Perceived Influence of Religious Organisations as Political Socialisation Agents in Ondo State, Nigeria

Fasunwon Adebayo Folorunso, PhD

ORCID 0000-0002-3857-4662

Department of Political Science, Faculty of Social Sciences

Adekunle Ajasin University, Akungba Akoko, Ondo State, Nigeria

Abstract

After sixteen years of democratic hiatus in Nigeria, the nation abrogated military governance and embraced democratic system of governance since 1999. However, it is observed that political participation is largely limited to voting, while political apathy is also witnessed during elections. Scholars have attributed this subject political participation to lack of political socialization. While several studies had dwelt on other agents of political socialization, few had ventured into researches on investigating religious organisations as agents Using a multistage sampling technique, a survey involving 540 participants. selected from the eighteen local governments of Ondo State who were given Likert Scaled questionnaires with a Cronbach Alpha measurement of range 0.65 and 0.79, supplied their perceptions on the issue of study. From their responses, the study garnered that submits that most leaders of the various religious organizations were largely aware of the various political happenings in the country, actively engaged in the political education and socialization of religious adherents. The study concludes that religious organizations act as political socialization agents but needs to engage in more enlightenment programmes that would encourage more and higher levels of political participation by religious adherents.

Keywords: Democracy, Political Socialization, Participation, Religious Organisations, Ondo State

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Contribution/Originality: The major findings of this study indicated that types of religious organization had no significant influence on the level of participation and socialisation in political matters in Nigeria by religious groups [F (2,489) = 1.824, p>.05].

Introduction

The salient feature of democracy remains participation. Therefore, a democratic political system suggests that the people participate in the formulation of laws, policies, programs and activities that concern their security, sovereignty and well-being. Political participation in this wise is expected to entail discussions, debates, support, agitations, group formation, electioneering processes, and voting.

However, studies (Falade 2014, Agu C. 2015, Ucha Egwu 2020) have shown that in many political systems, political participation has been limited to campaign and voting by many nationals of democratic states. Even, with regards to voting, over the years, there have been increases in the number of voters' apathy which ultimately lead to election boycott and or reduction in the number of electorates who exercise their franchise on election days (Fasunwon A.F 2006, George-Genyi 2019).

With regards to Nigeria, the practice of Democracy had been epileptic in the formative years of the country. As at then, while the military had ruled the nation for about twenty-seven years, sometimes for a period of nine years without interruption, democratic practice had only existed with interruptions within a period of eleven years. However, as observed by Oser, Jennifer & Hooghe, Marc. (2018) the democratic practice since 1999 had not experienced expected levels of political participation despite the non-interruption of the civil rule. Even with the un-interrupted but hiccupped democratic experiences, the level of political participation is still very low. Since 1999, voters' turnout for elections had not reached 50% at the national and State levels (Babayo Sule 2019)

In addition, public opinion had been vehemently suppressed in the last few years. Many reasons have been alluded to this subject of political culture. While the blames had been on the politicians, others have blamed the repressive nature of government, while many others have opined that the pressure groups and political parties have waned in their duties of political

socialisation . While the traditional media had contributed to the sustenance of democracy, the social media had become a platform for political mobilisation and socialization of the youths (Fasunwon A.F. 2019) . However, while the spotlights have been on these agents of socialisation, less focus has been on religious bodies and organisations as being agents of political socialisation in Nigeria.

While religious organizations play pivotal roles in political awareness and control of power in certain political systems, the Nigeria religious organizations over the years have been perceived as being apolitical (Fasunwon 1996). In recent times however, the religious leaders have spoken against ill governance, and even encouraged followers to venture into politics. There is therefore the need to in vestigate the role and impact of religious organizations as agents of political socialization in Ondo State, South West Nigeria.

Literature Review

At the macro or political system level, political socialization is the means by which polities and other political societies inculcate appropriate norms and practices in citizens, residents, and members (Sapiro, 2004). Polities convey established patterns of thought and action, laws and norms, and traditions and folkways through agencies, such as the family, educational system, peer groups, mass media, political institutions, community organizations, religious organizations, and the military (Beck, 1977 cited in Marshall, 1998). consider the issue of religious organizations who believe that it is not right to engage in politics. Some hold very strong views on this, and many of their views stem from their religious beliefs. Yet which aspect of religion matters the most, religious preference or religiosity. However, religiosity matters in political socialization. Some Christians are of the view that a good Christian cannot be a politician as well while some are of the view that there is nothing wrong in it.

***Gibson (2008) defines political socialization as processes through which individuals acquire politically relevant values, beliefs, and attitudes. How do young people learn about politics? What is the impact of the educational system on our political beliefs? Political socialization is a lifelong process by which people form their ideas about politics and acquire political values. The family, educational system, peer groups, and the mass media all play a role. While family and school are

important early in life, what our peers think and what we read in the newspaper and see on television have more influence on our political attitudes as adults (McDevitt & Chaffee, 2002).

A legalistic point of view of the definition of religion has been recorded in the case of Nilnikoff v Archbishop of Russia orthodox Greek Church, where religion was defined as: "Man's relation to divinity, to reverence, worship, obedience, and submission to mandates and precepts of supernatural or superior beings. In its broadest sense, it includes all forms of belief in the existence of superior beings exercising power over human beings by volition, imposing rules of conduct, with future rewards and punishment. Bond uniting man to God and virtue whose purpose is to render God worship due to him as a source of all beings and Principles of government of things" (See Nikulnikoff v. Archbishop etc. of Russian Page 684 O.G.C.Ch., 142 Misc. 894 [255 N.Y.S. 653]; In re Opinion of the Justices, 309 Mass. 555 [34 N.E.2d 431]; People v. Deutsche Evangelisch Lutherische, etc., Confessio)

Much of the literature examining the influence of religion on political socialization has been based on data collected from adolescent respondents (***Johnson, 1973). These studies, and other research which has examined the antecedents of childhood religious socialisation, He further suggests the importance of agents of political socialization: (1) parental religiosity and family religious observances, (2) the religiosity of one's peers—particularly the religiosity of one's spouse in studies utilizing adult samples, and (3) exposure to church socialization, most notably religious education.

Methodology

Descriptive survey which involved collection of data for analysis from samples considered to be the representation of the entire population. The population of the study consisted of 540 respondents who were selected from the eighteen local governments of the State using multi-stage techniques. At the first stage, the towns, which housed the local government headquarters, were purposely selected. Furthermore, respondents who were eighteen years and above as at the last elections were also selected for the study. From these, 30 respondents were randomly selected. Of the 540 respondents elected, only 492 returned a duly filled and usable questionnaire, thus the return rate was 91.1%. The data collection instrument was a Likert Scaled questionnaire with a

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Cronbach Alpha measurement of range 0.65 and 0.79, was designed to solicit responses on political participation and religious bodies as agents of socialisation.

The data collected from the respondents were analyzed using both inferential and descriptive statistics. Frequency and percentage were used to test the respondents' personal information, while the research questions were analyzed using Chi-Square statistics, One-way Analysis of Variance (ANOVA). All analyses were conducted using SPSS software package version 21.0

Result and Discussion

The sourced data via questionnaire were analyzed and presented within this section. Frequency and percentage distributions were used to test respondents' personal characteristics. Research questions 1 to 4 were analyzed using chi square statistics, while research questions 5 to 7 were analyzed using One-Way ANOVA. The results were all summarized and presented in tables.

Table 1: Frequency Distribution showing Respondents' Personal Information

Factors	Options	Frequency	%
Religion	Christianity	276	56.1
	Islam	178	36.2
	Traditional	38	7.7
	Total	492	100.0
Gender	Male	227	46.1
	Female	265	53.9
	Total	492	100.0
Age	Below 25 years	113	23.0
	26 - 35 years	195	39.6
	36 - 45 years	99	20.1
	Above 45 years	85	17.3
	Total	492	100.0
Highest Academic Qualification	Primary School	40	8.1
	SSCE	126	25.6
	ND/ NCE	111	22.6
	HND/ First Degree	146	29.7
	Masters/ M.Phil./ PhD.	69	14.0
	Total	492	100.0
Employment Status	Employed	287	58.3
	Unemployed	205	41.7
	Total	492	100.0
Marital Status	Married	204	41.5
	Single	198	40.2
	Divorced	60	12.2
	Widowed	30	6.1

	Total	492	100.0
Years of involvement in the Religion	Less than 1 year	22	4.5
	1 - 3 years	54	11.0
	4 - 6 years	39	7.9
	7 - 9 years	145	29.5
	10 - 12 years	16	3.3
	Above 12 years	216	43.9
	Total	492	100.0

Source: Field Work, 2021

Table 1 showed the personal characteristics of the study respondents and it was observed that 56.1% were Christians, 36.2% were Muslims, while 7.7% were involved with traditional forms of religion. The respondents' gender distribution indicated that 46.1% of the respondents were male, while 53.9% were females. Further tests revealed that 23% of the respondents were below 25 years, 39.6% were between the ages of 26 and 35 years, 20.1% were between the age grouping of 36 and 45 years, while 17.3% were above 45 years of age. On the basis of respondents' academic attainment, it was noted that 8.1% attained primary school qualification, 25.6% had SSCE, 22.6% had either ND or NCE, 29.7% had either HND or First Degree, while 14% had a postgraduate qualification. It was also observed in the table that 58.3% of the respondents were employed, while 41.7% were not. The marital status indicated that 41.5% of the respondents were married, 40.2% were single, 12.2% were divorced, while 6.1% were widowed. Considering the years of involvement with religion, it was noted that 4.5% of the respondents were involved with such religion for less than one year, 11% did for between 1 to 3 years, 7.9% had been for between 4 to 6 years, 29.5% had been for between 6 to 9 years, 3.3% had been for between 10 and 12 years, while 43.9% had been with the religious group for over 12 years.

The observed distribution buttresses the random selection of participants in such a way that all possible biases that could result from the isolation of one aspect of the bio-social features of the participants were represented and thus controlled.

Research Question 1: What are the factors that could influence the political socialization of religious members?

Table 2: Chi Square summary on statement relating to the factors that could influence the political socialization of religious members

Items		Response				
		SA	A	D	SD	Total
My interest in politics is influenced by my parent's attitude to political matters	F	200	146	81	65	492
	%	40.7	29.7	16.5	13.2	100.0
My political life is influenced by my religion	F	137	217	96	42	492
	%	27.8	44.1	19.5	8.5	100.0
My interest in politics is influenced by my peers/ age mates	F	182	156	105	49	492
	%	37.0	31.7	21.3	10.0	100.0
I get my political training from news on television, on radio or in the newspapers	F	243	155	66	28	492
	%	49.4	31.5	13.4	5.7	100.0
Activities of political parties develop my interest in politics	F	115	196	126	55	492
	%	23.4	39.8	25.6	11.2	100.0
Teachings about politics in my school is the determinant of my political life	F	76	200	110	106	492
	%	15.4	40.7	22.4	21.5	100.0
Averaged Total	F	159	178	97	58	492
	%	32.3	36.2	19.7	11.8	100.0
Chi Square	X^2	74.976				
	df	3				
	P	< .05				

Source: Field Work, 2021

Table 2 revealed the responses on statements relating to the factors that could influence the political socialization of religious members and it was observed that 70.4% of the respondents were in support of the statement that said their interest in politics is influenced by their parent's attitude towards political matters, while 29.6% felt contrary. It was also observed that most of the respondents (71.9%) affirmed the statement that political life is influenced by their religion, while 28.1% did not. This implied that parent's attitude towards politics and the religious affiliation of an individual are contributing factors towards their political socialization.

It was also observed in the above table that 68.7% of the respondents supported the statement that their interest in politics is influenced by their peers/ age mates, while 31.3% felt otherwise. In addition, the majority of 80.9% affirmed the view that they get political training from news on television, on radio or in the newspapers, while 19.1% do not. The activities of political parties were also affirmed by 63.2% of the respondents as what developed their interest in politics. Lastly, 56.1% of the respondents affirmed the statement that Teachings about politics in their school is the determinant of their political life, while 43.9% did not.

The average summary of the respondents revealed that 68.5% confirmed the identified factors as determinants of political socialization among religious members, while 31.5% felt contrary. Further confirming this was the chi square value of 74.976 and df of 3 which indicated a p value that was less than 0.05 level of significance. This implied that the observed variance in the above results were significant. Thus, it could be concluded that there are several factors including parental influence, peer influence, religious affiliation, school environment, the media and activities of political parties all contribute in one form or the other towards religious people's interest in political socialization.

Research Question 2: What is the awareness level of the religious organization regarding political issues of the country?

Table 3: Chi Square summary on statement regarding the influence of religious teachings on political issues of the country

Items		Response				
		SA	A	D	SD	Total
My religion allows me to belong to political party	F	292	152	24	24	492

	%	59.3	30.9	4.9	4.9	100.0
My religion influences me to vote during election	F	116	258	81	37	492
	%	23.6	52.4	16.5	7.5	100.0
My religion orients me to have voters' card	F	149	198	105	40	492
	%	30.3	40.2	21.3	8.1	100.0
My religion allows me to wear or display campaign badge or sticker	F	108	229	104	51	492
	%	22.0	46.5	21.1	10.4	100.0
® My religion does not allow me to criticize political leaders	F	133	64	132	163	492
	%	27.1	13.0	26.8	33.1	100.0
Through My religion, I know it is good to fund my political party	F	73	220	124	75	492
	%	14.8	44.7	25.2	15.2	100.0
® Through My religion, I know that all politicians will go to hell	F	131	180	89	92	492
	%	26.6	36.6	18.1	18.7	100.0
Religion and politics are inseparable	F	162	172	113	45	492
	%	32.9	35.0	23.0	9.1	100.0
Averaged Total	F	144	181	100	67	492
	%	29.3	36.8	20.3	13.6	100.0
Chi Square	X^2	60.732				
	df	3				
	P	< .05				

Note: ® items were reversed for average total

Source: Field Work, 2021

Examining the awareness level of the religious organization regarding political issues of the country, Table 3 indicated that 90-.2% of the respondents affirmed the statement that their religion allows them to belong to a political party, while 9.8% did not. It was also observed that most of the respondents (76%) affirmed the statement that their religion influences them to vote during election, while 24% did not. In a similar form, it was noted that 70.5% of the respondents affirmed

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the statement that their religion orients them to have voters' cards, while 29.5% said it does not. Most of the respondents (68.5%) were of the opinion that their religion allows them to wear or display campaign badges or stickers, while 31.5% were not. On a contrary statement, it was noted that the majority of the respondents (59.9%) did not support the statement that said that their religion does not allow them to criticize political leaders, while 40.1% were in support of it. It was affirmed by 59.5% of the respondents that through their religion, they know it is good to fund their political party, while 40.5% felt contrary. Also, the majority of 63.2% of the respondents confirmed the statement that through My religion, I know that all politicians will go to hell, while 36.8% did not view it as such. Lastly, 67.9% of the respondents affirmed the statement that Religion and politics are inseparable.

Conclusively, the average summary indicated that 66.1% of the respondents confirmed their awareness of the religious organization regarding political issues of the country, while 33.9% did not. The X^2 value of 60.732 and df of 3 indicated a p value that was less than 0.05 level of significance. This implied that the observed variance in the above results were significant. Thus, it could be concluded that most religious organizations are aware of political issues of the country.

Research Question 3: How do Christianity, Islamic and Traditional religion act as agents of political socialization in Nigeria?

Table 4: Chi Square summary on statement regarding religious groups acting as agent for political socialization in Nigeria

Items		Response				
		SA	**A**	**D**	**SD**	**Total**
My religion makes me to pray against political leaders	F	64	140	180	108	492
	%	13.0	28.5	36.6	22.0	100.0
My religion allows me to take part in political rallies/ demonstrations	F	37	228	134	93	492
	%	7.5	46.3	27.2	18.9	100.0
Our religions leader discusses political topics and events in the church/ mosque/ shrine	F	195	208	42	47	492
	%	39.6	42.3	8.5	9.6	100.0
My preference for an election candidate is always being influenced by my religious leader	F	113	210	101	68	492
	%	23.0	42.7	20.5	13.8	100.0
I know of a religious person who is deeply involved in politics	F	164	224	71	33	492
	%	33.3	45.5	14.4	6.7	100.0
Prophecies about a particular candidate as election winners make me want to vote for him	F	145	197	91	59	492
	%	29.5	40.0	18.5	12.0	100.0
® My religion teaches that it is sinful to be devoted to politics	F	144	168	105	75	492
	%	29.3	34.1	21.3	15.2	100.0
My religion supports praying for political leaders	F	202	186	69	35	492
	%	41.1	37.8	14.0	7.1	100.0
My religion influences me to campaign for election	F	143	183	111	55	492
	%	29.1	37.2	22.6	11.2	100.0

My religion allows me to monitor election process	F	167	189	84	52	492
	%	33.9	38.4	17.1	10.6	100.0
My religion negate vote buying during election	F	164	172	101	55	492
	%	33.3	35.0	20.5	11.2	100.0
Averaged Total	F	134	186	105	67	492
	%	27.2	37.8	21.3	13.8	100.0
Chi Square	X^2	61.382				
	df	3				
	P	$< .05$				

Note: ® items were reversed for average total

Source: Field Work, 2021

Table 3 indicated responses on statements regarding religious groups acting as agents for political socialization in Nigeria. From the findings, it was observed that 58.6% of the respondents did not support the statement that their religion makes them to pray against political leaders, while 41.4% said it does. Majority (53.8%) of the respondents supported the statement that said their religion allows them to take part in political rallies/ demonstrations, while 46.2% felt contrary. Similarly, 81.9% of the respondents affirmed the statement that their religious leader discusses political topics and events in the church/ mosque/ shrine, while 18.1% did not. Also, 65.7% of the respondents supported the statement that their preference for an election candidate is always being influenced by my religious leader, while 34.3% felt otherwise. The table also revealed that 78.8% of the respondents affirmed the statement that they know of a religious person who is deeply involved in politics, while 21.2% do not. This implied that within their religious groups, there are people deeply involved with politics and the religion accepts such. It was noted that 69.5% of the respondents affirmed the statement that Prophecies about a particular candidate as election winners make them want to vote for such candidate, while 30.5% did not concur with such. On a diverse view, the majority (63.4%) of the respondents affirmed the statement that religion teaches that it is sinful to be devoted to politics, while 36.6% did not. Although the majority (78.9%) also confirmed that their religion supports praying for political leaders, while 21.1% did not. It was

noted that 66.3% of the respondents affirmed the statement that religion influences them to campaign for election, while 33.7% did not. Majority (66.3%) affirmed the statement that their religion influences them to campaign for election, while 33.7% did not. Majority (72.3%) also affirmed that their religion allows them to monitor the election process, while 27.7% did not. Lastly, 68.3% of the respondents supported the statement that their religion negates vote buying during the election, while 31.7% did not. From the observed responses, it was noted that religious groups acted as agents for political socialization.

Conclusively, the average summary revealed that 65% of the respondents confirmed the view that religious groups act as agents of political socialization in Nigeria. This was further confirmed with the X^2 value of 61.382 and df of 3 indicating a p value that was less than 0.05 level of significance. This implied that the observed differences in the responses above were significant. Thus, it could be concluded that religious groups act as agents of political socialization in Nigeria.

Research Question 4: What is the level of religious participation in political matters in Nigeria?

Table 5: Chi Square summary on statement regarding the level of religious participation in political matters in Nigeria

Items		Response				
		SA	**A**	**D**	**SD**	**Total**
My religious leaders have a stand on restructuring	F	180	179	85	48	492
	%	36.6	36.4	17.3	9.8	100.0
My religious leaders have a say on the herdsmen killings	F	185	201	84	22	492
	%	37.6	40.9	17.1	4.5	100.0
My religious leaders encouraged us to have permanent voter's card	F	189	213	71	19	492
	%	38.4	43.3	14.4	3.9	100.0
My religious leaders support breakup of the country	F	113	151	114	114	492
	%	23.0	30.7	23.2	23.2	100.0
My religious leaders support two party system	F	109	201	129	53	492
	%	22.2	40.9	26.2	10.8	100.0
	F	63	205	113	111	492

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My religious leaders support forming of political parties on religious basis	%	12.8	41.7	23.0	22.6	100.0
Averaged Total	F	140	192	99	61	492
	%	28.5	39.0	20.1	12.4	100.0
Chi Square	X^2	76.992				
	df	3				
	P	$< .05$				

Source: Field Work, 2021

Considering the level of religious participation in political matters in Nigeria, it was observed that 73% of the respondents affirmed the statement that their religious leaders have a stand on restructuring, while 27% did not. Also, 78.5% of the respondents supported the statement that their religious leaders have a say on the Fulani's herdsmen killings, while 21.5% did not. In addition, 81.7% of the respondents affirmed the statement that their religious leaders encouraged us to have a permanent voter's card, while 18.3% did not. Majority of the respondents (53.7%) affirmed the statement that their religious leaders support the breakup of the country, while 46.3% did not. It was also observed that 63.1% of the respondents affirmed the statement that their religious leaders support two party systems, while 36.9% said otherwise. Lastly, 54.5% of the respondents confirmed the statement that their religious leaders support forming political parties on religious basis, while 45.5% did not.

Based on the findings, the level of religious participation in political matters in Nigeria is high. It was such that 67.5% of the respondents confirmed it, while 32.5% did not. Further confirming this was the chi square value of 76.992 and df of 3 which indicated a p value that was less than 0.05 level of significance. This implied that the observed variance in the above results were significant. Thus, it could be concluded that the level of religious participation in political matters in Nigeria is high.

Research Question 5: Is there any significant difference among the religious organizations as regard the awareness level of political issues of the country

Table 6: One-Way ANOVA showing the difference among the religious organizations as regard the awareness level of political issues of the country

Source	SS	Df	MS	F	Sig.
Between Groups	20.741	2	10.371	1.167	> .05
Within Groups	4346.129	489	8.888		
Total	4366.870	491			

Source: Field Work, 2021

The result in Table 6 indicated that type of religious affiliation had no significant influence on the awareness level of religious organization on political issues of the country [F (2, 489) = 1.167, p > .05]. This implied that Christians, Muslims and Traditionalists had similar perceptions about the awareness level of religious organization on political issues of the country.

Research Question 6: Is there any significant difference among the religious organizations in their perceived roles in acting as agent of political socialization in Nigeria?

Table 7: One-Way ANOVA showing the difference among the religious organizations in their perceived roles in acting as agent of political socialization in Nigeria

Source	SS	df	MS	F	Sig.
Between Groups	60.668	2	30.334	2.514	> .05
Within Groups	5899.452	489	12.064		
Total	5960.120	491			

Source: Field Work, 2021

Table 7 indicated that this type of religious organization had no significant influence on the perceived roles of religious groups, acting as agent of political socialization in Nigeria [F(2, 489)= 2.514, p > .05]. This implied that there is no difference in the way Christians, Muslims and Traditional believers perceived the roles of religious groups, acting as agents of political socialization in Nigeria.

Research Question 7: Is there any significant difference among the religious organizations in their level of participation in political matters in Nigeria

Table 8: One-Way ANOVA showing the difference among the religious organizations in their level of participation in political matters in Nigeria

Source	SS	df	MS	F	Sig.
Between Groups	25.793	2	12.897	1.824	> .05
Within Groups	3457.205	489	7.070		
Total	3482.998	491			

Source: Field Work, 2021

The result in Table 8 indicated that type of religious organization had no significant influence on the level of participation in political matters in Nigeria by religious groups [$F(2, 489)= 1.824$, $p > .05$]. This implied that there is no difference in the way Christians, Muslims and Traditional believers perceived the level of participation in political matters in Nigeria by religious groups, but rather they all did in a similar form. Based on earlier findings, it was confirmed that they contributed and participated in political issues within the country.

4.2   Discussion of Findings

Research question one sought to find out the factors that could influence the political socialization of religious members. It was observed that there are several factors including parental influence, religious affiliation, school environment, the media and activities of political parties all contribute in one form or the other towards religious people's interest in political socialization. The findings of this study are in tandem with the findings of Ines Blažević (2016)

Research question two focused on examining the awareness level of the religious organization regarding political issues of the country. Examining the awareness of the religious organization regarding political issues of the country, it was found that the average summary indicated that 66.1% of the respondents confirmed the awareness of the religious organization regarding political issues of the country. The X^2 value of 60.732 and df of 3 indicated a p-value that was less than 0.05 level of significance. This implied that the observed variance in the above results were

significant. Thus, it could be concluded that most religious organizations are aware of political issues of the country.

As regard to responses on statements regarding religious groups acting as agents for political socialization in Nigeria, the average summary revealed that 65% of the respondents confirmed the view that religious groups act as agents of political socialization in Nigeria. This was further confirmed with the X^2 value of 61.382 and df of 3 indicated a p value that was less than 0.05 level of significance. This implies that the observed differences in the responses above were significant. It was however concluded that religious groups act as agents of political socialization in Nigeria.

Considering the level of religious participation in political matters in Nigeria, it was observed that the level of religious participation in political matters is high. Further confirming this was chi-square value of 76.992 and df of 3 which indicated a p value that was less than 0.05 level of significance. This implied that the observed variance in the above result was significant. Thus, it could be concluded that the level of religious participation in political matters in Nigeria is high. This finding corroborates earlier findings that religious beliefs significantly relates to national political participation (https://philosophy-question.com/library/lecture/read/186445-what-is-the-impact-of-religion-on-political-participationt)

The major findings of this study are revealed in table 8 which indicated that type of religious organization had no significant influence on the level of participation in political matters in Nigeria by religious groups [F (2,489) = 1.824, p>.05]. This implied that there is no difference in the way Christians, Muslims and Traditional believers perceived the level of participation in political matters in Nigeria by religious groups, but rather they all did in a similar form. This finding seems to deviate from Driskell, R., Embry, E., & Lyon, L. (2008) who submitted in their findings that different types of religions affect political participation differently.

Conclusion

This study, which aimed at the assessment of the perceived influence of religious organizations in the political socialization of adherents, states that most leaders of the various religious organizations were largely aware of the various political happenings in the country, and also informed their followers on these issues. Furthermore, it was revealed that the teachings,

guidance and even prayers offered at these places of worship act as political education and socialization of the worshippers. However, the study, as perceived by respondents, did not reveal differences, on the basis of different religions, on the level of socialization and thus political participation of adherents.

Therefore, this study concludes that while religious organizations in Nigeria perform the role of political socialization, none seemed ideological oriented to indoctrinate nor force the followers in particular political directions in their socialization efforts. Given the findings in this study, religious organization should acknowledge and accept their roles as critical political socializing agents, and deliberately seek to perform the role so religious adherents could keep abreast with happenings in the political environment, form unrestricted opinions and participate in the governance of their various political systems.

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