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**THE PROLIFERATION OF RELIGIOUS ORGANIZATIONS
AS AGAINST MORAL DECADENCE IN NIGERIA:
A CRITICAL ANALYSIS**

A TERM PAPER

**PRESENTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENT FOR THE COURSE G.S.P. 104
(SOCIAL SCIENCES II)**

BY

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AS AGAINST MORAL DECADENCE IN NIGERIA:
A CRITICAL ANALYSIS

DEDICATION

This term paper is dedicated to God for being my strength and encouragement and to my family for their love care and concern.

ACKNOWLEDGEMENT

I wish to extend my profound gratitude to God Almighty, to my lecturer Mrs. Joy Ugwu, my family and my typist for their support and encouragement throughout the process of research on this piece of work.

TABLE OF CONTENTS

Title page --- --- --- --- --- --- --- --- ---	i
Dedication -- --- --- --- --- --- --- --- ---	ii
Acknowledgement -- --- --- --- --- --- --- --- ---	iii
Table of contents -- --- --- --- --- --- --- --- ---	iv

CHAPTER ONE

1.0 Introduction: History of Religion --- --- --- ---	1
1.1 Religions and morals --- ---- ---- --- ---	2

CHAPTER TWO

2.1 Moral decadence in Nigeria --- ---- ---- --- ---	7
2.2 Causes of moral decadence in Nigeria --- ---- ---- ---	9
2.3 Effects of moral decadence on youth --- ---- ---- ---	10

CHAPTER THREE

3.1 Religious organizations against moral decadence --- ---	12
3.2 Proliferation of religious organization: effects on moral decadence --- ---- ---- --- ---	13

CHAPTER FOUR

4.1 Summary --- ---- ---- --- --- --- --- --- ---	14
4.2 Recommendation and Conclusion --- ---- ---- --- ---	15

BIBLIOGRAPHY

CHAPTER ONE

1.0 INTRODUCTION: HISTORY OF RELIGION

Religion is a fundamental set of beliefs and practices generally agreed upon by a group of people. These set of beliefs concern the cause, nature, and purpose of the universe, and involves devotional and ritual observance. They also often contain a moral code governing the conduct of human affairs.

Every since the world began, man has demonstrated a natural indication towards faith and worship of anything he considered superior or difficult to understand. His religion consisted of trying to appease and get favours from the supreme being he feared. This resulted in performing rituals (some of them barbaric) and keeping traditional or laws to earn goodness or everlasting life.

Christianity has always stressed a personal relationship with God as the touchtone of religion when God created Adam and Eve, he walked with them in the Garden of Eden, in the cool of the day, and enjoyed their fellowship. Religions was, and still is, a close personal, and satisfying relationship with the creator God.

Religion is almost always a belief in some form of supernatural happenings or causes. It is always associated with some sort of discipline, be it

physical, mental or psychological. Such disciplines often manifest themselves as religions ritual or habitual behaviour.

1.1 RELIGIONS AND MORALS

In general, religion set out to be idealistic, to achieve common good encourage their members to be better people. On the surface, they provide a vehicle for individuals to account for things which otherwise would be unexplainable and offer safety value for the relief of guilt. They also provide framework that frames as a wide of behaviour.

They do this via the mechanism of commandments and sin. The letter can be defined as behaviour proscribed by a religion. Many religions notionally encourage believers to consider those who are left well off than themselves. All these attributes operate at the level of the individual which many may argue is the correct level for religious activity.

As has been discussed above, religions have the societal effect to dividing people into us and “them”. This unfortunately has the same characteristics as any other form of discrimination, such as realism. It becomes easy to consider ‘us’ as the righteous and ‘them’ as unrighteous when things go wrong, when there is friction between communities, the unbelievers become any easy target for blame. It is easy to become self righteous and look down upon those we