

MAMBILLA PEOPLE'S POLITICS AND THE CHRISTIAN YOUTH

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ABSTRACT

The failure in the political, economic, democratic, and moral life of the state of Mambilla people has been attributed to a lack of development and poor governance. The transition from military dictatorship to civilian government in 1999 made many people believe that democracy had finally arrived and there was a ray of hope that would serve as a means to relieve the pains and sufferings of the Mambilla people. The sustenance of democracy and good governance is the responsibility of the citizens of every nation in Africa through its various social groups. The leadership of Nigeria in the first, second, third, and fourth republics has failed because of the inability to sustain principles that would provide for the needs of future generations of life in Mambilla land. Good governance which has to do with the common good of the citizens pays attention to the well-being of the people, such as food production, eradication of extreme poverty and hunger, achievement of universal primary education, Promotion of gender equality and empowerment of women, reduction in child mortality, improvement of maternal health care, combating of HIV/AIDS, malaria and other diseases, ensuring of environmental sustainability and Developing a global partnership for sustainable national development. The researchers made use of primary and secondary sources for Data collection. The paper observed that the hopes and prayers of the Mambilla elderly people alone cannot ensure the realization of the dreams of entire land and people unless the youths are involved in the political leadership of the land. The researchers recommend among others, that the youths' participation in politics could enhance positively in the rebranding campaign of the political process in Mambilla Plateau.

Keywords: Mambilla People, Politics, Christian Youth, Democracy, Sustainability.

INTRODUCTION

Unfortunately, the Mambilla people's lack of a strong democratic culture—a crucial component of every community's political life—is linked to their worry about the future. Nigeria has been labelled a failure on all levels, including social, political, economic, and moral. Nigeria has a wealth of financial resources, yet efforts to combat poverty and advance sustainable development have not succeeded. Any significant progress in Nigeria has been hampered by a lack of political will, corruption, improper coordination for programs aimed

at sustainable development, and wasteful patterns of production and consumption. Because the basic goals and tenets of state policy enshrined in Chapter II of the 1999 Constitution of the Federal Republic of Nigeria are not justifiable, the Mambilla people find it difficult to legally compel the government to pursue sustainable development with available resources on the Mambilla land.

This is because sustainable development is dependent on the political will of the ruling government therefore, the failure of the government to adopt sustainable development is typically regarded as a political issue that should be decided by elections. Therefore, citizens can only use their authority to force their government to adopt sustainable development during political elections. There are no legal repercussions for the government's failure in this area. Unsustainable development on the other hand, makes issues with national security, social and political fragmentation, poverty, and environmental disasters. Citizens must have the legal authority to improve the implementation of sustainable development to prevent these situations. This study examines how Christian youths might support the political process's implementation for the Mambilla environment's sustainable development.

Economic crisis, social unrest, environmental degradation, youth unemployment, a lack of political and functional education, and the inability of young people to freely engage in partisan politics are the main obstacles to sustainable development. The ambivalence of young people's restlessness, political violence, and antisocial behaviours in modern Sardauna has been explained by the lack of these facilities.

Political thuggery, politically motivated assassinations, molestation of innocent citizens, seizure of ballot boxes, wanton destruction of properties (ARSON), intimidation of political opponents, political sycophancy, looting, the prevalence of cult activities, and inciting religious crises in the name of politics are some of the negative behaviours displayed by the youths in the name of politics along with the Mambilla people. Other negative behaviours include the lack of youth involvement in politics, the monetization of politics and credentialism (commonly referred to as Godfatherism and God-son syndrome), and political thuggery.

Due to the introduction of money into politics in Mambilla land, the youths are depicted in the aforementioned antisocial behaviours as lacking both fear of God and respect for their parents, elders, and human life. However, this has placed the Mambilla people in a tight garment that prevents them from moving ahead politically beyond the plateau. As decent citizens of Mambilla, the people have freedom to use to constitutional rights lead in any party of their choose. Therefore, the objectives researchers are to investigate how Christian youths function in Mambilla politics.

THE CHRISTIAN YOUTH

Scholars have defined the term "Christian youths" in a variety of ways. Although these definitions vary, they all express the same idea of what it means to be a disciple of Christ. A Christian youth, according to Kukah (1999), is someone who has a youthful spirit. The members of this generation are approaching maturity. According to Little and Others (1970),

youth is a person who is in the early stages of existence, growth, or development. Osawe (2006) defines youth as the time in life when one is young, particularly the interval between childhood and maturity.

This is the transitional stage between childhood and adulthood. According to Crowley (1999), the term "Christian youths" refers to any young person, particularly a young man between puberty and adulthood. It is clear from the foregoing that youthfulness is the attribute or condition of being young. According to Nwaochei (1991), this is defined as "a young person who professes Christianity and is Christ-like or resembles Christ in heart, character, spirit, and action."

POLITICS

The word "politics" lends itself to a clearer, more accurate definition. The words "polis," which means "city," and "techne," which means "art, skill, or method," are its original Greek roots. According to its etymology, politics is the "art of governing a city" (Nwoko, 1988). Political life as an organized way of life was therefore thought to have originated in the city and then extended to the neighborhood. According to this traditional interpretation, politics is the art of arranging social institutions, such as the creation of political and legal frameworks, to allow people to live and interact with one another in a society (Nwadike, 1999). In its broadest sense, politics encompasses a variety of ways that human interests are organized and directed at different societal levels, such as the family, village, church, and university, all with a specific goal in mind. Given that politics is really about governance, its main function is to organize power in order to accomplish certain stated objectives (Sigo, 1995). The exterior and internal levels of operations are the two levels of operation that political scientists typically identify. The administrative structure of governance is the focus of the exterior level of activity. The two main areas of organization and theory in political analysis are derived from the internal level of operation, which refers to the underlying ideology that shapes policy (Ejizu, 1998).

Fortes and Evans-Prichard (1940) had the classical notion of politics when they grouped the African political system into two narrow categories of centralized and segmentary societies.

THE ROLE OF CHRISTIAN YOUTH IN NIGERIAN POLITICS SINCE THE COUNTRY'S INDEPENDENCE IN 1960

Politics, rascality, unchecked corruption, political blundering, moral decadence, unending conflicts, politically motivated assassinations of political opponents, molestations of innocent citizens, wanton destruction of properties worth millions of naira, political sycophancy, and lawlessness brought on by the monetization of politics are all manifestations of the Mambilla people's political history. Prior to Nigeria's 1914 unification, the country's political practices were community concerns and humanitarian work that involved every member of the populace.

It was not a game of "do or die affair", as it is being practiced today among the Mambilla people. Those elected into political positions were legitimately chosen by the populace without any form of political manipulation or malpractice of any sort.

Adult Christians with exposure to Western culture, particularly via education, made up the majority of the elected officials (Margaret, 1976). Only in unusual circumstances were the women and young people selected. Some of the most well-known nationalists and politicians were Christians even throughout the colonial era of Mambilla politics, which continued until the country's formal independence in 1960. Among these nationalists were Ernest Ekoti, Benjamin Azikiwe, Herbert Macaulay, and others. Muslims later became powerful political figures, particularly on the Mambilla People's Congress (NPC) platform. Throughout the colonial political period, Christian politicians dominated the scene of Nigerian politics because they accepted Western education. The picture of political Nigerian leadership is shown in the accompanying table, modified from Margaret Peril.

SCRIPTURAL FOUNDATION FOR CHRISTIAN YOUTH IN MAMBILLA POLITICS

The involvement of Christian youth in politics is described in length in the Bible. For instance, the creation of man by God to rule and govern all created order is described in the book of Genesis. However, in order to maintain political concord worldwide, man has been attempting to live under specific governmental designs. Additionally, we witnessed Abraham's attempt to split the land with his brother Lot in order to prevent political or urban issues in Genesis 13:8–9. Similarly, we learned in Genesis 25:27 that Esau surrendered his claim to be Jacob's firstborn son because he was starving to death.

Instead of a tasty lunch, he vowed to give up his birthright as the firstborn son. This is an example of politics in action. Young people today deal with politics like this, which is not typical of Christians. Additionally, Jacob obtains the blessing of Esau from his father, Isaac, in Genesis 27:21–25 with the assistance of their mother, Rebecca. Esau's desire to murder Jacob resulted in animosity between the two brothers and their offspring. The history of the Israelites is told in the book of Exodus, including their time spent as slaves in Egypt. It also relates how Moses was born to be a leader to lead them out of slavery to the promised land; a land flowing with milk and honey into economic and political salvation (Ex. 3:1-21).

The Israelite people requested a monarch in 1 Samuel 8:1. They favored monarchy over theocracy. Samuel was urged by God to grant them a monarchical system of governance. This demonstrated that God selected leaders from among his people to serve his objectives and in accordance with his teachings in the political sphere. The first young people selected to serve as God's emissaries were David and Solomon. They served as both governmental and religious leaders, standing in for God in the world he made. Jesus Christ had no interest in partisan politics, even when God sent Him as an ambassador to serve the people and represent Him in the world.

Therefore, Jesus refused to participate in local partisan politics when a man approached him asking to divide their father's property between them; instead, He was involved in international politics between the Jews and Romans. Jesus instructed His followers to serve one another rather than lord over others, as is customary for Gentile rulers, and he was killed as a political agitator for refusing to pay tribute to Caesar.

THE ANTICIPATED CONTRIBUTION OF CHRISTIAN YOUTH TO SUSTAINABLE DEVELOPMENT AND POLITICS IN MAMBILA LAND

As tomorrow's leaders, Christian youths must be involved in their country's politics in a way that reflects Christ's character, spirit, or action; they cannot be spectators, passengers, or passive participants in national politics; rather, they must actively participate in politics to direct or influence government policy with the sole goal of ensuring just and equitable governance. It has been said time and time again that if Christian youths avoid politics because it is dirty, then the unbelievers will take over the stage entirely. This will lead to a government of the people by the unbelievers. This will be nothing short of anarchy. Active participation of Christian youth in politics can take one of these forms:

PARTICIPATION IN LEGISLATION

For elective positions, Christian youths might sponsor qualified members in their community. Once elected, these members need to have the authority to direct and impact legislation in the Senate, Assembly, or House of Representatives, as applicable. Through these representatives, Christian youths may propose legislation that will guarantee good governance in a number of nations worldwide. Christian youths have been known to take the lead in introducing legislation that has impacted millions of people's lives.

An excellent example is the Italian Christian youth, who might not establish a political party that is exclusive. Even though they may be members of different political parties, they support young people who are genuine Christians who want to run for government because they think that a true Christian would always stand for what is right.

EXECUTIVE POSITION

The Christian youth may decide to offer material, moral, and spiritual assistance in order to see a capable member of their group elected as the president of the country or as the chairman of a local government, given the vast powers held by the executive branch of government. To the benefit of his people and the glory of the all-powerful God, such a candidate—who must be filled with the Holy Ghost—will govern with fear of God, transparency, honesty, wisdom, justice, and accountability. Anything less than this will represent a significant reversal of the course of Christianity as a whole.

PARTY FUNCTIONARY

Previous experiences in Sardauna and other sections of Nigeria's state have shown that some government employees may have significantly greater authority than those in the executive branch. To elect their members to such posts, Christian youngsters should, whenever feasible, band together. Christian adolescents can have a significant impact on government and policy through these functionaries.

POLITICAL EDUCATION

In a country or setting where a significant section of the population lacks political knowledge, dictators, despots, and ineffective leaders thrive. Therefore, by promoting political education and awareness among their members as well as the general public, Christian adolescents would guarantee just and good administration. The public can demand their rights once they

are aware of them. Politicians typically do not wait to remind the public of their rights when they are aware of them, and those who dare to deny them do so at their own risk.

MOBILIZATION

It is imperative that Christian youths teach their followers the importance of being involved in politics. Since they stand to win everything and lose nothing, they ought to be inspired to do so. However, the goal of involvement is for the benefit of all citizens, not for individual benefit. Christian youths should be informed about the various facets of politics so they won't believe that the only way to "serve the nation" is to hold a state house. Instead, they should be taught that supporting a Christian politician in their efforts to run a successful campaign is a sign of active participation in politics.

PEOPLE'S WATCHDOG

Even if they do not serve in the legislative or executive branches of government, Christian youth can contribute to good governance by providing "constructive criticism" of improper legislative or executive activities. Under some regimes, anyone who chooses to engage in this form may be subject to physical attack, intimidation, and harassment. Persecution of young Christians is not new, though. Even the good-doing Jesus Christ was crucified.

we have to admit that Christian youths, particularly those from Catholic faiths and even CAN, have recently publicly criticized the government on a number of topics. The public outrage serves to restrain the government from committing any further excesses that it might have if its previous action and judgment had not been contested, even if the government does not reverse its decision on the problems under scrutiny. Since some would hold a news conference the day after the choice is made public, we have no doubt that many controversial judgments are avoided today.

ASSESSMENT OF THE PAST PERFORMANCE OF CHRISTIAN YOUTH INVOLVEMENT IN SUSTAINABLE DEVELOPMENT AND POLITICS IN TARABA STATE

At this time, it is important to evaluate the Christian youths' prior political performance in Taraba State. A close look into the first, second, third, and fourth republics shows that the Christian youths did not have enough chances to lead in governances. For instance, young Christians are not fully committed to their religious beliefs. They would rather worship their godfathers and political wealth. When money politics were introduced, many Christian youngsters were undisciplined and prone to criminal tendencies and crimes that might have serious socioeconomic and political repercussions for the populace and the country as a whole.

These young people, enmeshed in negative politics, have no regard for parents, religious organizations, or established authority figures. Christian teenagers have made significant contributions to the sponsorship of candidates for executive and legislative positions. In Taraba State, Christian youngsters have not been known to support enough applicants for these kinds of jobs. These members tend to favour and support a political party above their own, even when confronted with bills that require Christian youths to vote in a way that is consistent with their beliefs. The Christian youths have fared in the area of political education.

The members were left to wallow in total ignorance, thus exposing them to manipulations, exploitations, and oppression by the fraudulent Machiavellian politicians.

In Mambilla society, there was little push for Christian youths to get involved in politics. Certain clergymen declared that it was wrong for a Christian to get involved in politics. So, rather than becoming a dynamic force for change to improve the lives of their people, society remained a dormant political power. It should be mentioned that Christian youths who have been involved in politics also do not present a positive image of themselves. The disclosure of corruption, fraud, embezzlement, and misuse of public funds among Christian youths was not any different from that of the other religions, even in the previous republics, which were political regimes that were not very desirable.

We believed that young Christian politicians were all "new creatures." However, their past poor performance must be explained by the widespread belief that politics is filthy and that Christians should avoid it. As a result, some Christian youths who entered politics as rebels did not see themselves as belonging to the Lord Jesus Christ's constituency. They saw it as an ego trip for money gain and personal glory.

They failed to see the Christian constituency's emphasis on the admirable goal of serving humanity. Christians, especially young people, owe these money-hungry politicians nothing because they were not accountable for their election. They no longer saw themselves as constrained by the high moral standards that defined Christian life because they are rebels. At that point, they were just known as Christian kids.

A PLAN TO IMPROVE THE PERFORMANCE OF CHRISTIAN YOUTH IN NIGERIAN SUSTAINABLE DEVELOPMENT AND MAMBILLA POLITICS

The Nigerian political system is inextricably linked to its Christian youth. They are unable to establish a government on their own. Like the young people of other religions, it is governed by the same government. Therefore, it is in their best interest to make sure that enough pressure is applied to such a government to guarantee just and efficient governance. Being merely spectators or passengers in the state's or country's political activities will not accomplish this.

The government must provide Christian youth the authority to take an active role in politics. This isn't the case right now. Sanitizing the political atmosphere is the first step for young people. The young people must begin by bringing in a new kind of politics where winners may be humbled in triumph and losers can lose valiantly. Politics must be introduced by young people in which participants follow the rules and those involved serve the players to the best of their abilities rather than acting as "gold diggers." According to Ezekiel 47:1-12, the young people who are new politicians must act as the fresh water, flowing out toward the east country and making the salty sea water that enters it fresh.

CONCLUSION

In conclusion, we will sum up the prev discussion by stating that young people, who will be tomorrow's leaders, must be actively involved in Nigerian politics. Since politics involves

managing the affairs of the state or country, it is unthinkable for adults to handle politics alone. This affects everyone, including Christian youth, who have a part to play in political education, mobilization, supporting the most qualified candidates for elected office, and supporting laws that will guarantee just and good governance.

It is the responsibility of young people to constructively critique government choices and actions that do not serve the interests of the country. Above all, Christian youngsters need to keep an eye on their political members to make sure the world doesn't forget them.

RECOMMENDATIONS

In order to effect the above discussions, suggestions, and way forward, the following recommendations are required:

1. A law prohibiting the use of thugs in Nigerian political campaigns and elections need to be supported by the federal government. Any practice by this group should be checked and despised by the public and law enforcement.
2. Young people, especially Christians, ought to engage in politics without sacrificing their religious principles. In order to combat the numerous vices that go hand in hand with political actions in Mambilla territories, including corruption, ethnicism, statism, arson, looting, hooliganism, assassination of political opponents, and other types of unethical behaviour, they ought to infuse Christian values into the temporal order. Young people who work in the periphery of society should make an effort to become its benefactors.
3. All youths must vote for the people who will govern them in order to bring about a new age of politics in Mambilla land that will finally stop the suffering of the masses.
4. Youths should not be subjected to deception, fraud, or exploitation by any party using low-cost funds or false information that one political party is for Muslims and another is for Christians. Christian youth should join all parties since their aim are to salvage humanities.

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