**Christianity and politics**

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**Introduction**

The paper will purpose to answer the question ‘Are Christians allowed to participate in politics.' The arguments will be embedded in whether Christian participation in politics is viewed as ethical or moral through the lens of divine ethical theory. As such, I will delve into the Christian understanding of ethics and how they influence their moral reasoning and practice. I will also look into the interplay of the secular world in the Christian dimension of reasoning and practice and how it leads to the development of certain outlooks. Besides, I will articulate matters politics in its entirety as a key determinant and influencer in Christian lives and how they can juxtapose them to an understandable balance. For instance, the political landscape is shaped by the Christians who partake in its proceeds through the constitutional fabric. In the hindsight, I will give a well-evidenced outlook on how Christianity and politics are inseparable and how stereotypes and biases have created a rift between the two. While politics is seen as an evil force, more enlightenment is required to create a new understanding of the two disciplines.

**Divine Command theory**

The Christian obligation in the political processes is the fulfillment of their civic rights as citizens. These include voting and the creation of awareness on the importance of maintaining peace and transparency in the electoral process. The scriptures advocate for participation in politics and detest alienation from the same as it creates inconsistencies that would otherwise have been evitable. Well, Christians do pay taxes which contribute to the governance issues and hence politics. Therefore, Christians are automatically tied to politics in a very novel but subtle ways that they may not perceive them. As such, they have a right to partake in streamlining the systems to ensure it caters for the needs of the people[[1]](#footnote-1). These include the provision of social amenities and the prevention of inequalities that facilitate sustainability.

According to the letter of Paul to Romans, Paul considers the governing authorities as ministers of God. This implies that governments have a moral authority to administer justice accordingly. Christians, who form the governing authorities have to accentuate the fulfillment of God's will. God created everything and found it to be all good. He then created man to take care of His creation. Being partakers in the secondary creation, they have to ensure evil does not percolate into the society, more so the governing authorities that are highly influential[[2]](#footnote-2). In a broad sense, God chooses His people to carry out His tasks in the governing authorities. In the book of Genesis, God authorizes people to take action against Murderers. Murderers are associated with the evil which ought to be fought in the entire discourse of ensuring accentuation of issues. This is meant to prompt the communities to have governing authorities to ensure justice, law, and order.

The basis of God’s creation is based on love and oneness. Being made in the image and likeness of God means that we share in the mightiness and goodness of God. In a deeper sense, the deepest us is God. We are therefore called upon to exhibit our Godliness through the virtues of Christian living. In such a way, we connect with humanity in the most profound sense[[3]](#footnote-3). This is seen in various instances in the Bible. For instance, Esther used her position and influence in the Persian government to save the Jewish people from the impending Genocide. Through such, Esther exhibited Godliness in preserving the precious lives of the people who God created. Here, we are introduced to an interplay of politics and Christianity as exhibited in actions.

In the same way, Christianity and politics are seen in the way God used Joseph in the Egyptian government to save the extended family during the famine which later became sons of Israel. Through this scenario, there is a sense of the Christian responsibility in influencing good policing and general strengthening of the systems[[4]](#footnote-4). Participation of Christians in the voting process is a form of stewardship which is a way of exercising God’s given authority. Generally, governments were God’s given authorities in which respect affirms God’s will.

Looking at the political perspectives as seen through the eyes of a Christian, there is a myriad of stereotypes surrounding the topic. Part of the discourse is contributed by the narrative of the 'danger of a single story' which limits us to a small perspective of life. Well, the world of politics is seen as murky, thereby leading to a surge of stereotypes. In most cases, those who do not work in governments or participate closely in running governance affairs may not understand the realities of the matter on the ground. While most of the information from governing authorities may reach them through secondary sources, it may be distorted in a way that paints a dented image of the same[[5]](#footnote-5). This, coupled with the inconsistencies felt by the people in terms of service delivery, tends to affirm the loopholes and hence the bias. However, understanding the differences that exist within a workforce and the various forces involved in the governing authorities is crucial. A critical outlook towards the procedures that underlie the progress made is important to understand the challenges that underlie the process.

**Virtues as in Kantian ethics**

Kant's categorical imperative that the supreme principle of morality is a standard of rationality strongly faces the skeptics of the time regarding morality. The irrational philosophy that glues truth to unconditional prescripts despite the debatable prevailing circumstances of its relevance and necessity remains controversial. The unconditional nature of the categorical imperatives defies logic in its fundamental sense[[6]](#footnote-6). Given the diverse society that presents intellectuals, critics, and misfits alike, the rationale of a strict doctrine as categorical imperative that lacks the adaptability to the crucial times of inclusivity is laughable.

Morality too according to Kant's philosophy is relative. The exclusive nature of the categorical imperative stands for morality in the sense of goodwill. In his argument, goodwill is not subject to any qualifications, since it entails the inherent capacity of a person to perform good deeds as underpinned in the moral perspective. Thus, morality is further associated with individuals' behavior and character, which presents all manner of limitations to its perspective. The tendency to shun all possibilities of acting differently depending on the various challenges that life presents renders one idiotically slavish to the moral law. Crucial traits such as intelligence and courage to conceive an interventional logic into any circumstance are forgone in obedience to the principles of morality. Besides, the perspectives surrounding total allegiance to the moral law defines the subjective nature that goodwill should adopt in handling various issues in life[[7]](#footnote-7). Therefore, in a political framework, goodwill may not represent the Christian virtues of life, thus limiting it to a small perspective of life. The onus lies in juxtaposing the two perspectives accordingly to bring out the distinctive nuances.

In his philosophy, Kant also aligns the moral law to the duties and responsibilities enshrined to us in earning a living. Even with the legal forces that surround national laws and regulations, adherence to them is regarded as a form of allegiance to the moral code. The perspective is clouded in the controversy of explicit adherence to rules, even when they degrade the very value of our existence. Well, as accountable as we stand, adherence to rules is subject to its value to humanity and the motives of the policymakers. The universality of such authoritative standards should thrive at the mercy of the acceptability in a logical sense. The reasoning behind the set regulations should therefore not be linked to any moral orders, but be used as tools of maintaining order that Kant’s philosophy defies[[8]](#footnote-8). On the other hand, virtuous living is embedded in the need to protect and live by all that is good and call out evil as it presents. By so doing, one is hardly distracted from the moral fabric even in the political landscape. The onus, therefore, lies in the capacity to uphold what is right amidst presenting loopholes or choose to stray in totality.

In his philosophy, he defines Virtues as the moral strength in an individual's will in fulfilling their duties while vices as principled immorality as informed in his moral law. On the contrary take, the very inclination of virtues to duties makes it vague. Behaviors and character traits that mold personalities as in virtues have nothing to do with discharging duties in the polemical perspectives of Kant's philosophy. Additionally, attributing virtues to strength shapes an extended narrative that hardly recognizes one's capabilities to perpetuate a virtuous code[[9]](#footnote-9). Limiting his definition to an emotional disposition that is subject to human limitations defies any logical senses into the same. Kant's limiting views of virtues within his moral philosophy present a narrow perspective of the differences between virtues and vices. The basis of the differences comes in the motives but not in the mere alignment to morality concepts.

Kant's philosophy on categorical imperative can hardly stand the storm of human intuitions and capabilities in the contemporary setting. Under his strong emphasis on morals in the action rather than the outcome, the view is phased out by the logic that the rightness or wrongness of an action is defined by its outcome. This is highly limiting, given that many evil doings may be committed with the intent of serving selfish interests, thereby making it evil right from the outset. Kant posit that the highest form of human reasoning is defined by moral reasoning that leads to happiness is somewhat limiting. Bringing the issue of happiness into force creates a loophole in Christian virtues where happiness may be caused through dubious ways. Politics may push people to a high level of absurdity which may include limiting people’s freedoms in a power abuse scheme. Considering the need for the ingenuity of Christian virtues, political discourse must be highly dealt with. Only then can we give credit to the power of intelligence and courage in our undertakings.

**Conclusion**

The virtues of Christian living are way profound in the way Christianity is practiced. The political landscape which is highly demanding of Christian virtues calls for manifest incorporation of these virtues to create a holistic ecosystem of change and impact. The fact that human beings are made of God, and that governing authorities are made of God, it would be imperative that we appreciate the role that Christianity plays in politics. By phasing out the danger of unconscious bias in challenging stereotypes, we open ourselves to a panoramic view of politics and Christianity as interdependence[[10]](#footnote-10). In the same way, looking into the Biblical examples of how Christians manipulated systems of governance for liberation, it is evident that Christians have a role in bridging the rift between the two.

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