Romans, albeit an allegory, when he states "Let me illustrate.

When a woman marries, the law binds her to her husband as long as he is alive. But if he dies, the laws of marriage no longer apply to her. So while her husband is alive, she would be committing adultery if she married another man. But if her husband dies, she is free from that law and does not commit adultery when she remarries." (Romans 7:2-3). Recent research, however, interprets the words of Jesus and Paul through the eyes of first century readers who knew about the 'Any Cause' divorce, which Jesus was asked about ("Is it lawful to divorce for 'Any Cause'"

(Matthew 19:3). This suggests that Christians in the generations following Jesus forgot about the 'Any Cause' divorce and misunderstood Jesus. The 'Any Cause' divorce was invented by some Pharisees who divided up the phrase "a cause of indecency" (Deuteronomy 24.1) into two grounds for divorce: "indecency" (*porneia* which is usually interpreted as 'Adultery') and "a cause" (that is 'Any Cause'). Jesus said the phrase could not be split up and that it meant "nothing except *porneia*".

Although almost everyone was using this new type of divorce, Jesus told them that it was invalid, so remarriage was adulterous because they were still married. The Old Testament allowed divorce for the breaking of marriage vows, including neglect and abuse, based on Exod.21.10f. Jesus was not asked about these Biblical grounds for divorce, though Paul alluded to them in 1 Corinthians as the basis of marriage obligations. This new research emphasizes that Jesus and Paul never repealed these Biblical grounds based on marriage vows. They were exemplified by Christ and they became the basis of Christian marriage vows (love, honor, and keep). Dharmic religions do not have a concept of divorce. However, the Hindu Marriage Act, 1955 applicable to Hindus, Buddhists, Sikhs and Jains in India does have provisions for divorce under some circumstances.

3.10 Religious Influence on Marriage and Family

On the whole, the religion of a man does not only affect his concept of the family (that is whether his family will be polygamous or monogamous), but also affects his relationship with the other members of the family, that is the wife or husband and the children. In fact, most religions have duties prescribed for all the parties involved in the family. For example, Islam, Christianity, Judaism and other Oriental religions have duties prescribed for the husband, the wife and the children.

4.0 CONCLUSION

In this unit, you have studied how religion affects the family from the period the people involved begin the search for a mate. You have been exposed to the religious guidelines for the selection of a spouse, what the courtship period ought to be and how religions ensure that the

would-be couples remain chaste during the period of courtship. The case of adoption in case of barrenness was also discussed as well as divorce which is examined from various angles and the position of religions on divorce.

5.0 SUMMARY

The following are the major points that have been studied in this unit: Types of marriage include child/infant marriage, levirate marriage, sororate marriage, monogamy and polygamy. The three criteria for mate selection that can be identified are: faith, prayer for guidance and personality/character of the spouse. Sociological causes of divorce include the following: extra-marital affairs, family strains, emotional/physical abuse, mid-life crisis, addictions such as alcoholism, gambling and workaholics. Religious causes of divorce have to do with man's disenchantment with the things of God and carefree attitude to the demands of his faith.

6.0 TUTOR-MARKED ASSIGNMENTS

1. What are the religious views of divorce?
2. Discuss the legal and the psychological implications of adoption.
3. Discuss the various types of marriage.
4. What are the influences of religion on mate selection?
5. Discuss the influence of religion on divorce

7.0 REFERENCES/FURTHER STUDIES

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UNIT 6: DIMENSIONS AND ORGANIZATIONS OF RELIGIOUS BEHAVIOURS

CONTENTS

1.0 INTRODUCTION

All religions have certain elements in common, yet these elements are expressed in the distinctive manner of each faith. The patterns of social behaviour, are of great interest to sociologists, since they underscore the relationship between religion and society. Religious beliefs, religious rituals, and religious experience all help to define what is sacred and to differentiate the sacred from the profane. Let us now examine these three dimensions of religious behavior in this unit.

2.0 OBJECTIVES

By the end of this study unit, you should be able to:

- Explain religious belief and the common beliefs in major religious groups
- Define Ritual
- Discuss religious experience and ways it influences faith
- Describe sects
- Identify the varieties of religious behaviours
- Examine experience
- Evaluate ecclesiae
- Discuss denominations
- State religious sects
- Explain cults
- State the comparism of the forms of religious organizations

3.0 MAIN CONTENTS

3.1 Belief

Some people believe in life after death, in supreme beings with unlimited powers, or in supernatural forces. Religious beliefs are statements to which members of a particular religion adhere to. These views can vary dramatically from religion to religion. The Adam and Eve account of creation found in Genesis, the first book of the Old Testament, is an example of a religious belief. Many people in the United States strongly adhere to this biblical explanation of creation and even insist that it be taught in public schools. These people, known as creationists, are worried about the secularization of society and oppose teaching that directly or indirectly question biblical scripture.

3.2 Ritual

Religious rituals are practices required or expected of members of a faith. Rituals usually honor the divine power (or powers) worshipped by believers; they also remind adherents of their religious duties and responsibilities. Rituals and beliefs can be interdependent; rituals generally involve the affirmation of beliefs, as in a public or private statement confessing a sin. Like any social institution, religion develops distinctive normative patterns to structure people's behavior. Moreover, there are sanctions attached to religious rituals, whether rewards gains for excellence at church or schools) or penalties (expulsion from a religious institution for violation of norms).

Among Christians in Africa, rituals may be very simple, such as praying at a meal or observing a moment of silence to commemorate someone's death. Yet certain rituals, such as the process of canonizing a saint, are quite elaborate. Most religious rituals in our culture focus on services conducted at houses of worship. Thus, attendance at a service, silent and spoken reading of prayers, and singing of spiritual hymns and chants are common forms of ritual behavior that generally take place in group settings. From an interactionist perspective, these rituals serve as important face-to-face encounters in which people reinforce their religious beliefs and their commitment to their faith. One way to think of religious ritual is, how people "do religion" together. From Muslims, a very important ritual is the hajj, a pilgrimage to the Grand Mosque in Mecca, Saudi Arabia.

Every Muslim who is physically and financially able is expected to make this trip at least once. Each year over 2 million pilgrims go to Mecca during the one-week period indicated by the Islamic lunar calendar. Muslims from all over the world make the hajj, including those in Nigeria, where many tours are arranged to facilitate this ritual. Some rituals induce an almost trancelike state. The Plain Indians eat or drink peyote, a cactus containing the powerful hallucinogenic drug mescaline. Similarly, the ancient Greek followers of the god Pan chewed intoxicating leaves of ivy in order to become more ecstatic during their celebrations. Of course, artificial stimulants are not necessary to achieve a religious "high". Devout believers, such as those who practice the Pentecostal Christian ritual of "speaking in tongues", can reach a state of ecstasy simply through spiritual passion (Schaefer and Lamm, 1997).

3.3 Experience

In sociological study of religion, the term religious experience refers to the feeling or perception of being in direct contact with the ultimate reality, such as a divine being, or of being overcome with religious emotion. A religious experience may be rather slight, such as the feeling of exaltation a person receives from hearing a choir sing Handel's "Hallelujah Chorus." But many religious experiences are more profound, such as Muslim's experience on a hajj. In his autobiography, the late African America activist Malcolm X wrote of his hajj and how deeply moved he was by the way that Muslims in Mecca came together across lines of race and color. For Malcolm X, the color blindness of the Muslim world "proved to me the power of the One God" (Peter, 1967). Still another profound religious experience is, at a turning point in one's life making a personal commitment to Jesus. According to a 1997 national survey, more than 44 percent of people in the United States claimed that they had a born-again Christian experience at some time in their lives-a figure that translates into nearly 80 million adults (Peter, 1967).

An earlier survey found that Baptists (61 percent) were the most likely to report such experiences; by contrast, only 18 percent of Catholics and 11 percent of Episcopalians stated that they had been born again. The collective nature of religion, as emphasized by Durkheim, is evident in these statistics. The beliefs and rituals of a particular faith can create an atmosphere either friendly or hostile to this type of religious experience. Thus, a Baptist would be encouraged to come forward and share such experiences with others, whereas an Episcopalian who claimed to have been born again would receive much less support (Schaefer and Lamm, 1997).

3.4 Varieties of Religious Behavior

Because religious behavior finds expression in so many aspects of everyday life, we find it difficult to disentangle religion from other institutional spheres. In fact classifying behavior as religious or political or economic is a relatively recent custom. For instance, although the ancient Greeks had notions regarding various gods; they did not have a word for religion. However, precisely because religious behavior is so varied, we have difficulty thinking about it unless we

find some way to sort it into relevant categories. Although no categories do justice to the diversity and richness of the human religious experience, sociologist Bryan (1969) has provided a scheme that is both intelligent and manageable: simple supernaturalism, animism, theism, and a system of abstract ideals.

Simple supernaturalism prevails in pre-industrial societies. Believers attribute a diffuse, impersonal, supernatural quality to nature, what some South Pacific peoples call mana. No spirits or gods are involved, but rather a "force" that influences events for better or worse. People compel the superhuman power to behave as they wish by mechanically manipulating it. For instance, a four-leaf clover has mana; a three-leaf clover does not. Carrying the four-leaf clover in your wallet is thought to bring good luck. You need not talk to the four-leaf clover or offer it gifts- only carry it. Similarly, the act of uttering the words "open sesame" serves to manipulate impersonal supernatural power; you say it, and the door swings open on Aladdin's cave. Many athletes use lucky charms, elaborate routines, and superstitious rituals to ward off injury and bad luck in activities based on uncertainty (Mbiti, 1969).

Mana is usually employed to reach practical, immediate goals control of the weather, assurance of a good crop, the cure of an illness, good performance on a test, success in love, or victory in battle. It functions much like an old-fashioned book of recipes or a home medical manual. A belief in spirits or otherworldly beings is called animism. People have imputed spirits to animals, plants, rocks, stars, and rivers and, at times, other people. Spirits are commonly thought to have the same emotions and motives that activate ordinary mortals. So humans deal with them by techniques they find useful in their own social relationships. Love, punishment, reverence, and gifts- even cajolery, bribery, and false pretenses- have been used in dealing with spirit. Occasionally, as with mana, supernatural power is harnessed through rituals that compel a spirit to act in desired way- what we call spells (Mckee, 1981).

In theism, religion is centred in a belief in gods who are thought to be powerful, to have an interest in human affairs, and to merit worship. Judaism, Christianity, and Islam are forms of monotheism, or belief in one god. They all have established religious organizations, religious leaders or priests, traditional rituals, and sacred writing. Ancient Greek religion and Hinduism (practiced primarily in India) are forms of polytheism, or belief in many gods with equal or

relatively similar power. Gods of the Hindus are often tribal, village, or caste deities associated with particular place- a building, field, or mountain- or a certain object-animal or tree.

Finally, some religions focus on a set of abstract ideals. Rather than centering on the worship of a god they are dedicated to achieving moral and spiritual excellence. Many of the religions of Asia are of this type including Taoism and Buddhism. Buddhism is directed toward reaching an elevated state of consciousness, a method of purification that provides a release from suffering ignorance, selfishness, and the cycle of birth and rebirth. In the Western world, humanism is a religion based on ethical principles. Its adherents discard all the logical beliefs about God, heaven, hell, and immortality, substituting for God the pursuit of good in the here and- now. Heaven is seen as the ideal society on earth and hell, as a world in which war, disease, and ignorance flourish. The soul is the human personality and immortality is a person's deeds living on after death, for good or evil, in the lives of other people.

Sociologist Durkheim (1948) suggests that a sharp dualism- the historic distinction between "the world" and some "other world" no longer characterizes the major religions of contemporary Western nations. Modern religions tend to mix the sacred and the profane. They increasingly ground their claim to legitimacy in their relevance for the contemporary human condition rather than their possession of supernaturally revealed wisdom. God becomes less remote and more approachable. Religion is seen as providing a "sacred canopy" that shelters its adherents from feelings of chaos, meaninglessness, and ultimate despair (Stephen, 1999).

Not only are believers brought increasingly face-to-face with God; they must also choose the God they are to worship. Creeds must not only be lived up to; they must be interpreted and selectively combined, modified, and personalized in ways each person finds meaningful. This process of choosing and adapting often assumes the character of a lifelong journey rather than a one-time determined reality. Simultaneously, the definition of what it means to be "religious" and the meaning of the "ultimate" expand, becoming more fluid and open to individual interpretation. Even so, as Bellah recognizes, sects and fundamentalist religions with orthodox beliefs and standards continue to retain the allegiance of segments of the population and undergo periodic revivals as reactions against the uncertainties of modern society (Peter, 1967).

3.5 Ecclesia

An ecclesia (plural, ecclesiae) is a religious organization that claims to include most or all of the members of a society and is recognized as the national or official religion. Since virtually everyone belongs to the faith, membership is by birth rather than conscious decision. Examples of ecclesiae include the Lutheran church in Sweden, the Catholic Church in Spain, Islam in Saudi Arabia, and Buddhism in Thailand. However, there can be significant differences even within the category of ecclesia. In Saudi Arabia's Islamic regime, leaders of the ecclesia hold vast power over actions of the state. By contrast, the Lutheran church in contemporary Sweden has no such power over the Riksdag (parliament) or the prime minister. Generally, ecclesiae are conservative in that they do not challenge the leaders or polices of a secular government. In a society with an ecclesia, the political and religious institutions often act in harmony and mutually reinforce each other's power over their relative spheres of influence. Within the modern world, ecclesiae tend to be declining in power (Odetola and Ademola, 1985).

3.6 Denominations

A denomination is a large, organized religion that is not officially linked with the state or government. Like an ecclesia, it tends to have an explicit set of beliefs, a defined system of authority, and a generally respected position in society. Denominations count among their members large segments of a population. Generally, children accept the denomination of their parents and give little thought to membership in other faiths. Denominations also resemble ecclesiae in that few demands are made on members. However, there is a critical difference between these two forms of religious organization. Although the denomination is considered respectable and is not viewed as a challenge to the secular government, it lacks the official recognition and power held by an ecclesia. No nation of the world has more denominations than the United States. In good measures it is a result of the nation's immigrant heritage. Many settlers in the "new world" brought with them the religious commitments native to their homelands.

Denominations of Christianity found in the United States, such as those of the Roman Catholics, Episcopalians, and Lutherans, were the outgrowth of ecclesiae established in Europe. In addition, new Christian denominations emerged, including new Mormons and Christian Scientist. Although by far the largest single denomination in the United States is Roman Catholicism, at least 20 other Christian faiths have 1 million or more members. Protestants collectively accounted for about 56 percent of the nation's adult population in 1993, compared with 26 percent for Roman Catholics and almost 3 percent for Jews. There are also 5 million Muslims in United States while a smaller number of people adhere to such eastern faiths as Hinduism, Confucianism, and Taosim (Peter, 1967).

3.7 Sects

In contrast to the denomination is the sect, which Max Weber termed a "believer's church", because affiliation is based on conscious acceptance of a specific religious dogma. A sect can be defined as a relatively small religious group that has broken away from some other religious organization to renew what it views as the original vision of the faith. Many sects, led by Martin Luther during the Reformation, claim to be the "true church" because they seek to cleanse the established faith of what they regard as extraneous beliefs and rituals. Sects are fundamentally at odds with society and do not seek to become established national religions. Unlike ecclesiae, sects require intensive commitments and demonstrations of belief by members. Partly owing to their "outsider" status in society, sects frequently exhibit a higher degree of religious fervor and loyalty than more established religious groups do.

Recruitment is focused mainly on adults; as a result, acceptance comes through conversion. Among current-day sects in the United States and other countries are movements within the Roman Catholic Church that favor a return to use of Latin in the mass. Sects are often short-lived; however, if able to survive, they may become less antagonistic to society and begin to resemble denominations. In a few instances, sects have been able to endure over several generations while remaining fairly separate from society. Sociologist Milton (1970) uses the term established sect to describe a religious group that is the outgrowth of a sect, yet remains isolated from society. The

Hutterites, Jehovah's Witnesses, Seventh-Day Adventists, and Amish are contemporary examples of established sects in the United States.

3.8 Cults

The cult accepts the legitimacy of other religious groups. Like the denomination, the cult does not lay claim to the truth, but unlike the denomination it tends to be critical of society. The cult lacks many of the features of a traditional religious sees the source of unhappiness and injustice as incorporated within each person; holds the promise of finding truth and contentment by following its tenets; believes it possesses the means for people to unlock a hidden or potential strength within themselves without necessarily withdrawing from the world; and holds a relatively individualized, universalized, and secularized view of the Divine. The cult does not require its members to pass strict doctrinal tests, but instead invites all to join its ranks. It usually lacks the tight discipline of sects whose rank-and-file members hold one another "up to the mark". And unlike a sect, it usually lacks prior ties with an established religion: it is instead a new and independent religious tradition.

The cult frequently focuses on the problems of its members, especially loneliness, fear, inferiority, tension, and kindred troubles. Some cults are built around a single function, such as spiritual healing or spiritualism. Others, like various "New Thought" and "New Age" cults, seek to combine elements of conventional religion with ideas and practices that are essentially nonreligious. Still others direct their attention toward the pursuit of "self-awareness," "self-realization" wisdom, or insight, such as Vedanta, Soto Zen, the Human Potential Movement and Transcendental Meditation. International attention focused on religious cults in 1993 as a result of the violence at the Branch Davidians' compound near Waco, Texas. The Davidains' began as a sect of the Seventh-day Adventists church in 1934 and based their beliefs largely on the biblical book of Revelation and its dooms day prophecies (Mbiti, 1969).

In 1984, the Davidians' sect split, with one group emerging as a cult under the leadership of David Koresh. After a 51-day standoff against federal authorities in early 1993, Koresh and 85 of his followers died when the Federal Bureau of Investigation (FBI) attempted to seize control the Davidians' compound. In 1995, religious cults again received international attention when

members of the Japanese religious group Aum Shinrikyo were accused of a poison gas attack on the Tokyo subway system that killed a dozen people and injured 5500. As psychotherapist Irvin Doress and sociologist Jack Nusan Porter have suggested, the word cult has taken on a negative meaning in the United States and is used more as a means of discrediting religious minorities than as a way of categorizing them. They note that some groups, such as the Hare Krishnas, are labeled as "cults" because they seem to come from foreign (often nonwestern) lands and have customs perceived as "strange".

This reflects people's ethnocentric evaluations of that which differs from the commonplace. James Richardson, a sociologist of religion, does not like the term cult and prefers to call such groups new, minority, or exotic religions. It is difficult to distinguish sects from cults. A cult is a generally small, secretive religious group that represents either a new religion or a majorinnovation of an existing faith. Cults are similar to sects in that they tend to be small and are often viewed as less respectable than more established ecclesiae or denominations. Some cults, such as contemporary cults focused on UFO sightings or expectations of colonizing outer space, may be totally unrelated to the existing faiths in a culture. Even when a cult does not accept certain fundamental tenets of a dominant faith, such as belief in the divinity of Jesus Christ or Prophet/Muhammad (P.b.u.h), it will offer new revelations or new insights to justify its claim to be a more advanced religion. As is true of sects, cults may undergo transformation over time into other types of religious organizations. An example is the Christian Science church, which began as a cult under the leadership of Mary Baker Eddy. Today, this church exhibits the characteristics of a denomination.

3.9 Comparing Forms of Religious Organization

Clearly, it is no simple matter to determine whether a particular religious group falls into the sociological category of ecclesia, denomination, sect, or cult. Yet as we have seen, these ideal types of religious organizations have somewhat different relationships to society. Ecclesiae are recognized as national churches, denominations, although not officially approved. By contrast, sects as well as cults are much more likely to be at odds with the larger culture. Ecclesiae, denominations, and sects are best viewed as ideal types along a continuum rather than as mutually

exclusive categories. Since the United States has no ecclesia, sociologists studying this nation's religions have naturally focused on the denomination and the sect. These religious forms have been pictured on either end of a continuum, with denominations accommodating to the secular world and sects making a protest against established religions.

Advances in electronic communications have led to still another form of religious organization; the electronic church. Facilitated by cable television and satellite transmission, televangelists (as they are called) direct their message to more people than are served by all but the largest denominations. While some televangelists are affiliated with religious denominations, must give viewers the impression that they are disassociated from established faiths. The programming of the electronic church is not solely religious. There is particular focus on issues concerning marriage and the family, death and dying, and education; yet more overtly political topics such as foreign and military policy are also discussed.

Although many television ministries avoid political positions, others have been quite outspoken. Mostnoteworthy in this regard is Pentecostal minister Pat Robertson, a strong conservative. Robertson founded the Christian Broadcasting Network in 1961, served for many years as host of CBN's syndicated religious talk show. The 700 club, and took leave of his television posts in 1986 to seek the 1988 Republican nomination for president in US. He has continued his political activism through his leadership of the Christian coalition (Schaefer and Lamm, 1997).

4.0 CONCLUSION

Norms, beliefs and rituals provide the cultural fabric of religion, but there is more to a religion than its cultural heritage. As with other institutions, there is also a structural organization in which people are bound together within networks of relatively stable relationship. This unit has examined the ways in which people organize themselves in fashioning religious life.

5.0 SUMMARY

Distinctions are made between the varieties of organization forms found among religious faith. This were made based on factors such as size, power, degree of commitment expected from members and historical ties to the faith. The organization so studied included ecclesia, denominations, sects and cults. Comparisons of these forms of organizations were also examined in the unit.

6.0 TUTOR- MARKED ASSIGNMENT

1. Ritual is said to be common to all religious groups. Explain a common ritual in your religion.
2. Explain religious belief. What are the common beliefs of most major religious groups?
3. What is religious experience? In what ways has it influenced adherents' commitment to their faith?
4. What is meant by Ecclesia?
5. What is denomination?
6. How will you differentiate a cult from a sect?

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UNIT 7: RELIGION AND HUMAN RIGHTS

CONTENTS

1.0 INTRODUCTION

Human right is a current issue in contemporary religious scholarship. Many countries of the world are seeing the importance of human right in the society. There can be no just society without human rights or moral principles or norms that describe certain standards of human behavior. They are regularly protected as legal rights in municipal and international law.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Examine the concept of human right

- Explain the need for respecting human rights

- Discuss religion and the human rights movement

- Explain human rights in Islam

- Enumerate the basic human rights in Islam

- Outline the rights of citizens in an Islamic state

- Highlight the rights of enemies at war

- Examine social justice in human rights

3.0 MAIN CONTENT

3.1 Concept of Human Rights

Human rights are moral principles or norms that describe certain standards of human behavior, and are regularly protected as legal rights in municipal and international law. They are commonly understood as inalienable fundamental rights "to which a person is inherently entitled simply because she or he is a human being," and which are "inherent in all human beings" regardless of their nation, location, language, religion, ethnic origin or any other status. They are applicable everywhere and at every time in the sense of being universal, and they are egalitarian in the sense of being the same for everyone. They require empathy and the rule of law and impose an obligation on persons to respect the human rights of others. They should not be taken away except as a result of due process based on specific circumstances, and require freedom from unlawful imprisonment, torture, and execution (Cumper, 2000).

The doctrine of human rights has been highly influential within international law, global and regional institutions. Actions by states and non-governmental organizations form a basis of public policy worldwide. The idea of human rights suggests that "if the public discourse of peacetime global society can be said to have a common moral language, it is that of human rights." The strong claims made by the doctrine of human rights continue to provoke considerable skepticism and debates about the content, nature and justifications of human rights to this day. The precise meaning of the term *right* is controversial and is the subject of continued philosophical debate; while there is consensus that human rights encompasses a wide variety of rights such as

the right to a fair trial, protection against enslavement, prohibition of genocide, free speech, or a right to education. There is disagreement about which of these particular rights should be included within the general framework of human rights; some thinkers suggest that human rights should be a minimum requirement to avoid the worst-case abuses, while others see it as a higher standard (Cumper, 1999).

Many of the basic ideas that animated the human rights movement developed in the aftermath of the Second World War and the atrocities of The Holocaust, culminating in the adoption of the *Universal Declaration of Human Rights* in Paris by the United Nations General Assembly in 1948. Ancient peoples did not have the same modern-day conception of universal human rights. The true forerunner of human rights discourse was the concept of natural rights which appeared as part of the medieval natural law tradition that became prominent during the Enlightenment with such philosophers as John Locke, Francis Hutcheson, and Jean-Jacques Burlamaqui, and which featured prominently in the political discourse of the American Revolution and the French Revolution. From this foundation, the modern human rights arguments emerged over the latter half of the twentieth century, possibly as a reaction to slavery, torture, genocide, and war crimes, as a realization of inherent human vulnerability and as being a precondition for the possibility of a just society (Daschke and Ascroft, 2015).

3.2 Respect for Human Rights

Everywhere today, in all societies both civil and ecclesiastical, there is a consistent clarion-call for respect for human dignity and rights. The world community, more than ever before, is becoming increasingly aware of the dignity of the human person and the rights consequent on that dignity. The efforts of the Church (for example *Rerum Nivarum* of Leo XIII, 1891 and *Quardragesimo Anno* of Pius XI, 1931) along with those of all men of good-will gave rise to the international Declaration of Human rights in 1948 and thanks to this statement of the rights of man and the seeking for international agreements for the application of these rights, progress has been made towards inscribing these inspirations in deeds and structures. Yet more remains to be done. There are still violations of these rights in many places in the world today though the degrees differ

from place to place. For example, speaking about such outright violations of the basic rights of man in Latin America, the Catholic bishops of that region write:

> We share… anxieties of our people that stem from a lack of respect for their dignity as human beings, made in the image and likeness of God, and for their inalienable rights as children of God. Countries such as ours, where there is frequently no respect for such fundamental human rights as life, health, education, housing, and work, is in the position of permanently violating the dignity of the person (Doe, 2011).

With regard to apartheid regime of South Africa, the deplorable situation of institutionalized violation of human dignity and rights and consequent injustices need no rehearsal here. Suffice it to mention that "all racist theories are contrary to Christian faith and love… and are in sharp contrast to the growing awareness of human dignity… apartheid is the most marked and systematic form of this; change is absolutely necessary and urgent" (Evans, 2001). The other situation African countries may not be as bad as those of some other places in the world, yet there is sufficient reason for concern. The task of the African Christian is to do all in his power to see that fundamental human rights copiously elaborated in our Constitution are respected and applied to the later. There is no stronger testimony of Christianity, no manifestation of faith more valid than by word and deeds to fulfill the duty of making sure that every human being in Africa is accorded his due as a human person.

Violations of human rights in Nigeria involve the whole area of discrimination, religious, political and tribal. Employment is impossible if one does not belong to a particular religion, tribe or political delineation. It is violation of right if one particular religion or Church finds it impossible to get land for use or receive cooperation in another area dominated by a different religion. Violation of rights occurs also when one tribe does everything possible to intimidate or dominate others. Likewise, lack of respect for life is seen in the society as armed bandits render life and property unsafe by day and by night and as reckless and unscrupulous divers turn our roads into death traps in spite of that fact that the African values life very much "… respect for persons (and life) is one of the greatest values which characterize the African."

To be mentioned also is the whole area of freedom in all its ramifications, whether of speech or of press or of religion; the recurring military regimes which set aside both the Constitution and democratic principles and therefore rule by decrees etc. These areas are and many more besides should occupy the African Christian in his struggle against human right violations. Pope John Paul II, writing to African nations on the 5th Anniversary of the foundation of Organization of African Unity (OAU) says:

> Living in Africa today, the Church shares in the strains and stresses which are of concern and solicitude to our organization. How can one remain indifferent to the tensions arising out of situations of injustice, racism and conflict between opposing ideologies, so alien to the great traditions of tolerance which mark your peoples' experience? … How can one fail to be deeply impressed by the tragic conditions of millions of people suffering drought and famine, exposed to sickness and disease, burdened by underdevelopment and lack of employment… bearing consequences of their country's external indebtedness (Cumper, 2000).

Human rights violation occur when people either directly violate them or create conditions, particularly economic, which render life no longer worthwhile. The African Christians should carry a serious campaign against the situation in Africa and join men of good will in Africa to eradicate this disturbing plight of millions of Africans. By so doing, they become more effective instruments of Christ's message of good news and thus would be better able to rally followers of other religions to a more meaningful dialogue of life. As Doe (2011) puts it, respect for human right is nothing else but:

> A question rather of building a world where everyman no matter what his race, religion or nationality, can live fully human life freed from servitude imposed on him by other men or by natural forces over which he has not sufficient control.

3.3 Religion and the Human Rights Movement

The Universal Declaration of Human Rights has become the sacred text of a worldwide secular religion. The growth of the human rights movement has given it the confidence to take on controversial issues and extend the promise of the Universal Declaration on Human Rights (UDHR) in areas that it had previously neglected. Human rights cannot truly go global unless it goes deeply local, unless it addresses plural philosophies and beliefs that sometimes collide with or appear to resist its appeal to universal norms. If international human rights standards have a claim to universality their relevance must be demonstrated in all contexts, and especially where religion determines state behavior. This essay argues that the human rights movement needs to be able to provide clearer answers to the hard questions presented by the demands of believers and by religious organizations seeking direct political influence (Evans, 2001).

On the one hand, human rights activists should more aggressively stand up for religious freedom and the rights of believers in secular and religious societies alike; on the other, they should directly oppose pressures from religious groups that seek to dilute or eliminate rights protections-for women, sexual minorities, atheists, religious dissenters, and so on-that such religious groups view as inconsistent with fundamental religious teachings and deeply held beliefs. Human rights groups should oppose efforts in the name of religion to impose a moral view on others when there is no harm to third parties and the only "offense" is in the mind of the person who feels that the other is acting immorally. Questions of how the human rights movement should engage with religious communities are particularly difficult because they occur in a highly volatile context marked by the rise of "fundamentalism," religious extremism, the fusion between religion and ethnic identity in many armed conflicts, and the worldwide impact of terrorism in the name of God and responses to it.

The worldwide ripples of the headscarf controversy in France-street demonstrations in Arab countries, diplomatic disavowal, and even crude pressure through the abduction in Iraq of two French journalists vividly underscored the sensitivity of religious issues in the global village (Franz, 1997). Religion indeed plays a pervasive and often powerful role in global affairs. Problems of a religious nature often implicate international security as much as they do human rights. The group that abducted Georges Malbrunot, Christian Chesnot, and their Syrian driver

initially sought repeal of the French law on conspicuous religious signs. Persecuted Christians, religious freedom and the fate of religious minorities have assumed an increasingly prominent place in international diplomacy. In 1998, under pressure from Christian groups and representatives of a number of other faiths, the U.S. Congress passed the International Religious Freedom Act. The law established an Office of International Religious Freedom in the State Department and an independent, bipartisan Commission on International Religious Freedom, and tasked them with monitoring and reporting on the incidence of religious persecution around the world (Evans, 2008).

The religious/human rights equation and its role in global politics are made still more complex due to major differences among democracies concerning the place of religion in public life. The gap between a "post-religious Europe" and the United States is particularly significant and not without consequences for the priorities and approaches of the international human rights movement. A 2002 survey by the Pew Forum on Religion and Public Life concluded that, among wealthy nations, the United States stands alone in its embrace of religion. Fifty-nine percent of the U.S. population surveyed stated that religion played an important role in their life, against 30 percent in Canada, 33 percent in Great Britain, 21 percent in Germany, and 11 percent in France.7 the differences extend to the very definition of religion itself (Daschike and Ashcroft, 2015).

In some countries like France, the history of the human rights movement is intimately linked to *laicité* (secularism), to the roll back of the Catholic Church and the separation between church and state. The "social teachings" of the Catholic Church in the late 19th century created a context that allowed committed Christians to press actively for social justice and contributed to the development of strong labor unions and mutual help associations that fought for social and economic rights. In South Asia, Hinduism was the inspiration of Mahatma Gandhi's long march for the liberation of India. The civil rights movement in the United States was powerfully inspired by religious figures, among who Martin Luther King, Jr., stands as an icon, and was in many cases supported by mainstream Christian and Jewish denominations (Evans, 2001).

Brazil a significant part of the Catholic Church, centered on Bishop Dom Helder Camara was inspired by the teachings of the Second Vatican Council, and the mainstream Protestant denominations, became a vibrant defender of human rights. Bolivia, Chile, and Uruguay inspired by political coup and civil wars in Central America became on the side of the human rights

movement. The Servicio Paz y Justicia founded in 1974 in Argentina by 1980 Nobel Peace Prize laureate Adolfo Perez Esquivel, the Vicaria de Solidaridad in Chile, and the Tutela Legal in El Salvador were focal points of the human rights struggle (Cumper, 2000).

San Salvador Archbishop Oscar Arnulfo Romero's last sermon in March 1980, with his passionate plea to the army and National Guard to disobey an immoral law and be subordinate to the law of God which says, 'Thou shall not kill-stands out as one of the most powerful documents of the Latin American human rights struggle". In the Philippines, the Catholic Church was one of the major actors in the overthrow of the Marcos dictatorship. In Eastern Europe, particularly in Poland with its strong Catholic Church and in East Germany with the Lutheran Church's support of independent pacifists and dissidents, religious organizations joined in the fight against state authoritarianism and repression. In the wake of the ratification of the Helsinki Accords, Jewish organizations and individuals in particular played a decisive.

In South Africa, Jews, Christians, and Muslims fought apartheid, in alliance with secular or even Marxist-inspired organizations such as the South African Communist Party and the African National Congress. During all these decades of struggle and speaking truth to power, the international human rights movement was also strongly inspired by religious figures, like Joe Eldridge, of the Methodist church, director of the Washington Office on Latin America (WOLA). Since then religious and human rights groups shared many objectives, reflecting a common conviction of the universality of the human rights message and its grounding in the traditions of most religions, philosophies, and civilizations (Mbiti, 1969).

The human rights ideology has resisted the claims of some religions to disregard the claims of other religions. Some religions have invoked religious dogma to justify distinctions based on religion, gender, or sexual orientations, distinctions that may be contrary to the human rights idea. Throughout the "human rights decades," moreover, churches were not always unanimous in their human rights commitment and there were always factions that fought back or hindered the rise of the human rights movement, sided with military or authoritarian regimes, or were otherwise complicit in human rights abuse.

Most of these factions were politically and ideologically conservative and they were dogmatically doctrinaire. They stuck to an interpretation of religious teachings especially in matters of individual morality and social mores at odds with the trajectory of the human rights

movement. They were seen as adversaries by all members-secular and religious-of the human rights movement. Terrorism in the name of Islam, the Dutch Reformed Church's support for the apartheid regime in South Africa, the Argentinean Catholic hierarchy's passivity or tacit. Ironically, some religious groups have resisted freedom of conscience-religious or otherwise-in some contexts. Prominent examples include refusal to respect the rights to reject religious orthodoxy, to change one's religion, to become atheist, or to proselytise. Such rights are protected by a number of human rights provisions, including article 18 of the UDHR.

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance. Support for brutal military regimes in the 1970s, the killing of Yitzhak Rabin by a Jewish religious militant, and the support provided by some right wing evangelical churches to leaders of Latin American most brutal regimes-like former Guatemalan president Efrain Rios Montt, an ordained minister of the Gospel Outreach/Verbo evangelical church-are among the most prominent examples of the use, or misuse, of religion to justify flagrant human rights abuses (Franz, 1997).

Human Rights Watch research confirms that Shari'a in Nigeria has been manipulated for political purposes, and that this politicization of religion has led to human rights violations. Application of Shari'a in criminal cases in the twelve states has been accompanied by amputation, floggings, the death penalty, discrimination against women, and systemic due process failures. Since 2000, at least ten people have been sentenced to death; dozens have been sentenced to amputation; and floggings are a regular occurrence in many locations in the north. These issues were given worldwide prominence through the highly publicized cases of two women, Safiya Hussaini and Amina Lawal, who were condemned by Shari'a courts to death by stoning for alleged adultery. Although the death sentences eventually were overturned, the cases highlighted how Shari'a could be used to justify flagrant human rights violations.

Human Rights Watch does not advocate for or against Shari'a per se, or any other system of religious belief or ideology, and takes no position on what constitutes "proper Shari'a." Human Rights Watch research in northern Nigeria also revealed patterns of fundamental human rights violations which are not peculiar to Shari'a but typify the human rights situation in Nigeria as a

whole. Religion has been a part of bloody conflicts that have engulfed dozens of countries in the last fifteen years. In Ireland, Cyprus, the Balkans, Rwanda, Burma, Sri Lanka, Nigeria, Sudan, Israel/Palestine, the Philippines (Mindanao), and Indonesia, individuals acting in the name of religion have played an important role in crystallizing group hatred and violence. Human Rights Watch has insisted that religion is more properly seen as a tool used by those seeking power than a "root cause" of conflict in such cases, and analysts have pointed out that "despite the perception that religion is always a complicating factor in disputes, religion also includes the tools that may be necessary to break the cycle of conflict."

Many common issues continue to be defended together by secular human rights groups and religious groups. In Western Europe and in the United States, the resolute defence of the rights of asylum seekers and economic refugees by mainstream churches as well as their advocacy in favor of global justice continues to offer wide spaces for cooperation. The attention given by the secular human rights movement to issues linked to freedom of speech, gender, and sexuality and sexual orientation always inherent in the human rights ideal, but of growing prominence today- increasingly clashes with the positions taken by many religious groups. Religious humanitarian organizations and secular human rights groups can, however, are on the same wave length when they denounce ethnic cleansing in Darfur and demonstrate together in front of Sudanese embassies. The question of women's reproductive rights is a case in point (Doe, 2011).

3.4 Human Rights in Islam

Human Rights in Islam have two Dimensions namely: the western approach and the Islamic approach. The western approach have the habit of attributing every good thing to themselves and try to prove that it is because of them that the world got this blessing, otherwise the world was steeped in ignorance and completely unaware of all these benefits. Now let us look at the question of human rights. It is very loudly and vociferously claimed that the world got the concept of basic human rights from the Magna Carta of Britain; though the Magna Carta itself came into existence six hundred years after the advent of Islam. But the truth of the matter is that until the seventeenth century no one even knew that the Magna Carta contained the principles of Trial by Jury; Habeas Corpus, and the Control of Parliament on the Right of Taxation. In the

middle of the present century, the United Nations made a Universal Declaration of Human Rights, and passed a resolution against genocide and framed regulations to check it (Cumper, 1999).

The Islamic approach of human rights speaks of the rights which have been granted by God. They have not been granted by any king or by any legislative assembly. The rights granted by the kings or the legislative assemblies, can also be withdrawn in the same manner in which they are conferred. The same is the case with the rights accepted and recognized by the dictators. They can confer them when they please and withdraw them when they wish; and they can openly violate them when they like. But since in Islam human rights have been conferred by God, no legislative assembly in the world, or any government on earth has the right or authority to make any amendment or change in the rights conferred by God. No one has the right to abrogate them or withdraw them. Nor are they the basic human rights which are conferred on paper for the sake of show and exhibition and denied in actual life when the show is over. Nor are they like philosophical concepts which have no sanctions behind them (Evans, 2001).

The charter, the proclamations and resolutions of the United Nations cannot be compared with the rights sanctioned by God; because the former is not applicable to anybody while the latter is applicable to every believer. They are part and parcel of the Islamic Faith. Every Muslim or administrators, who claim to be Muslims, will have to accept, recognize and enforce them. If they fail to enforce them, and start denying the rights that have been guaranteed by God or make amendments and changes in them, or violate them while paying lip-service to them, the verdict of the Holy Quran for such governments is clear and unequivocal: Those who do not judge by what God has sent down are the disbelievers (kafirun) (5:44). The following verse also proclaims: "They are the wrong-doers (zalimun)" (5:45), while a third verse in the same chapter says: "They are the evil-livers (fasiqun)" (5:47).

This means that the temporal authorities regard their own words and decisions to be right and those given by God as wrong. If on the other hand they regard God's commands as right but wittingly reject them and enforce their own decisions against God's, then they are the mischief-makers and the wrong-doers. Fasiq, the law-breaker, is the one who disregards the bond of allegiance, and zalim is he who works against the truth. Thus all those temporal authorities who claim to be Muslims and yet violate the rights sanctioned by God belong to one of these two categories, either they are the disbelievers or are the wrong- doers and mischief-makers. The rights

which have been sanctioned by God are permanent, perpetual and eternal. They are not subject to any alterations or modifications, and there is no scope for any change or abrogation (Doe, 2011).

3.5 The Basic Human Rights in Islam

The first thing that we find in Islam in this connection is that it lays down some rights for man as a human being. In other words it means that every man whether he belongs to this country or that, whether he is a believer or unbeliever, whether he lives in some forest or is found in some desert, whatever be the case, he has some basic human rights simply because he is a human being, which should be recognized by every Muslim. In fact it will be his duty to fulfil these obligations.

1. The Right to Life

The first and the foremost basic right is the right to live and respect human life. The Holy Quran lays down: Whosoever kills a human being without (any reason like) man slaughter, or corruption on earth, it is as though he had killed all mankind ... (5:32) As far as the question of taking life in retaliation for murder or the question of punishment for spreading corruption on this earth is concerned, it can be decided only by a proper and competent court of law. If there is any war with any nation or country, it can be decided only by a properly established government. In any case, no human being has any right by himself to take human life in retaliation or for causing mischief on this earth. Therefore it is incumbent on every human being that under no circumstances should he be guilty of taking a human life. If anyone has murdered a human being, it is as if he has slain the entire human race. These instructions have been repeated in the Holy Quran in another place saying: Do not kill a soul which Allah has made sacred except through the due process of law ... (6:151). Here also homicide has been distinguished from destruction of life carried out in pursuit of justice.

Only a proper and competent court will be able to decide whether or not an individual has forfeited his right to life by disregarding the right to life and peace of other human beings. The Prophet may God's blessings be on him, has declared homicide as the greatest sin only next to polytheism. The Tradition of the Prophet reads: "The greatest sins are to associate something with

God and to kill human beings." In all these verses of the Quran and the Traditions of the Prophet the word 'soul' (nafs) has been used in general terms without any distinction or particularization which might have lent itself to the elucidation that the persons belong- ing to one's nation, the citizens of one's country, the people of a particular race or religion should not be killed. The injunction applies to all human beings and the destruction of human life in itself has been prohibited. 'The Right to Life' has been given to man only by Islam. You will observe that the people who talk about human rights if they have ever mentioned them in their Constitutions or Declarations, then it is clearly implied in them that these rights are applicable only to their citizens or they have been framed for the white race alone (Evans, 2001).

This can clearly be gleaned by the fact that human beings were hunted down like animals in Australia and the land was cleared of the aborigines for the white man. Similarly the aboriginal population of America was systematically destroyed and the Red Indians who somehow survived this genocide were confined to specified areas called Reservations. They also penetrated into Africa and hunted down human beings like wild animals. All these instances go to prove that they have no respect for human life as such and if they have, it is only on the basis of their nationality, colour or race. Contrary to this, Islam recognizes this right for all human beings. If a man belongs to a primitive or savage tribe, even then Islam regards him as a human being.

2. The Right to the Safety of Life

Immediately after the verse of the Holy Quran which has been mentioned in connection with the right to life, God has said: "And whoever saves a life it is as though he had saved the lives of all mankind" (5:32). There can be several forms of saving man from death. A man may be ill or wounded, irrespective of his nationality, race or colour. If you know that he is in need of your help, then it is your duty that you should arrange for his treatment for disease or wound. If he is dying of starvation, then it is your duty to feed him so that he can ward off death. If he is drowning or his life is at stake, then it is your duty to save him. You will be surprised to hear that the Talmud, the religious book of the Jews, contains a verse of similar nature, but records it in altogether different form. It says: "Whoever destroyed a life of the Israelite, in the eyes of the Scripture, it is as if he

destroyed the whole world. And whoever protected and saved one life of the Israelite, in the light of the Scripture, it is as if he saved the whole world."

Talmud also contains the view that if a non-Israelite is drowning and you tried to save him then you are a sinner. Can it be given a name other than racialism? We regard it as our duty to save every human life, because it is thus that we have been enjoined in the Holy Quran. On the other hand, if they regard it necessary to save the life of a human being at all, it should be the life of an Israelite. As far as other people are concerned, according to this view, they do not seem to be human enough to deserve protection of their persons. In their literature the concept of 'Goyim' for which the English word 'Gentile' and the Arabic word ummi (illiterate) is used, is that they enjoy no human rights; human rights are reserved only for the children of Israel. The Quran has mentioned this belief of the Israelites and quotes the Jews saying: "There is no blame on us (for anything we may do) with regard to the unlettered folk (i.e. the ummi)" (3:75).

3. Respect for the Chastity of Women

The third important thing that we find in the Charter of Human Rights granted by Islam is that a woman's chastity has to be respected and protected under all circumstances, whether she belongs to our own nation or to the nation of an enemy, whether we find her in the wild forest or in a conquered city; whether she is our co-religionist or belongs to some other religion or has no religion at all. A Muslim cannot outrage her under any circumstances. All promiscuous relation-ship has been forbidden to him, irrespective of the status or position of the woman, whether the woman is a willing or an unwilling partner to the act. The words of the Holy Quran in this respect are: "Do not approach (the bounds of) adultery" (17:32). Heavy punishment has been prescribed for this crime, and the order has not been qualified by any conditions. Since the violation of chastity of a woman is forbidden in Islam, a Muslim who perpetrates this crime cannot escape punishment whether he receives it in this world or in the Hereafter.

This concept of sanctity of chastity and protection of women can be found nowhere else except in Islam. The armies of the Western powers need the daughters of their nation to satisfy their carnal appetites even in their own countries, and if they happen to occupy another country, the fate of its women folk can better be imagined than described. But the history of the Muslims, apart

from a few lapses of the individuals here or there, has been free from this crime against womanhood. It has never happened that after the conquest of a foreign country the Muslim army has gone about raping the women of the conquered people, or in their own country, the government has arranged to provide prostitutes1for them. This is also a great blessing which the human race has received through Islam (Evans, 2008).

4. The Right to a Basic Standard of Life

Speaking about the economic rights the Holy Quran enjoins upon its followers: And in their wealth there is acknowledged right for the needy and destitute. (51:19). The words of this injunction show that it is a categorical and un- qualified order. Furthermore this injunction was given in Makkah where there was no Muslim society in existence and where generally the Muslims had to come in contact with the population of the disbelievers. Therefore the clear meaning of this verse is that anyone who asks for help and anyone who is suffering from deprivation has a right in the property and wealth of the Muslims; irrespective of the fact whether he belongs to this nation or to that nation, to this country or to that country, to this race or to that race. If you are in a position to help and a needy person asks you for help or if you come to know that he is in need, then it is your duty to help him. God has established his right over you, which you have to honour as a Muslim.

5. Individual's Right to Freedom

Islam has clearly and categorically forbidden the primitive practice of capturing a free man, to make him a slave or to sell him into slavery. On this point the clear and unequivocal words of the Prophet (S) are as follows: "There are three categories of people against whom I shall myself be a plaintiff on the Day of Judgment, one is he who enslaves a free man, then sells him and eats this money" (al-Bukhari and Ibn Majjah). The words of this Tradition of the Prophet are also general, they have not been qualified or made applicable to a particular nation, race, country or followers of a particular religion. The Europeans take great pride in claiming that they abolished slavery from the world, though they had the decency to do so only in the middle of the last century.

Before this, these Western powers had been raiding Africa on a very large scale, capturing their free men, putting them in bondage and transporting them to their new colonies. The treatment which they have meted out to these unfortunate people has been worse than the treatment given to animals. The books written by the Western people themselves bear testimony to this fact. The African coasts where the black-skinned captured Africans were brought from the interior of Africa and put on the ships sailing out from those ports, came to be known as the Slave Coast. During only one century (from 1680 to 1786) the total number of free people who were captured and enslaved only for British Colonies amounts, according to the estimate of British authors, to 20 million human beings. Over the period of only one year (1790) we are told that 75,000 human beings were captured and sent for slave labour in the Colonies (Cumper, 2000).

Islam tried to solve the problem of the slaves that were in Arabia by encouraging the people in different ways to set their slaves free. The Muslims were ordered that in expiation of some of their sins they should set their slaves free. Freeing a slave by one's own free will was declared to be an act of great merit, so much so that it was said that every limb of the man who manumits a slave will be protected from hell-fire in lieu of the limb of the slave freed by him. The result of this policy was that by the time the period of the Rightly-Guided Caliphs was reached, all the old slaves of Arabia were liberated. The Prophet alone liberated as many as 63 slaves. The number of slaves freed by 'Aishah was 67, 'Abbas liberated 70, 'Abd Allah ibn 'Umar liberated one thousand and ʿAbd al-Rahman purchased thirty thousand and set them free (Cumper, 1999)

Similarly other Companions of the Prophet liberated a large number of slaves, the details of which are given in the Traditions and books of history of that period. Thus the problem of the slaves of Arabia was solved in a short period of thirty or forty years. After this the only form of slavery which was left in Islamic society was the prisoners of war, who were captured on the battlefield. These prisoners of war were retained by the Muslim Government until their government agreed to receive them back in exchange for Muslim soldiers captured by them, or arranged the payment of ransom on their behalf. If the soldiers they captured were not exchanged with Muslim prisoners of war, or their people did not pay their ransom money to purchase their liberty, then the Muslim Government used to distribute them among the soldiers of the army which had captured them. This was a more humane and proper way of disposing of them than retaining

them like cattle in concentration camps and taking forced labour from them and, if their women folk were also captured, setting them aside for prostitution.

The result of this humane policy was that most of the men who were captured on foreign battlefields and brought to the Muslim countries as slaves embraced Islam and their descendants produced great scholars, imams, jurists, commentators, statesmen and generals of the army. So much so that later on they became the rulers of the Muslim world. The solution of this problem which has been proposed in the present age is that after the cessation of hostilities the prisoners of war of the combatant countries should be exchanged. Whereas Muslims have been practising it from the very beginning and whenever the adversary accepted the exchange of prisoners of war from both sides, it was implemented without the least hesitation or delay (Daschke and Ashcroft, 2015).

In modern warfare we also find that if one government is completely routed leaving her in no position of bargaining for the prisoners of war and the winning party gets its prisoners easily, and then experience has shown that the prisoners of war of the vanquished army are kept in conditions which are much worse than the conditions of slaves. The forced labour which has been taken from them is much worse than the service one can exact from slaves. Even perhaps in the times of ancient Pharaohs of Egypt such harsh labour might not have been exacted from the slaves in building the pyramids of Egypt, as has been exacted from the prisoners of war in Russia in developing Siberia and other backward areas of Russia, or working in coal and other mines in below zero temperatures, illclad, ill-fed and brutally treated by their supervisors.

6. The Right to Justice

This is a very important and valuable right which Islam has given to man as a human being. The Holy Quran has lain down: "Do not let your hatred of a people incite you to aggression" (5:2). "And do not let ill-will towards any folk incite you so that you swerve from dealing justly. Be just that is nearest to heedfulness" (5:8). Stressing this point the Quran again says: "You who believe stand steadfast before God as witness for (truth and)
fairplay" (4:135). This makes the point clear that Muslims have to be just not only with ordinary human beings but even with their enemies. In other words, the justice to which Islam invites her

followers is not limited only to the citizens of their own country, or the people of their own tribe, nation or race, or the Muslim community as a whole, but it is meant for all the human beings of the world. Muslims therefore, cannot be unjust to anyone. Their permanent habit and character should be such that no man should ever fear injustice at their hands, and they should treat every human being everywhere with justice and fairness.

7. Equality of Human Beings

Islam not only recognizes absolute equality between men irrespective of any distinction of colour, race or nationality, but makes it an important and significant principle, a reality. The Almighty God has laid down in the Holy Quran: "O mankind, we have created you from a male and female." In other words all human beings are brothers to one another. They all are the descendants from one father and one mother. "And we set you up as nations and tribes so that you may be able to recognize each other" (49:13). This means that the division of human beings into nations, races, groups and tribes is for the sake of distinction, so that people of one race or tribe may meet and be acquainted with the people belonging to another race or tribe and cooperate with one another. This division of the human race is neither meant for one nation to take pride in its superiority over others nor is it meant for one nation to treat another with contempt or disgrace, or regard them as a mean and degraded race and usurp their rights. "Indeed, the noblest among you before God are the most heedful of you" (49:13).

In other words the superiority of one man over another is only on the basis of God-consciousness, purity of character and high morals, and not on the basis of colour, race, language or nationality, and even this superiority based on piety and pure conduct does not justify that such people should play lord or assume airs of superiority over other human beings. Assuming airs of superiority is in itself a reprehensible vice which no God-fearing and pious man can ever dream of perpetrating. Nor does the righteous have more privileged rights over others, because this runs counter to human equality, which has been laid down in the beginning of this verse as a general principle. From the moral point of view, goodness and virtue is in all cases better than vice and evil. This has been exemplified by the Prophet in one of his sayings thus: "No Arab has any superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab. Nor does a

white man have any superiority over a black man or the black man any superiority over the white man, you are all the children of Adam, and Adam was created from clay" (al-Bayhaqi and al-Bazzaz).

In this manner Islam established equality for the entire human race and struck at the very root of all distinctions based on colour, race, language or nationality. According to Islam, God has given man this right of equality as a birthright. Therefore no man should be discriminated against on the ground of the colour of his skin, his place of birth, the race or the nation in which he was born. Malcolm X, the famous leader of African Negroes in America, who had launched a bitter struggle against the white people of America in order to win civil rights for his black compatriots, when he went to perform the pilgrimage, and saw how the Muslims of Asia, Africa, Europe, America and those of different races, languages and colours of skin, were wearing one dress and were hurrying towards God's House-the Ka'bah and offering prayers standing in one row and there was no distinction of any kind between them, then he realized that this was the solution to the problem of colour and race, and not what he had been trying to seek or achieve in America so far (Doe, 2011). Today, a number of non- Muslim thinkers, who are free from blind prejudice, openly admit that no other religion or way of life has solved this problem with the same degree of success with which Islam has done so.

8. The Right to Co-operate and Not to Co-operate

Islam has prescribed a general principle of paramount importance and universal application saying: "Co-operate with one another for virtue and heedfulness and do not co-operate with one another for the purpose of vice and aggression" (5:2). This means that the man who undertakes a noble and righteous work, irrespective of the fact whether he is living at the North Pole or the South Pole, has the right to expect support and active co-operation from the Muslims. On the contrary he who perpetrates deeds of vice and aggression, even if he is our closest relation or neighbour, does not have the right to win our support and help in the name of race, country, language or nationality, nor should he have the expectation that Muslims will co-operate with him or support him. Nor is it permissible for Muslims to co-operate with him. The wicked and vicious person may be our own brother, but he is not of us, and he can have no help or support from us as

long as he does not repent and reform his ways. On the other hand the man who is doing deeds of virtue and righteousness may have no kinship with Muslims, but Muslims will be his companions and supporters or at least his well- wishers.

3.6 Rights of Citizens in an Islamic State

Islam has many human rights which should be respected in the society. These include:

1. The Security of Life and Property

In the address which the Prophet delivered on the occasion of the Farewell Hajj, he said: "Your lives and properties are forbidden to one another till you meet your Lord on the Day of Resurrection." God Almighty has laid down in the Holy Quran: "Anyone who kills a believer deliberately will receive as his reward (a sentence) to live in Hell for ever. God will be angry with him and curse him, and prepare dreadful torment for him" (4:93). The Prophet has also said about the dhimmis (the non-Muslim citizens of the Muslim State): "One who kills a man under covenant (i.e. a dhimmi) will not even smell the fragrance of Paradise" (al-Bukhari and Abu Dawud). Islam prohibits homicide but allows only one exception that the killing is done in the due process of law which the Quran refers to as bi al-haqq (with the truth). Therefore a man can be killed only when the law demands it, and it is obvious that only a court of law can decide whether the execution is being carried out with justice or without justification.

In case of war or insurrection a just and righteous government alone, which follows the Shari'ah or the Islamic Law, can decide whether a war is just or unjust, whether taking of a life is justified or not; and whether a person is a rebel or not and who can be sentenced to death as a punishment. These weighty decisions cannot be left in the hands of a court which has become heedless to God and is under the influence of the administration. A judiciary like this may mis-carry justice. Nor can the crimes of state be justified on the authority of the Holy Quran or Traditions (hadith) when the state murders its citizens openly and secretly without any hesitation or on the slightest pretext, because they are opposed to its unjust policies and actions or criticize it for its misdeed, and also provides protection to its hired assassins who have been guilty of the

heinous crime of murder of an innocent person resulting in the fact, that neither the police take any action against such criminals nor can any proof or witnesses against these criminals be produced in the courts of law.

The very existence of such a government is a crime and none of the killings carried out by them can be called "execution for the sake of justice" in the phraseology of the Holy Quran. Along with security of life, Islam has with equal clarity and definiteness conferred the right of security of ownership of property, as mentioned earlier with reference to the address of the Farewell Hajj. On the other hand, the Holy Quran goes so far as to declare that the taking of people's possessions or property is completely prohibited unless they are acquired by lawful means as permitted in the Laws of God. The Law of God categorically declares "Do not devour one another's wealth by false and illegal means" (2:188).

2. The Protection of Honour

The second important right is the right of the citizens to the protection of their honour. In the address delivered on the occasion of the Farewell Hajj, to which I have referred earlier, the Prophet did not only prohibit the life and property of the Muslims to one another, but also any encroachment upon their honour, respect and chastity were forbidden to one another. The Holy Quran clearly lies down: (a) "You who believe, do not let one (set of) people make fun of another set. (b) Do not defame one another. (c) Do not insult by using nicknames. (d) And do not backbite or speak ill of one another" (49:11-12). This is the law of Islam for the protection of honour which is indeed much superior to any better than the Western Law of Defamation. According to the Islamic Law if it is proved that someone has attacked the honour of another person, then irrespective of the fact whether or not the victim is able to prove himself a respectable and honourable person the culprit will in any case get his due punishment.

But the interesting fact about the Western Law of Defamation is that the person who files suit for defamation has first to prove that he is a man of honour and public esteem and during the interrogation he is subjected to the scurrilous attacks, accusations and innuendoes of the defence council to such an extent that he earns more disgrace than the attack on his reputation against which he had knocked the door of the court of law. On top of it he has also to produce such

witnesses as would testify in the court that due to the defamatory accusations of the culprit, the accused stands disgraced in their eyes. Good Gracious! What a subtle point of law, and what an adherence to the spirit of Law! How can this unfair and unjust law be compared to the Divine law?

Islam declared blasphemy as a crime irrespective of the fact whether the accused is a man of honour or not, and whether the words used for blasphemy have actually disgraced the victim and harmed his reputation in the eyes of the public or not. According to the Islamic Law the mere proof of the fact that the accused said things which according to common sense could have damaged the reputation and honour of the plaintiff, is enough for the accused to be declared guilty of defamation (Evans, 2001).

3. The Sanctity and Security of Private Life

Islam recognizes the right of every citizen of its state that there should be no undue interference or encroachment on the privacy of his life. The Holy Quran has laid down the injunction: "Do not spy on one another" (49:12). "Do not enter any houses except your own homes unless you are sure of their occupants' consent" (24:27). The Prophet has gone to the extent of instructing his followers that a man should not enter even his own house suddenly or surreptitiously. He should somehow or other informs or indicate to the dwellers of the house that he is entering the house, so that he may not see his mother, sister or daughter in a condition in which they would not like to be seen, nor would he himself like to see them in that condition. Peering into the houses of other people has also been strictly prohibited, so much so that there is the saying of the Prophet that if a man finds another person secretly peering into his house, and he blinds his eye or eyes as a punishment then he cannot be called to question nor will he be liable to prosecution.

The Prophet has even prohibited people from reading the letters of others, so much so that if a man is reading his letter and another man casts sidelong glances at it and tries to read it, his conduct becomes reprehensible. This is the sanctity of privacy that Islam grants to individuals. On the other hand in the modern civilized world we find that not only the letters of other people are read and their correspondence censored, but even their Photostat copies are retained for future use or blackmail. Even bugging devices are secretly fixed in the houses of the people so that one can

hear and tape from a distance the conversation taking place behind closed doors. In other words it means that there is no such thing as privacy and to all practical purposes the private life of an individual does not exist.

This espionage on the life of the individual cannot be justified on moral grounds by the government saying that it is necessary to know the secrets of the dangerous persons. Though, to all intents and purposes, the basis of this policy is the fear and suspicion with which modern governments look at their citizens who are intelligent and dissatisfied with the official policies of the government. This is exactly what Islam has called as the root cause of mischief in politics. The injunction of the Prophet is: "When the ruler begins to search for the causes of dissatisfaction amongst his people, he spoils them" (Abu Dawud). The Amir Mu'awiyah has said that he himself heard the Prophet saying: "If you try to find out the secrets of the people, then you will definitely spoil them or at least you will bring them to the verge of ruin."

The meaning of the phrase 'spoil them' is that when spies (C.I.D. or F.B.I.agents) are spread all around the country to find out the affairs of men, then the people begin to look at one another with suspicion, so much so that people are afraid of talking freely in their houses lest some word should escape from the lips of their wives and children which may put them in embarrassing situations. In this manner it becomes difficult for a common citizen to speak freely, even in his own house and society begins to suffer from a state of general distrust and suspicion.

4. The Security of Personal Freedom

Islam has also laid down the principle that no citizen can be imprisoned unless his guilt has been proved in an open court. To arrest a man only on the basis of suspicion and to throw him into a prison without proper court proceedings and without providing him a reason- able opportunity to produce his defence is not permissible in Islam. It is related in the hadith that once the Prophet was delivering a lecture in the mosque, when a man rose during the lecture and said: "O Prophet of God, for what crime have my neighbours been arrested?" The Prophet heard the question and continued his speech. The man rose once again and repeated the same question. The Prophet again did not answer and continued his speech. The man rose for a third time and repeated the same question. Then the Prophet ordered that the man's neighbours be released. The reason why the

Prophet had kept quiet when the question was repeated twice earlier was that the police officer was present in the mosque and if there were proper reasons for the arrest of the neighbours of this man, he would have got up to explain his position.

Since the police officer gave no reasons for these arrests the Prophet ordered that the arrested persons should be released. The police officer was aware of the Islamic law and therefore he did not get up to say: "the administration is aware of the charges against the arrested men, but they cannot be disclosed in public. If the Prophet would inquire about their guilt in camera I would enlighten him." If the police officer had made such a statement, he would have been dis- missed then and there. The fact that the police officer did not give any reasons for the arrests in the open court was sufficient reason for the Prophet to give immediate orders for the release of the arrested men. The injunction of the Holy Quran is very clear on this point. When- ever you judge between people, you should judge with (a sense of) justice (4:58). And the Prophet has also been asked by God: "I have been ordered to dispense justice between you." This was the reason why the Caliph 'Umar said:

> In Islam no one can be imprisoned except in pursuance of justice. The words used here clearly indicate that justice means due process of law. What has been prohibited and condemned is that a man be arrested and imprisoned without proof of his guilt in an open court and without providing him an opportunity to defend himself against those charges. If the Government suspects that a particular individual has committed a crime or he is likely to commit an offence in the near future then they should give reasons for their suspicion before a court of law and the culprit or the suspect should be allowed to produce his defence in an open court, so that the court may decide whether the suspicion against him is based on sound grounds or not and if there is good reason for suspicion, then he should be informed of how long he will be in preventive detention (Evans, 2008).

This decision should be taken under all circumstances in an open court, so that the public may hear the charges brought by the government, as well as the defence made by the accused and see that the due process of law is being applied to him and he is not being victimized. The correct

method of dealing with such cases in Islam is exemplified in the famous decision of the Prophet which took place before the conquest of Makkah. The Prophet was making preparations for the attack on Makkah, when one of his Companions, Hatib ibn Abi Balta'ah sent a letter through a woman to the authorities in Makkah informing them about the impending attack. The Prophet came to know of this through a Divine inspiration. He ordered 'Ali and Zubayr: "Go quickly on the route to Makkah, at such and such a place, you will find a woman carrying a letter (Franz, 1997).

Recover the letter from her and bring it to me." So they went and found the woman exactly where the Prophet had said. They recovered the letter from her and brought it to the Prophet. This was indeed a clear case of treachery. To inform the enemy about a secret of an army and that too at the time of a war is a very serious offence tantamount to treachery. In fact one cannot think of a more serious crime during war than giving out a military secret to one's enemy. What could have been a more suitable case for a secret hearing; a military secret had been betrayed and common sense demanded that he should be tried in camera. But the Prophet summoned Hatib to the open court of the Mosque of the Prophet and in the presence of hundreds of people asked him to explain his position with regard to his letter addressed to the leaders of Quraysh which had been intercepted on its way. The accused said: "O God's Messenger (may God's blessings be on you) I have not revolted against Islam, nor have I done this with the intention of betraying a military secret.

The truth of the matter is that my wife and children are living in Makkah and I do not have my tribe to protect them there. I had written this letter so that the leaders of Quraysh may be indebted to me and may protect my wife and children out of gratitude." 'Umar rose and respect-fully submitted: "O Prophet, please permit me to put this traitor to the sword." The Prophet replied: "He is one of those people who had participated in the Battle of Badr, and the explanation he has advanced in his defence would seem to be correct." Let us look at this decision of the Prophet in perspective. It was a clear case of treachery and betrayal of military secrets. But the Prophet acquitted Hatib on two counts. Firstly, that his past records were very clean and showed that he could not have betrayed the cause of Islam, since on the occasion of the Battle of Badr when there were heavy odds against the Muslims, he had risked his life for them. Secondly, his family was in fact in danger at Makkah (Mbiti, 1969).

Therefore, if he had shown some human weakness for his children and written this letter, then this punishment was quite sufficient for him that his secret offence was divulged in public and he had been disgraced and humiliated in the eyes of the believers. God has referred to this offence of Hatib in the Holy Quran but did not propose any punishment for him except rebuke and admonition. The attitude and activities of the Kharijis in the days of the Caliph Ali are well-known to the students of Muslim history. They used to abuse the Caliph openly, and threaten him with murder. But whenever they were arrested for these offences, 'Ali would set them free and tell his officers "As long as they do not actually perpetrate offences against the State, the mere use of abusive language or the threat of use of force are not such offences for which they can be imprisoned." The imam Abu Hanifah has recorded the following saying of the Caliph 'Ali (A):

As long as they do not set out on armed rebellion, the Caliph of the Faithful will not interfere with them. On another occasion 'Ali was delivering a lecture in the mosque when the Kharijis raised their special slogan there. 'Ali said: "We will not deny you the right to come to the mosques to worship God, nor will we stop to give your share from the wealth of the State, as long as you are with us (and support us in our wars with the unbelievers) and we shall never take military action against you as long as you do not fight with us." One can visualize the opposition which 'Ali was facing; more violent and vituperative opposition cannot even be imagined in a present-day democratic State; but the freedom that he had allowed to the opposition was such that no government has ever been able to give to its opposition. He did not arrest even those who threatened him with murder nor did he imprison them.

5. The Right to Protest against Tyranny

Amongst the rights that Islam has conferred on human beings is the right to protest against government's tyranny. Referring to it glorious the Quran says: "God does not love evil talk in public unless it is by some- one who has been injured thereby" (4:148). This means that God strongly disapproves of abusive language or strong words of condemnation, but the person who has been the victim of injustice or tyranny, God gives him the right to openly protest against the injury that has been done to him. This right is not limited only to individuals. The words of the verse are general. Therefore if an individual or a group of people or a party usurps power, and after

assuming the reins of authority begins to tyrannize individuals or groups of men or the entire population of the country, then to raise the voice of protest against it openly is the God-given right of man and no one has the authority to usurp or deny this right. If anyone tries to usurp this right of citizens then he rebels against God. The talisman of Section 1444 may protect such a tyrant in this world, but it cannot save him from the hell-fire in the Hereafter.

6. Freedom of Expression

Islam gives the right of freedom of thought and expression to all citizens of the Islamic State on the condition that it should be used for the propagation of virtue and truth and not for spreading evil and wickedness. This Islamic concept of freedom of expression is much superior to the concept prevalent in the West. Under no circumstances would Islam allow evil and wickedness to be propagated. It also does not give anybody the right to use abusive or offensive language in the name of criticism. The right to freedom of expression for the sake of propagating virtue and righteousness is not only a right in Islam but an obligation. One who tries to deny this right to his people is openly at war with God, the All-Powerful. And the same thing applies to the attempt to stop people from evil. Whether this evil is perpetrated by an individual or by a group of people or the government of one's own country or the government of some other country; it is the right of a Muslim and it is also his obligation that he should warn and reprimand the evil-doer and try to stop him from doing it (Cumper, 2000).

Over and above, he should openly and publicly condemn it and show the course of righteousness which that individual, nation or government should adopt. The Holy Quran has described this quality of the Faithful in the following words: "They enjoin what is proper and forbid what is improper" (9:71). In contrast, describing the qualities of a hypocrite, the holy or slonws Quran mentions: "They bid what is improper and forbid what is proper" (9:67). The main purpose of an Islamic Government has been defined by God in the holy or slonws Quran as follows: "If we give authority to these men on earth they will keep up prayers, and offer poor-due, bid what is proper and forbid what is improper" (22:41). The Prophet has said: "If any one of you comes across an evil, he should try to stop it with his hand (using force), if he is not in a position to

stop it with his hand then he should try to stop it by means of his tongue (meaning he should speak against it).

If he is not even able to use his tongue then he should at least condemn it in his heart. This is the weakest degree of faith". This obligation of inviting people to righteousness and forbidding them to adopt the paths of evil is incumbent on all true Muslims. If any government deprives its citizens of this right, and prevents them from performing this duty, then it is in direct conflict with the injunction of God. The government is not in conflict with its people, but is in conflict with God. In this way it is at war with God and is trying to usurp that right of its people which God has conferred not only as a right but as an obligation. As far as the government which itself propagates evil, wickedness and obscenity and interferes with those who are inviting people to virtue and righteousness is concerned, according to the Holy Quran it is the government of the hypocrites.

7. Freedom of Association

Islam has also given people the right to freedom of association and formation of parties or organizations. This right is also subject to certain general rules. It should be exercised for propagating virtue and righteousness and should never be used for spreading evil and mischief. We have not only been given this right for spreading righteousness and virtue, but have been ordered to exercise this right. Addressing the Muslims, the Holy Quran declares: You are the best community which has been brought forth for mankind. You command what is proper and forbid what is improper and you believe in God ... (3:110). This means that it is the obligation and duty of the entire Muslim community that it should invite and enjoin people to righteousness and virtue and forbid them from doing evil. If the entire Muslim community is not able to perform this duty then "let there be a community among you who will invite (people) to (do) good, command what is proper and forbid what is improper, those will be prosperous" (3:104).

This clearly indicates that if the entire Muslim nation collectively begins to neglect its obligation to invite people to goodness and forbid them from doing evil then it is absolutely essential that it should contain at least a group of people which may perform this obligation. As has been said before this is not only a right but an obligation and on the fulfilment of which depends success and prosperity here as well as in the Hereafter. It is an irony with the religion of

God that in a Muslim country the assembly and association that is formed for the purposes of spreading evil and mischief should have the right to rule over the country and the association and party which has been formed for propagating righteousness and virtue should live in perpetual fear of harassment and of being declared illegal.

Conditions here are just the reverse of what has been prescribed by God. The claim is that we are Muslims and this is an Islamic State but the work that is being done is directed to spreading evil, to corrupt and morally degrade and debase the people while there is an active and effective check on the work being carried out for reforming society and inviting people to righteousness. Moreover the life of those who are engaged in spreading righteousness and checking the spread of evil and wickedness is made intolerable and hard to bear.

8. Freedom of Conscience and Conviction

Islam also gives the right to freedom of conscience and conviction to its citizens in an Islamic State. The Holy Quran has laid down the injunction: "There should be no coercion in the matter of faith" (2:256). Though there is no truth and virtue greater than the religion of Truth-Islam, and Muslims are enjoined to invite people to embrace Islam and advance arguments in favour of it, they are not asked to enforce this faith on them. No force will be applied in order to compel them to accept Islam. Whoever accepts it he does so by his own choice. Muslims will welcome such a convert to Islam with open arms and admit him to their community with equal rights and privileges. But if somebody does not accept Islam, Muslims will have to recognize and respect his decision, and no moral, social or political pressure will be put on him to change his mind.

9. Protection of Religious Sentiments

Along with the freedom of conviction and freedom of conscience, Islam has given the right to the individual that his religious sentiments will be given due respect and nothing will be said or done which may encroach upon this right. It has been ordained by God in the Holy Quran: "Do not abuse those they appeal to instead of God" (6:108). These instructions are not only limited to idols

and deities, but they also apply to the leaders or national heroes of the people. If a group of people holds a conviction which according to you is wrong, and holds certain persons in high esteem which according to you is not deserved by them, then it will not be justified in Islam that you use abusive language for them and thus injure their feelings. Islam does not prohibit people from holding debate and discussion on religious matters, but it wants that these discussions should be conducted in decency. "Do not argue with the people of the Book unless it is in the politest manner" (29:46) of the glorious Qur'an says. This order is not merely limited to the people of the Scriptures, but applies with equal force to those following other faiths.

10. Protection from Arbitrary Imprisonment

Islam also recognizes the right of the individual that he will not be arrested or imprisoned for the offences of others. The Holy Quran has laid down this principle clearly: "No bearer of burdens shall be made to bear the burden of another" (6:164). Islam believes in personal responsibility. We ourselves are responsible for our acts, and the consequence of our actions cannot be transferred to someone else. In other words this means that every man is responsible for his actions. If another man has not shared this action then he cannot be held responsible for it, nor can he be arrested. It is a matter of great regret and shame that we are seeing this just and equitable principle which has not been framed by any human being, but by the Creator and Nourisher of the entire universe, being flouted and violated before our eyes. So much so that a man is guilty of a crime or he is a suspect, but his wife being arrested for his crime. Things have gone so far that innocent people are being punished for the crimes of others.

To give a recent example, in Karachi (Pakistan), a man was suspected of being involved in a bomb throwing incident. In the course of police investigation he was subjected to horrible torture in order to extract a confession from him. When he insisted on his innocence, then the police arrested his mother, his wife, daughter and sister and brought them to the police station. They were all stripped naked in his presence and he was stripped naked of all his clothes before their eyes so that a confession of the crime could be extracted from him. It appears as if for the sake of investigation of crime it has become proper and legal in our country to strip the innocent women

folk of the household in order to bring pressure on the suspect. This is indeed very outrageous and shameful. This is the height of meanness and depravity (Franz, 1997).

I would here like to ask what right such tyrants who perpetrate these crimes against mankind have to tell us that they are Muslims or that they are conducting the affairs of the state according to the teachings of Islam and their state is an Islamic State. They are breaching and flouting a clear law of the Holy Quran. They are stripping men and women naked which is strictly forbidden in Islam. They disgrace and humiliate humanity and then they claim that they are Muslims.

11. The Right to Basic Necessities of Life

Islam has recognized the right of the needy people that help and assistance will be provided for them. "And in their wealth there is acknowledged right for the needy and the destitute" (51:19). In this verse, the holy or slonow Quran has not only conferred a right on every man who asks for assistance in the wealth of the Muslims, but has also laid down that if a Muslim comes to know that a certain man is without the basic necessities of life, then irrespective of the fact whether he asks for assistance or not, it is his duty to reach him and give all the help that he can extend. For this purpose Islam has not depended only on the help and charity that is given voluntarily, but has made compulsory charity, zakat as the third pillar of Islam, next only to profession of faith and worship of God through holding regular prayers. The Prophet has clearly instructed in this respect that: "It will be taken from their rich and given to those in the community in need" (al-Bukhari and Muslim). In addition to this, it has also been declared that the Islamic State should support those who have nobody to support them.

The Prophet has said: "The Head of state is the guardian of him, who has nobody to support him" (Abu Dawud, al-Tirmidhi). The word wali which has been used by the Prophet is a very comprehensive word and has a wide range of meanings. If there is an orphan or an aged man, if there is a crippled or unemployed person, if one is invalid or poor and has no one else to support him or help him, then it is the duty and the responsibility of the state to support and assist him. If a dead man has no guardian or heir, then it is the duty of the state to arrange for his proper burial. In short the state has been entrusted with the duty and responsibility of looking after all those who

need help and assistance. A truly Islamic State is therefore a truly welfare state which will be the guardian and protector of all those in need.

12. Equality before Law

Islam gives its citizens the right to absolute and complete equality in the eyes of the law. As far as the Muslims are concerned, there are clear instructions in the Holy Quran and hadith that in their rights and obligations they are all equal: "The believers are brothers (to each other)" (49:10). "If they (disbelievers) repent and keep up prayer and pay the poor-due, they are your brothers in faith" (9:11). The Prophet has said that: "The life and blood of Muslims are equally precious" (Abu Dawud; Ibn Majjah). In another hadith he has said: "The protection given by all Muslims is equal, even an ordinary man of them can grant protection to any man" (al-Bukhari; Muslim; Abu Dawud). In another more detailed Tradition of the Prophet, it has been said that those who accept the Oneness of God, believe in the Prophet- hood of His Messenger, give up primitive prejudices and join the Muslim community and brotherhood, "then they have the same rights and obligations as other Muslims have" (al-Bukhari; al-Nisa'i).

Thus there is absolute equality between the new converts to Islam and the old followers of the Faith. This religious brotherhood and the uniformity of their rights and obligations is the foundation of equality in Islamic society, in which the rights and obligations of any person are neither greater nor lesser in any way than the rights and obligations of other people. As far as the non- Muslim citizens of the Islamic State are concerned, the rule of Islamic Shari'ah (law) about them has been very well expressed by the Caliph 'Ali in these words: "They have accepted our protection only because their lives may be like our lives and their properties like our properties" (Abu Dawud). In other words, their (of the dhimmis) lives and properties are as sacred as the lives and properties of the Muslims. Discrimination of people into different classes was one of the greatest crimes that, according to the holy slonou Quran, Pharaoh used to indulge in: "He had divided his people into different classes," ... "And he suppressed one group of them (at the cost of others)" (28:4).

13. Rulers Not Above the Law

Islam clearly insists and demands that all officials of the Islamic State, whether he be the head or an ordinary employee, are equal in the eyes of the law. None of them is above the law or can claim immunity. Even an ordinary citizen in Islam has the right to put forward a claim or file a legal complaint against the highest executive of the country. The Caliph 'Umar said, "I have myself seen the Prophet, may God's blessings be on him, taking revenge against himself (penalizing himself for some shortcoming or failing)." On the occasion of the Battle of Badr, when the Prophet was straightening the rows of the Muslim army he hit the belly of a soldier in an attempt to push him back in line. The soldier complained "O Prophet, you have hurt me with your stick." The Prophet immediately bared his belly and said: "I am very sorry, you can revenge by doing the same to me" (Evans, 2008).

The soldier came forward and kissed the abdomen of the Prophet and said that this was all that he wanted. A woman belonging to a high and noble family was arrested in connection with a theft. The case was brought to the Prophet, and it was recommended that she may be spared the punishment of theft. The Prophet replied: "The nations that lived before you were destroyed by God because they punished the common men for their offences and let their dignitaries go unpunished for their crimes; I swear by Him (God) who holds my life in His hand that even if Fatimah, the daughter of Muhammad, has committed this crime then I would have amputated her hand." During the caliphate of 'Umar, Muhammad the son of 'Amr ibn al-'As the Governor of Egypt, whipped an Egyptian. The Egyptian went to Medina and lodged his complaint with the Righteous Caliph, who immediately summoned the Governor and his son to Medina.

When they appeared before him in Medina, the Caliph handed a whip to the Egyptian complainant and asked him to whip the son of the Governor in his presence. After taking his revenge when the Egyptian was about to hand over the whip to 'Umar, he said to the Egyptian: "Give one stroke of the whip to the Honourable Governor as well. His son would certainly have not beaten you were it not for the false pride that he had in his father's high office." The plaintiff submitted: The person, who had beaten me, I have already avenged myself on him. Umar said "by God, if you had beaten him (the Governor) I would not have checked you from doing so. You have

spared him of your own free will. Then he ('Umar) angrily turned to 'Amr ibn al-'and said "o Amr, when did you start to enslave the people, though they were born free of their mothers?"

When the Islamic State was flourishing in its pristine glory and splendour, the common people could equally lodge complaints against the caliph of the time in the court and the caliph had to appear before the qadi to answer the charges. And if the caliph had any complaint against any citizen, he could not use his administrative powers and authority to set the matter right, but had to refer the case to the court of law for proper adjudication.

14. The Right to Avoid Sin

Islam also confers this right on every citizen that he will not be ordered to commit a sin, a crime or an offence; and if any government, or the administrator, or the head of department orders an individual to do a wrong, then he has the right to refuse to comply with the order. His refusal to carry out such crime or unjust instructions would not be regarded as an offence in the eyes of the Islamic law. On the contrary giving orders to one's subordinates to commit a sin or do a wrong is itself an offence and such a serious offence that the officer who gives this sinful order whatever his rank and position may be, is liable to be summarily dismissed. These clear instructions of the Prophet are summarized in the following hadith: "It is not permissible to disobey God in obedience to the orders of any human being" (Musnad of Ibn Hanbal). In other words, no one has the right to order his subordinates to do anything against the laws of God. If such an order is given, the subordinate has the right to ignore it or openly refuse to carry out such instructions.

According to this rule no offender will be able to prove his innocence or escape punishment by saying that this offence was committed on the orders of the government or superior officers. If such a situation arises then the person who commits the offence and the person who orders that such an offence be committed, will both be liable to face criminal proceedings against them. And if an officer takes any improper and unjust measures against a subordinate who refuses to carry out illegal orders, then the subordinate has the right to go to the court of law for the protection of his rights, and he can demand that the officer be punished for his wrong or unjust orders (Doe, 2011).

15. The Right to Participate in the Affairs of State

According to Islam, governments in this world are actually representatives (khulafa') of the Creator of the universe, and this responsibility is not entrusted to any individual or family or a particular class or group of people but to the entire Muslim nation. The Holy Quran says: "God has promised to appoint those of you who believe and do good deeds as (His) representatives on earth" (24:55). This clearly indicates that khilafah is a collective gift of God in which the right of every individual Muslim is neither more nor less than the right of any other person. The correct method recommended by the Holy Quran for running the affairs of the state is as follows: "And their business is (conducted) through consultation among themselves" (42:38). According to this principle it is the right of every Muslim that either he should have a direct say in the affairs of the state or a representative chosen by him and other Muslims should participate in the consultation of the state.

Islam, under no circumstance, permits or tolerates that an individual or a group or party of individuals may deprive the common Muslims of their rights, and usurp powers of the state. Similarly, Islam does not regard it right and proper that an individual may put up a false show of setting up a legislative assembly and by means of underhand tactics such as fraud, persecution, bribery, etc., gets himself and men of his choice elected in the assembly. This is not only a treachery against the people whose rights are usurped by illegal and unfair means, but against the Creator Who has entrusted the Muslims to rule on this earth on His behalf, and has prescribed the procedure of an assembly for exercising these powers. The shura or the legislative assembly has no other meaning except that:

1. The executive head of the government and the members of the assembly should be elected by free and independent choice of the people.
2. The people and their representatives should have the right to criticize and freely express their opinions.
3. The real conditions of the country should be brought before the people without suppressing any fact so that they may be able to form their opinion about whether the government is working properly or not.

4. There should be adequate guarantee that only those people who have the support of the masses should rule over the country and those who fail to win this support should be removed from their position of authority (Cumper, 2000).

3.7 Rights of Enemies at War

There are many rights recognized in Islam for an enemy at war. These rights include:

1. The Rights of the Non-Combatants

Islam has first drawn a clear line of distinction between the combatants and the non combatants of the enemy country. As far as the non-combatant population is concerned such as women, children, the old and the infirm, etc., the instructions of the Prophet are as follows: "Do not kill any old person, any child or any woman" (Abu Dawud). "Do not kill the monks in monasteries" or "Do not kill the people who are sitting in places of worship" (Musnad of Ibn Hanbal). During a war, the Prophet saw the corpse of a woman lying on the ground and observed: "She was not fighting. How then she came to be killed?" From this statement of the Prophet the exegetes and jurists have drawn the principle that those who are non-combatants should not be killed during or after the war.

2. The Rights of the Combatants

Now let us see what rights Islam has conferred on the combatants.
1. Torture with Fire: In the hadith there is a saying of the Prophet that: "Punishment by fire does not behove anyone except the Master of the Fire" (Abu Dawud). The injunction deduced from this saying is that the adversary should not be burnt alive.
2. Protection of the Wounded: Do not attack a wounded person-thus said the Prophet. This means, that the wounded soldiers who are not fit to fight, nor actually fighting, should not be attacked.
3. The Prisoner of War should not be Slain no prisoner should be put to the sword"-a very clear and unequivocal instruction given by the Prophet (S).

4. No one should be Tied to be Killed: The Prophet has prohibited the killing of anyone who is tied or is in captivity.

5. No Looting and Destruction in the Enemy's Country: Muslims have also been instructed by the Prophet that if they should enter the enemy's territory, they should not indulge in pillage or plunder nor destroy the residential areas, nor touch the property of anyone except those who are fighting with them. It has been narrated in the hadith: "The Prophet has prohibited the believers from loot and plunder" (al-Bukhari; Abu Dawud). His injunction is: "The loot is no more lawful than the carrion" (Abu Dawud). Abu Bakr al-Siddiq used to instruct the soldiers while sending them to war, "Do not destroy the villages and towns, do not spoil the cultivated fields and gardens, and do not slaughter the cattle." The booty of war which is acquired from the battleground is altogether different from this. It consists of the wealth, provisions and equipment captured only from the camps and military headquarters of the combatant armies.

3. Sanctity of Property

The Muslims have also been prohibited from taking anything from the general public of a conquered country without paying for it. If in a war the Muslim army occupies an area of the enemy country, and is encamped there, it does not have the right to use the things belonging to the people without their consent. If they need anything, they should purchase it from the local population or should obtain permission from the owners. Abu Bakr al-Siddiq, while instructing the Muslim armies being despatched to the battlefront would go to the extent of saying that Muslim soldiers should not even use the milk of the milch cattle without the permission of their owners.

4. Sanctity of a Dead Body

Islam has categorically prohibited its followers from disgracing or mutilating the corpses of their enemies as was practised in Arabia before the advent of Islam. It has been said in the hadith: "The Prophet has prohibited us from mutilating the corpses of the enemies" (al- Bukhari; Abu Dawud). The occasion on which this order was given is highly instructive. In the Battle of Uhud the disbelievers mutilated the bodies of the Muslims, who had fallen on the battlefield and

sacrificed their lives for the sake of Islam, by cutting off their ears and noses, and threading them together to put round their necks as trophies of war. The abdomen of Hamzah, the uncle of the Prophet, was ripped open by Quraysh; his liver was taken out and chewed by Hind, the wife of Abu Sufyan, the leader of the Meccan army (Cumper, 1999).

The Muslims were naturally enraged by this horrible sight. But the Prophet asked his followers not to mete out similar treatment to the dead bodies of the enemies. This great example of forbearance and restraint is sufficient to convince any reasonable man who is not blinded by prejudice or bias, that Islam is really the religion sent down by the Creator of the universe, and that if human emotions had any admission in Islam, then this horrible sight on the battlefield of Uhud would have provoked the Prophet to order his followers to mutilate the bodies of their enemy in the same manner.

5. Return of Corpses of the Enemy

In the Battle of Ahzab a very renowned and redoubtable warrior of the enemy was killed and his body fell down in the trench which the Muslims had dug for the defence of Medina. The unbelievers presented ten thousand dinars to the Prophet and requested that the dead body of their fallen warrior may be handed over to them. The Prophet replied "I do not sell dead bodies. You can take away the corpse of your fallen comrade" (Evans, 2001).

6. Prohibition of Breach of Treaties

Islam has strictly prohibited treachery. One of the instructions that the Prophet used to give to the Muslim warriors while sending them to the battlefront was: "Do not be guilty of breach of faith." This order has been repeated in the Holy Quran and the hadith again and again, that if the enemy acts treacherously let him do so, you should never go back on your promise. There is a famous incident in the peace treaty of Hudaybiyyah, when after the settlement of the terms of the treaty, Abu Jandal, the son of the emissary of the unbelievers who had negotiated this treaty with the Muslims, came, fettered and blood-stained, rushing to the Muslim camp and crying for help.

The Prophet told him "Since the terms of the treaty have been settled, we are not in a position to help you out. You should go back with your father.

God will provide you with some other opportunity to escape this persecution." The entire Muslim army was deeply touched and grieved at the sad plight of Abu Jandal and many of them were moved to tears. But when the Prophet declared that "We cannot break the agreement", not even a single person came forward to help the unfortunate prisoner, so the unbelievers forcibly dragged him back to Makkah. This is an unparalleled example of the observance of the terms of agreement by the Muslims, and Islamic history can show many examples of a similar nature.

7. Rules about Declaration of War

It has been laid down in the Holy Quran: "If you apprehend breach of treaty from a people, then openly throw the treaty at their faces" (8:58). In this verse, Muslims have been prohibited from opening hostilities against their enemies without properly declaring war against them, unless of course, the adversary has already started aggression against them. Otherwise the Quran has clearly given the injunction to Muslims that they should intimate their enemies that no treaty exists between them, and they are at war with them. The present day 'inter- national law' has also laid down that hostilities should not be started without declaration of war, but since it is a man-made rule, they are free to violate it whenever it is convenient. On the other hand, the laws for Muslims have been framed by God, hence they cannot be violated.

3.8 Social Justice

We have actually covered part of this topic when we discussed human rights problems in Africa. However, for the sake of completeness and due to the importance of social justice in Africa today, we deem it wise to give it separate attention. We shall not be tired even to the point of repetition, as issues already mentioned in human rights may come up again. This is however, not to lose sight of the distinction between human rights and social justice which arises from the di- polarity of person and community, (person-in-the-community and community-of-persons). While human rights have, as its point of departure, the individual Cumper (2000): "respect and concern of

the state for the differentiation and dignity of citizens based on his personal worth," social justice on the other hand takes off from the community aspect and is:

> Concerned with the common good of groups and associations (imperfect societies) within the two perfect societies, state and Church… Some sociologists… intend social justice to promote law and justice in the state and human society, in this case, the term embraces not only legal justice but distributive and commutative justice as well (Doe, 2011).

Thus, by social justice we mean the respect for reciprocal rights by which: the individual renders to the state what is its due for common good (legal); the state assures its citizens of just distribution of common good and other necessities of life (distributive), individuals give one another their dues and respect their rights (commutative). We have just discussed peace. According to Vatican Council II, as we saw above, peace is an enterprise of justice. Our world is sick of social injustice and badly needs social-justice crusades. As we saw when we were discussing human rights, social injustice is the order of the day in many countries and is responsible for wars, social unrest, etc. social injustice is such that it can emanate from individuals, groups, classes, states. Christians are called upon to rise against this cancer which day by day renders our world more inhuman. The more powerful in particular, be they individuals or groups or states, are the worst offenders.

Again on the African scene, the picture is ever gloomy: the unjust economic structure by which the gap between the rich and the poor continues a widen because of unfair distribution of wealth; the civil war; the hoarding of essential commodities and the creation of artificial scarcity by unscrupulous businessmen; the clerk who must be paid a bribe in order to do what is his duty, tax evasion, strikes that are unjust and too prolonged or that deprive others of essential services and their rights, like health service, fire protection, school and transport are all issues that need attention of both Christians, Muslims and practitioners of other religions in Africa to fight against.

4.0 CONCLUSION

In this unit, we have studied the concept of religion and human rights, respects for human rights, religion and the human rights movement, human rights in Islam, the basic human rights in Islam, and rights of enemies at war.

5.0 SUMMARY

Human rights are commonly understood as inalienable fundamental rights to which a person is inherently entitled. They are inherent in all human beings regardless of their nation, location, language, religion, ethnic origin or any other status. Human rights are applicable everywhere and at every time in the sense of being universal, and are egalitarian in the sense of being the same for everyone. They require empathy and the rule of law and impose an obligation on persons to respect the human rights of others.

6.0 TUTOR-MARKED ASSIGNMENTS

1. Examine the concept of human right
2. Explain the need for respecting human rights
3. Discuss religion and the human rights movement
4. Analyze human rights in Islam
5. Enumerate the basic human rights in Islam
6. Outline the rights of citizens in an Islamic state
7. Highlight the rights of enemies at war
8. Examine social justice in human right

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MODULE 2 RELIGION AND DEVELOPMENT IN AFRICA

Unit 1: Religion and Politics

Unit 2: Religion and Secularization

Unit 3: Religion and Gender

Unit 4: Religion and Abortion Campaign

Unit 5: Religion and Conflicts

Unit 6: Religion and Leadership

Unit 7: Religion and Stratification

UNIT 1: RELIGION AND POLITICS

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    3.4 The Inter-play of Religion and Politics in Nigeria

    3.5 The Role of Religion in Nation-Building

4.0 Conclusion

5.0 Summary

6.0 Tutor-Marked Assignments

7.0 References/Further Readings

1.0 INTRODUCTION

In recent decades, religion has become an important factor both in public debates and as a means of political mobilization in Africa. Muslim and Christian communities and organizations in

Africa are publicly questioning the legitimacy of secular post-colonial state. The Nigerian society is religiously pluralized that it influences political decisions and policies of the nation. Thus, there are people who hold the strong opinion that the relationship between religion and politics should not be stressed and that the two should be allowed to operate separately without one interfering with the other. Those who hold this view argued essentially from the position that religion mixed with politics is mostly likely to imbibe various vices associated with politics. The proponents of this view see religion and politics as two inseparable institutions in the human social psyche and structure. For them, earthly governments are mere agents of God's theocratic governance or the physical and the spiritual world.

Schaefer (2001) for example, writing from Islamic perspective, opines that Islam is a way of life, which indicates the political ideology and practice in any Islamic society. He however, points out that the ideals of Islam is a good guide to political conducts, but the practices of such ideals are usually influenced by the socio-cultural institutions in the society, including politics.

On the contrary, politics may not be properly and dispassionately played if mixed with religion. The proponents of this position argued that there should not be a direct relationship between politics and religion since both phenomena belong to different realms of existence-sacred and profane. Those in this group are mostly Christians who always base their argument on the statement of Jesus Christ that "Give unto Ceasar what is Ceasar and unto God the things that are God's" (Matt. 22:17-22). This phrase has often been used to exclude clergymen, who want to venture into politics. Kukah, however, disagrees with this school of thought, when he writes:

> What Jesus really mean was not that religion and politics do not mix, nor did He mean that Christians should not participate in politics…the coin was representation of the power of Caesar and that was why the coin had Caesar's sign… In the case of God, His authority is over and above the realm of Caesar's empire. In that sense both Caesar and his coins are under the aegis of God and the issue of separation is an aberration.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Define state religion
- Explain the concept of politics
- Discuss religious politics in Nigeria
- Examine the interplay of religion and politics in Nigeria
- Highlight the role of religion in nation-building

3.0 MAIN CONTENTS

3.1 Definition of State Religion

A state religion is also called an official religion or established church or state church. It is a religious body or creed officially endorsed by the state. The term state church is associated with Christianity, and is sometimes used to denote a specific national branch of Christianity. State religions are examples of the official or government-sanctioned establishment of religion, as distinct from theocracy.

3.2 The Concept of Politics

Swatos (1993) defines politics as "*The Science and Art of Government".* It is the science dealing with terms, organization and administration of State or part of one and with the regulation of the relation with other State. Politics is one of the oldest social sciences second to religion. The word politics is derived from two Greek words 'Polis' meaning 'City State' and "techno" (art, skill or method). Politics thus means "the art of governing a city". Political scientists believed that political life as an organized mode of living started in the city and spread to the neighborhood. In this classical sense, politics is held to be "the art of organizing men in a society to live and interact

with one another for full realization of social structures such as the establishment of legal and governmental systems to facilitate this interaction.

Brown (1995) defined 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 of governance, especially executive authority. According to this definition, the acquisition of power and the reaction of the society to it, depend greatly on the level of political development of the country. Peter (1967) defined politics as "…a sphere of purposeful behavior through which we seek to live better than we do now".

For Anugwom politics can be defined from negative and positive perspectives "politics is a noble quest for good order and justice" and "politics is a selfish grab for power, glory and riches". Politics is guided by three principles: it involves a state; it requires entering into relationship with other people as a way of satisfying man's unlimited wants and it involves rival groups as to make it competitive. Hence, political governance operates on three levels: the execute arm that implements policies made by the legislatures, the legislative arm that is responsible for making laws in the land and the judiciary that has the sole responsibility of interpreting laws. Religious politics therefore, can be defined as "the attitude of mind which prepared people to express their motives, beliefs with the sole aim of achieving their religious and political goals in life".

3.3 The Interplay of Religion Politics in Africa

Religious politics occupy the center stage in Nigerian society. Before independence in Nigeria, religion and political authority were inter-independent. Religion and politics were inseparable and the only religion in Nigeria was African traditional religion (Kukah, 1999). But before independence, the advent of Islam and Christianity has intensified sudden changes that resulted into religious politics, with ethics crisis and bigotry. The growing sensitivity to the differing needs of various groups and disposition to accommodate these needs, have led the government to reaffirm the pluralistic nature of the state and the constitution guaranteeing religious freedom of worship in Nigeria. Essentially, the state declares her neutrality in religious affairs, respecting the separation of religion and state, but paradoxically there appears to be a significant

distinction between the ideal of government acceptance of the religiously plural nature of the Federation and the actual implementation of the constitutional guarantees.

The halting dialectic of religious politics in the last decades has led to significant consequences for relation between religion and politics. The increasing state of religious conflicts in the country as a result of government involvement in and regulation of religious affairs has affected the nation positively and negatively. Religion which has been a cohesive force in many societies has proved extremely divisive and disintegrative in Nigeria. In their search for national unity, Nigerians have fallen back on prejudice, bigotry and parochial antagonism that only promote chaos and anarchy.

Thus, taking undue advantage of the situation, some politicians who are sadists have so permeated all the fabrics of national life with the religious sentiment that now forms the basis of political cleavages, placement on the key posts in government service, and award of contracts and disbursement of economic benefits. This attitude has dampened people's sense of patriotism and commitment that no ordinary Nigeria is ready to die for this country. The level at which religion is being manipulated in the religious and political circles by politicians have greater impacts on the nation than excellence or competence that would determine their rewards. Historical studies of pre-Islamic and Christian era have also indicated that before both religions took roots in what constitute Nigeria, religious politics at that time was not pronounced. Politics was regarded as communitarian affairs which involved the whole members of the society. The traditional religious politics was accepted as the ideal virtue until foreign religions infiltrated the Nigerian nation. Since that time, Nigeria has experienced various crises and riots which are threatening her corporate existence. Each of these conflicts has had devastating effects on the unity, peace and tranquility of Nigeria as a nation.

Bryan (1969) one of the most disturbing issues in the unification of Nigeria is religious politics. The close interaction between Nigeria state and religious based organization reflects the widespread perception that Nigeria is not a secular state. The existence of several religions in Nigeria accentuates regional and ethnic distinctions. This complex and unhealthy relationship create more rooms for national tension, tribalism and religious sentiment between Muslims and Christians adherents in Nigeria. Ngele noted that amalgamation invoked by Nigerians as the foundation of the rancorous relationship between the two religions (North and South) prepared

grounds for political disagreements and suspicious between Muslims and Christians. Each of the two regions contains ethnic and religious minorities who harbor grievances against ethnic and religious majorities they see as hegemonic oppressors. These grievances are sometimes expressed through bitter political complaints, sectarian crises stoked by political elites and incendiary media rhetoric, and violent insurgencies.

Mckee (1981) posited that the jarring effects of arbitrary colonial unification of the northern and southern regions was so deep that one Northern Nigerian Muslim nationalist leader declared Nigeria "the mistake of 1914", while a prominent Southern Nigerian Christian nationalist figure called Nigeria "a mere geographic expression". The Christian anxieties about Muslim domination of the national political space and the accompanying fear that politically dominant Muslims would use their privileged perch to Islamize national institutions and impose Islamic Sharia law on non-Muslims have impoverished and denied Muslims, especially those from Northern Nigeria opportunities to leadership positions. This situation made most of the political development in Nigeria during colonial period to hold bold stamp on Christian political factor as indicated in the table below.

Major Political Parties Around 1960

NAME	LEADER	RELIGIOUS LEARNING
Action Group	Chief Obafemi Awolowo	Christian
Borno Youth Movement	M. Abba Gana	Muslim
Dynamic Part	Dr. Chike Obi	Christian
Midwest Democratic Party	Apostle John Edokpolor	Christian
Mobolaje Grand Alliance	Alhaji Adegoke Aadelabu	Muslim
National Council of Nigeria Citizens	Dr. Nnamdi Azikiwe	Christian
Niger Delta Congress	Harold Biriye	Christian
Northern Elements Progressive Union	Alhaji Aminu Kano	Muslim

Nigerian National Democratic Party	Chief Samuel Akintola	Christian
Northern People's Congress	Sir Ahmadu Bello	Muslim
Otu Edo	Chief Omo-Osagic	Christian
Socialist Workers and Farmers Party	Dr. Tunji Otegbeye	Christian
United Middle Belt Congress	Joseph Parka	Christian

The Muslim politicians later came on the scene in post-independent period when manipulation of religion and monetization of politics have become the order of the day. This speedy unfolding of political events in rather unpredictable manner in Nigeria made Chief Anthony Enahoro, who watched sir Abubakar Tafawa Balewa collected the constitutional intendment to lament thus:

> …the amalgamation of Nigeria in 1914 by the British colonizers was a great mistake for the rest of the country, for Dr. Azikiwe should have been there, chief Awolowo should have been there, but they were spectators".

Enahoro's lamentation points to the fact that religion has been employed by politicians in contemporary Nigeria in particular, and Africa in general for political benefits. It started from religious affiliation and degenerated into ethnicity and finally wore a coat of religionalization in the pioneer parties such as NPC, AG and NCNC, among others. In the campaign of both parties, religious politics was employed for winning people. Thus, the NPC supporters were considered as Islamic members because the party leaders were Muslims. They distributed clothes, beads, books and Sallaya to traditional and Christian worshippers to win their votes. While Christians who opted for AG and NCNC were in most parts of Nigeria arrested and imprisoned. The same campaign strategy was used in 1978 by the party leaders of NPN and UPN. Falola explains that it was the

year that Sheikh Abubakar Mamud Gumi in a nation broadcast implored Muslims not to vote a non-Muslim into power. That announcement made religious politics in Nigeria to take a new dimension from 1977 to date. Since then, religious politics has become a tool for manipulation, violence and disasters of all forms.

Religious politics in post-colonial period is dominated by Muslim politicians as earlier stated and it is often characterized with intolerance, riots, violence, destruction of lives and properties (arson), thurggery, sycophancy and molestation of innocent citizens. For example, in the Southern and Western parts of Nigeria, the problem has been between the Christian communities and the indigenous African religious worshippers. While in Northern Nigeria, the situation has been open and destructive confrontations between the Christians and the Muslims. The list of crises witnessed in Nigeria (with specific reference to Northern Nigeria), since 1980 includes the following: The Kasuar Magahi conflict, Kaduna state, in 1980:

The Maitatsine uprising, Kano city, in December, 1980

The Maitatsine uprising of Kano, Kaduna, and Maiduguri in October, 1982 The Maitatsine uprising, of Yoda, February, 1984

The Masitatsine uprising, Gombe, April, 1985

The conflict in Kafanchan, Kaduna, Zaria and other parts of Kaduna state in March, 1987

The conflict in Tarawa Below and other parts of Bauchi state in 1991, and 2000-2001

The conflict in Zing Kayla and other parts of Kaduna state in February and May, 1992

The conflict in Kano state in 1999-2000

Kano "Anti-American war in Afghanistan" Riots, September-October, 2001

The conflict in Jos metropolis and environs in 2001-2002 and 2010

The conflict on the Mambila Plateau in 2001-2002

The conflict in Gamut, Kaduna state, in 2001

The Anti-miss world conflict in Kaduna state, 2002-2003

The Jos crises of November, 2008-2010

The Boko Haram uprising in Maiduguri and Bauchi, 2009

These various crises and riots are indications of the extent to which the various religious bodies have reached in lack of mutual respect, trust and understanding for one another. Besides, they also show lack of respect for lives and property, including places of worship of the other. Not even the government could restore the loss of confidence, trust and credibility being suffered by the injured people (as the governments have most often been accused of fuelling some of the crises). Both Christians and Muslims suspect whatever moves that is being made towards understanding and respect for one another.

3.4 The Challenge of Religious Politics in Nigeria

Nigeria is passing through many challenges in the 21st century due to its pluralized nature. Kalu asserts that the heterogeneous nature of Nigeria in terms of diverse religions, ethnicity and political infinity has made her a veritable pluralistic society with many challenges. Ngele affirms that the Nigerian political scene is not dominated by religion but still very much influenced by it. Nigeria, like many other African nation-states that have emerged under the cloak of colonialism, has sought to negotiate equitably its extensive ethnic and religious pluralism, and channel such diversity into national integration. Nigerian Christians, for their part, still harbor fears of political domination by the Northern Muslim Hausa-Fulani peoples. They remember the *jihad* movements of the nineteenth century that promoted a new exclusive, intolerant and militant Islamic orientation. Nor have they forgotten the Islamization policy of "One North, One Islam" of Northern Muslim leaders during the First Republic of the early 1960s. The majority of the country's political leaders have been from the North (although not always Muslim).

While successive governments have employed various quota strategies to try to reflect the "federal character," Nigerians have every reason to be doubtful of the concept of fair play, with nepotism and corruption rife at so many levels. According to former Ambassador Jolly Tanku Yusuf, an outspoken Christian leader from the northern part of Nigeria, Christians have been denied access to electronic media in 16 Northern states, while Islam monopolizes 24 hours for its broadcast in the same area. Agents of the devil compound the misery, using the media to intensify religious manipulation by heaping insults on the Christians. Every hour the Muslims broadcast provocative statements about Christianity. It means nothing, they proclaim, that people attend

church on Sunday only to dance and to listen to songs! Authorities merely wink. The overall (conspiracy) theory of Muslim is to take over Nigeria and turn it into a Muslim state.

It is unfortunate that at the center of religious political crises in Nigeria are political leaders, eminent people whom are looked up to by people as those in possession of the truth. Some of these highly placed individuals through their actions and utterances, especially on religious matters work towards destabilizing the nation. A typical example of such utterances was by Sheikh Abubakar Gumi, a radical, anti-Sufi Muslim leader, who rose to become the most influential Muslim in Northern Nigeria in the 1970s. He founded the powerful "return to source" group known as Izala, which was active in proselytizing through the use of campaigns and recorded cassettes. In responding to the broadcast by the British Broadcasting Co-operation and the voice of America concerning the chairmanship of Sultan, the spiritual head of the Muslims which consisted of low percentage of 40% population to head traditional rulers in Nigeria, he said that 80% of the populations were supposed to be Muslims.

In early 1986, he also repeated that Nigeria was 80% Muslims, 5% Christians and 15% others. When Gumi received the king Faisal Prize in 1987, he claimed 70% Muslims population for the country. This position maintained by this eminent scholar caused ripples in the political circle as some began to see it as one of the attempts at Islamizing Nigeria. In the 1960's and 1990's, the Christian communities in Nigeria had argued that the various administrations were partial in matters of pilgrimage. According to this argument, Nigeria sent 120,000 pilgrims on the hajj. Such a massive number on pilgrimage (they argued) had been possible due to government subsidies and use of government financed pilgrim Board. In 1981, the hajj cost the government just under N119 million (N118, 800,000) and Christian objections to such governmental spending were met with a proposal for limited government financing of Christian pilgrimages and the reaction of Christian pilgrim Board. As a way of correcting this anomalies the government in 1985, sponsored 20,000 Muslims to perform the hajj and 1,986 Christians were provided with similar facilities.

The issue of government setting up Board for Religious Affairs was at a particular time seen as one issue which had religious undertone. For example, when president Shagari tried to establish an Islamic Affairs Board to governmentally regulate Islamic affairs, Cardinal Dominic Ekandem, on behalf of the catholic Bishops, objected to it by pointing to the constitutional provision for keeping the government out of the internal affairs on religious groups. Shagari

backed down and the Board was not developed. At a particular time in the history of this country, there was fear from the Christian quarters that there was a deliberate attempt by General Ibrahim Banbangida to make Nigeria an Islamic state. This raised bias for or due to the following reasons: First in the year 1986, Gen Ibrahim Banbangida was said to have surreptitiously and single-handedly gagged Nigeria into the membership of the Organization of Islamic Conference, a purely Islamic organization. This was argued to be later complimented by the administration of General Sani Abacha, which in 1997 registered Nigeria as member of D8 another Islamic Organization of eight countries comprising of Egypt, Malaysia, Indonesia, Iran, Turkey, Pakistan and Bangladesh.

According to the communiqué of the Bishops conference, in 1997, by this act Nigeria not only became a member of O.I.C, but also the headquarters of Islam in Africa. It was also argued that the administration had tilted administrative positions in favour of one religion. In another development Christian Association of Nigeria (C.A.N), Northern Zone, in its enlightenment series No. 1: "*Leadership in Nigeria*" observed that since the Babangida Administration came into power, it has unashamedly and in utter contempt for national unity, manifested discriminatory religious posture through overt acts of patronage and preference for Islamic religion. One is therefore left with no alternative but to conclude that the Banbangida administration is the principal agent for the Islamization of Nigeria". The list of the cabinet was given thus:

Name	Post	Religion
1. Gen. I.B Banbangida	Head of State and Commander-in Chief, Armed Force Minister of Defense	Muslim
2. Lt. Gen. Abacha	Chairman Joint Chiefs of Staff	Muslim
3. Rear Adm. Nyako	Chief of Naval staff	Muslim
4. Air Mar. N.O. Yusuf	Chief of Air staff	Muslim
5. Alh. Aliyu Atta	Inspector Gen. of police	Muslim

(N.B. All the Service Chiefs were MUSLIMS)

6. Maj. Gen. Aliyu Moh'd.	G.O.C. 2nd Div	Muslim
7 Oladipo Diya	G.O.C. 3rd Div	Muslim

8. Abubakar T.	G.O.C. 82nd Div	Muslim
9. Justice M. Bello	Chief Judge	Muslim
10. Alb. Aliyu Mop's	Secretary to Fed. Government	Muslim
11. Col. A. Akilu	Director, Military intelligence	Muslim
12. Alh. Moh'd, B.	Nat. Security Adviser	Muslim
13. Alh. Bola Ajibola	Att. Gen. & Min. of Justice	Muslim
14. Alh. Lukuman	Min. of External Affairs	Muslim
15. Alh. Jubril Aminu	Min. of petroleum & Nat. Ross	Muslim
16. Prof. Aliyu Fafunwa	Min. of Education	Muslim
17. Alh. Samaila Mamman	Min. of Agriculture	Muslim
18. Alh. Abubakar Alh.	Min. of Budget & Planning	Muslim
19. Alh. Bunu Sharif	Min. of Water Resources	Muslim
20. Alh. A. Ahmed	Governor Central Bank	Muslim
21. Maj. Gen. Basko	Min. for Abuja	Muslim
22. Maj. Gen. M. Kontagora	Min. of Works	Muslim
23. Col. David Mark	Min. of communications	Christian
24. Dr. O.R Kuti	Min. of Health	Christian
25. Alh. Abubakar Umar	Min. Labour & Productivity	Muslim
26. Lt. Gen. Akinrinade (Rtd)	Min. Transport	Christian
27. Prince Tony Momoh	Min. Information	Christian
28. T.O. Graham Douglas	Min. Social Development	Christian
29. Air Vice-M. Nura Imam	Min. Mines & Power	Muslim

It has been argued that under the leadership of General Gowon, majority of the members of supreme Military Council and Governors were Christians (North-cote, 1969). The allocation of land for religious purpose in Abuja, when it was being developed also became one issue that had religious undertone. An Advertiser's Announcement in early March, 1998, had it that in the plan for Abuja, 66 plots had been allocated for religious purposes, and out of these, 18 had been approved and allocated-10 to Christians and 8 to Muslims (all recipients named). 48 were still

available, and that they intended to give 24 to CAN and 24 to JNI, to be allocated as both organizations saw fit.

However, the Christian community later accused the government of allocating to the National Mosque 55 hectares of land. The National Ecumenical Centre to Christian total 29 hectares of land. Immediately after the 1999 election that brought Obasanjo into power and his subsequent appointment of members of his cabinet, the Muslim community also accused him of marginalization and what they described as "religious Lopsidedness" against the interest of Islam in the appointment of Ministers. This was contained in a statement signed by Alhaji Ishaq Kunle Sani and the secretary of the Council of Muslim Youths of Nigeria. This allegation of marginalization of Muslims in ministerial appointment was later supported in an advertorial by the Jama'atu Nasril Islam. In the statement, they not only allege the taking over of Aso Villa by "Jesus", they complained that with this take over, Muslim are fast becoming an "endangered species" because of the rate at which this " Christian Agenda" is being pursued. In their presentation they argued thus:

> In a country in which Muslims are in the majority, it is most uncharitable, unjust, ill-conceived and ill-motivated and a move towards anarchy to have a cabinet in which out of 42 ministers there are only 16 Muslims but not a single Muslim from the south or southwest. There are 60 Special Advisers, Personal Assistants, Special Assistants and Aides only 13 are Muslims and out of these 13, none is from the South or Southwest. Apart from the above, the group complained of the appointment of an Ifa Priest as adviser on culture from Oyo, thus presenting the Yoruba culture as "predicted on paganism".

The faulting of a qualified Nigerian, who was accused of being an *Ifa* Priest as an adviser on culture, is an indication that the indigenous African religion has been marked out for possible elimination and extinction. In the same vein the administration was accused of promoting Christianity above Islam through the use of the National Television Authority to broadcast Aso Villa Chapel Service conducted every Sunday, describing it as a "mischievous political manipulation of religion" unprecedented in Nigeria's history. The national television station was

also accused of being bias as it only broadcast clips from the Friday Tafsir of the chief Imam from Abuja mosque, only to spend hours on Sunday relaying the church service from the presidential Villa Chapel and later reports from various churches around Abuja as the only worthy news items.

In 2003 the government of the people's Democratic Party was accused of wiping up religious sentiments in the south and South-Eastern Nigeria to discredit the candidacy of Buhari and the entire All Nigerian Peoples Party (ANPP) and Muslims through displaying posters which read "Vote ANPP the only Muslim party in Nigeria". It was reported in one of the national news magazines that the Islamic World raised the sum of one billion US Dollars for Buhari Presidency and 400 million had already been received. Another challenge of Nigeria according to Ngele is lack of strong institution that could enable the political system to face challenge of governance in a systematic way. The success of democratic experiment in a country depends on a party that has a strong mass support and leaders that have interest of the nation at heart.

However, Nigeria has parties built along religions and leaders that are naive and selfish. Other features that the parties exhibited and which affected the smooth functioning of democracy are the increasing use of violence and absence of existence of free and fair electoral body. Alfold also listed ethnicity as a major challenge of religious politics in Nigeria. He traced the roots of this religious challenge to colonial period when the colonial masters sowed seeds of discord between Christianity and Islam, the two major religious bodies that held way into socio-political scene of her national life. He painted a true picture of the scenario created by British imperialism which laid the foundation to suspicion and rivalry among the ethnic nationalities and religious groups in Nigeria thus:

> Meanwhile a country wind blew in the North as the root of Islamic fundamentalism was sowed. This veritable and political challenge to Christianity was nursed in the early days of independence. The conflict between Christianity and Islam was at first an aspect of regional rivalry and development.

This ethno-religious plurality has not been for the interests of Nigeria, especially as one finds heterogeneity prevail and the hostilities of predominant ethnic groups as well as the minorities' have been rife as skirmishes of war are very much obvious. Danmole commenting on

roots of this hostility during the colonial period when the British pursued the policy of divides and rule states:

> Nigeria was called a mere geographical expression not only by the British who had an interest in keeping it so, but even by our nationalists when it suited them to retreat into tribe to check their more successful rivals from other parts of the country. Nothing in Nigeria's political history captures her problem of national integration more than the conquered fortune of tribe in her vocabulary. At our independence in 1960, our national anthem which is our Hymn of deliverance from British colonial bondage has these lines: "though tribe and tongue may differ, in brotherhood we stand".

This was in the opinion of Achebe "a most ominous beginning of ethnic history in Nigeria. Since then ethnicity has become a basis for political and religious affiliation in Nigeria. The above situation coupled with the high level of corruption, neglect of public institutions, unemployment and manipulation of religion in religious and political circle led to mistrust and suspicion on both sides, such that issues are being debated not for national development but on the basis of its benefit to religion. Thus from the 1980's, the conflict generated by the phenomenon had taken on the character of the conflict between Muslims and Christians. One area that has been affected by this manipulation is the academia, especially when religion and its philosophy are being taught. This is because religious issues have become so sacred that critical issues/matters in religious studies are left us taught for fear of causing uprising. The result is that at the end of the day, we only succeed in producing students that are not critically minded.

The manipulation of religion has also led to fierce debates waged between the leaders of both communities over the idea of the secular state (as opposed to that calling for the fusion of state and religion). The import of Shari'a law for Africa as a multi-religious society has ignored the constitutional provisions for the freedom of religion, thoughts, conscience, and associations which involve the state government in the building of mosques, churches, and mission based schools and colleges, as well as financing pilgrimages to Mecca, Jerusalem and Rome. The enrollment of Nigeria into membership of the Organization of Islamic Conference (OIC) and the question of its

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representation are other challenges of religious politics that aggregated the Christian demand for pilgrimage board to make the government share money between the two members of religions.

The recruitment of people in top positions of state and national levels, particularly bureaucracy, judicial, military and police often times does not reflect national character but rather based on the decisions of "Wise politicians" who have been able to manipulate religion to perpetuate their office. Many African scholars are of the view that the call for state religion by some governors and the introduction of religious laws to surpass the constitution in the north is a diversionary tactics to cover up for the mismanagement of the resources plundered over the years. Even at the level of programmes that aimed at cementing national unity, the religious difference has become even more pronounced. It is therefore not surprising that while some institutions have places of worship for both religions; some tertiary institutions have done it in favor of one religion.

At the National Youth Service Corps level, religious umbrellas like National Association of Catholic Corps-Members, Muslim Corps-Members, Association of Anglican Corps-Members, and National Association of Christian Corps-Members among others exist. In the late 1970's Usman identified similar groups even at the Universities and Political Parties, when he states:

> Recently some of you students, here in the campuses became active agents of this pattern of manipulation. This is through the way you have defined issues in your elections. It might appear to you that joining in this manipulation is doing something new, avant-garde and profoundly political…(he concluded)…it has all been done before, here in this continent and it bankruptcy became blatant… this is over twenty years ago… they did not get anywhere, except into confusion.

As a result of the above situation in Nigeria, there exist throughout the country deeply entrenched culture of violence and general insecurity. Available statistics shows that from independence to date the country lost properties worth trillions of dollars and death toll alarming. According to Human Right record quoted by Hackett, just between 1999 and 2007, more than 11,000 Nigerians were killed in outbreaks of religious crises. The latest is the Boko Haram crises, which claimed over 1000 lives. It is unfortunate that more than five hundred years after Christianity and Islam have set their feets on the soil of Nigeria; we have not been able to throw

off the yoke of religious crises. The nation is noted to have the greatest number of churches and mosques in the world, as well as the greatest number of clergy men yet; it has recorded the highest number of religious turmoil in contemporary times as a result of religious manipulation for both political and religious interests. It is total disappointment with this situation that Kukah elucidates:

> Yesterday, we blamed our condition on a conference that was designed for scramble for Africa in far away Germany in 1884. Today in the name of evangelization, we have a scramble for the Traditional churches. We now divide ourselves into us and them. Christians have on their own admission decided that some of us have shallower life than others. Some are more redeemed than others. Some of us are being called idol worshippers.

Kukah, in another instance states:

> Whether it is the most visible manifestation of the North versus South, whether it is the alignment between Arabs and Europe themselves (cast as ethnic tussle), and the essence is the same… on the religious plane, there is the conflict that results from the breakdown of trust among the various faiths. Within Christianity and Islam we have the tensions between adherents themselves. These tensions do exist and they occasionally manifest themselves when very minor issues tend to lend to very serious and grievous crises that go beyond the immediate causes.

In the view of Kukah, this brand of religious politics has only resulted in a situation whereby adherents of the religions have turned to prey on one another in the pretext of trying to proclaim the gospel of their religions. The underlying factors behind the success of the manipulation of religion in Nigeria are poverty and unemployment among the youths. Statistics shows that there has been a systematic increase in the number of the poor and unemployed in the country. In 1960 about 15% of the population was said to be poor, by 1980, the percentage had jumped to 28% by 1996; the incidence of poverty in Nigeria was 66% that is 76.6 million Nigerians wallowing in poverty. By 1998, the percentage of those living below poverty level had risen to 66 and 70%.

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The distribution of income has adversely affected the poorest in Nigerian society throwing them into deeper poverty. It is estimated that over 70% of youths in the country are unemployed, years after graduating from higher institutions, while those who would have been self-employed lack the capital to establish themselves. All of them become ready-made tools for both religious bigots and their political allies to destabilize the nation. The Inter-faith Mediation Centre in Kaduna and the Catholic Justice Development and Peace Commission are championing inter-faith dialogue but there is need for other bodies to get involved. In her new attitude to non-Christians, the Vatican II Council encourages Christian adherents to enter with prudence and charity into discussion and collaboration with other religions.

3.5 The Role of Religion in Nation-Building

This interrogates the roles of religion in nation-building. Importantly, the section debunks the negative notion of religion in the social transformation of societies. The section concludes that religion plays important roles in societal development. One of the greatest surprises of recent decades has been the resilience of religion. Many classic works of social science considered the 'disenchantment' of the world – to use Weber's phrase – as an inevitable accompaniment of the rise of modern states and modern economies; classic theories of development (Leys, 1996) paid no attention to religion, simply because it seemed irrelevant to the processes they were analyzing other than, perhaps, as an obstacle to modernization. The European Union – and its predecessor, the European Community – has habitually based its development policies on this assumption.

The need to rethink some earlier assumptions concerning the relation between religion and development in the broadest sense has been apparent for some time, most notably since the Iranian revolution of 1979. The latter event made clear that, at the very least, religion cannot be regarded as a force destined to retreat from public space in any society that aspires to a high degree of technological achievement or of sophistication. Since then it has been increasingly easy to find evidence of the dynamic role of religion in the public sphere in many parts of the world, and not only in what used to be known as the Third World. Examples of momentous political change in which religious forces and institutions have played a significant role include Poland, South Africa

and the Philippines. They have also marked indelibly the history of the United States. Since the events of 9/11, the political role of religion has been the subject of worldwide debate.

Violent conflict, whether or not connected to religion, is generally recognized as an impediment to development. However, the role of religion in political conflict should not obscure its possible role as a significant factor in the development process (Ter Haar, 2005a). In sub-Saharan Africa, religion now forms arguably the most important connection with the rest of the world (Ellis and Ter Haar, 2004; Bayart, 2000). The potential role of religion as an agent of development in this vast area has not escaped some leading European donor institutions. The Commission for Africa convened by the government of the United Kingdom gave substantial attention to the role of religion in its 2005 report entitled Our Common Interest (Commission for Africa, 2005: 127–9). The UK government's own development arm, the Department for International Development (DFID), realizing the importance of doing further research on this subject, has initiated a project called Faiths in Development, a multi-million pound research consortium.

Similarly, the Dutch Ministry of Foreign Affairs has instituted a Knowledge Forum on Religion and Development Policy, and other European donor institutions, including some non-governmental organizations, are known to have undertaken initiatives intended to explore the possible role of religion in the development process. The potential role of religion concerning development has been discussed for some years now even by the main international financial institutions concerned with development, the World Bank and the International Monetary Fund (IMF) (Marshall and Keough, 2004; Marshall, 1998; Tyndale, 2001a, 2001b). A major obstacle to investigating the role of religion in development is a widespread misunderstanding about what religion actually is.

For most people in the world, including Africa, 'religion' refers to a belief in the existence of an invisible world, distinct but not separate from the visible one, which is home to spiritual beings that are deemed to have effective powers over the material world. For people who hold this point of view, the invisible world is an integral part of the world, which cannot be reduced to its visible or material form only. For them, the material world is linked to the spirit world, through the human spirit that is believed to be inherent in every person; hence, a regular traffic is believed to take place between the human and the spirit worlds (James and Vander, 1990).

In such a holistic perception of the world, it follows that people's social relations extend into the invisible sphere. In the same way as they try to maintain good relations with their relatives, neighbours and friends for their own benefit, individuals and communities invest in their relations with spiritual entities to enhance the quality of their lives. Thus, people all over the world enter into various forms of active communication with a spirit world in such a way as to derive information or other resources from it with a view to furthering their material welfare or interests. It is ironic in this regard that religion can be considered the historical point of departure for the modern concept of development. The Indian economist Deepak Lal considers all social science models to be 'actually part of a culture-specific, proselytizing ethic of what remains at heart western Christendom' (Swatos, 1993).

Development, too, may be placed in this category inasmuch as it has incorporated a vision that is specifically Christian in origin, and that still bears the traces of its genealogy. Briefly, Christians traditionally believe in the prospect of a new and perfect world that will come into existence with the return of Christ to Earth. Over several centuries, politics and states in Europe assimilated these originally Christian ideas of perfection. The cooptation of religious ideals by states and by political movements led in the twentieth century to a variety of political projects that have been helpfully described as 'coercive utopias', secular ideologies that aspire to create a model society. With hindsight, we may consider 'development' to have been one of the many coercive utopias of the twentieth century imposed by modern states that have adopted some of the character and techniques of religion.

Historically speaking, people in all parts of the world have assimilated and adapted notions of development that were originally conceived in Europe and that were exported largely through colonial rule. Various societies have brought, and still bring, their own ideas to notions of development and progress. These ideas are often articulated in a religious idiom, not least because the notions of development and religion have so much in common. They both contain a vision of an ideal world and of the place of humans therein. It is not difficult to find examples of the ways in which people's religious understanding of the world may have a bearing on development. The traditional Hindu idea of humankind, for example, emphasizes harmony with the living environment. This easily translates into a view that economic growth should be integral to the well-being of the environment as a whole (Mbiti, 1969).

Similarly, Muslims believe that the ultimate aim of life is to return humanity to its creator in its original state of purity. In African traditional religions, the pursuit of balance and harmony in relations with the spirit world is paramount. Charismatic Christians (of which there are large numbers in Africa and in developing countries more generally) believe that personal transformation – inner change – is the key to the transformation of society. All of these ideas help to shape people's views of development. They stem from intellectual traditions associated with particular religions that have been formed by local histories. In Africa, local histories include recent experiences of colonialism and nationalism and often of authoritarianism and single-party rule as well. These were the historic vehicles for policies of development that, in the case of Africa, have almost invariably been conceived by their architects in a secular mode.

In other words, actual development practices have generally not conformed to ideas that are central to the continent's various religious traditions. We are not arguing that conforming to religious notions will automatically lead to better outcomes or better practices in matters of development. All we are arguing is that, for effective development cooperation, it is necessary to take people's own understanding of the world as a point of departure. The potential of religious ideas in the relationship between the European Union and Africa has hardly been explored by secular actors, either about development or about any other matter. While development agencies have certainly worked with religious institutions and their leaders in many situations, notably in the fields of education and public health, they have devoted far less attention to the religious ideas that underlie the behaviour of religious believers and communities (Zellner and Marc, 1999).

For analytical purposes, religious resources may be divided into four major categories, which can be applied to all the religious traditions in the world, in different constellations of importance. Religious ideas (what people actually believe) are one such category. Others are religious practices (ritual behaviour), religious organization (how religious communities are formed and function), and religious – or spiritual – experiences (such as the subjective experience of inner change or transformation). All of these elements produce knowledge that, in principle, could be beneficial to a community for development purposes. Many communities in Africa make spontaneous use of their religious resources in a variety of ways.

4.0 CONCLUSION

As you are going through this unit, you would have realized the fact that religion is essentially political in nature and that hardly can the two be separated. You have learnt about the state religion where the state dictates what religion should be followed either by way of sponsorship or suppression of other religions. You have also been exposed to the development of the political character of Islam. You were finally exposed to liberation theology as an example of the political side of Christian theology.

5.0 SUMMARY

The following are the major points that you have studied in this unit: State religion is the religious body officially endorsed by the State. Countries that have state religions in Christianity, Islam and Buddhism have been listed. Islam as a political movement has incorporated the elements of political movements and has also adopted Islamic fundamentalism as a religious view. The origin of Islam as a political development has to do with the invitation of Prophet Muhammad (P.h.u.h) to rule the city of Medina in 622 CE. After Prophet's Muhammad's (P.h.u.h) death the political development in Islam brought out two sects: the Sunni and the Shi'ite Muslims. Political religion is a political ideology with cultural and political power equivalent to that of a religion. Liberation theology explores the relationship between Christian theology and political activism.

6.0 TUTOR MARKED ASSIGNMENTS

1. What is the relationship of political religion to religion itself?
2. What are the advantages and disadvantages of state religion?
3. Define State Religion.
4. Discuss the implications of state religion.
5. Discuss the development of the political character of Islam
6. Discuss the aspects of political religion.

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UNIT 2: RELIGION AND SECULARIZATION

CONTENTS

1.0 Introduction

2.0 Objectives

3.0 Main Contents

4.0 Conclusion

5.0 Summary

6.0 Tutor-Marked Assignments

7.0 References/Further Readings

1.0 INTRODUCTION

In this unit however, you will be studying a more volatile issue: religion and its relationship with secularization. First, you will have to know what secularization is and the sources of secularization as well as the relationship between religion and the secular world as well Islam as a religious entity on its own and the secular world.

2.0 OBJECTIVES

By the end of this course, you should be able to:

- Define secularization
- List the sources of secularization.
- Discuss how religion should relate to the secular world.
- Analyze the response of Islam to the secular world.

3.0 MAIN CONTENTS

3.1 Meaning of Secularization

Secularization's first widely accepted meaning was essentially the process of separation of Church and state. More specifically, it meant the confiscation of some of the Catholic Church's property after the Reformation (then, the same transfer in many Catholic countries after the French Revolution) (Gill, 1985). According to Chaturvedi, "secularization is the giving up of religious thought and feeling in the normal day to day interaction in the society. One may believe in one's own religion but those beliefs do not form the basis or part of social behavior with others. Religion should remain subjective and should not turn objective". In the words of Smith (1971), "a state which guarantees individuals and corporate freedom of religion, deals with the individual as a citizen irrespective of his religion nor does it seek either to promote or interfere from, unconnected with it".

The process of secularizing states typically involves granting religious freedom, disestablishing state religions, stopping public funds to be used for a religion, freeing the legal system from religious control, freeing up the education system, tolerating citizens who change religion or abstain from religion, and allowing political leadership to come to power regardless of religious beliefs. A secular state is, therefore, a state where citizens are not discriminated in any form or manner based on their religion. The secular state views the individuals as citizens and not as a member of a particular religious group. Religion becomes entirely irrelevant in defining the terms of citizenship; its right and duties are not affected by the individual religious beliefs.

3.2 Factor Attributed to the Emergence of Secularization

The factors below are attributed sources of secularism;

The Emergence of Higher Criticism

Though biblical criticism has started long before the Enlightenment period, it was not until the Enlightenment in the 17th and 18th centuries that the Bible came to be examined in a truly critical fashion. The Protestant Reformation had reintroduced serious study of the Bible after centuries of neglect, and the new critical methods that developed in historical and literary scholarship during this period were soon applied to biblical texts. Among the first biblical critics were the 17th-century English philosopher Thomas Hobbes, the 17th-century Dutch Jewish philosopher Baruch Spinoza, and the French scholar Richard Simon. This radical criticism soon gave birth to the Tubigen School with its lots of anti-faith assertions. The anti-faith assertions led to the erosion in the authority of the Bible, thereby preparing the ground for secularism (Smith, 1971).

18th Century Darwinism

Stott (1992) was quite right when he says that in Europe and North America, secularism can be traced to the 18th-century Age of Enlightenment or Age of Reason. Enlightenment thinkers attacked classical traditions and religious authority. In particular, they argued that the separation of Church and State would enable the free exercise of human intellectual capacities and imagination, and would bring about government by reason rather than by tradition and dogma. The 1787 Constitution of the United States is the outstanding example of 18th-century secularist thinking and practice.

The Medieval Church

It sounds ridiculous to say that one of the sources of secularization is the church. But it is the truth because the relationship of the church towards what is political and even knowledge at that time was unwholesome. This is an objective appraisal of the period: Christianity in medieval Europe, it is argued, was responsible for the emergence and success of secularism in the West. It recognized the division of life into what belonged to God and what belonged to Caesar, it lacked a system for legislation and regulation of mundane affairs, and it had for many centuries been associated with despotic regimes and with oppressive theocracies.

Furthermore, Medieval Christianity entertained the existence of a special class of people, the priests, who claimed to be God's representatives on earth, interpreting what they alleged was His words and using their religious powers to deprive members of the community of their basic rights. In other words, the Christian theocratic establishment constituted a major obstacle hindering progress and development, and consequently hindering democracy. The need to challenge the overbearing attitude of the church in those periods actually paved the way for the Enlightenment (Schaefer, 2001).

Renaissance Humanism

Renaissance Humanism is a term that is used to describe a literary and cultural movement focusing on the dignity and worth of the individual that spread through Western Europe in the 14th and 15th centuries. This Renaissance revival of Greek and Roman studies emphasized the value of the Classics for their own sake, rather than for their relevance to Christianity. The movement was further stimulated by the influx of Byzantine scholarswho came to Italy after the fall of Constantinople to the Turks in 1453 and also by the establishment of the Platonic Academy in Florence. The academy, whose leading thinker was Marsilio Ficino, was founded by the 15th-century Florentine statesman and patron of the arts Cosimo de' Medici. The institution sought to revive Platonism and had particular influence on the literature, painting, and architecture of the times. The collection and translation of Classical manuscripts became widespread, especially among the higher clergy and nobility.

The invention of printing with movable type, around the mid-15th century, gave a further impetus to humanism through the dissemination of editions of the Classics. Although in Italy humanism developed principally in the fields of literature and art, in Central Europe, where it was introduced chiefly by the German scholars Johann Reuchlin and Melanchthon, the movement extended into the fields of theology and education, and was a major underlying cause of the Reformation (Durkheim, 1948).

Rationalism

Rationalism is derived from the Latin word *ratio,* which actually means "reason". In philosophy, it is a system of thought that emphasizes the role of reason in obtaining knowledge, in contrast to empiricism, which emphasizes the role of experience, especially sense perception. Rationalism has appeared in some form in nearly every stage of Western philosophy, but it is primarily identified with the tradition stemming from the 17th-century French philosopher, mathematician, and scientist René Descartes. Descartes believed that geometry represented the ideal for all sciences and philosophy. He held that by means of reason alone, certain universal, self-evident truths could be discovered, from which much of the remaining content of philosophy and the sciences could be deductively derived. He assumed that these self-evident truths were innate, not derived from sense experience (James and Vander, 1990).

The rationalists were keenly interested in science and played an important part in its development; not so much by any discoveries they made as by their willingness to press the importance of the mathematical and geometrical approach in going beyond, and helping to explain, sensory appearances. Epistemological rationalism has been applied to other fields of philosophical inquiry. Rationalism in ethics is the claim that certain primary moral ideas are innate in humankind and that such first moral principles are self-evident to the rational faculty. Rationalism in the philosophy of religion is the claim that the fundamental principles of religion are innate or self-evident and that revelation is not necessary, as in deism. Since the end of the 1800s, however, rationalism has chiefly played an anti-religious role in theology (Mckee, 1981).

3.3 Sources of Secularization

Secularization is a way of life and thought that is pursued without reference to God or religion. It comes from the Latin word *saeculum* which referred to a generation or an age. "Secular" thus came to mean "belonging to this age or worldly." In general terms, secularism involves an affirmation of immanent, this-worldly realities, along with a denial or exclusion of transcendent, other-worldly realities. It is a world view and life style oriented to the profane rather than the sacred, the natural rather than the supernatural. Secularism is a nonreligious approach to individual and social life. Historically, "secularization" first referred to the process of transferring property from ecclesiastical jurisdiction to that of the state or other non-ecclesiastical authority. In this institutional sense, "secularization" still means the reduction of formal religious authority as in education as an example (Stott, 1992).

Institutional secularization has been fueled by the breakdown of a unified Christendom since the Reformation, on the one hand, and by the increasing rationalization of society and culture from the Enlightenment to modern technological society, on the other. A second sense in which secularization is to be understood has to do with a shift in ways of thinking and living, away from God and toward this world. Renaissance humanism, Enlightenment rationalism, the rising power and influence of science, the breakdown of traditional structures such as, the family, the church and the neighborhood, the over-technicization of society, and the competition offered by nationalism, evolutionism, and Marxism have all contributed to what Max Weber termed the "disenchantment" of the modern world (Gill, 1985).

Bryan, 1969) also describes secularization thus: "secularization might be explained more accurately as being a process of the functional differentiation of other social elements, such as politics, law, economics, and education, from religion, as the result of social changes in the society where religion was once the dominant norm". Having gotten an idea of what secularization is you can now proceed to the sources of secularization.

3.4 Religion and Secular World

In this section you will be concerned with studying the relationship between religion and the secular world. This relationship has been one of suspect, wherein religion suspects the secular world of being demonic and of being an instrument in the hands of the devil to destroy people's faith. Consequently, the majority of the reaction of religion to the secular world is that urgent steps needed to be taken in order to salvage the world from the grips of secularism. Gill in the Elwell Evangelical Dictionary (1985) says that "in no sense, of course, is the distinction between the sacred and the secular an unbridgeable gap. In the same way that God speaks and acts in the *saeculum*, Christians must speak and act creatively and receptively. This means that the secular world must not be abandoned to secularism". In his analysis of the effects of secularism on the world, Stott (1992) one of the leading British evangelical writers notes three major effects. These include:

i. The Quest for Transcendence

Stott (1992) says that the increase in the world's quest for transcendence is one major fall out of the secularization of the world. He opines that the quest for transcendence as witnessed in the world today is not just the search for ultimate reality but also a protest against the attempt to eliminate God from our world. This quest for transcendence is lived out in four major areas:

a. The recent collapse of Euro-Marxism (the classical Marxism that has been presented as a substitute for religious faith).
b. The disillusionment with secularism as epitomized in the rejection of materialism either in the capitalistic or the communistic guise.
c. The epidemic of drug abuse which can be seen as a genuine search for a higher consciousness.
d. The proliferation of religious cults alongside the resurgence of New Religious Movements (especially the ancient religions of Oriental world).

ii. The Quest for Significance

One of the after-effects of secularism is the fact that most human beings have been diminished in the value or worth (Durkheim, 1948). The followings are the agents of dehumanization:

a. Technology: despite the fact that technology can be liberating it is also dreadfully dehumanizing. For example, in the United States today human beings are no longer identified by their proper names but by numbers.

b. Scientific Reductionism: in most scientific teachings today, human beings are seen as animals.

iii. The Quest for Community

One of the effects of secularism is social disintegration. This is felt more in Africa as there is social tension between those embracing the secularizing tendencies of the West and those struggling to remain African. In the face of all these devastating effects, what should be the response of religion? 1. The people of faith must live their lives in this secular world under the Lordship of the God and in obedience to his will rather than the will of the word. 2. The people of faith must work to ensure that religion is given a voice among the many other voices struggling to choke it out. To fail to articulate the Word of God in the *saeculum*, however, is to acquiesce in a secularism which, by excluding the Creator, can lead only to death. We will end this section by quoting Stott (1992) who though is writing for Christians have summarized what will happen if religion leaves our world completely to secularism:

> At the same time, unless we listen attentively to the voices of secular society, struggle to understand them, and feel with people in their frustration, anger, bewilderment and despair, weeping with those who weep, we will lack authenticity as the disciples of Jesus of Nazareth. Instead we will run the risk (as has often been said) of answering questions nobody is asking, scratching where nobody is itching,

supplying goods for which there is no demand – in order words, of being totally irrelevant, which in its long history the church has often been.

3.5 Secularization Debate

Since the rise of science in the 17th Century, some sociologists have commented that religion may be on a permanent decline while others have proposed that science and intelligence, both rooted in the Enlightenment, are anathema to religious faith. Karl Marx (1818-1883), Durkheim (1857-1917), Weber (1864-1920), the founders of sociology, and William James (1901-1902) are four eminent scholars who noted this decline. Intellectual and scientific developments have undermined the spiritual, supernatural, superstitious and paranormal ideas on which religion relies for its legitimacy. Hence, 'religion becomes more and more "hollow", surviving for a while on empty until loss of active membership forces them into obscurity'.

This feature of secularization commonly known as desacralisation is the idea that the social and natural worlds have become progressively 'demystified'. In the natural world, for example, sciences like chemistry explain the world in a rational way that leaves no room for metaphysical (religious) explanations. Social sciences (for example sociology) provide explanations for individual and group development that similarly leave little or no space for religious explanations. On a political level, desacralisation involves the removal of religious authorities and religious laws from secular affairs.

The relative decline in religious participation can be explained in terms of a general 'process of withdrawal from the public sphere' in modern societies. Secularization theorists have argued that the 'decline of religion' can be traced to modernity. Because of this decline, religions gradually come to lose their 'supernatural' preoccupations; 'accommodating themselves' with secular society and turning their attention and ministry to looking after secular needs rather than disappearing completing. This explains conformity as a feature of secularization. Consequent upon the features of conformity and desacralisation, Peter (1967) explains that:

The fact is that we are living in a completely secularized civilization. The secularization of modern civilization is partly due to our inability to adjust the

ethical and spiritual interests of mankind to the rapid advance of the physical sciences. However much optimists may insist that science cannot ultimately destroy religion, the fact remains that the general tendency of scientific discovery has been to weaken not only religious but ethical values. Humanism as well as religion has been engulfed in the naturalism of our day. Our obsession with the physical sciences and with the physical world has enthroned the brute and blind forces of nature, and we follow the God of the earthquake and the fire rather than the God of the still small voice.

Because the world's modern trend is gradually destroying the world's spiritual order, the modern self assumes an autonomy that seeks to reject the claims of authority, religious tradition or religious community. This has become a passionate fear of clerics and believers worldwide. In fact, there are indications that secularization promises a less unified and less advanced spiritual order. However, when reduced to an ethnic, political, or state emblem, religious affiliations to Judaism, Islam, Orthodoxy, Catholicism, Protestantism have become and still are tools for the sacralization of military and political conflicts. In religiously motivated conflict situations in Nigeria, opposing parties de-sacralize their Sacred Books as their acts contradict the books' moral content. The ethos of major religions, presented in their Sacred Books (particularly in Christianity and Islam) is mostly linked to ideas and recommendations that support humility, patience, non-resistance, love for one's fellow men, especially the weak and poor (Stott, 1992).

The Bible for instance promotes love for one's fellow men, one's enemies included, as a supreme Christian value. Similarly, in the Qur'an, the poor, the weak and those suffering, in the Qur'an enjoys particular care and respect. At the same time, it is repeatedly pointed out that national, ethnic and sex differences cannot be a basis for division and opposition wherever people are united by the same creed (Christianity or Islam) . For early Christianity, the moral commitment was of paramount importance. The specific features of the Christian ethos then was acceptance of suffering, nonresistance to evil, resignation, humility, leaving it to God to mete justice, and so on all of which are incompatible with violence over others.

In modern times, the cultural area of this type of morality has been severely reduced. The cult of human activeness, the implementation of control mechanisms and regulations in all spheres

of activity, the emphasis on the present, are all modern values, which have gradually turned Christian and Muslim morality into a marginal, rarely encountered phenomenon. This is largely true for all modernizing countries (including Nigeria regardless of the religions prevailing in them) where the type of Christian morality is rather a question of personal character and choice rather than a matter of religious or social culture. This type of morality is not amenable to group regulation and mobilization, for it implies both a certain type of behavior and a corresponding motivation and feeling.

This personal spiritual commitment of the doer is in line with the completely regulated culture of modern times. As a result of what can be described as a wide range or faces of religious phenomenon, Mbiti (1969) explains that:

> The sources and essence of religion are concealed in a deceitful semi-obscurity. Things do not become any clearer, if, as earlier, no more than a single problem is perceived here, requiring a single solution. Today, no one has succeeded in proposing a definition of religion that be not vague and imprecise, yet that encompass all the phenomena and tell us what religion is… religion is not clearly distinguished, on the one hand, from metaphysical speculation and, on the other, from faith in providence. The indefinite essence of religion corresponds to the multiple psychological motives that are recognized to be its sources.

3.6 Religion in the Modern World: Between Secularization and Resurgence

Until the late 1970s, most sociologists knew exactly, the role religion would play in the modern world. As part of the process of Western modernization, all societies were also undergoing a process of secularization. Religion would not disappear, but would be marginalized and privatized. Sociological theories since the 1960s described modernization more-or-less in Weberian fashion, as rationalization through institutional differentiation. Differentiation produces relatively autonomous social spheres and frees them from religious control. This applies in particular to the separation of Church and state, but also leads to the emergence of various

institutional orders, like the economy, politics, and secular culture, which now can pursue their own goals and develop their own rules without being constrained by religion (Mckee, 1981).

Nevertheless, obviously process of differentiation also institutionalizes religion as a separate social sphere. It was his displacement of religion from a force permeating society as a whole to a sphere of its own that originally has been understood to be the central feature of secularization and was believed to be an undisputed necessity for the emergence of truly modern societies. Had secularization theorists stuck solely to the thesis of institutional differentiation, the secularization debate would have been less confusing.

However, unfortunately, most scholars made the concept of secularization much more complex. Many reasoned that this institutional differentiation should imply a general decline of religion. Religion would be relegated from the center of society to the periphery; science would replace religious beliefs; religion would disappear from the public sphere and become primarily a private matter; religious associations and participation in religious ritual practices would decrease (Peter, 1967). Often somewhat limited evidence from various European countries was sufficient to transform this prediction of religious decline into a universal law. Unfortunately, these theorists did not explain how these occasionally concurrent processes of institutional differentiation, disenchantment, and privatization were actually linked. Instead, they just assumed that they were all part of a complex epochal process called secularization.

This assumption of a general and necessary religious decline turned out also to be a poor marketing strategy for the sociologist of religion. By predicting the demise of its object of study, it also attested to its own future irrelevance. Given these strong opinions about the role of religion in the modern world, hardly anybody was prepared for the dramatic resurgence of religion that happened since the late 1970s just to remind you of some events:

-In 1979 we witnessed the Islamic Revolution in Ran and the war of the Islamic mujahidin against the Soviet occupation of Afghanistan.
-In 1980, Ronald Reagan elected president of the United States with the support of politicized evangelical Christians, but also Catholics, Jews, and Mornons.
-In Israel religious nationalists challenged secular Zionism
-In Palestine the first Intifada shifted power from secular nationalists to Islamist groups

-In India Sikh separatists challenged the secular state; and after the violent conquest of the Golden temple in Amritsar, Sikh bodyguards assassinated Indira Gandhi. The 1980s also saw the rise of the Hindu-nationalist BJP party.

-In Poland Solidarnose with support from the Catholic Church challenged the Communist state (Schaefer, 2001).

These few examples should suffice to demonstrate that the resurgence of religion into politics was for real. Since the late 1970s, religion had re-emerged as a public force, as a marker of ethnic identities, as a shaper of modern subjects and their ways of life. This renewed political importance of religion turned out to be a global phenomenon, occurring in North America, the Middle East, Africa, South and East Asia, as well as Latin America and even Europe where Yugoslavia fell apart along religious lines. Religion has been identified as one of the forces behind several attacks in many Northern parts of Nigeria. However, government has made series of attempts to reduce religious conflicts in this country.

On one hand, legislation intended to protect national security threatens the religious liberty of some religious groups. On the other, lack of such legislation is an indication that people are legally free to practice their religion the consequence of which may cause violent religious attacks which threatens national security. However, virtually every religious tradition is permeated with certain fundamental values relating to peace, love, sacredness of human life and human security. For many religious scholars, the essence of religion is life and the law is love. Unfortunately, these religious values have been displaced by modernism and its emphasis on secularization. The consequence is that the modern religious universe is being subordinated to partial group and individual values, instead of standing above them.

Recent violent attacks in the Northern parts of Nigeria have demonstrated not only the roles religion can play when religious divisions overlap with national and ethnic differences, but also how eager religious authorities are to exploit religion for political reasons. Religiously motivated political struggles in this country provide the foundation for religious terrorism to develop. In fact, new breed of terrorists have recently appeared: terrorists who are religiously motivated and kill in the name of God. In many cases, hope of a supernatural reward makes religious terrorists indifferent toward their own lives; they are prepared to die because they are persuaded God will

reward their sacrifice with eternal life. This is quite contrary to what obtained in the past when religion had occasionally been a component of political, ethnic, or national secular terrorism.

It is based on this that Schaefer and Lamm (1997) explains that the most hideous form of violence, directed against defenseless people in Nigeria, is inextricably related to religion. This is evident in many violent attacks in the Northern parts of this country. Many scholars have debated whether religion is the true motivation for terrorism or whether it is a ploy for recruiting followers and a medium by which to amplify the impact of terrorist actions. For other scholars, religious violence can be attributed to modernism and its feature of secularization, which has led to a decline in religious values such as love, peace, concern for others and so on.

These events had a profound impact on the study of religion. Most important, it challenged conventional theories of secularization. After all the talk about the marginalization of religion, religions were calming again a place at the center. After all the emphasis on invisible, privatized religions, there were suddenly plenty of visible ones. After all the attention that had been paid to subjectivist forms of religion, to "spirituality" or "implicit" religion, there were rather explicit religions with strong ontological claims and political agendas. Contrary to expectations of secularization, religious movements challenged the secular state and social theorists had to cope with their cognitive dissonance.

3.7 Islam and the Secular World

It is generally believed in the Islamic society that secularization is bequeathed to the world by the Christian movements of the 18th century. This has some how given a basis of rejection of the movement because an average Muslim would repudiate anything Christian. Until early 19th century, it is claimed that the entire Arab region was Islamic in norms, laws, values and traditions. Secularism is alien to Islam whose values provide guidance and direction for both spiritual and mundane affairs. To the conservative Muslim therefore secularism is a new cultural model being introduced quietly by enthusiasts and admirers of the West or imposed by the authorities of colonialism that are putting forward a new set of standards that are claimed to be alien to Islamic standards. Institute of Islamic Political Thought holds that the leaders of the Islamic trend believed

that modernization and progress should be sought but without relinquishing the accomplishments of the Islamic civilization.

This position is stated in strong clear terms by the Arabic world and it is strengthened in the words of the Islamic Movement and Civil Society as follows: Arab secularism has been a declaration of war against Islam, a religion that, unlike any other, shapes and influences the lives of Muslims, a religion whose values and principles are aimed at liberating mankind, establishing justice and equality, encouraging research and innovation and guaranteeing the freedoms of thought, expression and worship. Therefore, secularism is entirely unnecessary in the Muslim world; for Muslims can achieve progress and development without having to erect a wall between their religious values and their livelihood.

4.0 CONCLUSION

In this unit, you have studied the concept of secularization which is a very interesting concept. Secularization has been defined as an attempt to take God away from the world. The sources of secularism have been identified as the emergence of higher criticism, 18th century Darwinism, humanism, rationalism and the church herself. You have also seen the position that Islam has taken on the issue as well as the effects of secularization and what the response of the church should be to it.

5.0 SUMMARY

The following are the major points that you have learnt in this unit: Secularization has been defined as a way of life and thought that is pursued without reference to God or religion. The sources for secularism are: the emergence of higher criticism, 18th century Darwinism, humanism, rationalism and the church itself. Secularism is alien to Islam whose values provide guidance and direction for both spiritual and mundane affairs. To the conservative Muslim secularism is a new cultural model being introduced quietly by enthusiasts and admirers of the West. The effects of secularism includes: the quest for transcendence, the quest for significance and the quest for

community. People of faith must struggle to see that the word of God remains a force to be reckoned with in the world.

6.0 TUTOR MARKED ASSIGNMENTS

1. What are the effects of secularism?
2. Discuss how religion should respond to the devastating effects of secularization.
3. What are the factors that prepare the way for secularism?
4. Evaluate the Islamic position on secularism.

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UNIT 3: RELIGION AND GENDER

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1.0 INTRODUCTION

In the last unit, we learnt about religion and secularisation. We also learnt about the relationship between religion and culture, culture traits, elements of culture aspects of culture and religion as a culture. In this unit, we will be focusing on religion and gender in Africa.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Define some basic concepts of gender
- Discuss sexual and gender based violence in Africa
- State the causes of sexual and gender based violence in Africa
- Explain how to Promote gender equality in Africa

3.0 MAIN CONTENT

3.1 Understanding Gender Concepts

3.1.1 The Gender Concept

Gender refers to the social construction of female and male identity1. It refers to the socially constructed roles of and relations between men and women and differs from 'sex' which refers to biological characteristics which define humans as female or male. In day-to-day parlance gender is often used interchangeably with sex. However, in social sciences it refers specifically to socially constructed and institutionalized differences, whether real or perceived, which have been valued, used and relied upon to classify women and men and to assign roles and expectations to them.

Gender is also used to describe a set of qualities and behavioursm expected from men and women by their societies. A person's social identity is formed by these expectations. These expectations stem from the idea that certain qualities, behaviour, characteristics, needs and roles are 'natural' for men, while certain other qualities and roles are 'natural' for women. Gender is not biological – girls and boys are not born knowing how they should look, dress, speak, behave, think or react. Their "gendered" masculine and feminine identities are constructed through the process of socialisation**,** which prepares them for the social roles they are expected to play**.** These social roles and expectations differ from culture to culture and at different periods in history. They can and do change (Johnston, 2005).

There is a fundamental difference between gender and sex…Sex refers to the biological differences between women and men. It is biologically determined, that is by birth and it is generally unchanging and universal. Gender refers to the socially constructed roles, responsibilities and identities for women and men. Gender roles and identities are learned in the family, school, religious institutions and through the media. They are historically and socially specific. In other words, what is expected of our grandparents as women and men may not be the same for our grandchildren. Similarly, the appropriate roles and identities for women and men in one cultural setting may be different from those in another cultural setting. Gender and sex are different in the

sense that sex is natural, universal and unchanging, while gender is learned and varies in time and space. That is, we are born as female and male, but as we grow up as girls and boys, we are taught to be women and men with appropriate behaviour, attitudes, roles and activities pertaining to each sex. Moreover, since gender roles, responsibilities and identities are learned, they can also be changed.

3.1.2 Gender Roles

Gender role refers to the set of attitudes and behavioral norms that are widely considered to be socially appropriate for individuals of a specific gender group or identity within a specific culture. It is socially constructed, is a product of socialization experiences, and is often politicized and manipulated to result in the oppression of people of a particular gender group. Gender roles are socially constructed, Learned, Dynamic – they change over time and Multi-faceted – they differ within and between cultures (Alaga, 2009).

3.1.3 Gender Analysis

Gender analysis is a systematic process of considering the impact that a development policy, programme or project may have on women/girls and men/boys, and on the economic and social relationships between them. It provides a basis for robust analysis of the differences between women's and men's lives (their roles, statuses, positions and privileges), and this removes the possibility of analysis being based on incorrect assumptions and stereotypes. Gender analysis therefore seeks to examine the differences in women's and men's lives, including those which lead to social and economic inequity for women, and applies this understanding to policy development and service delivery.

It aims to achieve positive change for members of a disadvantaged gender group. For instance with regards this FES analysis, it has been observed that women are largely excluded from security processes and therefore the gender analysis will largely aim to achieve positive change for women. It must be noted that gender analysis aims to achieve equity, rather than equality. Gender analysis is a process which allows us to distinguish the ways in which the

distribution of resources, activities, power, representation and decision making vary amongst women and men within a given socio-economic group in a particular point in time. A gender analysis may ask typical questions such as:

? Who does what?

? Who has what?

? Who decides? How?

? Who wins? Who loses?

3.1.4 The Steps for Gender Analysis

Gender analysis starts from the premise that no policy, program or service is gender neutral (that is, having the same impact on men and women). A full gender analysis is therefore critical for policies, programmes and services to benefit women and men fairly. The following questions are among the gender-related considerations that should be kept in mind:

1. Identifying the Issue

? In what ways are both women's and men's experiences reflected in the way issues are identified?

? How are gender and diversity taken into account?

2. Defining Desired/Anticipated Outcomes

? What does the organisation want to achieve with this policy, programme or service?

? How does the policy, programme or service fit in to the organisation's objectives?

? Who will be affected?

? How will the effects of the policy, programme or service be different for women and men, girls and boys?

3. Gathering Information

? What types of gender-specific data are available?

? Are gender-specific data available regarding specific groups (including Indigenous women, women from culturally and linguistically diverse communities, and women with disabilities)?

? How is the input of women's organisations and other equality seeking groups being pursued?

4. Conducting Research

? How will the research you consult or conduct address the different experiences of gender and diversity?

? If you are conducting primary research, how are gender considerations incorporated in research design and methodology?

5. Developing and Analysing Options

? How will each option disadvantage some or provide advantage for others?

? Does each option have different effects on women's or men's social and/or economic situation?

? How will innovative solutions be developed to address the gender and diversity issues you have identified?

? What are the solutions that affected groups have suggested?

6. Making Recommendations

? In what ways is gender equality a significant element in weighing and recommending options?

? How can the policy, programme or service be implemented in an equitable manner?

7. Communicating the Policy, Programme or Service

? How will communication strategies ensure that information is accessible to both women and men, and take into account the communication needs of diverse communities?

? Has gender-aware language been used?

8. Evaluating the Analysis

? How will gender equality concerns be incorporated into the evaluation criteria?

? How can this be demonstrated?

? What indicators will you use to measure the effects of the policy, programme or service on women and men?

3.1.5 Gender Mainstreaming

Gender mainstreaming is the public policy concept and process of assessing the different implications for women and men of any planned policy action, including legislation and programmes, in all areas and levels. It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the policies and programmes in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated. Its ultimate goal is to achieve gender equality. The UNDP defines gender mainstreaming as "Taking account of gender equality concerns in all policy, programme, administrative and financial activities, and in organisational procedures, thereby contributing to organizational transformation". Specifically, gender mainstreaming implies bringing the outcome of gendered socio-economic and policy analysis into all decision-making.

Johnston (2005) defines gender mainstreaming as is the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in any area and at all levels. It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of the policies and programmes in all political, economic and societal spheres so that women and men benefit equally, and inequality is not perpetuated. The ultimate goal is to achieve gender equality." processes of the organization, this includes core policy decisions as well as the small everyday decisions of programme implementation. Gender mainstreaming is not a process which begins and ends with women. It does not mean only having an equal number of women and men in the organisation or supporting programmes exclusively for women, although it includes these aspects.

Gender mainstreaming implies including women, but does not imply excluding men. Gender mainstreaming cannot take place in an organisation which is closed, inflexible and does not value people. Because gender mainstreaming demands a caring, flexible and empowering environment, it creates opportunities for women and men at every level within the organisation. Each individual stands to benefit, and therefore each individual must share the responsibility (Mbit, 1969).

Gender mainstreaming involves all levels within any one organization. At the internal level, gender mainstreaming seeks to ensure that all of the organizational policies seek to achieve

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equality in opportunities, and in access to and distribution of all forms of resources. This will include for instance,

Selection and recruitment policies

Staff development

The availability of child and mother friendly work environments

The existence and enforcement of policies to combat sexual harassment and other forms of gender-based oppressions (Newport, 2009)

At the external level, gender mainstreaming seeks to ensure that all the organisation's programmes, projects, actions and initiatives seek to contribute to bringing about gender equality amongst women and men. Gender mainstreaming instruments of an organisation would include: A clear gender equality policy document: This will take the form of a political guiding statement indicating the position of the organisation and its commitment to gender equality and to putting in place all forms of resources for gender mainstreaming. The gender policy is all encompassing. It will state the organisation's key principles related to gender equality and will indicate that these relate to the organisation's internal culture and ways of working as well as to its programmes and interventions and its relation with its external environment (Bauerschmidt, 1999).

An organisational gender policy document needs to be accompanied by a strategy which clarifies the steps, measures, timeline, actions and responsibilities for putting the document into action. The Strategy will also include clear targets and indicators to use in order to measure the extent to which the targets have been met. Gender awareness amongst staff, volunteers and members is a key requirement: Gender mainstreaming requires that knowledge and skills on gender discrimination are democratized and disseminated across the organization and its hierarchy William (2002). This may require regular gender training and awareness raising interventions.

3.1.6 Gender Equality

Gender equality is first and foremost a human right. It refers to the equal valuing of the roles of women and men. It does not imply that women and men are the same, but that their

interest, needs and priorities should be valued equally and accorded equal treatment. It works to overcome the barriers of stereotypes and prejudices so that both sexes are able to equally contribute to and benefit from economic, social, cultural and political developments within society. However it must be recognized that equal treatment will not produce equitable results, because women and men have different life experiences. Equality is a basic human right. It refers to the equal treatment of men and women with respect to their rights, and in legislation and policies as well as in providing equal access to and control of resources and services within the family and society (Frank, Flinn and Gordon, 2007).

Gender equality requires the recognition of the fact that current social, economic, cultural and political systems discriminate between the sexes, and that women's status is generally unequal to that of men. Gender equality denotes women having the same opportunities in life as men, including the ability to participate in the public sphere. Gender equality interventions therefore aim to promote the full and unfettered participation of women and men in society and in all sectors of development (Obama, 2009). It was often believed that gender equality may be defined solely at the level of equal rights for women and men in the letter of the law (e.g. giving girls and boys, women and men equal rights, equal opportunities, equal conditions and equal treatment in all fields of life) (Joneston, 2005).

However, equality in the letter of the law may not necessarily lead to equality in practice. It is therefore important to examine how women and men are positioned differently in society. These differences often result in significant forms of discrimination and gender based oppression. In fact, these differences result in serious gaps in political, social and economic participation. The end result is a situation of persistent gender inequality. Gender equality essentially refers to equality in outcomes and results.

3.1.7 Gender Equity

Gender equity is the process of being fair to both women and men. To ensure fairness, strategies and measures must often be available to compensate for the historical and social disadvantages that prevent a particular gender group from otherwise operating on a level playing field. Not only do gender equality approaches take into consideration the differences in women's

and men's lives; it also recognizes that different approaches may be needed to produce outcomes that are equitable. Equity leads to equality. Gender equity is a set of policy measures/special programmes targeting women with the aim of compensating them for the historical and social disparities that deprive them of enjoying access to equal opportunities, for example: measures of positive discrimination, quota system (FES, 2009).

Gender equity measures are based on the recognition of women's and men's different positions, situation and needs. It recognizes that reaching equality in outcomes may necessitate different treatment of women. As such, it is a series of measures which recognize the need to redistribute power and resources. Equity is not incompatible with equality but rather complements and contributes to its effective implementation.

3.1.8 Social Construction of Gender

The many different processes by which the expectations associated with being a boy (man) and being a girl (woman) are passed on through society this is usually done through teaching about and reinforcing gender norms.

3.1.9 Violence against Women

Violence against Women (VAW) is a form of gender based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life. It constitutes a whole range of issues and is manifested in different forms at several levels, from the domestic to the state and the international community; and is rooted in structural inequalities and patterns of discrimination against women in everyday life. Violence against women is a tool for entrenching the institutions of patriarchy and is used to perpetuate continued male dominance and control over resources and decision making. Violence against women is not only a health and human rights issue, but also a security challenge (Alaga, 2009).

3.1.10 Gender Relations

Gender relations refer to how women and men relate to each other in the society. They arise from gender roles, that is the different social roles and responsibilities that pertain to each sex. Gender relations also define these roles and responsibilities and the values attached to them. Gender relations are power relations since the status of women and men and the values attached to their respective roles in the society is not on an equal level. William (2002) gender relations are:

Ascribed through a network of kinship and affinity

Achieved through work in economic, political and social spheres

Influenced by caste, class, age and religion

3.1.11 Gender Discrimination

The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) which was adopted in 1979 and ratified by around 100 countries, states that 'discrimination against women shall mean distinction, exclusion, or restriction made on the basis of sex which has the purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field'.

3.2 Sexual and Gender Based Violence in Africa

Sexual and gender based violence are the current issues confronting the world today. In many parts of the world, including Africa, sexual and gender based violence have both theological and cultural roots that date back to the origin of mankind. The theological root of sexual and gender based violence in African and American culture for example, is rich with evidence of male dominion. New, Cox, Laser (2011) asserts that the review of the concept of culture formation in African and in most parts of the world show that women are ascribed as subordinate status and are sexually abused by male counterparts. Bella (1970) also claimed that this is rooted in the social, economic and political structures of the women who are reproduced by socialization process.

Although African cultures prefer harmonious balance between the sexes and equality before the Supreme Being, there is in practice, a lot of prejudice, attitude and custom that negates this philosophy of women equality with men. Even in the case of family setting, socialization contributes significantly to sexual and gender based violence. This seemingly innocuous action psychologically prepares the male gender to be tougher or look down on female gender as their property, while the female counterparts are being treated and psychologically positioned as weakling. The denial of women rights, participation in economic and political developments are all clear cases of gender discrimination and violence against the female counterparts. Thus, the summation of what African women to some extent have to offer remains systematically excluded from the development agenda. This calls for a change of world view of African people concerning gender discrimination and violence in contemporary times (Bauerschmidt, 1999).

Some indigenous or cultural practices and acts linked to race, tribe, sex, language and religion have lowered the status of African women. This discrimination against women has its roots from the creation account where a woman was fashioned out of man's rib. Many scholars vehemently opposed to the possession of woman in the full human nature with man. While some scholars upheld the equality of gender in the identical human nature of male and female created in the image of God, this however, poses the problem of sexual and gender based violence in African society. There are traditionalists who proposed gender inequality of women in African society. In their view points, women are subordinate to men because they were created out of men's ribs and as such they are property of the men (William, Donals, 2008).

This outmoded notion about women still exists in many cultures of African society. These false beliefs include: A man has right over the body of woman, every woman must depend on a male provider, and it is a waste to educate women since they get married and so forth. Tradition and religion also teach women to stick to their husbands, to suffer in silence and to endure everything so as to save their families. Women have inadequate legal protection because issues involving husband and wife are culturally considered "private" and hence, no one would like to interfere in the private affairs of home. Even the laws have their limitations. In most cases customary law, dowry land ownership, inheritance and naming of children discriminate against women in African sociey. This sometimes leads to disfigurement, lost opportunities and interference with confidence of women in the society at large. The consequences of these are that

the women may fly into a rage and isolate themselves from male gender. Many may even think that men are meant to dominate and control women (David, 2004).

Sexual and gender based violence occurs in families, religious institutions, work places and educational institutions. In Africa they are committed mostly against women and have great impacts on their social status in the society. Sexual and gender based violence take place in three major forms: physical violence, sexual violence and psychological violence. These forms of violence cut across racial, cultural and religious backgrounds. Kratcoski asserts that violence on a spouse; children and siblings have been described as symptomatic breakdown of social control. Selner-Wright (2010) in its publication, reported that nearly two-thirds of women in Africa is believed to have experienced physical, sexual and psychological violence. They are beaten and punished for supposed transgressions, raped and even murdered by men. In some cases, vicious acid attacks leave them with horrific disfigurements.

Sexual and gender based violence are frequently excused and tolerated in the communities where women are assigned inferior roles, subordinate to the male who are heads of the families and effectively the property of their husbands. Husbands are responsible for most of these violence and they are affected to an extent in a lesser degree. Sexual and gender based violence affects everybody including children who are traumatized by the abuse. Thus, sexual and gender based violence have broader spectrum which includes child abuse, elder abuse and violent acts between family members. Sexual and gender based violence consist of many types such as spouse/partner abuse, child abuse, elder abuse, parent abuse, emotional abuse, economic abuse, social abuse, stalking, physical abuse, sexual abuse and neglect. This violence is perpetuated by persons, systems and structures created and operated by human beings (Obama, 2009).

Thus, there is a personal and systematic, structural and institutional dimension of the problem. There are two sides to the problem: why men harass women sexually and why women seem to accept the beating and stay. Psychologists and domestic violence counsellors explain that violence is learned behaviour. In many cases, men who become abusive and women who are abused grew up in homes where violence occurred. In such a situation, a child can grow up believing that violence is acceptable behaviour. Many boys may learn that this is a way to be powerful. If a boy child rose in a home with physical abuse, he is more likely to use sexual

violence in his own family. On the other hand, some psychiatrics hold that in a very small percentage of cases a psychological disorder may trigger sexual violent behaviour (David, 2004).

However, in the majority of cases, other reasons can explain men's abusive behaviour. Men who abuse women convince themselves that they have a right to do so. Abuse men tend to be extremely jealous, possessive and easily angered. Many flew into a rage because their spouse called her mother too often or because she did not fulfil his expectation in a particular area, and may try to isolate their wives by limiting their contact with family and friends. These kinds of men have low self-esteem and feel vulnerable and powerless. They are more likely to have experienced violence in childhood, and pin the blame for their abusive behaviours on someone or something other than themselves. Alcohol is a strong contributory factor in many cases of domestic violence in Africa (Helmi, 2009).

Many women stay with their abusive partners and the seeds for sexual abuse is sown early in the women's lives. In much African community, the discrimination against women begins even before they are born. Female children are implicitly rejected by their families' quest for male child and the woman she later becomes to not value herself enough as to stand on her own dignity and insist on being respected. Religious programming also binds women into accepting humiliation as if it is the same as the Christian virtue of humanity. Women often blame themselves for acts committed against them instead of recognizing that no one deserves violence. Because of the social belief that it is culturally permissible for a husband to beat up or sexually abuse his wife or a father to beat his children, women ought not to complain. After a long time of being abused, women may become accustomed to it and fearful and therefore unable to take steps to leave the situation of abuse. Most of them do not know that there is sometimes a possibility of gathering justice from the police or the courts.

Sexual and gender based violence can said to be physical brutality by men when they are treated without love and care. This may be in form of rape and violation of their sexual rights. Rape subjugates the women, robs them of their dignity and mocks them in the face of society. The atrocity when committed in front of the man as an instrument of violence against them, further deepens the pain. Most often this is done by men to show their superiority over the women. The trauma and stigma often haunt the women for the rest of their lives. Many African societies consider women to be inferior and weak, while the men are the decision makers. This wrong

conception of women and violation of their human rights by Africans originated from considering them as property of men (Johnston, 2005).

The belief is also rooted in patriarchy where the power (and rule) of the fathers or men through ritual, tradition, law and language, customs, education, and the division of labour) determine what part women shall or shall not play and in which the female is everywhere subsumed under the male (Alaga, 2009). This philosophical thought socializes women to remain "silent" and in most cases promotes social inequalities between men and women. This leads to women's subordination not only within the family but also in the society and in the church as a whole. Female circumcision is the worst form of gender violence and it has root in ancient traditional culture and religious practices of African people, especially the western part of the continent. Blood and Wolf assert that the practice is most prevalent among the African people such as the Yorubas.

In Africa for example, female genital mutilation cases are high especially in Nigeria with a prevalence rate of 95.7 percent, 93.3 and 82.6 respectively. According to a study carried out by the United Nations Children's Funds (UNICEF), the practice of female genital mutilation in Northern states like Kebbi, Sokoto and Katsina is relatively low, recording 1.0 percent, 1.1 percent and 0.0 percent prevalence rate respectively, while southern states like Delta, Cross River, Imo and Anambra States have very high number of female genital mutilation cases. These figures are lower when compared with what is obtained in American society. Sexual and gender based violence subjects the women to emotional and psychological tortures leading to frustrations or even death. In many cultures of Africa, widows are typical examples of those who suffer most psychological violence. Sometimes, the widows are subjected to a number of oppressive and dehumanizing treatments.

Unlike African cultures, who compelled the widows to sleep on bare floor, wear rags, eat food from broken, unwashed plates, does not wash her body for several days or weeks, forced the widows to drink water that was used to wash the late husband's corpse, take the oath publicly to prove their innocence of not been responsible for the husband death, loses their rights to the deceased property or male children automatically died if she refuses to take the oath or drink the water used in washing the husband's corpse, also subjected the widows to psychological tortures. In some African cultures, the widows are expected to mourn her husband's death for a period of

time and throughout this period she must wear dresses that depicted their mood of mourning. The widow wore black clothes and she is not permitted to step out of the house for forty days or to cook or to touch any food meant for another member of the family. The widow is seen as unclean until she has undergone all the relevant traditional rites (Alaga, 2009).

In Calabar, Cross River state of Nigeria for example, the widows have no rights to their husband's estate. A widow who remarries forfeits the right to her husband's property. Although the customary laws which governs most marriages in Africa forbids a wife from owning property of independent of the husband, many African women have condemned this practice in every strong terms. Islamic marriages thus, confer more rights to the husband's properties than customary marriages. In Islamic law, a widow is entitled to one quarter of the deceased husband's property. But if the deceased has children and grand-children, the widow would be entitled to one-eighth of the property. On the contrary, since Christian marriages are governed by statutory laws which guarantee some measures of legal equality in respect to property ownership most African society usually invoke customary laws to inherent the property of the deceased.

In Africa sexual violent acts such as marital rape, adoption, sexual harassment at work, within educational institutions or religious institutions, child marriage, forced prostitution or trafficking in women are harmful traditional practices that violate the fundamental human rights of women and limits the development of their capabilities and integration into the country's development process. Thus, in Africa early or forced marriage enjoys legal backing in Sharia Law as practiced in Northern Nigeria and some Muslim communities of South-Western Nigeria. Child marriage reveals the low status to which women and young girls have been relegated and the wide spread assumption that women have no alternative roles other than housekeeping and child-bearing. According to the civil liberty organization study, most parents give out their daughters for early marriages because they want to protect family honour by preventing teenage pregnancy. And since there is yet no known law to check the harmful practice of early marriage, many young girls fell victims of such practices in many societies of the world, including Africa.

3.3 Causes of Sexual and Gender Based Violence in Africa

There are many causes of sexual and gender based violence in the world, especially Africa today. Notably among them are:

(i) The unequal relationship between men and women in the society and the church. By nature, our being male and female has no intrinsic hierarchy. What we call women's place in one human culture is man's place in another. There is nothing permanent about human beings as culturally defined. Neither men nor women should be tied to predetermined roles. Women are often violated upon when defined by their sexual and rational roles only, while prominence is given to other adventurers or masculine roles for men. The same thing goes for the many proverbs and metaphors, generalizations and stereo types that idealize women.

(ii) When a man feels the need to control and dominate the woman. When the husband feels such need to control his wife because of low self-esteem, extreme jealousy, difficulty in regulating his anger and other strong emotions, or when he feels inferior to his wife in education and socio-economic background, he employs violence as a tool. Some men with traditional beliefs may think they have the right to control women, and that women are not equal to men. This domination takes the form of emotional, physical or sexual violence.

(iii) Interaction of situational and individual factors. This means that abusers learn violent behaviours from their family, people in their community and other cultural influences as they grow up. They may have seen violence often or they may have been victims themselves. Such abusers may learn to believe that violence is a reasonable way of controlling a woman. Thus, men who learn that women are not to be valued or respected and who see sexual and gender based violence directed against women are more likely to abuse when. Women who also witness violence against women in their families of origin are more likely to be victimized by their own husbands.

(iv) Poor communication between couples. Sexual and gender based violence arose from poor communication between married couples. According to Zamani, the inability to share thoughts and feelings or solicit each other understands on matters of personal idiosyncrasies, gives rise to conflict, marital disharmony, undue suspicion or promotion of malice between them. At the slightest provocation, sexual and gender based violence erupts and deals a severe blow to the hitherto blissful marital relationship.

(v) Immaturity on the part of man or both couples. Immaturity of couples also instigates sexual and gender based violence between them due to lack of appropriate problem-solving and decision-making skills (Mbiti, 1969).

As immature personalities they misinterpret each other's action or pronouncement. They may resort to heated arguments, rather than meaningful dialogue to resolve their differences, most often than not, these degenerate into gender based violence, sexual denials, among others. This can threatened marital harmony and affect the relationship between men and women in the society. Thus, the effects of violence against women are broadly grouped into three: Physical, psychological and spiritual impacts.

Physical Impact

Physical impact has to do with injuries which can lead to permanent disabilities in women or even leads to death of a woman. Sometimes, physical violence on a woman can lead to miscarriage or forced abortion. Sexual violence against women increases women's vulnerability to Sexually Transmitted Diseases and Human Immune Virus/Acquired Immune Defficiency. Some victims of violence often time than not commit suicide. Many women die following a beating by their own husbands, and in most cases, the husband's free afterwards. The husband's who are taken to court are not given an adequate sentence for having killed a person. In the case of sexual violation, it may precondition the women to turn to prostitution, to become violent, have too many children, abuse alcohol or drug, leave the home, and in the case of widows, lose all the property.

Psychological Impact

Intense fear that the violence will happen again is generated in the woman. Low self-esteem, guilt, shame and depression also result; like wish feelings of being unjustly treated and helpless. These may be accompanied by feelings of hatred and the desire for revenge.

Spiritual Impact

Women experience a hunger for human and spiritual understanding and care, a Christ-like acceptance and support. They feel not appreciated in the society and not recognized in the church but rather exploited. In this case of girl-children, on the whole it may lead to disfigurement, lost of opportunities, and interference with school work. They may loose confidence in themselves and in death and adults. As young, women they may also avoid marriage. When the woman is a mother and the violence takes place in front of her children, the stage is set for a cycle of violence that may be continued from generation. The children witnessing violence against their mothers may grow up thinking that violence against women is normal, thereby perpetuating another generation of violence in African society.

3.4 Promotion of Gender Equality in Africa

The promotion of gender equality is an essential part of violence prevention. A range of school, community and media interventions aim to promote gender equality and non-violent relationships by addressing gender stereotypes that allow men more power and control over women. These include some well-evaluated interventions, but more evaluations are needed that use measures of actual violent behaviour as an outcome rather than improvements in attitude or knowledge, whose relation to violent behaviour may be unknown. Some school-based programmes have demonstrated their effectiveness. With the exception of the Safe Dates programme and the Youth Relationship Project, however, evaluations of these have looked at short-term outcomes and more research is needed on their long-term effects (Alaga, 2009).

School programmes are well placed to prevent violence against women, since they have the potential to address gender norms and attitudes before they become deeply ingrained. They are also ideal environments to work with male peer groups, where rigid ideas about masculinity can be questioned and redefined. Among community interventions, the IMAGE and Stepping Stones programmes are supported by the strongest evidence. Community programmes with male peer groups show promise in changing attitudes towards traditional gender norms, as well as violent behaviour, but they require more rigorous outcome evaluations. Finally, media interventions, such as Soul City in South Africa, appear to be effective at addressing attitudes towards gender norms and women's rights that may influence violent behaviour (Johnston, 2005).

However, we do not yet know whether they actually reduce violent behaviour. There is evidence that the success of some microfinance programmes in empowering women (without engaging with men) may actually cause friction and conflict between partners, especially in societies with rigid gender roles. Further research is needed to explore how such possible negative effects might be overcome. When gender roles become more flexible, most women enjoy greater power, status and economic independence and the threat of violence against them decreases. It is important, therefore, to engage both men and women and boys and girls in interventions that promote gender equality and prevent violence against women.

4.0 CONCLUSION

We have studied the various concepts of gender as well as sexual and gender based violence in Africa. We also considered causes of sexual and gender based violence in Africa and promotion of gender equality in Africa.

5.0 SUMMARY

The following are the major items in this unit:

- There are many concepts which are related to gender. These include: gender roles, gender analysis, the steps for gender analysis, gender mainstreaming, gender equality, gender

equity, social construction of gender, and violence against women, gender relations and gender discrimination.

- Sexual and gender based violence are the current issues confronting the world today. In many parts of the world, including Africa sexual and gender based violence have both theological and cultural roots that date back to the origin of mankind.

- In Africa sexual violent acts such as marital rape, adoption, sexual harassment at work, within educational institutions or religious institutions, child marriage, forced prostitution or trafficking in women are harmful traditional practices that violate the fundamental human rights of women and limits the development of their capabilities and integration into the country's development process.

- There are many causes of sexual and gender based violence in the world, especially Africa today. Notably among them are: the unequal relationship between men and women in the society and the church, when a man feels the need to control and dominate the woman, interaction of situational and individual factors, poor communication between couples and immaturity on the part of man or both couples.

6.0 TUTOR-MARKED ASSIGNMENTS

1. Define some basic concepts of gender
2. Discuss sexual and gender based violence in Africa
3. State the causes of sexual and gender based violence in Africa
4. Explain how to Promote of gender equality in Africa
5. What are the steps for gender analysis?
6. Explain the differences between gender equality and gender mainstream

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UNIT 4: RELIGION AND ABORTION CAMPAIGN

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1.0 INTRODUCTION

This unit focuses on religion and abortion campaign in contemporary society. In many parts of the world, including Africa, abortion has a long history of being among the safest procedures in medicine when allowed by local law. Uncomplicated abortions do not cause either long term mental health or physical problems. Abortion has been performed by various methods, including herbal medicines, the use of sharpened tools, physical trauma, and other traditional methods since ancient times (Newport, 2009).

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Describe abortion
- State arguments for legalization of abortion
- Discuss the religious groups' official positions on abortion
- Explain the Catholic teachings on abortion
- State the Catholic Church doctrine on abortion
- Enumerate the grounds for possible justification of abortion
- Highlight the Catholic Church forgiveness of women who abort
- Give the recent statements of the Catholic Church's position and abortion rights
- Examine the attitudes of Catholic laity towards abortion
- Discuss the political debate over legalization of abortion

3.0 MAIN CONTENT

3.1 Concept of Abortion

Abortion is the ending of pregnancy through the removal or forcing out from the womb of a fetus or embryo before it is able to survive on its own. An abortion can occur spontaneously, in which case it is often called a miscarriage. It can also be purposely caused in which case it is known as an induced abortion. The term *abortion* most commonly refers to the induced abortion of a human pregnancy. The similar procedure after the fetus may be able to survive on its own is medically known as a "late termination of pregnancy" (Jones, Robert, Cox and Laser, 2011).

Modern medicine uses medications or surgical methods for induced abortion. The two medications mifepristone and prostaglandin are as effective as a surgical method in the first trimester. While the use of medications may be effective in the second trimester, surgical methods

appear to have a lower risk of side effects. Birth control, including the pill and intrauterine devices can be started immediately after an abortion. Abortion in the developed world has a long history of being among the safest procedures in medicine when allowed by local law. Uncomplicated abortions do not cause either long term mental health or physical problems.

Obama (2009) recommends that this same level of safe and legal abortions be available to all women globally. Unsafe abortions, however, result in approximately 47,000 maternal deaths and 5 million hospital admissions per year globally. An estimated 44 million abortions are performed globally each year, with slightly under half of those performed unsafely. Rates of abortions have changed little between 2003 and 2008, after having previously spent decades declining as access to education regarding family planning and birth control improved. As of 2008, 40% of the world's women had access to legal induced abortions "without restriction as to reason". There are however, limits regarding how far along in pregnancy they can be performed.

Induced abortion has a long history. They have been performed by various methods, including herbal medicines, the use of sharpened tools, physical trauma, and other traditional methods since ancient times. The laws surrounding abortion, how frequently they are performed, and their cultural and religious status vary greatly around the world. In some contexts, abortion is legal based on specific conditions, such as rape, problems with the fetus, socioeconomic factors, and the risk to a mother's health or incest. In many parts of the world there is prominent public controversy over the moral, ethical, and legal issues of abortion. Those who are against abortion generally state that an embryo or fetus is a human with the right to life and may compare abortion to murder. Those who support abortion rights emphasize a woman's right to decide matters concerning her own body as well as emphasizing human rights generally (David, 2004).

3.2 Arguments for Abortion Rights

There are two arguments for abortion rights, namely, equality argument and liberty argument. Equality arguments for abortion rights range widely but share certain core concerns. Sex equality arguments ask whether abortion restrictions are shaped solely by the state's interest in protecting potential life, or whether such laws might also reflect constitutionally suspect judgments about women. For example, does the state act consistently to protect potential life outside the

abortion context, including by offering prenatal care and job protections to women who want to become mothers? Or is the state selective in protecting potential life? If so, might abortion restrictions reflect traditional sex-role stereotypes about sex, care giving, or decision-making around motherhood (Jean-Yves, 2005).

Equality arguments are also concerned about the gendered impact of abortion restrictions. Sex equality arguments observe that abortion restrictions deprive women of control over the timing of motherhood and so predictably exacerbate the inequalities in educational, economic, and political life engendered by childbearing and childrearing. Sex equality arguments ask whether, in protecting unborn life, the state has taken steps to ameliorate the effects of compelled motherhood on women, or whether the state has proceeded with indifference to the impact of its actions on women (William, 2002).

Liberty arguments on the other hand, focus less on these gendered biases and burdens on women. Equality arguments do not suppose that restrictions on abortion are *only* about women. Rather, equality arguments are premised on the view that restrictions on abortion may be about *both* women *and* the unborn-*both and*. Instead of assuming that restrictions on abortion are entirely benign or entirely invidious, equality analysis entertains the possibility that gender stereotypes may shape how the state pursues otherwise benign ends. The state may protect unborn life in ways it would not, but for stereotypical assumptions about women's sexual or maternal roles. For example, the state's bona fide interest in protecting potential life does not suffice to explain the traditional form of criminal abortion statutes in America. Such statutes impose the entire burden of coerced childbirth on pregnant women and provide little or no material support for new mothers (William and Donals, 2012).

In this way, abortion restrictions reflect views about how it is "natural" and appropriate for a woman to respond to a pregnancy. If abortion restrictions were not premised on these views, legislatures that sought to coerce childbirth in the name of protecting life would bend over backwards to provide material support for the women who are required to bear-too often alone-the awesome physical, emotional, and financial costs of pregnancy, childbirth, and childrearing. Only by viewing pregnancy and motherhood as a part of the natural order can a legislature dismiss these costs as modest in size and private in nature. Nothing about a desire to protect fetal life compels or commends this state of affairs. When abortion restrictions reflect or enforce traditional sex-role

stereotypes, equality arguments insist that such restrictions are suspect and may violate the U.S. Constitution.

3.3 Religious Groups' Official Positions on Abortion

American Baptist Churches in the U.S.A

Recognizing the different views on abortion among its members, Jean-Yves (2005) encourages women and couples considering the procedure "to seek spiritual counsel as they prayerfully and conscientiously consider their decision." Though the board opposes abortion "as a primary means of birth control," it does not condemn abortion outright.

Buddhism

There is no official position on abortion among Buddhists, although many Buddhists believe that life begins at conception and that killing is morally wrong. In Japan, where there is a large Buddhist population, abortions are commonly practiced and often involve the Buddhist tradition of mizuko jizo, in which aborted fetuses are thought to be led to the land of the dead. BBC Religion & Ethics, Buddhism and Abortion Public Opinion on Abortion Slideshow a series of graphics that illustrate how opinion differs among various demographic groups. Abortion and the Supreme Court the constitutional dimensions of the abortion debate. Religious Groups' Official Positions on Abortion A breakdown of 17 major religious groups' views on abortion.

Catholicism

In accordance with its widely publicized anti-abortion teachings, the Catholic Church opposes abortion in all circumstances and often leads the national debate on abortion.

Church of Jesus Christ of Latter-day Saints

Church of Jesus Christ of Latter-day Saints teaches that "elective abortion for personal or social convenience is contrary to the will and the commandments of God." Therefore, the church says any facilitation of or support for this kind of abortion warrants excommunication from the church. However, the church believes that certain circumstances can justify abortion, such as a pregnancy that threatens the life of the mother or that has come about as the result of rape or incest (Bauerschmidt, 1999).

Episcopal Church

The Episcopal Church recognizes a woman's right to terminate her pregnancy. The church condones abortion only in cases of rape or incest, cases in which a mother's physical or mental health is at risk, or cases involving fetal abnormalities. The church forbids "abortion as a means of birth control, family planning, sex selection or any reason of mere convenience (Obama, 2009).

Evangelical Lutheran Church in America

The official position of the Evangelical Lutheran Church in America states that "abortion prior to viability [of a fetus] should not be prohibited by law or by lack of public funding" but that abortion after the point of fetal viability should be prohibited except when the life of a mother is threatened or when fetal abnormalities pose a fatal threat to a newborn (Jones, Robert, Cox and Laser, 2011).

Hinduism

Unless a mother's health is at risk, traditional Hindu teachings condemn abortion because it is thought to violate the religion's teachings of nonviolence. The general value system of Hinduism teaches that the correct course of action in any given situation is the one that causes the least harm to those involved (David, 2004).

Islam

Although there are different opinions among Islamic scholars about when life begins and when abortion is permissible, most agree that the termination of a pregnancy after four months – the point at which, in Islam, a fetus is thought to become a living soul – is not permissible. Many Islamic thinkers contend that in cases prior to four months of gestation, abortion should be permissible only in instances in which a mother's life is in danger or in cases of rape. BBC Religion & Ethics, Sanctity of Life, Islamic Teachings on Abortion.

Judaism

Traditional Jewish teachings sanction abortion as a means of safeguarding the life and well-being of a mother. While the Reform, Reconstructionist and Conservative movements openly advocate for the right to safe and accessible abortions, the Orthodox movement is less unified on the issue (Selner-Wright, 2010).

Lutheran Church-Missouri Synod

The Lutheran Church-Missouri Synod states that since abortion takes a human life, it is not a moral option except to prevent the death of … the mother. The National Association of Evangelicals has passed a number of resolutions (most recently in 2010) stating its opposition to abortion. However, the organization recognizes that there might be situations in which terminating a pregnancy is warranted – such as protecting the life of a mother or in cases of rape or incest (Frank, Flinn and Gordon, 2007).

National Council of Churches

Because of the diverse theological teachings of its member churches, the National Council of Churches does not have an official position on abortion. The NCC instead seeks to provide a space where members can come together and exchange views (Mbiti, 1969).

Presbyterian Church (U.S.A.)

In 2006, the Presbyterian Church's national governing body, the General Assembly, reaffirmed its belief that the termination of a pregnancy is a personal decision. While the church disapproves of abortion as a means of birth control or as a method of convenience, it seeks "to maintain within its fellowship those who, on the basis of a study of Scripture and prayerful decision, come to diverse conclusions and actions" on the issue (Obafemi, 2006).

Southern Baptist Convention

In a 1996 resolution on partial-birth abortion, the Southern Baptist Convention reaffirmed its opposition to abortion, stating that "all human life is a sacred gift from our sovereign God and therefore … all abortions, except in those very rare cases where the life of the mother is clearly in danger, are wrong" (Turaki, 1993).

United Church of Christ

Otite and Isaac, 1999) is a firm advocate of reproductive rights, including the right to a safe abortion.

United Methodist Church

While Okpe and Ada (2007) opposes abortion, it affirms that it is "equally bound to respect the sacredness of the life and well-being of the mother and the unborn child." The church sanctions

"the legal option of abortion under proper medical procedures" but rejects abortion as a method of gender selection or birth control and stresses that those considering abortions should prayerfully seek guidance from their doctors, families and ministers.

3.4 Doctrine

According to the United States Conference of Catholic Bishops' "Pro-Life Activities" website, the Catholic Church has condemned procured abortion as immoral since the 1st century. Some early Christian doctrinal documents rejecting abortion are the *Didache* and the *Letter of Barnabas* and the works of 2nd-century writers Tertullian and Athenagoras of Athens. In the 5th century, St. Augustine "vigorously condemned the practice of induced abortion" as a crime, in any stage of pregnancy, although he accepted the distinction between "formed" and "unformed" fetuses mentioned in the Septuagint translation of Exodus 21:22-23, a text that, he observed, did not classify as murder the abortion of an "unformed" fetus, since it could not be said with certainty that it had already received a soul (see, e.g., *De Origine Animae* 4.4).

It was commonly held, even by Christians, that a human being did not come into existence as such immediately on conception, but only some weeks later. Saint Anselm of Canterbury (1033–1109) said that "no human intellect accepts the view that an infant has the rational soul from the moment of conception". Abortion was viewed as a sin, but not as murder, until the embryo was animated by a human soul. A few decades after Anselm's death, Catholic canon law, in the *Decretum Gratiani*, stated that "he is not a murderer who brings about abortion before the soul is in the body." This Aristotelian view of delayed emolument was abandoned by the 17th century, when the conviction prevailed that the soul was present from the moment of conception, and the scientific proof in 1827 of the existence of the female ovum and in 1875 of the involvement of the union of a gamete from each parent in conception reduced speculation about a delayed substantial change.

However, even when Church law, in line with the then generally accepted theory of delayed emolument, assigned different penalties to earlier and later abortions, abortion at any stage was considered a grave evil. Thus Thomas Aquinas, who accepted the Aristotelian theory that a human soul was infused only after 40 days for a male fetus, 90 days for a female, saw abortion of an unsoiled fetus as always unethical, a serious crime, a grave sin, a misdeed and contrary to

nature. He wrote: "This sin, although grave and to be reckoned among misdeeds and against nature...is not something less than homicide.... nor is such to be judged irregular unless one procures the abortion of an already formed fetus."

Most early penitential's imposed equal penances for abortion whether early-term or late-term, but others distinguished between the two. Later penitential's normally distinguished, imposing heavier penances for late-term abortions. Although the *Decretum Gratiani*, which remained the basis of Catholic canon law until replaced by the 1917 Code of Canon Law, distinguished between early-term and late-term abortions, that canonical distinction was abolished for a period of three years by the bull of Pope Sixtus V *Effraenatam* of 28 October 1588.

This decreed various penalties against perpetrators of all forms of abortion without distinction. Calling abortion murder, it decreed that those who procured the abortion of a fetus, whether animated or unanimated, formed or unformed (tam animati, quam etiam inanimati, formati, vel informis) should suffer the same punishments as "true murderers and assassins who have actually and really committed murder" (veros homicidas, qui homicidium voluntarium actu, & re ipsa patraverint). As well as decreeing those punishments for subjects of the Papal States, whose civil ruler he was, Pope Sixtus also inflicted on perpetrators the spiritual punishment of automatic excommunication (section 7). Sixtus's successor, Pope Gregory XIV, recognizing that the law was not producing the hoped-for effects, withdrew it three years later, limiting the punishments to abortion of a "formed" fetus.

With his 1869 bull *Apostolicae Sedis moderationi*, Pope Pius IX rescinded Gregory XIV's not-yet-animated fetus exception with regard to the spiritual penalty of excommunication, declaring that those who procured an effective abortion incurred excommunication reserved to bishops or ordinaries. From then on this penalty is incurred automatically through abortion at any stage of pregnancy, which even before was never seen as a merely venial sin. In another respect Catholic canon law continued even after 1869 to maintain a distinction between abortion of a formed and of an unformed fetus. As indicated above in a quotation from Thomas Aquinas, one who procured the abortion of a quickened fetus was considered "irregular", meaning that he was disqualified from receiving or exercising Holy Orders.

Pope Sixtus V extended this penalty even to early-term abortion (section 2 of his bull *Effraenatam*), but Gregory XIV restricted it again. Pius IX made no ruling in its regard, with

the result that the penalty of irregularity was still limited to late-term abortion at the time of the article "Abortion" in the 1907 Catholic Encyclopedia. The 1917 Code of Canon Law finally did away with the distinction.

3.5 Catholic Doctrined on Abortion

The Catholic Church opposes all forms of abortion procedures whose direct purpose is to destroy an embryo, blastocyst, zygote or foetus, since it holds that "human life must be respected and protected absolutely from the moment of conception. From the first moment of his existence, a human being must be recognized as having the rights of a person - among which are the inviolable right of every innocent being to life." However, it does recognize as morally legitimate certain acts which indirectly result in the death of the fetus, as when the direct purpose is removal of a cancerous womb. Canon 1398 of the Code of Canon Law imposes automatic excommunication on Latin Rite Catholics who procure a completed abortion, if they fulfil the conditions for being subject to such a sanction.

Eastern Catholics are not subject to automatic excommunication, but they are to be excommunicated by decree if found guilty of the same action, and they may be absolved of the sin only by the eparchial bishop. In addition to saying that abortion is immoral, the Catholic Church also makes statements and takes actions in opposition to its legality. Many, or in some countries most, Catholics disagree with the official position of the Catholic Church, which opposes abortion and its legality; with views ranging from allowing exceptions in a generally pro-life position to acceptance of complete legality of abortion and the morality of abortion. There is a distinction between Catholics who attend church more and less often on the issue; the former are far more likely to be pro-life, while the latter are more likely to be pro-choice.

3.6 Grounds for Possible Justification of Abortion

In the Middle Ages, the Church condemned all abortions, and the 14th-century Dominican John of Naples is reported to have been the first to make an influential explicit statement that, if the purpose was to save the mother's life, abortion was actually permitted, provided that

emolument had not been attained. This view met both support and rejection from other theologians. In the 16th century, while Thomas Sanchez accepted it, Antoninus de Corbuba made the distinction that from then on became generally accepted among Catholic theologians, namely that direct killing of the fetus was unacceptable, but that treatment to cure the mother should be given even if it would indirectly result in the death of the fetus.

When, in the 17th century, Francis Torreblanca approved abortions aimed merely at saving a woman's good name, the Holy Office (what is now called the Congregation for the Doctrine of the Faith), at that time headed by Pope Innocent XI, condemned the proposition that "it is lawful to procure abortion before emolument of the fetus lest a girl, detected as pregnant, be killed or defamed". Although it is sometimes said that 18th-century Alphonsus Liguori argued that, because of uncertainty about when the soul entered the fetus, abortion, while in general morally wrong, was acceptable in circumstances such as when the mother's life was in danger, he clearly stated that it is never right to take a medicine that of itself is directed to killing a fetus, although it is lawful (at least according to general theological opinion) to give a mother in extreme illness a medicine whose direct result is to save her life, even when it indirectly results in expulsion of the fetus.

While Kukah (2002) mentioned the distinction then made between animate and inanimate fetuses, he explained that there was no agreement about when the soul is infused, with many holding that it happens at the moment of conception, and said that the Church kindly followed the 40-day opinion when applying the penalties of irregularity and excommunication only on those who knowingly procured abortion of an animate fetus. A disapproving letter published in the New York *Medical Record* in 1895 spoke of the Jesuit Augustine Lehmkuhl as considering craniotomy lawful when used to save the mother's life. The origin of the report was an article in a German medical journal denounced as false in the *American Ecclesiastical Review* of the same year, which said that, while Lehmkuhl had at an earlier stage of discussion admitted doubts and advanced tentative ideas, he had later adopted a view in full accord with the negative decision pronounced in 1884 and 1889 by the Sacred Penitentiary, which in 1869 had refrained from making a pronouncement.

According to Otite (1999) had accepted as a defensible theory the licitness of removing even an animated fetus from the womb as not necessarily killing it, but had rejected direct attacks on the fetus such as craniotomy. Craniotomy was thus prohibited in 1884 and again in 1889. In

1895 the Holy See excluded the inducing of non-viable premature birth and in 1889 established the principle that any direct killing of either fetus or mother is wrong; in 1902 it ruled out the direct removal of an ectopic embryo to save the mother's life, but did not forbid the removal of the infected fallopian tube, thus causing an indirect abortion.(see below). In 1930 Pope Pius XI ruled out what he called "the direct murder of the innocent" as a means of saving the mother. And the Second Vatican Council declared: "Life must be protected with the utmost care from the moment of conception: abortion and infanticide are abominable crimes."

The principle of double effect is frequently cited in relation to abortion. A doctor who believes abortion is always morally wrong may nevertheless remove the uterus or fallopian tubes of a pregnant woman, knowing the procedure will cause the death of the embryo or fetus, in cases in which the woman is certain to die without the procedure (examples cited include aggressive uterine cancer and ectopic pregnancy). In these cases, the intended effect is to save the woman's life, not to terminate the pregnancy, and the death of the embryo or fetus is foreseen as a side effect, not intended even as a means to another end. That is, the death of the fetus is not the means to an end, but an undesirable but unavoidable consequence. Thus chemotherapy or removal of a cancerous organ does not abort the fetus in order to cure the cancer, but instead it cures the cancer while *also* having the foreseen indirect result of aborting the embryo or fetus (Obafemi, 2006).

An ectopic pregnancy is one of a few cases where the foreseeable death of an embryo is allowed, since it is categorized as an indirect abortion. In *Humanae Vitae*, Paul VIwrites that "the Church does not consider at all illicit the use of those therapeutic means necessary to cure bodily diseases; even if a foreseeable impediment to procreation should result there from-provided such impediment is not directly intended for any motive whatsoever" (Okpe and Ada, 2007).

Using the Thomistic Principle of Totality (removal of a pathological part to preserve the life of the person) and the Doctrine of Double Effect, the only moral action in an ectopic pregnancy where a woman's life is directly threatened is the removal of the tube containing the human embryo (salpingectomy). The death of the human embryo is unintended although foreseen. In Catholic theology, it is never permissible to evacuate the fetus using methotrexate or to incise the Fallopian tube to extract the fetus (salpingostomy), as these procedures are considered to be direct abortions (Turaki, 1993).

The Church considers the destruction of any embryo to be equivalent to abortion, and thus opposes embryonic stem cell research. The Papal Encyclical *Humanae Vitae*states that "We are obliged once more to declare that the direct interruption of the generative process already begun and, above all, all direct abortion, even for therapeutic reasons, are to be absolutely excluded as lawful means of regulating the number of children." Catholics who procure a completed abortion are subject to a *latae sententiae* excommunication. That means that the excommunication does not need to be imposed (as with a *ferendae sententiae* penalty); rather, being expressly established by law, it is incurred *ipso facto* when the delict is committed (a *latae sententiae* penalty).

Canon law states that in certain circumstances "the accused is not bound by a *latae sententiae* penalty"; among the ten circumstances listed are commission of a deficits by someone not yet sixteen years old, or by someone who without negligence does not know of the existence of the penalty, or by someone "who was coerced by grave fear, even if only relatively grave, or due to necessity or grave inconvenience". According to a 2004 memorandum by Otite (1999), Catholic politicians who consistently campaign and vote for permissive abortion laws should be informed by their priest of the Church's teaching and warned to refrain from receiving communion or risk being denied the Eucharist until they end that activity. This position is based on Canon 915 and has also been supported, in a personal capacity, by Archbishop Raymond Leo Burke, Prefect of the Apostolic Signatura, the highest judicial authority in the Catholic Church after the Pope himself.

3.7 Forgiveness of Women who Abort

Apart from indicating in its canon law that automatic excommunication does not apply to women who abort because of grave fear or due to grave inconvenience, the Catholic Church, without making any such distinctions, assures the possibility of forgiveness for women who have had an abortion. Turaki (1993) wrote: I would now like to say a special word to women who have had an abortion. The Church is aware of the many factors which may have influenced your decision, and she does not doubt that in many cases it was a painful and even shattering decision.

The wound in your heart may not yet have healed. Certainly what happened was and remains terribly wrong. But do not give in to discouragement and do not lose hope. Try rather to

understand what happened and face it honestly. If you have not already done so, give yourselves over with humility and trust to repentance. The Father of mercies is ready to give you his forgiveness and his peace in the Sacrament of Reconciliation.

3.8 Recent Statements of the Church's Position

The Church teaches that "human life must be respected and protected absolutely from the moment of conception. From the first moment of his existence, a human being must be recognized as having the rights of a person - among which are the inviolable right of every innocent being to life." Since the 1st century, the Church has affirmed that every procured abortion is a moral evil, a teaching that the Catechism of the Catholic Church declares "has not changed and remains unchangeable". The Church teaches that the inalienable right to life of every innocent human individual is a constitutive element of a civil society and its legislation. In other words, it is beholden upon society to legally protect the life of the unborn (Otite, 1999).

Catholic theologians trace Catholic thought on abortion to early Christian teachings such as the *Didache*, *Barnabas* and the *Apocalypse of Peter*.[58] In contrast, Catholic philosophers Daniel Dombrowski and Robert Deltete analyzed Church theological history in *A Brief, Liberal, Catholic Defense of Abortion* to argue that Catholic views on abortion have varied and changed throughout history, and that Catholic values supported a pro-choice position.

3.9 Attitudes of Catholic Laity

Although the church hierarchy campaigns against abortion and its legalization in all circumstances, even in threats to a woman's life or health and pregnancy from rape, many Catholics disagree with this position, according to a number of surveys of Catholic views. A majority of U.S. Catholics hold views that differ from the official church doctrine on abortion: 64% of U.S. Catholics say they disapprove of the statement that "abortion is morally wrong in every case". Surveys conducted by a number of polling organizations indicate that between 16% and 22% of American Catholic voters agree with Church policy that abortion should be illegal in

all cases; the rest of the respondents held positions ranging from support for legal abortions in certain restricted circumstances to an unqualified acceptance of abortion in all cases (David, 2004).

The percentage of American Catholics that believe abortion should be legal in "all or most cases" is approximately half, with 47-54% giving this as their position. When posed a binary question of whether abortion was acceptable or unacceptable, rather than a question of whether it should be allowed or not allowed in all or most cases, 40% of American Catholics said it was acceptable, approximately the same percentage as non-Catholics. Some 58% of American Catholic women feel that they do not have to follow the abortion teaching of their bishop. However, the results in the United States differ significantly when the polls distinguish between practicing and churchgoing Catholics and non-practicing Catholics. Those who attend church weekly are more likely to oppose abortion (William and Donals, 2012).

A 2008 poll of American Catholics found that 59% of practicing Catholics, defined as those who attend church at least twice a month, consider themselves pro-life, while 36% of practicing Catholics consider themselves pro-choice. A 2009 poll found that 24% of practicing Catholics, defined in this poll as those who attend church at least weekly, believe abortion is morally acceptable. Latino Catholics in the United States are also more likely to oppose abortion. Some reasons for dissenting from the church's position on the legality of abortion, other than finding abortion morally acceptable, include "I am personally opposed to abortion, but I think the Church is concentrating its energies too much on abortion rather than on social action" or "I do not wish to impose my views on others."

According to a poll conducted by Zogby International, 29% of Catholic voters choose their candidate based solely on the candidate's position on abortion; most of these vote for pro-life candidates. 44% believe a "good Catholic" cannot vote for a pro-choice politician, while 53% believe one can. 68% of American Catholics believe that one can be a "good Catholic" while disagreeing with the church's position on abortion, approximately as many as members of other religious groups. On this long-standing phenomenon of Catholics disagreeing with the Church's official position on abortion, Pope John Paul II commented: "It is sometimes claimed that dissent from the Magisterium is totally compatible with being a "good Catholic" and poses no obstacle to the reception of the sacraments. This is a grave error."

A 2010 poll indicated that one in fourteen British Catholics accept the Church's teaching that abortion should not be allowed in any circumstances. According to one survey, 72% of Australian Catholics say that the decision to have an abortion "should be left to individual women and their doctors." According to the Italian polling organization Eurispes, between 18.6% and 83.2% of Italian Catholics believe abortion is acceptable, depending on the circumstance. An advocacy organization called Catholics for Choice was founded in 1973 to support the availability of abortion, stating that this position is compatible with Catholic teachings, particularly with "primacy of conscience" and the importance of the laity in shaping church law. In October 1984, CFC (then Catholics for a Free Choice) placed an advertisement, signed by over one hundred prominent Catholics, including nuns, in the *New York Times*.

The advertisement, called A Catholic Statement on Pluralism and Abortion contested claims by the Church hierarchy that all Catholics opposed abortion rights, and said that "direct abortion...can sometimes be a moral choice." The Vatican initiated disciplinary measures against some of the nuns who signed the statement, sparking controversy among American Catholics, and intra-Catholic conflict on the abortion issue remained news for at least two years in the United States. Bishop Fabian Bruskewitz excommunicated Catholics in his jurisdiction who were associated with this organization in 1996, and the United States Conference of Catholic Bishops stated in 2000 that "[CFC] is not a Catholic organization, does not speak for the Catholic Church, and in fact promotes positions contrary to the teaching of the Church as articulated by the Holy See and the USCCB."

In September 2013, Archbishop Peter Smith, Vice-President of the Catholic Bishops' Conference of England and Wales, decried the decision of the Crown Prosecution Service not to proceed against two doctors who accepted a request to perform an abortion as a means of sex selection, a procedure that is illegal in Britain and that Archbishop Smith described as one expression of what he called the injustice that abortion is to the unwanted child. In October 2012, Savita Halappanavar died at University Hospital Galway in Ireland, after suffering a miscarriage which led to septicemia (blood poisoning), multiple organ failure and her death. She was denied abortion under Irish law because the fetus had a heartbeat and nothing could therefore be done. A midwife explained to her, in a remark for which she later apologized: "This is a Catholic country."

Widespread protests were subsequently held in Ireland and India, and a call to re-examine the Irish abortion laws. Prior to 1990, Belgium remained one of the few countries where abortion was illegal. However, abortions were unofficially permitted (and even reimbursed out of 'sickness funds') as long as they were registered as "curettage". It was estimated that 20,000 abortions were performed each year (in comparison to 100,000 births). In early 1990, despite the opposition of the Christian parties, a coalition of the Socialist and Liberal parties passed a law to partially liberalize abortion law in Belgium. The Belgian bishops appealed to the population at large with a public statement that expounded their doctrinal and pastoral opposition to the law. They warned Belgian Catholics that anyone who co-operated "effectively and directly" in the procurement of abortions was "excluding themselves from the ecclesiastical community."

Motivated by the strong stance of the Belgian bishops, King Baudoin notified the Prime Minister on March 30 that he could not sign the law without violating his conscience as a Catholic. Since the legislation would not have the force of law without the king's signature, his refusal to sign threatened to precipitate a constitutional crisis. However, the problem was resolved by an agreement between the king and Prime Minister Martens by which the Belgian government declared the king unable to govern, assumed his authority and enacted the law, after which Parliament then voted to reinstate the king on the next day. The Vatican described the king's action as a "noble and courageous choice" dictated by a "very strong moral conscience." Others have suggested that Baudoin's action was "little more than a gesture", since he was reinstated as king just 44 hours after he was removed from power.

It is widely believed that the Catholic Church in Poland is the main source of opposition to the liberalization of abortion laws and the reintroduction of sex education in Polish schools in accordance with European standards. However, research studies have shown that Polish Catholics have a wide range of views on sex and marriage. Many Poles, including devout Catholics, complain that the Catholic Church makes demands that very few Catholics want and are able to satisfy. Before the transition to democracy, Poland's Soviet-orientated government presided over some of the highest abortion rates in Europe, with approximately 1.5 million procedures done per year. Polling in 1991, coming after the collapse of the past communist regime in Poland, found that about 60% of Poles supported nonrestrictive abortion laws.

In March 2009, Archbishop Jose Cardoso Sobrinho said that, by securing the abortion of a nine-year-old girl who had been raped by her stepfather, her mother and the doctors involved were excommunicated *latae sententiae*. This statement of the Archbishop drew criticism not only from women's rights groups and the Brazilian government, but also from Archbishop Rino Fisichella, president of the Pontifical Academy for Life, who said it was unjust, and other churchmen. In view of the interpretations that were placed upon Archbishop Fisichella's article, the Congregation for the Doctrine of the Faith issued a clarification reiterating that "the Church's teaching on procured abortion has not changed, nor can it change".

The National Conference of Bishops of Brazil declared the Archbishop's statement mistaken, since in accordance with canon law the girl's mother certainly had not incurred automatic excommunication and there was insufficient evidence for declaring that any of the doctors involved had. Mother Teresa opposed abortion, and in the talk she gave in Norway on being awarded the 1979 Nobel Prize for Peace, she called abortion "the greatest destroyer of peace today". She further asserted that, any country that accepts abortion is not teaching its people to love but to use violence to get what they want.

3.10 Political Debate over Legalization of Abortion

The moment a positive law deprives a category of human beings of the protection which civil legislation ought to accord them, the state is denying the equality of all before the law. When the state does not place its power at the service of the rights of each citizen, and in particular of the more vulnerable, the very foundations of a state based on law are undermined. . . . As a consequence of the respect and protection which must be ensured for the unborn child from the moment of conception, the law must provide appropriate penal sanctions for every deliberate violation of the child's rights" (Jones, Robert, Cox and Laser, 2011).

Since the Catholic Church views procured abortion as gravely wrong, it considers it a duty to reduce its acceptance by the public and in civil legislation. While it considers that Catholics should not favour direct abortion in any field, it recognizes that Catholics may accept compromises that, while permitting direct abortions, lessen their incidence by, for instance, restricting some forms or enacting remedies against the conditions that give rise to them. It is accepted that support

may be given to a political platform that contains a clause in favour of abortion but also elements that will actually reduce the number of abortions, rather than to an anti-abortion platform that will lead to their increase (Mbiti, 1969).

In 2004, Cardinal Joseph Ratzinger, then Prefect of the Congregation for the Doctrine of the Faith, declared: "A Catholic would be guilty of formal cooperation in evil, and so unworthy to present himself for holy Communion, if he were to deliberately vote for a candidate precisely because of the candidate's permissive stand on abortion and/or euthanasia. When a Catholic does not share a candidate's stand in favor of abortion and/or euthanasia, but votes for that candidate for other reasons, it is considered remote material cooperation, which can be permitted in the presence of proportionate reasons." Many controversies have arisen over its treatment of Catholic politicians who support abortion rights (Newport, 2009).

In most cases, Church officials have threatened to refuse communion to these politicians. In some cases, officials have stated that the politicians should refrain from receiving communion; in others, the possibility of excommunication has been suggested. Some medical personnel, including many Catholics, have strong moral or religious objections to abortions and do not wish to perform or assist in abortions. The Catholic Church has argued that the "freedom of conscience" rights of such personnel should be legally protected. For example, the United States Conference of Catholic Bishops supports such "freedom of conscience" legislation arguing that all healthcare providers should be free to provide care to patients without violating their "most deeply held moral and religious convictions" (Obama, 2009).

The Virginia Catholic Conference expressed support for pharmacists who consider that they cannot in conscience be on duty during a sale of emergency contraception, which they believe is the same as abortion. In response to such concerns, many states in the U.S. have enacted "freedom of conscience" laws that protect the right of medical personnel to refuse to participate in procedures such as abortion. In 2008, towards the end of the second Bush administration, the U.S. federal government issued a new rule that ensured that healthcare workers would have the right to refuse to participate in abortions, sterilizations or any federally funded health service or research activity on religious or ethical grounds.

The new rule was welcomed by pro-life organizations including the Catholic Church; however, pro-choice advocates criticized the new regulation arguing that it would restrict access

not only to abortion but also to contraception, infertility treatment, assisted suicide and stem-cell research. The incoming Obama administration proposed to rescind this rule. Attempts have been made to oblige Catholic hospitals to accept an obligation to perform emergency abortions in cases where the pregnant woman's life is at risk; however, hospitals that agree to perform abortions in contradiction Church teaching may lose their official qualification as "Catholic". Church authorities have also admonished Catholic hospitals who, following medical standards, refer patients outside the hospital for abortion or contraception, or who perform tests for fetal deformity.

One Catholic hospital devotes care to helping women who wish to stop an abortion after the process has begun. In November 2009, when Sister Margaret McBride, as a member of the ethics board of a Catholic hospital, allowed doctors to perform an abortion to save the life of a mother of four suffering from pulmonary hypertension, Bishop Thomas J. Olmsted excommunicated her on the grounds that, while efforts should be made to save a pregnant woman's life, abortion cannot be justified as a means to that end.

4.0 CONCLUSION

In this unit, we have discussed religion and abortion campaign in African society. We have also discussed the concept of abortion, arguments for legalization of abortion, the religious groups' official positions on abortion, the Catholic teachings on abortion, the Catholic Church doctrine on abortion, the grounds for possible justification of abortion, the Catholic Church forgiveness of women who abort, the recent statements of the Catholic Church's position and abortion rights, the attitudes of Catholic laity towards abortion and the political debate over legalization of abortion.

5.0 SUMMARY

The following are the major points discussed in this unit:
- Abortion is the ending of pregnancy through the removal or forcing out from the womb of a fetus or embryo before it is able to survive on its own.
- Modern medicine uses medications or surgical methods for induced abortion.
- There are two arguments for abortion rights, namely, equality argument and liberty argument. Equality arguments for abortion rights range widely but share certain core

concerns. While the liberty arguments on the other hand, focus less on these gendered biases and burdens on women.

- There are different official positions of religious groups on abortion rights.
- The Catholic Church opposes all forms of abortion procedures whose direct purpose is to destroy an embryo, blastocyst, zygote or foetus, since it holds that "human life must be respected and protected absolutely from the moment of conception.

6.0 TUTOR-MARKED ASSIGNMENT

1. Describe abortion
2. State arguments for legalization of abortion
3. Discuss the religious groups' official positions on abortion
4. Explain the Catholic teachings on abortion
5. State the Catholic Church doctrine on abortion
6. Enumerate the grounds for possible justification of abortion
7. Highlight the Catholic Church forgiveness of women who abort
8. Give the recent statements of the Catholic Church's position and abortion rights
9. Examine the attitudes of Catholic laity towards abortion
10. Discuss the political debate over legalization of abortion

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UNIT 5: RELIGION AND CONFLICTS

CONTENTS

1.0 INTRODUCTION

In this unit, we will be looking at religion and conflicts. The arbitrary colonial demarcations have placed people with differing cultural and religious background together to form entities that are not compatible with each other. This has over the years been the root of conflicts that have engulfed Nigeria. We will therefore look at the place of religion in conflicts in Nigeria, the causes of religious conflicts and the effects such conflicts have on the society.

2.0 OBJECTIVES

By the end of unit, you should be able to:

- Define religious conflict
- Explain the place of religion in conflicts

- Identify the causes of religious conflicts
- Discuss the historical development of religious conflict in Nigeria
- State the effects of such conflicts on the society

3.0 MAIN CONTENT

3.1 Definition of Religious Conflict

Religious conflict is a term that has been variously defined by scholars. These definitions are diverse and they all convey the single meaning of disagreement between the two or more religious groups. Kukah (2002) defines religious conflict as a situation in which religious adherents are involved in a serious disagreement or argument with one religious group and another. This is a situation in which there are opposition in ideas, opinions, feelings and wishes. Otite and Isaac (1999) see religious conflict as struggle over values and claims to scarce resources, status and power in which the aims of the opponents are to neutralize, injure, or eliminate their rivals. This definition very much suits, or reflects the conflict between Muslims and Christians in Nigeria. Obafemi (2006) further points out that when two or more persons, groups, communities or nations seek to take possession or dominate a particular object of value at the exclusion of others, conflict ensues.

Turaki (1993) asserts that the concept of religious conflict contradicts the peace process arising from perceptions, behaviours, phenomena and tendencies. Okpe and Ada (2007) also posits that the emergence of religious conflict can be a situation where a clear contradiction exists or is perceived to exist between the participants who view the outcome of such conflicts as extremely important. It would seem that Miall is stating the fact that suspicion fuels the religious conflict. Gotan cited a traditional definition of religious conflict as the conceived interactions in which two or more religious adherents engage in mutually opposing action and use coercive behaviour to destroy, injure, thwart or otherwise control their opponents. Aliyu sees religious conflict as "a process of social interaction involving a struggle over claim in resources, power and status, beliefs and other preferences and desire".

For Otite and Olawale (1999) religious conflict is the disagreement, dispute or controversy in ideas or viewpoints held by two or more individuals, communities or religious groups. A religious conflict becomes violent if physical or emotional force is used to hurt or kill people. Kukah (2002) inferred that conflict is found everywhere in human interaction and it can occur in the family or the home, place of work, between different ethnic as well as religious groups as it is in the case of Muslims and Christians in Nigeria. Turaki (1993) also postulates that religious conflict is a universal phenomenon and it becomes problematic, open, confrontation and violent if appropriate measures are not taken to curtail it.

3.2 The Place of Religion in Conflicts

The phenomenon of religion has been proved to unite people in many societies of the world. In Nigeria however, religion has thrown the country into series of conflicts of alarming dimension. The plural nature of the Nigerian society may have worsened matters as the different nationalities have different religious beliefs. The religious situation in Nigeria is such that every conflict that appears to be politically motivated ends up turning religious. This is because people find it easy to generate support and membership when religion is involved in any conflict. The background to religious conflicts is traceable to the activities of colonialism which have arbitrarily demarcated and placed people of different religious entities and background into single group or community. In most situations, those groups are in mutual distrust of each other. Also the development of commerce and the emergence of cities ensure that people travel to distant places to buy and sell goods and services. Many of these businessmen and women became setllers in cities where they own large shops (Okpe and Ada, 2007).

Again, the establishment of schools and industries attracted a pool of people to cities where they work for salaried wage. Through these processes, cities like Kano, Zaria, Ibadan, Lagos etc became full of people of different religious background. This has been the case of religious conflicts in Kano, Jos, Maiduguri and Kaduna. The present day religious conflicts in Kano can only be clearly understood within the context of modern migrations into the city (Otite 1999). This is a reference to the influx of Southern Nigerians into the city for trade. The first church in Kano was established in 1911. The colonial urban development policy restricted the construction of

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churches to the Sabon Gari area. Up to the early 1980s there was no open hostility between the Christians and Muslims in Kano. This situation began to change in the late 1980s. There was a rapid growth of Christian Churches in Nigeria, with many of their members professing 'born again' theology.

The manner in which most of these born again Churches carry out their activities often bring them into open hostilities with their Muslim counterparts. The situation in Kano is not very different from other cities such as Kaduna, Jos and Zaria that have recently become centers of religious unrest in the country. The way Christians propagate their faith has sometimes been considered objectionable to Muslims; for example, when preaching Christians usually present Jesus as the only way to the kingdom of God. All other ways including the Islamic way would only lead one to hell. This type of preaching is conducted in buses, market places, churches and at dawn and as such anger Muslims. Over the years several religious conflicts have occurred in Jos, Zaria, Kano and Kaduna. There was Fagge crisis in 1992, the Reinhard Bonnke riot of 1991, the Jos crisis of September 2001 and the Kaduna riots (Mbiti, 1969).

3.3 Causes of Religious Conflicts

A number of causes of religious conflicts have been identified. Some of which include:

i. The problem of cultural integration

Religious conflicts involving Christians and Muslims have been traceable to the problem of cultural integration. In Nigeria, when a person migrate from his place of origin to another, he finds himself threatened or intimidated by the dominant social, political, cultural and religious groups. The migrant in Nigeria continue to be arrogated the status of a migrant no matter how long he lives in his new community. Such a migrant is faced with three major problems of survival; assimilation, pacific co-existence and animosity (Amin, 1974). Where the migrant refuse to assimilate due to deep rooted religious differences they are bound to be treated with animosity especially when efforts at pacific co-existence fail to produce the desired results. This is true in the case of religious conflicts involving Christians and Muslims in the Northern part of Nigeria.

Though Southerners has lived in many parts of Northern Nigeria since the early twentieth Century, most of them saw themselves as strangers. They resisted cultural assimilation.

To be completely assimilated and accepted by the local inhabitant's one need to accept Islam and dress in the usual Hausa long robe, a situation the Christians objected. Also the Igbo Christian is considered to exert control over commercial businesses in the Northern areas where they find themselves, for example, the Igbo Christian is known to be in control of 80% of the total business activities around the Sabon gari settlement. The indigenes misconstrued this as monopoly which they vow to break. Indeed, the 1995 crisis at Sabon gari market in Kano stems from this fact. It was alleged that the Igbo discourage and intimidate other ethnic groups form setting up shops in the market and were paying landlords higher rents as a way of depriving the local Hausa-Fulani people access to such shops (Obafemi, 2006).

ii. Religious intolerance and fanaticism

There is high degree of religious intolerance among Christians and Muslims in Nigeria. This partly explains why every conflict in Nigeria has a religious undertone. In the North where most religious conflicts take place, religious intolerance cut across all religious groups. The Muslims are opposed to Christians and the orthodox Muslims would have nothing to do with the members of the fundamental sects. The Muslims would want the Christians to respect the Islamic religion as the Koran has enjoined the Muslim to respect people of the book. In any case, such a respect is lacking in the case of Muslim-Christian relationship in Nigeria. Christians openly preach to denounce the Islamic faith and would distribute hand bills considered offensive when organizing crusades. The Muslim on the other hand would not tolerate foul language and general disregard to their religion. This was the immediate cause of the Reinhard Bonke riots in Kano in 1991 (Otite and Olawale, 1999).

iii. The Influence of Non-Nigerian Muslim Migrants

The conflict situation is often aggravated by the presence of Muslim immigrants from neighboring Chad Republic, Niger and other North African Countries. The majority of fighters

who took part in maitatsine wars were found to be Non-Nigerians. In every religious fight that occurs in the North, police arrest has indicated that many of the fighters are Non- Nigerians.

iv. Urban Poverty

Poverty is important in understanding how Muslim fundamentalist recruit their men that are used in executing religious riots. Most of the people who fought on the side of the maitatsine in 1980 were the urban poor and destitute. Many of these recruits are young men who came to the city to look for jobs but found none and decided to stay on their own. These are often recruited and used by the militants to destabilize the society.

3.4 The History of Religious Conflict in Africa

The history of religious conflicts in Nigeria can be traced back to the period of independence in 1960. Before this period there were three major religions, namely African Traditional Religion, Islam and Christianity. The relationship between the adherents of these religions was coordinal and peaceful. Religious crises in the country started after independence but were on tribal and regional basis, motivated by the desire to acquire political and economic control of the nation's infrastructures. This regional and tribal dichotomy later led to civil war from 1967 to 1970. As events were unfolding in different parts of the country, a religious consciousness developed. This consciousness became more acute in Northern Nigeria, including the geographical area called today the "Middle Belt". Adherents of Christianity and Islam started talking of political control on religious affiliation. Job opportunities, recruitment into the armed forces and admission into tertiary institutions gradually assumed a religious colouration. This religious consciousness expressed in daily interaction created a crack in the relationship of Christians and Muslims in Nigeria (Okpe and Ada, 2007).

The source of Muslims and Christians conflicts in Nigeria has been religious, social and political. The dramas of intolerance by the two religions led to successive conflicts occurring between them, sometimes degenerating into violent open wars or skirmishes. This drama was marked by the 1980 religious crises that started in Zaria involving members of two religions,

resulting to the wanton destruction of lives and properties. The same year (2002) witnessed Maitatsine riots led by the Cameroonian Islamic cleric Kukah alias Maitatsine. The conflict led to loss of lives, torching of churches/mosque, business premises in Kano, Bulumkutu in Maiduguri in 1982, Rigassa-in 1984, and a host of other places like Gombe and Jimeta-Yola in Adamawa State witnessed Muslim-Christian conflicts. Meanwhile, in 1986 Nigeria was rocked by the controversy over its alleged registration as a member of the organisation of Islamic countries (O.IC) by the General Ibrahim Babangida's regime (Otite and Isaac, 1999).

This crisis generated a lot of controversies and cold blood between Muslims and Christians with the former arguing that governmental action in joining the O.I.C was justified hence the Nigerian government similarly had diplomatic ties with the Vatican. In 1987, Muslim and Christian students of the college of education, Kafanchan clashed. The conflict later engulfed the whole of Kaduna State. This conflicts later spread to other parts of Kaduna State (Musa, 2002). The Zangon-Kataf crises in 1992 which started as a dispute over a marked site between the "Atya and the Hausa's" later spreads to Kaduna metropolis and its environs to take a religious face. The rate of destruction in this single conflict made the military president Ibrahim Babangida to equate it to a civilian version of a coup d'etat. The April 22, 1990 coup attempt by Major Gideon Gwaza Orkar was given a religious undertone. This followed the exercising of five states namely, Kano, Borno, Katsina, Bauchi and Sokoto mainly populated by Muslims of Hausa-Fulani and Kamuri origin from the Nigerian Federation (Kukah, 2002).

In 2000, the move for the implementation of the Shariah Law led to a bloody clash between Christians and Muslims. In 2002, the protest against the hosting of the world beauty contest in Nigeria led to another bloody clash between Muslims and Christians in Kaduna. In 2004, there was another clash between Christians and Muslims in Makarfi Local Government over an alleged case of the desecration of the Qur'an. The bitter experiences we have to grapple with concern the extension of religious conflicts to the institutions of learning. In 2002, the election of the student union president of the Federal College of Education (F.C.E) Zaria led to a clash between Christian and Muslim students. In the same year, a similar clash was averted in Ahmadu Bello University (A.B.U) Zaria. On 17th March 2006), there was another squabble between Muslim and Christian Girls in the female hostel in A.B.U. The violent conflicts between Christians and Muslims have spread to the secondary schools. In 2002, there was a struggle between Christian and Muslim girls

in Queen Amina College Kaduna over an alleged case of the abuse of the Holy Quran (Turaki, 1993).

In 2005, there was a similar uprising between Christian and Muslim students in Kufena College, Wusasa Zaria. In 2006, another similar uprising occurred in Technical School; Malali Kaduna.The religious conflicts are experienced in some other States of Northern Nigeria. In 2001, Bauchi state witnessed a clash between Christians and Muslims following the introduction of the Sharia legal system. In Plateau State, a governmental appointment led to a bloody clash between Christian and Muslims in Jos town, in 2001. This culminated in the Yelwa-Shendam crisis of 2004. In reaction to the killings in Yelwa-Shendam, there was a bloody clash in Kano State between Christians and Muslims in the same year. The conflict that caused a national uproar was the 18th February 2006 religious riot of Maiduguri, the capital of Borno State. The uprising was provoked by a Danish News paper that ridiculed Prophet Mohammed (Obafemi, 2006).

The baffling nature of the religious crisis in Nigeria is the reprisal attacks in other parts of the nation, especially the Eastern part of the country. The offload of death bodies from Maiduguri crisis in Onitsha Town of Anambra State led to the hunting and killing of Northerners. Roadblocks were mounted and places of Islamic worship were destroyed in February 2006. It was a replay of what happened in Abia State in reaction to the 2000 Shariah riot of Kaduna. The death casualties were both Muslims and Christians from the North. Many issues have been raised as the possible causes of the religious conflicts in the nation. Among them are; partiality of the media in reporting events favour of one religion, illiteracy that deprive many Christians and Muslims of the knowledge of the peace and harmony which is core to their faith, Islamic jihad to suppress Middle Belt Christians from gaining political control, resistance of oppression by some groups that feel alienated in the nation, lack of job opportunities that pushed some people to seek employment in religious conflicts, the introduction of the manipulation of religion for selfish political gains (Kukah, 2002).

Conflicts have occurred between the Muslims and Christians in Nigeria due to intolerance, religious bigotry and fundamentalism, poverty and unemployment among others. The effect of religious conflicts in the nation cannot be over emphasized. The conflicts on religious grounds have smeared the relationship of Christians and Muslims. There is mutual suspicion between the two parties. Settlement in some parts of the nation is done along religious line. Christians build

houses and live were they have a dominant population and likewise the Muslims (Auta n.d). The death casualties that have been recorded due to religious conflicts are remembered with bitterness. So many homes have lost their bread winners, institutions have lost their experts and the nations have lost a good number of resource persons due to religious conflicts.

Property worth millions has been burnt down due to religious conflicts. Companies and factories have folded up because of insecurity arising from the fear of religious conflicts. Above all, the conflicts have exposed most of the youths to violence, whereby increasing the number of armed robbers in the highways of the nation. Achi lamented that the religious conflicts in Nigeria left a lot of people dead and homeless. In Northern part of Nigeria, the conflicts are usually between Muslims and Christians. While in the Southern, the conflicts are between the traditional worshippers and Christians. This development in which the Christians are neither tolerated as brothers and sisters by their Muslim fellows or the Muslims are not accepted by their Eastern Christian fellows has left much to be desired in Nigeria in modern time.

The general feeling of rejection by another religious group dominates the scene, leading to violent posture, aggression, killing and destruction from either side of the divided. Consequently, the idea of forming militia by both religious groups was conceived as visible. This militant groups left behind tribal ethnic and religious landmarks that are still threatening the national security of Nigeria. The most deadly blow these groups of fundamentalist experienced in Nigeria is Boko Haram insurgency that characterized Nigeria in recent times. Boko Haram Islamic sect known as Jama'atul Alhul Sunnah Lidda' Wat, Wal Jihad, meaning "a group committed to the propagation of Prophet Muhammed's teachings and Jihad" is describe by many scholars as an Islamic fundamentalist sect that has been terrorizing Nigerian Nation in recent times. Boko Haram group was founded by Mohammed Yusuf in 2002 in the city of Maiduguri with the aim of establishing a Shari'a government in Borno State under former Governor Ali Modu Sheriff. He established a religious complex that included a mosque and a school where many poor families from across Nigeria and from neighbouring countries enrolled their children.

The centre had ulterior political goals and soon it was also working as a recruiting ground for future jihadists to fight the state. The group recruits members who come from neighbouring Chad and Niger. In 2004, the complex was relocated to Yusuf's home state of Yobe in the village called Kanamma near the Niger border. Boko Haram is anti-western, destructive and intolerant

even to their parents, friends and the government. Boko Haram also condemns, sometimes in an undisguised language and as strongly as they can, all those who have accepted western civilization and do not share their religious views. They segregate themselves and refuse to share their joys and sorrows with non-members of their group. They demonstrate a holier-than-thou attitude in all places and at all occasions and employ peace cock as well as suicide bombing approaches to killing, destruction of life and properties.

Whatever brings them and others together shows clearly that they constitute a big problem not only to the Nigerian society but also to themselves. They figuratively imply that western or non-Islamic education is a sin. It is a very controversial Nigerian militant Islamist group that seeks for the imposition of Sharia law in the entire northern states of Nigeria. The hierarchical structure of the group is not presently well defined. The official name of the group is Jamaiatu Ahlis Sunna Lidda''awati Wal-Jihad, which in Arabic translates to people committed to the propagation of the prophet's teachings and Jihad. Literally therefore, the group means "Association of Sunnis for the propagation of Islam and for Holy War." From this, it is clear that Boko Haram is a group of Islamic fundamentalists that are committed to carry out Holy War (Jihad) and Islamized northern states of Nigeria and probably conquer the entire country through Jihad. The official name of the sect is Jama'atu Ahlis Sunna Lidda-awati Wal-Jihad. The translation of this in Arabic means "people committed to the propagation of the prophet's teachings and Jihad".

The followers of the sect are said to be influenced and indoctrinated by the Koranic teaching that anyone who is not governed by what Allah has revealed is among the transgressors. Boko Haram promotes the version of Islam that makes it "haram", or forbidden, for Muslims to participate in any political or social activity associated with western society. This activities that are "forbidden" or "haram" includes voting in elections, wearing shirts and trousers or receiving secular education. To Boko Haram, the Nigerian state is run by non-believers, even when the country had a Muslim president. Since the Sokoto caliphate that ruled parts of what is now northern Nigeria, Niger and Southern Cameroon, fell under British control in 1903, there has been a strong resistance among the Muslims in the area to western education.

Several Muslim families still refuse to send their children to government – run "Western schools", and the problem is compounded by the ruling elites which do not see education as a priority. It is as a result of this that the Muslim cleric, Mohammed Yusuf, formed Boko Haram in

Maiduguri, 2002. He established a religious complex that included a mosque and an Islamic school. Many poor Muslim families from across Nigeria and neighbouring countries enrolled their children in the school. Boko Haram is not only interested in education, the political goal is to create an Islamic state, and the school has been a recruiting ground and centre for Jihads to fight the state.

Table 1: Major Incidents of Boko Haram Attacks since 2009 up till date

Date	Casualties
July, 2009	Nigerian police attack when they started investigating the group, engineered by reports that the group was arming itself. Several leaders were arrested in Bauchi and this led to deadly clashes with security agencies in Nigeria that resulted in the death of about 800 people.
July 30th, 2009	There was the allegation that Yusuf, the leader of the group was killed by Nigerian security forces after he was arrested.
July 26, 2009	Boko Haram launches mass uprising with attack on a police station in Bauchi, starting a five-day uprising that spread to Maiduguri and elsewhere.
September 7, 2010	Boko Haram attacked a prison in Bauchi, killed about five guards and freed over 700 inmates, including former sect members.
January, 2010	The sect struck again in Borno State, killing four people in Dada Alemderi ward in Maiduguri.
September 7, 2010	Boko Haram set free over 700 inmates from the prison in Bauchi State.
October 11, 2010	Bombing/gun attack on a police station in Maiduguri with destroyed the station and injured three by the group.
December 24, 2010	The group carried out a bomb attack in Jos, killing 8 people.
December 28, 2010	Boko Haram claimed responsibility for the Christmas Eve bombing in Jos that killed 38 people.
December 2010	Boko Haram was said to have bombed a market leading to the arrest of 92 of its members by the police.

January 28, 2011	A gubernatorial candidate was assassinated along with his brother and four police officers by the group.
March 29, 2011	The Police foiled a plot to bomb an All Nigerian Peoples Party (ANPP) election rally in Maiduguri, Borno State. This was linked with Boko Haram.
April 1, 2011	A day before the legislative elections in Nigeria, Boko Haram members attacked a police station in Bauchi.
April 9, 2011	A polling booth was bombed in Maiduguri.
April 15, 2011	The Maiduguri office of Independent National Electoral Commission (INEC) was bombed and several people were shot in a separate incident that same day. Boko Haram killed a Muslim cleric and ambushed several police officers in Maiduguri on April 20th, 2011.
April 22, 2011	Boko Haram freed 14 prisoners in a jail break in Yola, Adamawa State. The first attack outside the zone was the bombing of the Nigeria Police Headquarters in Abuja. That attack was triggered off by the utterances of Hafiz Ringim-the then Inspector General of Police who threatened to smoke Boko Haram out in a press statement on his duty tour to Maiduguri where the sect launched an attack. The attack on the Police Headquarters was followed up with the bombing of the United Nation House also in Abuja.
August 26, 2011 (Aloejewa 2012).	Find below a list of its catastrophic terror in strategic locations in Northern Nigeria.
February 8, 2011,	The group gave conditions for peace. The radicals sect demanded that the Borno State Governor, Senator Ali Modi Sheriff, should step down from office with immediate effect and also allow its members to reclaim their Mosque in Maiduguri, the Borno State capital.
9th May, 2011	Boko Haram rejected an offer for amnesty made by the Governor – elect of Borno state, Kashim Shettima.
April 1, 2011 April 9, 2011	The group attacked a police station in Bauchi state The group attacked a polling center in Maiduguri and bombed it

April 20, 2011	A bomb in Maiduguri killed a policeman.
April 22, 2011	The group attacked a prison in Yola and freed 14 prisoners
April 24, 2011	Four R bombs exploded in Maiduguri, killing at least three.
May 31, 2011	Gunmen assassinate Abba Anas Ibn Umar Garbai, brother of the Shehu of Borno, in Maiduguri.
June 1, 2011	The group killed Sheu of Borno's brother, Abba El-kanemi
June 7, 2011	A team of gunmen launched parallel attacks with guns and bombs on a church and police stations in Maiduguri, killing 5 people.
June 16, 2011	Bombing of police headquarters in Abuja, claimed by Boko Haram. Casualty reports vary.
June 26, 2011	Gunmen shot and bombed a bar in Maiduguri, killing about 25 people
August 16, 2011	The Bombing of United Nations Office in Abuja, killing over 34 people by the Group
May 29, 2011	Boko Haram carried out series of bombings in northern Nigeria that left 15 people dead. Before the bombing of the Unite Nations building
August 16th, 2011	The first suicide bombing in the history of Nigeria on the police force headquarters in Abuja.
June 17, 2011	Bombing targeted at the Inspector General of Police, Hafiz Ringim.
27th June, 2011	Attacked on a drinking spot in Maiduguri killing over 25 people.
27 June, 2011	Another bomb attack in Maiduguri beer garden that killed two girls and wounded three custom officials.
3rd July, 2011	Bomb attack on a Christian Fellowship Church in Suleja, Niger State where twenty people were killed.

July 10, 2011	Attack on the University of Maiduguri cementing in the closure of the institution by the University on authority.
July 25 and February 2011,	Human Rights Watch (2012) reported a total death toll of 935 persons in 164 attacks. It is also reported that an estimate of 550 people were killed through bombing and other means; 550 persons were killed in 135 attacks in 2011 alone. While in 2011, at least 500 people were killed in Boko Haram attacks (Amnesty International 2012). Apart from the loss of lives, there is also the wanton destruction of property worth several billions of naira through bombing (Oluwaseun 2012)
December 31,2011	The group attacked a Mammy market at Army Mogadishu Barracks, Abuja, 11 people died.
December 25, 2011	Bombing of St. Theresa's Catholic Church, Madalla, killing over 46 people.
January 6, 2012	The Sect attacked some southerners in Mubi, killing about 13 Igbo
January 21, 2012	Multiple bomb blasts rocked Kano city, claiming over 185 people
January 29, 2012	Bombing of Kano Police Station at Naibawa Area of Yakatabo
February 8, 2012	Bomb blast rocked Army Headquarters in Kaduna
February 15, 2012	Koton Karife Prison, Kogi State, was attacked by the sect and about 119 prisoners were released and a warder was killed.
February 19, 2012	Bomb blast rocked Suleja Niger State near Christ Embassy Church, leaving 5 people seriously injured.
February 26, 2012	Bombing of Church of Christ in Nigeria, Jos, leading to the death of two worshippers and 38 people sustained serious injuries.
March 8 2012	An Italian, Franco Lamolinara and a Briton, Christopher McManus, who were Expatriate Staff of "Stabilim Visioni Construction Firm" were abdicated in 2011 by a splinter group of Boko Haram and were later killed.

March 11, 2012	Bombing of St. Finbarr's Catholic Church, Rayfield, Jos, resulting in the killing of 11 people and several others wounded.
April 26 2012	Bombing of three media houses (This day Newspaper) in Abuja killing 3 &2 security Officers & injured 13 people. This day, the Sun & the Moments newspapers in Kaduna, killing 3 persons & injuring many Others.
April, 29, 2012	Attack on Bayero University, Kano, killing 13 Christian Worshippers, a senior non academic staff & two Professors.
April 30, 2012	Bomb explosion in Jalingo, claiming 11 persons and several others wounded.
8 March 2012	A British hostage rescue attempt to free Italian engineer Franco Lamolinara and Briton Christopher McManus, abducted in 2011 by a splinter group Boko Haram, both hostages were killed.
31 May 2012	During a Joint Task Force raid on a Boko Haram den, it was reported that 5 sect members and a German hostage were killed.
3 June 2012 15	Church-goers were killed and several injured in a church bombing in Bauchi state. Boko Haram claimed responsibility through spokesperson Abu Qaqa.
17 June 2012	Suicide bombers struck three churches in Kaduna State. At least 50 people were killed.
17 June 2012	130 bodies were found in Plateau State. It is presumed they were killed by Boko Haram members.
3 October 2012	The massacred of 25–46 people in the town of Mubi in Nigeria during a nighttime raid.
January 20, 2013	A group of gunmen attacked the convoy of Alhaji Ado Bayero, the Emir of Kano, killing 4 and injuring 14 others, including two of his sons. In addition, militants from the Boko Haram breakaway group Ansaru

	ambushed a Nigerian Army convoy in Kogi State, killing two officers and injuring 8 others. The troops were heading to Mali to assist in the ECOWAS mission as part of the conflict against Jihadist groups.
January *21*, 2013	Suspected Boko Haram militants murdered 31 people over the course of 3 days, including 18 hunters selling bush meat, who were shot at market in Damboa.
January 21, 2013	Five people were shot in Kano on the next day as they were playing board games. At least 8 civilians were killed in Maiduguri.
January 23, 2013	Gunfire was reported from parts of Kano city and many people were injured.
February 18, 2013	A suicide bomber attacked a bus station in a predominantly Christian area of Kano, killing 41 passengers and injuring dozens more.
March 5, 2013	Unidentified gunmen attacked at least 13 locations in Ganye, a city in Nigeria's Northeastern Adamawa State, including the local police HQ, a bank and several local bars. At least 25 people were killed in the two-hour assault, including the deputy chief of the local prison, where 127 inmates were freed.
March 18, 2013	A suicide bomber attacked a bus station in a predominantly Christian area of Kano, killing 41 passengers and injuring dozens more.
April 18, 2013	Militants ambushed a police patrol boat in Nigeria's southern delta region, killing all 12 occupants. The MEND group claimed responsibility, saying it was in response to jail sentence given to their leader Henry Okah.
May 7, 2013	At least 55 killed and 105 inmates freed in coordinated attacks on army barracks, a prison and police post in Bama town.
June 16, 2013	A team of suspected Islamist militants attacked a school in Damaturu,

	killing 13 people, including students and teachers. Three days later a similar attack in the city of Maiduguri left nine students dead.
From June, 2013 to July, 2015	There have been series of suicide bombing in Nigeria. These include: places like Jos, Kaduna, Maiduguri, Borno, Yobe, among others (Turaki, 1993).

The above scenario has dire consequences for sustainable development in the regions in particular and Nigeria in general. In the regions where the bombings are pervasive and the property destroyed potentially and in real terms drag their economic fortune back by several steps. Besides the property, destroyed, economic life in those regions is automatically grounded to a halt. People are no longer free to go about their economic activities for fear of being killed. This is made worse as several thousands of people have migrated swiftly to the southern part of Nigeria. The overall implication of insurgency wherever in the world for sustainable development is that the economy will fast deteriorates. Nigeria can no longer avail itself of this opportunity due to unfvourable business environment of insecurity created by the violent activities of Boko Haram. This insecurity problem has caused a greater percentage of the internal resources and attention is now devoted only on the security sector.

The activities of Boko Haram are clear testimony that our national security has been seriously compromised and overwhelmed. Sunday Ehiendero, the former Inspector General of Police states that Boko Haram is the most potent threat to national security. The questions one may wish should be addressed are: How can the mutual relationship between the three major religions in Nigeria be restored back in the midst of these countless crises? Are the suggestions made to resolve the problem implemented by the government? Why is religion used as a tool of manipulation by politicians in Nigeria? These unanswered questions continue to plague the nation.

3.5 Impact of Religious Conflict on the Society

Religious Conflicts has damaging impact on the society. During each religious conflict several hundreds of lives and property worth millions of Naira are lost. These losses are

experienced by both the original indigenes and settlers in their midst. This has forced strangers to move to other cities that are less violent. The impact of this movement is the gradual decline in business activities. The religious conflicts also divided the people of the affected areas. The much expressed unity, stability and trusts is nonexistent as a result of riots and killings that ensued. Consequently, no one is any longer his brother's keeper as trust no longer prevails. Agricultural activities are also grounded as people who are expected to farm crops no longer feel safe on the farms.

Every religious crisis goes with it the destruction of markets where Agricultural produce can be sold. Also, transportation is disrupted and this goes a long way to affect Agricultural production. Public utilities are deliberately vandalized and damaged. Electrical installations, telecommunication equipment and water works are damaged. Unreliable or poor performance of public utilities will affect productivity. The provision of social amenities is also affected; schools, hospitals, clinics, markets, parks and estates are destroyed. Religious buildings become targets of destruction by rioters.

4.0 CONCLUSION

Religious Conflicts have been a manipulated phenomenon such that though a particular conflict may be political, communal or even economic motivated yet it will be given a religious undertone. Religion has been used by political and ethnic based politicians to advance their cause. In Nigeria, therefore it is at the level of religion that both the learned and the unlearned converge.

5.0 SUMMARY

In this unit, we have examined the place of religion in Conflicts in Nigeria. We have looked at the causes of religious conflicts generally and the impact such conflicts have on the society. Religious conflicts have been found to impact negatively on the society. It has depopulated the communities, destroyed properties and infrastructure. Religious conflicts have retarded Agricultural development and slowed down business and commercial activities in affected

areas. It has retarded and crippled communication, transport and created disharmony and disunity among warring communities.

6.0 TUTOR-MARKED ASSIGNMENT

1. Discuss the impact of religious Conflict on the society.
2. Discuss the place of religion in conflicts
3. List and explain the causes of religious conflicts in Nigeria.

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UNIT 6: RELIGION AND LEADERSHIP

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1.0 INTRODUCTION

This unit will examine leadership in traditional African society.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Define leadership
- Outline leadership style in African society
- Explain what authority is
- Discuss leadership in traditional African society

- Examine the types of leadership in traditional African society
- Analyze the Problem of leadership in traditional African society
- Explain servant leadership

3.0 MAIN CONTENT

3.1 Leadership Defined

Stokes and James (1996) defined leadership as:

> The influence processes affecting the interpretation of events for followers, the choice of objectives for the group or organization, the organization of work activities to accomplish the objectives, the motivation of followers to achieve the objectives, the maintenance of cooperative relationships and teamwork, and the enlistment of support and cooperation from people outside the group or organization. Leadership is the behavior of an individual when he is directing the activities of a group toward a shared goal.

Leadership in the above context is often confused with the leader but both of them are not synonymous, though an understanding of the former can aid our understanding of the later. Pigors opines that leadership is a concept applied to the personality environment relation to describe the situation when a personality is so placed in the environment that his will, feeling and insight direct and control others in the pursuit of a common cause. Manz (1998) posits that leadership is a process tending toward accomplishment of a social system's goals through the use of some people or group's influence, authority, and power under the conditions of social exchange then prevailing.

McLaughlin (1997) maintains leadership is the office or position of a leader or the art of leading. McDomagh (2006) opines that leadership is the capacity to influence, induce and activate others to pursue a common goal or purpose, while maintaining commitment, momentum, confidence and encouragement. Moloney (2006) describes leadership as the process of social influence in which one person enlist the aid and support of others in the accomplishment of a

common task. Munroe opines leadership is ultimately about creating a way for people to contribute to making something extraordinary happen, with the approach of providing direction, implementing plans and motivating people. For Hofstede, leadership is influencing people by providing purpose, direction, and motivation while operating to accomplish the mission and improving the organization. Pitcher posited that leadership is the quality in a leader that instil sufficient confidence in his subordinates as to be willing to accept his views and carry out his commands.

Nahavandi (1997) believes that great leadership depends on interaction between personal qualities and development of skills of a leader. This in effect means that effective leadership requires a sense of purpose which gives a careful guiding vision that engenders persistence and perseverance even in the face of setbacks and failure. Integrity is also very essential and this involves self-knowledge, candour, good character, maturity, trust, ability to interact with others, self-discipline, determination and strong will power. These qualities are necessary for a leader to accomplished his objectives and motivate the people. This above understanding of leadership situate the meaning of leadership in a clear perspectives as a co-relative concept which implies the twin concept of "leader" and "follower" while one makes decision and co-ordinates collective efforts, the other is carried along. Thus, a leader is defined by Pitcher (1997) as "one who or that which leads, a guiding or directing head".

Leaders are those who consistently make effective contributions to social order, and who are expected and perceived to do so. They offer those under him or her clear course of action which will Gain their commitment and serve their individual objectives as well as the higher objectives of the organization (Tuohy, 1999). Although these meanings implied in the term leadership, the latter concept which is broader in connotation denotes someone who wields power over the people.

A leader is therefore, one who guide by influence or directs by going before or along with others. Sultmann and McLaughlin (2000) affirmed that a leader is a person who has first submitted willingly and learned to obey a discipline imposed from without, but imposes on him a more generous discipline from within. As a leader, he leads himself first and so doing aspires others to follow him, as well as the sets good example to show the way to do things. Nuzzi (2000) has listed three ways people become leaders. These include: birth, hereditary and through choice or by

appointment. Some personality traits may lead people naturally into leadership roles. This is called the trait theory. Important events(s) or crisis may also cause a person to rise to a situation which brings out extraordinary qualities in an ordinary leader. This is known as great event theory. Furthermore, a person can be chosen to become a leader. By this divine choice, the person learns leadership skills. This theory is known as the Transformation Leadership theory.

3.2 Leadership Style in African Society

There are different styles of leadership exercised in African society. These include:

Autocratic or Authoritarian

Under the autocratic leadership style, all decision-making powers are centralized in the leader, as with dictators. Leaders do not entertain any suggestions or initiatives from subordinates. The autocratic management has been successful as it provides strong motivation to the manager. It permits quick decision-making, as only one person decides for the whole group and keeps each decision to him/herself until he/she feels it needs to be shared with the rest of the group (Sofield and Kuhn, 1995).

Participative or Democratic

The democratic leadership style consists of the leader sharing the decision-making abilities with group members by promoting the interests of the group members and by practicing social equality. This has also been called shared leadership. A person may be in a leadership position without providing leadership, leaving the group to fend for itself. Subordinates are given a free hand in deciding their own policies and methods. The subordinates are motivated to be creative and innovative (Nuzzi, 2000).

Narcissistic Leadership

Narcissistic leadership is a leadership style in which the leader is only interested in him/her. Their priority is themselves - at the expense of their people/group members. This leader exhibits the characteristics of a narcissist: arrogance, dominance and hostility. It is a common leadership style. The narcissism may range from anywhere between healthy and destructive. To critics, "narcissistic leadership (preferably destructive) is driven by unyielding arrogance, self-absorption, and a personal egotisticneed for power and admiration" (Sergiovanni, 1992)

Toxic

A toxic leader is someone who has responsibility over a group of people or an organization, and who abuses the leader–follower relationship by leaving the group or organization in a worse-off condition than when he/she joined it.

Task-Oriented and Relationship-Oriented Leadership

Task-oriented leadership is a style in which the leader is focused on the tasks that need to be performed in order to meet a certain production goal. Task-oriented leaders are generally more concerned with producing a step-by-step solution for given problem or goal, strictly making sure these deadlines are met, results and reaching target outcomes. Relationship-oriented leadership is a contrasting style in which the leader is more focused on the relationships amongst the group and is generally more concerned with the overall well-being and satisfaction of group members Pitcher (1997). Relationship-oriented leaders emphasize communication within the group, show trust and confidence in group members, and shows appreciation for work done. Task-oriented leaders are typically less concerned with the idea of catering to group members, and more concerned with acquiring a certain solution to meet a production goal. For this reason, they typically are able to make sure that deadlines are met, yet their group members' well-being may suffer. Relationship-oriented leaders are focused on developing the team and the relationships in it. The positives to having this kind of environment are that team members are more motivated and have support;

however, the emphasis on relations as opposed to getting a job done might make productivity suffer.

Sex Differences

Another factor that convaries with leadership style is whether the person is male or female. When men and women come together in groups, they tend to adopt different leadership styles. Men generally assume an agentic leadership style. They are task-oriented, active, decision focused, independent and goal oriented. Women, on the other hand, are generally more communal when they assume a leadership position; they strive to be helpful towards others, warm in relation to others, understanding, and mindful of others' feelings. In general, when women are asked to describe themselves to others in newly formed groups, they emphasize their open, fair, responsible, and pleasant communal qualities. They give advice, offer assurances, and manage conflicts in an attempt to maintain positive relationships among group members. Women connect more positively to group members by smiling, maintaining eye contact and respond tactfully to others' comments (Tucker, 1997).

Men, conversely, describe themselves as influential, powerful and proficient at the task that needs to be done. They tend to place more focus on initiating structure within the group, setting standards and objectives, identifying roles, defining responsibilities and standard operating procedures, proposing solutions to problems, monitoring compliance with procedures, and finally, emphasizing the need for productivity and efficiency in the work that needs to be done. As leaders, men are primarily task-oriented, but women tend to be both task- and relationship-oriented. However, it is important to note that these sex differences are only tendencies, and do not manifest themselves within men and women across all groups and situations.

3.3 Authority

Authority is an essential ingredient for any leader to discharge his assigned responsibilities effectively and efficiently in the society. The use of authority is an inescapable aspect of leadership. Authority simply put, is a right or power a person has because of rank or office, to issue

command and to punish for violations. According to Friedrich authority is not blind order giving or naked assertion of dominion over others, but the ability to issue communications which are capable of reasoned elaboration (Whitehead and Whitehead, 1986). Resser defines authority as "a right granted to a manager (leader) to make decisions, within limitations, to assign duties to subordinates, and to require subordinate's conformance to expected behaviour". The strength of a leader's authority depends primarily on the acceptance of his followers to tell them what to do.

As long as those acceptance procedures, a leader can usually exercise authority with minimum difficulty. Nouwen, 1989) graphically summarised this relationship as follows, An individual may possess formal authority, but such possession is meaningless unless that authority can be effectively used. And it can be used effectively only if it is accepted by that individual's subordinates. Chester Barnard: suggests a five-point guideline which every leader should keep in mind while issuing directive or orders in the exercise of his authority. First, he should consider how the directives will affect the recipients personally, recognising that people are likely to question or resist directives which they feel are not in their best interest.

Second, he should consider the strengths and limitations of those who will be expected to implement the directive. He should avoid issuing orders for which people lack the necessary motivation, skill, or training to carry out. Third, he should explain thoroughly the rationale behind each directive. He should never assume that people understand the reasons for an order or that they will necessarily see the logic or value of an order. Fourth, he should leave room for modifying the original order or its method of implementation. Flexibility and willingness to compromise when appropriate are key factors in exercising administrative authority successfully. Fifth, he should issue only those directives which he is relatively sure will either be obeyed or can be enforced if they are resisted. An order which cannot be enforced in one situation weakens the leader's authority for successfully issuing orders in other situations.

In many African societies such as the Tiv and Gikuyu of Kenya, who prefer authority in many hands, there is a genuine experience of republicanism or direct democracy. Contact with neighbouring groups is facilitated by exogamy and trade. Disputes and wars necessitate treaties and agreements about safe passage of citizens of one group through another's territory. The power of these groups lies in persuasion rather than coercion. There also lies their weakness. Their restricted numbers and limited range of coercive influence make them highly vulnerable. They

have a highly developed pattern of consultation, but they lack the force to defend themselves against a centralised and militant group. For example, in the 13th century, the Bini kingdom (founded by the Edo ethnic group) had little difficulty in over-powering Igbo village-groups. But the experience of centralised authority in the typical African pattern consists of a stronger federation of more groups (Sergiovanni, 1992).

The experience of centralised authority in African kingdoms has attracted more attention than the cases of dispersal of authority. These kingdoms are called states (according to the experience of the west) while the other types are classified as stateless societies. But I shall show that there are common elements which undergird the formation of both types of society. The primary characteristic of African kingdoms is the existence of a kingship which is either hereditary (Like the Ganda) or elective (like the Oyo). Secondly, these monarchies are either autocratic or oligarchic. Under autocratic or absolute monarchy, the ruler directly appoints and sacks his representatives as he likes. This was the prevalent situation in those kingdoms like Mali and Songhai which were under the influence of Arab-moslem culture. The rulers (Mansa or Askia as they were called) appointed military commanders or slaves over provinces and districts; and these were directly responsible to the rulers (Stokes and James, 1996).

This kind of dictatorship is not typical of African kingdoms, though such a tendency remains a temptation to centralised authority. The monarchies which are oligarchic are the more typical African pattern of kingship. There is a monarch; but the exercise of authority is collegial. It is a type of "constitutional monarchy". The Bini, Oyo Egba, Hausa, Ashanti, Abomey, Zulu, Kongo, Swazi, and Ganda kingdoms are examples of such oligarchic monarchies. Though the Hausa kingdoms were later influenced by Islamic culture after the Dan Fodio jihad, and became centralised and autocratic. The Yoruba kingdom of Oyo is a typical example. The Alafin is the head of the empire. His person is sacred. He is in intimate relationship with God and the divinities. Peace, justice and prosperity are mediated to the kingdom through his person (Sofield and Kuhun, 1995).

To administer the immense Oyo territory, there are heads of districts, tribunals, army, and so on. But working very closely with him on a daily basis is his council of chiefs the Oyo-mesi (seven very powerful chiefs who meet twice a day to deliberate on the affairs of state). Indeed it is the Oyo-mesi which elects the Alafin. Each member advises the king on a key issue of state. The

Bashorun (who is first among the seven) cross-checks the king's actions and could call for his removal (Tuohy, 1999). Next in rank are the army chiefs (Eso-seventy captains who directed the wars that have been declared by the Alafin). The importance of the military increased during the slave trade. Then follow the clan chiefs and family heads. Since the Oyo Empire was a confederation regrouping different units, heads of clans and families played an important role in the administration of the kingdom.

There are also associations like the Ogboni (more characteristic of the Egba kingdom) and the age grades which in modern times have been assimilated into the association of youths-egbe. The Oyo Empire is a system in which a "divine king" assures order, peace, and prosperity; his authority is respected- he is said to have right over life and death; but the authority he exercise is collegial with established principles of neutralizing the monarch. The advantage of one monarch, as compared to the many heads in the clan and village-group organisation, is cohesion, wider mixing of people, more efficient communication, faster realisation of the objectives of state, more peace and prosperity, and so on (Salim, 2002). But my interest of course is not to point out which system is better than the other.

Rather it is to indicate the vision of African societies in their social organisation. I shall now draw out the characteristics which are common to these two principal patterns of the exercise of authority in Africa. There are many common elements as well as differences in the exercise of authority by many and its exercise by a monarch. The difference between one king and many heads is clear. I shall highlight three common elements which are structural to the composition of these types of societies. I shall later show how important these elements could be in rekindling democracy in Africa and in our interpretation of the way of being church in Africa.

3.4 Leadership in Traditional African Society

Leadership has a pre-eminent role in traditional African people. Mbiti (1969), specifically states that leadership was an ontological phenomenon of traditional African existence. It is the raison d'etre of any worthwhile society and life-activity. This greatly shaped the society and other aspects of people's activities. Leadership, therefore, promoted development, sacralised life, invested all facets of existence with meaning and served to integrate every worthwhile event in the

world. Leadership in pre-colonial African society was not uniform. It varied according to states or ethnic groups. Anthropological, sociological and ethnographic studies conducted on many African societies, states or ethnic groups such as the Dogon, Dahomey, Ashanti, Yoruba, among others, have showed that no uniform type of government was practiced in pre-colonial African society.

Nuzzi (2000) who wrote on the Ashanti, Herskovits on the Fon, Onwuejeogwu on the Igbo of Nri, Luvy Mair on traditional government in East-Africa, Mary Douglas on the Lele of Kasai , Trait who wrote on the Dogon provided available evidence to show that though African traditional leadership and religious systems do have some things in common, when it comes into details, like religious and political authority, an observer is faced with a variegated image, which is viewed in true perspective, could be more complex. Except at certain times and only in some cases when some ethnic groups succeeded in lording themselves over their neighbours to set up empires like those of Ancient Ghana, Mali, Songhai, Bornu, Benin, Oyo and Ashanti, that traditional African states and governments were based on ethnic groups. In some cases, a single ethnic group was constituted into several states. For example, the Yoruba people of Nigeria, constituted most of their big urban areas, which constitute major towns and the villages adjoining them, into states with monarchical form of governments.

Even then, the governments and the personnels involved varied according to their states Fadipe noticed about four types of governments based on Ife, Oyo, Ijebu-Ode and Abeokuta models. But this is not to say that they are uniform in all aspects. Except Oyo which in the 17th and the 18th centuries was able to spread its rule over a fairly wide area, the Yoruba remained un-centralised society. This shows some progression but in all their states, including the centralised Oyo, powerful monarchy was adopted. The Alafin is the head of the empire of all African peoples, the Dogon had a unique leadership system in which religious leadership and political authority was deeply involved. They are agricultural people, living in villages, which are grouped together according to their lineage descent.

The districts are their traditional state and political units. Their religion is related to some mythological beings whose worship has to do with agriculture and the general well-being of the people. Their chief priest is the *hogon.* He is said to have descended from the people's mythical ancestors and he is the head of their totem priest. In ordinary day, he is still in charge of all religious rituals, except for the times of second burial and a series of rites performed. He used to

hold a political and a ritual office. He was the paramount political head of the people but used to be assisted by a council of elders over which he presided (Tucker, 1997). He and the council constituted a rural system to hear grave cases like homicide and incest but he alone can impose banishment or expulsion from the district. He was the guardian of peace and had control over its disturbances. In his presence or the presence of his staff in the hands of his envoy, all quarrelling must cease.

The only person who shared this kind of respect for authority with him was the Smith with his hammer in hand. The only time when he was not to function or act in this capacity is when his religious responsibility was also put in temporary abeyance. At such times, his religious, political and judicial responsibility would be with the efforts of Awa, the people's men's secret society. The fact that when he was not in control in religious matters, he also had no political power shows that his two responsibilities are inseparable. He is the chief priest because he is the political head or the other way round. Certainly considered as a priest, he enjoyed considerable political authority. In Dahomey, as in all West Africa, the early organisation seems to have been that of village autonomy or, at most, the rule of several neighbouring settlements by the head of the largest village, so that a number of pretty kingdoms which existed before their time of consolidation into great kingdoms such as Dehomey, Benin, Ashanti and others was extensive (Nouwen, 1989).

Every village headman was called "king" and his feeling of the rank of the village head persists to the present, where a traveller, when introduced to a chief even of a small village, finds the word "king" specifically employed to denote the pretty chieftain. Before the unification by King Osei Tutu and his powerful priest, Komfo Anokye, the Ashanti people were constituted into some small political units, each headed by a one-man leader, which means "king" or "chief". Each unit was independent of the others as the districts headed by the *hogon* of the Dogon, but its king, the *Obene* was not a priest. The unification however, changed the political structure of their society. The king of Kumasi was made paramount among other Ashanti kings under the title "Ashantehene" (Nahavandi, 1997).

He became first among equals with the other local chiefs still considered as the political heads of their former units but under the paramount of the Ashantehene. The unification feast was brought about by King Osei Tutu and Komfo Anokye, his priest. But the traditional account of the event raises a fundamental issue in the meaning of religious relationship. The Ashante tradition

maintains that it was the chief priest who caused the golden stool, the soul of Ashante state to descend from the sky to the lap of Osei Tutu, their first paramount king, as a kind of divine validation of his position. He also caused the other Ashanti kings to swear to oaths of allegiance to Osei Tutu during the series of wars he had with the enemy neighbours of the Ashanti and was instrumental to the national harvest festival, Odewere, which also served as effective rallying point for the Ashante people (Tuohy, 1999).

But before unification, the chief priest was a powerful medicine man. The black stool which he caused to signify the soul of the state was symbolic in the Akan culture before the unification as the people and their language is known. In the central rite of a chief's installation, he is greatly lowered and raised three times over the blackened stool of the ancestor, believed to be the founder of the royal lineage. So, Nouwen (1989) sum up Anokye's priestly unification achievement when he says:

> Here it is only necessary to suggest, that with a true insight into the psychology of the people with whom he had to deal, he realised that the only way to unite independent and naturally jealous factious was by playing upon their superstitious beliefs.

Quite different from the Ashante system of leadership is the Igbo, whose system is as uncentralised as the Dogon. It is certain that there is no uniformity based on the types of administrative set-up adopted and one may not assume the possibility of patterns of priesthood system and responsibility based on unilinear development of political organisations. This is clear indication that religious leadership is not much involved in politics and its associations with political authority appears unnoticed. But their general pattern which appears democratic to some extent, is not impossible for a priest to be a member of the decision-making body of his village purely on his own merit, whether by age or his personal achievement. He seems to have no political authority as he is bound by the decision of the decision-making body as any other people in the village. However, his advisory role as a diviner cannot be ruled out in some grave communal matters. He is the link between the gods and the living, hence where communal responsibility like having an Mbasi for Ala, the earth spirit, is to be undertaken among the Igbo, South of Owerri; the priest is able to mobilize the entire community into action (Nuzzi, 2000).

Among the Nri Igbos of South-East Nigeria, the sacred kind of kingship, Eze Nri is highly respected, and in some cases, feared, not only by the citizenry of its domain, but also by other Igbos. It is a divine kingship and a kind of spiritual potentate with the power to banish any of his subjects on whom he could pronounce anathema especially in pre-colonial days. Once installed, he was regarded as a spirit and would no longer offer sacrifice, as he himself was like spirits to which sacrifices are offered. He was unlike the *Dogon,* above the priesthood and was not assisted by any council. Necessary sacrifices in his place, especially those to the spirits of the past rulers of Nri, *Nri Menri,* was done by the chief priests who, appointed by him, could also be replaced by him. The priest was rewarded by taking his own parts of the animal offered but was apparently of no importance in the leadership and politics of the domain.

In Arochukwu, the traditional leadership is headed by a single man ruler but the ruler Eze Aro, is only the chairman of the council of elders which, representing each of the villages that form the Aro clan, appears to have been the paramount power. Each of the nineteen villages which comprise the clan was largely autonomous with its own administration and judicial machineries. No village is said to be traditionally bound by a law or decision in which it is not represented. Though the clan was suitable for its *ibini ukpobi* oracular cult, there is no evidence that its priesthood had anything to do with the leadership of the area. The traditional Igbo of the North and South-Central sub-cultural areas greatly mobilized the potent *Ofo* ancestral ritual symbol of authority in their political dynamics. Not only that the symbol legitimated a holder of political office in his position, it featured prominently in governance at various levels of Igbos society. It was widely used to seal important decisions by lineage elders, to settle disputes, enforce decision, punish, as well as an oath (Sofield and Kuhn, 1995).

Masquerades served as law enforcement agent. They signify the incursion of the spirit world into the life of the living with much ethical implication. There was a host of secret societies like the Ogboni, Akang, Ekpe and Ebiabu. Some of the masquerades were connected with various age-grades and powerful associations. They represented the visit of ancestral spirits. In the period of their visitation in human world, they probed human conduct and morals. In the period of their return to the spirit world, the community lived in tension and expectancy, and, therefore, had a compelling motivation to observe moral codes. Less significance masquerades appear in the intervening period as reminders and signals. The seasonal factor in this appearance merely depicts

the predominant concerns of the community at various points in the agricultural cycle (Tucker, 1997).

The Tiv leadership is founded on knowledge, prestige, personality and the ability to manipulate four cosmological ideas that play important roles in Tiv social, political and economic life. These are Akombo, (magical forces), Tsav (witchcraft), Swem (oath of justice) and Tor (the chief). Tsav and Akombo are ritual forces that define the locus of authority, while Swem and Tor are forces that provide checks and balances for it. Swem is particularly useful for oath-taking and covenant making. Yabo leadership is based on the various communities associations. In each village, there are associations. The Umor village, which is the largest in Yako, has the Yakamben association known as men of the ward which holds general authority over ritual and secular affairs. The Ebiabu aggregates the association of fighters, hunters and recreation (Sergiovanni, 1992).

At the apex of the leadership machinery of Yako society is the council of Yabou (village priests). It comprises the head of Okengka, ten priests of the fertility spirits associated with the matriclan, and thirteen other priests of the patriclan village shrines. Its shrine is located in the centre of the village and its priest lives near place, adjacent to the village market. He is the jury for ritual offences and major disputes. Any individual or ward or clan that flouts the council's decision is ritually excommunicated. Their judgement also implies the use of punitive action by other associations, whose intervention may be employed effectively since membership overlaps. Until the subjection of African culture to various changes in the last four to five decades, many traditional African societies had leadership system which was not rigidly demarcated (Tuohy, 1999).

The nature and degrees of relationship between political leadership and religious authority appeared to have been concentrated in one person. But there were cases in which the idea of state leadership and political power appears diffused and unnoticed to suggest the absence of any government. Today, this practice is vehemently opposed by many scholars. Most African societies seems to determined their aims and objectives in a democratic rulership where people exercise their freedom and rights in choosing the leaders.

3.5 Types of Leadership in Traditional African Society

Leadership in traditional African society is broadly categorized into four groups: village administration, territorial administration, African monarchy and leadership through Heredity.

Village Administration

This form of leadership is experienced in village set up through mutual activity in the lineage system. This is because the young African begins social life within the framework of a lineage system and entered into the village community which is often populated by members of one single lineage. This means that all the members of the community are descended from one ancestor making only their spouses the outsiders. To organize the social life therefore the village communities so formed must relied on the principle of descent. The leadership must be that of patriarchal descent whereby the eldest member of the community holds the authority to lead since the African leadership is gerontocratic. Pitcher (1997) opines that this patriarchal leadership does not guarantee all the elders equal rights to speak. But a successful man, who is prosperous, with numerous descendants, could as it were, registered and legitimize his success by taking or buying a title to join the council of elders. She states thus:

> The title system served as a substitute for social security, the man who acquired a title paid to do so, and shared in the payments of later entrants. A title was a guarantee for character, as well as of success. The entrant went through protracted and arduous rituals, and his later life was surrounded by religious restrictions, which became more onerous as he rose in the title structure.

Though the taking of title is not universal among African societies, titled man revered by members of the community on account of the dignity such titles conferred on them. The elders are revered not only that they are the eldest members but that they are the channels of communication with ancestors. The chiefs of the various lineages living in the village exercised collegial authority in handling community matters. Whitehead and Whitehead (1986) assert that these chiefs form a

council consisting of timocratically recognized geronts. Each chief represents a closely united group and can speak in its name. The council of the patriarchs makes decisions only after listening to the opinions of the village chiefs. This clearly the African democracy which Maquet describes thus:

> In African councils every man can express his opinion, but the weight carried by an opinion depends on the status, age and prestige of the man who expresses it. This means that in effect decisions are made according to the wishes of the elders their opinions are supported because of their moral superiority, the ancestral force reposing in them and the respect due to their age, not because they impose their views and enforce their decisions.

Ogbukagu toes the same line of thought when he says that:

> The mantle of leadership on village or town level falls on two privileged groups, namely: the *Ofo* holder which happens to be the oldest person of each household. And the eldest man (diakpala) of a particular pedigree (Umunna) holds the common *Ofo* of that men's genealogical lineage. The titled men in such a Ununna organize themselves to form the association of titled men, among them; the highest in title is their spokesman.

In a council made up of non-titled persons, the Isiokolo (eldest untitled man) presides, but he does not reign as a despot. Even in the local self-governing villages, the elders do whatever it takes to enact permissible laws and regulations for the community. Such sanctions must assume the unanimous agreement of the group and enforced village morals to members. Thus, Ogbukagu is correct when he emphatically states that in certain serious instances, ruling over a dispute was delivered by Mmanwu (masquerades) and such a judgement cannot be appealed against. Oath-taking was another tacit method to affirm the veracity of one's statement or claim over an issue in the village or town.

Territorial Administration

Besides the village administration, Africa has many other forms of leadership, ranging from small chiefdoms to empires with a dominating influence over wide areas. Some African rulers employed coercive power over a certain territory. This principle of the territoriality of power brings every citizen under the patriarch. The principle of territorial power is very much applied in the centralized states areas of the Great Lakes where the government not only possesses sovereignty over the land in terms of eminent domain, which defines the relationship between the state and its national territory, but exercised an exclusive ownership, which actually characterizes the relationship between an individual and his property, as the western, Roman Law, would have it.

In many forms of African leadership systems, kingship and territoriality are not as clearly distinguished. Thus, the principle of descent was sometimes extended to include groups much bigger than the lineage, the clan or the tribe. Maquet notes that the clan ancestor is often remote, frequently mythical, and at times, the connection between him and the present generation could be mired in mystery. The ties of solidarity between the members are weak, and therefore, the rule of exogamy is frequently omitted. In the case of a tribe, it is politically organized as a chiefdom or kingdom if the principles of territoriality and kingship co-exist. This makes territoriality to display the real power of rulers in the familiar, reassuring symbols of ancestral descent.

African Monarchy

African monarchy is a system of leadership whereby there are several rulers, but one man is regarded as in supreme control of coercive sanctions. The one, who is regarded as primus-inter-panes, is known as the paramount chief or king. This means that African monarchy is not an Aristotelian form of monarchy, whereby leadership is run by one man alone. The monarch's power is so great that the three branches of power: the legislative, judicial and executive arms of government are held as a unit by the sovereign chief (Pitcher, 1997). This system of leadership whereby the royalty welds an intimidating power among the people is found among people of the West Coast. Here, the leader has the right to dispose of the life and property of all his subjects. He

can even have a man executed and his goods confiscated by his own wish with no justification. The monarch being the paramount chief, possessed absolute power that he need not give account of his stewardship to anybody within his domain. Arogbofa describes the power of African monarch thus:

> Before the introduction of the white man's system of leadership, the traditional ruler was the lord, the alpha and omega, the beginning and the end of all that mattered in his domain. He was worshipped; he was revered; he was ministered upon whether in his rural community or his cosmopolitan enclave. He controls, coaxes, compels and even cajoles his subjects.

Tuohy (1997) presentation presupposes that from the onset, the idea of monarchy was locally alien in Africa, whether in the form of the presidential system with its checks and balances or the parliamentary system in which the Head of leadership, styled as the prim-minister, is elected from the majority. African absolutism is rarely effectively successful because the great closely united lineages often constitute social forces against the monarch if he fails to respect the subjects. For if the royal power becomes too oppressive, some subjects would leave the kingdom and migrate to other places where normal life can be affordable. This would create economic hardship as there will be few taxes collected to keep his royalty. Hence, Maquet suggests that African absolutism is at times only at the level of intellectual concept that no one attempts to translate into everyday behaviour. African monarchy in its divine personification take the royal institution as supreme in the sense of no near comparison on earth to save divine beings. Hence, the Africans regards the royal stool and the person occupying it as sacred in the deeper sense than the western monarchies based on the divine right. Tucker (1999) explains it thus:

> The sovereign, by his office, and not by individual predestination, which would make him a charismatic leader has a special position in the world of vital forces. He shares in them more than ordinary men, for he represents his people and identifies with them, in a mystical sense he is his community.

Thus, the king is not just an ordinary person, but a divine representative for his people. This is why when harvests become less abundant, cows begin to produce less milk, and women are less fertile, it is interpreted in both the East and West of Africa as the weakness or illness of the king. In that case, the king prefers to go back home, or fall asleep, as they say in the Benin Gulf kingdoms. There is a common philosophy among the people that since the king is divine; he cannot die either by suicide or natural death because he should be immortal. This explains the reason why when the king "goes to his last rest", the event is concealed in many societies, while in others the funerary rites deny death. The king from his mummified body will be reborn in the form of an animal, which in turn, will manifest itself in his successor.

In all African kingdoms, the period between the demise of a king and the installation of a new one portends a dangerous period, as the society is thrown into mourning until a new king is installed. Because the monarch excludes the sacred image, special vocabularies are coined to address his eating, drinking, sleeping and many other human activities. For instance, the monarch is addressed, prostrating or kneeling. At times, the monarchy may prefer not to be seen but addresses his audience from behind the curtain. The monarch is subject to innumerable prohibitions of all kinds as recalls by Tuohy (1999) thus:

> In Rwandan war, as the army was fighting far away from the king's court, the monarch could not move backward for fear that such a movement would cause the warriors to retreat. Before sowing began, he would ensure germination by having intercourse with one of his wives. In Buganda, the monarch position in the world of the gods authorized him to convoke certain gods to his court, to give audience to them through mediums, and even to punish them by destroying their sanctuaries.

This belief about the monarch's sacredness is wide spread in Africa because African philosophy of vital force is maintained in everything including political activities. The Africans believe the harmony of spiritual and temporal all the time. This clearly demonstrates Mbiti's (1969) dictum that "an African does not separate the temporal from spiritual". Maquet postulates that an African is so entrenched in his worldview that his "action on the natural environment, in the union of the sexes, in decent from the ancestor, he sees his participation in a great life stream

that links the individual with a basic reality greater than himself". Thus, the ideal chief must express his deep rooted philosophical view by demonstrating that he is not by any means super human.

Leadership through Heredity

Unlike the current western democracy where one gets an office through election, an African monarch or chief legitimizes his office through heredity. Chiefs and kings often analyze their family trees to substantiate their legitimacy. They traced their genealogies back in direct lines, especially in the male lines, to the founders of their dynasties; the supermen or sons of the gods come down from heaven. Maquet points out that change of dynasty are carefully concealed, and court historians are responsible for preserving intact the official version of dynastic traditions, both in Bunyoro and Rwanda. Moreover, Africa has a system of leadership where women are the ruler's places like Ashante, Ghana; Nupe, and Igbo, all in Nigeria have some women rulers known as matriarchs or queen mothers. They include Queen Amina of Zazzu, Daurama of Daura and in the 21st century, Queen Hajia Hadizatu Ahmad traditionally rulers Kunbwada in Munya Local Government Area of Niger State (Weekly Trust, January 2008). Nana Yaa Antwiwaa (a founding matriarch of Akyem-Aiakwa and the ancestors of king Osei-Tutu; Nana Yaa Asantewaa (of British-Asante war fame; and many others, are not merely token representatives of their gender or class (Nuzzi, 2000).

Rather, they represented the traditional Akan democratic, political role of woman as queen mother and by this very fact, kingmaker. Like kings or chiefs they democratically administer their domains. African monarchs/matriarchs are surrounded by an assortment of persons with whom they carry out their royal duties. Sociologists have noted that there are two groups of persons that facilitate the paramountcy of a monarch. These groups are those who control the physical force of the monarch and those who dispense the wealth produced by others. The monarch/matriarch from this viewpoint ceases to be a single ruler. He/she becomes a ruler among others, though he/she is the primus-inter-pares and the symbol of authority subsists in him/her, yet the leadership is shared with the courtiers (Sergiovanni, 1992). This makes African monarchical responsibility a democratic leadership in a sense. Whenever the kingdom is too expensive for a monarch and his

facilitators to run, the kingdom is often divided into several religions. Some regents ate then appointed to administer the territories for the monarch.

Territorial administration is what distinguishes chiefdom from a kingdom (1972). The formation of armed forces forms the instrument of physical coercion. This leadership outfit is found in various forms in Africa. Example is the highly disciplined regiments formed by the Zulu of South Africa after Chaka's military reform, with a view to fight and win wars. Other ones are the warrior bands of Mosai specializing in raiding expeditions; armies raised at the beginning of each reign in Rwanda and the police force everywhere, sometimes composed of henchmen whose chief virtue was blind loyalty. This leadership form of organization is common to all centralized African kingdoms (Mbiti, 1969).

3.6 The Problem of Leadership in Traditional African Society

The leadership of African is an eloquent contradiction of all that modern leadership entails. The traditional leadership that the colonial masters took over from was not prepared nor equipped for the onerous responsibility they have assumed. The leaders were apparently concerned with their personal interests, rather than nation building. The participation of kings, chiefs, and leaders of clans and village-groups in the absence trade has attested to this fact:

> Slave trade is the worst tragedy that trucks the African continent. One may cope with being conquered, exploited, despised and hated by other races. But when the worm is inside the beans, the seed is destroyed with relative ease. The value of values-human life was devalued by many of our leaders. Many sons and daughters of Africa were denied their humanity. Consigned to dungeons and concentration camps for slave labour, values which were built for thousands of years were consigned to the dust bin for European trinkets. Instead of the protection of the people, the leaders became the enemies of the people. Instead of solidarity among members of a kingdom or a village group, one sells one's kinsmen for wealth. Instead of the law, of hospitality, the stranger is unsure of his life. The practice became common to buy chiefs with some heads (Stokes and James, 1996).

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The enigma of slave trade as presented by Ushe above has devastating effects on the organisation of African societies. The coastal region was first of all disorganized and dislocated. And the Congo kingdom which was a confederation and whose king was killed in the battle of mbila or Ambuila (near the present Luanda, Angola, in 1665) broke into fragments (Jn. 13:12-17; Mt. 20:20-28). New African slave kingdoms (like Opobo and Badagry in Southern Nigeria) also emerged or became strengthened to participate in the dehumanizing trade. Wars, raids, and frequent disappearance of children, young men and women became common, not only on the coast but also in the hinterland. Inter-ethnic or inter-tribal wars and wars between village-groups became more frequent. The channels of trade in salt, gold, leather, spices, vegetables, from North Africa down to the heart of the equatorial forest became solely the channels of violence. Insecurity of civil society was the norm such that parents going to their farms hid their children in the ceiling for protections.

The consequences of slave trade African society were so enormous that societies and kingdoms started to resist vehemently the colonial authority. King Alfonso I of the Congo was the first African leader to protest the authority of the king of Portugal in 1526. He complained that children of the nobility were being hunted by the Portuguese for enslavement. When the Portuguese strengthened Luanda in the mid-17th century as a base for raids and wars into the interior, and gave the Congo king, Antonio impossible conditions, the king mobilized the whole society, raising an army of about one hundred men for the disastrous battle of mbwila. The Nri village-group Igbo people in Nigeria was another example that demonstrated the reaction of the king against colonial authority. Throughout this turbulent period of slavery and colonization, it is on record that only once in Nri history did an Nri king take up arms to fight a war against the Abam mercenaries who were hunting for slaves for the Aro group (Sofield and Kuhn, 1995).

An Nri historian called the action of the king "a mushroom attempt"; for after all, "it is an abomination to kill any human being even in war". The opposition of colonial ideology of domination and exploitation of Africa precipitated the partition of African continent the Berlin conference in 1884-1885. The African societies which had now been weakened through slavery were either totally destroyed or subjugated into colonial rule. Every member of the society was reduced to the level of the masses, including the chiefs and rulers (Nouwen, 1989).

The local hierarchy was reduced by an administrator, representing a foreign autocratic regime. The subjugated kings or chiefs and the nobodies installed as chiefs lost favour with the local population and even became despicable in their eyes. A new class of Africans started to emerge. These were indigenes who were participating in the new administration or those who were preparing themselves to take over from the colonial administration. Africans societies became restructured to respond to external stimuli. These negative experiences have contributed to leadership problem in traditional African society which requires Church's leadership approach.

3.7 Servant Leadership

At first glance the notion of servant leadership appears problematic. How can one be a servant, and at the same time, be a leader? In his seminal work, Nahavandi (1997) attempts to address this apparent contradiction by conceptualising the idea of servant leadership; he argues that servant leadership begins with the natural feeling that one wants to serve first before leading. Greenleaf stresses that at the heart of such leadership is the wish "to make sure that other people's highest priority needs are being served". He concludes that the best test of servant leadership is: Do those being served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants. Greenleaf also asks what effect one's leadership will have "on the least privileged in society; will they benefit, or, at least, not be further deprived?".

Such an approach to leadership not only casts doubts on an attitude where people "shoulder their way into leadership positions, driven by upward mobility and a thirst for personal success, it also suggests an alternative that is "selfless, large soiled, (and) expansively visioned" (Beare). Within the Gospel tradition the most distinctive aspect of Jesus' teaching on leadership is His emphasis that a leader is essentially a servant. All four Gospels clearly demonstrate Jesus' understanding of leadership as one of service. Four passages serve to highlight this point: Mk 10:42-45, Mt 23:8-12, Lk 22:24-27; and Jn 13:12-17. In Mk 10:42-45, the two ideas of rulership and service are combined, to stand in sharp contrast to each other (Seeley, 1995). James and John attempt to gain an edge in jockeying for power, and Jesus teaches the disciples on the need for

service and receptivity. Specifically, the only leadership allowed within Jesus' community is servant leadership, patterned on Jesus who came to serve and not to be served.

Calling the disciples to him, Jesus thus makes it abundantly clear the different standards of greatness in his Kingdom and in the kingdoms of the world. In the kingdoms of the world the standard of greatness is power. In the Kingdom of Jesus the standard is that of service. Jesus' teaching in this passage emphasises the fact that the group, which gathers in Jesus' name, must take seriously his example and must be servants of each other. True greatness, therefore, lies not in power, but in one's capacity to minister to another. The passage from Matthew (Mt 23:8-12) suggests reasons why leadership should be based on service. In Matthew's community no one is to be called rabbi, or father or master, because "you have only one master, and you are all brothers" (Mt 23:8).

The point is that members of the Christian community "are members of the family of God (Mt 12:46-50) where distinctions emphasised by titles are inappropriate." Furthermore, Doyle comments that the term "servant" (Mt 23:11) is the lowliest of Church offices and "is derived from the verb 'to serve' (*diakonein*) which expresses the self-description of his mission by Jesus (Mt 20:28)". There is also the sense that Matthew's passage stands in blunt opposition to the style and hypocrisy of contemporary rulers of the time. In Luke's Gospel Jesus' discussion on leadership as service (Lk 22:24-27) occurs at the Last Supper, and is provoked by the disciples disputing amongst themselves as to who is the greatest. In this passage, Jesus in not discouraging those who aspire to lead, he is simply showing them what true leadership means. Byrne notes that Jesus gives a brief instruction on how the disciples are to exercise authority.

They are to model their leadership on Jesus, who, although he presides at table as host, is among them as the one who serves. In such a way Jesus' words on service suggest that the commonly held leadership paradigms of the day are inadequate for those who would be his followers. Specifically, Nuzzi remarks that Jesus' advice turns the authority model around and suggests that true leadership involves serving, and not insisting on one's own way. Chapter 13 of John's Gospel records how Jesus moved from the status position as head of the table, knelt down, and washed his disciples' feet as a sign of servant leadership (vs. 1-11). Treston argues that this dramatic gesture of Jesus the night before his death was a confirmation of his repeated lesson to his disciples that they must renounce a dominant mode of leadership and become servant leaders (cf.

Mk 10; Mt 23; Lk 22). The passage, Jn 13:12-15, immediately follows the gesture of the foot washing.

In this passage, the paradox of Jesus, the Lord and Master acting as a slave, is underlined and proposed as a paradigm for the Christian disciple. On this point Nuzzi argues that Jesus words and actions in this passage reaffirm how his use of authority is diametrically opposed to the accepted style of leadership in his day. That is, Jesus connected the power of his ministry to service for others, a type of power to be used to serve others, not rule over others. Moreover, as Manz points out, the passage clearly indicates that Jesus had no intention of being the only servant leader. Having demonstrated service, Jesus now urges his disciples to do the same. Various commentators have argued that service is also a key facet of the vision of leadership within Catholic schools.

Nuzzi (2000), for instance, identifies a "theology of leadership" exemplified in the gospel text which sees Jesus wash the feet of his disciples at the Last Supper (Jn 13: 1-15). Such leadership, he argues, is based on service, empowerment and inclusiveness. It presents a model where leaders in Catholic schools are invited "to enter into a relationship with Jesus, and others, that is motivated by love and grounded in compassion and a desire to serve". Similarly, McLaughlin points out that "humility, suffering and service were the integral dynamic of Christ's leadership". As such he argued that service forms the basis of genuine and authentic leadership in Catholic schools. He stresses, moreover, "anything less might well be a charade and reflect a distortion of the vision that lends legitimacy to Catholic education".

McLaughlin (1997) warns, however, that such a perspective does not deliver "a rationale for subservience, indecision or perennial surrender". In addition, Grace, when investigating the responses of Catholic "head teachers" to the changing culture of English schooling, found that "many of the participants saw a social ethic of 'serving others' as central to the mission of the Catholic school".

4.0 CONCLUSION

Leadership is an essential ingredient in human society. There is no society without leadership style to govern its citizenry. This leadership style differ from one society to the other, depending on the leader involve and the environment.

5.0 SUMMARY

Leadership is a concept applied to the personality environment relation to describe the situation when a personality is so placed in the environment that his will, feeling and insight direct and control others in the pursuit of a common cause. It is a process tending toward accomplishment of a social system's goals through the use of some people or group's influence, authority, and power under the conditions of social exchange then prevailing. Leaders are those who consistently make effective contributions to social order, and who are expected and perceived to do so. Leadership style includes: autocratic or authoritarian, participative or democratic, narcissistic leadership, toxic, task-oriented and relationship-oriented leadership and sex differences.

6.0 TUTOR-MARKED ASSIGNMENT

1. Define leadership
2. Outline leadership style in African society
3. Explain what authority is
4. Discuss leadership in traditional African society
5. Examine the types of leadership in traditional African society
6. Analyze the Problem of leadership in traditional African society
7. Explain servant leadership

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UNIT 7: RELIGION AND STRATIFICATION

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1.0 INTRODUCTION

This is the first unit of the second module of this course. In the first module, you have dealt with 'the study of the society and religious behavior.' Under that, you have studied the meaning, nature and development of society and the functions of religion vis-à-vis postulations like the Marxist, Weberian and Durkheimian theses. You have also studied the dimensions of religious behavior and their organizations. In this module however, you will be reading about religion and modernity. In this first unit of the second module, you will be focusing on religion and stratification in the areas of geography, economics, politics and religion itself.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Define the sub-urban church

- Discuss the challenges involved in working in the sub-urban church
- Discuss the relationship between religion and politics
- Evaluate the role of religion among the oppressed
- Differentiate between the conservative and the radical in religion.

3.0 MAIN CONTENTS

3.1 The Sub-Urban Church

According to the geographical distribution of churches, there are three types of churches namely the urban, the rural and the suburban churches. In this part, you will be focusing on the suburban church.

Characteristics of the Suburban Church

i.   The suburban churches have a wide range of sizes: the size of the suburban church ranges from 30 to 800 people but it is usually less than 120 people.
ii. The suburban church has a great variety theologically and denominationally. You will find out that within the environment you will find the charismatic, the evangelical, the liberal, the liturgical as well as the traditional oriented churches, thus making ministering in such an environment very challenging.
iii. The suburban church caters for a wide range of ages. In such churches you will find the elderly, the family groups (consisting of parents and children) and also the youth. This diversity in the age range to be catered for makes ministering in the suburban church to be more challenging.

Despite all the challenges involved in the running of the suburban church, the church has a lot of potential for growth and expansion.

3.2 Religion and Radical Politics

When it comes to politics, especially in the Christian religion, there are many dissenting voices. Many Christian sects reject any involvement and participation in politics. Many of these sects rest their position on Jesus' statement that his kingdom is not of this world, which they interpret to mean that earthly politics should be rejected. Examples of these sects are the Amish and the Hutterites. Apart from Christianity, some of the Oriental religions also reject participation in politics. These include Taoism. Taoism teaches that politics was insincere and they actually have a very dim view of the state. They thus favor withdrawal from politics and promote life of contemplation. There are some conservative and severely ascetic schools of thought in Hinduism and Buddhism that also reject political involvement. The following religions also reject participation in politics: Jehovah's Witnesses, Christadelphians, Old Order Amish and Rastafarians.

3.3 Religion among the Oppressed

Religion by its very nature can be subjected to various usages. This is expressed in the words of Karl Marx as follows: "Religious distress is at the same time the expression of real distress. Religion is the sigh of the oppressed creature, the heart of a heartless world, just as it is the spirit of the spiritless situation. It is the opium of the people." In his explanation as to the continual existence of religion, Hazel Croft opines that "people look to religion because it fulfills a need in a world which is full of competition, misery and oppression. In a society divided by class, where the majority of people have no real control of their lives, religion can seem to provide a solution. This is why religious ideas have often found mass support at times of great upheaval". The irony of the situation lies in the fact that traditionally the oppressed has looked up to religion in the acceptance of their position and the resignation to their fate while on the other hand the oppressors have appealed to the same religion to justify their continuous oppression of the oppressed. It looks as if the two divides are appealing to the same authority to justify what they are doing (Schaefer, 2001).

3.4 Radical and Conservative Religion

Among the religious people there have always been two great divides: the radicals and the conservatives (also known as the fundamentalists).

Conservative/Fundamental Religion

Swatos (1993) defines fundamentalism as follows: "movement with strict view of doctrine: a religious or political movement based on a literal interpretation of and strict adherence to doctrine, especially as a return to former principles". Fundamentalism or conservatism has been known largely for its hard-line position on various religious, political as well as social issues. Fundamentalism as a religious principle is reflected in the three major religions of the world namely: Christianity, Judaism and Islam. Fundamentalism in Christianity Fundamentalism, in Christianity arose as a movement among Protestants which began in the United States in the late 19th century. It emphasized as absolutely basic to Christianity the following beliefs: the infallibility of the Bible, the virgin birth and the divinity of Jesus Christ, the sacrifice of Christ on the cross as atonement for the sins of all people, the physical resurrection and second coming of Christ, and the bodily resurrection of believers.

Origin

Fundamentalism is rooted in 18th- and 19th-century American revivalism. Until the middle of the 19th century, its principal beliefs were held by almost all orthodox Protestant denominations, particularly by evangelical denominations. Fundamentalism as an organized, conservative movement dates from the early part of the 20th century. It developed out of a series of Bible conferences, the first ones held in 1876. These were called by members of various denominations who strongly objected to the following: the historical-literary study of the Bible, known as the higher criticism; the attempts (still continuing) to reconcile traditional Christian beliefs and doctrines with contemporary experience and knowledge; and the acceptance of a

scientific view of the world, particularly the popularization of the theory of evolution. Such trends and beliefs were opposed by many conservative members of Protestant denominations. The more conservative members of each denomination at first attempted to exclude from their own institutions people they considered outspoken or unyielding liberals (Bryan, 1969).

As a result a number of ministers and theologians were dismissed for espousing higher criticism. The exceptionally conservative, however, set up various rival bodies and educational institutions to spread their creed. Fundamentalism began to flourish in 1909 with the publication and distribution of 12 books called The Fundamentals. By the time the 12th of the series had been published, about 3 million copies of The Fundamentals had been distributed throughout the United States and elsewhere.

Development

Fundamentalism spread in the 1920s. It was strongest in rural areas, particularly in California, in the Border States, and in the South. In these areas, Fundamentalists sharply delineated the issue of biblical infallibility in historical and scientific matters. The controversy over this issue grew most intense in the secular sphere when Fundamentalists urged many states to pass legislation forbidding the teaching of evolution in public schools. Several southern and Border States, among them Tennessee, passed such laws. The Tennessee statute led, in 1925, to the world-famous trial of John Thomas Scopes, a high school instructor, who was convicted of teaching evolution in defiance of law (Zellner and Marc, 1999).

The orator and politician William Jennings Bryan was an associate prosecutor at the trial; the lawyer Clarence Darrow defended Scopes. In 1968 the US Supreme Court ruled that such laws were unconstitutional. Fundamentalism lost momentum in the early 1930s. The main reasons were the acceptance by most Americans of modern scientific theories and methods, more liberal religious doctrines, and the lack of an effective national organization to lead the Fundamentalist associations. Fundamentalism, along with the related, but more moderate Evangelical movement, has since revived, primarily in reaction to such contemporary theological movements as ecumenicity, neo-orthodoxy, and Modernism. In 1948 an international Fundamentalist group was formed; centered in Amsterdam, the International Council of Christian Churches claims support

from 45 denominations in 18 countries. Islamic Fundamentalism Islamic Fundamentalism is also known as Islamic revivalism or Islamism. It is the name given to a movement of religious, social, and political reform in the Islamic world. Its particular doctrinal characteristic is the combination of traditional Muslim values based on the Shari'ah law of Islam with programmes of social and economic modernization. Most distinctively, Islamic fundamentalists (Islamists) aim to take power in Muslim states and use the state organization to carry out their objectives (James and Vander, 1990).

Islamic fundamentalist ideas first emerged in the salafiyya movement of Muslim purification and revival led by Muhammad Rashid Rida, a Syrian writer based in Egypt in the early 20th century. These ideas were taken up and modified by educational societies in Syria and Egypt during the 1920s; the best known was the Muslim Brotherhood founded in Egypt in 1928 by Hasan al-Banna. During World War II the Muslim Brotherhood expanded, achieving a following estimated at 2 million, developed political ambitions, and threatened the survival of the Egyptian political system. Branches were established in other Muslim countries. In 1954, however, the Brotherhood was suppressed by the new Free Officer regime, and for the next 20 years Islamic fundamentalism was overshadowed by the secular regimes, such as the Baath parties, and ideologies that dominated most Muslim states. There were, however, continued developments in the ideas of fundamentalists, notably in the work of Abu A'la al-Maududi in Pakistan and Sayyid Qutb who was executed in1966 in Egypt (Durkheim, 1948).

Revival

Islamic fundamentalism spread rapidly from the 1970s, aided by several factors. These included the reverses suffered by secular Arab regimes in the Six-Day War with Israel of 1967; the wealth and influence of Saudi Arabia, which patronized Islamic causes; the economic difficulties of several states during the 1980s owing to the fall in the price of oil; and especially the acceleration in the pace of modernization in Muslim countries, including the rapid growth of cities. The leaders of Islamic fundamentalism tended to be men who had been exposed to modern education and came from outside the ranks of the traditional ulema (religious scholars): their followers came especially from the new immigrants to the cities. Islamic fundamentalism is

essentially an urban movement, and may be seen as a response to the problems of transition from traditional rural to modern urban economic and social structures. Doctrinally, it takes the form of hostility to the Western styles of the older secular political leadership; and more generally to certain, but by no means all, ideas proceeding from the West (Peter, 1967).

Spread of Islamic Fundamentalism

Powerful fundamentalist movements developed in many Muslim states in the 1980s and 1990s, notably in the Middle East, North Africa, Pakistan, and Afghanistan. Similar movements were visible in South East Asia, Central Asia, and Caucasia, and support was found among the growing Muslim communities in Western European states. The fundamentalists engaged widely in educational and charitable work and demonstrated the extent of their political support in elections. It is generally thought that the Muslim Brotherhood would have won far more parliamentary seats in Egypt had it not been for government interference. In 1992 the Algerian general elections were cancelled when it was supposed that the Islamic Salvation Front would win. In 1996 an Islamic party, Welfare, emerged as the largest single party in Turkey and its leader, Necmettin Erbakan, became prime minister, although resigning a year later. Islamists also won much electoral support in Lebanon, Jordan, Yemen, and Kuwait (Mckee, 1981).

In 1989 a fundamentalist party, the National Islamic Front, came to power through a military coup in Sudan. In Iran the 1979 revolution brought to power a mixed fundamentalist/traditional Islamic regime and in 1996 the Taliban, a traditional/conservative Islamic movement, won power in Afghanistan by military victory. Islamist movements in various states began to build links, a process fostered in particular by Hassan Abdullah al-Turabi, the Sudanese Islamist leader, who established the periodic Popular Arab and Islamic Conference as a forum for Islamist groups (Durkheim, 1948).

Repression and Militancy in Islamic Fundamentalism

During the 1990s secular and other established regimes became increasingly concerned at the threat from the Islamists and began to repress their organizations. Some Islamists began armed

struggle against the regimes, although it should be noted that not all militants (jihadis) were Islamists; some came from other Islamic strains. The greatest violence took place in Algeria where the Groupe Islamique Armé (GIA) began a ferocious, bloody struggle directed against government and civilians and which led to a major civil war. Other wars took place in Chechnya and Tajikistan. In Egypt militant Islamists had been active since the late 1970s and had succeeded in assassinating president Anwar al-Sadat in 1981. They continued their attacks on government, the Coptic community, and foreign tourists. Islamist groups fought against the Israeli occupation of the West Bank and the Gaza Strip. A factor in militancy was the activities of so called Afghan Arabs, that is to say those Arab volunteers who had fought against the Soviet Union in Afghanistan during the 1980s and who were found in various places including Bosnia-Herzegovina, Chechnya, Sudan, and Afghanistan during the 1990s (Zellner and Marc, 1999).

Best known among them was the Saudi Osama bin Laden, who went first to Sudan and then to Afghanistan. Many returned to Yemen where they were repressed in 2000 and 2001. The established regimes increasingly prevailed against Islamists who were dismissed from power: in Sudan, where Al-Turabi was first excluded from government and then arrested and imprisoned in 2001, and in Turkey, where the Welfare Party was shut down in 1998 and its successor soon afterwards. The civil war in Algeria reached its peak in 1995 and thereafter declined in intensity. As they were defeated in Arab and other countries many Islamists took refuge in Western Europe. Egypt complained of the shelter given to the militants and demanded their extradition but European governments were reluctant to take action that might be regarded as illiberal or might offend Muslim communities in their countries.

A feature of the 1990s, however, was that the Islamic militants increasingly turned their attacks against Western targets, complaining that Western powers supported anti-Muslim regimes. At first the targets were linked to Israel but the aim of the militants soon widened. In 1995 the GIA arranged a series of bomb explosions in Paris because of French support for the Algerian government. But the principal target of the Islamic militants was the United States, which was blamed for its support for Israel and for its military presence in the Arabian Peninsula following the Gulf War. In 1993 an Egyptian group bombed the World Trade Center in New York; in 1996 a US complex in Dharan, Saudi Arabia, was bombed; in 1998 there were bomb attacks on US embassies in Kenya and Tanzania; in 2000 a group attacked the US destroyer, USS Cole, while it

was refueling in Aden, Yemen; and on September 11, 2001, the twin towers of the World Trade Center were attacked and destroyed. The US blamed Bin Laden for these last four episodes and they became the basis for the "war against terror" that was launched in 2001 (Bryan, 1969). Conservatism in Judaism Conservatism in Judaism has been reflected largely in the following movements: Judaism is closer to the Conservative position.

Orthodoxy

Modern Orthodoxy, championed by Swatos (1993) in opposition to the Reformers, sought a blend of traditional Judaism and modern learning. Orthodoxy is not so much a movement as a spectrum of traditionalist groups, ranging from the modern Orthodox, who try to integrate traditional observance with modern life, to some Hasidic sects that attempt to shut out the modern world. The emigration to America of many traditionalist and Hasidic survivors of the Holocaust has strengthened American Orthodoxy. Around the world, Orthodoxy has many regional distinctions derived from their local cultures. North European and American Orthodoxy retain a more Ashkenazic flavour, while south European, North African, and Middle
Eastern Jewry has maintained a more Sephardic version. In Israel, Orthodoxy is the only officially recognized form of Judaism and elsewhere, with the exception of America, most religiously affiliated Jews are nominally Orthodox.

Zionism in Eastern Europe

Jews formed a large and distinctive social group; modernization of Judaism also took the form of cultural and ethnic nationalism. It argued for the creation of a new state of Israel and for return to the historic homeland. Like the other resurgent national movements in the east, the Jewish movement emphasized the revitalization of the national language (Hebrew) and the creation of a modern, secular literature and culture. Zionism, the movement to create a modern Jewish society in the ancient homeland, took firm hold in Eastern Europe after its initial formulations by Leo Pinsker in Russia and Theodor Herzl in Austria in the late 19th and early 20th centuries. Zionism is a secular ideology but it powerfully evokes and is rooted in traditional Judaic messianism, and it

ultimately led to the creation of the state of Israel in 1948. The issue of Zionism now dominates the relationship of Judaism and Israel with Muslims and Christians: it has become, often as a result of threats to Israel, a militant form of nationalism. Some ultra-Orthodox Jews refuse to recognize Israel as they believe only the Messiah can create Israel again (Mckee, 1981).

Conservative Judaism

The founding thinker of Conservative Judaism was the German Zacharias Frankel, but the founder of the movement was Solomon Schechter at the Jewish Theological Seminary of America. The Conservative movement embodies the sense of community and folk piety of modernizing Eastern European Jews. It respects traditional Jewish law and practice while advocating a flexible approach to the Halakah. It recognizes modern criticism of the authorship and composition of the Bible and other important texts. In 1983 the Conservative movement voted to ordain women as rabbis. It is possibly the single largest Jewish denomination in America accounting for 33 per cent of synagogue affiliation. It has also recently spread to Britain and Israel where it is called by its Hebrew name Masorti ("traditional") (Zellner and Marc, 1999).

Radical/Liberal Religion

Liberalism is an attitude or philosophy, or movement that has as its basic concern the development of personal freedom and social progress. Liberalism and democracy are now usually thought to have common aims, but in the past many liberals considered democracy unhealthy because it encouraged mass participation in politics. Nevertheless, liberalism eventually became identified with movements to change the social order through the further extension of democracy. The course of liberalism in a given country is usually conditioned by the character of the prevailing form of government. For example, in countries in which the political and religious authorities are separate, liberalism connotes, mainly, political, economic, and social reform; in countries in which a state Church exists or a Church is politically influential, liberalism connotes, mainly, anticlericalism. In domestic politics, liberals have opposed feudal restraints that prevent

the individual from rising out of a low social status; barriers such as censorship that limit free expression of opinion; and arbitrary power exercised over the individual by the state (Peter, 1967).

In international politics, liberals have opposed the domination of foreign policy by militarists and military considerations and the exploitation of native colonial people, and they have sought to substitute a cosmopolitan policy of international cooperation. In economics, liberals have attacked monopolies and mercantilist state policies that subject the economy to state control. In religion, liberals have fought against Church interference in the affairs of the state and attempt by religious pressure groups to influence public opinion. A distinction is sometimes made between so-called negative liberalism and positive liberalism. Between the mid 17th and the mid-19th centuries, liberals fought chiefly against oppression, arbitrariness, and misuses of power and emphasized the needs of the free individual. About the middle of the 19th century many liberals developed a more positive programme stressing the constructive social activity of the state and advocating state action in the interests of the individual. The present-day defenders of the older liberal policies deplore this departure and argue that positive liberalism is merely authoritarianism in disguise. The defenders of positive liberalism argue that state and Church are not the only obstructers of freedom, but that poverty may deprive the individual of the possibility of making significant choices and must therefore be controlled by constituted authority (Swatos, 1993).

Humanism in post-medieval European culture liberalism was perhaps first expressed in humanism, which redirected thinking in the 15th century from the consideration of the divine order of the world and its reflections in the temporal social order to the conditions and potentialities of people on Earth. Humanism was furthered by the invention of printing, which increased access of individuals to the classics of antiquity. The publication of vernacular versions of the Bible stimulated individual religious experience and choice. During the Renaissance in Italy the humanist trend affected mainly the arts and philosophic and scientific speculation. During the Reformation in other countries of Europe, particularly those that became Protestant, and in England, humanism was directed largely against the abuses of the Church. As social transformation continued, the objectives and concerns of liberalism changed. It retained, however, a humanist social philosophy that sought to enlarge personal, social, political, and economic opportunities for self-expression by removing obstacles to individual choice (Wilson, 1969).

4.0 CONCLUSION

In this unit, you have studied the definition of the sub-urban church as well as the characteristics of the sub-urban church. You have also studied the major reaction of religion to politics and the basis for the religious opposition to political participation. You have devoted much time to the study of the development of fundamentalism in Christianity, Islam and Judaism-the three monotheistic religions of the world and also the development of religious liberalism.

5.0 SUMMARY

The following are the major points that you have studied in this unit: Fundamentalism in religion has been expressed in the three great monotheistic religions of the world –Christianity, Islam and Judaism. Fundamentalism, in Christianity upholds the infallibility of the Bible, the virgin birth and the divinity of Jesus Christ, the sacrifice of Christ on the cross as atonement for the sins of all people, the physical resurrection and second coming of Christ, and the bodily resurrection of believers. Islamic Fundamentalism calls for the combination of traditional Muslim values based on the Shari'ah law of Islam with programmes of social and economic modernization. In Judaism, fundamentalism has been lived out in orthodoxy, Zionism and conservatism. Liberalism has been identified with modern humanism movement that decries any form of barrier on human freedom and is directed mainly against the church.

6.0 TUTOR MARKED ASSIGNMENTS

1. Discuss the development of fundamentalism in Christianity.
2. What are the features of fundamentalism based on your understanding of Islamic fundamentalism?

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MODULE 3: RELIGION AND AGENTS OF CHANGE IN AFRICA

Unit 1: Religion and Agents of Change in African

Unit 2: Religion and Education

Unit 3: Religion and Science

Unit 4: Religion and Democracy

Unit 5: Religion and Health

Unit 6: Religious Liberty and Tolerance

Unit 7: African Religion and Modernization

UNIT 1 RELIGION AND AGENTS OF CHANGE IN AFRICA

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7.0 References/Further Readings

1.0 INTRODUCTION

In the last unit of module 2, we studied religion and stratification. We also studied the Sub-urban Church, religion and radical politics, religion among the oppressed, radical and conservative religion. In this unit, we will be studying religion as instrument of social change.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Discuss the role religion in national development
- Make an exposition of the contribution of religion to the development in Africa
- State how religion can sustain development in Nigeria
- Explain why religion is an instrument of social change in human society

3.0 MAIN CONTENTS

3.1 Religion and Development

This section interrogates roles of religion in development agenda in Africa. Importantly, the section debunks the negative notion of religion in the social transformation of societies. The section concludes that religion plays important roles in societal development. One of the greatest surprises of recent decades has been the resilience of religion. Many classic works of social science considered the 'disenchantment' of the world – to use Weber's phrase – as an inevitable accompaniment of the rise of modern states and modern economies; classic theories of development paid no attention to religion, simply because it seemed irrelevant to the processes they were analyzing other than, perhaps, as an obstacle to modernization. The European Union – and its predecessor, the European Community – has habitually based its development policies on this assumption.

The need to rethink some earlier assumptions concerning the relation between religion and development in the broadest sense has been apparent for some time, most notably since the Iranian revolution of 1979. The latter event made clear that, at the very least, religion cannot be regarded as a force destined to retreat from public space in any society that aspires to a high degree of technological achievement or of sophistication. Since then it has been increasingly easy to find evidence of the dynamic role of religion in the public sphere in many parts of the world, and not only in what used to be known as the Third World. Examples of momentous political change in

which religious forces and institutions have played a significant role include Poland, South Africa and the Philippines. They have also marked indelibly the history of the United States. Since the events of 9/11, the political role of religion has been the subject of worldwide debate.

Violent conflict, whether or not connected to religion, is generally recognized as an impediment to development. However, the role of religion in political conflict should not obscure its possible role as a significant factor in the development process. In sub- Saharan Africa, religion now forms arguably the most important connection with the rest of the world. The potential role of religion as an agent of development in this vast area has not escaped some leading European donor institutions. The Commission for Africa convened by the government of the United Kingdom gave substantial attention to the role of religion in its 2005 report entitled Our Common Interest. The UK government's own development arm, the Department for International Development (DFID), realizing the importance of doing further research on this subject, has initiated a project called Faiths in Development, a multi-million pound research consortium.

Similarly, the Dutch Ministry of Foreign Affairs has instituted a Knowledge Forum on Religion and Development Policy, and other European donor institutions, including some non-governmental organizations, are known to have undertaken initiatives intended to explore the possible role of religion in the development process. The potential role of religion concerning development has been discussed for some years now even by the main international financial institutions concerned with development, the World Bank and the International Monetary Fund (IMF). A major obstacle to investigating the role of religion in development is a widespread misunderstanding about what religion actually is. For most people in the world, including in Africa, 'religion' refers to a belief in the existence of an invisible world, distinct but not separate from the visible one, which is home to spiritual beings that are deemed to have effective powers over the material world.

For people who hold this point of view, the invisible world is an integral part of the world, which cannot be reduced to its visible or material form only. For them, the material world is linked to the spirit world, through the human spirit that is believed to be inherent in every person; hence, a regular traffic is believed to take place between the human and the spirit worlds. In such a holistic perception of the world, it follows that people's social relations extend into the invisible sphere. In the same way as they try to maintain good relations with their relatives, neighbours and

friends for their own benefit, individuals and communities invest in their relations with spiritual entities to enhance the quality of their lives.

Thus, people all over the world enter into various forms of active communication with a spirit world in such a way as to derive information or other resources from it with a view to furthering their material welfare or interests. It is ironic in this regard that religion can be considered the historical point of departure for the modern concept of development. The Indian economist Deepak Lal considers all social science models to be 'actually part of a culture-specific, proselytizing ethic of what remains at heart western Christendom'. Development, too, may be placed in this category inasmuch as it has incorporated a vision that is specifically Christian in origin, and that still bears the traces of its genealogy. Briefly, Christians traditionally believe in the prospect of a new and perfect world that will come into existence with the return of Christ to Earth.

Over several centuries, politics and states in Europe assimilated these originally Christian ideas of perfection. The cooptation of religious ideals by states and by political movements led in the twentieth century to a variety of political projects that have been helpfully described as 'coercive utopias', secular ideologies that aspire to create a model society. With hindsight, we may consider 'development' to have been one of the many coercive utopias of the twentieth century imposed by modern states that have adopted some of the character and techniques of religion. Historically speaking, people in all parts of the world have assimilated and adapted notions of development that were originally conceived in Europe and that were exported largely through colonial rule. Various societies have brought, and still bring, their own ideas to notions of development and progress.

These ideas are often articulated in a religious idiom, not least because the notions of development and religion have so much in common. They both contain a vision of an ideal world and of the place of humans therein. It is not difficult to find examples of the ways in which people's religious understanding of the world may have a bearing on development. The traditional Hindu idea of humankind, for example, emphasizes harmony with the living environment. This easily translates into a view that economic growth should be integral to the well-being of the environment as a whole. Similarly, Muslims believe that the ultimate aim of life is to return humanity to its creator in its original state of purity. In African traditional religions, the pursuit of balance and harmony in relations with the spirit world is paramount. Charismatic Christians (of

which there are large numbers in Africa and in developing countries more generally) believe that personal transformation-inner change-is the key to the transformation of society.

All of these ideas help to shape people's views of development. They stem from intellectual traditions associated with particular religions that have been formed by local histories. In Africa, local histories include recent experiences of colonialism and nationalism and often of authoritarianism and single-party rule as well. These were the historic vehicles for policies of development that, in the case of Africa, have almost invariably been conceived by their architects in a secular mode. In other words, actual development practices have generally not conformed to ideas that are central to the continent's various religious traditions. We are not arguing that conforming to religious notions will automatically lead to better outcomes or better practices in matters of development.

All we are arguing is that, for effective development cooperation, it is necessary to take people's own understanding of the world as a point of departure. The potential of religious ideas in the relationship between the European Union and Africa has hardly been explored by secular actors, either about development or about any other matter. While development agencies have certainly worked with religious institutions and their leaders in many situations, notably in the fields of education and public health, they have devoted far less attention to the religious ideas that underlie the behaviour of religious believers and communities.

For analytical purposes, religious resources may be divided into four major categories, which can be applied to all the religious traditions in the world, in different constellations of importance. Religious ideas (what people actually believe) are one such category. Others are religious practices (ritual behaviour), religious organization (how religious communities are formed and function), and religious – or spiritual – experiences (such as the subjective experience of inner change or transformation. All of these elements produce knowledge that, in principle, could be beneficial to a community for development purposes. Many communities in Africa make spontaneous use of their religious resources in a variety of ways, a few of which we will briefly consider.

3.2 Exploring Religion for Development in Africa

In the following paragraphs, we briefly discuss a number of topics that are widely debated in the literature on development, and which are evoked in the Millennium Development Goals. In each case, we give some brief examples from Africa of how religious ideas are relevant to development. Importantly, the section provides appropriate channels for specific roles of religion on various aspects of development in Africa under the following sub-headings;

a. Conflict Prevention and Peace Building

There is general agreement that the large number of armed conflicts in Africa is a serious obstacle to development. Insofar as conventional international approaches to conflict prevention and resolution consider religion, they tend to focus on the institutional aspects of religion. This particularly privileges the former mission churches, which, apart from having efficient bureaucracies, articulate a vision of the world in a language familiar to secular development experts, due to these churches' continuing close relations with Europe.

The fact remains, however, that for many Africans, religion is perceived primarily in terms of interaction with a spirit world. This aspect of religion is hardly considered by international organizations engaged in peace building. Yet ideas concerning a spirit world play a major role in both legitimizing and discouraging violence. In many of Africa's wars, fighters seek traditional medicines or other objects or substances that are believed to be channels of spiritual power. These are presumed to make the people who possess them effective in battle or to protect them from injury. The persons who dispense such medicines exercise influence over the fighters, and in some cases this can take on a clear institutional form.

In Sierra Leone, for example, a militia was formed during the civil war of the 1990s that played a crucial role in subsequent events. This armed force, composed of fighters known as kamajors, was organised along the lines of the country's traditional initiation societies, popularly known as 'secret societies'. These secret societies initiate young people into adulthood, a process whereby they are considered to 'die' as children and to be reborn in a new form, as adults with new responsibilities. This process is associated with the acquisition of esoteric knowledge that is

not to be divulged to non-initiates. Initiation involves direct interaction with a spirit world by ritual means. During the war, senior officials of the country's most influential traditional secret society, Poro, acted as initiators of young men as fighters in the kamajor militia.

This is not an isolated case, as similar uses of religious initiation for military purposes have been widespread in recent wars in Coˆte d'Ivoire, Liberia, Nigeria, Congo and elsewhere. The spiritual aspects of such military movements are essential to their very nature, and therefore have to be addressed if these movements themselves are to be understood. There are many African countries today in which state security forces have lost any realistic claim to a national monopoly of violence, and where locally organized vigilantes or similar groups proliferate and sometimes receive a degree of official sanction. The kamajors, for example, were part of an officially recognized Civil Defence Force instituted by the Sierra Leonean government in 1997, and indeed the recognition of this new force was one of the factors that led to a coup by sections of the armed forces in May of that year.

Some people saw the kamajors as heroes in fighting against an atrocious enemy, while others consider them to have been perpetrators of major human rights violations themselves. Whatever the case, it is clear that they enjoyed a real popularity in some communities and had ties to local stakeholders. These relationships were largely expressed in traditional religious form.

Similarly, religious rituals designed to cleanse fighters from the pollution of bloodshed often accompany the end of armed conflict in Africa. This is not always done through traditional means, but may also take an Islamic or Christian form. In Liberia, charismatic churches often provide a forum where former child soldiers can confess their crimes and, in a religious idiom, that recalls the symbolism of traditional initiation, can be reintegrated into society. One 11-year old former fighter, for example, having been 'born again' in Christ, said he had 'taken an oath never to kill again; I am now a complete born-again Christian and a child of God'. It is interesting to note that the same idiom of being born again is central to both traditional initiation societies and charismatic Christianity.

The role of religion for the sustainable development of Nigeria has been both positive and negative. Positively, religion stands as a reliable institution providing stepping-stones to sustainable development. According to Lamin Sanneh, "Although they were little prepared for it, the churches found themselves as the only viable structure remaining after the breakdown of state

institutions, and as such had to shoulder a disproportionate burden of the problems of their societies."

b. Governance

Religion is part of the social fabric for most of the world's people. Many voluntarily associate themselves with religious networks, which they use for a variety of purposes – social, political and economic – that go beyond the strictly religious. Interestingly, many religious networks in Africa survive largely or entirely from tithes or other monies donated by their members: in effect, their ability to tax their own members or supporters is testimony to the success of many religious organisations in developing a close bond with their adherents, and shows a degree of accountability to them. This stands in sharp contrast to the problems of revenue collection that are faced by states in Africa, often heavily reliant for their revenue on dues levied on import–export trade, or on external sources of funding, including aid.

Most African states have a poor record in the collection of taxes from their own populations, making them unhealthily dependent on foreign sources of finance rather than on their own populations. The relationship between a state and its domestic taxpayers is an important element of real citizenship, so often observed to be lacking in African states, and so often felt to be an important ingredient in improved governance. The question arises, then, whether religious networks are not assuming some of the functions normally attributed to government, and whether this tendency may not increase in future. This is most relevant to the considerable number of African countries where the state exercises little real authority outside the main cities or a handful of nodal points, and where states have very little ability to tax their nominal citizens.

Something of the sort is clearly happening in the fields of health and education especially, where religious organisations have taken over responsibilities for welfare services that failing states can no longer fulfill. Many of the best-rooted non-state organisations have an explicit religious basis, whether it is in the form of educational establishments run by churches or by Muslim networks or, as mentioned, in vigilante movements underpinned by traditional initiation societies. On closer inspection, it is also apparent that many Africans in fact debate key political questions, including the fundamental legitimacy of their own governments, in religious or spiritual

terms. It is important to note in this respect that a leader who is believed to have harnessed the power of the spirit world is widely seen as legitimate. 'Spiritual' legitimacy, however, does not necessarily coincide with democratic legitimacy. This insight concerning the nature of the spirit world cannot readily be gleaned from the academic literature on development, generally unfamiliar with the symbolic language of political legitimacy in Africa.

c. Wealth Creation and Production

It is widely acknowledged that religious ideas played an important part in the development of capitalism in the history of Europe. This was not primarily as a result of direct action by religious institutions, but through the influence of religious ideas on people's thinking concerning the legitimacy of wealth and the moral value of lending, saving or investing money, for example. It is by no means inevitable that other continents will develop along the same lines as Europe did, but recalling Europe's history does have the merit of helping to illustrate the significance of current religious ideas in developing countries in forming people's ideas about wealth. A good example is the emergence of the so-called 'prosperity gospel' in African charismatic churches.

The label 'prosperity gospel' has been applied by Western analysts to a strain of theology that considers financial success and material wealth as a gift of God to believers, and that these can be achieved by faith and prayer. This is a controversial subject, since some authors consider the prosperity gospel primarily as a form of wishful thinking or a distraction from more urgent business. For an example from the Muslim world of religious networks that have become closely associated with economic entrepreneurship, the Mourides of Senegal constitute a case that has been well-documented. Any talk of economic production in Africa has to take account of the central importance of land. At present, some two-thirds of people south of the Sahara live in rural areas, and many of these derive their living in part from agriculture, directly or indirectly.

Although it is risky to generalise about a sub-continent as large and diverse as sub-Saharan Africa, it is clear that many countries will not emerge as industrial producers or with internationally competitive service sectors in the near future. Therefore, it remains as important as ever that agriculture be encouraged, notwithstanding the formidable obstacles ranged against it. These include desertification and climate change, the agricultural policies of governments in the

European Union and the USA, and the tendency of many African governments, for political reasons, to favour urban sectors at the expense of rural dwellers. People's ideas about the proper use and ownership of land, too, are often expressed in terms of religion. This may take the form of a belief that the spirits of ancestors makes land fertile.

Religious beliefs of this sort are often seen as obstacles to development, such as in those places where traditional forms of landholding preclude women from ownership of land or even place taboos on the ownership of agricultural implements by women, despite the key role they often play in cultivation. There are also many examples of traditional chiefs having the authority to grant land while retaining the right to recall its use, powers that are evidently open to abuse. In some cases, particular ethnic groups may traditionally be forbidden from owning land but may enjoy usufruct rights only. This principle has in fact played a role in violent conflicts in Liberia and Coˆte d'Ivoire.

All of these are examples of traditional concepts concerning landholding that may offend against current ideas concerning universal human rights. They may also be in contradiction to Western-style systems of individual land tenure guaranteed by law. It is thus no solution to argue for the preponderance of traditional forms of landholding over modern ones inspired by Western models. Rather, what is required is to consider what elements of traditional thought, characteristically expressed in a religious or spiritual idiom, might usefully be adapted for development purposes.

3.3 Religion and Sustainable Development in Africa

The role of religion for the sustainable development of Nigeria has been both positive and negative. Positively, religion stands as a reliable institution providing stepping-stones to sustainable development. According to Lamin, "although they were little prepared for it, the churches found themselves as the only viable structure remaining after the breakdown of state institutions, and as such had to shoulder a disproportionate burden of the problems of their societies." Christian Faith Based Organizations (FBOs) like the Christian Association of Nigeria (CAN) and Muslim FBOs like the Nigerian Supreme Council of Islamic Affairs (NSCIA) in many ways contribute to sustainable development of Nigeria. In the face of the weakness of the Nigerian

state and the inefficiency of its institutions to provide the human good to its citizens, the Faith Based Organizations (FBOs) supplement and complement government's efforts towards improving the standard of living of Nigerians.

These FBOs in Nigeria, which number over 46,000 are involved in pro-poor, charitable works, which alleviate poverty, promote progress, and serve as agents of development. According to Olarinmoye, FBOs in Nigeria provide health and educational services through their hospitals, clinics and maternities, schools and colleges, vocational training centers, seminaries and universities. They own economic institutions, such as bookshops, hotels, banks, insurance, mass media and ICT companies and are prominent owners of real estate in the form of sacred cities and prayer camps, which cover thousands of hectares of land. The lands on which their hospitals, schools and orphanages are situated also make up part of their real estate portfolio.

Specifically, research on religion and development in Nigeria (2009) identifies the main Muslim FBOs to include "the Federation of Muslim Women Association of Nigeria (FOMWAN), the Nasrul-II-Fathi Society of Nigeria (NASFAT), and the National Council of Muslim Youth Organization (NACOMYO). The main Christian FBOs include Christian Rural and Urban Development of Nigeria (CRUDAN), the Justice and Peace Caritas Organization (JDPC), the Urban Ministry, the Christian Association of Nigeria (CHAN), and the People Oriented Development (POD) of ECWA." FOMWAN with consultative status in the United Nations among other things, aims at the intellectual and economic empowerment of Muslim women, the rehabilitation of children and orphans, the encouragement of young girls to embrace education and proper and adequate health care, et cetera.

This it does in partnership with the Nigerian government through the Universal Basic Education Programme and Normadic Education Programmes. NASFAT among other programmes aim at tackling poverty and ensuring sustainable income for the society. Thus, it promotes small-scale businesses by granting loans to individuals and cooperative societies. CRUDAN collaborates with the government and other FBOs to promote rural and urban development especially in areas of rural development, agriculture, water and sanitation, micro-finance and livelihoods development and training. Established as an integral development commission, JDPC a Pontifical Council guided by the social teachings of the Church, helps Catholic dioceses in policy making specifically

in areas of social development. It coordinates all programmes relating to social welfare, rural, urban and water development, animating integral development, et cetera.

Established in all the Catholic dioceses of Nigeria (over 99 in number) and with branches in the parishes and zonal levels (small Christian communities), JDPC sinks boreholes for good drinking water to communities, promotes good governance in many ways and partners with government to monitor elections. It also trains police and prison officers grants small-scale loans to farmers and traders, provides housing, builds hospitals, constructs and equips schools, advocates for widows, women, unjustly imprisoned, et cetera. This is equally true of African Traditional Religions as well as of Islam. Although not institutionalized like Christianity and Islam, African traditional religion contributes to the sustainable development of Nigeria psychologically.

It provides a sense of security and assurance of assistance from the spirit of the ancestors, which Africans believe serve as a shield against such evil forces as witches and wizards which can disrupt individual and communal development. Therefore, when faced with the riddles of life, and in moments of suffering and difficulty, a good number of Nigerians fall back on their traditional religious cultural beliefs. Although Christianity and Islam frown at the 'syncretism' arising from mixing traditional religious practices with Christianity and Islam respectively, millions of Muslims and Christians on the continent have managed to absorb into their system of values and beliefs certain contributions from ancestral indigenous creeds. Furthermore, the tolerance of African traditional religion towards other religious beliefs and practices will always serve as an example for Christians and Muslims as they struggle for mutual co-existence (Odozor, 2011).

3.4 Religion as Instrument of Social Change in Human Society

Religion can be involved in influencing the progress to a better world. In view of its innumerable adherents and its common belief in the dignity of the human person under God, religion is committed to the promotion of the human good to provide basic human needs, guarantee protection of human rights and promote integral development of the globe. Thus, neglecting religion, the source of normative meaning that grounds the architecture of infrastructural and superstructure institutions of society, is misunderstanding the world process as a whole for religious people. As long as secular discourse continues to exclude religion in its

analysis of globalization, progress and development of people, the results of its analysis will always be defective. As Max Stackhouse asserts: "The neglect of religion as an ordering, uniting and dividing factor in a number of influential interpretations of globalization is a major cause of misunderstanding and a studied blindness regarding what is going on in the world" (Max Stackhouse, 2009).

In African thinking, there is no division between religion and life, body and soul, natural and supernatural as one sees in Western thought. What this means is that humankind is best seen as a life force interacting harmoniously with life forces in the universe namely: God, the deities, the founding ancestors of different clans, the ancestors and other living/dead of the family and tribe.

Religion can act as agent to keep the status quo, as well as an agent and revolution. Religion can be said to have led to massive social changes in the nature and structure of African society. The penetration of foreign religions such as Christianity and Islam has greatly influenced the way of life of Africans. The roles of religion on social change in Africa could be examined by looking at its impacts on other social institutions in Africa.

4.0 CONCLUSION

Religion plays a significant role in the development of human society. There is no society without religion. The impact of religion on society is so strong that socio cultural, religious and political changes often occur. In African society, religion permeates all spheres of life.

5.0 SUMMARY

Religion performs many functions in African society. These include: conflict prevention and peace building, governance and wealth creation and production. It also contributes in sustainable development of the society.

6.0 TUTOR-MARKED ASSIGNMENT

1. Discuss the role religion in national development
2. Make an exposition of the contribution of religion to the development in Africa
3. State how religion can sustain development in Nigeria

4. Explain why religion is an instrument of social change in human society

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UNIT 2 RELIGION AND EDUCATION

CONTENTS

1.0 INTRODUCTION

In the last unit we studied religion as an instrument of social change in African society. We also discussed the role of religion in national development, religion and development in Africa, contribution of religion in sustainable development in Africa and religion as instrument of social change in human society. In this unit, our focus will be on religion and education in Nigeria

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Define the term education
- Describe religious education
- Discuss non-formal Christian religious education

- Examine the formal system of education in Africa

- Enumerate the system of religious education in Africa

- State the role of religious education in resolution of religious conflicts in Nigeria

3.0 MAIN CONTENT

3.1 Defintion of Terms

3.1.1 Education

When education is mentioned, all minds naturally go to western, Islamic and traditional forms of education. Although these forms of religious education, yet they do not constitute the only forms of religious education. Education is a difficult subject for inquiry, including attempts at definition and conception. This is because there are quite a significant number of definitions which have indicated that education is the oldest discipline in human history. Miall (1992) noted that there is significant number of definitions of education given by various scholars. These definitions are different in length, description, character and degree of definiteness. Therefore, it may not be easy to come out with a definite and universally acceptable definition of education. This notwithstanding, Hornby (2006) described education as the oldest discipline in human history which deals with the art of imparting, acquiring knowledge through teaching and learning, especially at school or similar institution.

It is the acquisition of knowledge or abilities gained through being educated. Manus (1992) sees education as the total process human training by which knowledge is imparted, facilitated, trained and skills developed. Education is therefore stopped to carter for the cognitive, affective and psychomotor development of an individual. Majasan (1967) defines education as knowledge, as a systematic cultivation of the mind and other natural powers of the mind and other natural powers on the acquisition of the knowledge and skill through training and instruction. Gofwen view education as the imparting of knowledge through instruction to effect discipline and maturity of the mind. Maier (1990) defines education as a science, when he asserts that:

Education, as other sciences, is based on facts and observations, which should be ranged in analytical tables easily compared, in order to deduce principles and definite rules. Education should become a positive science instead of being ruled by narrow and limited opinions, by whims and arbitrary decisions of administrators, to be turned away from the direct line which it should follow, either by prejudice of a blind routine or by the spirit of some system and innovation.

These definitions clearly indicate that education is the activity of leading out bearing in mind that there is a point from which its presents proceeds, and a feature towards which the leading is done. Thus, Majesan (1967) affirms that education is the total process of human training by which knowledge is imparted, facilitated, trained and skills developed. Education is supposed to cater for the cognitive, affective and psychomotor development of an individual. Amadu corroborated that education being a systematic cultivation of the natural powers of the mind for acquisition of skills through training and instruction, has the capability of imparting knowledge to affect discipline and maturity in the recipient to enable him/her survive as an independent entity.

Education as a continuous and creative process, aimed at developing the capacities latent in human nature, and coordinates their expression for the enrichment and progress of society, by equipping students with spiritual, moral and material knowledge. Education in terms of the knowledge, qualities, skills, attitudes and capacities that enable individuals to become conscious subjects of their growth and active responsible participants in a systemic process of building a new world order. In Nigeria, the development of education can therefore be seen in three major phases: Pre-colonial, colonial and post-colonial or post-independent era (Kaigama, 2006).

3.1.2 Religious Education

The word Education viewed from a broad spectrum means different things to different people. Thus, the term "education" is better described than defined. Hiskett (1974) has indicated that education is the oldest discipline in human history; therefore, it may not be easy to come out with a definite and universally acceptable definition of the term. This notwithstanding, Farrant, defines education as "the process by which an individual acquires knowledge, skills and values".

Majasan (1967), describes education as knowledge; a systematic cultivation of the mind and other natural powers on the acquisition of knowledge and skills through training and instruction. Bull, viewed education as "the imparting of knowledge through instruction to affect discipline and maturity of mind".

Manus (1992) defines education as "the act of simulating the intellect and expanding the limits of human rational powers". Musa (2002) describes education as "the total process of human training by which knowledge is imparted". Danfulani (1995) defines education as "the importation of knowledge that affects discipline and maturity in the recipient to enable him/her survive as an independent entity". In fact, we neither have the space nor the time to consider other such definitions of education which are so numerous. However, in this paper, the term religious education simply refers to "the art of imparting or an acquiring knowledge or ability of acquiring knowledge   through teaching and learning at home or school or similar institutions". This definition is the most appropriate because it incorporates all forms of religious education, namely, Islamic education, traditional education and Christian education.

3.2 Types of Education

3.2.1 The Non-Formal Christian Religious Education

The major problem about non-formal Christian religious education is how it can be tailored towards resolving political violence in Nigeria. However, it is important to stress that Christian religious education take place informal settings where people gather for work or leisure through socialization, initiation process in the community, conventions and so on. Thus, the Christian religious education been given in this phase should be the type that should be achieve magical and spiritual power. This should include practicing what is preached, creating fear of God, commitment and dedication. The Christian religious education at this level should stop preaching only for health and wealth, which are common features of most churches today. Rather, Christian religious education should go on preaching honesty, fair play and contentment which are all actual virtues of true democracy and peace. Gumut has asserted that there are many children who are not

opportune to attend the formal educational system where Christian religious education is being taught.

Thus, they learnt through apprenticeship and socialization process which shapes the recipient's actions, attitudes, characters, dispositions and values into mature individuals for the development of the society. Fafunwa (Musa, 2002) manners assert that, the traditional system of education was utilitarian in nature. Whether formal or informal, the aim of the training was immediate induction of the youths into the society, preparation for adulthood and to enable the individuals learn how to live useful form of life both to himself/herself and the community to which he/she belongs. According to him:

> Through traditional or indigenous system of education, a child was able to learn his/her parent's profession from the neighbor who was an expert. No parent who engaged in a profession, trade or craft would want his/her child not to be given such training since to do so would be considered as denying the child the means of livelihood.

The traditional system of education was centered round the philosophy of functionalism or pragmatism as it is called in modern times. This was an indigenous philosophy based on doing things practically for the purpose of immediate utility. Miall (1992) explains that the functionalist or pragmatist philosophy was significantly an indigenous system of education because:

> Through pragmatist philosophy, things were learnt by observation, performance, practice for efficiency and perfection. This system of learning was carried out through apprenticeship system, which was the main methodology of training or educating the youths in traditional society.

Manus (1992) further collaborated that in pre-literate Nigerian society, apprenticeship was the expertise form of training the youths. According to him:

Apprenticeship system was teaching and learning situation, whereby a learner was attached to an expert for a fairly long time for the purpose of receiving the training in the society.

Majansan (1967), who studies the Yoruba system of education, explains that under apprenticeship system, children and adults were attached to various experts of trades, crafts and specific professions to receive indigenous trainings. In his words:

Apprentices who were attached to their masters or teachers stayed with them and through repetitive practices became masters of their professions. Once the masters were satisfied that their clients have achieved the standard requires, they allowed the learners to be on their own and started practicing.

This system of training people in indigenous way to specialized in specific professions still exists in the modern system of education, where we have tailors, typists, mechanics, carpenters, welders, photographers, among others, as apprentices all over Africa. The traditional system of education had cardinal objectives, which are broadly categorized into seven aspects. These include: physical training, development of character, respect for elders, peer groups and those in authorities, intellectual training, vocational training, community participation and promotion of cultural heritage. The physical training was for physical fitness of the individuals, and it was carried out through physical exercises such as jumping, climbing trees, swimming, boxing, shooting of bows and narrows as well as playing various other games. The development of character was meant to train the youths and adults morality, socially and intellectually. This training took place with the help of the parents, peer groups and the entire community. Thus, Majesan (1967), in his study of Yoruba education confirmed that:

Character formation of children was the co-responsibility of every member of the society. Every person participated in the development of children's character and was taught codes of manners, conventions, customs, morals, superstitions and taboos. They also learned burial rituals rites and practices. These helped them to

become humble, courageous, persevering, generous, keeping secrets of the community and how to be of good repute at all times.

This character formation was closely related to respect for elders, peer groups and those in authorities. Kaigama (2006) confirming the above presupposition asserts thus:

The traditional system of education taught children how to respect their elders, peer groups and those in authorizes, particularly, the chief cult leaders, diviners, relatives (uncles, aunties and other neighbors). Particular ways of greetings were also taught to them. In some communities, the youths were expected to lay flat on the ground in the course of greeting. While, some communities expected the youths to squat before the elders, failure to do so was interpreted to mean disrespect.

The intellectual aspect of education was done through informal way, and not through formal or bookish way. Children learned by observation, participation, imitating, recitation, memorization and demonstration. They were taught traditional manner courses such as local history, geography, plants and animals, counting of figures, arithmetic, genealogy, legends, poetry, proverbs, riddles, story relying and storytelling, initiation rituals, burial rites, prophetic statements and acrobatic display. This intellectual training combined physical training with character-building to make the children capable of surviving the odds in the society. Vocational aspect of education was job-oriented. Thus, the youths were trained to be equipped for direct employment. This was carried out through agricultural training, trade and craft, and other specific professions (Miall, 1992).

Through apprenticeship system, the youths were taught practical farming, fishing, hunting, carving, carpentry, building, drumming, cooking, barbing, poetry, hair dressing, dying, mat-making, glass-making, wine-tapping and wine-selling, trading and so forth. There were also adults who were professional's doctors (herbalists), witch doctors, professional shrine-keepers, soldiers, tax-collectors, and police, traditional people who circumcise children and so forth. These professions were carried out through apprenticeship system which was based on attaching a learner

(youth) to an expert for the purpose of receiving adequate training through regular practices and close supervision (Hornby, 2006).

In all parts of Africa, traditional education was an integrated experience combining physical aspect of training, character formation and manual work with intellectual development. The youths were exposed to recreational subjects and there was no rigid compartmentalization as obtains in the modern system of education. A person could be a former and at the same time be a mason, a carpenter, a hunter, a wood-caver or a local musician. The promotion of cultural heritage exposes the youths to trans-survival values like life preservation, brotherliness, love, obedience, generosity, respect, diligence, gallantry, honesty, mutual help, happiness, motherhood, fatherhood and harmonious human relationship. These traditional values were taught to the youths for their physical and moral survival in the Nigerian society. The community spirit was of paramount importance in Nigeria and it was to be done in relation to others since the welfare of the society superseded that of the individual who found meaning of life only in the community.

Co-operate existence was so vital that there were social taboos to keep members of the society in cheeks. Reconciliation rites were instituted to restore rapture relationships. Spirit of tolerance and respect for other people's culture and beliefs system were highly emphasized. The general belief was that "while one live, others must also live and join them to live". This spirit of tolerance and reciprocity was a symbol of hospitality that formed the core of Nigerian humanism. Unfortunately, this indigenous system of education has metamorphosed into modern educational system in Nigeria. This led to compartalization of curriculum, content and methodology of formal system of education.

3.2.2 Formal Educational System in Africa

Formal education consists of Western (Christian religious) education and Islamic education. Although Christianity pre-dated Islam in origin, its arrival in Africa was about three centuries after Islam. It is indisputable that the first contact of European Christian missionaries with West Africa dated back AD. 1515. But their effort in planting Christianity was short-lived and fruitless because, as in the case of Islam, its initial acceptance was poor. The Oba of Benin who played host to these first missionaries saw no need for any change in faith, being already the

custodian of his people culture. The religious instruction class which started in his palace quickly phased out when apathy and ill-health invalidated the missionaries.

The interim period between the sixteenth and nineteenth centuries witnessed the traffic in slaves. It was only in the early part of the nineteenth century when Europe no longer needed slaves as a result of their industrial developments that abolition movement brought back the second batch of missionaries to Africa. This second arrival of missionaries to Nigeria also gives birth to Western education in the country. Education was used by the various missions as a vehicle for evangelism; so their initial concept of education for Africans was rudimentary enlightenment just enough to enable the coverts read the scriptures and moral instructions. The incipient policy was to teach the Africans in their vernacular. Majority of the missionary organization were so fanatical about this that they were hypersensitive to secular educations. In the words of Henry Townsend:

…what I want is a man who can read the scripture in his own tongue and preach the gospel among the heathen as a brother; I do not want a youth confined by intellectual culture, till he becomes an individual of superior caste and must carry with him whenever he goes the comforts and show of civilized life.

However, this attitude was totally at variance with the expectations of the converts and the aspirations of the educated liberated slaves for their countrymen. To them, secular education was the gateway to the secrets of European science and technology, which was not achieved by half hearted approach. That sharp resistance to mission's half baked education policy pushed the missionaries to introduce grammar schools to train the children of their converts. The CMS set the pace by opening the first school at Badagri in 1859. It was followed up by that of the Methodist in 1877. What is worthy of note is that up to 1882 the colonial government had not indicated any interest in educating the people in their colonies. Efforts by the missions were only subsidized with grants-in aid from the government.

The first venture of government in education was in 1909 AD which saw the emergence of King's College, Lagos. When Lord F. Lugard settled in the North as the first High Commissioner, he specifically instructed the Christian missions to direct their education programmes to the non-Muslim areas. This was not because Lugard cared for the preservation of Islam. Rather, the

opposition of the northern oligarchy to secular education played in tune with the British interest to hold indefinitely to power in Nigeria. If the bogus north wanted to slumber a little while, why disturb the sleepy dog? By 1913 there were barely twenty five primary schools in the whole of the northern region with a total enrolment of 951 pupils. As the government began to invest in education, Lord Lugard decided to control the quality of education being offered to Nigerians.

The emergence of the elitist class after the World War I was already causing him concern and irritation. At one point he could not hide his feelings about the African elites. The educated African is loud and arrogant. Education seems to have produced discontent and impatience of any control and an unjustifiable assumption of self importance in the individual. In terms of higher education, Yaba College which later became the nucleus of the University College of Ibadan was established in 1948. The Ibadan university college emerged from the Asquith Report for an inter-varsity council on Higher Education in the colonies. In 1959 the Federal government appointed the Ashby Commission to Investigate Nigeria's manpower need for the following twenty years-1960-1980. Three Nigerians, namely, Professor K.O. Dike, Sir, Kashim Ibrahim and Dr. Sanya Onabamiro were members.

Their report was submitted on September 2, 1960, simultaneously with that of Professor Harbison on high level man power need for Nigeria by 1970. Based on these submissions, five Universities, Ibadan, Ife, Nsukka, Lagos and Zaria were established. Though these institutions were patterned after European and American systems that were totally devoid of the creative and initiatives that should have placed Nigeria on the path of technological breakthrough, neither was it considered expedient cultural realities, contextual to Africa. In the end Nigeria universities have largely been turning out people who could not be self reliant.

Islamic education is not indigenous to Nigeria, for Islam originated from Arabia and not in Africa. Though Islam penetrated North Africa quite early in its history, it never lost completely its Arabian character. In Nigeria, it was towards the end of the eleventh century, around 1085 AD that a Muslim dynasty began to rule in Borno. Elsewhere in West Africa, the advent of Islam was delayed by several centuries. In the Hausa participate; Islam started taking hold in the later part of the fifteenth century. Even so, the region did not enjoy enthusiastic reception. What happened was that individual Muslim scholar, perhaps drawn to the Sudan by gold or slaves, penetrated in

isolation or small bands in the larger town and cities and established centres of Islamic studies in the midst of a predominantly traditional religious adherents.

Probably, the initial setback suffered by Islam was on account of its insistence on Arabic as the only language understood by Allah and the sole medium through which the faith could be disseminated. As it were, even the few Hausa kings who initially accepted the religion held onto it just nominally. While records indicate that by the seventeenth century, the Islamic Madrass or 'makarantun ilmi', the Islamic schools of higher learning, were complementing the Koranic school in Kano and Katsina, with their tentacles spreading down south to the yorubaland, the general acclamation was unimpressive. It was not until Shehu Usuman Dan Fodio stormed northern Nigeria with his stormed diplomacy that the faith began to thrust itself upon the local communities, especially those that took the blast of his marshal axe. So from 1804 onwards the north saw the multiplication of Koranic schools.

The growth was so phenomenal that by 1900 AD. Lord Frederich Lugard counted about 20,000 Koranic schools, with a total enrolment of approximately 250,000 pupils. By 1961 Ad the figures stood at 27,600 Koranic school with about 423,000 pupils on the roll (Worsely, 1975). By assessment one could say that, except for the moral lessons they were meant to impart, Islamic education as exemplified by the Koranic schools in Nigeria has contributed only marginally to the development of the persons and communities subjected to it. Eminent Nigeria scholars of Muslim persuasion have had cause to complain about the Islamic system of education fed to this country. The Koranic schools came under severe criticism as a result of what they had turned out into the society. Writing about these schools Haroun Al-Rashid had this to say:

> …There is no yardstick for measuring the quality of education the boys are getting. Often times the teachers who establish these schools are not themselves educated, let alone qualified to teach. Since they do not have independent source of income, they live on what the children were able to gather from their daily rounds of begging. As we shall see in the chapter on beggars, Koranic schools are the breeders of beggars in the north of Nigeria.

The same author quoted the late Alhaji Aminu Kano as viewing the curriculum of the Koranic schools as:

> …arbitrary in form, bookish in style hopeless in promoting social ideals and usefulness, it has done nothing but make the work in the schools lifeless and killing. The Koranic school has succeeded in promoting drudgery and loading the child's mind with fantastic facts which he or she never understands. Consequently, the child becomes mentally disabled and the products of such schools are a mass of static adolescents who make a static society.

Alhaji Aminu Kano also saw the Koranic teachers as:

> …only good in impeding the intellectual and physical growth of the pupils, instead of educating them to recognise their nature and help them adjust, the Koranic teacher appears to be a menace in children's world and in the educational field; for not only is he hopelessly ignorant of these modern conceptions but is not ready to accept them.

Apart from this, the Madrass which could pass for higher schools of Islamic education in Nigeria did not evolve to the level of universities comparable to Western tradition or the medieval Islamic universities of North Africa. The Nigerian approach was so half-hearted and hypocritical that despite his fervent zeal and passion for Islamic education in Northern Nigeria, the late Sardauna of Sokoto Sir Ahmadu Bello found himself establishing a university in the North patterned after the Western tradition than the Islamic system. Certainly his action could not have been and oversight but a conscious decision to identity with a superior culture after considering that whatever benefits Islamic education might have held out to other nations, its experience in Nigeria had not been for progress.

In contrast to the utilitarian education in traditional Nigeria society, Islamic education came into remove initiative from the citizens and foisted in its place the dependent mentality which made its products a liability on the society they were supposed to improve. If Islamic education in

Nigeria must be given credit, it should be in the field of politics and commerce. Unlike Christianity which discouraged its Nigeria adherents from active participation in the political and economic life of the nation, the Muslims have all along approached these sub-sectors on positive notes. Islam had taught the faithful to see themselves as superior to the infidels and should not subject to the latter's authority. This was clear from the policies of the nineteenth century jihadists who not only fought to covert people but appointed, on conquest men of their inner circles to rule them. Similarly, the adoption of Arabic business, acumen ha not only made the upper northern states more economically buoyant but placed them to this day at an advantage over the middle belt zone that is predominantly agrarian.

3.3 Religious Education in Africa

The history of religious education in Nigeria is divided into three phases. These include Islamic education, traditional education and Christian or western education. Islamic education brought cultural streams which are religious at heart, with education rarely organized, but hardly differentiated from the all pervading religious way of living. Islamic education like most other forms of education is centred on enabling individuals who acquire it and become the kind of people an Islamic society thinks appropriate for its members.

The traditional education though rarely institutionalized, was inseparable from the way of living and culture of the community. During the epoch, traditional education was a holistic way of life. Here, the child or young adult develops the aggregate of all the posses, abilities and attitudes and other forms of behaviour which are of positive value to the society in which he lives. Christian or Western education which is our main focus in this presentation was introduced by Christian missionaries brought different individuals and values together with the purpose of human development. It is divided into two phases, namely non-formal Christian education and formal educational system.

3.4 Education and Religious Conflicts

The major problem about education is how it can be tailored towards taming religious conflicts and enhancing national security in Nigeria. Education is an instrument "per excellence" for effective national peace and security in any nation. However, it is important to stress that much education takes place both in formal and informal settings where people are taught the principles of peace and security. In many countries of the world, to achieve effective development, there has to be investment in the education of the citizenry towards the realization of the importance of peace and security. Thus, as part of the five main national goals of the national policy on education, emphasis is laid on a free and united strong nation with religious education given to all citizens. This type of education is imparted to achieve national peace and security in the society. In Nigeria, religious education should include practicing what is preached, creating fear of God, commitment and dedication in the citizens.

The religious education at this level should stop preaching only violence and disunity, which are common features of most religious groups today. Rather, religious education, whether Christian, Muslim or traditional should go on teaching honesty, fair play, justice, love, unity and contentment which are all actual virtues of peace and security.There are many children in Nigeria who are not opportune to obtain religious education that could educate them on the need of peace and national security. Christian parents at home could also stress the importance of peace, conformity and believe by ignoring differences within their religious backgrounds. As they grow, there must clear understand and can grow to understand their full role in the sustenance of peace and national security. It is pertinent to state that religious education can tailor the teaching of national peace and security into their curricular.

Thus, the teaching of objects like "peace studies and conflict resolution", have a religious education background. The efforts of preventing conflicts cannot be realized if political office holders not imbibe the basic concept of religious leadership, which is to maintain national peace and security. In this regard, the example of Martin Luther king Jr, the African American Civil Right Leader readily comes to mind. Ehusani sums up his activities in these words:

Martin Luther king Jr, the African American Civil Right leader and Nobel Prize was a prophet, a visionary and a dreamer for the American society. He was sustained by the Christian virtues of faith, hope and love, and he applied the Christian principles of justice, fairness and equality to the American society of his day. He denounced the injustice of racism, conflict and spear-headed the massive peaceful segregation. He died in the struggle, yet his life was consistent with his faith. The greatest legacy of Dr. King is perhaps the famous speech he delivered at the Lincoln memorial, Washington D.C on August 26, 1963, titled: "I have a dream".

Another example is being Archbishop Desmond Tutu of South African, who under the tyranny of the Apartheid government spoke out boldly and without fear against the government of the day. In respect of his activity, Kukah says; "Archbishop Tutu…brought a greater sense of urgency to the struggle and thus raised the confidence level of black people by speaking a language and codes that they could understand. The leadership of Tutu embodied black people and served as a symbol of black leadership potential". These are Christian leaders that every religious leadership should emulate. Hence, leaders of Nigerian two dominant religions are called to foster peace, love and unity, if for nothing else, for the fact all accept that God is love, and that it is love that can bring justice and national security. But to work for justice, peace and security constitutes an idea common ground for sincere, open and constructive dialogue and effective collaboration among the adherents of the religions. Manus quoting Crampton advises that:

Every religious group is called upon to respect and appreciate whatever wisdom and goodness is contained in the tenets and traditions of the religious groups. Each one of them should be convinced that all these positive values and traditions put together at the service of the nation will contribute both to the unity of the country.

It is on this note that, Manus quoting the then Catholic Bishop of Ilorin, John Onaiyekan who stressed that:

True religion does not consist only in prayers, ablutions, sermons, fasts and religious favour alone. All these are useless with God and worse than useless to humanity if they are not accompanied by a true spirit of justice, honesty, humanity and universal love which lead to true peace.

All religious groups in Nigeria should be re-educated on the need to live in harmonious relationship with one another to enhance national security. It should be noted here that Nigeria national security has two meanings, in a military regime-it means the maintenance and protection of the person of the current despot from harm or embarrassment be it physical, sexual, spiritual, verbal or written. While in civilian regime it is defined as the assurance and maintenance of the political and economic power of the ruling class within the two most dominant nationalities. In idea sense therefore, national security could be describe as the ability of the Nigerian State to successfully pursue her national interests, being able to protect the core values of the State and be able to maintain same through victory in case of a war.

It views individual, national and international security from a holistic perspective as there are interplays between all three. If the individual is not secure the State cannot be secure, and if the State is under attack from an external source the State and the individual cannot be secure. The dilemma in Nigeria is that, the State has become so powerful as to become a threat to the individual and nationalities. The deportation of Shugaba, the frequent arrests of Fawehimi as a societal risk, the assassination of Rewane, and the assault on Odi, has created ambiguities and confused the perception of our security operatives as to the need to see the State as made up a collection of citizens instead of dominant groups. These elements within State organs jostling for power, position and advantages have created a state of instability through their action or inactions.

The paradox of Nigeria's security is that instead of the State being the framework of lawful order and the highest source of governing authority, it now constitutes the greatest threat to herself. The political and historical development of Nigeria since her inception could explain, yet not excuse, the virtual abandonment of sovereignty to a military and political cabal within the State. It is this usurpation of sovereignty by this group and the exercise of the authority it confers without legal recourse to the populace in lieu of an acceptable referendum and constitution, that makes an overview of the Nigerian State and its national security perspective a nightmare., because the State

has become the greatest source of threat to its own survival as there are no core values to defend except corruption.

4.0 CONCLUSION

In this unit, we discussed about the role of religion in the development of Africa. We learnt that education play a major role in the development of any nation of the world. The influence of education on human society is so strong that social changes have affected the lives of people in modern times. Education, whether informal or formal have impacted greatly on the lives of African people in contemporary times.

5.0 SUMMARY

The major points discussed in this unit include the following:

- Education is a difficult subject for inquiry, including attempts at definition and conception. Education is based on facts and observations, which should be ranged in analytical tables easily compared, in order to deduce principles and definite rules.

- Education is define as knowledge; a systematic cultivation of the mind and other natural powers on the acquisition of knowledge and skills through training and instruction.

- Non-formal education is the system of education that was utilitarian in nature. It was practiced through socialization process and apprenticeship system which shapes the recipient's actions, attitudes, characters, dispositions and values into mature individuals for the development of the society.

- Formal education consists of Western (Christian religious) education and Islamic education.

- The history of religious education in Nigeria is divided into three phases. These include Islamic education, traditional education and Christian or western education.

6.0 TUTOR-MARKED ASSIGNMENTS

1. Define the term education
2. Describe religious education
3. Discuss non-formal Christian religious education
4. Examine the formal system of education in Africa
5. Enumerate the system of religious education in Nigeria
6. State the role of religious education in resolution of religious conflicts in Nigeria

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UNIT 3 RELIGION AND SCIENCE

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7.0 References/Further Readings

1.0 INTRODUCTION

In the last unit you have studied about the relationship between religion and education. In this unit, you will be faced by the age-long relationship between religion and science. We believe that one way or the other you have been drawn into the argument whether religion is anti-science and vice versa. In fact we feel you might have even taken a position according to your exposure. In this unit however, you will be exposed to some information that will lead you to build a more informed thinking on the issue. You will have to study the historical overview of the conflict between the two concepts and the sources of the conflict as well as what can be done to remove the seemingly conflict between science and religion.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Define science
- Analyze the methods of science and religion in arriving at the truth
- Discuss the historical overview of the conflict between science and religion

3.0 MAIN CONTENTS

3.1 Religion and Science

It would be very important to say that from the very beginning, there had been no conflict between science and religion. Brown (1995) had said that in the13th century Europe, Christian theology was regarded as the queen of the sciences. This is because "Science", in the Aristotelian sense, was a systematic exposition of an area of knowledge which was ideally founded on self-evident or certain first principles. The first principles of Christian theology, it was thought, provide the most certain of all principles, since they were revealed by God. Thus theology becomes the paradigm of science. It has to be noted however that since that time, the word "science" has changed its meaning, so that now most people would regard a science as an experimental investigation into a physical phenomenon, where precise observations can be made and measurements taken, where experiments are repeatable and publicly testable, and where hypotheses need to be constantly tested and re-assessed. In such a context, theology is no longer seen as a science at all.

There are no precise measurements in religious faith, no repeatable experiments, no public testing, and no equations which might help one to predict events accurately. This is the beginning of the contemporary conflict between science and religion. Historically, science has had a close and complex relationship with religion; religious doctrines and motivations have often been central to scientific development, while scientific knowledge has had profound effects on religious beliefs. A common modern view, described by Peter (1967) as "non-overlapping magisteria" (NOMA), is that science and religion deal with fundamentally separate aspects of human experience and so, when each stays within its own domain, they co-exist peacefully.

Another view known as the conflict thesis-popularized in the 19th century by Swatos (1993), but now largely rejected by historians of science-holds that science and religion inevitably

compete for authority over the nature of reality, so that religion has been gradually losing a war with science as scientific explanations become more powerful and widespread. However, neither of these views adequately accounts for the variety of interactions between science and religion (both historically and today), ranging from antagonism, to separation and to close collaboration.

3.2 Methodology in Science and Religion

Generally speaking, religion and science use different methods in their effort to ascertain the truth. The scientific method relies on an objective approach to measure, calculate, and describe the natural/physical/material universe. Religious methods are typically more subjective (or inter subjective in community), relying on varying notions of authority, through any combination of: revelation, intuition, belief in the supernatural, individual experience, or a combination of these to understand the universe. Science attempts to answer the "how" and "what" questions of observable and verifiable phenomena; religion attempts to answer the "why" questions of value and morals. However, some science also attempts to explain such "why" questions, and some religious authority also extends to "how" and "what" questions regarding the natural world, creating the potential for conflict (Mckee, 1981).

3.3 The Attitude of Religion to Science

Hinduism, Buddhism, Confucianism, Taoism, Judaism, Christianity, and Islam all developed many centuries prior to the modern era; their classical works show an appreciation of the natural world, but most of them express little or no interest in any systematic investigation of the natural world for its own sake. However, in many religions, for example Buddhism contains a systematic investigation of the truth. Some early historical scientific texts have been preserved by the practitioners of the religion. Islam, for example, collected scientific texts originating from China to Africa and from Iberia to India. Proponents of Hinduism claim that Hinduism is not afraid of scientific explorations, or of the technological progress of mankind. According to them, there is a comprehensive scope and opportunity for Hinduism to mold itself according to the demands and

aspirations of the modern world; it has the ability to align itself with both science and spiritualism (Odetola and Ademola, 1985).

This religion uses some modern examples to explain its ancient theories and reinforce its own beliefs. For example, some Hindu thinkers have used the terminology of quantum physics to explain some basic concepts of Hinduism such as the Maya or the illusory and impermanent nature of our existence. In the Medieval era some leading thinkers in Judaism, Christianity and Islam, undertook a project of synthesis between religion, philosophy, and natural sciences. For example, the Jewish philosopher Maimonides, like the Christian philosopher Augustine of Hippo, held that if religious teachings were found to contradict certain direct observations about the natural world, then it would be obligatory to reinterpret religious texts to match the known facts. The best knowledge of the cosmos was seen as an important part of arriving at a better understanding of the Bible.

This approach has continued down to the present day; Zellner and Marc (1999), for example, was a 19th century Scot who wrote many articles, some of which drew on scientific knowledge to tease out and illustrate Christian ideas. However, by the 1400s tension was keenly felt under the pressures of humanistic learning, as these methods were brought to bear on scripture and sacred tradition, more directly and critically. In Christianity, for instance, to bolster the authority of religion over philosophy and science, which had been eroded by the autonomy of the monasteries, and the rivalry of the universities, the Church reacted against the conflict between scholarship and religious certainty, by giving more explicit sanction to officially correct views of nature and scripture. Similar developments occurred in other religions. This approach, while it tended to temporarily stabilize doctrine, was also inclined toward making philosophical and scientific orthodoxy less open to correction, when accepted philosophy became the religiously sanctioned science.

Observation and theory became subordinate to dogma. This was especially true for Islam, which canonized medieval science and effectively brought an end to further scientific advance in the Muslim world. Somewhat differently in the West, early modern science was forged in this environment, in the 16th and 17th centuries: a tumultuous era, prone to favor certainty over probability, and disinclined toward compromise. In reaction to this religious rigidity, and rebelling against the interference of religious dogma, the skeptical left-wing of the Enlightenment

increasingly gained the upper hand in the sciences, especially in Europe. The phenomenon of religious fundamentalism, especially Protestant, Christian fundamentalism which has arisen predominantly in the United States, has been characterized by some historians as originating in the reaction of the conservative Enlightenment against the liberal Enlightenment (James and Vander, 1990).

In these terms, the scientific community is entirely committed to the skeptical Enlightenment, and has incorporated, into its understanding of the scientific method, an antipathy toward all interference of religion at any point of the scientific enterprise, and especially in the development of theory. While many popularizers of science rely heavily on religious allusions and metaphors in their books and articles, there is absolutely no orthodoxy in such matters, other than the literary value of eclecticism, and the dictates of the marketplace. But fundamentalism, in part because it is an undertaking primarily directed by scientific amateurs, tends to be inclined toward maximal interference of dogma with theory. Typically, fundamentalists are considerably less open to compromise and harmonization schemes than their forebears (Peter, 1967).

They are far more inclined to make strict identification between religiously sanctioned science, and religious orthodoxy; and yet, they share with their early Enlightenment forebears the same optimism that religion is ultimately in harmony with "true" science. They typically favor a cautious empiricism over imaginative and probabilistic theories. This is reflected also in their historical grammatical approach to scripture and tradition, which is increasingly viewed as a source of scientific, as well as religious, certainty. Most significantly, they are openly hostile to the scientific community as a whole, and to scientific materialism. The fundamentalist approach to modernity has also been adopted by the Islamic movements among Sunni and Shi'a Muslims across the world, and by some Orthodox Jews. For example, an Enlightenment view of the cosmos is accepted as fact, and read back into ancient texts and traditions, as though they were originally intended to be read this way.

Fundamentalists often make claims that issues of modern interest, such as psychology, nutrition, genetics, physics and space travel, are spoken to directly by their ancient traditions, "foretold", in a sense, by their religion's sacred texts. For example, some Muslims claim that quantum mechanics and relativity were predicted in the Qur'an, long before they were formulated by modern scientists; and some Jewish fundamentalists make the same claim in regard to the

Torah. In response to the free-thought encouraged by Enlightenment thinkers over the last two centuries, many people have left organized religion altogether. Many people became atheists and agnostics, with no formal affiliation with any religious organization. Many others joined Secular Humanism or the Society for Ethical Culture: non-religious organizations that have a social role similar to that which religion often plays; others joined non-creedal religious organizations, such as Unitarian Universalism (Durkheim, 1948).

People in these groups no longer accept any religious doctrine or perspective which rests solely on dogmatic authority. In between these extreme positions lies the position of non-fundamentalist religious believers. A great many Christians and Jews still accept some or many traditional religious beliefs taught in their respective faith communities, but they no longer accept their tradition's teachings as unquestionable and infallible. Liberal religious believers do believe in gods, and believe that in some way their god(s) revealed their will to humanity. They differ with religious fundamentalists in that they accept that the Bible and other religious documents were written by people, and that these books reflect the cultural and historic limitations and biases of their authors (Brown, 1995).

Thus, liberal religious believers are often comfortable with the findings of archaeological and linguistic research and critical textual study. Some liberal religious believers, such as Conservative Jews, make use of literary and historical analysis of religious texts to understand how they developed, and to see how they might be applied in our own day. Liberal religious Jewish communities include Reform Judaism and Conservative Judaism (Mbiti, 1969).

3.4 Attitude of Science to Religion

Scientists have many different views of religious belief. The various views form the basis of the attitude of the person to religion. The following four are the summary of the views: Some scientists consider science and religion mutually exclusive; some believe that scientific and religious belief are independent of one another; Some believe that science and religion can and should be united or "reunited;" and Some believe that science and religion can conflict because both attempt to accomplish the same thing: inform people's understanding of the natural world. It has been argued that many scientists' conceptions of deities are generally more abstract and less

personal than those of laypeople. Atheism, agnosticism, Humanism and logical positivism are especially popular among people who believe that the scientific method is the best way to approximate an objective description of observable reality, although the scientific method generally deals with different sets of questions than those addressed by theology (Bryan, 1969).

The general question of how we acquire knowledge is addressed by the philosophical field of epistemology. According to a recent survey, that is carried out by Larson and Witham (1981), discovered that belief in a god that is "in intellectual and affective communication with humankind" and belief in "personal immortality" are most popular among mathematicians and least popular among biologists. In total, about 60% of scientists in the United States expressed disbelief or doubt in the existence of deities in 1996. This percentage has been fairly stable over the last 100 years. Among leading scientists defined as members of the National Academy of Sciences, 93% expressed disbelief or doubt in the existence of a personal god in 1998.

3.5 The Future of Religion and Science

One has to say that across the years the spirit that science is anti religion has been enormous. Today however, there seems to be a reversal. The ant religion spirit of science is gradually on the decline. The overwhelming voice that may indicate the future path of religion and science is that the two can be married for a complimentary role. Robert Russell opines that science can help to do theology better. He is quoted by Mckee (1981) have said that "contrary to the popular myth that science is atheistic or that religion is irrelevant to science, we now know from the history of 20th-century cosmology that philosophy and theology can play a creative role in science." Durkheim (1948), also opines that the current scenario is being prepared for when there is going to be a marriage of the wisdom of the East about our inner world of consciousness (which is actually religious) and the Western scientific wisdom. He concludes that "future scientists may have to be trained not only in sciences but also be students of their inner spirituality".

Apart from this tendency that seems to come mainly from Christianity, other religions like the Baha'i faith also encourage intercourse between religion and science. In fact, one of the basic principles of the Baha'i faith is that religion and science should work together for the improvement of the world. From these indicators, you will discover that the future relationship between religion

and science will move towards complimentary relationship and quit the antagonist relationship that seems to be the case.

4.0 CONCLUSION

In this unit you have studied about the history of the conflict between science and religion from when theology has been regarded as the queen of science to when there comes a change and science is being pictured as being anti-religion. You have also been exposed to the attitude of religion to science as well as the attitude of science to religion. You have been made to see the main problem that seems to create tension between the two, namely, methodology. While science takes the objective approach, religion more than often takes the subjective approach.

5.0 SUMMARY

The following are the major points that you have studied in this unit: Traditionally, theology has been regarded as the 'queen of the sciences". Scientific methodology relies on objective approach to measure, calculate and describe the universe. Religion uses the subjective approach based on revelation and intuition to do the same thing. The attitude of religion to science from history can be categorized into three broad divisions: the positive (that sees no crisis), the negative (that sees the crisis) and the moderate (that believes that a synthesis is achievable).

6.0 TUTOR MARKED ASSIGNMENTS

1. Evaluate the attitude of religion to science.
2. Outline the broad history of the conflict between religion and science.

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UNIT 4 RELIGION AND DEMOOCRACY

CONTENTS

1.0 INTRODUCTION

If we go by what we read in the daily press and see on local and international media, one could readily be led to believe that "democracy and good governance" are the most important political concepts in the world today. This is more so that the success of many countries have been attributed to their practice of democracy and good governance while the collapse and failure of several other regimes or governments have been explained mainly in terms of their non practice of democracy and good governance. In such circumstances many scholars have seen the need to democratize or embrace good governance as a major national priority for some countries especially those under military rule or authoritarian regimes.

In the same vein may countries such as Africa has paid an enormous price in terms of both human and material resources as they undertook a long and complicated process of transition from authoritarian to democratic governance. However, if the need for democracy and good governance is recognized as imperative for most political communities at the beginning of the twenty first century, there is little agreement among scholars and politicians as to what democracy and good governance actually mean. Is democracy really what everyone assumes that it is and ought to be? "a government of the people, by the people and for the people"? A related question is "what is good governance"? Does good governance and democracy have recognizable ingredients? Can we itemize and operationalise these ingredients?

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Define the concepts of democracy and good governance;
- Specify the major ingredients that distinguish between societies which operate on democratic good governance and those that do not.
- State the features in African society that promote democracy and good governance
- What are the contributions of democracy in building peaceful society in Africa?
- Explain the democratic experience in Africa since independence 1960
- Show how African democracy can help in resolving leadership crisis in modern times
- Examine the role of religion in sustaince of democracy in Nigeria

3.0 MAIN CONTENT

3.1 Definition of Terms

There are two key terms that you need to define, know and employ in your every day discussion as a student of this programme. These are namely "democracy" and "good governance"

3.1.1 Democracy

The word democracy has been defined, described and constructed by many scholars and political writers in different perspectives. Deutsch (1980) observes that the standard definitions provided by most authors describe democracy as a system based on comparative-parties in which the governing majority respects the rights of minorities. The discussion is focused on the concepts of representation, majority-rule, opposition, competition, alternative government control and the like-hardly ever on the notion of self-governing peoples. Nkom (2000) corroborated that the word democracy has no exclusive right to the term as a label for their own version of rule by the people or governance in accordance with the will of the bulk people. Democracy therefore needs to be viewed not only from the perspective of European history, because other cultures have contributions to make towards our understanding of the term.

Obasanjo (1993) asserts that democracy is a particular type of political process in which power, its conduct, and the limitations are determined by the majority of the citizens of the state through the established political institutions. Its emergence and development is associated with the decline and collapse of feudalism which freed mass populations from feudal economic and political bondage. The values that emerged as a result of this process include those of liberty, equality, fraternity and freedom. These values formed the basis for a new political process which entailed mass participation. It is in this sense that one can say that liberal democracy emerged along politics built and sustained by the above values. Maisamari defines democracy as the rule of the people by the people, and for the people. The rule of people means that the people are supreme and sovereignty resides in the people always. Democracy involves a social process which means people-cantered system of rule.

Mbiti (1969) opines that democracy exists when the adult citizens of any state freely elect a group of people from among their members to represent them or be their agents for the purpose of administering their public affairs for the benefit of the entire populace. Nkom (2000) defines democracy as the government of the people, by the people and for the people. A civilian government cannot claim to be a democracy unless it is produced truly as the choice of people. Della affirms that democracy is a system of government in which every citizen in the country can vote to elect its government officials; a country that has a government which has been elected by

the people of the country; and a system in which everyone is equal and has the right to vote, make decisions, among others. Obasanjo (1993) agrees that the central tenet of democracy is the active participation of people in governing themselves. In a democratic society, there is respect for the rule of law. Yusuf further states that democracy is the way of life that concerns itself with how power is acquired and lost, exercised and shared. As such, it ensures social, political and economic equality.

The basic features of democracy includes: periodic elections, freedom of the press, participation of the people in social and political activities, enjoyment of fundamental human rights, rule of law, basic democratic equality, a homogenous society, government must be responsible to the people and respect for government opposition and a free judiciary, among others. In view of these aforementioned features, democracy is a set of institutions that permits the entire population to act as citizens by choosing their leading decision makers in competitive fair and regularly scheduled elections which are held in the context of rule of law, guarantee for political freedom, and limited military prerogative.

In political science, the term "democracy" has often been used in three senses that are fairly distinct, even though they refer to aspects of the same phenomenon. In a general sense "democracy" is used to describe a system of government in which ultimate power (or sovereignty) rests with the people against other forms of government in which the final decision-making power rests with an individual (monarchy) or with a small number (aristocracy). It is really in this sense that the Aristotelian classification of political systems into democracy is based. There is however a second sense in which the term democracy is used in political science. This is the institutional sense (Nkom, 2000).

In this second sense, democracy is used to describe a system of government in which the powers of government are divided amongst different institutions such that some institutions are responsible for making laws, while others are responsible for executing the laws and yet a third institution may be responsible for mediating or adjudicating in disputes between different individual or groups who violate the laws of the land. In institutional terms, the presence or absence of such separation or distribution of governmental powers is taken as major indicator of the presence or absence of democracy (Deutsch, 1980). Finally democracy can be discussed in terms of the procedures by which a political system is governed. In most democracies, an essential

procedure by which most essential decisions are taken is to subject them either to a popular election, a plebiscite or a referendum.

The basic rule in all such popular elections or consultations is that the opinion expressed by the majority is the dominant position that needs to be adopted while the minority opinion will be subordinated to the majority position. These three dimensions of democracy are usually either closely interwoven or not clearly separated in many works on the subject. What we need to emphasize here is the fact that each of these three dimensions is embodied in some of the popular definitions of democracy that we are familiar with such as:

> Democracy is the government of the people, by the people and for the people by Abraham Lincoln. Or "Democracy is a system of government where the majority has their way and the minority has their say" or again: "democracy is limited government" Each of these three definitions of democracy is correct to the extent to which we recognize the aspect of democracy it is highlighting. But to consider any of such definitions as good and complete for all purposes will be in correct (Mbiti, 1969).

3.1.2 Good governance

According to a document prepared by the Administrative Staff College of Nigeria, the term leadership has several meanings (Nkom, 2000). First it is designed as an art of influencing the behaviour of a group of people in order to achieve specific objectives and goals". In every society, the need for leadership in all societies cannot be disputed; for it is only with the aid of effective leadership that a society or group of individuals can succeed in attaining their political, economic and social objectives. If you accept the definition of leadership as consisting in the art of motivating people to work together, to attain some agreed objectives, political leadership must be understood in terms of using and controlling public resources towards achieving public goals– be they political, economic or social.

Transparency in the operations of government on the other hand refers to carrying out government business in an open, easy to understand and explicit manner, such that the rules made

by government, the policies implemented by the government and the results of governments activities are easy to verify by the ordinary citizen: A very simple illustration will help you to understand the concept of transparency in government: Assume that the Government has decided to build a rail way line from Lagos to Sokoto or Calabar to Maiduguri, or again Yola in Adamawa State to Ibadan in Oyo State. This project needs to be executed in a particular way in order to meet the requirements of transparency. First of all, the processes of designing the railway line must be open to as many competitors as possible (Deutsch, 1980).

Once a design has been selected in an open context, the tender for the real construction must be an open one, allowing the best bidder to execute the job. Finally, the total cost of the project will have to be specified and agreed upon from the beginning such that there will be no behind the scene additions or variations of the project sum. Similarly no individuals or groups will impose their own extra charge on the cost of the project. You will notice that we have not treated the subject of accountability as a component of good governance. This expression "accountability" simply refers to the fact that those who occupy positions of leadership in the government must give account or subject themselves to the will and desire of the people they lead. Accountability usually takes three distinct forms: First, the rulers come to their positions of leadership through the express will and mandate of the people.

This mandate is usually given in free and fair elections. Secondly, the policies and programmes adopted and implemented by the government are usually those that the majority of the electorate has accepted during popular elections. Finally, the government is accountable when it readily accepts the decision of the majority of the pollution to transfer their support to another leadership group or party. A very simple indicator of the accountability of a government is the readiness of a ruling party to transfer power to an opposition party that has won a general election. The cancellation of election results, refusal by a government to accept defeat in an election or the invitation of the army or police to take over the government of a country after an election or the deliberate pursuit of policies that have been popularly condemned by a large section of the population of a country – all represent the absence of accountability on the part of a political leadership (Nkom, 2000).

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3.2 Inter-Relationship between Democracy and Good Governance

It is very vital for you to note that in many societies' democracy and good governance work so well that it will be difficult for you to tell where democracy and good governance begin. It is therefore your responsibility to apply some of the criteria and features discussed above in identifying societies that are governed on the principles of democracy and good governance. For example:

(i) In whose name, interest and authority does a ruling group claim to hold and exercise government power?

(ii) Does the government accept or reject the functional distribution of power among different institutions in the society?

(iii) How those in authority are selected for their positions? Are they chosen, in free and open elections or are they selected otherwise?

(iv) Does the government seek to dominate and control the totality of the political, economic and social life of the society or does it accept the autonomous existence of other groups in the economic, social and political spheres?

(v) Is there a recognisable link between the political, social and economic programmes pursued by the government and the expressed wishes of the people?

(vi) Is the business of the government conducted in an open manner or is it operated by some secret ruler?

(vii) Does the government willingly accept criticism or will it silence all contrary voices?

(viii) How does the government treat the fundamental rights of its citizens? (Obasanjo, 1993)

It is clear that a positive or negative response to each of these questions will help you to determine in all cases whether or not a given society is governed on the basis of democracy and good governance.

3.3 Good Governance and Bad Governance

Why, for instance, you may ask, the World Bank considers the installation of "good governance" in the States of Sub-Saharan Africa as a pre-condition for the sustainable development of their economies? What in effect is governance, and what distinguishes good governance from bad governance? These are some of the questions, which Nkom (2000) tried to directly, "the concept of governance refers to the use of political power to manage a nation's public affairs and to shape its economic and social environment in line with perceived notions of public interest and societal progress". (Nkom, 2000:75) It is precisely from the great impact which the use of political power either positively or negatively leaves on a society that arise both development and progress or stagnation and underdevelopment in the community.

Good governance therefore means the positive exercise of political power to attain positive societal goals and development while bad governance could be taken to be synonymous with the negative exercise of political power, usually for the private, sectional or group interests of the key political actors. This quotation from Landell-Mills and Serageldin (1992:310): "good governance depends on the extent to which a government is perceived and accepted as legitimately committed to improving the public welfare and responsive to the needs of its citizens, competent to assure law and order and deliver public services, able to create an enabling environment for productive activities and equitable in its conduct".

It could easily be seen from the ingredients of good governance listed above that very few African States could score very highly on any of these variables particularly in the 1980s, hence the need for the World Bank to prescribe good governance for them. However, even if it was not clearly stated above, responsible, legitimate and accountable, or good governance would be easier to attain under a democratic regime than in a military autocracy. To that extent the World Bank's call for good governance in Africa was also a clarion call for democratisation of African countries then under the form grip of military dictators in the 1980s and early 1990s.

3.4 The Democratic Experience

Many unsuccessful attempts have been made to democratize Nigeria. This is a proof that Nigeria has not been insulated from the prevailing democratic aspiration of those days. This is largely because, since the collapse of communism in Africa and transition from military dictatorship to civilian rule, democracy has become fashionable in almost all the parts of the Africa and a measure of progress in most Nigerian societies. However, our collective experience shows that we are still far away from a truer democratic culture. Some recent experiences in the Nigerian society seem to suggest that we are one step forward today and ten steps backward the next day. The attempt to democratize Nigeria and other African nations is either a farce or an attempt to take leadership by hook or by crook, which has often resulted in wanton destruction of lives and property. This has been the tale of so many communities in Africa, including Nigeria. Obasanjo (1993) notes that:

> With regard to the failure of democratic advancement, Nigeria appears to be in a class of its own. Here is a country, which as far back as 1979, when large number of African nation were under various kinds of dictatorships, organized a free and fair election which successfully transferred governance from the military to elected civilian rulers.

Before the applause of such a singular event died down, the Nigerian military decided to plunge the continent into diehard obscurantism. Democratic concern among the military has all but completely atrophied with postponements and cancellations of elections which are perceived as mere ploys to perpetuate incumbents in power. Nigerian nation was at the forefront of the liberation of South Africa from the darkness of the apartheid system to a modern democracy. Today, the democratic credentials of South Africa are a distant dream of many well meaning Nigerians. In the sixties and seventies, when dictators of various shades and colours were having a field day, African countries were among the few countries in the world in which continuous change of government (even though mostly through military coup) was a constant feature, and in which no self-perpetuating oppressive ruler could take root. The failure of democracy to take root

in Nigeria and the Nigerian inability to transit from one democratically elected government to another until of recent, have resulted in frustration, cynicism, fatalism and lack of confidence in the democratic process. Kukah (2002) notes that:

> If one were to conduct a survey on what ordinary Nigerians imagine democracy means to them, there are many chances that the researcher will be met with great derision. This is irrespective of whether it is on the streets or the classrooms. Most of the respondents will, proverbially, do what Nigerians love doing best: answering questions by asking other questions. Thus, in responding to a question like, what is democracy, most Nigerians would simply shoot back, na democracy we go chop? (Can democracy feed us?) or wetin be dat? (What does that means?).

(2002) further states that:

The tragedy of this lies in the fact that this climate of cynicism has become an all-encompassing phenomenon. For example, even among the so-called politicians themselves, there is so much self-deprecation, self-immolation, stone-throwing, name-calling, buck-passing, bickering, treachery, blackmail and wangling that there are many who would argue that it is their incoherence, more than anything else, which has made the epileptic military interventions become so much part of our nation's life. In some Nigerian societies the annulment of June 12, the sacking of the Interim National Government, the failed Abacha transition programme and our current democratic experience teaches us that democracy is an expensive project, in terms both human and material resources. It requires discipline, patience, vision and commitment. Kukah observed that; "so many years of experiencing the traumas and layers of oppression from the colonial and the neo-colonial states rendered many a Nigerian too weak to fight both in defence against (sic) and for democracy.

As such, no sooner had new democracies emerged in Nigeria that they began to crumble with ease, threatening to return to the state of nature for many". However, the Nigerian case seems to be unique. The frequency and manner with which one government is replaced by another leaves much to be desired; democratic processes have been brought to an abrupt end by military coups

and counter coups. Meanwhile, the politicians manipulate their way to power only to be manipulated out again. The first Republic took off on the 1st of October 1960 and came to an abrupt end by the infamous military coup of Major Chukumah Kaduna that eventually brought Aguiyi Ironsi to power from 1966-1967. His reign was short lived and he was ousted by General Yabubu Gowon. Only to be purged away by Murtala Mohammed. Like Aguiyi Ironsi his reign was a matter of months from 1975 to 1976. He was murdered in a coup attempt led by Lt. Col. Bukar Suka Dimka. The drama eventually led to the enthronement of Olusegun Obasanjo as military head of state.

Obasanjo (1993) tactically handed power to a civilian administration in 1979 and gave Nigeria her first executive pesident in the person of Alhaji Shehu Shagari. The situation took on a dramatic turn with the re-election of Shehu Shagari in 1983. He was barely settling down when Major General Mohammed Buhari in another military coup chased him out of power. Within two years of his reign, General Ibrahim Babanngida in 1985 toppled Mohammed Buhari. As the drama unfolded, this led to Babangida's controversial "stepping aside" on 23rd August 1993 to make room for the Interim National Government headed by Chief Ernest Shonekan. General Sani Abacha cashed in at this confusion resulting from the nullification of the presidential election of June 12 1993 (alleged to have been won by Chief M.K.O Abiola) and the illegitimacy of the Interim National Government and sacked the Interim Government. He was still perusing and perfecting his self-transition programme when death struck. This saw the emergency of the "child of necessity" General Abdulsalami Abubakar.

Abdulsalami Abubakar. He eventually handed over leadership to another ex-military head in the person of Olusegun Obasanjo through the ballot. With Obasanjo we have at least passed the first hurdle that is transiting from one civilian administration to another. The fact that Christianity is one of the main religions in Nigeria makes it pertinent to ask what role can and should the Christian leader play in the sustenance of democratic culture in Nigeria. But before we answer the question on what role should the Christian leader play in the sustenance of democracy; let us first of all understand what a Christian leader should be.

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3.5 African Democracy and Leadership Crisis

The past independence political history of leadership experiments has shown that democracy is viewed by most people as a "game of smartness". The prevalent Machiavellian philosophy held by many Nigerian politicians who tried to separate morality from politics informed the negative attitude with which they go into politics. Thus, the view widely held by Nigerians today is that politics is a "dirty game". This presupposes that there are no moral laws governing politics, if there are, they are not meant to be observed by those who practice it. Thus, from Plato in the 4th century BC to John Loace in the 19th century AD, philosophers and political scientists have tried to show that justice and the rule of law are the most essential ingredients of good governance. Although many Nigerian political scientists and politicians seem to disagree with the negative philosophy of the Italian pragmatic political thinker, Niccolo Machiavelli, who tried to separate morality from politics and advised rulers to ignore morality and the rule of law if they want to be successful in their political game; his "grabbing of it by all means", becomes justified.

Many Nigerian ambitious leaders still behaved as if this is the best way of perceiving the game of politics in Nigerian societies. For them, the most important thing in politics is to grab power by force and once one has succeeded in doing that, his grabbing of it becomes justified. In this case, "the end justifies the means". It is a pity that cultural factors have also contributed to the apparent lawlessness associated with democracy in Nigeria in the face of demand for an ideal political leadership. Corruption is endemic in Nigerian democracy. The attitude of the average Nigerian towards money, fame and leadership is questionable. These values are often constituted into ends rather than means to the end. Consequently, it becomes a case of "the end justifies the means". It does not matter whether you kill or dupe to become a political leader or rich over night. What counts and makes your act noble is that you attain your end.

This obviously demonstrates crises of values and calls to question one's whole understanding and appreciation of the meaning of life and political good governance. The Nigerian political game and leadership crises, therefore, is a reflection of the cultural and moral situation which hinders political leaders from meeting up with the demands of an authentic good governance in Africa. Many Nigerians have a deep conviction that you must be a cheat in order to

succeed or bribe your way to get what you want. The philosophy prevalent in Nigeria today is that "if you cannot beat them, then join them". These kinds of philosophy at best heighten materialism and secularism as counterproductive. It does not certainly bring any sanity to national life and political governance. Since Nigerian politicians live and breathe in Moral Ocean, they are invariably influenced by the Machiavellian ethics which dominate national political life and leadership.

The high rate of political ills and lawlessness has resulted to the breakdown of laws and order in Nigerian society in contemporary times. The uneasiness of Nigerian political leaders to fully implement constitutional prescriptions for sustainable democracy and good governance has put to jeopardy the very relevance of the rule of law to the existential situation of contemporary Nigerian citizenry. By implication, it follows from the foregoing that Nigerian politicians who are part and parcel of the socio-political experience, should actively participate in the tasks of nation-building through "federal servant" model of leadership in democratic dispensation. Democratic good governance enables citizens of any nation to achieve their set objectives, goals, values and aspirations that help them in moving their country forward. And for them to achieve this, the leadership must be knowledgeable, pragmatic, responsive, emotionally mature, diligent, committed, accountable, consistent, prudent, and God fearing.

Since the crises of political leadership in Nigeria are not necessarily an epistemological inadequacy but an indication of a moral malady, there is need for a re-conceptualisation of sufficient solutions to the nation's problem. What is needed now is not sermonizing on what ideal political leadership entails, but rather putting into action what is conceptualized. It seems reasonable therefore to suggest that if the record sheets of Nigerian politicians and elected leaders must be credible they should resolve to make the moral values their guide of life. This is the only way that the crisis of political leadership in African and Nigeria can be resolved.

3.6 Democracy and Governance

In the world today, democracy and good governance are topical issues which occupy central place in contemporary debate. In Nigeria, democracy and good governance have created a vacuum in human relations which makes the history of political leadership to be incomplete

without mention of the periods of disagreement, discord and war. There have been different unsuccessful attempts by European Powers to democratized Nigeria as proof that Nigeria was not insulated from the prevailing democratic aspirations of those days. This is largely because, since the collapse of communism, democracy and good governance have become fashionable in almost all parts of the world. Democracy came with new game of western political democratization, which in the words of Kaur, can be described as "liberal democracy", and based on western culture as opposed to African multi-cultural society.

Nigerian political and democratic developments can be traced to as far back as when the different kingdom leaders governed the whole of African nations. There were numerous kingdoms in Africa such as the kingdoms of Egypt, Carthage, Kush, Axum, Songhai, Ghana, Mali, Benin, Mwenemotapa, Zulu, Bamba and Chewa, just to mention a few. These kingdoms were represented and governed either by monarchies, were they had centered political authority such as in old Yoruba kingdom, Benin kingdom and the Hausa states. When there were no central political authorities such as in Tiv land and Igbo land decisions affecting lives of the people were taken by councils. Membership of such councils was by kindred and family representation. In most cases the eldest member of that family or kindred usually represented the family or kindred in the council. The religious beliefs of the people moderated the conducts of the leaders. There were established norms and values that guided the conducts of the leaders and people in the society. Violation of these laid down taboos and norms resulted in their consequences.

For instance, among the Tiv of central Nigeria, it was reported that during the first republic, the late Senator J. S. Tarkar, the founder of United Middle Belt Congress (UMBC) went into alliance with Chief Obafemi Awolowo Action Group (AG). He was reported to have sworn to an oath (Swem) declaring that he would not mislead his people (the Tiv) by joining Northern People's Congress (NPC). The politicking that followed resulted into the killing of thousands of Tiv sons and daughters who belonged to the Northern People's Congress (NPC) in what was referred to as "Atemtough".

However, when the second republic came into being, J. S Tarkar, who was the sole leaders of Tiv people at that time, abandoned Chief Awolowo and joined forces with elements of defunct NPC to form the National Party of Nigeria (NPN) on which plat form he was elected Senator J. S. Tarkar spent barely a year in the senate when he suddenly fell ill and died of swollen stomach and

legs. The oral tradition has it that the ailment was as a result of the breach of the oat he had sworn. Similarity in Yoruba land, it is said that Yoruba political leaders prefer to swear on the Bible or Qur'an than swearing by their local deities such as Ogun, Sango and Orisha. These are few of the many examples of the influence of African indigenous religious beliefs and practices on the conducts of their leaders and peoples.

Between 14th and 17th centauries AD, the entire land of Africa was bombarded with intrusion of foreign ideologies following the many European voyages of discovery and exploration. Some of the people who had great influence on the whole discovery journey around Africa include: Prince Henry the Navigator and Vasco Dagama, Bartholomew Diaz (Warren, 1998). In the hinterland, missionary explorers included people like William Murray, Richard Lander, Henry Molton Stanley, Robert Moffat, Dr. David Livingstone, John Speke, Richard Burton, among others. These people made great impacts in the spreading of what could be called the "new western culture". Some of these people came to Africa as Christian missionaries and later worked for their government (Sholdfiled, 1975). It was this inland exploration and the western influence upon the entire people of Africa that led to the partition of the continent in 1885-1888.

This partition of Africa brought about the dividing up of African land among various European nations, such as: Britain, France, Belgium, Italy and Germany. Each of these nations took control of one part of Africa or the other and established their own political administration. Thus, the governments in Europe took control of the continent of Africa. British colonies for example were controlled from London, while all French colonies were controlled from Paris. The partition and colonization of Africa led African continent into a period of political struggle and democracy. The desire for Africans to rule themselves brought the strong idea of African nationalism. This resulted in the independence struggle from the white colonialists. The struggle for independence finally paid up because all African nations got their freedom with the exception of South Africa which remained under the apartheid regime until early 1990s.

The last move of western democratization was seen from the late 80's and the middle of 90's when the western rich nations forced many African nations to adopt the western form of multiparty democracy if they were to receive any economic support. No wonder, wa Mutharika, blames the western colonialists for the destruction of African economy, culture and democracy. The adoption of western form of multi-party democracy by many African nations, especially

Nigeria, witnessed different unsuccessful attempts to democratize the citizens. This was a proof that Nigeria was not insulated from the prevailing democratic aspiration of those days. This is largely because, since the collapse of communism and transition from military to civilian rule as earlier mentioned, democracy has become fashionable in almost all parts of Africa and a measure of progress recorded in Nigerian is not an exception.

Many years of experiencing the traumas and layers of oppression from the colonial and neo-colonial states rendered many African peoples too weak to fight both in defences against undemocratic culture and bad governance, and Nigerians are not an exception in this regard. As such, no sooner had new democracies emerged in Africa than they began to crumble with ease, threatening to return to the state of nature for many. The transition from military dictatorship to civil rule is now a thing of the past in many Africa societies. However, this has thrown a new challenge to every meaningful African. At least we now know that it is one thing to have democracy and democratically elected government and a different ball game altogether to sustain democratic rule, that would eventually translate to lasting democratic culture that is peculiarly Nigerian that is a democracy that will meet the yearnings and aspirations of all Nigerian people.

This means that in democratic governance, the masses should be able to determine who should govern them and have a say in the governance of their country by their elected representatives, be involved in passing the laws of the land, control and contribute to the decisions taken by their elected leaders. Above all, they should have freedom of speech, of the press and of opinion, as people are used to expressing their views and to questioning decision taken by their leaders. Thus, Abubakre quoting Kukah threw more light on how the culture of democracy and governance should be in Africa states thus:

> Yet it still remains in the realm of the abstract political scientists have since expanded this into an easier and broader term. It is fashionable to know examine democracy as an ideology and the philosophy of governance which sets a high premium on the basic law, the right to property, free flow of information and the right of choice between alternative political positions. On the other hand, democracy as politics is concerned with the institutions and processes of

governance that they elicit, which tend to foster consensus whilst simultaneously promoting and sustaining respect for the ideology of democracy.

The democratic culture and good governance can only yield positive dividends in Nigeria when leadership is modelled on selfless-service to humanity and Nigerian elected leaders begin to see themselves as shepherds rather than masters or Lords. The democratic good leader is a shepherd and his responsibilities as a shepherd include, to love and care for his flock or masses, lead them to greener pastures, to guard and protect his flock from danger (cf. I Sam 17:34-35; Amos 3:12). This revolutionary idea of a leader as the servant of all, and service to humanity are the hallmarks of democratic leadership greatness. No wonder Jesus, the greatest servant-leader said of Himself "If one of you wants to be great, he/she must be the servant of the rest; and if one of you wants to be first, he/she must be the slave of all". For even the Son of Man did not come to be served; he came to serve and to give his life to redeem many people (Mark 10:43-45).

Yusuf summarized Jesus' ideal of leadership in these words: "true leadership must be interpreted in the context of servant hood and summed up in total and unparalleled service" (cf. Mark 10:45; Lk 22:20 ff). Jesus is the model of humble service in contrast to the hunger for power and corruption in the world. He washed his followers' feet and taught them to serve in words and in deeds (John 13:13-13). He emphasizes the greatness of servant hood which culminates in self-giving, emptying to the extent of taking a form of a slave and be absolutely available to serve the needs of the people entrusted to you as a leader. In view of our present political landscape ant the fragile nature of our democracy, the tasks of good governance in the sustenance of democratic process cannot be over emphasized in Nigerian society. The vast majority of people who out of frustration have lost hope in the democratic regime are yearning for true democracy that guarantees them the constitutional right to choose leaders who could be accountable to them through voting, which is free and fair.

Our democratic elected leaders enjoy leadership and are trusted by followership. They must continually give hope to their people that their votes count and make a difference capable of determining the direction in which Nigeria should take. This include, giving the people a sense of meaning and belonging in their lives. The cynicism and fatalism that the masses now have can only be remedied by assuring them that as responsible citizens, they have a lot at stake and vital

role in the whole process of selecting candidates to stand for election and the organization of elections. Many people, communities and parts of our continent/countries are aggrieved and feel hurt because of the corrupt process of democratization in some African countries which is not free and fair and has often resulted in violence, hatred, destruction of lives and properties and betrayal among others. Aware of the fact that nothing works without peace, democratic governance must continue to insist on free and fair political game that is the hallmark of the message of peace and reconciliation for the sustenance of enduring democratic virtues.

These virtues must be imbibed by the citizenry to positively influence the entrenchment and sustenance of democratic culture in most African countries, especially in Nigeria. The internalization and realization of some of our religious virtues which cut across religious beliefs can form a solid foundation for democracy in African continent. These virtues include, need for peace, forgiveness, accountability, fairness, the rule of law, honestly, selflessness and reconciliation. They are values that contradict the anti-democratic vices that have infested our polity in contemporary times. Nigerian democratic elected leaders must take a leaf from the example of their counter parts in other parts of the world. We are one step forward today and ten steps backwards the next day. The fact that indigenous religion, Christianity and Islam are three major religions in Nigeria makes it pertinent to ask what role traditional religion can play in the sustenance of democratic culture and good governance in Nigeria.

3.7 Religion and Democracy

One cannot adequately discuss the role of indigenous religion in sustainable democracy and good governance without first treating the place of indigenous religion in Nigerian society. This is because religion and democratic leadership have to be established before one can talk of the contributions indigenous religion can make in sustaining democracy and good governance in Nigeria. Indigenous religion is a phenomenon that resides wherever people are found. It is a phenomenon that is vital for social maintenance and regulation of life-style of members in Nigerian society. O'Neil posits that the tendency of indigenous religion has opened many fields of study that correlate the human behaviours with the value system of the society. This correlation is dependent on shared system of governance that reinforces, reaffirms and maintains moral

development of any nation. Indigenous religion performs major functions in sustainable democracy and good governance in Africa. These functions include:

- To provide support for social norms in the society
- To enhance social integration in the society
- To provide stability in the society and
- To provide motivation and interpretation of important life-cycle in the society

These roles help the citizenry to define what democracy is and help in sustaining good governance asserts that indigenous religion possesses moral authority and ethical sensitivity which complements the role of good governance for effective national development. Religion enables citizens to exercise stability and conserving functions which make them to resist change both in their doctrines, policies and secular affairs, having relevance in development of moral standard approved by the society. This indicates that indigenous religion is tagged to forces which mobilize the hearts and minds of people towards better initiatives for good governance in Nigeria. Idowu lamented that the advent of foreign religions (Islam and Christianity) in Nigeria have threatened the religious landscape for sustainable democracy rather than promoting better initiatives for good governance in Nigerian society. Democracy and good governance can be viewed as two sides of the same coin. Nigerian society needs democracy and good governance to function effectively.

Haar asserts that indigenous religion is a potential force for mobilizing, reshaping and inducing moral actions which guides people to define democratic values and good governance in Nigerian society. The norms, laws, values, and indigenous taboos which human beings observe, keep, forbid as moral standard and values comes from God Himself. They are fruits and offspring's of indigenous religion put in human hearts to enable them do just things according to the approved standard of moral norms in the society. Oguejiofor corroborated that morality acts as a powerful aid of social and moral integration enforcing good governance in the society. It has moral codes to energize and motivates people in seeking for democratic good governance as well as in making moral decisions in Nigerian society. Indigenous religion not only functions as a tremendous force of vindication, but also enforces and perpetuates various other institutions of governance in Nigeria. Ushe affirms this thus:

Indigenous Religion relied on cultivation of emotional feelings of identity and harmony with sacred values with the view of turning one to the past more than the future. This tends to integrate indigenous moral values which have suddenly become unacceptable in the wake of modernism into western oriented ones. Indigenous religion enables Nigerian citizens to accept societal values such as interdependence of other people, cooperation, justice, fairplay, good governance and honesty for the development of democracy in contemporary Nigerian society.

Indigenous religion has the capacity of inculcating moral values in the citizens that will not only achieve the democratic culture but also lead Nigerians to the bus stop of sustainable democracy and good governance. The general objectives of indigenous religion were derived from sustainable development of humanity and the society. This implies that indigenous religion should be able to promote national unity, economic development, transformations of people's morals and good characters in Nigerian society. With the tenets of African Indigenous beliefs if there are incorporated into modern political life, some of the sad experiences would not arise.

For instance, those who are put in charge of public funds would be conscious of the fact that if they misused such public funds the African religious deities they had sworn to would strike them immediately. Besides, the wanton killings and destruction of properties that is associated in most countries in Africa would be avoided because African religious deities are abhors wanton destructions of lives and properties for whatever reason.

4.0 CONCLUSION

This first unit of our course has tried to help you understand the meaning of democracy and good governance, which are two concepts that are very much in political discussions in contemporary times. Essentially, democracy refers to a political system in which ultimate power or sovereignty rests with the people and the processes of decision-making and implementation in the society are designed to encourage popular participation and dispersal of power and authority in the society. Good governance on the other hand lays emphasis on the way political power, the

authority, and coercive instruments of the society are effectively put to use. Good governance is essentially using political resources of the society to achieve goals and ends that are in the interest of the majority of the people. In addition to this popular test, good governance emphasizes the use of open methods to accomplish the goals of the society, the consciousness on the part of those who govern that they hold a stewardship of the mass of the people who can withdraw that stewardship.

5.0 SUMMARY

Perhaps this summary of the meaning and tests of the concept of democracy put forward by an author in political science can help you understand better how a democratic society works under a democratic government. The majority (directly or indirectly) makes or confirms laws and elects or confirms the government its officials, and its policies. But the minority that disagrees today with these policies or laws may become a majority tomorrow. Under a democratic political system therefore a minority must remain free to express its views, to agitate for them, to organize, and to try to win converts to its side. It must have this freedom not only in its own interest, but also of the majority in order to get the chance to get different kinds of information and the right to change one's mind.

Thus the minority opinions may serve as listening aids to the community. When minority views are silenced, the majority is crippled in its ability to compare ideas, to learn new ones, and, if so wishes, to charge its actions. If majorities and minorities are to learn from each other, government must be open and secrecy must be restricted to a minimum. The more secrecy there is in government the fewer democratic decisions can be made by voters, interest groups and public opinion on basis of adequate information. (Deutsch, 1980) Even though the author we have just quoted does not say so explicitly, we need to note that the tests listed above refer both to democracy and good governance. The emphasis on the right of the majority to their own views, the need for the free flow of information and the necessity to limit secrecy is symptomatic not only of a democratic society, but emblems of good governance.

6.0 TUTOR MARKED ASSIGNMENT

1. Define the concepts of democracy and good governance;
2. Specify the major ingredients that distinguish between societies which operate on democratic good governance and those that do not.
3. State the features in African society that promote democracy and good governance
4. What are the contributions of democracy in building peaceful society in Nigeria?
5. Explain the democratic experience in Nigeria since independence 1960
6. Show how African democracy can help in resolving leadership crisis in modern times
7. Examine the role of religion in sustaince of democracy in Nigeria

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UNIT 5 RELIGION AND HEALTH

CONTENTS

1.0 INTRODUCTION

In the last unit, you have studied about religion and democracy. In this unit, you will also be studying another interesting concept: religion and health. Areas of concentration in this study will be the relationship between medicine and religion and the last section will be dealing with the relationship between religion and HIV/AIDS.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- Define medicine
- Discuss the history of medicine
- Evaluate the initial close relationship between medicine and religion.

3.0 MAIN CONTENTS

3.1 Religion and Medicine

Across the ages there had been a very great relationship between religion and medicine as would be made glaring in the history of medicine. This might be because the early people see health as belonging intrinsically to the realm of the divine. Swatos (1993) says that "In the beginning, religion and healing were inseparable. In some societies, the priest and physician was one and the same person, administering spiritual and physical healing with divine sanction". This association between religion and medicine dates back to the pre-biblical times. For example, in the African society the diviner who is the representative of the gods is also the one that is consulted with the healing of the sick.

Herbalism

The actual history of healing starts from the use of herbs. There is no actual record of when the use of plants for medicinal purposes first started, although the first generally accepted use of plants as healing agents were depicted in the cave paintings discovered in the Lascaux caves in France, which have been dated through the Radiocarbon method to between 13,000- 25,000 BCE. Over time and with trial and error, a small base of knowledge was acquired within early tribal communities. As this knowledge base expanded over the generations, tribal culture developed into specialized areas. These 'specialized jobs' became what are now known as healers or shamans (Mckee, 1981).

Egyptian medicine

Medical information was contained in the Edwin Smith Papyrus dated as early as 3000 BC. The earliest known surgery was performed in Egypt around 2750 BC). Imhotep in the 3rd dynasty is credited as the founder of ancient Egyptian medicine and as the original author of the Edwin Smith papyrus, detailing cures, ailments and anatomical observations. The Edwin Smith papyrus is

regarded as a copy of several earlier works and was written circa 1600 BC. It is an ancient textbook on surgery and describes in exquisite detail the *examination, diagnosis, treatment,* and *prognosis* of numerous ailments. Additionally, the Ebers papyrus of around 1550 BC) is full of incantations and foul applications meant to turn away disease causing demons and other superstition, in it there is evidence of a *long tradition of empirical practice and observation.* The Ebers papyrus also provides our earliest documentation of a prehistoric awareness of tumors (Brown, 1995).

Medical institutions are known to have been established in ancient Egypt since as early as the 1st Dynasty. The earliest known physician is also credited to ancient Egypt: Hesyre, "Chief of Dentists and Physicians" for King Djoser in the 27th century BC [4]. Also, the earliest known woman physician, Peseshet, practiced in Ancient Egypt at the time of the 4th dynasty. Her title was "Lady Overseer of the Lady Physicians." In addition to her supervisory role, Peseta graduated midwives at an ancient Egyptian medical school in Sais.

Indian Medicine

Ayurveda (the science of living), the Vedic system of medicine originating over 3000 years ago, views health as harmony between body, mind and spirit. Its two most famous texts belong to the schools of Charaka and Sushruta. According to Charaka, health and disease are not predetermined and life may be prolonged by human effort. Sushruta defines the purpose of medicine to cure the diseases of the sick, protect the healthy, and to prolong life. Āyurveda speaks of eight branches: kāyāchikitsā (internal medicine), shalyachikitsā (surgery including anatomy), shālākyachikitsā (eye, ear, nose, and throat diseases), kaumārabhritya (pediatrics), bhūtavidyā (psychiatry, or demonology), and agada tantra (toxicology), rasāyana (science of rejuvenation), and vājīkarana (the science of fertility).

Chinese Medicine

China also developed a large body of traditional medicine. Much of the philosophy of traditional Chinese medicine derived from empirical observations of disease and illness by Taoist

physicians and reflects the classical Chinese belief that individual human experiences express causative principles effective in the environment at all scales. These causative principles, whether material, essential, or mystical, correlate as the expression of the natural order of the universe. During the golden age of his reign from 2696 to 2598 B.C, as a result of a dialogue with his minister Ch'i Pai, the Yellow Emperor is supposed by Chinese tradition to have composed his *Neijing Suwen* or *Basic Questions of Internal Medicine*.

Hebrew medicine

Most of our knowledge of ancient Hebrew medicine during the 1st millennium BC comes from the Old Testament of the Bible which contain various health related laws and rituals, such as isolating infected people (Leviticus 13:45-46), washing after handling a dead body (Numbers 19:11-19) and burying excrement away from camp (Deuteronomy 23:12-13). Max Neuberger, writing in his "History of Medicine" says: The commands concern prophylaxis and suppression of epidemics, suppression of venereal disease and prostitution, care of the skin, baths , food, housing and clothing, regulation of labour , sexual life , discipline of the people , etc. Many of these commands, such as Sabbath rest, circumcision, laws concerning food (interdiction of blood and pork), measures concerning menstruating and lying-in women and those suffering from gonorrhoea, isolation of lepers, and hygiene of the camp, are, in view of the conditions of the climate, surprisingly rational.

Early European medicine

As societies developed in Europe and Asia, belief systems were replaced with a different natural system. The Greeks, from Hippocrates, developed a humoral medicine system where treatment was to restore the balance of humours within the body. *Ancient Medicine* is a treatise on medicine, written roughly 400 BC by Hippocrates. Similar views were espoused in China and in India. (See Medicine in Ancient Greece for more details.) In Greece, through Galen until the Renaissance the main thrust of medicine was the maintenance of health by control of diet and hygiene. Anatomical knowledge was limited and there were few surgical or other cures, doctors

relied on a good relation with patients and dealt with minor ailments and soothing chronic conditions and could do little when epidemic diseases, growing out of urbanization and the domestication of animals, then raged across the world (Peter, 1967).

Medieval medicine was an evolving mixture of the scientific and the spiritual. In the early middle Ages, following the fall of the Roman Empire, standard medical knowledge was based chiefly upon surviving Greek and Roman texts, preserved in monasteries and elsewhere. Ideas about the origin and cure of disease were not, however, purely secular, but were also based on a spiritual world view, in which factors such as destiny, sin, and astral influences played as great a part as any physical cause. In this era, there was no clear tradition of scientific medicine, and accurate observations went hand-in-hand with spiritual beliefs as part of the practice of medicine.

Islamic medicine

The Islamic World rose to primacy in medical science with such thinkers as Ibn Sina, Ibn Nafis, and Rhazes. The first generation of Persian physicians was trained at the Academy of Gundishapur, where the teaching hospital was first invented. Rhazes, for example, became the first physician to systematically use alcohol in his practice as a physician. The *Comprehensive Book of Medicine* was written by the Iranian chemist Rhazes. It was the most sought after of all his compositions. In it, Rhazes recorded clinical cases of his own experience and provided very useful recordings of various diseases. The "*Kitab fi al-jadari wa-al-hasbah*" by Rhazes, with its introduction on measles and smallpox was also very influential in Europe. The Mutazilite philosopher and doctor Ibn Sina was another influential figure. His *The Canon of Medicine*, sometimes considered the most famous book in the history of medicine, remained a standard text in Europe up until its Age of Enlightenment and the renewal of the Islamic tradition of scientific medicine (Odetola and Ademola, 1985).

Maimonides, although a Jew himself, made various contributions to Arabic medicine in the 12th century. Ibn Nafis described human blood circulation. This discovery would be rediscovered, or perhaps merely demonstrated, by William Harvey in 1628, who generally receives the credit in Western history. There was a persistent pattern of Europeans repeating Arabian research in medicine and astronomy, and some say physics, and claiming credit for it.

European Renaissance and Enlightenment Medicine

This idea of personalized medicine was challenged in Europe by the rise of experimental investigation, principally in dissection, examining bodies in a manner alien to other cultures. The work of individuals like Andreas Vesalius and William Harvey challenged accepted folklore with scientific evidence. Understanding and diagnosis improved but with little direct benefit to health. Few effective drugs existed, beyond opium and quinine, folklore cures and almost or actually poisonous metal-based compounds were popular, if useless, treatments.

Modern Medicine

Medicine was revolutionized in the 18th century and beyond by advances in chemistry and laboratory techniques and equipment, old ideas of infectious disease epidemiology were replaced with bacteriology. Ignaz Semmelweis (1818-1865) in 1847 dramatically reduced the death rate of new mothers from childbed fever by the simple experiment of requiring physicians to wash their hands before attending to women in childbirth. His discovery predated the germ theory of disease. However, his discoveries were not appreciated by his contemporaries and came into use only with discoveries of British surgeon Joseph Lister, who in 1865 proved the principles of antisepsis. However, medical conservatism on new breakthroughs in pre-existing science was most of the times taken with a dubious acknowledgement during the 19th century. After Charles Darwin's 1859 publication of *The Origin of Species*, Gregor Mendel published in 1865 his books on pea plants, which would be later known as Mendel's laws. Re-discovered at the turn of the century, they would form the basis of classical genetics (Bryan, 1969).

The 1953 discovery of the structure of DNA by Watson and Crick would open the door to molecular biology and modern genetics. During the late 19th century and the first part of the 20th century, several physicians, such as Nobel Alexis Carrel, supported eugenics, a theory first formulated in 1865 by Francis Galton. Eugenics were discredited after the Nazis' experiments; however, compulsory sterilization programs have been used in modern countries (including the US, Sweden or Peru) until much later. Semmelweis work was based on the discoveries made by

Louis Pasteur, who produced in 1880 the vaccine against rabies. Linking microorganisms with disease, Pasteur brought a revolution in medicine. He also invented with Claude Bernard the process of pasteurization still in use today. His experiments confirmed the germ theory. Claude Bernard aimed at establishing scientific method in medicine; he published *An Introduction to the Study of Experimental Medicine* in 1865 (Schaefer, 2001).

Beside this, Pasteur, along with Robert Koch (who was awarded the Nobel Prize in 1905), founded bacteriology. Koch was also famous for the discovery of the tubercle bacillus (1882) and the cholera bacillus (1883) and for his development of Koch's postulates. The role of womenkind was increasingly founded by the likes of Elizabeth Blackwell, Elizabeth Garrett, and Florence Nightingale. They showed a previously male dominated profession the elemental role of nursing in order to lessen the aggravation of patient mortality, resulting from lack of hygiene and nutrition. Nightingale set up the St Thomas hospital, post- Crimea, in 1825. For the first time actual cures were developed for certain endemic infectious diseases. However the decline in the most lethal diseases was more due to improvements in public health and nutrition than to medicine (Swatos, 1993).

It was not until the 20th century that there was a true breakthrough in medicine, with great advances in pharmacology and surgery. During the First World War, Alexis Carrel and Henry Dakin developed the Carrel-Dakin method of treating wounds with sutures, which prior to the development of widespread antibiotics, was a major medical progress. The antibiotic prevented the deaths of thousands during the conquest of Vichy France in 1944.The great war spurred the usage of Rontgen's X-ray, and the electrocardiograph, for the monitering of internal bodily problems, However, this was overshadowed by the remarkable mass production of penicillium anitbiotic; Which was a result of government and public pressure. Lunatic asylums began to appear in the Industrial Era. Emil Kraepelin (1856-1926) introduced new medical categories of mental illness, which eventually came into psychiatric usage despite their basis in behavior rather than pathology or etiology. In the 1920s surrealist opposition to psychiatry was expressed in a number of surrealist publications (Mckee, 1981).

In the 1930s several controversial medical practices were introduced including inducing seizures (by electroshock, insulin or other drugs) or cutting parts of the brain apart (leucotomy or lobotomy). The 20th century witnessed a shift from a master-apprentice paradigm of teaching of

clinical medicine to a more "democratic" system of medical schools. With the advent of the evidence-based medicine and great advances of information technology the process of change is likely to evolve further, the collation of ideas resulted in international global projects, such as the Human genome project.

Evidence-based medicine, the application of modern scientific method to ask and answer clinical questions, has had a great impact on practice of medicine throughout the world of modern medicine, for speculation of the unknown was elemental to progress. Modern, *western* medicine has proven uniquely effective and widespread compared with all other medical forms, but has fallen far short of what once seemed a realistic goal of conquering all disease and bringing health to even the poorest of nations. It is notably secular and material, indifferent to ideas of the supernatural or the spirit, and concentrating on the body to determine causes and cures - an emphasis that has provoked something of a backlash in recent years (Peter, 1967).

3.2 The Role of Religion in Medicine

Religion may help People Cope with Stress

Religion may act as an analgesic to reduce physical and mental pain. Religious commitment may protect against depression and suicide. Religion may promote health by adding social or psychological support (or both) to people's lives, by providing a perspective on stress that reduces its negative impact, or by encouraging people to avoid risky behaviors, such as drinking alcohol to excess.

Religion may help People Cope with Disabilities and Rehabilitation

Religiousity and spirituality may also be beneficial in medical rehabilitation and in the lives of persons with disabilities.

Religion may help Improve People's Quality of Life

Religion and spirituality can improve the quality of life by enhancing a patient's subjective well-being through social support and stress and coping strategies, promoting a salubrious personal lifestyle, by providing systems of meaning and existential coherence, by establishing personal relationships with one's deity, and by ensuring social support and integration within a community.

Current Trends in Religion and Medicine

Though there is the tendency for atheists and others without reverence for religion to want to separate religion from the medicine as it had occurred in the wake of scientific approach to healing, it is becoming more of a scientifically proved fact that religion has a great role to play in the healing of people. For example, A study by the National Institute for Healthcare Research in Maryland of more than 91,000 individuals documented a 50% reduction in coronary disease, 55% decrease in Chronic Pulmonary disease, 74% reduction in cirrhosis and 53% decrease in suicide risk among patients who attended a church or synagogue at least one or more times weekly compared with those who did not. As a result of the increasing awareness of the role of religion in healing, the following rules are being advocated: Physician attention must be devoted to the spiritual and religious dimensions of patients' experiences of illness. Physicians must respect their patients' requests for pastoral care and religious services (Brown, 1995).

The priest and the physician are no longer one and the same person as they were in biblical times. However, the services each provides should complement and supplement each other for the benefit of the patient and the patient's total physical and mental well-being during health and illness and at the end of life. Note that in some major hospitals in the Western world, priests are becoming part of the medical team that does ward round in the morning. It is also to be noted that today, major conferences on spirituality and healing in medicine are being held to bring "acknowledgement of patients' spirituality to the mainstream of medical education, research and clinical care, and to provide opportunities for students and physicians to learn how to assess, respect and incorporate patients' spiritual perspectives".

3.3 Religion and HIV/AIDS

The current reaction of religion and religious leaders to the HIV/AIDS pandemic is far from being realistic. Most religious leaders, especially Christians, view HIV/AIDS as God's punishment on man's sexual immorality and so treat the People Living with HIV/AIDS (PLWHA) as outcasts from the household of faith. This is more devastating to these people than the other stigmas that they have to pass through. As a result of this, most religions have no programme that incorporate the anti-HIV/AIDS campaign or rehabilitation programme for people living with HIV/AIDS.

4.0 CONCLUSION

This is the last unit of this module as well as of this course. In thus unit, you have studied about the history of medicine from the early period to the contemporary times. You have been made to see that from the earliest times there has been a very close relationship between religion and medicine. You would have seen that in the early period the priest of religion also doubles as the medicine man. By the time of renaissance and reformation, the separation between religion and medicine became sharp and acute. Today, however, there has arisen the clamour for a return to the close relationship between medicine and religion as it has become clearer that there are times religious dimensions to physical illnesses.

5.0 SUMMARY

The following are the major points you have learnt in this lesson: The history of medicine from the Egyptian times to the contemporary times, the fussion of religion and religion as the priest of religion doubling as the medicine man. The role that religion can play in healing as had been demonstrated in some modern researches. The current reaction of religion and religious leaders to People Living with HIV/AIDS is not wholesome.

6.0 TUTOR-MARKED ASSIGNMENTS

1. What are the roles of religion in healing?
2. What do you think that the church can do to curtail the devastating effects of HIV/AIDS?

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UNIT 6: RELIGIOUS LIBERTY AND TOLERANCE

CONTENTS

1.0 INTRODUCTION

Religion and tolerance are essential ingredients of peace and national security. Religious liberty aims at freedom of the individuals to practice any religion of his/her choice without any interference from the government or any body while tolerance has to do with the ability to accommodate the view points of others. These two concepts are discussed in this unit as catalast for democratic good governance and development in Africa.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Define religious liberty
- Describe the concept of tolerance

- State the basis of religious liberty
- Explain the history of religious liberty and the entire Bill of Rights in the Nigerian Constitution
- Highlight the implications of religious liberty

3.0 MAIN CONTENT

3.1 Religious Liberty

The Nigerian Constitution guarantees freedom of religion. On religious liberty, the Constitution says:

> Every person shall entitle to freedom of thought, conscience and religion, including freedom to change his religion or belief and freedom (either alone or in community with others, and in public or in private) to manifest and propagate his religion or belief in worship, teaching, practice and observance.

The provision is a re-statement of the same religious provision in the Universal Declaration of Human Rights of 1948 by the United Nations Organizations (UNO). In a world full of violence, where blatant abuse and denial of human rights form the stock-in-trade of everyday experience, this international charter is a major achievement of great historical importance in recognizing the dignity of man and in realizing that only on the basis of these rights and on social justice lies the foundation of a stable national and international order. In its own document on religious freedom, Latvoet (1996) says:

> This Vatican synod declares that the human person has a right to religious freedom. This freedom means that all men are to be immune from coercion on the part of individuals or of social groups and of any human power, in such wise that in matters religious no one is to be forced to act in a manner contrary to his own

beliefs. Nor is anyone to be restrained from acting in accordance with his own beliefs, whether alone or in association with others, within due limits.

All these declarations both evil and Church clearly point to this very fact that religion is a basic human right which cannot be interfered with by any external force. The Nigerian Constitution fully guarantees this right with all its implications as it is found in the international document. This is not surprising for a country whose worldview traditionally is religious. Religious liberty guarantees the individual the freedom to practice the religion or belief of his choice according to the dictates of his conscience even when he is in error. The point at issue here is an interior spiritual property which goes beyond the competence of whatever law and rest essentially and solely with the person's conscience (Assimeng, 1989).

Any type of force is it on the part of other individuals or the state is a gross abuse of this right. The state in particular has a serious and double responsibility. The first is to avoid all use of force particularly where there is state religion. It goes beyond the competence of the state to compel the citizens in one or another in matters religious. Speaking about this issue, Piero Monni is very emphatic on the fact that to decide what religion individuals should have is beyond the ambit of the authority of the state. Secondly, the state is expected to protect and defend this right and make it easy for the individual to enjoy it fully and to ensure equal treatment for all religions (Mbiti, 1969).

For the state therefore, it is not only a matter of negative approach in the sense of avoiding force but also of positive support in order that the individuals may have ample opportunity to use their right. Agostino Bea notes the individual is entitled to enjoy this right even in error of invincible ignorance and that the state is to guarantee this right. However, as we saw above from the declaration of the Vatican II, religious liberty has limits. These limits are not arbitrary but are dictated by the common good, as when religious liberty does not respect the right of others, is harmful to public and economic order, offends good custom and social order. Piero Monni has a number of these instances. In this situation, the state can intervene for the common good and where there are several religions, to maintain equitable treatment of them (Assimeng, 1989).

Whenever religion is mentioned in Nigeria, African traditional Religion, Islam and Christianity comes to mind. These are three major religious forms of expression in Africa, yet they

do not constitute the only form of religious expression. Kukah (2002) opines that Religion is a difficult subject of inquiry, including the attempt at its conception. Egwu also held that because of the problem of objectivity one encounters in defining religion, it is emotionally laden because of the difficulty of penetrating the "inner essence" of religion. Bella defines religion in a functional sense as "a set of symbolic forms and actions that relate man to the ultimate conditions of his existence". Webster's Ninth New collegiate Dictionary, describes religion as, "reverence"; "service" and "worship of God" or the supernatural commitment and devotion" to religious faith or observance. It is a personal set of institutionalized system of religious attitudes, beliefs and practices.

Apeku (2008) sees religion not only from the viewpoint of the problem of objectivity one encounters in defining it but it is also emotion laden, even more so because of the difficulty of penetrating the "inner essence" of religion. Thus, Pratt listed seventeen definitions of religion which can be organized into theological, moral, philosophical, psychological and sociological perspectives. The theological definition of religion centered on the idea that religion has to do with God or supernatural spiritual powers. It makes the central criterion of religion, belief in a transcendent power which is usually, personified as a Supreme Being but is sometimes conceived as being diffused through powerful spiritual beings, or is held to be an impersonal, mysterious and supernatural force. The moral definition of religion makes the central criterion of religion, a code of correct behaviour generally affirmed by believers as having its source in an unquestioned and unquestionable authority. It describes religion as the recognition of all our duties as "divine commands" or "categorical imperative".

Philosophically, religion is defined in terms of an abstract, usually as an impersonal concept. It marks the central criterion for religion the posting of an idea or concept, which the believer interprets, as ultimate or final in relation to the cosmic order and to human existence. The psychological definition of religion stresses that religion has to do with the emotions, feelings or psychological states of the human in relation to the religious object. It makes the central criterion of religion, feelings or emotions within people, which cause them to appeal to forces greater than themselves to satisfy those feelings. The sociological definition of religion emphasizes on religion as a group consciousness embodying cultural norms or as product of the society in general. Religion results from the oppression of the masses by those in positions of social or economic

power who use the message of religion to keep the oppressed content with their lot in this life in the hope of a just order in the next one. It is the "opium" of the people (Adega, 2001).

These definitions make the central criterion of religion the existence of a community of people which is identified, bound together and maintained by its beliefs in powers or forces greater than the community itself. Following from these definitions Ekpo describes religion as the attitude of the mind which covers motives and beliefs that are expected in acts of worship such as prayer and ritual. This attitude focus towards an object in which the self genuinely believes what is true; a serious and social attitude of individuals or communities towards the power or powers which they conceive as having ultimate control over their interests and destines. Conversely, the term "liberty" according to the Learner's Dictionary, "is the state of not being under control and being able to do whatever one wishes".

Aliyu (2004), in the philosophical Dictionary, defines "liberty in general as the state of not being forced or determined by something external, in-so-far as it is joined to a definite internal faculty of self-determination". The Latin word "Liberum Arbitrium" (Free will), points to that "liberty or freedom possessed by human beings in evaluating whether or not to yield to the attraction of that object. Each contingent good has a double face, in the sense that it can be attractive or otherwise, desirable or not. Santillana describes freewill as part of man's essence which manifests itself in diversity of human behavior. None of these spirits or souls (rational beings) constrained with force or against their freewill to act differently from their inclinations, otherwise, they would be removed from their own nature. The above definitions of liberty points to two kinds of liberty namely: liberty for something and liberty "from something". While the latter connotation implies liberation from bondage of whatever sort, the former points to the fact that man is free "to do something".

3.2 Tolerance

According to Atanda (1989), the word tolerance with regards to other religions denotes the willingness to tolerate or permit without any interference. Aruzu defines tolerance as the ability to endure or accommodate a person or something. According to him:

Any religious sect or group that spends so much time and energy at condemning the teachings and practices of other religious bodies and goes out of its way to bombard the ears of unwilling listeners in their homes, public transport, markets and squares, is fanning religious violence in the society.

Ayandele (1996) describes tolerance as nothing different to the Muslims than it does to the Christian missionaries. To the Christians, tolerance means liberty to practice and propagate one's faith. While to Muslims, tolerance means that non-Muslims have the liberty to practice their religion without interference, but it does not mean they have the liberty.

3.3 Basis of Religious Liberty

Religious liberty, as the other basic rights of man, springs from his nature and dignity as a human person endowed with reason and free will. By the gifts of reason and free will, man is the master of his own personal acts through which he builds up his personality. With the full use of reason and free will, he makes decisions with regards to his destiny, even the eternal one. In this way, he exercises his basic freedom as a human person. Religious liberty is also based on man's spiritual endowment called conscience which is a norm that guides him and if correctly formed, it is nothing but the voice of God, the Creator and Legislator. Anuzu (1985) defines Conscience as:

> The most secret core and sanctuary of man, there he is alone with God, whose voice echoes in his depths. In a wonderful manner conscience reveals that law which is fulfilled by love of God and neighbor.

Thus, man's freedom and his proper dominion over his acts are not arbitrary exercise of freedom but man has the law written in his very nature, created as he is, in the image of God. It is conscience that reveals to man this law in the depths of his being. This is what Paul means when he says that the law of God is written in man's heart and even where there is no divine revelation, man is able to follow the natural light of reason illumined by conscience (cfr. Rom 2: 14ff.). Thus, religious liberty is based on this consideration that man can arrive at religious truth through his

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conscience which is the voice of God in man. As noted before, any abuse or denial of religious liberty or any of the basic freedom of man is a threat to public peace and order. The UNO's declaration of rights in its preamble notes this also: "… whereas recognition of the inherent dignity and of the inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.

3.4 History of Religious Liberty and the Entire Bill of Rights in the Nigerian Constitution

The 1960 Bill of Rights of the Nigerian Constitution came about because the Minorities Commission Report of 1958 had recommended that the fears of minorities, into which the Commission had inquired, would be allayed by express constitutional guarantees of rights. These were to follow the European Convention for the Protection of Human Rights and Fundamental Freedom. This is the beginning of the Bill of Rights in the Nigeria Constitution. As noted previously, the minority groups, be they civil or religious, have all long had this fear of domination. Religious liberty therefore began its history. In Western Nigeria, the Yoruba accepted Islam but with a lot of modifications to suit Yoruba culture such that Muslims, Christians and followers of traditional religion were able to live together even in one household.

This was unacceptable to the quasi monolithic Muslim North who saw in this arrangement a lot of Muslim faith and practice compromised. They wanted total Islamization of the entire West if not Nigeria. For this reason, in 1957, the National Muslim League was formed. The League embarked on a number of activities. This provoked a sharp criticism from the Christians:

> It is absolutely intolerable… indeed unthinkable for a group of co-religionists to get themselves into power so that they might lord it over those who do not belong to their faith. It is an indirect means of destroying freedom of religion and coercing those of different religions to embrace the faith of the party in power. It is for this reason that we of the Action Group, Muslims, Christians and others must leave no stone unturned to combat what is really a diabolical threat to peace and tranquility of the country's, a calculated assault on freedom of religion.

In the North also a similar situation arose. The Christian minority expressed their fears as is found in the Minorities Commission report:

> The representatives of the Christian bodies… did express the hope that the new Constitution (1957-58) would embody a statement on Human Rights which would specially lie down that there would be no obstacle to a person changing his religion.

It is for this reason that the Bill of Rights "formed the first item at the Conference" of 1957-58 in London and after the Conference, the Bill of Rights including freedom of religion came to be inscribed in the Constitution:

> It is significant that the Minorities Commission had also recommended comprehensive provisions of fundamental rights be written into the Constitution… along the same lines as the European Convention of the Promotion of Human Rights and Fundamental Freedoms. This, the Commission thought would be one of the means of allaying the fears of the minorities. The issue of human rights and that of religious freedom have therefore not been new and was with Nigeria even before Independence.

3.5 Further Implications of Religious Liberty

Freedom to Change

Obviously, freedom of religion necessarily implies also freedom to change from one religion to another. As might be expected, all religions and all societies, whether perfect or imperfect abhor desertion (Aliyu, 2004). In theological language, it is apostasy which is "abandonment of faith." For the Church, it is "the total repudiation of the Christian faith" after baptism. Penalty for the offence varies from one religion to another. The Muslim apostasy law is very severe and actually calls for death. A Muslim apostate is treated as an infidel and Koran enjoins:

> Fight against such those… (who) neither believe in Allah nor the Last Day, who do not forbid what Allah and His apostle have forbidden and do not embrace the true faith…

Thus, the Muslim apostasy law makes it difficult for one to change one's religion without coming to physical harm because it bases it practice on this injunction:

> The crime of apostasy carries with it grave juridical effects; on conviction, the apostate is given three days of grace to recant, failing which, he will be put to death in keeping with tradition: "Whoever changes in faith, kill him (Adega, 2001).

The three day's grace does not even mean anything because "from the very moment he begins the three days of grace, he is struck with a lot of legal incapacities." One can actually say that the freedom to change one's religion was precisely made because of such Muslim laws. This provision is also contained in the international declaration. For the Church, neither in the Scriptures nor in the Code of Canon Law (old or new) is there a threat of physical harm or violence. However, both old Code of 1917 and the new one of 1983 stipulate excommunication. Be that as it may, the freedom of religion carries along with it the freedom to change one's religious convictions. Neither the state nor any religious body can interfere in this matter without violating the very principle of freedom guaranteed by man's innate right in religious matters (Achi, 2007).

Freedom of Worship

Manifestation of man's religious conviction is part and parcel of religious liberty. Thus, religious freedom without the concomitant freedom to manifest it is unthinkable and meaningless. On this, Agostino Bea notes that one presumes the other and as in the case of religious liberty, freedom to worship can only be limited either by God's law or by the common good. Worship can be public or private, in company with others or alone. All this is guaranteed by the same freedom and it includes all religious bodies, even dissident groups of the same religion. Apeku (2008) notes:

The constitutional right to worship as individuals or in communities is available to all, including dissidents from any particular religion. They enjoy the same right of association and peaceful assembly just as much as the members of their parent body provided they act within the limits of the law.

It is important at this point to emphasize this aspect of worship being limited by law particularly as it affects the rights of others. In Nigeria with its multiplicity of religions and multiplicity of different confessions within the same religion, this right of public manifestation has often come into conflict with the rights of others, resulting in one religion or confession abusing the right of another. One clear example of this is reported by Onyehalu. It occurred between the followers of traditional religion and Christians in Atanda (1989) in the East:

Odo is a very thrilling and powerful masquerade which is also traditionally worshipped. On certain fixed days, nobody will be free to come out of his house… We… noticed that at the Sunday masses and religious activities, attendance suddenly went down drastically on some days. On inquiry, it was found to be the Odo season in the town and is some days Odo activities prevailed, keeping the uninitiated indoors…

It is therefore, the duty of the state to see that such situations are kept in check that the principle of 'live and let live' prevails and that freedom of worship whether public or private, communal or alone, is respected without infringement on other people's rights.

Freedom to Propagate

The freedom to propagate one's religion is a very important aspect of religious freedom. A religion that does not make efforts to win converts obviously runs the risk becoming extinct. This freedom allows propagation not only among the members of one's own faith-community, but beyond that, particularly with, through and in educational institutions. Some religions are very

missionaries, like Christianity and Islam, while others are not. This freedom gives every religion the opportunity to "sell its products" to all and sundry who are interested, without any prohibition, to ensure its continuity. In a religiously plural society, like Nigeria, this provision is a potent ground for religious clashes, particularly in educational institutions. Thus, the Nigerian Constitution says:

> No person attending any place of education shall be required to receive religious instruction or take part in or attend any religious ceremony or observance related to a religion other than his parents' or guardians'… No religious community or denomination shall be prevented from providing religious instruction for pupils of that community or denomination in any place of education maintained wholly by that community or denomination.

Thus, in educational institutions, one is not to be forced to a religion one does not belong to in whatever manner. Religious instructions particularly in privately owned institutions are the concern of the various religious groups who own them. In public schools, many over-zealous heads of schools sometimes go beyond their limits in this matter, particularly with regard to common prayers. Further clarifications of this point are contained in the regional/state laws. For example, Ebo quoting Education laws of the then Eastern Nigeria, writes: In Government schools, the worship must be non-denominational in character…. Again, with regard to the then Western Region, he notes, in voluntary agency schools, the form to be used must conform with the wishes of the proprietors, subject to request for withdrawal by parents of their pupils.

Thus, enough guarantees are made to ensure religious liberty in schools. It must however, be noted that the new Constitution is notoriously silent about private ownership of schools which was enshrined in the 1963 Republican Constitution. Such a lack is not a surprise, coming, as the new Constitution did, in the wake of Federal Government School-Take Over Decree, no. 47 of 1977 by which the Federal Military Government of Obasanjo validated the various states' edicts and legislations which, between 1967 and 1975, confiscated without compensation, the various voluntary agency schools. One views with serious concern and as a gross abuse of fundamental

human rights, the whole exercise of the schools-take-over, its conduct or manner and timing. That of the then East Central State was particularly abhorrent.

It took place on 26th May, 1970, when the people were scarcely out of the battle front, utterly tired and exhausted by the ravages of the gruesome civil war and unsure of what fortune had in store for them or the nature of their future association with Nigeria. Even today, the issue of the take-over remains a sour spot in the Church-State relationship in Nigeria. Nthough recently, some states again have begun to allow voluntary agencies and individuals to build and own schools, a lot is yet to be done in this regard.

4.0 CONCLUSION

In this unit, we have studied religious liberty and tolerance. We have also studied the basis of religious liberty, the history of religious liberty and the Bill of Right of religious liberty. All these help in promotion of religious freedom in African contemporary society.

5.0 SUMMARY

The following are the major points discussed in this unit:

- The Nigerian Constitution guarantees freedom of religion. This freedom is part of the Bill of Rights which forms Chapter IV of the entire Constitution.
- The provision is a re-statement of the same religious provision in the Universal Declaration of Human Rights of 1948 by the United Nations Organizations (UNO).
- This Vatican synod declares that the human person has a right to religious freedom.
- All these declarations both evil and Church clearly point to this very fact that religion is a basic human right which cannot be interfered with by any external force.
- The Nigerian Constitution fully guarantees this right with all its implications as it is found in the international document.

6.0 TUTOR-MARKED ASSIGNMENT

- Define religious liberty
- Describe the concept of tolerance
- State the basis of religious liberty
- Explain the history of religious liberty and the entire Bill of Rights in the Nigerian Constitution
- Highlight the implications of religious liberty

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UNIT 7 AFRICANTRADITIONAL RELIGION AND MODERNIZATION

CONTENTS

1.0 INTRODUCTION

In this unit, we shall examine the impact of modernization on African Traditional Religion and vice-versa. Modernization encompasses multilayered concepts and developments and nothing escapes its influence, including religions. African Traditional Religion has been influenced by modernization in different ways.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Explain the effect of modernization on worship in African Religion;

- Describe the effect of urbanization on African Traditional Religion;

- Discuss the effect of the media on African Traditional Religion;

- Explain the effect of materialism on African Traditional Religion; and
- Explicate the export and practice of African Traditional Religion in the Diaspora.

3.0 MAIN CONTENT

3.1 The Effect of Modernization on Worship in African Traditional Society

Modernization in this context to means all that culture contact between Africa and the rest of the world entails. This is principally in two ways: religion and economics; the introduction of Christianity and Islam and the many trade routes passing through Africa. Ever since the opening of these two avenues of contact with other cultures, African Traditional Religion has not remained the same. The influence of modernization reflects in the transfer re-interpretation and sometimes in exchanges of concepts between religions for example between African Religion and Christianity. An example is the African concept, names and attributes of God which have now been usurped by Christianity and Islam in a modified form (Assimeng, 1989).

Worship sessions now involve the use of modern musicial instruments in addition to the traditional ones previously employed. Liturgy is highly tinted by Western culture, custom and cuisine. The sayings and the instructions of the religion that has been largely oral are presently being documented and translated into English language for a wider distribution and appeal. Modernization has increased the number of non-blacks and non-Africans to become adherents of African Religion; consequently there is a vibrant worship community of African Religion in Europe, North America and Latin American countries. Modernization has influenced all the following: the venue of worship, the methods of worship, the use of language, musical instruments as well as the dressing of worshippers (Durkheim, 1948).

In some congregations of African Traditional Religion, worship sessions take place in a temple, built for that purpose like a church or mosque. Furthermore, the structures of these temples resemble those found in mosques and churches, for instance, there are choirs with uniform, ushers, different grouping of men and women and youth with specific title and an altar for officiating ministers. Also, some worship seasons are recorded on video cassettes for different purposes. Offerings of money and other items are collected at the appropriate time during worship sessions.

Hymn books of songs are utilized during worship sessions, while aspects of scriptures are read and elucidated during these worship sessions.

3.2 The Effect of Urbanization on African Traditional Religion

Urbanization dismantled individual, communal and ritual identities in Africa. It could be said that urbanization was a direct product of industrialization and modernization in Africa. The migration of people, men especially, to the urban centres in search of jobs undermined African Religion because it removed the people from their base. As the people moved to the cities they could not move their shrines, priests or ancestors. Rather, they met Christianity and Islam as the viable options in city life. City life compelled the people to conform to the guiding rules of modernization, one of which was that anything that had to do with African' Religion was demonic and should be discarded totally (Mbiti, 1969).

Indeed until very recently, it was nothing of pride for anybody to publicly profess that he or she is an adherent of African Religion. The preferred options were Christianity and Islam because such an identity carried some level of prestige with it and could open doors in areas of influence. The migration of men to the cities to search for work has also been cited as the reason why African women became custodians of the traditions of Africa. Women continued to sustain the religion long after the men had converted to Christianity and Islam in a bid to belong and put money in the pocket. Urbanization altered the ethical sensitivity of the African person significantly and this could be easily discerned through the many vices that resulted there from. These include armed robbery, pen robbery, prostitution and other fraudulent activities (Latvoet, 1996).

African virtues became seriously undermined' and eventually ignored, examples include, humility, goodness, truthfulness, obedience, diligence at work, loyalty, respect for elders and brotherly or sisterly love. African ceremonies in contemporary African societies have become modified with some of them losing their core essence in the process. Examples are naming ceremonies, marriage ceremonies, initiation ceremonies and burial ceremonies. In addition, rites of passage which were often taken for granted in traditional. African societies are now taking up socio-political issues such as human rights, animal rights or gender oppression. Issues of female

and male circumcision are examples of contentious issues in African Religion in contemporary Africa and the Diaspora (Durkheim, 1948).

3.3 The Effect of the Media on African Traditional Religion

The media has been both a friend and a foe to African Religion at different times. A positive effect of the media on African Religion is in the area of propagation, especially the role of the internet. Through the World Wide Web (www) African Religion, its meaning and practices could be accessed by anybody in any country in the world. The television in different African, nations has also assisted the spread and sustenance of African Religion through publicity (Assimeng, 1989). The radio is of immense assistance to African Religion because of its wide coverage, even in the remote villages where television and the internet may not be readily available. But a major handicap to the utilization of these facilities in some African countries is the epileptic power supply. The supply of electricity is unreliable at best and totally absent for some period in other cases.

However, the media is also the chief culprit in hoodwinking innocent people in believing purported miracles such as healing of long term health conditions, rising of the dead and deliverance from satanic powers. Research findings have proven that some of these advertised "miracles" are nothing short of fraudulent attempts by money-hungry preachers to defraud people. The percentage of such preachers is higher with Christianity and women constitute a very large proportion of their victims. The media has made it possible for some preachers of Christianity and Islam to become tin-gods in their empires (ministries). This is because through television programs these preachers become known and are hero-worshipped, especially by the youths. If by chance such a preacher should visit a city, the youths are seen running after their cars believing that touching the man or woman would alleviate their problems, all these point to hero-worshipping (Nkom, 2000).

Again, the media sometimes promote rancour in religious propagation because some preachers go on air to attack other preachers or other religions instead of explaining the contents of their own religion (Obasanjo, 1993). An example is a Muslim preacher who goes on air to preach

nothing but that God has no son, knowing fully well that Christians profess that Jesus is the Son of God. Thus, the media sometimes contributes to religious crisis in Africa.

3.4 The Effect of Materialism on African Traditional Religion

Materialism may be taken to mean the prioritization of the acquisition of material things, especially money and all that money could buy. There is no gain saying that materialization is a major challenge for religion to manage in the contemporary world and African Religion is no exceptions. The bid to acquire money has seriously undermined integrity and faithfulness among practitioners of African Religion. This is especially true in the relationship between practitioners of African Traditional Religion in the Diaspora and on the continent. Diverse cases of fraud in the terms and process of initiation into different Orisa cults may be cited. In addition, there have been complaints on the sale of fake religious products such as symbols, charm preparations and recitations (Deutsch, 1980).

These developments arose as a result of materialism which has now cancelled the need to be a person of integrity as was the case in the Africa of old. In another parlance, because individual practitioners are more concerned with their personal pursuit of money and materials, it has been a great challenge to get contributions towards the development of African Religion from adherents. Projects that are envisaged as possible ways of developing the religion remain dormant due to lack of funds. Materialism undermines the prescribed ethical principle of African Religion because in their bid to get money at all cost, adherents pay little or no attention to ethical principles, neither do they accord adequate relevance to the reaction of the divinities, spirits or ancestors.

3.5 African Religion in the Diaspora

The practice of African Religion in the Diaspora could be traced to two major developments. The transatlantic slave trade through which Africans were forcefully taken from their continent to Europe and Americas, and the exposure of non-African and non-Blacks to African Religion through travels and the media. Today, there is a viable and vibrant practicing group of African Religion in the Diaspora and this has compelled an exchange between the

continent and the Diaspora in terms of personnel (priest and priestesses and custodians of traditions), and training (initiations, lessons in oral recitations, dancing, drumming and performance) in the ritual setting. Many practitioners form the Diaspora visit Africa regularly to access, learn and renew their energy vibrations in different shrines and groves in Africa (Nkom, 2000).

Likewise, many African practitioners visit Americas, Europe and Islands to train, learn and visit 'sisters' and 'brothers'. The practice of African Traditional Religion in the Diaspora has to a considerable extent removed some of the negative tags previously attached to the religion. An indication of this is the adoption of some sites of African Traditional Religion as world heritage sites such as the Osun Osogbo sacred grove on July 14 2006. Also, many traditional festivals in Africa have become tourist attractions thereby promoting the tenets and practice of African Traditional Religion (Latvoet, 1996).

4.0 CONCLUSION

We discussed the effects of modernization in various ways on African Religion in this unit. We considered how African Religion is affected by urbanization, migration and materialism. We also explained how the media contributed positively and negatively to African Religion.

5.0 SUMMARY

In this unit we examined the effect of modernization on African Religion. In addition, we discussed the effect of urbanization, the media and materialization on African Religion.

6.0 TUTOR-MARKED ASSIGNMENT

1. Describe the effects of modernization on African Religion
2. Explain the effect of urbanization on African Religion
3. Discuss the effect of the Media on African Religion
4. How does Materialism affect African Religion?

5. Examine the practice of African Religion in the Diaspora.

7.0 REFERENCES/FURTHER READINGS

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