

INVESTIGATION OF CHRISTIAN PARTICIPATION  
IN POLITICS IN KADUNA STATE

M.Ed. THESIS

**BY**

DICK IKANI ODIBA

**SUBMITTED TO THE DEPARTMENT OF EDUCATION  
AHMADU BELLO UNIVERSITY, ZARIA, IN PARTIAL  
FULFILMENT OF THE REQUIREMENT FOR THE  
AWARD OF MASTERS DEGREE IN CURRICULUM  
AND INSTRUCTIONS (C.R.S)**

OCTOBER, 2001

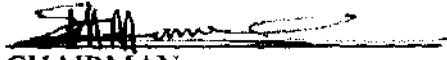
## DECLARATION

I hereby declare that this thesis has been written by me through a research work. To the best of my knowledge the topic has not been presented in any previous application for a higher degree. The sources of information are duly acknowledged by means of bibliography.


 18/12/2001  
DICK IKANI ODIBA

**CERTIFICATION**


This thesis entitled "Investigation of Christian participation in Politics in Kaduna state" by Dick Ikani Odiba meets the regulations governing the award of the Degree of Masters of Education in Curriculum and Instructions (C.R.S) of Ahmadu Bello University and is approved for its contribution to knowledge and literary presentation.

  
CHAIRMAN  
SUPERVISORY COMMITTEE

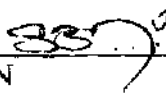
20-12-2001  
DATE

  
MEMBER  
SUPERVISORY COMMITTEE

25/12/2001  
DATE

  
HEAD  
DEPARTMENT OF EDUCATION

26/12/2001  
DATE

  
DEAN  
POSTGRADUATE SCHOOL

03/03/03  
DATE

## DEDICATION

This study is dedicated to my late mother Elizabeth Maima Odiba, my wife  
Celina Ojoma and my children:

Iye Jemimah

Ojoache Grace - Queen, and

Atta Victor.- Big man

## ACKNOWLEDGEMENT

I am grateful to God, the giver of my life, who has granted me the opportunity to do this work. I am grateful to my supervisor Rev. Fr (Dr) Joseph H. Mamman for his constructive Criticisms which has helped to bring this work to completion. I accept any blame for whatever limitations there are in the work. I am also indebted to Dr. Mamman Daudu, my second Supervisor for his guidance and useful contribution. I am particularly grateful to late Rev Dr. B. B. Lakwat who was a source of inspiration to me. I am thankful to my colleagues . J. B. Sambo Donga, Dr. Ola Omoniwa, Mallam Ibrahim Adoke, Mallam T. Rabi in Federal College of Education, Zaria. I am also thankful to the following people in the Department of Education, Ahmadu Bello University, Zaria in the person of Dr. Mamman Musa, Dr. M. Balarabe, Dr. ((Mrs) A. N. Jaja and Dr. J. N. Kwasau. Immense thanks to my external examiner in the person of Dr. S.C.E. Obilom.

I want to thank the authority of the Federal College of Education, Zaria for granting me the permission to undertake this study. My appreciation to Mr. Michael Abuh and Mr. Abdulsalam both of Economics Department, A.B.U, Zaria, and, Mr. & Mrs Samuel E. Kadiri, Dept. of Private Law, Faculty of Law A.B.U., Zaria for typing the work.

I am grateful to my Father, Isaac Uloko Odiba, who is the architect of my formal Education. I am thankful to my wife, Celina Ojoma and my children – Iye Jemimah, Ojoache Grace Queen and Attah Victor – Bigman for their endurance and prayers. Thanks also to Jacob Ilemona Odiba for his moral encouragement. I must

## **ABSTRACT.**

This study was designed to investigate Christian participation in politics in Kaduna State. The sample of 250 respondents was randomly selected from churches of various backgrounds in Kaduna State. Specifically the research was focused on the relationship between politics and religion, biblical teachings on politics, advantages of being involved and the problems associated with active participation in politics.

Christian participation in politics has remained a major burning issue in Kaduna State. Christians have different opinions in their participation in politics in Kaduna State. As a result they have lost their grounds, sometimes in active participation in politics. Four major research questions were designed for this study and they were related to the various opinions of Christians from different church backgrounds. The statistical techniques used in analyzing the data were chi-square ( $X^2$ ) and percentage.

The results revealed that many Christians in Kaduna State still have the belief that participation in politics was synonymous with corruption thereby encouraging their stay - away action. Based on the findings of this study recommendations were made in order to encourage further participation of Christians in politics in Kaduna State.

## TABLE OF CONTENTS

Table Page .....	i
Table Page .....	ii
Certification .....	iii
Dedication .....	iv
Acknowledgement .....	v
Abstract .....	vii
List of Abbreviations .....	viii
Table of Contents .....	ix

### CHAPTER ONE: INTRODUCTION

1.1 Background of the Study.....	1
1.2 Statement of the Problem.....	4
1.3 Objectives.....	5
1.4 Research questions .....	6
1.5 Hypotheses.....	6
1.6 Basic Assumptions.....	6
1.7 Significance of the Study.....	7
1.8 Scope and delimitation of the study.....	7

<b>CHAPTER TWO</b>	<b>-</b>	<b>REVIEW OF RELATED LITERATURE</b>	
2.1	Introduction	.....	9
2.2	Religion and Politics	.....	9
2.3	Biblical teaching on Politics	.....	14
2.4	The roles of Christians in Politics	.....	18
2.5	Impact of Christian participation in politics	.....	25
2.5.1	Peace	.....	26
2.5.2	Reformation	.....	27
2.5.3	Modern Education	.....	28
2.5.4	Take over of Schools (A Political Decision and its Negative impact)	.....	29
2.6	Problems facing Christians in Politics	.....	31
2.7.1	Men in Politics	.....	33
2.7.2	Women in Politics	.....	35
2.7.3	Clergymen in Politics	.....	38
2.7.4	Positive implications of the Clergy Participation in politics	.....	41
2.7.5	The Negative Implications of the Clergy Participation In politic	.....	42
2.7.6	Should the Clergy participate in politics.	.....	44
2.8	Summary	.....	45
<b>CHAPTER THREE</b>	<b>-</b>	<b>METHODOLOGY</b>	
3.1	Introduction	.....	46
3.2	Research Design	.....	46
3.3	Population	.....	46



3.4 Sample and Sampling technique.....	47
3.5 Instruments.....	49
3.6 Administration of research instruments.....	50
3.7 Method of Data Analysis.....	50

**CHPATER FOUR - DATA PRESENTATION AND ANALYSIS**

4.1 Introduction.....	51
4.2 Data analysis on personal information.....	51
4.3 Opinion of Christians in Kaduna State on Politics.....	53
4.3.1 Attitude towards Politics .....	54
4.3.2 Biblical teachings on Politics .....	55
4.3.3 Roles of Christians in Politics .....	57
4.3.4 Problems faced by Christians involved in Politics.....	59
4.4 Hypothesis testing.....	60
4.4.1 Hypothesis one .....	60
4.4.2 Hypothesis two .....	61
4.4.3 Hypothesis three .....	63
4.4.4 Hypothesis four .....	64
4.4.5 Discussion .....	67

**CHAPTER FIVE**

**SUMMARY, FINDINGS, CONCLUSION, AND RECOMMENDATION**

5.1 Summary.....	69
5.2 Findings.....	69
5.3 Conclusion .....	70
5.4 Recommendations .....	71
Bibliography.....	72
Appendix A (Questionnaire) .....	74
Appendix B.....	75

## CHAPTER ONE

### BACKGROUND OF THE STUDY

The history of religion and politics dates back to the beginning of the existence of man- when God told man to conquer and rule the earth (Gen. 1: 26, 28). According to Boer (1989), this shows that God is interested in man's existence and in what would make his existence on earth comfortable.

Arguing further on this premise, Boer (1989: 14) stated that:

Man is created in God's image... and that image is, among other things, expressed in ruling and subduing the world. So.. farming, politics business etc., are responses to God's design. Christians should not regard such occupations as of secondary value in God's eye. They should be there, working there with the aim of serving God and emancipating both themselves and their neighbours.

The means of subduing the earth as pointed out in Boer's comment above include, among other things, participation in politics. This view is supported by examples in the Bible of 'men of God' who were involved in politics. For example, Joseph was a leader in Egypt (Gen. 43 - 50). God chose Moses and granted him the privilege to lead his people from Egypt to Canaan (Ex. 3). Again, when Moses' father -in-law (Jethro) met him in the wilderness struggling with people from morning till night from one case to another, Jethro advised him to arrange the people by their families and clans and appoint leaders for them for easy administration. (Ex. 18)

Joshua was another good leader (Josh. 1: 1-9). Intermittent leaders like Deborah, Gideon, Jephthah - all served God and their people who lived like sheep without shepherd (Judge 21:25). In the event that followed, Saul was appointed the first King of Israel. Though, God anointed Saul, it shows Israel was rejecting His leadership (1 Sam. 8: 10-18). God accepted the monarchy on condition that Israel still considered the Lord as

its ultimate ruler (1 Sam. 12:14). From now on, monarchy came into Israel and there were bad and good leaders.

In the New Testament it can be seen that Jesus had political impact. He came to the world to help the poor and the oppressed (Luke 4:18). This led Him into conflict with the Jewish leaders of His days. He frequently disagreed with the Herodians, the zealots the Sadducees and other political groups of His days. While He did not accept political post, His poverty ridden audience saw Him as a political leader. To them Jesus was the King of Israel (John 1:49). He entered Jerusalem as a King (John 12:13; 15). He was crucified on political ground (John. 18:33; 19:3; 19).

Similarly, it is discovered that participation of women in politics is also essential because the contemporary world recognizes women's roles in the affairs of people. Deborah, the prophetess participated in the politics of her time. In fact, she assisted king Barak in winning the war between the Israelites and the Cananites (Judges 4). The participation of women (Christians) in the contemporary Nigerian politics is not hidden. Some of them include; Dr. (Mrs) Kema Chikwe, the Current Minister for Aviation in the Obasanjo's administration; Mrs Laurentia Mallam is the current Chairperson of Zango-Kataf Local government Area of Kaduna State. Mrs. Angelina Jaja was formerly number one citizen in Zagon Kataf Local government area of Kaduna state. Pamela Sadauki was once a deputy governor in Kaduna State in Babangida's era. Mrs Salamatu Audu was also a one time Commissioner for information in Kaduna state.

Paul's teaching on the relationship between Christians and rulers is thrilling! Among other things Paul said: Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained by God (Rom. 13:1-2). If God gives political leadership then it implies that Christians could and ought to participate in it by voting and being voted for political appointments as God's

representatives. In fact, they have the responsibility to promote the rule of God on earth. Christians should therefore join others to elect godly leaders that would help to guarantee the rule of God and promote peace. Boer (1989) cries out against the dualism that has tended to separate the spiritual from the physical and which prevented Christians from active participation. Boer (1989: 11) said "the dualism I have in mind here has its origin in pre-reformation history and is especially associated with a result of Thomas aquinas's synthesis of Christian thought with pagan Greek philosophy".

Analyzing the various perspectives of dualism, Boer (1989:12) said:

This is the dualism that has led to a popular mentality among Christians that would divorce their religious obligations from their participation in human society as a whole. The Christian religion is thus reduced to a personal, private and spiritual affair that has relevance for personal morality, and Church affairs. It has little or nothing to contribute to social affairs beyond this.

This is so because dualism regards the spiritual world and the physical world as two different entities. Dualism further suggests that God is more interested in spiritual things than material things. Looking at the influence of this perspective Boer (1989: 12) said: "this is the mentality that has dominated most missions especially in Northern Nigeria and prevented them from taking the world and its affairs seriously as missionary concern. Everything was looked at in terms of evangelistic opportunities."

On the other hand, some Christian organisations have voiced out their intentions on political development of the country which demonstrated their willingness to participate in the political process. One of such organisations is the TEKAN church, which made some proposals to the constitution drafting committee during Babangida's administration. TEKAN Church touched on many national issues. One of such issues raised was the pluralistic nature of Nigeria. In "Toward the right path for Nigeria" (P. 41) it says:

TEKAN is of the view that Nigeria must adopt a political structure that is pluralistic or multi-religious ... By a pluralistic or multi-religious state we understand one that allows all forms of religion to co-exist without any of them being the religion of the entire country. In other words we do not subscribe to the motion of the state trying to, or being seen to, promote one religion at the expense of others.

So, it seems from the foregoing that there has not been any agreement as to whether or not Christians should participate in politics. Others have opposite view of seeing politics as a dirty game for Christian community and the society. This and other concerns have prompted this research so as to assess the relevance of Christians' participation in politics - both for the Church and the society.

## 1.2 STATEMENT OF THE PROBLEM.

The Church of Christ in Nigeria, and especially in Kaduna State does not seem to be responding very well to political issues. Some Christians seem to feel reluctant to discuss and fully participate in political development of the country. The cold attitude of Christians towards politics can be seen in their comments about it. But, directly or indirectly the Christian finds himself/herself discussing politics, accepting political arrangements or somehow agreeing with what he has previously disagreed with. Reflecting on this issue, Onaiyekan (1993) in Kukah said, "there is a lot said today about separation of religion from politics, but this should not make us forget the fact that for most of human history, politics and religion have gone hand in hand."

This means that to draw a line of demarcation between politics and religion would create more problems than accepting the fact of their inseparable relationship. Even in the traditional African societies, political life was well polished by religion. In fact, the rulers were agents of the gods of the land and custodians of the wishes of the ancestors

and conversely, the people, on their part, accepted the political arrangements governing their lives as religious obligations.

From mere observation, it seems that, it is only among some members of the Christian community that politics is seen as dirty and therefore should be avoided. The Muslims, according to Ra'is (1994) do not see any separation between Islam and politics. So, a muslim believes that he has to get the political power and maintain it, using all available means within the law of the land.

From the foregoing, it is clear that the level of Christian participation in politics differs. Some only make suggestions; others feel that they can only pray for peace in the land (Rome. 13: 1-7). While another group may advocate for active participation, others might feel that politics is exclusively for non-believers. Therefore, from observation the understanding of Christians about politics in Kaduna State has not been the same. These conflicting ideas prompted the researcher to undertake this research.

### 1.3 *Objectives.*

The following were the objectives of this study:

- a) To identify the opinion of Christians in Kaduna State on the relationship between Christianity and politics.
- b) To examine biblical teachings on politics.
- c) To identify the advantages and disadvantages of Christians' participation in politics in Kaduna State
- d) To assess the problems facing Christians who participate in politics in Kaduna State
- e) To make recommendations on how to encourage Christians' participation in politics.

#### 1.4 *Research Questions*

In order to find solution(s) to this problem, the researcher raised the following questions.

- a) What is the opinion of Christians in Kaduna State on the relationship between Christianity and politics?
- b) What is the biblical teaching on politics.?
- c) What are the advantages and disadvantages of Christians' participation in politics?
- d) What problems do Christians who participate in politics face in Kaduna State.?

#### 1.5 *Hypotheses*

Based on the stated problem, the following hypotheses were formulated and tested

1. There is no significant difference between the opinions of male and female Christians regarding the relationship between religion and politics.
2. There is no significant difference between the opinions of Church ministers and the laity regarding biblical teachings on Christians' participation in politics.
3. There is no significant difference between the opinions of married and unmarried Christians on the advantages and disadvantages of Christians' participation in politics in Kaduna State.
4. There is no significant difference among the responding denominations regarding the nature of the problems being encountered by Christians who participate in politics.

#### 1.6 *Basis Assumptions.*

This study is carried out on the assumption that.

Christians should participate in politics



Politics is a clean game.

Kaduna State is conducive for Christian participation in politics.

### **1.7 *Significance of the Study.***

This study is significant for the reasons that are stated below:

- a) It would provide information for scholars of religion who are interested in making further research on politics and religion.
- b) It is expected that the study will be beneficial to both ministers and the laity who may want to know more about the relationship between politics and religion.
- c) It may also sensitize the Christian community to the need for Christian participation in politics.
- d) The study will be an additional contribution to the Christian and the public literature
- e) The recommendations that would be offered would likely enlighten Christians on how to take decisions on political issues.

### **1.8 *Scope And Delimitation Of The Study***

This study is an attempt to assess Christian participation in politics in Kaduna State. The research is focused specifically on the relationship between Christians' participation in politics, and the problem facing Christians who participate in politics in Kaduna.

The researcher has decided to limit the area of coverage in this work to eight local government areas in Kaduna State because, among other things, the population of Christians in Kaduna State can adequately meet the demand of a research of this nature.

Accessibility to information is a major consideration in the delimitation of this study. This is because it was easier for the writer to carry out research in the area of coverage since Christians in the area were more receptive to discussions on political issues. In addition the writer considered the proximity of the selected area to him in order to reduce the financial burden on data collection. Kaduna State is a fertile ground for this kind of research because of its strategic position in the political development of Nigeria.

**REVIEW OF RELATED LITERATURE.**

**2.1 Introduction:**

In this section, the researcher made a review of related literatures, which deal with the topic. The chapter treats the following sub-topics.

- a) The relationship between religion and politics.
- b) Biblical teaching on politics.
- c) The roles of Christians in politics.
- d) Problems facing Christians who participate in politics.
- e) Men and women in politics
- f) Church Ministers and the Laity in Politics.

**2.2 Religion and Politics**

Religion is concerned with a belief in God and with expressive acts of worship such as prayers and rituals. The term religion needs clarification because a belief in God does not by itself constitute religion for it has to be institutionalised and contained in a doctrine of a religious body. According to Kenny (1984:11) "religion is the attitude or active relation and the actions growing out of that attitude or relationship towards whatever or whomever an individual or a group of persons takes to be of greatest value and reality". The definition emphasizes the attitude or relationship that is expressed towards whoever or whatever is occupying the greatest position in one's life. Religion is therefore a relationship between the transcendent and man which is perceived as an awesome but fascinating mystery to which man owes total submission and absolute obedience. Expo's (1994) definition that religion is whatever man prizes as the highest

value in one's life or what is man's ultimate concern (for example, the fundamental goodness and communism) does not meet the further requirements of worship and prayer. His definition of religion may thus be challenged.

Politics on the other hand can be looked at from various perspectives. According to Appadorai (1975) "politics is the science or art which is concerned with the guiding of governmental policies".

However, Libanio (1982:45) says:

In the strictest sense, politics refers to all activity that has as its end, or at any rate its effect, to influence the distribution of power. Politics is directly concerned with the governance of a city, if a state political activity per excellence involves political parties, with their programmes and plat forms, whose final end is to gain power or to keep it. This definition focuses on getting power and distributing it.

In the view of Ra'is (1994:2).

*Politics is the art and science of who gets what, when, how, where and why? Politics is purely a conscious effort to get power so that one can protect, preserve and indeed promote his interests. Power here refers to the capacity and ability to impose one's will on others by making use of coercive means, that is, armed man, rules and law courts, prisons etc.*

The use of coercive means by politicians according to this definition does not necessarily mean the use of force. However, it means the processes of protecting and preserving the power within the law of the land.

Looking at Ra's definition, it is clear that, among other things politics involves a conscious effort to get power and also to maintain it. It also involves imposing one's will on another by making use of whatever legal means is available. This process of imposing one's will on another is not an easy task. That is why unpopular candidates are usually flushed out in elections. The electorate must be convinced about an individual's capabilities to take them to the Promised Land.

None of these definitions is exhaustive. They have only tried at least, to describe what politics means from various experiences and to come nearer to the truth about what the term politics stands for. Politics can be practiced at various levels of human endeavour, even right from the small family unit to the wider society. Man always tries to find opportunities where his voice would be heard. He would want to seek recognition and pour out his heart felt desires concerning the societal problems. This can be done through politics in which people's feelings and aspirations are openly declared.

On the relationship between religion and politics, scholars have aired their views in various dimensions. The argument has been raging on from time immemorial. There is the need to appreciate the fact that every coin has two sides. At this level of discussion, there are of course two lines of thoughts: The one a protagonist and the other an antagonist, that is those who think that religion and politics go together and those who think that religion has no place in politics and vice - versa.

Commenting on this, Onaiyekan in Kukah (1993:vii) said:

*The question of the relationship of religion and politics is therefore an inevitable and important one. The strident call for a separation of politics from religion often becomes a slogan used according to the convenience of the moment. The reality is that both are tied together, by the very nature of things ... First there is something inherently sacred about political power. History has shown that it can only be*

*properly exercised when handled with sacred attention. In religious jargon, we say, 'all powers belong to God'' secondly, it is the same concrete human person who assume both political and religious identity, and one necessarily affects the other.*

From Oneiyekan's view; it can be deduced that politics and religion are glued together, therefore talking of separating them is almost an impossible venture. Reflecting on the situation on religious politics in Northern Nigeria, Kukah (1993:x) said:

*Many Christians would seem to have come to the conclusion that since religion has been a major factor in determining the staying in power of the Muslims, it has become imperative for Christians now to use religion for achieving their socio-political and economic goals. Thus Christian teachings on Church and state, political activity, and the place of religion in the political process are being redefined as a means of dealing with these new political realities.*

The researcher feels that Kukah's statement is a call on the Christians to use religion as a tool to achieve their own socio-political goals like their Muslim counterparts. This has put religion in the heart of politics, since it has become a tool for political manoeuvring. It then means that politics has a lot to do with religious decisions or the other way round.

Galadima and Yahaya (1997:1) said:

*Religion and politics are inborn phenomenon in human nature. Man from time immemorial, has been politically and religiously inclined. Thus at the course of his struggle to find meaningful existence in life, man has come to see religion and politics as pursuing some goals such as harmonious and peaceful co-existence, common good and progress of the individual and the society at large.*

This view is further corroborated by Ra'is (1994: 3) who said

*In fact, religion and politics dialectically influence each other. Religion does moderate and sanitize political behaviour and*

*ultimately give birth to correct political culture so that all the undesirable socio-economic behaviour so rampant in Nigeria today can give way for more reliable positive moral attitude in all walks of life. Conversely, politics and government can well look after religion and enhance its progress and development.*

Going by the submission of the above three authors, religion and politics work together to harmonize the norms of the society. These two powerful institutions have made an indelible mark in realizing the goals of human society.

On the other hand, some scholars are of the view that there is no relationship between religion and politics. One of those scholars who expressed this view was Thomas Aquinas. In his thesis on dualism he, has among other things, separated politics from religion. Commenting on Aquinas synthesis, Tawney (1962) describes dualism as relating the religion and secular as parallel and independent provinces, by different standards and amenable to different authorities. This means that religious affairs and secular affairs (politics included) are different entities entirely. To buttress this view further Boer (1989: 12) said: "This is the dualism that led to a popular mentality among Christians that would divorce their religious obligations from their participation in political, economic and social affairs- in short, from their participation in human society as a whole." This view is another extreme way of interpreting the so-called separation between politics and religion.

Considering the protagonists and the antagonists' views, the researcher feels that the majority views of scholars support the view that there is a close tie between politics and religion. So, if fundamentally man cannot survive in this world without his materialistic needs (food, water, clothing, shelter etc.) being met by people in government, invariably he can not worship and relate to the sacred (religion). So, one can see glaringly the link between the two.

### 2.3 BIBLICAL TEACHINGS ON POLITICS

Here the attempt is to examine what the Bible teaches about politics. In Genesis 1: 26, 28, God told Adam to subdue the earth and rule over it. This is a political statement from God. According to Boer (1989: 14). "Man is created in God's image the passage tells us, and that is among other things, expressed in ruling and subduing the world". This means that God sanctions man's participation in politics since politics involves getting power and making use of that power. This implies that God recognizes man's potentialities to think create subdue rule or dominate and influence his immediate environment positively in order to make life comfortable for himself and others. It also implies that God does not tolerate a lazy person who does not care so much about improving his quality of life and those of others. Since man represents God on earth here and to carry out His orders, perhaps he must partly be politically inclined in order to fulfil God's plan for humanity. So, it may be wrong to think that it's sinful or worldly for Christians to participate in politics.

God's appointment of Moses to lead His people from Egypt to the land of Canaan is another biblical proof of man's involvement in politics. God told Moses -

*I have surely seen the affliction of my people which are in Egypt and have heard their cry by reason of their taskmasters. For I know the sorrows.. come now therefore, and I will send thee unto Pharaoh that thou mayest bring forth my people the children of Israel out of Egypt... (Exodus 8:7-22).*

God saw the affliction of his people and He called Moses to help in delivering the people from their woes. Moses was called into a leadership responsibility. This position was both political and religious. Political position can be used to bring development to



people. Similarly, in the opening chapter of the Book of Joshua, God called Joshua formally into a political position. Among other things, God encouraged him like this:

“Have not I commanded thee?

Be strong and of a good courage;

Be not afraid, neither be thou dismayed

For the Lord thy God is with thee whithersoever thou goest. (Joshua 1:9).

The mantle of leadership was put on Joshua. The task before him was enormous, but God promised to be with him so as to accomplish the task.

Besides, when the children of Israel demanded for a King and Samuel was displeased, God told him to hearken to the voice of the people (1 Sam. 8:7,8, 22), so that they would enjoy the privilege of having a King like other nations. This demand became necessary because “in those days, there was no King in Israel, every man did that which was right in his own eyes” (Judges 21:25). A leader would organize people for positive action. Obviously there would be chaos and confusion in a society where nobody is leading. After, Saul, David, Solomon Rehoboam Josiah and a host of others were appointed at various times to govern people.

Democratic principles of love, justice peace and fair play are all the concern of most of the prophets and other Bible writers. Amos said “Seek God, and not evil... hate the evil and love good... But let judgment run down as waters and righteousness as a mighty stream” (Amos 5:14, 15 24). This is corroborated by Neibuhr (1960) who said “religion will always leave the idea of justice with the idea of love”. In addition to this Lekwat (1997:9) said, “both in the Old and New Testaments, the people of God are enjoined to practice democracy and justice.” Stressing further, Lekwat said: “Governor Nehemiah’s rule is an excellent example of democracy and Jesus Christ’s administrative experiences with His Disciples is the ideal democratic approach”. A documentation by

Lekwat (1984/85) reveal that contemporary leadership needs the biblical democratic examples in our churches and institutions. To convince people further, Lekwat said "Jethro instructed Moses to adopt democracy" (Exodus 18:1-27). Going through the lines of the New Testament, Stephen (1972:9) said:

*When we turn to the New Testament, we find a very difficult picture. There is very little said directly about politics in the gospels. The one clear political reference is the story which include the saying: Give Caesar what is Caesar's and to God what is God's (Matthew 22:24) - a text which has been used to support practically any views on church - state relations.*

On the occasion, Jesus expressed His belief in the rule of law and order which are the bases for good governance. People must render their civil responsibilities in order to maintain peace and progress in the society. This was the thinking of the Apostle Paul in his letter to the Romans. Among other things Paul said:

*Let every soul be subject unto the higher powers. For there is no power but of God. The powers that be are ordained of God ... render therefore to all their dues, tribute to whom tribute is due; custom to whom custom; fear to whom fear, honour to whom honour (Rom. 13:1-7).*

The teaching of Paul here has undoubtedly revealed one of the political jargons being expressed in party manifestoes in peoples attempt to woo others to their parties. The Bible teaches Law and Order in the society and it is with this view that many Bible scholars have, more often than not, disagreed with those who separate the ideals of the Church from politics. The view of Jesus, and Apostle Paul on Church and society was also corroborated by Apostle Peter who said: "submit yourselves to every ordinance of man for the Lord's sake: whether it be to the King as supreme, or unto governors.. Honour all men. Love the brotherhood. Fear God. Honour the King". (II Pt. 2:13,14,17).

Commenting on this development Kwasau (1994) opined that it is not good saying that Jesus and His disciples were not interested in politics and that they neither required nor even commended political actions let alone engaged in it themselves. The scholar said Jesus and His disciples were not really involved in politics but that this was perhaps due to the fact that this group was a tiny and an insignificant one under the totalitarian rule of Rome which was ever ready to crush any opposition to her. The Jews wanted Jesus to be their political leader so as to liberate them from the oppression of the Romans. When Jesus did not fulfill this expectation and He was preparing to go to heaven, His disciples reminded Him of the time He would restore the Jewish Kingdom which had been seized by foreign rulers (Acts 1.6). Jesus refused to be made a political leader or to fulfill their political ambitions because the time was not yet ripe for such a thing to happen. Yes, Jesus was aware of their plight but His purpose of coming at this first appearance on the world scene (physically) was to offer salvation to mankind through His sacrifice on the cross. The Jews of His time who were impatient and ignorant of God's plan wanted the Messianic reign of Christ which would come in His millennial reign to be realized in their time because of their own peculiar problem.

The Messianic reign, according to old testament prophecies, would, indeed, usher in the ruler-ship of peace, justice and righteousness and the Jews wanted this immediately but they erred. This unfulfilled desire is one of the reasons that made some of the Jews to reject Jesus as the expected Messiah. But the point is clear, that is, Jesus was seen as a political figure.

The researcher believes that Paul's exhortation to the Philippians has political implications. His views could be seen in the following word.

*Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things (Phil. 4:8).*

Politically, this implies that Christians who participate in politics could borrow from Paul's exhortation. This is because all the manifestoes of political parties are reflected in Paul's words: truth, honesty, Justice, purity, love and good testimonies. If Christians who participate in politics can pursue all these virtues, then politics will perhaps be sweet to people. So, it then follows that, if politics is a good practice of the art of governance acceptable by God, then it is a virtue that must not be left aside for the Christian community.

#### 2.4 THE ROLES OF CHRISTIANS IN POLITICS

The question of whether Christians have roles to play in nation building through political participation might look controversial, but through the history of man, it is clear that, man, being a political animal has to respond appropriately to the forces surrounding him. If a Christian is to show love and defend the course of justice, then it means, he has a role to play in politics. Talking of the role of a Christians in the society, Libanio (1982:62) said:

*To be a Christian is to favour whatever pertains to the field of social justice, that is, on the side of the poor and needy. St. Augustine speaks of pondus meum, amormeus: eo fero;, quocumque ferro- that is, my burden is my love; I carry it every where I go. This burden of ours, this love, must be a 'hunger and thirst to see right prevail' (mat. 5:6), which finds manifestation today in solidarity with the destitute and the emarginated.*

This means that the Christian has the role of social justice, and love to play in the society. So, his concern for poor and needy would spur him to join politics and defend

the course of the common man. So, Christians can use their political positions to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives... and to set at liberty them that are bruised (Lk. 4:8). Just like Prophet Amos challenged the people of his day to do justice, so also the Christian today in politics can help to allow judgement run down as water, and righteousness as a mighty stream (Amos 5:24) The much - talked - about justice can be achieved in the society if honest Christians would be encouraged to get involved in politics. A one time presidential aspirant, a Christian, Salifu (1992: 22) once said,

*Ladies and Gentlemen, I seek the mandate of all Nigerians for the dawn of this era. I have a mission to provide for this country an honest, dedicated, selfless and purposeful leadership that will make Nigeria a strong, united and stable country, built upon the foundation of fairness, equality, justice and the fear of God*

Salifu's statement on politics is a strong statement of commitment. It was a powerful declaration of intention that has gone down in the history of Nigeria, for a Christian whose desires were to serve his people in honesty, dedication, selflessness and purposefulness. Another forceful pronouncement of Salifu (1992:22) was,

*Nigerians are disenchanted with our past and are craving for a leadership that will usher in a new era of hope and good government. The desire for a clean break with the decadent past is manifest all over the country. It is for the fulfillment or actualization of these desires and yearning of our people that I humbly present myself to the service of our people and beloved country.*

The frustration and wretchedness being experienced in Nigeria would demand honest hands, and Christians who are the "light" of the world and the "Salt" of the earth can do this. The desire of an honest Christian to serve his people can spur him to seek for Leadership position. Commenting on the role of Christians in politics. Odiba (1992:10) said,

*We should not leave the responsibility of developing our land to our Muslim colleagues alone. We should join hands with them in order to help revolutionize our land in a positive direction. They are not our servants. Honest Christians must also get involved to help bring justice to the system. It is obvious that there is no justice in the Nigerian system today! Corruption, tribalism, ethnicity, selfishness and local governmentalism are all prevalent in our system today ... We need action, committed action! We need committed people and committed programmes, not crooks, cheats and sycophants.*

This shows that if Christians that are dedicated should make themselves available for the service of the nation, corruption, tribalism, selfishness and all other vices plaguing Nigeria would be reduced to a minimal level.

Another area that Christians can play a role in the political development of Nigeria is in the area of making useful contributions to the political institutions. An example is the TEKAN Church. According to Boer (1989:10),

*The submission of the TEKAN Churches to the political bureau proposes a very different approach to political affairs, namely from the bottom up. Instead of the peasants being the objects of political and social development performed on them, TEKAN wants the people at the grassroots level to be involved in the decision making, for, it notes, when decisions are made at the top, developments become elitist, expensive, ineffective and bedeviled by corruption.*

This bold move by the TEKAN Churches is significant because their concerns have to do with decisions at the grassroots. This is because decisions that are taken at the top become too elitist and selfish to some extent, but when people at the grass root levels are involved, as proposed by the TEKAN Church, then, it means the Church is playing a very significant role in nation building. In the case of the TEKAN Church, one must not necessarily become an active participant in political process before he performs his roles,

but, through useful suggestions, constructive criticisms and mature advice, an individual or group of persons can influence the political mechanism of a given country.

Christians can also play the role of nation building by championing the course for dialogue for inter-faith co-operation and understanding. Dialogue can lead to religious harmony and peaceful resolution of religious conflicts in Nigeria, and anywhere in the world. Kenny (1992: 21) said,

*Dialogue, in general sense, is a sharing of convictions, belief, ideas and opinions with the aim of communion in the truth. It concerns outlooks and values which are not merely scientific propositions but deeply cherished personal tenets, in one way or another pertaining to religion... Dialogue, therefore, is a refined activity that requires optimum conditions to operate. The first requirement of dialogue is tolerance and religious liberty.*

Dialogue, can be a powerful weapon to keep Nigeria united. Christians in politics can exercise their freedom in the way of creating an enabling environment for refined dialogue. Refined dialogue between Christians and Muslims and any other religion in Nigeria can bring about the much - talked - about peace that has eluded Nigeria as a nation in recent years. It is the mind of love which can bring peace to the society that necessitates dialogue between Christians and Muslims in Nigeria. True religion is always demonstrated practically. Religion (Christians) can be used to serve the nation positively; those positive areas can be hinged on tolerance, patience, peaceful co-existence and hard work. It is not religiosity that matters but practical demonstration of one's inner felt desire, full of love and concern for others, which is spirituality. Talking on exercising true religion Onaiyekan (1989:25) said,

*True religion does not consist only in prayers, ablutions, sermons, fasts and religious fervor alone. All these are useless with God and worse then useless to humanity if they are not accompanied by a true spirit of justice honesty, humility and universal love which leads to true peace.*

It therefore follows that a Christian in politics can use his position to bring peace and unity amongst people in multi-faith Nigeria. In the Old Testament, there were several examples of men of God who held political posts. One of them was Solomon. His reign brought lots of changes to the society. Bright (1986) explained how Solomon brought “boom” time to his country. He revealed how Solomon became rich through his economic policies, and that the living standard of many people was improved. Saul, David, Ahab, Jehosaphat, Josiah, Asa, Nehemiah, and many others too many to mention here -actively participated in the politics of their time. Some did well, others fell short of the responsibilities vested on them.

It is true that the hard labour that Solomon engaged people in really made them to complain to his son Rehoboam (after Solomon's death) in order to soften their suffering. However, that does not mean that the quality of life was low. In fact, majority of those who complained to Rehoboam were the lazy people who were not ready to work hard to build the economy.

Daniel participated in the government of Babylon, but he drew the line of demarcation when he was asked to violate his religious convictions (Dan. 1:6). Shadrach, Meshack, and Abed-Nego who served in the Babylonian government chose to obey God by refusing to worship the god of Babylon as ordered by the King.

Many Christians have actively participated in politics in Kaduna State and also at the national level. Saidu Dogo, the current Secretary of C.A.N in the Northern states gave a catalogue of names of Christians who participated in politics in Kaduna State from 1988 till 2000. In an interview with him on the 20<sup>th</sup> of April, 2000, Dogo said that Rev. John Aboki of the Baptist Seminary in Kawo, Kaduna was actively involved in politics between 1988 and 1990. In fact, he won overwhelmingly as the Chairman of Kaduna local government in 1988 on non-party basis. Saidu Dogo, was also actively involved in



politics in Kaduna South local government between 1991/1992. Though, he did not get the chairmanship position in Kaduna State, but his impact was felt in the area. He was in the Social Democratic Party. In the 1998 chairmanship elections in Kaduna State, some Christians won number one positions in their various local government areas. Dogo gave some of these names as follows:

- (a) Barnabas Bala: Kaura Local Government
- (b) Thomas Kato : Kachia Local Government
- (c) Laurentia Mallam (Mrs. ) : Zango Kataf Local Government
- (d) Musa Toro : Kajuru Local Government
- (e) Bako Tahir : Jaba Local Government
- (f) Frank Bala Baba : Sanga Local Government

These were a few examples of those who won the chairmanship positions. There were many Christians who were elected as councilors in their various local governments. Dr. Christopher Abashiya was a presidential aspirant in the N.R.C party in the 1993 elections. James Bawa Magaji was the Deputy Governor in the N.R.C government of Kaduna state between 1991 and 1993. Dr. Harrison Bongon, a Lecturer with the Kaduna Polytechnic and an Engineer, who was also commissioner for works in Colonel Isah's administration of 1993, contested for the governorship position in the Social Democratic Party in the 1991 elections in Kaduna state. Mr. Stephen Shekari also won as the Deputy Governor in P.D. P. in the 1999 elections.

A reknown politician amongst the Christian community in Kaduna town who has been actively involved in politics before the independence is Ambassador Jolly Tanko Yusuf. He was a diplomat in thirteen countries in the world. In fact, he was the presidential

liaison officer to the N.P.N government in Kaduna state in the second republic. Even at 75 years old he is still involved in politics. He was among the founding fathers of A.D.

CAN Publication (1989) has provided the analysis of Christians who have participated in government either as governors or ministers from the time of Tafawa Balewa to Babangida's time.

Below is the list:

**CHRISTIANS WHO SERVED AS GOVERNORS**

<b>PERIOD</b>	<b>NO. OF CHRISTIANS</b>
Babangida's Regime	25
Buhari's Regime	9
Shagari's 2 <sup>nd</sup> term	11
Shagari's 1 <sup>st</sup> term	10
Obasanjo's Regime	9
Murtala's Regime	4
Gown's Regime	8
Tafawa Balewa's term	6

**CHRISTIANS WHO SERVED AS MINISTERS**

<b>PERIOD</b>	<b>NO. OF CHRISTIANS</b>
Babangida's Regime	9
Buhari's Regime	4
Shagari's 2 <sup>nd</sup> term	12
Shagari's 1 <sup>st</sup> term	20
Obasanjo's Regime	8
Murtala's Regime	11
Gowon's Regime	13

**2.5 IMPACT OF CHRISTIAN PARTICIPATION IN POLITICS**

The participation of Christians in politics can bring lots of impact upon the society at large. Impact can have negative and positive implications. But in the context of this

research, the positive impact of Christians participation in politics shall be addressed in greater dimension.

#### 2.5.1 PEACE

Christians' participation in politics can bring peace to any given country. Thus one can talk of using Christianity as an instrument of peace in Nigeria and beyond. The peoples ways of life and their tolerant spirit are the major mechanisms that can bring peace to the society. According to Ikenga- Metuh (1992:11),

*Peace means beneficent adjustment of harmony between the individual and his creator on the one side, and his fellow men n the other. This applies to the entirety of the concentric relationships between individuals and individual, individual and community and community interest and between man and the universe.*

An example of a Christian who used his exalted position to bring peace to Nigeria was General Yakubu Gowon. The idea of reconciliation and reconstruction after the Nigeria - Biafra war in 1970 attested to the fact that he was pursuing peace. There can be no peace without justice. Relationship between individuals or group cannot be said to be beneficial or in harmony when one of the parties is held in perpetual bondage or subjected to extreme exploitation and deprivation. Therefore it means there is a fundamental relationship between peace and human rights which is grounded in justice. Any structure which deprives persons of their human rights and dignity and prevent justice from being realized, forces man to resort to violence or war.

So, a Christian in government who is aware of people's rights has to give it to them and thus creating a peaceful environment for people to stay in

## 2.5.2 REFORMATION

Another impact a Christian in politics can create is in the area of reformation. Reformation can be multi-dimensional: political, religious, social and economic. King Asa of Judah (913 - 873 BC) brought religious reformation to the land when he was on the throne. Among other things, he removed the fertility cults which had gained prominence under the protection of his mother Maacah (1 Kings 15:9 - 24). Similarly Hezekiah (2 Kings 18) and Josiah (2 Kings 22) brought reformation to the Kingdom of Judah. The Holy Scriptures' record about these two Kings is that they were doing what was right in the eyes of the Lord! They were more of political than religious leaders (because there were priests in the land who performed religious function officially), but despite this they used their exalted position to do God's will (2Kings 18:13; 22: 2). A ruler that fears God would influence his subjects in a good way, but a wicked ruler can only have a negative impact on his subjects, because he does not do what is right in God's eyes.

On political reformation, especially on the emancipation of womanhood, Daudu (1997: 139) said:

*Christianity has been one of the leading factors that have enhanced the status of women in Nigeria's public life. Women now compete very favourably with their men counterparts in all walks of life, for example, during the third republic, Mrs. Sarah Jibrin and Mrs. Adagwu as political activists.*

Daudu believes that Paul's declaration in Galatians 3:38 that all are one in Christ that there is neither male or female was what prompted Christians to advocate for equality and fair sharing of political posts amongst the both sexes. Political reformation can take any dimension and its impact on the society can be great. Christians have participated in all major political decisions in Nigeria. For example, in making the law of the land

through various constitutions, they have influenced decisions that affect the lives of the citizens.

### 2.5.3 MODERN EDUCATION

The participation of Christians in politics has revolutionized the Nigerian society through modern education. The free education policy of Chief Jeremiah Obafemi Awolowo who was the Premier of the Western region before Nigeria's independence brought a lot of changes to the lives of the people. Awolowo's policy created opportunities for the children of both the poor and the rich to acquire western education. The impact of this policy is still being felt in Nigeria today. Fafunwa (1991) believes that the first school (modern) in Nigeria was established in 1842 by the Church Missionary Society in Lagos. It is strongly believed that those Christian missionaries combined politics with religion. This same thought influenced Chief Awolowo to adopt such radical policies. According to Daudu (1997:139).

*Christian missions, Catholic and Protestant saw education and utilized it as an effective tool for the evangelization of Africans. Where missionaries were allowed to settle they opened up schools to train their new converts. It was this effort of the Christian missionaries in education that was responsible for the nation's man power development.*

The emphasis here is that it was the foundation laid by the Christian missionaries who combined their job with politics (using education as a tool) that later on influenced people like Awolowo and his colleagues. Therefore, Christians' education policy has been used to influence people's life. Daudu (1997:13) further reports that,

*Education has enlightened the generality of the Nigerian society, Christians as well as non-Christians. This in turn has helped to reduce superstitious beliefs which hitherto had plagued the society... Another development that was brought about through Christians' influence was political awareness. The product of missionary schools*

*soon organized themselves and agitated for independence from colonial rule. Outstanding among them were Herbert Macaulay, Chief Awolowo and Dr. Nnamdi Azikiwe.*

In this view stated above there is a connection between western education and political development. It means that education has enlightened people, and this, in turn has polished their political ideas. These three outstanding people mentioned by Daudu (who were all Christians) have had their names printed in gold on the Nigerian soil because of their contributions that led to Nigeria's independence.

A Christian in politics who loves people would create an immeasurable impact in the lives of people. A Christian who loves will pursue social justice and do the right thing. Libanio (1982:62) has shown that,

*To be a Christian is to favour whatever pertains to the field of social justice, that is on the side of the poor and needy. St. Augustine speaks of pondus meum, amor meus eo feror, quocumque feror, that is my burden is my love, I carry it everywhere I go. This burden of ours, this love, must be a hunger and thirst to see right prevail (Matt. 5:6), which finds manifestation today in a solidarity with the destitute and the emarginated.*

Thus, the Christian wherever he is, can influence other people's lives through his act of love and concern for others. Having concern for the poor and needy, the destitute and others in the same category could be his main focus.

#### **2.5.4 TAKE OVER OF SCHOOLS (A POLITICAL DECISION AND ITS NEGATIVE IMPACT)**

During Gowon's administration, many private schools were taken over by government. Ogunsoola (1977) states that the aims of the take over of schools by government include: to control the standard of education, maintain a uniform salary structure for teachers and have a uniform curriculum.

However, the policy of the take over of schools did not go down well with many Christians. Lekwat (1983) holds the view that the method of the take over infringed on Christian private rights, and, that the take over had political and religious intentions. As an indigene of Kaduna state, Lekwat opined that the effect of the take over was much on the Christian community. This is because, Gowon, a Christian and a leader, gave out private schools (many of which were established by Christians) to government without compensation. This attitude is one of his major weaknesses observed by many people.

Sambo (1992:31) says

*By taking over the schools therefore they achieved the twin objectives of ensuring that those schools do not remain centers of experience as well as obliterate the unique Christian character of institutions. This and the deliberate attempts made to strangle the Christian atmosphere in these schools helped to achieve the immediate religious objectives.*

The policy of take over of school by Gowon was a great blow on his face. Many Christian observers felt that it was sinful for him to have taken over Christian schools without considering the consequences that may follow. Schools that were taken over by government in Kaduna State had their names changed from Christian name to Hausa and or Islamic names. Islamic courses were taught and given more prominence than Christian Religious studies. Heads of these schools have, for a very long time, remained Muslims. The quality of learning deteriorated and teachers became demoralized. The Schools were taken over in the name of providing "qualitative education" among other things but whether this "qualitative education" was achieved is another story entirely. Besides the call for the return of these schools to their founders or owners has remained a nightmare.



## 2.6 PROBLEMS FACING CHRISTIANS IN POLITICS

Christians in politics may not be free from problems. The source of the problems may come from external or internal forces. For example it might be difficult for some Christians in government to compromise their stand on some issues which they think are not in line with their principles. Commenting on this, Odiba (1992:10) said:

*Our traditional Christian culture has disallowed most of us from getting involved in politics. We are often told not to do much for this world. "Politics is a dirty game and therefore a true Christian should not venture into it" so that he would not lose his heavenly home.*

Christians with this kind of view would find it difficult to support their colleagues nursing political ambition, and even if they are already in politics they might not get adequate support from those who see politics as a dirty game.

On the other hand Christians who participate in politics at whatever level do get opposition from the Muslim counterparts. Evidence of this can be seen in some tertiary institutions in the Northern Nigeria, apart from those of the larger community. On this premise, Kukah (1993: 242) said:

*During the student's union elections in Ahmadu Bello University, Zaria, violence again erupted when it turned out that a Christian candidate would win the elections... when the Muslim students got the wind of this they literally forced one of the Muslim candidates for the presidency to step down but it was too late. When it became clear from the counting of votes that the Christian candidate was going to win the Muslim students invaded the counting centers and destroyed the election papers.*

From the above evidence of Fr. Kukah, it is clear that a section of the Northern Nigeria has been embarking on perpetual political domination. It looks like an abomination to them for other persons apart from their own stock to lead them. This kind of attitude can be a major stumbling-block to those Christians who are interested in active

politics. This kind of attitude from the Muslims goes beyond local campus politics to the larger society. Kukah (1993) also reported Gumi's claim that it is better to have a bad Muslim (since he can be reformed) than the best non-Muslim as a leader." Perhaps, this is one of the reasons why Nigeria has had up to eleven leaders as Muslims since independence, while Christians had produced only four leaders. In any case the researcher has noticed that, some Muslims find it difficult to co-operate with Christians in leadership positions in Nigeria, this happens more with some Muslims in the North.

Another problem within the Christian community is that of "holier - than - thou - attitude". Those with this view see the Christian religion as too personal to be mixed with other worldly affairs. This is the dualistic tendency expressed by Boer (1989:12) in these words,

*This is the dualism that has led to a popular mentality among Christians that would divorce their religious obligations from their participation in political, economic and social affairs, - in short from their participation in human society as a whole. The Christian religion is thus reduced to a personal private, and spiritual affairs that has relevance for personal morality, family relations and Church affairs... this is the mentality that has dominated most missions in Northern Nigeria especially and prevented them from taking the world and its affairs seriously as missionary concern. Everything was looked at in terms of evangelistic opportunities.*

In addition to this is the fact that some Christians exercise the fear of losing elections. Others complain of not having money to distribute to people. Others might be afraid of losing their lives in the process of politicking. Still, others refuse to join because of ignorance. Ignorance can lead to the form of being defeated in any race. Reflecting on ignorance as a major stumbling block to Christians' participation in politics Ezeja (1993: 14) said;

*Most of the problems that are killing us in this world is ignorance - lack of knowledge. If the trembles in the world is to be calculated arithmetically we shall discover that most of the problems we*

*encounter is caused 99.5% by ignorance. Due to ignorance we find most of our problems intractable. Due to ignorance, we fear that if we should capitulate the other side in a dispute it would continually make mockery of us.*

Ezeja believes that 99.5% of our problems is caused by ignorance. It is the ignorance that creates fear in one, thus making an individual to lose hope in his fight to change his condition for better. Odiba (1992:10). Said that;

*Many Christians do not know that they have the God-given right to join politics and contribute their own quota to the development of their land. Some of us are blind to the advantages of being involved in politics. We think in a narrow way and worst still, we are not ready to learn from those who are willing to put us right on good part of politics, of course refined politics, sanctioned by God our father.*

It may be observed from the above discussion that there are both internal and external forces which create problems for Christians who are interested in politics. It is seen that the attitude of fear and servility still exist amongst Christians today. Fear can be destructive. This is what made a former Governor of Gongola state to say that “he fears no man, he only fears fear” (Boer 1989:6). The kind of “money politics” that has been raising its ugly head many times in Nigeria has contributed a lot in creating fear in the minds of many Christians who are interested in politics. Some Christians who don’t have money to spend choose the best alternative of praying and watching the evil perpetrators.

#### **2.7.1 MEN IN POLITICS**

Right from the beginning of creation, God asked man to be concerned with the affairs of the world. The Lord said “subdue and rule the earth” (Gen. 1: 28) gave man the authority of governance on earth. Biblical figures that were involved in the politics of their time include Samuel, David, Saul, Deborah, Gideon, Nehemiah, Jeremiah, Isaiah

and Jesus our lord. Right from the Institution of the monarchy opportunities to perform in the governmental affairs of people became more glaring; though before this time, Moses, Joshua and the judges were all involved in the political life of the people respectively. Libanio (1982) has intermized those things that men in politics should focus: the need for material goods to sustain life, to be met by economic theory, a need at the level of social relationships, to be solved by political theory, and the need to explain the fact of death, which is the providence of theological reasoning. So, it means that man in politics should be fully aware of the needs of the society and should use their exalted political positions to solve people problems.

In Nigeria, politics or democracy of the first republic was terminated by the coup of Kaduna Nzeogwu. The crisis that cropped up from this coup later brought instability which led to a civil war in Nigeria for thirty months. After the civil war, many Nigerians were looking forward to a time of actualizing their political intentions in a full democratic setting. Commenting on this Kurah (1993:45) said:

*The prospect of the return to civil rule generated a certain level of ambivalence among many Nigerians. Those whose political ambitions had been abruptly halted as a result of the military intervention in January 1967 looked forward to it with the anxiety of an heir to his inheritance.*

Kukah's observation has shown clearly the eagerness with which people prepared themselves for politics. People need political posts in order that their voices could be heard. Christians in politics can create a conducive environment for development, they can use their positions to fight injustice, clean what some think is "dirty game," shine as light in dark corners and refuse to compromise with corrupt officials.

Karl Marx, whose ideas have fuelled revolutions in many countries of the world did not see any positive role that Christianity plays since people use it to play the politics of telling the poor ones to remain where they are since God has made them in like

manner. So, it would be difficult for those who have been cheated and exploited to revolt against any ills of the society since God has made the rich and the poor alike

However, Marx Weber, a contemporary of Karl Marx believes that christians who are politicians brought social change to their own immediate environment. Christians who were taught on how to work hard and save monies (being influenced by the Calvinistic idea of hard work) used their resources to build factories and industries which led to the industrial revolution in Europe. Christians in politics can do well in influencing and mobilizing people for positive change of the society. They can use their resources, human or material to bring development to the society. The idea of working hard to develop the society is in line with Bible principles. In his epistle to the church in Thessalonica Paul said:

*For even when we were with you this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all but are busybodies. Now them that are such we command and exhort by our lord Jesus Christ, that with quietness they work; and eat their own bread. (11 Thess. 3:10-12).*

Hard work pays, but hunger would always know at the door of an idle or a lazy person. So, through hard work Christians in politics can bring change to the society.

#### **2.7.2 WOMEN IN POLITICS**

The contribution of women to the political development of the country cannot be easily quantified. Going through the scriptures the name Deborah was outstanding among women who really influenced the politics of her time. When there was a war between the Israelites and the Canaanites, King Barak needed the support of Deborah to go to that war. Barak told Deborah a prophetic, "If thou wilt no go with me, then I will not go "(judges 4:8). To this Deborah replied: "I will surely go with thee not

withstanding the journey that thou takest shall not be for thine honour, for the lord shall sell sisera into the hand of a woman”(Judges 4:9).

In Nigeria’s political scene, Sarah Jibrin has emerged as a political activist through her works and utterances. She became well known in public since 1990 as a member of the social Democratic party. She was the first among the women folk to seek for presidential ticket in the S.D.P. To support this Dandu (1987:139) Says “women now compete very favourably with their men counterparts in all walks of life. For example, during the third republic Mrs Sarah Jibrin and Mrs Adagwu emerged as political activists”.

In Kaduna State, wives of chairmen of local governments (who are christians) have been involved in the politics of the day. Being the first ladies in their various local government areas, they have, no doubt, contributed immensely to the political and socio-economic development of their localities respectively. Mrs Angelina Jaja was once a local government chairperson in Zango-Kataf local Government Area of Kaduna State. Currently the number one citizen of Zango-Kataf local Government Area of Kaduna State is a woman by name Laurentia Mallam (Mrs). The current speaker of Benue State House of Assembly is a woman by name Margret Icheen.

Pope John Paul II (1995) regards women generally as engineers, the hands that rock the cradle and the necks that carry the head. Udengi (1996:26) says “womanhood is a great treasure which if well utilized contributes immensely in moral, cultural, socio-economic and educational development of any nation”. Ukejie (1990) stated that the civil service is the largest employer of women in wage employment in Nigeria. Going by the assertion, then it means that very few of them who happen to come to top positions must have been involved in the decision making or the politics of the time. The economic

reality of the time has shown clearly that women, in some cases, have become “bread-winners” because of men’s inability to sustain the family.

Talking on women in politics Olugbodi (1998) gave a catalogue of some women who have been involved in politics both in Nigeria and outside Nigeria. The Christians among them include: Mrs Margret Ekpo who struggled for the emancipation of women in the popular Aba women riot, Mrs F. Ransome-Kuti who led the Egba Ijebu women riot in 1948, Mrs P. Sadauki (Deputy Governor, Kaduna State), professor Bolanle Awe, Mrs Hilda Ade Farasin (former president of Nigerian Council of Women Societies), Sarah Jibrin, Titi Ajanaku, Bose Oshinowo, Helen Gomwalk, Janet Akinrinade, Ebun Oyagbola and Franca Afegbua Anyepku. Others of foreign origin include Golda Meir of Israel, Mrs Peron of Argentina, Margret Thatcher of Britain and Mrs Aquino of Philippines. Olugbodi (1998:7) specifically said:

*Between 1948 and 1949, Abeokuta Women’s Union under Mrs RansomeKuti mobilized women in other parts of the country and consequently the Nigerian women’s union was born on 15<sup>th</sup> May 1949 with Mrs RansomeKuti as President while Mrs. Ekpo was the national secretary. Thus a formidable feminist movement with political goals emerged.*

All these efforts of women in the Nigerian politics are in agreement with the women solidarity movement which is a political weapon of women world-wide. The Beijing Conference of women in 1995 came out with strong declarations which, if followed or applied would no doubt catapult women from their hiding places to public political scenario. In fact, women commissions of Federal, state and local government levels in Nigeria are geared towards making the voices of women heard in the public. In essence the government of the day is interested in women empowerment.

All in all the men and women have contributed a lot to the development of the country. In line with this argument Udensi (1996:117) said.

*Human resources include both male and female members of the society working together to develop the nation. Their contributions to economic development should not be based upon whether they are male or female, but upon their ability to discharge their duties efficiently.*

In the light of the above quotation, it could be seen that the work of developing the nation would be better realized if both male and female team up to contribute their quota in a free democratic environment.

### **2.7.3 CLERGYMEN AND LAITY IN POLITICS**

Politics covers a number of activities whose object is mainly the exercise of power; that is, obtaining power and maintaining it. Thus any activity that concerns the distribution of power is purely politics. Politics can be local, national or international, as the case may be. Politics can be seen in the family system, in the church, and in the state respectively. In churches, local politics may crop up in various dimensions. This may occur when vacancies for elective posts are declared open for people to contest. This scenario can lead to the election of people with charismatic qualities depending on the level of their political education. Sometimes, the right persons may not be chosen due to many factors. Samuel was both a priest and a politician (1 Sam. 8) Pope John Paul II is a priest and also a politician. He is in charge of Vatican City and the Head of the Catholic church world-wide. Rev. Fr Moses Adasu was the Governor of Benue state (in S.D.P.), from 1991-1993, a Priest and a politician. Similarly, the present Governor of Taraba state Rev. Jolly Nyame was the number one citizen of the same state (under S.D,P,) between 1991-1993.

A Catholic priest ( a politician?) who has influenced the lives of many Nigerians positively recorded the views of some Nigerians (including priests) on the participation of the clergy and the laity in politics: Kukah (1993-226) quoted one Patick Dokoti as saying



"I have no doubt in my mind that I want CAN to become a political party. I pray that it happens. I would like to see our priests take up more active political roles". Kukah (1993) went further to air the views of others. According to him Chief Akanu Ibiam would not support the view that CAN be made a political party, but that CAN must remain and help Christians to use politics well. However, both Archbishop Peter Jatau and Bishop T.O. Ogbonyomi (Catholic and Anglican Bishops of Kaduna) maintained that CAN must not be involved directly in political activities. He said that Rev. H. Aledeino was more philosophical and non-committal when he said that when CAN started nobody knew that churches were going to be burnt, that new ideas began to come into CAN when the mayhem was witnessed. Kukah himself is currently a staunch member of the Human Rights Violation Commission under opura as the chairman. Kukah has been influencing peoples' lives in various ways because of his bold, intellectual and accurate approaches to issues of national interest. In fact, he can best be described as a priest and a politician. Kukah (1993:227) reports Samuel Salifu's view in an interview thus:

*The political activism of the laity creates suspicion in the minds of the clergy. They insist and are saying to members of CAN, please do not drag us into politics, we are a Christian association. Whereas the elderly and the clergy prefer gradual solution to the problems of politics, the young or generation is impatient and insists that things must change.*

Samuel Salifu as at the time of talking was the secretary of CAN (Ten Northern States) and a lecturer at the Kaduna Polytechnic. Looking at his view and that of Aledeino, one can see that it is the situation and the condition of the time that determined peoples' reaction on the roles of the clergy and laity in politics. Especially, the young generation wouldn't want to see things happening the way they have been before. The main argument was that Jesus taught people to turn to the other cheek if one has been slapped;

but that what if the two cheeks have been slapped – where is the third one to be slapped again? Following this argument Kukah (1993:227) says:

*Again, as in the case of Muslims Kafanchan exacerbated the tension and the anxiety of Christians, who are now equally anxious to effect change by means of the Christian faith. From my personal observation and experience, the agitation for the increased politicisation of CAN is popular with the young generation, but also the leaders of some of the new evangelical movements whose move towards greater confrontational attitude with government derives from the fact that CAN offers them a plank of legitimacy that they otherwise do not have.*

It might not be easy to accept the above view of Kukah totally, but the fact still remains that it is the situation on the ground that determines, to a large extent the type of action that is to be taken. But whether CAN will one day metamorphose into a political party is another story entirely!

Considering the experience of the clergy and the laity elsewhere Libanio (1982:87) says:

*Religion within the Latin American represented by the Roman Catholic Church, is seen by geopolitics as something to be manipulated... In certain parts of Latin America, one may observe certain Phenomena and manifestations where the Christian and, more concretely the clergyman has a decisive word to say concerning politics.*

In another statement Libanio (1982:89-90) says:

*The universal church, under the influence of Latin American Bishops in Solemn declarations of two synods of Bishops has adopted the prexis of denouncing unjust situations involving the basic rights of the human person (synod 1971), its mission includes the defense and promotion of the dignity and fundamental rights of the human person. At the synod of 1974, in a message to the peoples of the world mention is made of a ministry of the church to promote human rights.*

Examining the non-challant attitude of Christians in developing the rural areas Odiba

(1992:11) says:

*Church leaders should encourage members of their congregation to join co-operative societies in agriculture and other business ventures. Everybody in the Church should be mobilized to see the need of contributing his quota to the rural development. Ministers of God should take up this golden task of mobilizing their members since their voices are always considered important.*

There is no doubt that both in rural areas and in the wider society, the clergy and the laity have a lot to do in making life comfortable for people. Both the clergy and the laity are always engaged in politicking at all times. The level of participation and understanding of politics may differ depending on experience, level of education or orientation and the situation or events of the time.

#### **2.7.4 Positive Implications of the Clergy Participation in Politics**

Should the clergy join politics? Following the discussion thus far, the researcher has deduced that time has come for the clergy to participate in the politics of any given society. Why is their participation necessary? In fact, they can use their God-given positions and the training they have acquired to create a better society for the people. The clergy by their training and profession are well disciplined, honest, faithful, pure, undiluted, caring and loving. Ideally, they are the custodians of both religious and public morals, as such, their involvement in politics should make things work in the right direction, since they gather a lot of followership. Their voices could be heard more easily than other politicians. They can do a lot of things. Some of the things they could do include: standing in the gap between the public and government to fight against cheating, corruption, tribalism, nepotism and other social ills; they can also educate the public on

their political rights, preach peace in conflict situation, enhance dialogue between the Christians and Muslims, and, above all by living exemplary lives. More importantly, clergymen in politics are to exhibit the fruit of the spirit: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance (Gal. 5:22-23).

The basic fact that they are ordained men of God should make them to do more than ordinary church members. This is because, to whom much is given, much is also required. A clergymen with the fear of God who participate in politics will no doubt be a model for others to copy. This is because, among other things, he would not forget to seek divine guidance before he takes any decision. He prays a lot and he studies the word of God a lot so as to equip him for the daily undertakings. Of course, his approach to issues will be more refined, logical, humane and spiritual.

A clergyman in politics may not be afraid of losing his job for refusing to compromise. If for any reason he loses his position for doing the right thing or telling the truth, he has nothing to lose. This is because, he is doing his job – following the truth and making use of it. After all, if he is sacked for any reason, he might still be accepted to perform his primary assignment in the church. So the clergymen have more security in participating in politics than the ordinary Christians.

#### **2.7.5 The negative implications of the Clergy participation in politics.**

As much as the clergy participation in politics can have positive implications, on the other hand, some people express opposing views in the clergy participation in politics because of the nature of their work. A clergyman is often regarded as the father of all. He is specifically trained for the job of building people up spiritually, so if he is actively involved in politics or known to be partisan, then his own primary assignment is at stake. The issue is, if a clergyman is strongly identifying with a particular political party,

members of his church who belong to various political parties might see him as their opponent. If he criticizes any party his members would think he is against them. In short, he might bring disunity.

Those who see politics as a dirty game strongly oppose clergy active participation. Rev. Fr. Moses Adasu, the former governor of Benue State between 1991-1993 did not have it easy as he was rightly or wrongly accused of corruption. He was openly accused of stealing money to build a three-million house in his village, an accusation which he continues to deny. Recently, the senate rejected Fr. Adasu's membership of the anti-corruption panel up two times; it was the third time that he managed to scale through the screening, perhaps after much lobbying. That is why Galadima and Yahaya (1997:9) expressed their fears on the Christian participation in politics in the following words.

*Most Christians for example, have in the past refused to play active part in politics due to the fact that politics is a dirty game, by their misconception of Christ's Statement to pilate in John 18:36 where he said: my kingdom is not of this world." Drawing their contrast on this statement therefore they see their relationship with the worldly affairs as a complete involvement in a devilish society. Hence the world and its affairs are distinct entity completely separate from religious realm.*

Since this is the belief of some people about politics and religion, then it has become difficult for people to accept and encourage clergy active participation. If the clergyman is corrupt, then what message does he have for the society?

Rev. Jolly Nyame, the governor of Taraba State was almost removed from office in the early part of this year (2001) because of alleged corrupt practices.

Samuel was both a priest and a politician in his days. But towards the end of his life, his priestly function and political career started galloping because "his sons walked not in his ways, but turned a side after lucre, and took bribes and perverted judgement"

(1 Sam 8:3). It was the sins of Samuel's children that made the elders of Israel to demand for a king. Samuel's children almost ruined him priestly and political life. Ordinarily, one would have expected his children to take to his own way of life, but, perhaps they were unduly familiar with the things of God, and so, could not succeed their father.

The type of compromise and evil things that may be practiced in any political scene may dent the image of the clergyman who is actively involved in politics. Taking Nigeria as an example, one can describe the political scenario in the following ways. Petty jealousy, petty rivalry, suspicion, lack of trust in one another, tribalism, political instability, ethnic and religious crises and the use of coercive means to score political goal. What chance is there that the clergyman may go scot free from these vices? Even if he is not involved in these vices some people might associate him with them since every politician is often regarded as corrupt. His involvement too may deter him from total commitment to his work as a Shepherd of the people.

#### **2.7.6 Should the Clergy participate in politics?**

Despite the weakness highlighted above, the researcher is however of the opinion that the clergy should participate actively in the politics of any given society. If they don't compromise their stand with the dirty politics, the good citizens of that society or country would support them. Even if they are being accused falsely, time will vindicate them. If they do wrong, they should be punished by law like any other citizen of the country.

This would even serve as a lesson to others who might have similar intentions in the subsequent participation in politics. Since they are respected in their various churches, they should come out and speak out. In Nigeria, we need more of the

clergymen to participate in the politics of the time for total development of both human and natural resources. Clergymen have been known to be “wise men.” Their refined wisdom can change the society for better, because, often times, they speak the oracles of God. Nigeria is a religious society. We need religious people like the clergymen to speak God’s mind to the people both in the religious centres and in the secular world.

## **2.8 SUMMARY:**

In reviewing the related literature a number of issues based on the objectives of this study have been raised.

On the relationship between religion and politics, the review has shown that, there is no clear distinction between them. Both are tied together. Considering the biblical teaching on politics it was revealed that right from the beginning of man’s creation, God asked him to “subdue and rule the earth” (Gen. 1: 28) Many kings of the Old testament times were both political and religious leaders and that Jesus’ word of “giving to Caesar what is Caesars” showed that he believed in the sharing of power and human development.

Further revelations showed that Christians can bring justice to the society through their participation in politics. Many protagonists of Christian involvement in politics maintain that Christians’ complete involvement in politics would reduce corruption that has been bedeviling the society for a long time in Nigeria. Evidence also revealed that the impact of Christians in politics have been seen in the area a modern education, emancipation of women, and societal reformation (provision of basic amenities). It was discovered in addition that Christians in politics face internal as well as external problems. Some of the problems include fear of failure, compromise with corrupt officials, poverty, witch-hunting and betrayal, among others.

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.1 INTRODUCTION.**

In this chapter, the methods and procedures used for the research are described. Specifically, the following areas are addressed: the research design, the population the sample and sampling technique. The instruments for the study, administration of the instruments and method of data analysis are also explained.

#### **3.2 RESEARCH DESIGN.**

In order to obtain the opinion of Christians on politics a survey research procedure was followed. Opinions of the respondents were sampled and the findings were described. Observations were made and general conclusion was drawn based on the findings.

#### **3.3 POPULATION.**

Abd. Al-masih (1990) estimated the population of Christians in Nigeria to be 81 million, and, Muslims to be 78 million by 2000. Going by that analysis, Christians in Kaduna state were estimated to be 3.7 million by 2000. This constituted about 54% of the total population. Based on this figure, the researcher made the subject of the population of this study to include all adult members of churches in 7 local government area of Kaduna State. Specifically these members include men, women, ministers and the laity.



### 3.4 SAMPLES AND SAMPLING TECHNIQUE.

A random sampling was used by the investigator for the research. According to Afolabi (1993), the implication for this is that each element in the population will have equal probability of being selected. To achieve this, 250 people were sampled based on the total population of Christians in Kaduna State which was estimated to be 3.7 million. The researcher's understanding of Morgan's (1965) observation is that 255 people will be a good sample number for a study.

In order to have a fair distribution names of selected denominations in Kaduna state were written on pieces of paper and put in a bowl and properly mixed. Then, a little boy was asked to pick one after the other from the bowl.

As the boy was picking, the pieces of papers were being mixed up intermittently in order to allow for proper selection of the various categories of churches. After four names of churches were picked in a particular local government, then, there would be a pause for a while before the selection of others. This was done local government by local government.

Four categories of church organizations were involved in this study. These included the Evangelicals, the Pentecostals, the Western founded Churches and the Spiritual Churches. Four categories of churches were selected in order to have a fair distribution of the questionnaires for responses. The Spiritual Churches were mostly of messianic type. The Churches selected are as follows:

KADUNA SOUTH L.G.A.	NO. OF QUESTIONNAIRES
a) St. Andrew's Catholic Church Kakuri	9
b) Christian Evangelical Fellowship of Nigeria Kakuri	9
c) Harvesters for Christ Ministries, Gwari Avenue Barnawa	9
d) C & S Movement Church Makera.	9

**KADUNA NORTH L.G.A.**

a) St. Saviour Anglican Church, Katsina Road	9
b) ECWA Church Malali	9
c) C & S Ifelodu North Ungwa Shanu	9
d) Chapel of Good News ABUTH	9

**CHIKUN L.G.A.**

a) St. Andrew's Anglican Church, Nassarawa	9
b) ECWA Church Sabon Yelwa, Television	9
c) Revelation Church of Christ No. 50 Gwagwaada street, Trikania	9
d) Gospel Messengers Ministries Television Village.	9

**IGABI L.G.A.**

a) ECWA Church Rigasa	9
b) Ebenezer Baptist Church, Birnin Yaro - Jaji	9
c) Christ Baptist Church, No. 1 Rigasa	9
d) Assemblies of God Church, No. 1 Rigasa	9

**LERE L.G.A.**

a) Catholic Church, Abadawa Hayin Gada - Saminaka	9
b) ECWA Church Ungwan Bawa Saminaka	9
c) Baptist Church - Saminaka	9
d) Assemblies of God Church, S/Naka	9

**SABON GARI L.G.A.**

a) Christ the King Catholic Church	13
b) JAWOM - Samaru	9
c) ECWA Church U/Godo	9
d) Holy Ghost Redeemed Church U/Fulani	5

**ZARIA L.G.A**

a) St. Augustine of Hippo Catholic Church, Kongo	10
b) Chapel of Salvation - Kongo	10
c) ECWA Church - Wusasa	8
d) Christ Harvesters Church, Wusasa	8
<b>TOTAL</b>	<b>250</b>

The discrepancy in the distribution of the questionnaires was based on the strength of each church.

**3.5 INSTRUMENTS**

The method of data -gathering adopted in this research was the questionnaire. Questionnaire is widely used by educators to obtain facts about the past present and anticipated events, conditions and practices to make enquiries concerning attitudes and opinions.

The researcher considered structured questionnaire as the best option for this study. This is because it would reduce attempts by respondents to use many words; it would also be easy to respond to the test items on the questionnaires.

The questionnaire for the research was designed to elicit information in the following areas.

A = personal information about respondents.

B = perception of Christians regarding Christian participation in politics.

C = What the Bible teaches on Christians' participation in politics.

D = Advantages and disadvantages of Christian participation in politics

E = Problems facing Christians in politics.

### 3.6 ADMINISTRATION OF RESEARCH INSTRUMENT

The researcher met leaders of the selected assemblies to get clearance before administering the questionnaire.

The distribution of the questionnaire was done by the researcher and some leaders of the selected assemblies. After the distribution of the questionnaires, the researcher waited to collect the responses. Church leaders including Youth leaders helped in collecting the questionnaire from the respondents. 250 questionnaires were distributed among the various groups in the churches. However, 150 questionnaires were returned. This formed about 60% of the questionnaires returned

### 3.7 METHOD OF DATA ANALYSIS

Looking at the nature of this study and the designed hypotheses the chi-square ( $\chi^2$ ) statistic which is a non-parametric statistic was used. Chi - square ( $\chi^2$ ) statistic has remained an important member of the non-parametric family. It can be used for one sample situation, two sample situations or more than two sample situations. A chi-square is a test of difference. The question which chi-square seeks to answer is: Are the sample data distributed in a particular fashion? The chi-square test is said to be a "goodness of fit" test. That is how well does F. O. (frequency observed) agrees with F.E. (frequency expected)? Thus the chi-square is associated with situations in which the independent variable is a normal data and the dependent variable is simply a frequency count.

## CHAPTER FOUR.

### DATA PRESENTATION AND ANALYSIS

#### 4.1 INTRODUCTION.

This chapter is a presentation of the data analysis. The data analysis is presented in four sections. Section A has the analysis of the data collected on personal information. The five tables show the distribution. Section B deals with the opinion of Christians on Christian participation in politics, showing the analysis of the various responses given in percentages; Section C deals with method of data analysis using the chi-square statistical method to analyze the responses. Here the hypotheses are tested and explanation given.

There were four hypotheses that were tested - each with its merits and demerits. The levels of relationship in the hypotheses are shown. The chi-square statistic is reliable here for testing views of people on politics.

#### SECTION A: Personal Information

The analysis of the data collected on personal information is as follows

##### 4.2.1 (a) Sex.

TABLE A

ITEMS	NO. OF RESPONDENTS	PERCENTAGES %
MALE	93	62
FEMALE	57	38
TOTAL	150	100

In the above table, 62% of those who responded to the questionnaire were males while 38 were females.

#### 4.2.2 (b) Church Membership

TABLE B

ITEMS	NO. OF RESPONDENTS	PERCENTAGES %
MINISTERS	31	21
LAITY	119	79
TOTAL	150	100

The above figure indicates that the majority of the respondents (79%) are the laity while ministers only constitute 21%.

#### 4.2.3 (c) Church Denominations

TABLE C.

ITEMS	NO. OF RESPONDENTS	PERCENTAGES %
Catholic/Anglican	54	36
Evangelical	42	28
Pentecostal	33	22
Messianic	21	14
Total	150	100

The above table indicates that majority of the respondents come from the Catholic and Anglican Churches with 36%, the Evangelical group constitutes 28%, the Pentecostal group form about 22%, while the messianic group represents only 14%

#### 4.2.4 (d) Marital Status.

TABLE D.

ITEMS	NO. OF RESPONDENTS	PERCENTAGES %
Married	104	69
Single	46	31
TOTAL	150	100

In the above table, 69% of the respondents come from the married group while only 31% come from the unmarried group.

#### 4.2.5 (f) Occupational distribution of the respondents

ITEMS	NO. OF RESPONDENTS	PERCENTAGES %
Civil Servant	68	45
Trading/Business	33	22
Farmers	31	21
Students	11	7
Others	7	5
Total	150	100

The table above indicates that 45% of the respondents are from the civil servant group, the business group has 22%, farmers constitutes 21%, students 7% while just 5% went to other groups not among the defined categories.

Table 1: Respondents Opinion on Attitudes towards Politics

S/No	Questionnaire	Positive Response	%	Negative Response	%	Total Pop.	%
A	It is al-right for Christians to participate fully	130	87	20	13	150	100
B	Christians should not vote	40	26	110	74	150	100
C	Politics makes Christians to become corrupt	58	39	92	61	150	100
D	Politics allows Christians to fight for their rights.	110	73	40	27	150	100
E	Politics creates opportunities for equal sharing of the national resources	110	73	40	27	150	100

In table 1 item 1 on the questionnaire indicates that out of 150 (100%) 130 (87%) agreed with the statement that Christians should participate fully in politics. While a negligible number of respondents - 20 (13%) rejected the idea. On the view that Christians should not vote, 26% of the respondents answered in the affirmative while 74% of the respondents gave a negative answer. This means majority of the respondents were of the view that Christians should exercise their franchise.

However on item 3 the notion that politics corrupts Christians was held by only 58 (39%) respondents. While 92 (61%) were of the view that politics would not corrupt Christians.

In addition in item 4, 110 (73%) of the respondents agreed that politics allows Christians to fight for their rights. Only 40 (27%) of the respondents disagreed with the popular view.



In item 5, 110 (73%) of the respondents agreed that politics enables Christians to have equal opportunity to our vast national resources. Only 40 (27%) of the respondents disagreed with this view of the majority.

**Table 2: Respondents Opinion on Biblical Teaching on Politics**

S/No	Questionnaire	No. of Respondent	%	No. of Respondents	%	Total Pop.	%
		Positive Response		Negative Response			
A	Christians should conquer and rule the earth	113	75	37	25	150	100
B	Christians should advise and criticize government policies constructively	97	64	53	36	150	100
C	Prayers must be offered to those in authority	130	87	20	13	150	100
D	Christians can reject any authority not ordained by God.	109	73	40	27	150	100
E	Christians can contest for elective post	120	80	30	20	150	100
F	Christians should be subject to higher authority	113	76	37	24	150	100
G	Politics should be for non-Christians alone	31	21	119	79	150	100

In table 2, item 1 revealed that out of 150 (100%) 113 (75%) agreed with the view that Christians should conquer and rule the earth while a negligible number 37 (25%) disagreed with this view. Item 2 on table 2 showed that majority opinion 97 (64%) agreed that Christians should advise and criticise government policies constructively while 53 (36%) disagreed with this view. On whether prayers should be offered to those in authority item 3 revealed that, 130 (87%) agreed with this view while lonely 20 (13%) did not agree with this view. Item 4 on table 2 has revealed that majority of the

respondents 109 (73%) agreed that Christians should reject any authority not ordained by God, while just 40 (27%) gave the opposite view.

In addition item 5 revealed the majority view 120 (80%), which upheld the opinion that Christians could contest for elective posts, however 30 (20%) of the respondents disagreed with this view. On item 6 of table 2, the popular view of 113 (76%) maintained that Christians should be subject to higher authority while 37 (24%) was against the popular view. On the view that politics should be for non-Christians alone item 7 revealed that majority of the respondents, 119 (79%) disagreed while 31 (21%) gave a contrary view. This means that the popular view was for Christian participation in politics.

**Table 3: Respondents Opinion on the Positive roles of Christians who participate in politics**

	Questionnaire	No. of Respondents	%	No. of Respondents	%	Total Pop.	%
		Positive Response		Negative Response			
A	to strike a balance between Christians and Muslims in Government.	109	73	41	27	150	100
B	Christians use their positions to bring justice to the society	130	86	20	14	150	100
C	Christians use their position to help the poor masses	132	88	18	12	150	100
D	Christians work as light to others	123	82	27	18	150	100
E	Christians in politics act as the voice of the voiceless	120	80	30	20	150	100
F	Christians in politics do help to create opportunities for healthy dialogue among the multi-faith Nigeria.	123	82	27	18	150	100
G	Christians who participate in politics help in providing sound education and other basic amenities	116	77	34	23	150	100

In table 3 item 1 revealed that 109 (37%) agreed that Christians who participate in politics do so to strike a balance between Christians and Muslims in government, however only 41 (27%) disagreed with this view.

Item 2 on the questionnaire served showed the majority view 130 (86%) who agreed that Christians use their positions to bring justice to the society while an insignificant number 20 (14%) disagreed with the proposed view.

Item 3 also has shown that 132 (88%) agreed with the view that Christians use their positions to help the poor masses while only a negligible number 18 (12%) disagreed with this popular view. On the view that Christians serve as light to others, item 4 revealed that majority of the respondents 123 (82%) agreed while only 27 (18%) disagreed with the view.

Item 5 was on whether Christians in politics act as the voice of the voiceless. Here about 123 (80%) of the respondents agreed while only 30 (20%) disagreed. Item 6 showed that 123 (82%) of the respondents agreed that Christians in politics could create opportunities for healthy dialogue between the multi-faith Nigeria while 27 (18%) disagreed with this view. Item 7 revealed that 116 (77%) of Christians who participate in politics helped in providing sound education and other basic amenities but 34 (23%) disagreed with this view.

**Table 4: Respondents Opinion on Problems facing Christians who participate in politics**

S/No	Questionnaire	No. of Respondent	%	No. of Respondents	%	Total Pop.	%
		Positive Response		Negative Response			
A	Christians do not have clear biblical support for their participation in politics	101	67	49	43	150	100
B	Christians who participate in politics may backslide	109	73	41	27	150	100
C	Politics is the source of hatred and disunity in the church	73	49	87	51	150	100
D	Christians do compromise with corrupt politicians	72	48	78	52	150	100
E	Christians are poor, and so lack money for electioneering campaign	69	46	81	54	150	100
F	Muslims threaten Christians who participate in politics.	85	57	65	43	150	100
G	Christians who participate in politics are not free from witch-hunting	91	61	59	39	150	100
H	Christians do not want to participate in politics for fear of loosing elections	85	56	65	44	150	100

In table 4 item 1 showed that 101 (67%) agreed that Christians do not have clear biblical support for their participation in politics while 49 (43%) disagreed with this view. Items 2 also revealed that 109 (73%) agreed that Christians who participate in politics might backslide. But 41 (25%) disagreed with this popular view.

Item 3 revealed that majority of the respondents 87 (51%) disagreed that politics is the source of hatred and disunity in the church, while 73 (49%) agreed with the proposed view. On the view that poverty hinders Christians from campaigning for power, item 5 on table four revealed that 81 (54%) disagreed with the opinion while 69 (46%) agreed with the proposed view.

In items 6 the view that Muslims threaten Christians who participate in politics was upheld by the majority 85 (57%), while 65 (43%) disagreed with the proposed view. Item 7 on the questionnaire served on table 4 revealed that 91 (61%) agreed that Christians who participate in politics were not free from witch-hunting however, 59 (39%) disagreed with this view. The view that Christians for fear of loosing elections, may not want to be involved in politics got the majority opinion of 85 (56%) as revealed by item 8, while 65 (44%) disagreed with the view.

### HYPOTHESIS TESTING

#### 4.4.1

##### Hypothesis - One

There is no significant difference between the opinion of male and female Christians regarding the relationship between religion and politics

Chi-square ( $\chi^2$ ) Analysis of the perception of the relationship between religion and politics of male and female respondent .

Table

SEX				
Male	Observed	59	34	93
	Expected	56.42	36.58	
Female	Observed	32	25	57
	Expected	34.58	22.2	
Total		91	59	150

Table VI

Observed 'O'	Expected E	O-E	(O-E) <sup>2</sup>	(O-E) <sup>2</sup> E
59	56.42	2.58	6.66	0.12
34	36.58	-2.58	6.66	0.18
32	34.58	-2.58	6.66	0.19
25	22.42	2.58	6.66	0.30
				0.99

$$df = (r-1)(k-1) = (2-1)(2-1) = 1 \times 1 = 1$$

$$X^2 \text{ Cal. } \frac{\sum(O-E)^2}{E} = 0.79$$

$X^2 \text{ critical} = 3.84 \therefore X^2 \text{ cal.} < X^2 \text{ Crit.}$  The hypothesis is retained.

Table v shows the analysis of the data collected by the use of chi-square ( $X^2$ ). The  $X^2$  Calculated for the various variables (0.79) are less than the  $X^2$  critical value - 3.84. since  $X^2$  is less than  $X^2$  critical it means that the null hypothesis is retained and therefore it means that there is a significant difference between the opinion of male and female Christians on the relationship between religion and politics.

#### 4.4.2: Hypothesis two

There is no significant difference between the opinions of church ministers and the laity on biblical teaching on Christian participation in politics.

Chi-square ( $X^2$ ) analysis of the perceptions of biblical teaching on politics of the ministers and the laity:

Table VII

Church Member				Total
Minister	Observed	26	5	31
	Expected	22.94	8.06	
Laity	Observed	85	34	119
	expected	88.6	30.94	
Total		111	39	150

Table VIII

O	E	O-E	(O-E) <sup>2</sup>	(O-E) <sup>2</sup>
26	22.94	3.06	9.364	0.41
5	8.06	-3.06	9.364	1.16
85	88.06	-3.06	9.364	0.11
34	30.94	3.06	9.364	0.30
				1.98

$$X^2 \text{ Cal } \sum (O-E)^2 = 1.98$$

$$df = (2-1)(2-1) = 1 \times 1 = 1$$

$$X^2 \text{ critical} = 3.84$$

$\therefore X^2 \text{ cal} < X^2 \text{ Crit}$  So, the hypothesis is retained.

An examination of table viii above has revealed the analysis of the data collected by the use of chi-square ( $X^2$ ). It could be seen that the  $X^2$  calculated is less than the  $X^2$  critical. The hypothesis is retained. It means that the null hypothesis is retained. Again, this means that there is significant difference between the opinions of church ministers and the laity on biblical teaching on Christian participation in politics.



**Table VII**

Church Member				Total
Minister	Observed	26	5	31
	Expected	22.94	8.06	
Laity	Observed	85	34	119
	expected	88.6	30.94	
Total		111	39	150

**Table VIII**

'O'	E	O-E	(O-E) <sup>2</sup>	(O-E) <sup>2</sup>
26	22.94	3.06	9.364	0.41
5	8.06	-3.06	9.364	1.16
85	88.06	-3.06	9.364	0.11
34	30.94	3.06	9.364	0.30
				1.98

$$X^2 \text{ Cal. } \sum(O-E)^2 = 1.98$$

$$df = (2-1)(2-1) = 1 \times 1 = 1$$

$$X^2 \text{ critical} = 3.84$$

$\therefore X^2 \text{ cal.} < X^2 \text{ Crit}$  So, the hypothesis is retained.

An examination of table viii above has revealed the analysis of the data collected by the use of chi-square ( $X^2$ ). It could be seen that the  $X^2$  calculated is less than the  $X^2$  critical. The hypothesis is retained. It means that the null hypothesis is retained. Again, this means that there is significant difference between the opinions of church ministers and the laity on biblical teaching on Christian participation in politics.

#### 4.4.3: Hypothesis Three

There is no significant difference between the opinion of married and unmarried Christians on the advantages of Christian participation in politics in Kaduna State.

Chi-square ( $X^2$ ) analysis of the perception of the advantages of Christian participation in politics of married and unmarried.

Table ix

Marital status				
Married	Observed	88	16	104
	Expected	84.59	19.41	
Unmarried	Observed	34	12	46
	Expected	37.41	8.59	
Total		122	28	150

Table X

O	E	O-E	(O-E) <sup>2</sup>	(O-E) <sup>2</sup>
88	84.59	3.41	11.63	0.14
16	19.41	-3.41	11.63	0.60
34	37.41	-3.41	11.63	0.31
12	8.59	3.41	11.63	0.35
			2.40	

$$X^2 \text{ Cal. } \sum (O-E)^2 = 2.40$$

$$df = (r-1)(k-1) = (2-1)(2-1) = 1 \times 1 = 1$$

$$X^2 \text{ critical} = 3.84$$

$$\therefore X^2 \text{ cal.} < X^2 \text{ Critical}$$

The hypothesis is retained.

From the table as presented above, the calculated  $X^2$  value was 2.40, while the  $X^2$  critical was 3.34. By comparison  $X^2$  calculated <  $X^2$  critical. Therefore it means that there is a significant difference between the opinions of married and unmarried people on the advantages of Christian participation in politics in Kaduna State. It means that the null hypothesis is not rejected.

#### 4.4.4. Hypothesis Four.

There is no significant difference among the responding denominations regarding the nature of the problem being encountered by Christians who participate in politics in Kaduna State.

Chi-square ( $X^2$ ) analysis of the perception of the problems being encountered by Christians who participate in politics of the group of Churches.

**Table XI**

Church Denomination				Total
Catholic & Anglican	Observed	28	26	54
	Expected	28.08	25.92	
Evangelical	Observed	23	19	42
	Expected	21.84	20.16	
Pentecostal	Observed	16	17	33
	Expected	17.16	15.84	
Messianic	Observed	11	10	21
	Expected	10.92	10.08	
Total		78	72	150

**Table XII**

O	E	O-E	(O-E) <sup>2</sup>	(O-E) <sup>2</sup>
28	28.08	-0.08	0.0064	0.0002
26	25.92	0.08	0.0064	0.0002
23	21.84	-1.16	1.3456	0.6162
19	20.16	-1.16	1.3456	0.9231
16	17.16	1.16	1.3456	0.0784
17	15.84	1.16	1.3456	0.0849
11	10.92	0.08	0.0064	0.0006
10	10.08	0.08	0.0064	0.0006
				1.7042

$$X^2 \text{ Cal. } \sum (O-E)^2 = 1.7042 = 1.7$$

$$df = (r-1)(k-1) = (4-1)(2-1) = 3 \times 1 = 3$$

$$X^2 \text{ critical} = 7.815$$

$$\therefore X^2 \text{ cal.} < X^2 \text{ Critical.}$$

The hypothesis is retained.

The table (xiii) has clearly revealed the level of relationship between fo and fe based on the chi-square ( $X^2$ ) analysis. The  $X^2$  calculated was 1.7 while the  $X^2$  critical was 7.8. From all indications, the  $X^2$  calculated was less than the  $X^2$  critical. It means that the null hypothesis is retained. Therefore, there is a significant difference among the responding groups of churches regarding the nature of the problem being encountered by Christians who participate in politics in Kaduna State.

#### 4.4.5 Discussion.

In the course of this study it was discovered that many Christians in Kaduna State have been wallowing in ignorance especially on the relationship between politics and

religion (Christianity). Some people developed non-challant attitude to issues concerning politics because they felt that only “those who have made it” in life or those who have reached their self-actualization stage that should be involved in politics. There were others who pretended not to have anything to do with politics but whenever an issue on politics was raised they became interested in the discussion.

Onaiyekan in Kukah (1993) said that even though people tried to run away from participating in politics they were still involved in it directly or indirectly. Man as it is often said, is a political animal. Every human being is politically inclined to a certain level. In Kaduna state the level of people’s participation in politics differed, depending on the ability and the understanding of the individuals concerned. Some people were ready to participate in politics if they were encouraged to do so.

Similarly the writer has discovered that even in churches, people were practicing politics. For instance there used to be a lot of politicking in matters relating to appointments of elders in churches. Often times vacant positions were declared and individuals were nominated and elected. Before the final election people were used to going about campaigning for people of their choice. If politics could be practiced in churches the writer wondered why some people regarded the participation of Christians in politics in the organised civil society as sinful or worldly. Was the politics going on in churches not dirty? The writer has also observed that election of church councils in some churches were based on tribal leanings, that is, the majority tribe was always leading in elections even if those elected were not best candidates but for tribal sentiments. This kind of practice could also be seen reflected in the wider society.

In Kaduna State Christian participation in politics for many years has remained at a low level. The investigator discovered that only 30% of Christians participated in politics between 1987 and 2000. A careful look at the membership of the state Assembly

which was inaugurated on 1999 revealed that Christians were not up to 40% of the total population. Perhaps, with time the percentage of Christian participation in politics would increase. This depends, to a large extent the level of awareness and or education.

On a general note Christians negative attitude to participation in politics was based on the following fears: loosing of elections (especially where they had to compete with their Muslim counterparts), lack of money, unwarranted compromise with corrupt politicians, witch-hunting and threats from their colleagues (Muslims). Threats from the Muslims to the Christians Community in Kaduna State has a long history. The 1997 riots in Kaduna State (is it tribal or religious riots?) which started from Kafanchan (a Christian dominated area) has opened the eyes of many observers on how the Muslims used that opportunity to threaten the Christians or quieten them politically. Many churches were burnt and many properties destroyed. Reflecting on the riots in the context of politics and religion in Kaduna State Kukah (1993:205) said:

*Bolstered by political developments and the mobility of some of its people in the centres of power, the people of southern Zaria have begun to feel a greater need to assert themselves politically. The split of the state into two on October 1987 will go a long way to reduce those tensions. There is no guarantee that anything will change unless the people become more aware of the fact that politics of protest has no future in the face of political developments, and that in reality the claims of oppression can no longer be tenable in a state in which they are not a numerical minority any more. Secondly, the riots exposed the fragility of the Northern ruling class but at the same time drove home the point that it was time for the ruling class to consider sitting down to sort things out regarding religion or class among all the groups in the region.*

Judging from Kukah's words, the writer has observed that the core of the matter was where he said "politics of protest has no future in the face of political developments..." Kukah has also pointed out that the people of Southern Zaria were no more in the minority in political matters especially after the split of the state in 1987. The

creation of Katsina state in 1987 from the former Kaduna State has reduced the tension of political domination, and re-kindled the strength of the Christians to assert themselves very well of their political intentions. If this was the case, then the issue of threats from the Muslims and or domination by whatever means couldn't have arisen. Perhaps the major area threatening Christian participation in politics was inadequate funding. The rich political class (mostly Muslims) has proved its strength in financing political campaigns more than the Christians in Kaduna State. This has influenced the level of political participation of Christians a lot. Perhaps in future and in the spirit of healthy compromise, Muslims could be magnanimous enough to finance Christians who wish to participate in politics. This could lead to permanent peace in Kaduna State and also create healthy political development.

## CHAPTER FIVE

### SUMMARY, FINDINGS CONCLUSION AND RECOMMENDATION

#### 5.1 Summary:

The research is focused on Christian participation in politics in Kaduna State. It is meant to investigate Christian participation in politics with the following objectives: The relationship between religion and politics biblical teaching on politics, advantages of Christian participation in politics and the problems that are associated with active participation in politics by Christians.

Chapter one is focused on the following areas: The background of the study, the statement of the problem, the objectives, the hypotheses, the significance of the study, the scope and delimitation of the study and the basic assumptions.

Chapter two contains the review of related literature based on the objectives. Chapter three has the methodology with the following areas in focus: research design, population, sample and sampling technique, instruments and administration of research instruments and method of data analysis.

In chapter four, the data collected were presented, analyzed and discussed in line with the hypotheses .

#### 5.2 Findings.

Based on the result of this study, the following major findings have been made:

- (a) Kaduna State is conducive enough for Christian participation in politics.
- (b) the non-participation in politics of some Christians in Kaduna state is predicated to the following reasons: that "politics is a dirty game", the fear of loosing election, poverty, witch-hunting and betrayal, hatred, disunity and "threats" from the Muslims.



- (c) That the Bible is not categorical on Christian participation in politics.
- (d) Many Christians can use their positions in government to bring justice, fair play and love for all and also, act as the voice of the voiceless.
- (e) Christian participation in politics has brought many radical changes to the Nigerian society in the area of education, health, rural development and political awareness.
- (f) The majority view revealed that Christians should reject any authority not ordained by God.

### 5.3 Conclusions:

*Based on the findings, the following conclusions are made:*

- (a) There is ignorance of biblical stand on politics among Christians
- (b) Very often, politics in Kaduna State is seen to be synonyms with corruption, so many Christians are not willing to participate in the political development of the state.
- (c) Individuals who claim to be Christians but use politics for self - aggrandizement are truly not Christians in the biblical sense, and have helped to bring about political apathy among Christians.
- (d) Many Christians who are willing to participate in politics do complain of financial constraints, fear of loosing elections, and opposition from non-Christians.
- (e) Ordinarily politics does not corrupt Christians, but it is the negative use of it for selfish ambitions that may create problems for those involved in it.

#### **5.4 Recommendations**

Based on the findings of the study the following recommendations are made:

- (a) Proper education of Christians on biblical stand on politics is mandatory, and should be pursued.
- (b) Mobilization of Christians in Kaduna state for active participation in politics should start from the church leaders with charismatic experience for example, Bishops, Pastors, Elders and others whose voices are respected.
- (c) Only honest Christians should be encouraged and supported to participate actively in politics. Honest Christians can be discovered through their past records.
- (d) Christians who become corrupt as a result of their participation in politics should be punished by the law of the land, that is anti-corruption law, so as to serve as deterrent to others.
- (e) Christians who serve in key government positions should strive to live good and exemplary lives, and, they should make sure that they bring about radical policies that would cater for the poor masses and others in the society.
- (f) Christians in Kaduna state who claim that politics is dirty should make attempts to join politics so as to clean the "dirty game".
- (g) Christians in Kaduna state should engage themselves in viable businesses that could fetch them money. Such monies can be used judiciously for electioneering campaigns and other preliminaries to elective posts.

## BIBLIOGRAPHY

- Afolabi, M. (1993) "Educational Research Methodology" MED Lecture Notes, A.B.U., Zaria, Unpublished.
- Almashi, A. (1990) World Muslim Population Growth 1970-2000, Villach-Austria: Light of Life.
- Appadorai, A (1975) The substance of Politics Madras: Oxford University.
- Boer, J. H. (1989) Christians and Mobilization, Jos Institute of Church Society.
- Bright, J. (1986) A History of Israel, London: SCM Press
- CAN (1989) Leadership in Nigeria, Kaduna: CAN Publicity – Northern Zone.
- Daudu, M. (1997) "Religion and Social Change", Zaria Journal of Educational Studies Vol. No. P. 139, F. C. E. Zaria.
- Ekpo, I.J. (1994) "Religion, Politics and National Development in Nigeria". A paper presented at the Conference of Nigeria Association for the Study of Religion and Education, F.C.E., Zaria
- Ezeja, E. (1993) "Between Belief and Reality", The National Message, Idah: Shalom Communications.
- Fafunwa, A. (1991) History of Education in Nigeria, London: George Allen and UNWIN LTD.
- Galadima, S. S. and Yahaya A. J. (1997) "Religion and Democracy: A Christian View". A paper presented at the Conference of Christian Religious Studies, A.B.U. Zaria.
- Ikenga-Metu, E. (1992) Religion as Instrument of Peace in Nigeria Multi - Faith Nigeria, Obafemi Awolowo, University, Ife.
- Kenny, J. (1984) "Religious Movement in Nigeria, Divisive or Cohesive? Some Interpretive Models." Journal of Religious Studies, Vol xvi No. 2, Ibadan.
- Kukah, N, H. (1993) Religion, Politics and Power in Northern Nigeria. Ibadan: Spectrum Books. LTD.
- Kenny, J. (1992) "Religious Freedom, the Basis of Dialogue" Religion and Peace in Multi-Faith Nigeria; Ile-Ife Obafemi Awolowo University Press.
- Kwasau, J. N. (1994) "The Christian and Politics in the Contemporary Nigeria". A paper presented at the Conference of Nigeria Association for the Study of Religions and Education, F.C.E., Zaria.

- Lekwat, B. B. (1983) "The Development of Religious Education in Nigeria 1925-1979." A Doctoral Dissertation, New York: New York University.
- Libanio, J. B. (1997) Spiritual discernment and Politics: Guidelines for Religious Communities; New York: Orbis Book.
- Morgn, R. W. (1965) "Occupational prestige by Nigerian Students", Nigeria Journal of Economics and Social Studies Pp. 22-31.
- Neibuhr, R. (1960) Moral Man and Immoral Society, New York: Charles Scribners Sons.
- Ogunsola, A. F. (1974) Legislation and Education in Northern Nigeria, London: Oxford University Press.
- Odiba, D. I. (1992), "The Church and Politics" The Message, Idah Shalom Publications
- Okejie, E., (1990) "Nigerian Women in Public Sector Management in Nigeria" in Journal of the Nigerian Institute of Management, Vol. 26, No.6, Pp. 47-53.
- Olugbodi, S.A., (1998) "Vision 2010 and politics: Challenges for Nigerian Women" in Journal of Women in colleges of Education, Vol. II P. 76.
- Paul, J. (1995) "Pope John Paul II's Letter to Women in Beijing" fides, 19<sup>th</sup> September.
- Rais, A. G. (1994) "Religion and Politics: A Critical Observation and Representation in Nigerian socio-economic Realities" A paper presented in the conference of the Nigeria Association for the study of Religions and Education, F.C.E. Zaria.
- Salifu, S. S. (1992), "Declaration of Intention," Nigeria's Christian Digest Vol. 4. No. 22, P.4, Zaria REM International Ltd.
- Stephens, J. (1972) Politics and the Christian, Ibadan Day Star.
- Sambo, J. B., (1992) A Comparative Study and Analysis of Voluntary Post-Primary Institutions n Adamawa and Taraba States before and after the government take-over, MED Thesis, A.B.U., Zaria.
- Tawney, R. H., (1962) Religion and The Rise of Capitalism – A Historical Study, Gloucester: Peter Smith.
- Udensi, U. J. (1996) "Women; their burdens, their rights, and their roles, in challenges to Nation Building", Journal of Women in Colleges of Education; Vol. 1, P. 26. Funbi Fagun, Ondo, Peakey and Sons Publishers.

**APPENDIX 1**  
**QUESTIONNAIRE**

Dear Respondents,

The researcher is a post-graduate student of Ahmadu Bello University Zaria. He is conducting a research on Christian Participation on Politics in Kaduna State. Please kindly respond to the questions in the various sections based on your personal convictions. Your responses will help the researcher to gather data and work effectively on the topic of research.

**SECTION A:**

**PERSONAL INFORMATION**

Sex: Male        ( )    Female        ( )

Minister        ( )    Laity        ( )

Church /Denomination:.....

Marital Status:        Married        ( )    Single        ( )

Occupation:.....

Note: From section B - E, respond t each of the options that best suits your answers by a tick ( )

**SECTION B:**

a) What is the opinion of Christians in Kaduna town regarding Christians participation in politics.

	A	SA	D	SD
a) It is alright for Christians to participate fully.				
b) Christians should not vote.				
c) Christians should vote during elections.				
d) Politics makes Christians to become more corrupt.				
e) Politics allows Christians to fight for their rights.				
f) Politics creates opportunities for equal sharing of the national resources.				
<b>SECTION C:</b>				
2. The Bible teaches that:				
a) Christians should conquer and rule the earth.				
b) Christians should advise and criticize government policies constructively.				
c) Prayers must be offered to those in authority.				
d) A Christian can reject any authority not planted by God.				
e) Christians can contest for elective posts.				
f) Christians should be subject to higher authorities.				
g) Politics is meant for non Christians alone				

SECTION D:	A	SA	D	SD
<p>3. What are the advantages of Christians' participation in politics</p> <p>a) To strike a balance between the Christians and Muslims in government.</p> <p>b) Using their positions to bring justice to the society.</p> <p>c) To help the poor masses</p> <p>d) To shine as light</p> <p>e) To act as the voice of the voiceless</p> <p>f) Creating opportunities for healthy dialogue between multi-faith Nigeria.</p> <p>g) Providing sound education and other basic amenities.</p> <p>SECTION E:</p> <p>4. Problems facing Christians in politics.</p> <p>a) Christians are not allowed to put in their best in the political process.</p> <p>b) Christians who participate in politics do backslide.</p> <p>c) Politics is the source of hatred and disunity in the Church.</p> <p>d) Christians compromise with corrupt politicians</p> <p>e) Christians are poor and so lack money for campaign.</p> <p>f) Threats from the Muslims.</p> <p>g) With-hunting and betrayal</p> <p>h) Fear of loosing elections.</p>				