



ABSTRACT

Religion, education and law are the building blocks of any sovereign state. Their importance cannot be overemphasised in every human life. The trio are interrelated and function distinctly to make the society habitable for human beings. The paper focused on religion, education and law as pillars of the society. Religion is the belief in and worship of a superhuman controlling power, especially a personal God or gods; education is the process of receiving or giving systematic instruction, especially at a school or university. It facilitates learning or

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ELIGION, EDUCATION AND LAW: PILLARS OF THE SOCIETY

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Introduction

Religion expresses itself with the aim of bringing meaning to life or to justify its source and its function in narratives, practices, religions, cultes, signs, rituals and customs. Religion can also be seen as a method of orientation that helps perceive reality and identify people. The rituals of religious adherents may differ in detail and adhere to their laws.¹³⁶

Legal and social scholars have for decades been concerned with trying to clarify the connection between law and social reform in the form of legal institutional growth. They treated law as a separate, contingent and variable law (cause and effect) in society and stressed the interdependence between law and other social structures. In the most specific meaning, social change means that a large number of people participate in group activities and relationships which vary from previous activities of themselves or their parents. Societal development also requires changes to how people live. Raise a family, teach your children, rule them and seek utmost significance in your life. There are many other mechanisms of transition away from policy and social change, including technology, ideology, competitiveness, confrontation, political and economic forces and systemic stresses.

Education is at the center of national growth and the source of the development of human resources that will make Nigeria one of the world's twenty best economies. The quality of our staff reflects directly the quality of our education system¹³⁷.

¹³⁶ Malik and Rayal, *Law and Social Transformation in India*, Allahabad law Agency. Delhi 2007.

¹³⁷ Goodluck Jonathan on the Marble: Abuja, (Clear Coast Communication Ltd, 2013).



the acquisition of knowledge, skills, values, morals and habits while law is a system of rules created and enforced through social or governmental institutions to regulate behaviours with its precise definition a matter of long-standing debate. Law ensures that the society is always at peace. There are different types of religion, which included but are not limited to Christian, Islamic, Judaism and traditionalism. Religions preach peace globally but there are religious crisis in some part of the globe. Education is the bedrock of civilisation and globalisation while law checkmates wrong doings in the polity. Without religion, education and law, the society will be porous. Unity theory of Aristotle is adopted for the study. The paper concluded that if not for religion, education and law the society would not be habitable. There would be anarchy in the society. It is recommended that every parent should send their wards to schools for education and knowledge, people should choose a religion of their choice and that everybody should abide by the law of the land.

Keywords: Religion, education, law, globalisation, pillars, development, peace.

Religious institutions regularly relate to safe, secure family life, strong relationships and well-behaved children. The incident of household harassment, violence, drug abuse and dependence is often reduced by religious worship. Foreign and mental wellbeing, longevity and achievement in school can be enhanced by religious practice. The influence is intergenerational, since grandparents and parents are rewarding future generations¹³⁸.

In his reception address to the government, George Washington explained the essential freedom of religious practice:

*Religion and morality are essential supports for all the dispositions and practices that contribute to political success. In vain, the man will be honored by the patriotism who might work to subvert these great pillars of human happiness-these most firm proponents of men's and citizens' duties. The mere politician should honor them and cherish them, also with the holy one. A volume does not trace all its links with public and private congratulations. Let us only ask: where is the protection of the country, the dignity and the life, when the sense of divine duty is abandoned by oaths, which are investigative instruments in the courts of justice? And let's be sure to say the moral character will stay unreligious. Whatever the effect of refined education on the peculiar system, purpose and experience can offer, both prevents one from expecting national morality to prevail without the religion.*¹³⁹

Religion and Societal Development

Every religion seeks to educate followers to be decent and responsible and mature human beings, with the talents and skills to contribute positively to the overall growth and development of themselves, families and community as a whole (in the limits of their intellectual, moral and

¹³⁸ P. Ishwar Bhat, *Law and Social Transformation in India*. Eastern Book Co. Lucknow, 2004.

¹³⁹ J. D. Richardson, *Compilation of Messages and Papers of the Presidents, 1789-1897* (Washington, D.C.: U.S. Government Printing Office, Vol. 1, (1907), 213.



practical life repertoires). A classic case of this matter is the Christian church. According to Eluu¹⁴⁰, Christian religious understanding morally educates the students and encourages them to do good and to be virtuous. The goals and priorities of Christian in Nigeria are to teach the children of Nigeria both morally and intellectually and to inspire them to be good people. Access to good citizens is clearly the most needed consideration for the speedy growth of every society and Nigeria in particular makes good citizens, good educators, lawyers, businessmen, politicians, churchmen and scientists.

Okoye and Pongou¹⁴¹ were very dependent upon missionary work, on the relative stability of the diverse European communities and had greater influence on the human potential of modern Nigeria than on the influence of the colonial governments and European tradesmen. It needs to be remembered that missionary work is largely related to religious education and it is clear that this activity has contributed to social growth globally and particularly in Nigeria.

The Uganda NCDC supports a responsible, selfless life in the society which leads to societal cohesion and growth, referring to Christian Religious Education and the Christian Ten Commandments. The student gets instruction on how to deal with the Ten Commandments, for example, with the Ugandan NCDC¹⁴². It also tells the student to not mislead and deceive the weak. The mistreatment and cheating of the poor in Nigeria and the Third World in general are significant causes of underdevelopment. In this regard, Ezeilo¹⁴³ notes that: "the government insensitivity to the need and turmoil of the oppressed poor communities continues to grow, despite the resources or feedback from some of them". Christian religious education will also transform the condition for good if imbibed.

Religious Educations and Societal Development in Nigeria

According to Ikechi-Ekpendu, Audu and Ekpendu¹⁴⁴,

Religion will lead to lasting political transformation through the inculcation of the great sense of responsibility, morality, selfless service, respect for human life and responsibility to the public, devotion to the neighbour, sense of mankind and abhorrent crime.

In religious education programs, religious organisations in Nigeria are expected to impart these values to their members. According to Onovughe and Mordi (2017), ideal religious training builds up a spirit of satisfaction and trust among men in a discerning encounter with and seeks transformation of the local society. The foundation of all the subjects is religious education. There is corruption, discipline, impunity, religiosity and race in the surrounding Nigerian society. The

¹⁴⁰ P. P. Eluu, The role of religion in value education in Nigeria. *British Journal of Education* (2016), 4(9), 72-77 (Special Issue).

¹⁴¹ D. Okoye, & R. Pongou, Historical missionary activity, schooling, and the reversal of fortunes: Evidence from Nigeria (2014). Retrieved from <https://www.aeaweb.org/conference/2015/retrieve.php?pdfid=874>. (Accessed: 17 March, 2021).

¹⁴² National Curriculum Development Centre (NCDC). Primary four Christian religious education syllabus. Kampala: NCDC (2009).

¹⁴³ L. N. Ezeilo, *Who is poor and why?: Conceptual pluralism approach to poverty in Nigeria*. Abuja: GiPi (2017).

¹⁴⁴ C. Ikechi-Ekpendu, S. D. Audu, & I. C. Ekpendu, An evaluation of the role of religion in the development of Nigeria. *Developing Country Studies*, 6(10), (2016)82-87



problem needs to be dealt with by proper religious instruction derived from rich civilisations and the tenets of the prevalent faiths. The effect on cultural, economic, sociopolitical and moral practices of religion and education is widespread and strong in Nigerian society and worldly¹⁴⁵. It is religious education that has raised Nigerians' awareness of social, economic, educational, political and moral decisions that concern Nigerian life. In accordance with the revered African nay Nigerian moral values, the substance of religious education was what led the senate and the presidency in a coordinated failure to accept the strain that Islamic and Christian teachings would bring about in a same sex relation in Nigeria, as it is considered abominable and by no way leading to sound Nigerian-African human relations.

Religious Instruction and Values Education

There is a strong connection between religious education and educational principles. Both expose students to the religious needs and beliefs of the world they live in. They aimed at educating the character and instruct the learner about appropriate behaviour. Instructions are carefully and consistently addressed to students in order to attract their attention and improve their understandings of religion and values¹⁴⁶.

Any discrepancies in religion and value education may be observed, nevertheless. Religious education emphasises the confidence in a divine entity while educational ideals deepen in the importance of the self, of the fellow human beings and in the affairs of society. Religious directives stress the worship of a divine being, while education emphasises good conduct. Training at values is thus the main driving force of agreed behavior and of the theory of connection in all human societies¹⁴⁷. Religious fosters morality while education is based on certain facets of religion which promote social welfare. Education in both religiosity and ideals is intended to establish a good and harmonious community that can coexist comfortably with all people regardless of ethnicity, tribe, gender, social and financial standing.

In particular, the religions and Christian religion play a decisive role in instilling values, hence Eluu¹⁴⁸ regards the Christian religion as an instrument for the advancement of the pupils and students' spiritual and moral and mental growth. In nature, theological experience imparts children a sense of the cosmos and the human bond with the ultimate being. It is a stabilising factor for each individual. Christian religious knowledge spiritual training gives the students the ability to do good and to be noble. This is also the trust of value education. Religious bodies (Christian and Islamic) have contributed immensely to the development of education globally. They established private primary, secondary and tertiary institutions thereby reducing the burden on the government in providing adequate educational facilities for students. Parents are happy that their children are admitted and graduate as and when due though some of the institutions are expensive and as such not meant for the poor.

¹⁴⁵ S. Onovughe, & J. F. Mordi, Religious education a vital tool for sustainable development in Nigeria. *International Journal of Religious and Cultural Practice*, 3(1), (2017)12-19.

¹⁴⁶ *ibid*, p. 3

¹⁴⁷ T. Olyai, Principles of excellence in values education. *Journal of value education*, 1(2), (2005)106-111.

¹⁴⁸ P. P. Eluu, The role of religion in value education in Nigeria. *British Journal of Education*, 4(9), (2016)72-77 (Special Issue).



Laws and Education

There are tenets, rules and regulations to be followed by every industry and society as a whole, which govern people in society's activities and behaviour. The members of society accept these laws usually with or without fulfillment. It is in view of the above that, as a result of customs and legal acts, the word "regulation" is accepted as a contractual rule by Durosaro¹⁴⁹, which could be enforced by such restrictions on it. This legal description means that the rules must be classified into two: statutory and customary legislations. The statutory laws are those formed by legislation or acts of parliamentary bodies or legislature, while customary laws have been produced over the years and have been accepted by citizens and their customs and practices.

Like other industries, the educational institution has its own set of laws and regulations regulating the operations of members of staff and apprentices in the system. Adeboyeje¹⁵⁰ characterised the education law as legislative instruments that set out the privileges, duties and obligations of government, educational ministries, educational boards, school boards, governing boards, school employees, parents and all others linked to education. Peretomade¹⁵¹ considers education law as part of the extremely complicated social regulation system. It is a jurisprudence field that focuses on education. This means the service of primary, high-school and post-secondary public and private education institutions.

Adeboyeje¹⁵² refers to education law as a broad spectrum of legal topics, including specific areas of contracts, land, wrongdoing, civil law and other fields of law, affecting, directly or indirectly, educational and administrative procedures. Nwagwu¹⁵³ referred to law of education as any written positive regulation or set of laws, as prescribed or recommended by a body that has been designated by government in charge to do so.

Education and Moral Development

The overarching role of the learning process to establish a sense of moral worth in children refers to moral education. The spiritual element of child education aims at maximising moral judgement and behaviour as demanded by society. The school system aims to emphasise the teaching of the rights and needs of others and what is called good and right¹⁵⁴. Education should build a cultural and systemic understanding among young people so that they can preserve their communities' moral and social values. The knowledge gained by formal education helps people to transform their communities in particular into national growth.

Morality as observed by Denga¹⁵⁵ focuses essentially on the growth of the child's good nature to internalise values such as goodness, correctness, sincerity, reverence for law and authority,

¹⁴⁹ D. O. Durosaro, School Plant Management practice in Nigeria: Trends Issues and Problems. In A. A. Olagboye & J. O. Fadipe (Eds.), *Management of Nigerian Education: Project Monitoring and School Plant Maintenance*, Ondo: (NEPA 1998).

¹⁵⁰ R. A. Adeboyeje, *Management of School Physical facilities*. Ibadan: Foundation Publications (2000).

¹⁵¹ V. F. Peretomode, *Education law: principles, cases and materials on schools*. Owerri: (International Universities Press 1992).

¹⁵² *ibid*, p.7

¹⁵³ N. Nwagwu, Law and order in the administration of schools in S. Adesina and S. Ogunsaju (eds.) *Secondary education in Nigeria*. Ile-Ife: (University of Ile-Ife Press 1984).

¹⁵⁴ Denga, I. D. *Moral and sociological foundations of education in Nigeria*. Calabar: Rapid Educational Publishers Ltd (2011).

¹⁵⁵ *ibid*



forgiveness, integrity, sympathies, diligence, self-imposed discipline and obedience, among other virtues. The inculcation of six meaning clusters one of which is moral and spiritual principles in human and inter-personal relationships is one of Nigeria's main purposes. This contains such moral principles that are God's terror, truthful, accountable and forgiveness.

Education in Nigeria has not been able to thoroughly inculcate ethical principles into the Nigerian youth by studying the behaviours and abuse of schools and colleges in the fields of inquiry by youth. In Nigeria, as Abekhale¹⁵⁶ states, the behaviour patterns of our young people have worsened and many no longer believe in hard labour, as legated by our ancestors. Many no longer have patience, no dedication and no aspiration.

The Law and Professional Skills

A decent cause deserves a good lawyer as well. A good defender can use his good skills to make a bad case against a poor defender nice. The effect of globalisation is transforming law, and Nigeria must begin to think about how lawyers play the role of its political, social, cultural and economic growth as a new democracy. Today we face challenges such as kidnapping, armed robbery, terrorism, jackaging, abduction, piracy, delayed administration of the courts and violation of human rights. Understanding these challenges will allow us to restructure and refine our legal training system and contents.

Lawyers should have the necessary expertise to work efficiently in the face of the myriad challenges. The legal education is widely accepted to mean that the teaching is academic and not practically focused, but good understanding of principles is not sufficient for students to ready themselves for the current practice of law when they are finally called to the bar. This emphasises the need for a practice-oriented teaching approach to be introduced by the different faculties, since a lawyer must be well prepared to follow concepts in order to solve the legal dilemma.

The willingness to use knowledge of law to address legal questions applies to legal competencies. The basic skills required by a lawyer include lobbying, advocacy, persuasion, soliciting, legal writing, negotiating, legal investigation, management and wording. We must recognise the objectives of professional law education in order to appreciate the role of law clinics in these. The student must learn by doing clinical training, so his active involvement is required. The aim is to educate lawyers who, regardless of their ability, are highly competent, efficient and accountable. The student is not only subject to legal skills but also basic principles of the law profession through active involvement in the course of learning. This involves providing qualified counsel, promoting order, justice and morals, continued growth and professional self-development.¹⁵⁷

Lawyers' expertise is gained by practice and their experience will begin at universities rather than wait until the Nigerian Law School has received one-year professional education. Students of law should have the ability to get acquainted with the job, legal procedure, legal studies and the ethics of the profession.¹⁵⁸

¹⁵⁶ S. O. Abekhale, Complementing government efforts towards social reformation through counseling. Being a paper presented at 2nd National Conference of the Counselling Association of Nigeria (CASSON), Benue State Chapter held at Benue State University, Makurdi 16th - 20th November (2009).

¹⁵⁷ Margaret Martin Barry et al, Clinical Education for this Millennium: the Third Wave, 7 Clinical L. Rev 1, 13 (fall 2000)

¹⁵⁸ National Needs Assessment for the Justice Sector, NBA programme Unit (NBA 2007)



Conclusion and Recommendations

The study concluded that religion, education and law are the three foundational blocks that serve as pillars of the society. Education often encourages a culture of production by allowing people to explore their artistic abilities and to use the available skills and techniques to achieve those activities to increase the effectiveness of their own societal work.¹⁵⁹ Education prepares and trains people to support themselves and their culture. They must be creative to explore their imagination and use it to execute particular tasks in order to accomplish self-updating.

Religion and growth appear to be inseparable. Conceptual religion provides practitioners with a roadmap to life and life, thereby offering necessary encouragement to enjoy production during life. Religions can be used to foster economic prosperity when they are directing people towards loyalty, diligence, hard work, schooling, sparkliness and absenteeism from negative work, but can also inspire aggression in the name of the doing of God's will. Most observational evidence indicates that religion and economic growth and prosperity have a strong relationship. However, the exact causal link (one way or both) between the two has no consensus.

Law is important to a community because it is a standard for citizens' behaviour. It has also been established that all residents have the appropriate guidelines and behavioural justice and fairness among all three branches. It maintains the business.

Considering the discourse in this work, it is recommended thus: in order to make citizen responsive to education-related topics, academic institutions can hold forums, lectures and workshops on educational law.

Academic institutions should use the social and electronic media to inform the public about matters relating to education.

The tremendous unmet legal services need of the young, disabled and legally incapable citizens in Nigeria are terribly severe. There is no doubt that Nigerian law enforcement agencies take the bull by the horns to help law enforcement facilities around the region.

The concept behind legal education is to provide a forum for students of law to learn substantial law in a real-life setting while fostering social justice by delivering pro bono legal assistance to members of the society who may not be privileged to access legal services because of hardship or lack of expertise.

Religions should always be taken on board in government policies in order to instill universal values, righteousness, truth, fairness and ethics that are reactions to the shift in personality, thus mitigate corruption. This is how Nigeria falls under rules and proposals on everlasting facets of people using science models.

It is useful to promote the culture of religious diversity and to appreciate and support all beliefs through education and information to the public through the mass media, civil society organisations and educational institutions, and the culture of others. The continuing incidence of religious abuse in Nigeria will be reduced.

¹⁵⁹ O. Obasanjo. "Education and National Development", A Lecture Presented at the 2012 Graduation Ceremony of University of Nigeria, Nsukka, January 26 (2010) p. 3.



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