

Religious Engagements and Balancing Africa Politics

Idegu Ojonugwa Shadrach¹

¹ Independent Researcher, Nigeria

Correspondence: Idegu Ojonugwa Shadrach, Independent Researcher, Nigeria.

doi:10.56397/SSSH.2023.05.06

Abstract

Politics and religion—as love of humans; as politics take care of human actions and religion take care of human spirit—so the direct result of politics is found on human body whereas religion is on human spirit, is a necessitated thing to put much attention on in the society so we have needable humanity. Man, the custodian of religion and politics should only be an unfortunate to the society and not the agents of his structures. Activists, Journalists and Columnists are synonymous to religious leaders due to their nature of activism—this has equally disclosed their close ranks of political relevance to the religious leaders. Additionally, ways to evaluate, and possible suggestions into African political terrain to enable them enjoy political climate is given a touch.

Keywords: religious, politics, Africa, humans, activists, journalists, leaders, system, governance, humanity and society

Body of the Work

Historically inclined, religious leaders have participated in activism of balancing the society with social justices. The involvements have helped in shaping apparatuses of governance. Their direct preachings on vanity and on a need to be a helper to one another in order to earn heavenly attachments; their involvements in moral teachings to subdue high rate of behavioural deformities, their involvements in charity works, and the rest alike, have been a major influence on changing the hearts of politicians, and, resultantly, have been a great religious pro to political system. At the moment, religious leaders have turned down prerequisites of religion on politics as their political involvements and activism are no longer rational benefits to the citizens and for that, their political involvements are mysterious and egotistical—yet, polishing politics as devious service to the brethren so they could stay far, although, they ever have time for the politicians, saying, **“we are in talks with them to see how to make our nation grow or grow more”**. This is the new logic they have bought.

Religion and politics are interwovenly addressed for machineries of humanity. The both are societal orientations for governance—religion is for conscience and politics is for delivery. The both form a democratic ascendancy. It is therefore a quantum mechanism and hypothesis of leadership system. And, in making religion and politics goes *pari pasu* on possible and positive thoughts of governance, we have a societal-oriented government. Pushing religion aside for governmental institutions, man becomes a slave to unknown phenomenon—leadership is the ancient and best to be used in a society. In using leadership system, religious leaders are encouraged into politics without fear of indulging in notorious groups that can help secure positions without the real conscious of the citizens. If leadership system is used, direct pointer for corrections and dismissal could be easily executed. Meanwhile, religious leaders of the era are not helping political circle for labelling a lot of things hindering them from the governmental system.

Man is a just being. Religion is an innocent phenomenon. Politics is also an innocent phenomenon. Transaction in-between these three environmental hegemonies make each of them constituents of the society. Notwithstanding, the interactions between them is the product of government and, governance is made the grand finale of all. Extemporaneously, good governance is the peak of leadership and bad governance is the peak of

economic determination. Meaningfully acquired, man is the custodian of structurally validated governance and given to religion and politics what makes them answerable to the society. Putting the logic on the front door, man can be the unfortunate for the society—not the religion nor politics. It is on this; we must be concerned about people preparing to govern than the constitution. Note; resolutely, constitution is under the leadership. So, religious leaders who are more concerned of morality, spirituality, social justice and the rest alike should be encouraged to facilitate political movements of all types. This would definitely help in making state of equity in governance. Constitution is mere conditions put together to help siphon future negligence. The mandate of constitution is the power of a government. Government is a preposterous state and the constitution is a weapon of the leaders.

Religion and politics only become dangerous when there receive environmental jeopardies. This is when evil people are on reigns—religion and politics are the compounds in the society, the environmental elements like betrayal, hatred, oppression and bewitching planted in the humans following pathological conditions, make them dangerous weapons. So, the guarantees of governance are instituted on religion and politics as the religion preaches and politics control the affairs of the practices. Drastically in coherence with the union of the man, religion and politics, humanity is made a whole and control with divine nature (love).

It is highly ridiculous to indulge in moral decadence against the religious doctrines and still think less in involving the politics because of the widely acclaimed hypothesis between religion and politics. The both are weapons to one another. It educates and facilitates conditions of humanity. Leaving all sides broken, it becomes dangerous to live as hopes and desires are casted on these three environmental gears.

On leveraging political stand of a man on religion, structural and stylistic measures of social justice are expensively serviced with promptus challenges of economic regard and leaving governmental vacuum for social representation—hence, religion and politics develop a monumental challenge to humanity. And, scaling parameters enclosed to announcing man and politics with religion, serenity conscious of undiluted magnanimity for evolution of governance is rendered as an essential course of growths and developments.

The participation of a reverend individuals in a political circle is an emergence of good governance. Good governance is an associate of democracy. Because, if a constitution is drafted with public suggestions, ideas, deliberations and opinions, it is nearly regarded as social doctrines and upon the maintenance, is closely a divine or societal book. Coherency, it is a promising thing for the society to have community of venerated people (religious leaders) in politics. On a large scale, this enables the four educational bloom taxonomy (rational, revealed, cognitive and imaginative or intuitive knowledge) to be employed in the political participations as power would be distributed accordingly. Spontaneously, religious leaders have plenty advantages to make to political movements.

Again, activists are seen campaigning for their respective candidates at different angles and occasions. It is indeed a great step to measure rights – it is much aware that, past lives of those candidates, and capacities seen in them to salvage the economic status, have led into the professional campaigning—though, basically, according to their personal evaluations and fate. And for the best of democracy; utterly, if a preferred candidate does not emerge flagbearer in a political party. Nevertheless, whoever wins should be embraced and corrected where necessary as it will be a collective duty to help strengthen the societal values as other well-meaning citizens have done and are still doing – simply to provide solutions to problems that have rampaged the humanity.

Consolidated accolades must be given to Columnists, Journalists and Activists for their assiduous efforts in making sure citizens are duly educated and admonished on how to make reasonable candidates; to control the affairs of government—And paramountly, in continuous presentations of ideas on how to embrace the beauty of an administration without religious and ethnical factors—that really speaks about posterity, is most appreciated. Commendably again, their preaching on humanity amongst all, the first thing, is of high level of establishing growths and developments in your capacities. That is good, because, God, The Creator of Natures, only instituted languages and regions to make the world far adventitious. Religions is not in His mind. However, humans, out of their dogmata for homogeneousness, instituted religions. Though, invariably, in the views of Columnists, Journalists and Activists; differences are profoundly established. This is so, to establish political discourse and hypothesis, and it is a consequential of different backgrounds; thoughts, understandings, perspectives and observations they have groomed themselves with. Even as it is, preferable it is to hugely concentrate on briefings with suggestions, opinions, and parameters of what we thought to be good for the nations, and not to unavoidably pave way for arguments. Potentially, arguments are for kids. And these professionals need to seriously stand for the benefits of citizens. Therefore, citizens should stand fearlessly to follow up their submissions. Together, the collective trading shall yield remarkable results as tireless efforts certainly amount to something glamorous.

It is rather best to ask Africans why they are very perfect in supporting evil enterprises. Indications to their engagements have profoundly encouraged with unmerited indices and the embargoes inject those who do not

promote such—all affect developmental pros, minding so how all humanly possible efforts are drown in a dirty portion of an ocean. It is so enshrined of such loquacious nemesis to triumph. Reasoning on high rate of realities, the vitality and efficacy of the democratic governance enshrinement on African political scenery—thinking far; has tinted some selected Africa intellectuals with confusions. Exemplary how, nothing to pictures on the political scale, to grudgingly entice alphanumerical codes bargain with its appropriations. This solely purchase engrossed processes to it dividends engraced to lightening the reverences and references.

Africans with arch representative of intellects, always initiate collective pleading to specially invite western intellectual concerns on the looming decadence in their political circle—be it politicking and otherwise, all go to humanize more. Their exclusive call is initiated by the concerned citizens across the continent—nothing is freaking in the context, absolutely. If the intervention is not quickly experienced, no hopes of going further—getting ready for positive revolutions. And, hence, Africans move from the grave to darkness. All, by the architecture of their conscience—a great pity indeed.

Humanity would continue to kiss darkness on Africans as long as western collaborations and contributions are far from this part of hemisphere. Posterity, which is for the whites—continues her exercises, whereas, Africans take portions where necessary for sake of entertainments. Note; continuous firm mute towards African political terrain in times of their crisis has brought innumerable and unsubscribe dooms. It is hard to walk out of the scene. And hoping in the nearest time to overcome it as Africans set to receive your inputs. To the length Africans have acquired, if the whites refuse to find ways to attend to the ignorance, the entire world might get unsettled as the escalation of such pollution is more than any type of humanly developed bomb. This is so acknowledging with receipts of divergent facts and realities.

Africa do not have positive scores on page of transparency across the globe—do to what? Their politicians were not and are not squarely punished by the international governments. Do you take solace in the worrisome on Africans? Either way, many ways to punish their evil-minded politicians apart from seizure of material things and forfeiture of Visa are too opened. Why not doing all these to make them go away from the oppressing and embezzling mentality and exercises on the citizens? Get it very right, they have groups enterprising on natural resources and they defend one another to the core when external examiners and issues arrive.

Africans are not blind to the contributions and collaborations earned from the patriotic partnership and oversight supervisions on their engagements from the whites. Note, some Africans are putting a lot on table to see identifiable difference they ever anticipated. It is on this; Africans always call on the western governments to continue to secure safety of their activists across the continent and to as many that are in diaspora.

We are in the world where reflections on activities wouldn't allow to have definite answer to a thing. Answer changes every moment. And, Africans would affirm boldly that they don't have answers to things in the continent. All they do is to blame answers they have from outside—theirs wouldn't get questions, then, answers are not expected. Can you imagine that world? So, justice, morality, freedom and the rest alike are far from some part of the continent. Hence, making them live in total darkness for the sake of evil-minded politicians.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).