

National Struggle in Achieving Sustainable Democracy and Political Stability: Religious and Cultural Issues in View

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Abstract

All human beings, so to say, are both religious and political in nature. For this reason it could be rightly ascertained that man is a meeting point for both politics and religion. Man is a cultural entity who lives in culture by culture and with culture. Human life is surrounded by religious factors and cultural heritage. Hence, religion and culture have unquestionable roles to play in the political stability of a nation. It follows that, there is no government with democratic ideology that will not experience religious and cultural influences. It is so as long as it is the government of human beings by human beings and it is for human being. It must be noted that for any political government to achieve sustainable democracy, that political government must have achieved political stability. On the same note, a sustainable democracy empowers and promotes political stability. As a matter of fact, for any nation to struggle to achieve sustainable democracy and political stability successfully, the following socio-cultural, religious and political factors must be in place: citizen patriotism, leadership critical thinking, religious and political tolerance, corruption-free attitude, commitment rooted in sincerity and honesty, national protection and security, qualitative educational policy, understandable dialogue and reconciliation, mutual loving and caring relationship rooted in consideration for others, achievable vision and goal, and prayer with faith in God. These are some of the key issues that this paper identifies for discussion. Our submission is that, there will be a democratic political stability in a nation where there is fear of God with proper education, dialogue and good leadership. Such a nation will flourish, having unity, development, justice and peace.

Keywords: Religious Tolerance, political stability, cultural heritage, sustainable democracy, patriotism, leadership critical thinking, understandable dialogue, qualitative education, and security.

1. Introduction

In the manufacturing sector today, human capital is still essential for most factories to carry out a variety of manual operations, in spite of the rapid advancement of automation technology and robotics. Futuristic vision of “unmanned manufacturing” (Deen 1993) is forbiddingly expensive, because all its hardware components need to be computer controlled so as to freely communicate with each other; and yet, most of the outcomes are not promising (Sun & Venuvinod 2001). By and large, factories equipped with relatively simple machinery controls will require continuous attendance of human operators; for examples, textile mills, leather products, and medical appliances. With limited capital investments in production equipment, the main budget of their fixed costs lies on the workforce size (Techawiboonwong *et al.* 2006).

Most people believe that, since God is the creator of all human beings, naturally all human beings are religious and politically minded. According to the Roman Catholic teaching and by and large the teaching of the Christian churches, we are created by God to know Him, to love Him and to serve Him. By implication, this makes most humans prone to religion more than anything else. Africans are very religious (Mbiti 1988). Indeed, African life is permeated by religion (Afolabi 1971). Nigerians believe in God (Afolabi 1971) and they demonstrate this belief with their prayers to God, their creator. The Hausa call this divine being “Allah” while the Igbo call Him “Chineke or Chukwu”. The Yorubas call Him “Olorun”. Indeed, most of the tribes in Nigeria have their own different names for God. Calling on the names of God shows the closeness of the Nigerians to God and their closeness points to the fact that the people are religious.

Many human beings, if not all, are very political in their ways of life.¹ We agree that politics could be said to mean, among other definitions, the way people organize themselves into groups in order to govern themselves, to rule themselves, to protect themselves and to share life together within the same geographical environment which could be named a community, or a tribe, or a town, or a nation. It follows that, nobody is an island, living in isolation without geographical and political touch. Human beings are politically connected and they are governed by political leaders chosen among them.

Africans are community-oriented people. Religion makes it possible for them to live together in solidarity. Socially and politically they organize themselves into community of tribes, towns and nations in a democratic manner. Therefore, human beings provide a meeting point for both religion and politics. This we would like to describe as “Human-centric” for socio-political and socio-religious interaction. For a human organization or society to remain stable and lasting, religion and politics have unquestionable roles to play. In actual fact, according to Smith, “any full explication of religion involves complete exploration of social and

¹ . Ancient Greek Aristotle states that, man is a political animal whose aim is to live in a polis state.

political organization, material culture, law and custom as well as the physical environment (Smith 1950).”

We use narrative methodology to explain some of the religious and socio-political factors that are necessary to be put in place for the achievement of sustainable democracy and political stability of any nation in any cultural setting. Human beings are the same everywhere with little or no variation when it comes to the issue of religious practice, the use of political power, social interaction, and many other human related factors. We hereby identify some of the issues and factors we would consider for discussion in this work based on its scope and limitation. They are: qualitative education, patriotism, leadership critical thinking, religious tolerance and dialogue, political understanding, reconciliation, prayer and trustful faith in God.

2. QUALITATIVE EDUCATION

There are different forms of education: we have quantitative education without quality. This kind of education is nothing to write home about. It is a kind of education where students cannot defend their educational certificate and standard because they acquire no Knowledge and skill. There is another form of education without academic work. It is purely training on professional handwork. It maybe quality training or not but then it lacks reading and writing quality which is necessary for communication and professional interpretation of literatures. Quality education is a form of education where students are well taught and made to pass through reading and writing academic work in order to acquire skill that will enable them and empower them to fit-in academically anywhere in the world. Political and religious education are founded and rooted in such quality education.

Quality education imparts knowledge and teaches what to do, how to do it, when to do it, and where to do it. Besides, it teaches how to do it properly well. It is an empowerment to render quality and good service to the nation. Quality education is the bedrock for citizenship patriotism, leadership and critical thinking. No man can give what he does not have. If a child lacks quality education in his/her up-bringing, proper and adequate formation and attainment of maturity growth later in life will be a big problem. “Immature people can be problem people. If we are going to be well-equipped for service, we have to grow in the emotional area too in order to cope with life.” (Boyd 1988) Immature decision making and action are the outcomes of poor educational system; they tear apart and destabilize political stability and militate against achievement of sustainable democracy of any political government.

Christianity has in-built quality education and educational policy as a legacy left behind by our Lord Jesus Christ himself. Religion has the duty to educate the generality of the people not only in keeping the commandments of God, but also in order to be law abiding people. By so doing, people learn the fear of God which is the beginning of wisdom.¹ Most World Religions take the education of their adherents created in the image of God very seriously. Education is not only meant to enlighten the people on worship and service to God, but it also eliminates ignorance - lack of knowledge. Ignorance is equal to blindness and blindness on the other hand, means ‘knowledgeable death.’ It is actually a death of knowledge.

In their educational opinion, Okafor and Emeka say that:

It is inconceivable to have educated men and women or graduates who have control of significant bodies of knowledge, who think clearly, who are articulate, who would have been prepared through training to solve problems and made contributions to their world, yet who have not developed the skills and abilities to survival nor the awareness of the need for concern over the question of survival or self-reliance. There are able-bodied school leavers and graduates loitering jobless and yet could not contribute anything to the society in which they live. Most educators, researchers and teachers have been conditioned into believing that school education is not training to equip school leavers or graduates only for employment and if there is none, the objective of their education has not been achieved (Okafor & Emeka 2002).

In the Christian religion, the Apostles were strongly instructed not to neglect the education of the people of God no matter what.² Through education, they would be able to perform the leadership role effectively and by their personal example of good leadership, they should be able to facilitate and motivate the people to become good leaders and obedient followers who could not but follow them rightly.

As the editor of Independent newspaper puts it when the editor explains the view of the teaching of the Church particularly as it is expressed in Vatican II, the Church Document; he says:

In fulfilling the Divine Command to ‘teach all nations,’ the Church is concerned with the whole of man’s life in so far as it has a bearing on his heavenly calling. Education should prepare the growing youths for life – life in the community in which he lives. “A true education tries to form the human person with his destiny in view and with respect to the good of those societies of which, as a man, he is a member, and in

¹ . Ps. 111:10

² . Mt. 28:20

whose responsibilities, as an adult, he will share'. This is one of the statements in the Declaration on Christian Education from Vatican II (Independent News Paper 1969).

Religion takes education seriously because education is one of the social and political religious demands of her people. In the same manner, the people must be very serious about their education. Our national government must equally encourage and even enforce her citizens to be educated. "Education, whether formal or informal, is the fulfilling of our endowed intellectual capacities. ... It lies in the hands of these educational planners and teachers to decide whether tomorrow's citizens will be functional members of the society or not" (Okafor & Emeka 2002). Educationally, we cannot but show gratitude and profound appreciation to the Christian missionaries. The reason for this is not farfetched: "It has been necessary for us to consider at length the impact of the Christian missions because they profoundly affected the social and political development of the continent. They were a vital force, and, indeed, their impact is still with us to this day (Olaniyan 1982).

3. LEADERSHIP CRITICAL THINKING

The education of the little ones and our youths is very important and paramount in the society. A Yoruba long standing adage says, "*Omoti o maa je asamu, kekere loti nsenusamusamu.*" Children are the religious and political leaders of tomorrow. According to the undisputable Yoruba proverb above, a child who will likely become a leader tomorrow should begin to develop leadership capability from childhood upbringing. One of the most important reasons for the unstable political democratic government in Nigeria is lack of proper formation of our national leaders. Many of them are heads without heads. They are heads without heads because they lack critical thinking ability. Without critical thinking, they cannot lead rightly because they won't know the right thing to do. A leader must know what to do before he can move a nation forward. "The only way a community or a nation like Nigeria can develop technologically is by critical reflection on technological problems affecting our nation. This would help us to come up with a philosophy of technology appropriate to Nigerian needs." (Oladipo & Adedeji 2007) What they don't have, they cannot give. Any one occupying a leadership seat without the ability to think critically is only an office holder and not a leader. Since a leader is not born but informed to be formed, quality education is the best way to inform and form good leaders.

Whoever is to lead his people must be properly aware and know his role and duty as a leader. He must undergo moral education, social consciousness, political understanding, cultural formation, and he must be an embodiment of compassion, humility, respect and consideration for others. When an ignorant person rules, he behaves ignorantly and carelessly. Only an ignorant and a foolish leader could annul free and fair elections. Wole Soyinka puts it beautifully when he expressed his opinion on the issue of Nigerian political leadership:

On June 23, 1993, the day of the arbitrary committed the most treasonable act of larceny of all time. It violently robbed the Nigerian people of their nationhood! A profound trust was betrayed, and only a community of fools will entrust its most sacred possession – nationhood – yet again to a class that has proven so fickle, so treacherous and dishonorable (Soyinka 1996).

What we are saying is that, to achieve national unity, justice, development in any given nation, quality education must be taken seriously from kindergarten to the university level. Quality education will enable people to develop ability to think critically. Critical thinking empowers people to generate ideas and ideas matter in creativity and actualizing potentialities. A nation cannot develop without the leaders putting their potentialities into actualities. "The same principle applies to the development of our minds. If we are going to give of our best in service to God and humanity, then the development of the full potential of our mental ability is an obligation on us, (Boyd 1988) says Denis. In this regard, we are not only talking of mere academic education rather we advocate quality academic education that is rooted in good ethical orientation at all levels. Our religious education goes with cultural education, home etiquette, sense of justice and community peace, development, political understanding, and citizenship patriotism. This type of education will rear good leadership and obedient followers.

4. POLITICAL UNDERSTANDING

Clear understanding and education are twin brothers. You cannot understand without education and there is no education if clear understanding is lacking. Political understanding demands proper education. Proper education alone will not solve the problem of clear political understanding without a right attitude, positive thinking, and moral behavior. Many leaders are politically bias and backward because they lack political ethical behavior. Such leader cannot achieve political stability and sustainable democracy not to talk of national development and transformation of the society.

It is one thing to think of development by critical reflection on our needs as a nation and reason to reach out for appropriate solutions from the natural endowment of our environment, but it is another thing to have the required morality, expected attitude, and productive culture towards our technological needs and our geographical

environment. What we mean and we are recommending is that there is need to develop a higher level of morality, professional ethics, and right attitude along with the philosophy of our cultural technological advancement. ...Good ethical orientation gives birth to positive and productive ideas, which can lead to transformation of the community and her environment. Cultural transformation of the community and her environment leads to discoveries and inventions. Discoveries and continuous inventions bring about technological transformation and development of a nation (Oladipo & Adedeji 2007).

Ethical education and morality are part and parcel of religious empowerment. Hence, Religion does not play with leadership moral character among the people of God. Leadership is rooted in the Fatherhood of God and it flows from God and ends with Him. Leadership and authority take their sources from God and they belong to Him. People of good faith depend on God for good leadership because a good leader fears God and loves his community tenderly. A good leader is the one who knows that leadership means actions and selfless service. Jesus is definite when he says as follows:

You know that among the pagans the rulers lord it over them and great men make their authority felt. This is not to happen among you. No, anyone who wants to be great among you must be your servant, and anyone who wants to be first among you must be your slave just as the son of Man came not to be served but to serve and to give his life as a ransom for many.¹

Political leadership is not 'do or die' as many Nigerian leaders think rather it is meant for national survival. Political understanding will eradicate political assassination before election or after, election rigging, and all other election unbecoming attitudes. As we said earlier on, leadership involves self-sacrifice and selfless service which should not be based on the concept of those whose struggle for leadership in order to lord it over others. That is to say, leadership is not meant to enshrine master – slave relationship in a community, between the ruler and the ruled, leader and the subject. Otherwise, Adams is right by submitting that:

The desire to dominate people turns the authoritative into the authoritarian. This ugly lust for an end to all limits upon one's freedom, satisfied by eliminating the freedom of everyone else, is the very epitome of sin. It strives to deify the leader. It is the exact opposite of Jesus' view of the leader as the servant of all. It is insidious and has the serpent for its symbol, because it is rarely noticed by the inflated tyrant until the swelling has disfigured underlying humanity (Adams 1978).

Adams' experience expressed above had its expression in the last few political both military and civilian regimes in Nigeria. Nigerian political leaders have been misusing power and authority. They fail to realize that power belongs to the people. The ability to serve the people effectively comes from that power. Such authority and power is entrusted to a leader who maintains high dignity by keeping the laws, rules and regulations of the community as a law abiding citizen. He enforces the law by keeping it. An arbitrary law is not made by any good leader to dehumanize any of his subjects. Soyinka's description of the situation is very instructive:

The danger, the very real danger, however, is in the character of this last torchbearer for military demonology, the puny Samson whose arms wrapped around the pillars, ready to pull down the edifice in his descent into hell. That hell that is Ogoniland today is the perception of nation. Compatibility of which Abacha's mind is capable. What does not readily yield to his obsessive self-aggrandizement both in power and possessions is alien and must be subjugated and "sanitized". In Sani Abacha's self-manifesting destiny as the last Nigerian depots, we may be witnessing alas, the end of Nigerian history (Soyinka 1996).

According to the teaching of religion, any leader who wishes sustainable political democracy for his nation cannot but listen to the suggestion of St. Paul to the Philippians, "There must be no ... conceit; but everybody is to be self-effacing. Always consider the other person to be better than yourself, so that nobody thinks of his own interests first but everybody thinks of other people's interests instead."² This Biblical injunction as expressed by St. Paul manifests itself in the political leadership style of President Julius Nyerere of Tanzania.

President Julius Nyerere, according to Chinua Achebe, was such a "selfless leadership at the top such as unambiguous refusal to be corrupt or tolerate corruption at the fountain of authority, will radiate powerful sensations of well-being and pride through every nerve and artery of national life." (Achebe 1983)

Thirst for power, pride and greed have made good government impossible in many

¹ . Mt. 20:25-28

² . Phil. 23:3-5

countries. Our sub-region has now acquired notoriety for dictatorships and human rights violations. This is a great cause for concern. The only way out is to move away from the logic of domination to that of service in our concept of public office.

A good follower is a good leader as we said earlier on. With the clear understanding of politics, political followers and their leaders must both work for unity, justice and peace in order to achieve sustainable political democracy. It is rather unfortunate to know that the Nigerian political system has a disease to be cured, namely, 'leadership understanding of politics'. Assisi Asobie reminds us of Achebe's submission of almost two decades ago:

The trouble with Nigeria problem is simply and squarely a failure of leadership. ...The Nigerian problem is the unwillingness or inability of its leaders to rise to the responsibility, to the challenge of personal example, which is the hallmark of true leadership (Asobie 1998).

If our national political leaders could learn from the teaching of religion on leadership style and mission, they might do well not only in sustaining political democratic government, but they might also keep our nation together in unity and harmony by dialogue and reconciliation and by so doing, foster peace, justice and development.

5. PATRIOTISM

Faithfulness is the backbone of patriotism. No citizen of any nation can be patriotic without faithfulness to God, to his neighbor and to himself/herself. Faithfulness to oneself is faithfulness to one's conscience as American Catholic Bishops say and cited by John Feister:

Before every national election in the United States, our Catholic bishops issue a call to "faithful citizenship." Are they telling people how to vote? Not at all! Faithful citizenship refers to the responsibility we each have to form our consciences, and to use those informed consciences in making all of our decisions, including voting decisions. Church leadership has an obligation to help us form our consciences and, by doing so, help us become faithful citizens (Feister 2013).

The wisdom to love and care for one's nation and bear her peace and development in mind has no other better name than 'Patriotism'. All citizens of a nation must be patriotic in order to promote unity and peace. It is unity and peace of a nation that will enhance her progress and move the nation forward. American leaders most importantly their presidents are very patriotic and thereby committed to the mission of their nation and therefore work wholeheartedly for the achievement of their national goals.

Patriotism involves faithfulness to the constitution of the nation, law abiding citizenship, corruption-free mindedness, habit of working for national protection and security, maintaining peace and order, spirit of consideration for others, and promotion of other national interests. You are patriotic if you put the interest of your nation first before your own and when you consider other people as better than yourself. Patriotism is nothing but sincerity and honesty to the nation and oneself in any position one finds himself, it is the master key to move a nation forward and contribute in a very great measure to the political stability and sustain her political democracy.

Patriotism is commitment and willingness – committing ones energy, ability, mind, spirit and soul to the service of a nation. Quality education teaches the citizen how they should stay-away from criminal acts and attitude to avoid what could stain the good reputation of a nation and damage their own personal integrities. Patriotism is a sort of socio-political virtue that motivates and drives the people to think always on how they could work for the benefit of the nation rather than looking for what they could gain from the nation.

Those who involve in embezzlement of national fund, cheating, stealing, lack of quality service as a result of worthless profit – 10% kickback, robbery, human trafficking, enslavement of others by refusing workers their payment as at when due, kidnappers, Boko Haram – the gorilla war fighters, and all the likes are those struggling to make gain from the national cake rather than making their own contribution for the common good of the community. They are tire punctures, never wishing the nation to move forward. A patriotic citizen will always do whatever within the limit of his/her capacity to promote the goodness of the nation by working for her political stability and fruitful democracy. Such patriotic citizens have the spirit of endurance, religious tolerance, political dialogue, and social communication with openness.

6. RELIGIOUS DIALOGUE, TOLERANCE AND RECONCILIATION

First, we wish to affirm that our ethnic differences are God given and are therefore gifts of God to be cherished and used well. In themselves, ethnic identities can and should be expressions of the cultural richness of our society. We should find ways and means of bringing out more often these positive dimensions of the ethnic factor in our societies.

But we are also aware that our tribal and ethnic identities are very susceptible to political and sectional manipulation by those who often claim to be defending the rights of their tribes. There will be little or no room for such tribal champions if in the running of public affairs, justice is both done and seen to be done, irrespective of tribal affiliations. It is injustice that creates ethnic battle fields in which warlords thrive (AECAWA Bishops 1996).

Nigeria for instance, is made up of many tribes and Nigerians are very conscious of it. Our tribal awareness is more often seen as a factor militating against our national unity, dialogue, and stability; whereas it should serve as a factor for unity in our cultural diversity. Variety in unity is always a gift of God as the Bishops rightly said. Religion teaches us how to make use of our variety of gifts for the common good. When the Bible speaks of different talents, the Bible is simply saying that, God endows each person, tribes and nations with gifts and talents. These benevolent free gifts of God are meant for national unity, peace, understanding, development and justice. This kind of social and cultural situation and condition will give room for political stability and sustainable democracy without any ado. On the other hand, where tribal awareness and varieties of languages create disunity and misunderstanding, sustainable democratic government cannot be established.

In our religiously pluralistic countries, religion can best promote human rights if there is concord, harmony and collaborations among the different religious communities. Everything should be done to encourage this. The responsibility of religious leaders here is crucial: the people will generally follow where the leaders go. In this regard, as leaders of the Catholic Church in our sub-region, we have rededicated ourselves to the policies and positions of our Church on inter-religious dialogue, as spelt out in several church documents, from the Second Vatican Council (Lumen Gentium and Nostra Aetate) to the recent Synod on Africa (EIA). We are prepared “to do all we can to live in peace with everyone” (Rom. 12:18) and exhort all our followers to do the same. We shall continue to exploit all avenues of useful dialogue with people of other faiths at the various levels of life, action, theological exchange and the sharing of religious experiences wherever possible (AECAWA Bishops 1996).

Our appeal therefore, is that every denomination and faith group leaders should endeavor to follow the example of the Roman Catholic Bishops and also encourage their members to do so. Religious dialogue will promote reconciliation and an outstretched hand of fellowship, collaboration and solidarity regardless of our ethnic differences and cultural heritage. This in turn will go a long way to sustain democracy in our political system and thereby achieve political stability.

Christians are meant to show good examples by their mutual relationship with one another and with non Christians in other religious faith denominations. Discrimination, segregation, hatred, malice, disunity, and all the likes are greatly forbidden in the Christian faith. Wherever and with whoever such is traceable, the Christian Churches most importantly, the Roman Catholic Church provides a healing process through the sacrament of penance, reconciliation, and forgiveness. Sacrament of reconciliation gives room and advantage for the spirit of tolerance and compassion. Christian virtues such as tolerance, compassion, reconciliation, and forgiven spirit are beautiful gifts the Christian Church can offer to our nation. Christians wherever they are should be living examples, models, and mentors for people around them. They should be like their master, our Lord Jesus Christ. Cordial relationship, peaceful relationship, mutual relationship, loving, and friendly relationship is not only meant for we human beings but it should also be maintained between man and God, his Creator. We must also live in peace with our fellow human beings and with God through prayerful dialogue (Slavco 1986). People cannot live in harmony with mutual understanding and caring love without our peaceful relationship with God in dialogue and prayer.

7. PRAYER AND TRUSTFUL FAITH IN GOD

When we talk of prayer, we mean expression of one’s mind and feeling to the Creator. Therefore, prayer is communication or dialogue with the Creator, Almighty God. Through and by prayer we dialogue with God and at the same time communicate with the divine being. Prayer lifts our hearts and minds to God, it expresses our intentions and wishes to Him. When God speaks to us in the Holy Scriptures through His divine words, we respond to Him through prayer. Prayer stands as the medium of contact with God and He exercises His Fatherhood by responding to and answering our prayer request.

Prayer gives room for various forms of communication with God. There is prayer of petition when we are in need to ask for God’s generosity, prayer of thanksgiving as an appreciation of God’s kindness and blessings, prayer of submission to acknowledge God’s supremacy and absolute power to control our life, and song of prayer as a sign of joy and happiness before the Lord as the Angels do in heaven.

All these various forms of prayers are different means of communicating and dialoguing with God. They symbolize our intimacy and union with the loving Father who is the Creator and giver of life. Whenever

and wherever there is mutual communication, there is mutual understanding. Mutual understanding promotes mutual unity. Mutual unity gives birth to justice and peace. Under peaceful atmosphere with conducive environment, people can experience long-lasting progress and freedom.

God is prayer. When we pray, He shares His divine being with our human and sinful nature. He humbly comes to our level so that we could partake in His spiritual life (The Catechism of The Catholic Church 2013); by so doing, He reveals His inner most being to us as His loving children. As He reveals Himself, He teaches us the best way to communicate with him.¹ With all humility, we communicate with God in spirit and in truth rooted in unshakable trustful faith. In prayer we give ourselves and God gives Himself back to us in His divine response to our prayers.

In joyful periods and as well as in critical situations, prayer brings people together in unity and in harmony. During festivals Nigerians pray together joyfully. Whenever they are in distress and hard times, they team together to pray. A very vivid example that could be readily given is during Babangida and Abacha's regimes, when Nigerians were going through hell. During this period, tribal sentiment, ethnic differences, cultural contradictions, religious differences and even their personal interest were all sacrificed and set aside for the common good, common goal, common interest in common prayer to God Almighty who could liberate them. Hence, the Catholic Church composed prayer for Nigeria known as: 'Prayer for Nigeria In distress' (Mbaka, 2007).

This time around and as ever before, the Catholic Bishops of Nigeria invite every Nigerian to team-up in prayer against bribery and corruption. They strongly believe that, prayer is an effective weapon through which devil could be conquered. Prayer is the most effective means to wage war against the national vices militating against the achievement of sustainable democracy and political stability of our nation, Nigeria: bribery, corruption, tribal sentiment, sectionalism, misconduct, unrest, strike, work-to-rule, 419 syndrome, assassination, religious' uproar, lack of peace, injustice and disunity.

8. CONCLUSION

In this paper we have been able to identify some issues bordering on socio-political, religious and cultural elements that could be seriously engaged to achieve sustainable democratic and political stability in our nation as listed and discussed above. We mentioned quality education as the channel through which our nation cures illness of ignorance from people and empower them to be informed in order to be properly and adequately formed. Leadership critical thinking empowers our leaders to generate ideas for creativity in our national industrialized policy, while political understanding and patriotism are the assured ways of establishing justice, unity, stability, and peace. The spirit of reconciliation, openness, prayer and trustful faith in God are the master keys to eradicate our national vices and bring sanity into our country, Nigeria. We believe that no leader is born with all the qualities of good leadership but the qualities are acquired and formed through proper religious, political, social, and cultural education. He is morally, socially, culturally, and politically informed and formed. Dialogue and communication are part and parcel of religious and political culture of a nation. Dialogue and communication facilitate cultural interaction, mutual understanding and lasting relationships among people of cultural diversity and proliferation of religion. Prayer as dialogue with God empowers the nation to achieve and maintain sustainable democracy and political stability. Where and when these religious, cultural, and political issues are taken with all seriousness, there will be long-lasting justice and peace; and social life of the people will be transformed. With the fear of God in the heart of every citizen and their leaders, community morality and ethical orientation coupled with Africans cultural heritage will enhance their stable democracy and political stability.

All the religions in the universe most probably have a quest for unity and stable organization among people. They are touched, one way or the other, by the political culture of their environments. Religion by nature and mission is meant to seek justice, peace and unity, comfort, freedom and happiness of her people. To this end, religion pays whatever it takes to ensure sustainable democracy and political stability of every nation in the world.

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¹ . Luke 11:1

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