

# Evaluating the Sociological Role of Arts and Culture in Peace Education, Social Transformation and Justice in Nigeria

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## ABSTRACT

**Aim of the Study:** From time immemorial, works of arts have been a major tool for enhancing peace education, social transformation and justice across the world. There are diverse works of arts in different ethnic groups and tribes with different sociological composition down to the contemporary human society. Arts, in this regard are classified into various aspects such as visual arts, creative arts, performing arts and so on. This study examined how these works of art influence and facilitate peace education, social transformation and justice in modern society, in line with these aspects of the arts. The paper focused attention on the interconnection and relationship between artistic works, culture, peace education, social transformation and justice; the study investigates also the impacts of works of arts on peace education and social transformation.

**Methodology:** Qualitative and quantitative methods, including the use of interviews as well as an organised questionnaire were used to carry out this study. Data have been collected from first and second sources in this study. In order to obtain information from key informants, the interview was tailored, such as the royal fathers who are custodian of Arts and Culture in African Societies, peace advocates, public affairs analysts, and educationists. Secondary information was derived from textbooks, journals, newspapers and internet sources. This work adopted “*Structural-Functionalist Theory*”.

**Findings:** The study revealed that if adequate and functional use is made of the works of arts and culture, it will go a long way at alleviating the various ills in the society and guarantee a lasting and enduring peace in the global space.

**Conclusion:** In so far as arts and culture constitutes essential elements of developing countries such as Nigeria, that opinion provides a religious defense to claims made by some Christians and society against the arts. The artist should be advised to live a disciplined and civilized life. Do not think, live like a greedy person because art work is a divine calling and a religious obligation.

**Keywords:** Arts and Culture, Peace Education, Social Transformation, Justice.

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## **Introduction**

The importance of art and culture in human life cannot be underestimated. Since creation, men have always tried to make their society pleasurable and beautiful. There are diverse works of arts in different ethnic groups and tribes with different sociological composition down to the contemporary human society. Arts, in this regard are classified into various aspects such as visual arts, creative arts, performing arts and so on. According to Tolstoy (2013), art is the area in which human activities are carried out, and involves deliberately trying to exploit a range of outward and emotional signs for transmitting their experiences among other people. Art represents the character of a society, which reflects cultural and civilizational change. Art is regarded to be the result of human reflection, thought, and imagination, and their artistic abilities (Abaci, 2013). Hence, art could be considered as representative of the society in which it was founded.

The importance of peace to the growth, development and progress of any society cannot be overstated. Without peace there won't be a single step forward. Peace is a way of banishing fear and anxiety from people's lives, helping them to move forward with development. It also encourages international cooperation and trade relations among nations. Having realized that a good understanding of peace is essential to the growth and development of our society, one may need to ask this question, how well do we understand peace? Some observers of the opinion maintained that many years ago, peace education were non-existent, perhaps, due to relative peace being enjoyed at that particular time. To this end, Aghulor and Iwegbu (2013), considers peace education as an educational programme that aims to teach citizens the importance of peace in individuals, communities and nations at large. It aims at introducing people, both young and old to a more peaceful world which is only possible through education, whether formal, semi-formal, or non-formal. In order to enable children from an early age to learn how to resolve disputes peacefully and in the spirit of respect for human dignity, the United Nations calls on all countries to ensure that peace education is available to them. The process of acquiring values, knowledge, and developing attitudes, skills, and behaviour to live in harmony with oneself, with others, and with the natural environment is also part of peace education (UNESCO, 1998). Furthermore, Musa in Iyela and Audu (eds) (2006) asserts that it is pertinent to note that peace education may not be the magic formula to achieving peace in the universe but it can open the door through which alternatives are possible and humans are equipped with knowledge and skills to select the right options for harmonious living.

The use of artistic works and culture for the promotion of peace, justice and social transformation involves art-based and culture-based activities such as theatre, dance, painting, festivals, yoga and music to foster positive behavioral change. Works of art are used as instruments of peace building. It is not the use of art itself, but rather the means through which social order and transformation are communicated, that is the purpose of the use of art.

The neglect of works of arts, and cultural practices of each society over time have served as impediments to promoting social values and norms, which is one of the key factors in maintaining justice, peace, social order and transformation within a society. It is noted that over time, the use of art and culture as a means to transmit peace, societal order and true justice from generation to generation has decreased and declined in society. Moral decadence has been bred in our society because of these tragic circumstances. Consequently, it is in line with this that this aspect of the study examines how these works of arts plays a role in modern society, influencing and facilitating peace education, societal transformation and equal rights. The paper focuses on the interconnection and relationship of artistic activities with peace education, social change and justice; a study has been carried out to investigate the effects of art in peace education, social change and justice.

## **Literature Review**

Banjoko (2000) defined art as the universal language through which man expresses himself in his cultural and natural environment by engaging the use of some materials, skills and techniques to produce various works of beauty and aesthetic value. Art encompasses three common plains, that is 'expression' 'process'

and 'product'. In other words, an idea is first expressed through a process such as drawing, sculpting or painting, the result of the process is the product.

Eisner (1972) outlines the relevance of works of arts as having the ability to convey cognitive and intellectual capacity aimed at increasing cooperation through creativity. That it also prepares individuals and groups of people to acquire the skills of expressing themselves and choosing a path that will enable them to grow their own inherent competences; developing artistic, cognitive, moral as well as human emotions. Eisner, considers art to be a useful and effective means of fostering individual values, as well as encouraging participation in the production process. Art plays a key role in shaping and renewing culture; shines as an emblem of truth, resurrecting hope for better times.

Art, whether in the form of theatre, sculpture, fashion or otherwise, is a means to express emotions such as happiness, anger, confusion and sadness which are characteristic of each society's culture. Art, too, may exist for the sake of art, but it does not serve a purpose beyond its production. Art does not have to be beautiful, and it doesn't have to follow strict rules. Furthermore, art is an emotional release and form of decoration, art has been used throughout history to address societal problems such as social inequality, social injustice, political instability, cultural oppression or so on. In Kant's view, art is a form of representation, purposive in itself, which promotes the development of the mental capacity for communication, but without an end.

Arts are classified into two (2) mainly, there are visual or creative arts and performing arts. Visual or creative arts are the products which can be seen as paintings, sculptures, graphic images, pictorials, film making in contrast with literature and music while in contrast to visual and creative arts, where artists use paint or other materials to produce physical art objects, the performing arts are those in which an artist uses his own body or voice as a means of expressing artistic expression through dance, music, theatre.

## ***Culture***

Culture, on the other hand, is a complete way of life for a specific society. (Familugba, 2021). Culture has been a major determining factor for conflict resolution, peace keeping, peace building and peacemaking. Culture has two major components, the material side of culture and the non-material aspect. Evidently, our culture and cultural practice shapes the way people relates and interacts and it makes a difference in how people view and perceive their society. The society we live in influences our value system, social conduct, and our ways of administering justice.

Alexius Amtaika citing Adamu (1992) defined culture as the totality of the way in which the people of a country or an ethnic group articulate their values and skills. Still on the definition of culture, but in a broader perspective, Alexius Amtaika describes culture as the overall pattern of human behaviour, in the medium of tools, languages and systems of abstraction thought, whose products are embodied in thinking, speech, actions artifacts that depends on man's ability to teach and transfer knowledge to his next generation.

Culture can be collective deposit of values, norms, beliefs, attitudes, knowledge, behaviours, roles, experiences, religions, material and non-material objects, concepts of the universe and possessions acquired by an ethnic or tribal groups through individual and group efforts, over generations. Culture is the way of life for a group, behaviour, beliefs, values and symbols that they accept in general with no reservations. The culture consists of patterns, explicit and implicit, of and for the behaviour acquired and transmitted by symbols, which constitutes the distinctive achievement of human groups, including their representations in artifacts. Traditional ideas and especially their attached values form the basis of culture; cultural systems may, on the other hand, act as a deconditioning factor for further action. (Hofstede, 1997).

There are various elements of culture, which are arts, customs, religion, language, economy, social organization and so on. Both types of culture are the materials culture, physical things manufactured by a society, and the nonmaterial culture, nontangible things made by a society.

## ***Peace Education***

Peace education is a process of acquiring values, knowledge, attitudes, skills and behaviors to be in harmony with oneself, others or nature. In order to prevent Armed Conflicts and Violence, save lives as well as free up scarce resources for the needs of society, Peace Education is a key element. The concept of peace education is essential for the development of social values, morals, skills, behavior and most importantly to enable society to have a peaceful atmosphere.

Freire (2006) argues that peace education is a means of transformation from the culture of peace through conscientisation. In the view of Laing. R.D. (1978), The aim of peace education is to respond to the challenges of conflict and violence, from around the world. It's about exploring how we can create a fair and equitable future. To John Dewey, "Peace education is grounded in active citizenship, preparing learners for assiduous participation in a democracy, through problem-posing and problem-solving education, and a commitment to transformative action in our societies."

James Page school of thought sees Peace Education, which encourages commitment to peace and increases confidence in the individual as an agent of peace; provides students with information on war's consequences and benefits for society. It will also inform the student about the importance of peaceful and just social structures, as well as their need to be preserved or developed. It encourages students to love the world, to imagine a peaceful future, to care for students, and to care for others.

Peace schools in the world have been focused on different themes since the early twentieth century; antinuclearism, international understanding, environmental responsibility, communication skills, nonviolence, conflict resolution techniques, democracy, human rights awareness, tolerance of diversity and gender equality.

## ***Social Transformation***

The main change in society that can be compared with societal changes which are seen as gradual or progressive over a certain period of time, is the transformation of human beings. Throughout history, social transformation has encompassed a wide range of cultural and institutional changes in society (McMichael, 2012). Over time, this process of change in institutional relations, norms, hierarchies and values is also ongoing. It is the comportment in which society changes due to political advancement and economic development. Interactions between people and their way of life are affected by the change in society. Moreover, the process of changing a person's status in order to correspond with his or her current situation is known as social change.

## ***Justice***

And justice, too, is a morally right and fair state of affairs. To have justice as a person's character trait means that someone is just and treat everyone the same, or how they would like to be treated. In taking into account the rights of all human beings and citizens, justice is a moral right based on ethics, rationality, law, natural law, religion, equity and fairness as well as judicial administration. Without discrimination on grounds of race, sex, gender identity, national origin, colour, ethnicity, tribe, race, religion, disability, age, wealth or other characteristics, all persons and individuals have the right to equal protection under the law, their civil rights.

## ***Theoretical Framework***

The theory which forms the basis of the research work is discussed in this aspect of the study. This study adopts a structural functionalist theory for the purpose of the study and logical coherence. The basic assumption of this theory is that the society is structured in conjunction with different groups and cultural affiliation and connection.

**Structural Functionalist Theory:** The theory of structural functionalism considers society to be a complex system whose parts work together to promote justice, social order, solidarity and stability. The

theory was propounded by French Sociologists, Emile Durkheim, Radcliffe-Brown, Parsons and colleagues; they originally wanted to explain social institutions as a shared way for individuals in society to meet their own needs. The focus on structural functionalism has shifted to the way that society's institutions are able to meet the needs of individual people. For the purposes of this theory, it is helpful to understand that in order for a society's long term survival all aspects of its structure such as institutions, roles and norms are necessary. It focuses on social structures, such as institutions, groups, organizations, classes and so on, which shape society as a whole in terms of the functions of its elements and functions carried out in society. Each aspect of society is dependent on each other, contributing to the overall stability and functioning of a community. By application, the works of art and culture has various roles to play in promoting peace, social order, tranquility and stability of the society.

## **Methodology**

Primary and secondary sources have been used to collect the data in this study. Interviews with key informants were used to collect the primary information and direct observations. Books, journal articles, magazines and other publications of interest to the study are also available as supplementary sources. In order to strengthen the study findings, secondary data have been used in combination with primary data. Qualitative analysis of the data has been carried out. Excerpts, paraphrasing and direct quotation have been used to analyse the data. The study revealed that artistic works and culture has been a major tool for the promotion of effective and harmonious relationship between and among various ethnic or tribal groups in Nigeria. Various artistic works and cultural practices had served as antidote to violence and conflict in Nigeria.

## ***Sociological Evaluation of Christian Viewpoint about Arts and Culture***

Art is, first of all, a skill to create objects like paintings and drawings; particularly if you're in love with it. In the history of the Christian way of life, the act of art is very important to Christian. Christians use the works of art to create various forms of creativity. In order to be able to use their creative capacities as fully as possible, paintings, colours, drawings are used for the beautification of the Christian community. We're privileged to be making and enjoying art, unlike any other creature (Odudele and Olokesusi, 2012).

Understanding this, allows Christians to genuinely appreciate something of the contribution of every artist, composer or author, God is sovereign and dispenses artistic talents upon whom he will. Though the Bible prohibits us from imitating certain lifestyles of artists, or defending some aspects of their ideological views, we can admire and appreciate their talent as it eventually finds its source in God. It is true that God has been able to speak in the burning bush or Balaam's donkey by way of a hedonistic artist. From nature and from the fallen people, God's truth is still to be heard today in the Bible. However, Christianity has gained a lot of ground and is growing in scope. It feels as though the Bible and robes should be replaced by art. Those people are of the opinion that traditional carvers don't have to be retained for carving and shaping "visible" gods now that we worship an invisible god. No god is visible, only the creations or impressions of the artist made them visible (Odudele, 2006).

In the context of this argument, there is also a further social aspect which makes people think art isn't very important in modern Nigeria. For instance, the history of ancestral worship and monarchical genealogy which is kept and preserved through art is convenient to many modern Nigerians. There was not much space for art of any kind at the church in its early days. Except for the catacombs in Rome that used to be burial sites, they do not have any architecture. An example of what constitutes an artistic dimension is available in the Old Testament. According to Exodus 25, the Lord commanded beautiful buildings, along with other forms of art such as metalwork, clothes, designs, tapestry, etc. when building His tabernacle and eventually his Temple. There, a piece of unique history is found in art works created or inspired by the endless god which have been passed on to and executed by his humans' apprentices.

In the Bible, music and dance are often found. The children of Israel sang, danced and played instruments to celebrate God's Red Sea triumph over the Egyptians in Exodus 15. We find musicians in the temple in

1Chronicles 23:5, and their instruments, specifically designed by King David to praise God, are part of the art. The lyrical poetry of the psalms had originally been meant to be a song, it is worth remembering (Olokesusi, 2004).

In addition, there are artistic points of view in the New Testament. Jesus's example itself is the most clear of all. He was a carpenter by trade, and his teachings were complete examples of his sensitivity to beauty in the world (Mark 6:3). Jesus had been a good sociologist and artist of his time, the fox, bird's nest, lily, sparrow and dove, glowing sky, vine, mustard seed, etc.

### ***Sociological Theology of Arts and Culture***

There is no doubt in my mind that God, humanity and society are at the heart of religion. So we've got sociology of religion, which studies the environmental aspect of society and influences on human beings. The aim is to examine, inter alia, human attitudes, beliefs, values, personalities, societal relations, marriages, arts, sports, families, movements, organizational structures, governments, policies, ethics, education, the economy and so on. Therefore, sociology of religion cannot ignore the fact that art is a part of many aspects of society (Lawal, 2003).

Art is the use of creativity. For the purpose of representing things or ideas, it uses painting, drawing, sculpture etc. The first artist was God. The argument that God exists is widely supported by the theory of design, which relates to Creation stories. Art can be regarded as a creative work of God, for religions see God as the source of all things. The earth was not formed at first, according to Christian history. The creation of the world was a product of God's creativity. We see that creativeness has created light, firmament, water, birds, fish, and trees. Human beings were said to have been created by dust from the earth.

Moreover, art acts as a way of expressing what an artist is thinking. It's an authentic and tangible expression of your inner feeling and conviction. It cannot be separated from the faith which deals with experiences and expressions of an inward conviction and imagination. It means that when one meets the Divine and Holy, there is a need for him to express what he has seen.

Besides, as it is known that art plays an important role in our culture, religious and cultural distinctions must not be made. Art includes the application of images, photographs, paintings, sculptures and other objects that form an integral part of a people's culture. Many of the religious festivals and rituals are culture of the people. It is perhaps no wonder that religion has always been considered part of the social heritage and institution of society.

Apart from this, art also deals with history of the people. This is a mark of an event or issue which requires special attention, instruction and observation. Religion, on the other hand, studies the history of the people who lived before it, as a corrective measure, as a teaching tool. Therefore, the patriarchal narrative of Abraham, Isaac and Jacob is here. It is clear that the arts are concerned with history, which can be viewed from a religious perspective. Hence, art is an important factor in the contemporary society and is directly related to religion (Dzurgba, 2002). Theology of arts and symbols can vary among different denominations and individuals, but there are some common themes and perspectives that are often found within the Christian tradition.

**Diversity of Perspectives:** Christianity is a diverse religion with numerous denominations, each having its own views on arts and symbols. For example, Eastern Orthodox, Roman Catholic, and Protestant traditions may have different perspectives on the use of art and symbols in worship and daily life.

**Positive Appreciation:** Many Christians appreciate the arts as a means of expressing beauty and creativity, considering these as gifts from God. They believe that artistic expression can be a way to glorify God and communicate spiritual truths.

**Liturgical Arts:** In some Christian traditions, especially the Eastern Orthodox and Roman Catholic Churches, there is a rich tradition of liturgical arts. This includes the use of icons, elaborate church architecture, stained glass windows, and other visual elements as aids to worship and teaching.

**Symbols and Sacraments:** Symbols hold significant importance in Christianity. The cross, for instance, is a central symbol representing the crucifixion of Jesus Christ. Additionally, sacraments like baptism and communion are considered sacred acts that involve the use of symbolic elements (water, bread, and wine).

**Caution Against Idolatry:** While appreciating art and symbols, some Christians, especially in Protestant traditions, emphasize the need to avoid idolatry. They interpret the Ten Commandments as warning against creating and worshiping graven images, and therefore, they may be more cautious about the use of images in worship.

**Expression of Faith:** For many Christians, art can be a powerful tool for expressing and sharing their faith with others. Whether through visual arts, music, literature, or other forms of creative expression, believers may use these mediums to communicate their understanding of God and the Christian message.

**Cultural Context:** The views on art and symbols can also be influenced by cultural factors. In some cultures, Christian art may incorporate local traditions and symbols to convey the universality of the Christian message.

In summary, Christian views on arts and symbols are diverse, encompassing a range of perspectives that reflect the richness and complexity of the Christian tradition. While there are common themes, individual beliefs and practices can vary widely within the broader Christian community.

## **Result and Discussion**

Artistic works have historically played essential roles in facilitating and promoting justice, social order, change, action and transformation. Both anesthetic and aesthetics have been described as art and culture. By anesthetic, it meant that art can dull senses and diminish questioning of the social order. However, increased awareness may be a concern for art as an aesthetic. Issues which are often ignored are highlighted. It encouraged a review of all the daily activities. People are emotionally involved in different forms of art. They can thus be both a source of personal satisfaction and the catalyst for action in society. (Camic, 2007). Camic argues further that 'the arts challenged people to think differently, engage in different behavioral experiences and experience different emotions'. Different forms of art involve people's emotions, which is why they remain a source of personal satisfaction and an inspiration for social action. The artist has sought to involve people in his work; success of an art depends on its emotional and cognitive engagement with humans.

The promotion of indigenous artistic works thus becomes a form of resistance. Art is a means to challenge the dominant negative social image of the community and to create a new narrative of change and hope. It aims to provide a means of personal and collective reassessment, as well as the development of a new narrative of possibilities through involving people in an art making process. It also provides an opportunity for a group or community to make public its opposition to the view of another, as well as in order to prove that it is justified by its own perspective. (Zerai, 2002).

Artistic works and cultural practice is one of the ways through which peace, justice and social transformation can be realized. The practitioners of art believe that the existence of an artistic life guarantees a person's salvation in his or her social and personal life. Art thus assists in solving mental disorders and strengthens the inner coordination of mind. Thus, peace will be facilitated if we understand ourselves; this promotes mutual compassion and understanding and removes humans' introversion toward their fellow counterparts. In addition, it strengthens the accepted social values and promotes ethics (Bar-Tal, 2002).

Accordingly, artistic work has been used throughout history in Nigeria to address societal problems, such as social inequality, social injustices, political instability, cultural oppression and so on. For instance,

some of the constructive art and artistic works serves as instrument to remind the people about the event of the past. Findings shows that various art and artistic work put together in Okemesi-Ekiti of Ekiti State were to educate people on events of Ekiti Parapo War which indicate that people should imbibe the culture of peace.

Supportive cooperation and interaction are another important element that contributed to the dominance of art activities. In order to promote peace, social order, unity, justice and social transformation within the society this is a key and critical factor. The people will be exposed to the deeper relationship of art and society through dialogue among performing arts such as drama, painting or artwork interpretation. In addition, the role of humans in changing and reconstructing a diverse world is reflected in works of art.

### ***Influences of Arts and Culture in Facilitating Peace Education, Social Transformation and Justice in Modern Society***

The works of arts are very germane and important to the promotion of social order, peace, and sustainability of the society. Art influences society by changing narratives and opinions, instilling societal norms and values and translating past experiences across space and time. It is observed that art and culture affects the fundamental reasoning and sense of individuals and community interactions at large. For instance, sculpture, painting, music, literature, rhythms and the other arts are considered to be the storehouse of a society's collective memory. Art in this sense is communication because it allows people of different ethnic background and culture to communicate with each other through images, sounds and stories. To this end, it is acknowledged that art and culture is a vehicle for social transformation and change and promotion of peace education across all spheres. Art works give voice to the politically, socially, economically and religiously disenfranchised. A novel, drama, folktale, film, song can arouse emotions in those who encounter it, inspiring them to rally for social transformation, change and justice. Artistic works teach people about tolerance, respecting other beliefs, cultural and ethnic views.

Art is one of the major techniques and tools used by peace builders to promote peace in the society. The increased use of 'works of art' has established and strengthened conflict prevention mechanisms in different communities in Yorubaland. For instance, at the entrance of Ewi of Ado-Ekiti Palace, many art works inscriptions were placed at the entrance and environment of the palace, in which various arts work communicate peaceful co-existence, love, justice, social order, harmony, tranquility, norms, customs, values and cultural heritage of Ado-Ekiti kingdom.

Artistic initiatives which are local and community-based have been used to promote peace because it has intrinsic potential to generate peace among the populace. In contemporary society, Art and culture as a medium have the sole aim and objective to establish peace and promote culture of peace. Art and culture is therefore a precious resource for peace builders and must be recognized as such.

Art has been an instrument of direct support for the peace process in Africa's traditional societies, providing a voice for marginalized or oppressed groups, while enhancing the relevance and legitimacy of the process itself. In Africa, particularly in Yoruba land, the use of art is very strategic with regard to negotiation and mediation when speaking becomes too much. It is observed that during mediation process in most palace courts (Ile Ejo Oba) in Yoruba land, the conflicting parties before making utterance in the palace must face a work of arts already at the right hand corner of the palace court room to make oath on his/her claim before the panel of jurists in the palace.

The same is true of the art, so that it can be said to be an excellent tool for mutual reconciliation between individuals, groups, organizations and communities with a view to coping with any trauma arising from conflict or disputes.

### **Recommendations and Conclusion**

It is important to acknowledge the fact that the works of art and cultural heritage of each society has effectively and efficiently served as a means of promoting peace, social order, change, action,



transformation and justice in Yoruba land. The study has shown that the various works of art and cultural heritage and practices in the various communities of Yoruba land have developed strong social bonds and have inspired the spirit of a holistic approach to the fight against societal problems and issues in the various communities of Yoruba land. Without peace, there cannot be any development; peace cannot be attained without justice, so peace is crucial to social transformation.

The study advocates for the inclusion of art and culture as part of a broader peace and reconciliation mechanism and approach alongside African traditional peace building strategy and techniques, justice practices and social interventions and transformation in the society. The inclusion of social and cultural factors derived from the local context in which they are operating is paramount to any peace building initiative.

There is the need to promote the works of art, and cultural heritage through various methods including performing arts, visual arts, music and wall inscriptions for revolutionizing the mind of the people, most especially the young adults and younger generation on the importance of peace, justice and social transformation to the development and advancement of the society. The Federal Ministry of Education should review school curriculum through emphasizing peace education, arts work and cultural practice; these will help in enhancing and facilitating peaceful co-existence, strengthen the justice system and social order and transformation.

In assessing art, the Bible could help us. Let us consider the concept found in Philippians 4:8. Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things. The verse provides the basis for an evaluation and appreciation of art.

Paul's starting with truth in this case. When Christians looked at art, they were forced to ask: in light of God's revelation does life actually function that way? And Christians have to remember that truth includes the negatives, as well as the positive aspects of reality.

In conclusion, from our discussion, we have seen clearly that art is the beauty in the eye of the beholder. This indicates that when speaking of art, there is a vocabulary which includes the words "good" and "bad" or "gorgeous" or "ugly" or other adjectives. The Bible, too, should be remembered that it is not only based on revelation but also a work of art. Accordingly, that opinion provides a religious defence to the accusation made by certain Christians and society against art as an essential aspect of developing countries such as Nigeria. It is recommended that the artist live a disciplined and civilized life. Not to think and live like greedy people because art work is a divine calling and a religious obligation. So the role of an artist in a Nigerian Christian life has to be examined. The issue, with particular reference to the current state of Nigeria in practice, could be addressed for further research on art and society.

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