

RELIGION AND SOCIAL ENGINEERING

Okpowhoavotu Dan Ekere

Department of Philosophy, University of Lagos, Lagos, Nigeria

ABSTRACT

It is difficult to contemplate a religion without moral values; every religion has embedded in it a sense of values that are morally rooted. Interestingly too, religion has within its nature a way of promoting, communicating and enforcing the internalization of its values. Whereas some religions openly use threat to win and compel converts to identify and align with their tenets, some are subtle in their approach to both the way they win converts and profess the faith. Religion offers a lot of opportunities that could be used to promote positive values like love, hard work, diligence, forgiveness, tolerance, charity, etc, checkmate excesses such as corruption, non-compliance to rules, among others just as it could promote fanaticism, division, violence and mediocrity when mishandled. It is in line with this that this paper argues that religion is a double-edged sword; when properly understood and harnessed, it is one of the most potent instruments for social engineering, but when mishandled, it is one of the most dangerous instruments of mass destruction. We hope to argue our point by employing the methodology of exposition, hermeneutics and critical analysis with a view to showing the inherent values in religion and possibilities for social engineering and at the same time the challenges if not threat it poses to contemporary human society. Our aim is to show the importance of religion to societal development and our objective is to advocate a reorientation toward positive utilization of religion in social engineering.

Keywords: Social engineering, Mass destruction, Double-edged sword, and Values

INTRODUCTION

Contemporary human society, perhaps more than ever before is witnessing unprecedented religious insurrection, militancy, brigandage and social unrest. In virtually every continent of the world, there is at least a troubled spot with intolerant religious ideologies and attitude as the root causes. Equally, various confusing moral codes are now pervasive and to a large extent, have raised several issues bordering on threat to human rights and peace. Human society has as a result become more challenged than ever before with respect to societal organization. Whereas there are certain religious injunctions and teachings that are prone to crisis, a lot of the ills associated with religion are a function of the misunderstanding by the adherents. Virtually every religion advocates virtuous living, it is another thing altogether if what is virtuous for one religion is considered virtuous by the other. It is equally admissible that religion, theoretically, is difficult to handle partly because it is based on faith and not rationality and science. Much of the crises associated with religion are due largely

to either limited understanding of the true nature of religion or refusal to sincerely adhere to the tenets or perhaps overzealousness.

The consideration of this paper is that religion can be used as an instrument to organize or disorganize society. There is an ontological nexus between religion and social engineering if properly harnessed and accorded importance in statecraft. This is without prejudice to the damage it could cause if mismanaged. Evidently, religion is capable of building and pulling down, promoting or endangering the peace in the society. In fact, religion is such a force that cannot be undermined. As Dukor rightly noted, religion is both a disintegrating and an integrating force. It is an influential part of the wider belief system and ideology of a people in a nation. Religion influences a people's socio-cultural, political and economic life. It is a phenomenon that cannot and should not be overlooked or trivialized (Dukor 59).

The importance of religion is evidenced in the level of adherence by members as it cannot be totally divorced from the question of socio-economic development of a people. There is indeed a nexus between religion and socio-economic development. It is a platitude that no religion advocates and celebrates violence and any other form of social vices as its core value. Almost every religion, if not all, advocates tolerance, peaceful coexistence, love, honesty, diligence, obedience to laws and instruction, respect for humans and constituted authorities, among other such values as core values. Who would deny the fact that these values are essential, if not actually necessary for societal stability and development? The point here is that every society needs a stable polity for socio-economic and political development and advancement. It is in this sense that religion constitutes an enabler for political and socio-economic development as it fosters the entrenchment of these values that facilitate an enabling environment for social cohesion, economic and political advancement. Here lies the importance of religion to less developed economies like Africa.

On the method deployed in this research and its relevance, it is important to stress that the expository method, as the word literally implies, entails exposing, revealing, showing or making bare and possibly explaining what is being examined or studied in such a manner that illuminates the view of the audience without necessarily conditioning their sense of judgement, but rather making their judgment to be more informed (Ukpokolo 48 – 49). This method is very relevant as it acquaints the audience with the work that is being studied or examined. Hermeneutics has to do with interpretation. The term derives from the Greek word *Hermes* which means to translate or interpret or explain (Ukpokolo 38). The hermeneutical method therefore entails the interpretation of the work that is being studied in whichever way possible. With regards to relevance in this circumstance, particularly as we try to juxtapose issues of faith and beliefs with political, socio-economic and other aspects of societal development, the importance of interpretation cannot be down played.

In a philosophical discourse of this kind, exposition and interpretation of views might not be enough, hence the idea of critical analysis. The analytical approach entails the breaking into understandable units, criticism and evaluation which entails being judgmental of ideas or positions being studied.

The relevance of this method is that it presents the audience with diverse perspectives and possibilities of what is being studied or examined thereby facilitating undogmatic acceptance and advancement of knowledge. The analytical method is

associated with the logical positivists and logical empiricists (Ammerman 1 – 12). A combination of the expository, hermeneutical and analytical approaches of research therefore affords the researcher and indeed the audience a more detailed, somewhat balanced and undogmatic understanding and profound advancement of the frontiers of knowledge.

THE CONCEPT OF RELIGION

The phenomenon of religion, owing to its complex nature, has been understood differently by different people. As Northbourn observed, albeit correctly too, some people see religion from the point of view of *belief* such that it is perceived that whatever somebody believes in very strongly constitutes religion to such a person and to that extent everybody has a religion (Northbourn 1). Some are equally of the view that religion has to do with idolizing something such that whatever somebody admires to the point of idolizing becomes his religion. In this sense, some are of the view that money constitutes religion to misers. Moreover, there are those who hold the view that religion has to do with worship such that whatever somebody worships constitutes religion to that person. The object of worship in this case could be either physical or non-physical.

It is important to state that religion is a human activity; it revolves around man's well-being, be it in the present physical world or in the hereafter. It is by nature anthropocentric, all the talk about God or a supreme being of whatever nomenclature is in the final analysis indirectly about humans. It is for this reason that Omoregbe referred to Miguel de Unamuno as saying that all the thoughts about God that man is preoccupied with are in the final analysis about man's own existence; they are about the meaning and purpose of his existence, his source and his final destination (Omoregbe 26).

Religion has its basic characteristics or principles that distinguish it from other activities. In the real sense of the word, religion is not just any kind of belief or morality as it were. One way of trying to understand a concept is to look at its etymological meaning. The word religion is derived from some Latin words which in the final analysis mean to bind, to unite or to link, that is, relationship (Omoregbe 2). Still on the etymology of the word religion and its root in Latin, the interpretations are thus: (a) *Relego* which means pre-reading from Latin *re* (again) and *lego* (in the sense of read), referring to the repetition of scripture; (b) *Religare* which means reconnection to the divine from Latin *re* (again) and *ligare* (to connect as in English ligament); (c) *Res+legere* which means a gathering from Latin *res* (ablative *re*, with regard to) and *legere* (to gather), organized religion revolves around a gathering of people (Chenimuya 3 – 4). The ensuing relationship in religion is usually between two entities in which one is perceived to be superior to the other.

Etymologically therefore, the word religion has to do with relationship between the human being and a transcendental being presumed not only more powerful than the human being, but also has the capacity and willingness to grant requests and solve problems. In fact, the concept of "transcendental being" is central to the phenomenon of religion. It is in this regard that Bouquet described religion as "a fixed relationship between the human self and some non-human entity, the sacred, the supernatural, the self-existent, the absolute or simply, God" (Bouquet 16). The challenge with Bouquet's definition however, is that it is silent on the place of belief, faith and worship which are very critical to the idea of religion. In fact, there is a plethora of definitions of religion.

Religion means one thing to the anthropologist and another to the psychologist. So also is it to the sociologist, the Marxist, the theologian, the philosopher and so on.

Religion, according to Omoregbe, is “a relationship established between man and a transcendent personal being, a deity believed to exist” (Omoregbe 3). He however emphasizes the point that the relationship between the human being and the transcendent being entails worship, it is not a relationship of equals, the human being looks up to the deity not only with reverence and worship, but with the clear recognition of the superiority of the deity over him/her. This recognition of the superiority and hierarchy is clearly manifest in Bantu ontology which is somewhat largely assumed to be representative of African world-view or ontological construct such that the world of the transcendental comes before the physical. There is interconnectedness between the physical and non-physical beings; their relationship is like the spider’s web. The transcendental being is not necessarily seen from the perspective of the Western God anyway, but as an active and interacting and superior force (Tempels 61 – 62). In tandem with the issue of a relationship between humans and a supernatural being, religion has been defined as “a phenomenon that seeks to explain human existence, man’s interaction with supernatural entities, society and reality of death, suffering and discomfort” (Oguntola – Laguda, 11).

Feuerbach’s conception of religion represents the anthropological view. For him, though worship is part of the ingredients of religion, but the object of worship is not outside the human being; it is just that the worshipper fails to realize that God that is being worshipped is simply him/herself indirectly, he/she has only stripped him/herself of the best qualities such as goodness, power, wisdom, justice, mercy and what have you that he/she possesses, projects same outside him/herself into an imaginary supernatural being called God, wash it off all forms of human limitation and begin to accord it reverence and worship with the expectation that it could turn around his/her somewhat precarious condition. The divine attributes that the human being has endowed God with are in the real sense, his/her own qualities (Feuerbach xxxvi). Hence Feuerbach sees religion as human’s self-alienation by which the human being alienates or strips off his/her own essence, best qualities and ultimately reduces self to nothing. In the final analysis, God becomes whatever represents good while the human being becomes nothing. He stressed that religion is a stage in the dialectical process of human’s acquisition of self-knowledge.

There is also the psychological perspective where Freud, the founder of psychoanalysis, presents religion as a child-father relationship, what he calls ‘childhood neurosis’ wherein the child looks up to the father for one thing or the other; ‘a continuation into adulthood a child’s attitude towards the father’. A child would naturally seek the father’s protection where he is in difficulty, because every child presumes the father to be very powerful and caring. Religion for Freud is simply the mentality of the child being extended into adulthood. This is usually prompted by the forces of nature and oddities of life like death, diseases, and so on. In the face of all of these, the human being, just like the child, tries to seek the protection of the father which he/she sees as all-powerful thereby projecting the image of the father. In his words,

The psychoanalysis of the individual being teaches us quite special instances that the god of each of them is formed in the

likeness of his father, that his personal relation to God depends on his relation to his father in the flesh and oscillates and changes along with that relation, and that at bottom God is nothing other than an exalted father (Freud 147)

Freud sees religion as a childish exercise devoid of scientific and intellectual sophistication. Though religion is beyond Freud's childhood neurosis analysis, it however cannot be denied that there is a sense in which religion actually makes people act like children; they are always seeking one thing or the other from the object of worship.

On the sociological plane, Durkheim presents religion as an instrument of societal control. That through religion the mind of the people is patterned and their attitude controlled. The strong influence which society exerts on the people tends to create a force or consciousness of divinity in the mind of the people thereby inadvertently deifying society and ultimately inventing religion. According to Durkheim, human beings are conscious of the point that they are acted upon, but the challenge is that they do not understand who or what is acting upon them (Durkheim 207).

The Marxian position, according to Lanre-Abass, holds that religion is invented by humans as a result of mystery, suffering and oppression brought about by the capitalist system; the oppressed uses it as a sigh of relief, an escape from capitalist oppression while the highly placed use it to oppress the poor (Lanre-Abass 61). There is also the theological view which presupposes religion as part and parcel of human nature hence humans are incurably religious. In religion, there is equally the question of exploitation on the side of the human being and the divine. It is on this account that Momoh defined religion as "...the institutionalized exploitation of the divine by men and communities for their material, political, socio-economic, cultural and spiritual gratification and upliftment, and the Divine exploitation of men and communities for the realization of His injunctions, will and wishes" (Momoh 21).

With religion, the nomenclature of the supernatural being varies from one religion and language to the other. For example, some refer to it as God, Allah, Oghene, Olodumare, Chukwu, and so on. Moreover, there is the issue of faith and symbolism. There is also the issue of sacrifices, ancestors, meditation, prayer, thanksgiving, praise, appreciation, celebration and gains; after all, nobody would ordinarily want to be so committed in serving without any hope of benefit. It is equally important to note that the object of reverence and worship vary both in nature and number depending on the religion and so also is the pattern of communication. While in some religions the supreme-being can be reached directly, in others the adherents go through intermediaries. In view of the foregoing, we define religion as a faith-based activity/relationship involving the human being who fears, renders worship, sacrifices, prays, and reverts on one hand, and a transcendent being on the other hand, which receives worship, reverence and sacrifices, answers prayers, provides support, protection and solution to problems.

TYPES OF RELIGION

There exist different types of religion. Some of the known religions include Christianity, Islam, Hinduism, Buddhism, Confucianism, Taoism, Bahai, Traditional African religions among others. All of these are within the various categories of religious belief ranging from monotheism (belief in one God); polytheism (belief in

many Gods); pantheism (belief that god and nature are the same, that everything is a manifestation of God) and so on.

Christianity is a monotheistic religion; by that we mean it professes the worship of only one supreme-being (God), but within this God are three persons (Trinity)- the Father, the Son and the Holy Ghost. There are angels that minister to God while the Devil and its cohorts constitute the adversary. The Christian God is anthropomorphic in the sense that He has virtually all the attributes of humans, yet He does not die and is all caring, all loving, all powerful, holy, perfect, and can do all things but yet He cannot commit sin; righteous and yet He allowed evil in a world He created and left his people to be tormented by the Devil and its cohorts. The final home of Christians is heaven where everything is perfectly prepared for them.

Islam on its part is also monotheistic in the sense that there is only one God - Allah. In Islam there is unconditional submission to the will of Allah. Islam also believes in the existence of angels, Devils, Prophets, heaven and hell. The five pillars of Islam are the creed which every Muslim is obliged to recite; prayer which every faithful is expected to do five times daily; almsgiving; fasting and going on pilgrimage to Mecca which Muslims are encouraged to do at least once in life time for those that have the wherewithal. African traditional religions grew out of the culture of the African people. They recognise the existence of a supreme being with the nomenclature varying from one place to another just like Islam and Christianity recognise Allah and God respectively. In African traditional religions there are deities such as the spirits and ancestors that stand as intermediary between the Supreme Being (whose nomenclature as we have noted, varies from one place and religious practice to another) and the human being.

Unlike Christianity and Islam, Hinduism has no particular founder; it is the religion, culture and philosophy of the Indian people which evolved in four phases namely the Vedic, the Brahmanic, the Upanishadic and the fourth stage of wandering (Omogbe 75). The point however is that all the religions have moral codes, dos, don'ts and a sense of sanctions for erring adherents.

RELIGION AND MORALITY

The strength of religion is the soundness of its moral values and efficacy in addressing human needs both physical and non-physical. Morality has no universally accepted definition, nevertheless, it suggests what is good. Morality is from the word *moral* and the term *moral*, according to Omogbe can be looked at first as the opposite of amoral in which case it means subject to the moral law or morally responsible implying some level of rationality and second as opposed to the term immoral in which case it means good or praiseworthy. It is in this sense that somebody can be said to be living a moral life or otherwise (Omogbe 5 – 6). Morality has to do with the principles and standards of right and wrong or good and bad human conduct or behaviour (Chenimuya 36). Morality, customs and conventions have a lot in common; they are always associated with the mores - the customs and conventions that embody the fundamental values of a people.

"Morality is, at the very least, the effort to guide one's conduct by reason – that is, to do what there are the best reasons for doing – while giving equal weight to the interests of each individual who will be affected by one's conduct" (Rachels 13). The

individual who in this case is the moral agent is a conscientious moral agent and is at the same time impartially concerned about the interests of others that would be affected by what he or she does by critically and carefully examining the implications of his conduct. In this regard, it could be said that morality has to do with behaviour or attitude based on certain acceptable standards. To have a moral code is to evaluate perhaps without necessarily expressing it, the behaviour of others such that we feel a sense of guilt at certain actions when we perform them (Arthur 22).

Morality has a cordial relationship with religion; it is the integrated function of both reason and the passions which indeed is the true nature of the human being (Omoregbe 45). This underscores the importance of morality to religion. It is the moral values in religion that makes religion a veritable instrument for social engineering. Religion has certain moral codes that guide or pattern the attitude of humans. Hence religion could be said to be morality of a sort. Sympathy and love are moral virtues just as they are emotions too, we do not mean pure emotions or pure instincts, but rational emotions, that is, emotions permeated by rationality (Omoregbe 51). At the same time however, sympathy and love are outstanding virtues that virtually every religion pride itself in.

RELIGION AS AN INSTRUMENT OF SOCIAL ENGINEERING

Social engineering, a combination of two socially related words – social and engineering, both of which are terms that involve humans, their socialisation and their creative exhibition of skills, has to do with the fostering of positive social (societal) change or development through regulation or managing of human behaviour in society. It entails the balancing of competing interests in society with a view to making society more conducive for human well-being and advancement.

Roscoe Pound, one of the leaders of the sociological school of jurisprudence attempted, in his theory of social engineering, to limit the idea to law related issues which he perceives as a science such as law making, law interpretation and law application with a view to enthroning an efficient structure of society to promote maximum human satisfaction and minimum friction and waste (Pound). Social engineering is however a broader idea which in essence involves the harmonising of social values including but not limited to law, and the balancing of competing interests in society to minimise friction and waste with a view to fostering the harmonious existence of humans in society to maximise their well-being and advance their condition.

Our interest in this particular instance, is to utilise religion to reinvent society for human well-being. We are however not unmindful of the fact that as good as religion might appear in social engineering, there are possibilities of negative consequences where religion is not properly harnessed; its demand of unalloyed submissiveness among others could in extreme cases, facilitate gullibility and other such related issues that could be counterproductive. Hence religion constitutes a two-edged sword. This point shall be stretched in the course of this study. It should however be noted that we have no intention to embark on a historical survey, but a philosophical study in line with the methodology we have already established.

If well harnessed, religion could bring about a well ordered society where the interest and rights of individuals are exercised without adversely affecting the rights and interest of others. Religion has a way of fostering and entrenching virtuous human values among its adherents. It enables them to appreciate the right and acceptable ways

to behave such that over time good conduct becomes their second nature to the extent that given any condition of human conduct, they are expected to act naturally in a certain manner (Hare 63). Part of the values Christianity expect of its adherents include but not limited to loving one another, charity, hard work, diligence, uprightness, tolerance, respect for constituted authority/laws, forgiveness, restitution, care for the down-trodden and many more. Practically all religions propagate these values. These values are meant to promote peace, good neighbourliness, social harmony and cohesion among humans.

Religions aid and promote mutual understanding among people and civilizations, transform structures, institutions and people's lives. This is in tandem with Unah's observation that a socio-philosophical survey of religions all over the world shows that they all have the same objective of enabling the human being rise to the pedestal of goodness and the eradication of evil; promoting meaningful human relationship through character formation and human understanding (Unah 74).

African traditional religions are very good example of the social organizational cum developmental role of religion as their emphasis is more about good conduct on earth. A lot of African traditional religions are more into addressing social issues than heaven-focussed worship. Even the embracing of Islam and Christianity were first and foremost with the hope of solving problems here on earth than the hope of making heaven. Peel clearly captured this when he made the point that "Yoruba pagans were not primarily interested in the new and distinctive things Islam and Christianity had to say about the afterlife, divine judgment on sinners, etc, but in how they might enhance earthly existence by giving protection from enemies, guidance as to future events or... (money, children and well-being)" (Peel 6). A thorough examination of Christianity, Islam and most of the religions of the world clearly reveals their social organizational thrust as much of their injunctions and creed are focused on good living and the well-being of the human being as a social being.

Virtually every religion teaches almost the same virtues as they almost have the same philosophical understanding of the nature of man. As Otakpor rightly puts it, "All religious and philosophical traditions teach the duality of human nature: body and soul/spirit. All religions advocate love, compassion, forgiveness, charity and other basic human values" (Otakpor 43). More importantly, it is easier to institutionalize moral values through religion. Religion is interestingly embraced both by the rich and the poor for different purposes; it raises hope and makes hardship more bearable.

THE PROBABLE AND INHERENT THREATS OF RELIGION

It is however important to note that if not well handled, religion could truncate the course of progress of human society in the sense that religion has a very high tendency of creating fanaticism, gullibility, and total detachment from productive endeavours, creativity and the necessary drive that could lead to societal advancement.

There is the very great danger of passivity as religion tends to emphasize the incapability of the adherents in addressing their challenges and the over reliance on a transcendental force to do everything for them. This is very dangerous to societal development. This is partly why people, rather than take concrete steps to address existential human situations, resort to endless prayers to which answers are not emphatically certain. Even the question of a better world outside this physical world

(Heaven, Nirvana, Paradise, etc) where everything is already put in place by a supreme deity could weaken the drive for hard work, creativity and inventions. After all, curiosity drives inventions. A situation where people hold the view that the world is not their home, but that it is just a passing phase discourages commitment to practical ways or steps at addressing situations and productivity.

Padover says the evil of religion was what prompted Karl Marx to launch unrelenting attack on religion to the extent that even after his death his ghost kept hunting religion which he portrayed as the 'encyclopedic compendium' of the inverted world, the 'spirit of a spiritless world', and its 'moral sanction', the 'opium of the people'. He thought religion which was invented as an instrument for societal organization and development would address the existential condition of the human being, but on the contrary, it made human condition more hopeless and vulnerable (Padover 36).

Religion raises false hope in people, promote gullibility and docility. The uncritical way in which instructions are received and accepted by members promotes fanaticism. The danger in this is that an over- zealous priest can incite the followers against the State. Not only that, religion could kill the virtue of hard work through the over reliance on supernatural intervention and provision.

It is common knowledge today that religion has been associated with a lot of violence in different parts of the globe; it has caused so much damage to lives and properties. Momoh made the point when he said "I accept the universally acknowledged point that the hostility between Christianity and Islam in Nigeria is not autochthonously derived but is a function of the traditional hostility which is a historical hallmark of the relationship between the two religions in world affairs and politics (Momoh 31). The atrocities of Boko Haram in North Eastern Nigeria speak volumes with respect to the negative aspect of religion. Boko Haram is a typical case of fundamentalism, misunderstanding and perversion of religion.

The problem of fundamentalism seems to be more profound in the two most prominent religions of the world – Islam and Christianity perhaps because they are arrogantly presented by their adherents as the only true religions, their aggressive evangelism and the denigration of other religions which has resulted in the orgy of violence being experienced in different corners of the world. Soyinka most aptly and manifestly captures this deadly character of the two religions when he stresses that

Violence appears to be the one constant in the histories of all the major religions of the world – a primitive aggressiveness, violence – despite the lip-service which their tenets pay to the need for tolerance, peace and understanding. We are concerned here with the practice; the manifested presences of these religions, not the scriptures which we know can both condemn and extol holy hostility towards non-believers within the same chapter.... We need only pick up any journal or tune in the radio or television to any corner of the world, and you may depend upon it – a new human act, some new destructive conflict is certain to have surfaced somewhere, one that is traceable to one or other of the so-called major religions (Soyinka 14).

CONCLUSION AND RECOMMENDATIONS

Religion is no doubt a two-edged sword depending on how it is understood and practiced. Where it is misunderstood and perverted, it breeds the struggle for domination, rivalry, disintegration, religious pride and arrogance which threaten humanity, nationhood and societal development (Dukor 16). But when properly harnessed, it plays a cohesive and integrative role in society. This comes through its emphasis on such values such as charity, love, generosity, forgiveness, tolerance, hard work, respect for constituted authorities, integrity, lawfulness, among others and its rejection of such vices as theft, murder, bribery, robbery, forgery, perjury, laziness, fanaticism, disobedience, etc.

The challenge for Africans in today's globalized world therefore is how to promote the values of African traditional religions; especially those values that are in tune with modern reality. In a globalized world, the salient issues are economy, culture and religion and there is the need for Africans to be a master of their own identity. The African as Momoh noted, has ceased to be a master of his own cultural destiny and has resorted to living in a cosmic and metaphysical contradiction where he eats African cuisines, drinks African water, breathes African air, socializes the African way, acquire wives and concubines no matter his religion, and yet on the issue of organizing social, political, economic and religious institutions, he is quick to disown his natural and cosmic cognates in these areas. The way out for the African is to reconcile the contradiction in his cosmic and metaphysical life (Momoh 28). Africa stands a better chance of influencing the world in the area of religion and culture if only there could be some self-searching for self-reliance. This has become crucial as African religious system teaches that the activities of all people are limitable by that which is good for everybody; religion establishes the ideal of communities. Laws, political institutions and economic activities are independent, but inseparable from it (Adeniyi 61).

Africans should commence the process of cultural renaissance through religion by catching them young from the grass root with the introduction of religious and moral education that is rooted in African traditional values and religions through a carefully designed syllabus geared toward entrenching such values, achieving character transformation and societal development. The system should be so fashioned such that it could foster brotherhood and endear the State to the people.

Reasoning in the light of Marx Webber who held that religious belief can direct economic action with the emphasis that ascetic Protestantism that preceded the development of Western capitalism is the spirit behind the practice of capitalism (Webber, Haralambos and Heald 465), Adesina posits that children should be taught religious education stressing that any education that is devoid of religious and moral orientation would only succeed in crippling society (Adesina 232).

We recommend therefore that religious values and religious tolerance should be inculcated in children by making it an area of studies from the formation level of our educational system. The system must inculcate values that look down on corruption, ill-gotten wealth and promote rewarding values such as hard work, integrity, hospitality among other pristine values as core values. African traditional religions and values should equally be given a place of prominence in the scheme of things, because they neither discriminate against others nor promote any form of war or violence in furtherance of their beliefs.

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