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Appraisal of the impact of funding and working conditions on academic staff performance in Federal Universities in North-west Nigeria

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Abstract

The preponderance of fraud and fraudulent activities in the Nigerian public sector especially in the educational sector remains a serious concern. The Academic Staff Union of Nigerian Universities has accused successive governments of neglect and failure to allocate the necessary funds into the Public Universities. This study was structured to interrogate the extent to which the 2003 university act as regards funding and university autonomy has impacted on the academic staff performance of universities in North-western Nigeria. The study adopted survey research method, and used purposive sampling technique to select four hundred academic staff from three federal universities located in the north- western Nigeria.Afive likert-scale questionnaire and multiple logistic regression was employed to test the relationship between two predictor variables (Funding and Working Condition) and two response variables (Seminar and Workloads). The results indicate that while the predictor variables have a significant impact on one component of academic staff performance (Seminar), the results revealed that the predictor variables have no significant impact on the component of academic staff Workloads. The study recommends that government should take decisive action aimed at revitalizing the Nigeria's educational sector, specifically the Universities especially in the areas of funding and working conditions.

Keywords:*Funding, Working Conditions and Academic Staff Performance*

Introduction

The magnitude of the problem of funding and wage grievances in Nigeria's education sector has led to series of strikes by the Academic Staff Union of Universities (Ajetomobi and Ayanwale, 2009:8). Hence, this disrupts the learning process which further damages the educational system. Students are the most affected of all stakeholders as they are the direct victims of these incessant strike actions by ASUU. The university calendar has been constantly disrupted due to these industrial actions. This makes learning and research difficult for students.

Parents are also indirect victims of these conflicts. This is because ASUU's frequent strikes have increased the length of time during which their children or wards stay at home, leading to wastage of resources and placing further burdens on household economies which are already often overstretched. Apart from students and their parents, the crisis also affected the quality of graduatesproduced by the universities. This has been revealed by the employers of labour on several occasions. There is a huge mismatch between the output of university trained graduates and the demands of the labour market

there by reducing the employment prospects of the average Nigerian undergraduate (Abayomi, 2013). While it can be argued that unemployment in Nigeria is partly attributable to the existence of a larger pool of graduates produced by the university system than the economy can absorb, there are numerous questions surrounding the quality of skilled labour. Even when some graduates are able to find a job, most employers have reservation about the quality of their education. Employers have expressed serious worries about two of the skill areas, namely 'communication' and 'technical skills'. (Dabalen and Oni, 2000:22). Many graduates lack proficiency in written and spoken English, which is evident from their inability to formulate correct sentences, or even prepare a simple report. The major reason for this is that, because they are devoid of resources, universities tend to concentrate on theoretical teaching with little or no practical training. Consequently the average Nigerian graduate is unfamiliar with the tools or processes involved in the work place however conventional such equipments or processes are. Suffice to say that the combination of massive graduate unemployment and low productivity among the few employed graduates represent a poor social return on public investment.

The quality of graduates, arguably, is a reflection of the quality of academic staff, the dearth of learning facilities such as libraries, laboratories, classrooms and so on, as well as inadequate financing. Perhaps, the most critical factor is the problem of deterioration in staff quality. In fact, a direct consequence of the poor emolument and working conditions of university employees is the phenomenon of brain drainfrom Nigerian Universities. The phrase 'brain drain' is a term used by the union members to reflect the loss of intellectual capacity from the Nigerian universities and other professions. Pemede (2007:361) notes:

> Without an internationally competitive remuneration for university teachers in Nigeria, the mass migration of academics to both African and non-African countries where the conditions of service and facilities of academic study are much more attractive would be inevitable

Evidently, there are huge inequalities in the remunerations of university lecturers when compared with those of their colleagues in some other African universities, let alone when compared with academic staff salaries in developed countries. Similarly, prior to the 1970s, the salaries of a professor and the Chief Judge of the federation were at par. Now, the gap is very wide. ASUU has particularly focused on the fact that this wide disparity in wages of lecturers across sectors and across countries has led to significant rates of staff attrition from Nigerian universities in favor of greener pastures overseas or in the private sector. Even those students who graduate with first-class degrees are likely to refuse offers to become graduate assistants because of the poor career prospects.

This so-called 'brain drain' is also fuelled by the underfunding of infrastructural facilities, which further exacerbates the frustration of the Nigerian academics in their teaching and research efforts.

The attrition of academic staff from the Nigerian university system can be seen more clearly when the ratio of staff to students is considered. According to statistics from the Federal Government of Nigeria (2008) there were a total of 18,328 academic staff to cater for 433,871 students in Nigerian universities in the year 2000. But by NUC staffing norms, a total of 33,951 staff members ought to be in the system, indicating a shortfall of 15,718 or 46%. A comparison across other African countries also reveals a shortfall with UNESCO standards (Sylvester, 2012)

Yesufu, (1996:207) captures the situation in the Nigerian university aptly:

> 'The student-teacher ratios are worsening in virtually all disciplines. Laboratories are either non-existent or completely denuded of essential equipment and experimental consumables. Libraries cry out for updating with current books, periodicals and research findings. Teachers are grossly underpaid and many have had to resort to migration to other countries to seek how to keep body and soul together, and further their intellectual development. Many others have abandoned academics to the greener

pastures of the private industry, the banks and consultancies. Part time jobs and moonlighting have become the rule rather than exception'

This is especially the case in critical fields such as Medicine, Pharmacy, Engineering and Computer Science. The implication of this for development is that as these professionals emigrate, intellectual capital leaves with them, exacerbating the problems of underdevelopment.
Awuzie (2009) a former president of ASUU said in a press conference:

> Our Country has lost a very significant portion of its academics to the United States of America, Europe and Africa, especially South Africa. The exodus of our young Ph.D holders and academics of other cadres to Southern Africa has intensified in the last seven years. The need to make the conditions of service, salary and non-salary, attractive enough for Nigerian scholars to stay at home even though they are not doing as well as they would do if they were in Europe and America, was the major reason the negotiating committee agreed and even insisted that Nigerian academics should be paid the African average…………

All of these details are provided because they make clearer on how these issues affect the quality of the educational sector in Nigeria specifically the Nigerian universities.

Research questions

In order to provide a framework under which the study will be guided, the following pertinent questions were asked.

* To what extent does funding and working conditions affect the Seminar of   university academic staff?
* How does funding and working conditions affect the Workloads of university academic staff?

Objectives of the study

The objectivesof the study are as follows;
(i)   To asses the impact of funding and working conditions on academic staff Seminar.
(ii)   To asses the impact of funding and working conditions on academic staff workloads.

Hypotheses

The following predictions were made which serve as basis for data analysis

H0. There is no significant relationship between funding, working conditions and   academic staff Seminar.
H02. There is no significant relationship between funding, working conditions and   academic staff Workloads.

Review of relevant Literature

Relevant and related literature were reviewed as follows:

Budget Allocation to Education

UNESCO guidelines on educational funding suggest that for the educational sector in a developing country like Nigeria to become internationally competitive and yield the desired dividends in terms of national development, both the federal and state governments should devote at least 26% of the annual budget to funding all levels of education. However, at present, the funds allocated to the educational sector in Nigeria do not approach this level. Available statistics reveal that between 1994 and 2009, Nigeria spent, on average, 9.1% of its budget on education (see chart below) When expressed as a percentage of the GDP, the federal government's spending on education over the same period amounts to an average of less than 2%. Nigeria does not fare well in this matter when compared with other African countries for similar periods. For example Ghana spends 3.6 % of its GDP on education; Kenya spends 6.2%, and Zimbabwe, 9.5% (Arikewuyo, 2004:17). Countries like

South Africa, Egypt and Kenya spend a high proportion of their country's earnings on education. "If South Africa can spend reasonable percentage of its government revenue on education, I see no reason why Nigeria should not spend more on education in Nigeria" – ASUU Official (2012). Thus, ASUU (2013) opined that the amount of money allocated to higher education in relation to the available resources reveals a lot about the value the government attaches to the sector.

The plain economic facts are thus evidence of a wider disregard for education among the Nigerian elite. Making reference to a quote by Nelson Mandela, the former President of South Africa on the importance of education. He said (in paraphrase): the only way to keep the people of a nation out of poverty is to give them knowledge, which means to give priority to investing in education. However, if Nigeria is to make any significant progress as a nation, the government will have to increase the value it places on education. In short, what was at stake here was not simply the question of working conditions in the abstract but a wider one of national development.

Fig 1 Percentage Budget Allocation to Education 1994 to 2009
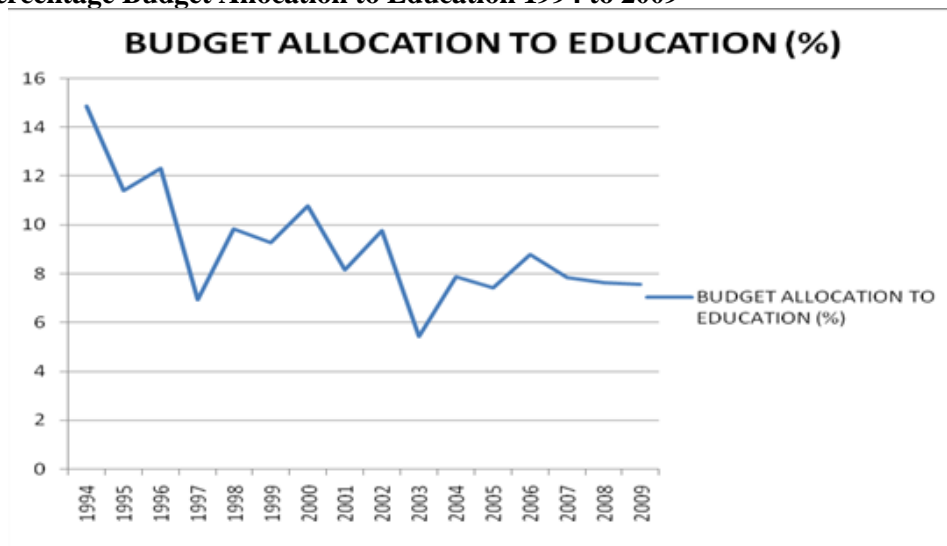
Source:*Figures were sourced from the Federal Ministry of Education (various years), Central Bank of Nigeria (CBN) Statistical Bulletin (2009), and Budget Office of the Federation (various years).*

These issues, of course, are shaped also by other factors is the question of the budget allocation to education has also been affected by the rising levels of student enrolment which increases the pressure on universities. However, beyond the problem of poor wages, ASUU members are also struggling for an increase in the budgetary allocation to the educational sector more generally in order to improve facilities and create a comfortable environment for teaching and learning. Budget allocation has, however, been affected by rising student enrolment and inflationary pressures which increase the funding requirements of universities. When compared to other African countries such as South Africa, Egypt, Botswana and Kenya, Nigeria invests less in higher education and this, according to the union, reveals the seeming lack of value the Nigerian ruling class has placed on higher education. Other factors that have caused the problem of underfunding include misplacement of priorities by the ruling class, corruption and misappropriation by political office holders.

The decline in academic wages has seen academics lose their social position in such a way that they have become increasingly positioned as part of a wider working class in Nigeria. This also shows that the question of economic remuneration for academics has been shaped by other political factors (such as the intervention of the military, the effects of structural adjustment, etc). In another sense, the wider question of funding for higher education sector in the country is seen as being an issue not just about jobs and security, but also about national development.

Academic Staff Working Conditions

A major issue of contention between the academic staff union of universities (ASUU) and the federal government of Nigeria (FGN) in common with much trade union activity all over the world is the issue of levels of salary and of the wider conditions of service for members. One may observe the following inscriptions boldly written on the doors of some University academic staff:

> My boss is a comedian, the wages he pays are a joke"; 'My take-home pay cannot take me home'

The above slogan was necessitated by the fact that meager wages the government pays to the academic staff have brought about such slogans. Academic staff members are poorly motivated due to poor salaries and allowances, and this has exacerbated the brain drain syndrome in Nigeria (Sylvester, 2012). According to Herzberg's theory of motivational hygiene, poor workers' pay and conditions of service lead to dissatisfaction in the workplace. Herzberg noted that an employee may decide to quit his job if he or she sufficiently disliked the working conditions. He or she will only be motivated to work harder when working conditions are reasonably adequate (Pemede 2007:360).

Concerns regarding adequate salaries for university teachers are thus central to the way in which they conduct themselves in the discharge of their core functions. Although, in nominal terms, the total salaries received by university workers have increased over the years, in real terms, salaries have been significantly lowered in value by inflation. Consequently, the average university worker or employee has become economically much poorer in comparison to his or her earnings in previous years. ASUU (2012:32) also opines that:

> It is a regrettable development that university lecturers, who are some of the brightest people in the country, are rewarded with wages, that are not attractive and are subject to poor conditions of service. Nigerian lecturers are suffering from hunger, starvation, and poverty. The other day, we learnt that three lecturers died at the University of Calabar in a period of three months due to illness. Many of us are in hardship. Some staff can hardly afford three square meals a day, let alone take care of their medical bills whenever they are knocked down by illness. We are calling on the government to address the issue of wages and our conditions of service.

What emerges from this is a growing sense of economic desperation among union members. According to them, many university lecturers have been forced to engage in other economic (non-academic related) activities simply in order to maintain themselves. In a similar study conducted by Ushie, Ogaboh, Agba and Best (2010:154) " there is evidence of academics running taxis after work, while some establish private schools, tutorial classes and learning centres for undergraduate students". Moreover, the situation makes various kinds of academic corruption more likely. Lecturers may take money from students for performing normal support functions such as project supervision, proof reading and editing, performing statistical tests, etc. In addition, many lecturers sell handouts and textbooks at exorbitant prices, while awarding marks to those who patronize them the most. Ushie's line of argument is corroborated by evidence from an ASUU official whose comments goes thus:

> If our pay package is very attractive, you cannot see lecturers engaging in other private businesses to support their income, such as running consultancy services, photocopying and printing services inside or outside the campus.

Methodology

The paper adopted a documentary and sample survey research design. A total of 645 copies of questionnaire (representing 20% of 3,225 which is the population of the study as at August 2013) were administered to the members of academic staff of ABU, BUK, and UDUS using multi-stage sampling technique. A multiple logistic regression was employed to test the relationship between Funding, working conditions and academic staff Seminar and Workloads. At 5% level of significance, two hypotheses were tested to determine whether the data is consistent with the

hypothesized statements. Two response variables (Seminar and Workloads) were assessed against two predictor variables (Funding and Working Conditions).

Model Specification

A multiple logistic regression model was used to capture the influence of Funding and working conditions on Seminar and workloads elements of academic staff. The formula is derived thus;

$$\ln\left(\frac{p}{1-p}\right) = \alpha_0 + \alpha_1 x_1 + \alpha_2 x_2 + \alpha_3 x_3$$

Where $\ln = \left(\frac{p}{1-p}\right) = Y$

Y is dependent variable in favor of Academic staff productivity which is proxied by
- Seminar
- Workload

X is the independent variables which is proxied by :
- x_1 Funding
- x_2 Working condition

Hence:

$\alpha_1, \alpha_2\ and\ \alpha_3$ denotes the magnitude of the impact of the predictor variables (Funding and working conditions) on the components of the response variables (Seminar, workloads) the paper applied the SPSS package version 19 to simulate the data, hence the following results was found.

Results and Discussions

The results from the simulated data using logistic regression technique are sequentially presented thus;

Table 2: Estimates of the impact of funding, working conditions on seminar

Variables in the Equation(Seminar)

	B	S.E.	Wald	Df	Sig.	Exp(B)
Funding	2.972	.316	88.677	1	.000	19.538
Working conditions	2.168	.271	64.141	1	.000	8.739
Constant	-3.884	.442	77.187	1	.000	.021

SOURCE: Researcher's simulation of SPSS

Table 2 reflects the influence of funding and working conditions on the seminar of the selected university academic staff. The results show the combined effect of funding and working conditions on the seminar component of academic staff of the selected universities. The Beta estimates (2.972 and 2.168) in the regression model reflect the magnitude of the contribution of the components of independent variable on the dependent variable. The positive nature of the outcome shows that each component is capable of influencing the dependent variable (seminar). The standard error or white noise error term (S.E .316 and .271) reflects the level at which the model was capable of holding other factors that have the capacity of influencing seminar of university academic staff constant. The Constant figures in the logistic regression (.442 and 77.187 for beta, SE and Wald) are the values of the dependent variable (Y) when other components of the independent variable are set at zero. The Wald figures in the logistic regression model
(88.677 and 64.141) shows the test of significance of the beta estimates while the significance level (.000 and .000) shows that the level of influence of the independent variables on the seminar

component of university academic staff is positive. Meaning that funding and working conditions have a significant impact on the seminar component of academic staff.

Since the level of significance is less than 5% significance level adopted in the research, we reject the null hypothesis which states that: funding and working conditions have no effect on seminar presentation of university academic staff. This finding is consistent with the work of Obasi (1991) Julious (2008) and Sylvester (2012) where they concluded that the absence of lack of autonomy and proper funding of the universities will undoubtedly affect the quality and the quantity of the productivity output of the academics. Yet the finding is also inconsistent with the works of Otoba (2001) and Jonathan (1991) who found that seminar presentations of academic staff is function of their zeal towards attaining high level of academic status i.e. promotional prospects within the academic circle. In summary, the regressed results show that all the predictor variables have influenced the seminar component of the academic staff significantly.

Table 3 estimates of the impact of funding, working conditions on workloads

Variables in the Equation(Workload)

		B	S.E.	Wald	Df	Sig.	Exp(B)
Step 1	Funding	.325	.189	2.968	1	.085	1.385
	Working – conditions	.206	.176	1.368	1	.242	1.229
	Constant	-.493	.176	7.817	1	.005	.611

Source: Researchers' Simulation of SPSS

Table 3 is a regression results in respect of the impact of funding, working conditions on the workloads of academic staff of the selected universities. The logistic result shows that the beta contributions on underfunding and poor working conditions (.325 and .206) reflect a non significant contribution.

By implication, it suggests that the overall contribution of the independent variables on workloads of academic staff is minor. The significance level of .085 and .242 for funding and working conditions which is above 5% level adopted by the research reflects that their influence on the component of workload of academic staff is insignificant, meaning that the independent variables have no significant effect on the workloads of academic staff. This prompt the study to accept the hypothesis which states that: funding and working conditions have no effect on the workloads of university academic staff. The result concurs with the work of Theresa (2007) who concludes that working conditions and financial limitations in the tertiary institutions may not affect workers performance in the tertiary institutions of learning. Using time series analysis, Theresa's results shows that workload of academic staff is a function of staff student ratio, the number of academic program vis a vis the availability of teaching staff and the institutional policies in respect of academic staff workloads.

The results equally debunk empirical findings of Obasi (1991), Sylvester (2012) and Julious (2010) where their results indicate that Underfunding and Poor working conditions affect the performance of academic staff. Their findings show that the federalization of universities and the concomitant centralization of their management have made the issue of underfunding a very contentious one. They further argued that while universities complained bitterly of underfunding, the governments on the other hand were more interested in rationalizing such poor level of funding which invariably impact on the performance of the academics.

Other empirical studies (Aminu 2004, Ganiyu 2009 and Matha 2010) have further indicated that although the absolute amounts of grants for universities have been rising over time, the shortfalls have been rising even faster. Julius (2010) asserts that the shortfalls can be attributed to the effects of inflation and other economic variables of the nation. He concludes that the absolute deterioration of the funding of the purely academic sector is therefore even worst than it appears and have lasting

impact on the quality of the academic performance. Yet, the study could not establish any significant linkage of their findings in relation to the workloads academic staff of universities.

The opinion of some ASUU executives of the selected universities indicates that the total amount given to the universities from the year 2000 to 2012 was grossly in- adequate to prosecute the necessary capital projects of the universities. The union further argued that increase in students' enrolment and a decrease in funding per student is two critical factors causing the underfunding of the universities. But the regression result shows no significant linkage between underfunding and workload of academic staff of universities.

Findings and Conclusions

The followings are the findings of the study;

1. Funding and Working conditions have a significant impact on the seminar component of selected university academic staff with a high influence coming from the component of funding.
2. Funding and Working conditions have no significant impact on the workload component of selected university academic staff.

Two major conclusions were drawn from the findings:

(i) Funding and Working conditions significantly influence the seminar of academic staff of Nigerian public universities.
(ii) On the other hand, Funding and Working conditions have no significant influence on the workloads of university academic staff of Nigerian public universities

Recommendations

Based on the findings of the research, the following recommendations were made.

1. Federal government should as a matter of urgency, address the problem of higher education especially in the areas of adequate funding and provision of good working condition. The existing fund allocation for the universities from the federal government account should be increased to a certain level (at least a 20% of the national budget). This will no doubt affect the quality of teaching and research in the Nigerian universities.

2. There should be a tremendous improvement in the working conditions of the universities by the government of the day to enable conducive teaching and research atmosphere by Providing of up to date equipments and chemicals for university laboratories as well as high speed internet accessibility and adequate lecture classes

3. The issue of work load allocation should be revisited by the management of Nigerian universities to pave way for effective and efficient teaching and research by the academic staff. The principle of autonomy and academic freedom should clearly be exercised in the determination of workloads of academic staff. The academic staff in this respect will be more focused to deliver or perform based on the requirements and provisions of the curriculum.

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Has Religion Become an Epiphenomenon?:
Facts from the Boko Haram Insurgency in North Eastern Nigeria

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Abstract

This paper argued that in spite of the fact that early social theorists like Voltaire, Marx, Nietzsche, Freud, Weber, Durkheim and others, in the 18th and 19th centuries argued that religion will become an increasingly epiphenomenal phenomenon, thereby having no relevance in the lives of modern humanity, the vicious activities of Boko Haram terrorists have convinced many people, beyond reasonable doubt that religion still plays an important role in the lives of people either positively or negatively. The paper adopted documentary analysis for its research methodology and is anchored on the attachment and frustration/aggression theories. The findings have shown that religion is still relevant in people's lives.

Key words: Terrorism, Boko Haram, Epiphenomenon, Modernism, Religion and Imperative.

Introduction

The topic "Has Religion become an Epiphenomenon?: Facts from the Boko Haram Insurgency in North Eastern Nigeria", is so chosen to buttress the fact that even though it is widely believed by most Nigerians and non-Nigerians that the Boko Haram insurgency in north eastern Nigeria is an abuse of religion, its presence, persistence and continuous activities in north eastern part of the country, is only, but a strong evidence that religion has continued to show its strength and potency even in the face of modernism. This is the problem that this paper seeks to address. Several studies have shown that in sub-Saharan Africa, religion has accounted for over 80% of civil unrest, while the duo of politics and nationalist or separatist groups account for less than 10% each. So, to dismiss the relevance of religion in the lives of modern humanity is to deny the fact that humans need oxygen to survive. It is in the light of the above that one may say that humanity cannot do without religion. This is because people have different belief systems. They may be atheists or theists, but there is always a belief in "something" supra-human. The word **epiphenomenon** as used in this research paper means, "Of secondary effect" or "Of secondary value". That is, has religion become of secondary value to modern humanity? This is the main issue of discourse in this paper.

It is in this sense that John, maintains that there is an alliance of the supernatural with the secular. He notes that, "the argument soon becomes sterile, particularly when it is realized that the secular/religious division is usually blurred; scientists, economists, social workers, doctors, even psychiatrists may as individuals hold religious beliefs" (119). This goes on to show that no matter how secularized or modernized humanity may become, religion will still be relevant. Kolakowski, was correct when he made a similar observation about the power and enduring capacity of religion over secularization. He writes:

A religious worship reduced to its secular utility and oblivious of its original function can survive for a time, no doubt, yet sooner or later its emptiness is bound to be exposed, the irrelevance of its form to its content will become apparent, its ambiguous life sustained by credit from non-existent bank will

come to an end and the forgotten links with the sacred will be resumed in another place, by other forms of religiosity (235-236).

Kolakowski, made the above assertion in 1982, in his book *Religion*. Nineteen years after, precisely on 11th September, 2001, a religious terrorist group led by Osama bin Laden, caught the whole of the so called secularized West by surprise. The 'prediction' by Leszek Kolakowski came to pass. It was indeed a fulfillment of the last sentence of the above citation. Nonetheless, the 9/11 attack shows that humanity's understanding of religious causes of unrest is insufficient. It is therefore not out of place to say here that Darrol and Mataragnon are correct. They write that "the relationships between religions and different societies are understood in different ways in different religions and different societies" (vii).

The United States of America and of course the secularized West forgot that modernism is not as old as religion, and as Mataragnon will put it, "modernization is a concept that evolved in the social sciences to depict a phenomenon of the twentieth century. Compared to religion, modernization is a relative new-comer; yet, at best, it allegedly threatens to undermine religion; at worst, to send it on the way of the brontosaurus" (25-26). Nonetheless, religion could not have suffered extinction as the Apatosaurus. This is because religion has to do with the spiritual aspect of human existence.

The main objective of this paper is to show that religion has not become an epiphenomenal phenomenon, thereby, losing its relevance in the lives of humanity in contemporary time. The paper adopts a documentary analysis for its research methodology and leans on the attachment and frustration and aggression theories to buttress the fact that frustrated people could turn to aggressive means of expressing their religious beliefs. A case in point is the Boko Haram insurgency in north eastern Nigeria. Using the attachment theory, the paper would also show how one could get attached to religious belief that influences one's action(s) positively or negatively. The paper also examines the view that religion has become an epiphenomenon. This has to do with the secularization thesis. The connectivity of religion with global terror is also examined with emphasis on facts from the Boko Haram insurgency in north eastern Nigeria. The influence of modernism and finally the imperatives of religion in the face of modernism are also discussed.

Theoretical Framework

This research adopts two theoretical frameworks. These are the attachment theory and the frustration/aggression theory. The attachment theory was propounded by Mary Ainsworth (1913-1999). As a psychologist, Ainsworth developed an assessment technique called the Strange Situation Classification (SSC). She developed the SSC technique in order to find out how attachments might vary between children. A typical example and in fact a major model in the attachment theory is the security of the person's attachment. This means that when someone is close to another person, anything done to separate that attachment or closeness, will threaten the security of the individual. This is because one party may not feel secured when they are apart from each other.

Ainsworth used the SSC model to show how attached a child is to his or her mother, and that if a stranger walks into a room, where the baby is probably alone, the baby will cry for its mother that had left it alone. This means that the baby is so attached to its mother so much so that, it will reject any attempt by a stranger to carry it. This could also be applied to adults as well. When religious fundamentalists are indoctrinated, they become so attached to such doctrines that anything said or done otherwise may trigger a revolt.

Applying this theory to the study of religious people could therefore not be out of place. Take for instance, Nigeria Islamic fundamentalists, and their strong and unwavering resolve to Islamize Nigeria. One could argue that they are so attached to their doctrinal teachings so much so that the feel incomplete if detached from such a course of action. It is in this sense that Adenrole maintains that "total Islamization of Nigeria under the sharia law has always being the motive behind various religious riots in Northern Nigeria. This motive even dated back to the era of Jihad of Usman Dan Fodio" (21). Other examples that buttress the attachment of Islamic fundamentalists to their strong

doctrinal teachings are the Al-Qaeda, Maghreb, Al-Shabaab connection, and the almajirai factor. All these examples show that when once a fundamentalist is attached to any of the above factors, or organizations, the person will have no option than to act as instructed. This is the extent to which attachment to such groups could influence one's decision.

The frustration /aggression theory is also relevant in this research work. This is because individuals may face certain conditions in life that could be frustrating and may trigger some kinds of action that may not be desirable at that particular time. The proponents of this theory are: Neal E. Miller, Robert R. Sear, O. H. Mowrer, Leonard W. Doob and John Dollard. The theory was propounded in 1939, with the definition of frustration according to Berkowitz, as "the state that emerges when circumstances interfere with a goal response" (1). The application of the frustration and aggression theory in this paper is therefore timely as frustration is one of the factors that cause most terrorist groups to embark on terrorist attacks. Aggression is inherent in human nature, and could be caused by frustration. It is in this sense that Miller, citing the last half of the frustration aggression theory maintains that "the occurrence of aggression always presupposes the existence of frustration and, contrariwise, that the existence of frustration always leads to some form of aggression" (338). Dennen explains the term frustration further when he says:

> Frustration, in this context, was specified as the thwarting of a goal response, and a goal response, in turn, was taken to mean the reinforcing final operation in an ongoing behaviour sequence. At times, however, the term 'frustration' is used to refer not only to the process of blocking a person's attainment of a reinforcer but also to the reaction to such blocking. Consequently, 'being frustrated' means both that one's access to reinforcer is being thwarted by another party (or possibly by particular circumstances) and that one's reaction to this thwarting is one of annoyance (1).

It is pertinent to note however that it is not in all cases that frustration leads to any aggressive behaviour. That is why Miller, had to paraphrased the initial proposition of the frustration aggression theory by adding that, "frustration produces instigations to a number of different types of response, one of which is an instigation to some form of aggression" (cited in Dennen 1). It is in this same sense that Miller proceeds to say that this frustration produces instigation aggression but this is not the only type of instigation that it may produce. Responses incompatible with aggression may, if sufficiently instigated, prevent the actual occurrence of acts of aggression (339). That is why Sear in his Non-Aggressive Reaction to Frustration, also agrees with the above statement by saying that even children often exhibit some characteristics in their attempts to get the attention and sympathy of their parents, and not necessary that they suffer any form of frustration (cited in Miller 344). The application of these theories shall be seen much latter in this paper, when sections on facts from the Boko Haram and the influence of modernism on religion shall be discussed.

The View That Religion is an Epiphenomenon

The view that religion will become an epiphenomenon, thereby having no relevance in the lives of modern humanity was propagated by the so call secularization thesis. The idea that religion will become irrelevant to humans has it roots in the Enlightenment and the Industrial Revolution. During these periods, many scientists and social theorists began to think that with advancement in science, technique and information development, modern humanity will no longer depend on anything sacred or transcendental. Scientists and social thinkers began to think that since the existence of God cannot be proven experimentally, then there is no sense in depending on anything transcendental. Thus humankind's thoughts changed from the belief in God as it were to belief in science and mundane (profane) things. It is in the light of the belief in science and profane things that made Harvey Cox, one will believe, to maintain that the secular man's or woman's emphasis is on pragmatism and profanity. Explaining these two concepts, Cox writes:

By pragmatism we mean secular man's concern with the question 'will it work?' Secular man does not occupy himself much with mysteries. He is little interested in anything that seems resistant to the application of human energy and intelligence. He judges ideas… by the results they will achieve in practice. The world is viewed not as a unified metaphysical system but as a series of problems and projects. By profanity we refer to secular man's wholly terrestrial horizon, the disappearance of any supra-mundane reality… He views the world not in terms of some other world but in terms of itself (60-61).

Bryan Wilson adds to what Cox says above by saying that "the sense of the sacred, the sense of the sanctity of life and deep religiosity are… absent" (112). The above writers have vividly captured the main concern of secularization. This means that as the world become more secular, humanity will have no need of religion. So it was believed then, and indeed defended by many theorists that the impact of religion will wane. Pratt, citing Cox and Wilson, maintains that the other aspects and features of a secular society include tolerance, pluralism, the prominence of instrumental values, rational processes, technical methods, an absence of the sense of the sacred and general orientation of thinking called profanity (5). This, agues Newbigin, will put people in a position to do things the same way, have the same dreams, read the same news and bring the whole world into immediate contact with every other (11).

As observed above the root of the whole idea that religion will become irrelevant started during the eighteenth century. Leading figures like Francois – Marie d' Arouet (1694 - 1778) who is popularly known as Voltaire, was among those that championed the Enlightenment. He was popularly known as a modernizer, a progressive reformer and an astute and courageous scourge against traditional religion and authority. Friedrich Nietzsche (1884 – 1900) was another prominent figure during this period of Enlightenment. Nietzsche maintained that a complete human being must as a matter of fact; create his or her own identity through self-realization. He or she must reject anything that cannot be proven scientifically. Thus, any idea of transcendence, soul or God must be jettisoned. Durkheim, on the other hand, saw religion as society deified, and maintained strongly that religion has nothing to do with anything mysterious or transcendental. Karl Marx, himself, a product of the Enlightenment, maintained that faith should be replaced with reason, and religion with science. He saw religion as a significant hindrance to reason, and that religion mars the truth and often misleads its adherents. Weber and Freud, likewise, refuted the relevance of religion to the contemporary man. The validity or otherwise of these views shall be examined shortly in this paper.

The Connectivity of Religion with Global Terror

Global terrorism is one of the topics of discussion in many quarters. This section deals with the question of whether religion is still relevant to humanity in contemporary time or not? Against the whole idea of the secularization debate, the Osama bin Laden terrorist attack of the World Trade Centre and the Pentagon, all in the United States of America in September 11, 2001, showed beyond doubt that religious beliefs and/or institutionalized religions have not died in the face of modernism. This shocker of the twenty-first century, showed that even though secularization originated in the West and had its strongest adherents in the West, religion was able to prove them otherwise. Thus, the modernization and secularization thesis could not prove the irrelevance of religion as it were, but rather, and as Fox would put it:

The additional violent Islamic opposition movements, some successful and some not, in countries like Afghanistan, Algeria, and Egypt showed that… conflicts with religious overtones, some of which had previously been considered secular in origin, like the conflicts in Northern Ireland, the former Yugoslavia, and Israel showed that the influence of religion was more widespread and could occur in different contexts. Also, the growing influence of non-violent fundamentalist movements of many

religions throughout the world added further evidence of the fallaciousness of modernization and secularization theory (13).

Fox further notes that "these world events convinced many political scientists who began to write on issue of religion and politics in the 1980s" (13 – 14). Today, as compared to some decades ago, the issue of religion being intertwined with politics, economics and even global terror is no longer disputable. It is an obvious fact, as crystal white as white wool, for every objective observer to see that religion has a very serious role to play in global terror.

Religion has become even more relevant in contemporary time than in time past. Religion has posed a serious security problem such that world travels have been restricted and countries, especially Western countries keep reviewing emigration and immigration rules. There are countries in the world today that if one travels to, one may not be able to travel to some Western countries. Places like Iran, Iraq and Afghanistan, are examples of such countries. Where then is the demise of religion as the proponents of the secularization debate put it? Instead, there is the resurgence of religion in the face of modernism, especially among those in the third world countries.

Fanatics of various religious faiths have become widespread and since fundamentalism is a kind of belief system, is viewed by many people as a deviation from the status quo and as such a negative response to modernity. Fox again notes: "Specifically, it is a reaction against what fundamentalists perceive as modernity's undermining of traditional religion, culture and values" (23). These reactions could be out of frustration. In this sense therefore, the basic assumption of the frustration - aggression theory which states that "aggression is always a consequence of frustration" is indeed correct. Freamon supports the above theory when he notes: "There is also deep, widespread anger among Muslims over the subordination, humiliation, and physical subjugation of certain Muslim communities, especially the Palestinian people in the West Bank and Gaza, known today as the Occupied Territories" (300). From the above citation, it is therefore obvious that there is a strong affinity between global terrorism and religious fundamentalism.

According to Copeland, it is this religious fundamentalism that has drawn the attention of the "US congressional report released by the committee on Homeland Security's Subcommittee on counterterrorism and intelligence found that Boko Haram poses an emerging threat to the United States" (5). Oyebode, also adds:

> The global spread of acts of terrorism, from Dar es Salaam to Nairobi, Bali, Mogadishu, Moscow, London and Kandahar has stirred the human conscience everywhere so much, so that the war against terrorism has now become a universal one and not the concern of any one nation or people. The hydra-headed nature of terrorism has compelled the international community to join hands in arresting the clear and present danger to global peace and social well-being (4).

This section is not for any reason intended to positively support terrorist acts or encourage religious fundamentalism, but to buttress the fact that whether positively or negatively, religion is relevant even in modern time.

Facts from the Boko Haram Insurgency in Nigeria

The present security challenge faced by the Nigerian state is, among other militant groups, the Boko Haram insurgency in north eastern Nigeria. As stated above, religious belief systems still thrive in the face of modernity. In fact, religious fundamentalists do not oppose advancement in science and technique but do oppose the ideologies, misuses and abuses of such techniques. Fox again writes:

> Generally, fundamentalists do not oppose advances in technology unless that specific technology undermines traditional values. For example, it is not the computers and the internet they generally oppose, but rather the fact that the internet is used for pornography and the spreading of ideas they consider improper. Similarly, it is not television that they oppose but, rather shows like *Baywatch* which are seen to be immodest (23).

It is this religious fundamentalist ideology that informed the emergence, activity and growth of Boko Haram insurgency in north eastern Nigeria. As noted above, that Boko Haram came into existence and is still thriving is yet another proof that religion's influence has not waned and may never wane as long as the human race still occupies the planet earth. If religion was considered dead as it were, Boko Haram would not have being birthed in the first instance, nor will one think of its thriving or survival, in spite of the military onslaught its adherents and occupied territories have suffered. However, as an indication that religious beliefs still control the minds and thoughts of humanity in modern time, Eme and Ibietan write: "The group (Boko Haram) was founded by Mohammed Yusuf in 2002 in the city of Maiduguri with the aim of establishing a Sharia government in Borno State under former Governor Ali Modu Sheriff" (17). Scholars have argued that one of the motivations for the formation of the Boko Haram insurgency in north eastern Nigeria is not unconnected with religious beliefs and factors like frustration and corruption. In view of the above statement, Cook, maintains "that Boko Haram is thriving because of the fallout of frustration with corruption and the attendant social malaise of poverty and unemployment" (3).

The fact that Boko Haram insurgents are driven by strong religious fundamentalist ideas in the twenty- first century, is enough evidence that the view held by secularists that religion will die a natural death in the face of modernity is not only fallacious but also errornous. Again, by the above statement, this position should not be misunderstood to mean that the writer is in support of religious extremism or is an extremist. As noted earlier this view is to further give strength or impetus to the view that religion is still imperative in modern time.

The facts remain that Boko Haram has become a social malady, that its presence has continuously spell doom, uncertainty, mayhem, confusion, insecurity, death, wanton destruction of lives and property and the undue and unplanned mass movement of people from the north eastern part of the Nigerian state. According to Afeno, "in November 2011, the sect carried out one of its most deadly attacks in Maiduguri, Bornu State and Potiskum, Yobe State, targeting churches, banks and police stations" (39). These strong fundamentalist views can be understood, from three different views. Komonchak et al, note:

> (i) From a cognitive understanding, where the word is associated with a closed personality type that expresses exclusivity, particularity, literality and moral rigour; (ii) from a cultural theological framework where the word expresses opposition to religious and cultural liberalism in defence of orthodoxy and religious tradition; (iii) from a social movement perspective, fundamentalism denotes organizational and ideological uniqueness from other types of religious movements (411).

It is worthy to note that the religious fundamentalism expressed by the Boko Haram insurgents is a combination of all the three views. That is, it is 'cognitive' in the sense that it has its leadership structure, where its leader emphasizes exclusivity; particularity, literality, and moral rigour. It is a 'cultural theological framework' where its adherents express resistance to other religious doctrines and ideologies, in a bid to enshrine Sharia. It is a 'social movement' because it exhibits tendencies and features that indicate that it is different from other types of religious organizations. This sectarian movement has shown the world, especially the West, just as the 9/11 attack did in 2001, that religion still have the capacity to effect changes on the characters, behaviours and life styles of its adherents, no matter the level of technological advancement. These changes could be positive or negative as the case may be.

The Influence of Modernism

The question to be asked at this juncture is: What is modernism? Has modernism or modernity as the case may be helped humanity to overcome pressing existential problems? Does science hold any answer to humanity's numerous questions? How has modernism influenced religion? These are some of the issues to be discussed in this section. Modernism simply means a movement in

the arts or religion that is geared towards deviating majorly from traditional forms or ideas; while modernity, according to Macionis, is "social patterns resulting from industrialization" (629). He goes on to add that "modernization, then, is the process of social change begun by industrialization" (629). Citing the work of Peter Berger, Macionis maintains that Berger identified four main features of modernization. They include; (1) the decline of small, traditional communities, (2) the expansion of personal choice (3) increasing social diversity and; (4)   future orientation and growing awareness of time.

To answer the question whether modernity has helped humanity to overcome pressing existential problem, the following lines will suffice. Firstly, modernity has failed to provide succour. Its promise was a life devoid of human want. Today, in spite of modernity, the human race still yearns for a life free from wants such as hunger and starvation, global terrorism, abject poverty, sickness and disease and there are still widespread financial imbroglios. Secondly, modernists and postmodernists hoped for a life full of prosperity and progress. What is rather glaring is frustration and injustice. The optimisms that heralded the advent of industrialization and modernization are fast fading away and giving way rather to all kinds of pessimisms. The glorious future promised by modernization has become a mirage as there is obvious despair in the faces of humanity. Thirdly, and lastly science was believed to have the master key to all human problems. Today, it cannot handle many environmental problems, global insecurity, widespread epidemics and all forms of social vices that stare humanity in the face. All these show that science does not have the answers to humanity's numerous questions.

Now to the main issue of discourse, how has modernism influenced religion? Some scholars have contended that science is only pretence, but also that there is so much falsity in scientific activities. This paper holds the view that science or better still, modernity has rather helped religion to thrive and survive as oppose to its initial believe that with advancement in science and technology, religion will become extinct. Instead, modern technology has rather accelerated the spread of religious beliefs, be they positive or negative. The view that modernity has added more impetus to religion is so held because as John would say, and as quoted somewhere in this work, "the argument soon becomes sterile particularly when it is realized that the secular or religious division is usually blurred; scientists, economists, social workers, doctors, even psychiatrists may as individuals hold religious beliefs" (119).

Science has gotten a powerful grip on almost every aspect of human life. Northbourne asserts: "Modern science has indeed accumulated a vast quantity of information about the observational universe, and the effects of its innovations on everyday life have indeed been revolutionary" (47). The effects of science and its innovations are either positive or negative. Looking at the negative effects, the Boko Haram which is the focus of this study is a proof that development in science and technology has accelerated widespread terror in Nigeria. As Maiangwa and Uzodike will argue, "Boko Haram emerged immediately after9/11 'wherein longstanding local conflicts were recast with the narrative framework of global Jihad' " (2). One could see that but for advancement in science, the insurgence in north eastern Nigeria would not have taken on the level it is now. Science made its (Boko Haram) adherents to believe that they could do same, that is, blow up people with sophisticated weapons, which of course are the products of modernity.

Onuoha also lends his voice to the sophistication of the sect's operations. He writes: "On 16 June, 2016, the BH dramatically changed the landscape of internal security in the Federal Capital city, Abuja" (5). One can only but say 'kudos' to scientific advancements. Citing Crenshaw, Grimland, Apter and Kerkhof maintain that "technological improvements in explosive devices alongside the growing ease of access to technological information on the internet are major factors in the increase use of suicide bombing in terror attacks" (110). To give more impetus to the topic of discussion here, Bamgbose, writes: "Evidence exits to suggest that there are links between international Terrorist Organization such as Al-Qaeda and Boko Haram" (133). The question to be asked is, how could this link have been possible, if not for advancement in science and technology? Ome and Casimir also observe that "the most recent attacks in Kano suggest the migratory nature of the group, the seeming

helplessness of security agencies and the coordinated nature of the attacks" (98). Again, how could these attacks be so coordinated if not for improvement in the sophisticated weapons used by the insurgents? Connell also lends his voice to the myriad of instances pointing to the sophistication of strategies used by the terrorist group. He observes: "The increasing sophistication of tactics and shift of interest to international targets may be a significant foresight into the extent of collaboration between Boko Haram, al Shabaab and AQIM terrorist organization" (89). This collaboration and sophistication can only be made possible with improved technology, which is one of the major attributes of modernity.

The Imperatives of Religion in the face of Modernism

To further maintain the line of argument that religion is important in human life, the following augments shall suffice: That religion is relevant in the lives of people especially Africans, cannot be overemphasized. Idowu's widely cited statement about the Yoruba people of Western Nigeria is a typical example. He writes:

> The religion of the Yoruba permeates their lives so much that it expresses itself in multifarious ways. It forms the themes of songs makes topics for minstrelsy, finds vehicles in myths, folktales, proverbs and sayings, and is the basis of philosophy (5).

Religion means everything to the Africans, their philosophy, economy, trade, human relationships et cetera. Olukunle notes: "Most people in developing countries take religion quite seriously. Its influence can be seen everywhere. It influenced election in Nicaragua and it was the rallying point the Ayatollah used against the shah of lran" (94).

Religion serves as a comfort zone for many people who are distressed in this world. Budd notes that "the statistics of religious attendance suggest that those whose lives are relatively uncertain, risky or uncontrollable are often more religious. The greater religiosity of women can be explained in this way" (35). O'dea adds his voice to the role religion plays in any frustrating situation of stress. He writes:

> People suffering from extreme deprivation and people suffering from anomie (some groups may be experiencing both) display a considerable responsiveness to religions which preach a message of salvation –that is, which present the world as a place of toil suffering and offer some means of deliverance from it. Christianity is a religion of this kind. It offers the believers salvation through participation in Christ's victory over evil and death (57).

In the words of Ayandele, "missionary propaganda in Nigeria was not just a religious invasion. In effect, it was associated with a political invasion as well. In the background was the secular arm of Britain, to be invoked when practicable" (284). This shows that religion can be made to serve humanity in various forms.

Religion has brought development to most parts of African societies. All developing countries that came in contact with Christianity in the eighteenth and early nineteenth countries had their communities developed in education, health, politics and agriculture. The missionaries assisted the developing countries in the above areas. Thus, Christianity contributed in no small measure to the development of African societies.

Whether positively or negatively, the presence of Boko Haram insurgency, in north eastern Nigeria has become a lesson for many devout and pious Christians in the north, making them to be more spiritual and religious. In spite of global terror, Muslims all over the world still visit Mecca on long pilgrimages and the presence of the religious fundamentalists has rather further strengthen their faith in God. This shows that religion does have an enigmatic therapeutic impact on the lives if its adherents and not just the opium of the masses as some cynics will have one believe.

The role of religion could also be seen in the Arab-Israeli war and other unrests in history. These only show that the relevance of religion cannot be undermined. In addition, humanity cannot run away from such questions as: what is the purpose of life? Where do we go from here? These and

more, are some questions that science cannot proffer answers to. Religion, therefore, becomes a solace and a source of hope for humanity. In a world that is ravaged by indescribable poverty and glaring divisions between the haves and the have-nots; greed and wicked intentions toward the other neighbour, it is only in religion that humanity is to seek solace and consolation.

Religion is still relevant because the same ancestral laws still guide humanity with little or no modifications to suit the present social order. The Ten Commandments, is still what it is. The 2014 gay bill that was knocked out by the senate and the House of Representatives in Nigeria had religious undertone. Both Christianity and Islam forbid any form of sexual aberration. The indigenous religion of Africans also condemns all forms of sexual deviations. This could not have been possible today in the face of modernization, if religion had died. To the Africans therefore, the demise of religion is an illusion and may never take place. Religion is relevant because it forms the foundation of Nigerian constitution. Laws are differently interpreted in the northern and southern parts of the country, but in all, religion still govern the innermost values and belief systems of most Nigerians.

Conclusion

This paper identifies and shows how religion is imperative in the lives of humanity. The paper argues that religion has not become an epiphenomenal phenomenon and that as fish needs water to survive, so do, humanity need religion in order to survive in this present world of global terror, abject poverty and glaring division between the rich and the poor.

The paper has also shows that frustration could cause individuals to resort to violent and aggressive behaviours. It was also discovered that the same frustration could also make people to turn to religion seeking solace, consolation and comfort. The paper also shows that in spite of advancement in science and technology, humanity still needs religion in order to interpret certain phenomena that science could not proffer solution to.

The paper also discover that the activities of Boko Haram and the presence of other terror groups globally, only point to the fact that the demise of religion is not near nor could one say with certainty that the demise of religion is imminent. The paper therefore, recommends that since religion offers people soteriological solutions that provide opportunities for salvation, it should therefore, be taken seriously.

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Violation of Fundamental Human Rights: The Experience of Christians in Southern Kaduna, Kaduna State – Nigeria

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Abstract

Of recent, the ravaging activities of Fulani herdsmen in Nigeria have attracted criticisms, both within and outside the shores of this country. It is therefore, against this backdrop that this paper examined, from the perspective of violation of fundamental human rights, the socio-political and religious atmosphere faced by Christian autochthones in southern Kaduna State, Nigeria. The paper leaned on the conflict theory and adopted documentary analysis for its research methodology. Findings from the paper showed that environmental degradation and the struggle for land, poor leadership and lack of social justice, religious fundamentalism and intolerance, ethnic prejudice and lack of interfaith dialogue amongst others, are the animating spirits and factors inhibiting peace in southern Kaduna. The paper therefore, concluded by recommending that if peace and respect for human rights are given a chance, there will be harmonious co-existence and meaningful development in southern Kaduna.

Introduction

It is pertinent to note that volumes that have consumed pots of ink and tons of prints have been written on the subject of Fulani herdsmen. Nonetheless, another assessment is imperative, especially from a perspective of fundamental human rights. Nigeria is a country that is still lagging behind when it comes to issues of fundamental human rights, the dignity and integrity of man. By 1st October, this year – 2017, Nigeria would be fifty-seven (57) years old as an independent nation. Yet, the country is plagued with many structural and institutional failings at all levels of governance. In fact, ever since Goodluck Ebele Jonathan was sworn in as president, shortly after the demise of the late president, Musa Yar'Adua, the activities of Boko Haram insurgency in north eastern Nigeria and more recently, those of Fulani herdsmen have attained a crescendo. This has created animosities that have birthed the current security challenges in southern Kaduna by the Fulani herdsmen.

Worthy of note is the fact that the government of Kaduna state has either remained adamant to the plight of those suppressed or irresponsive to the cry for help by the Christians in southern Kaduna. It is therefore, on this note that one agrees with Uduigwomen (2004) who avers that one outstanding deficiency that has plagued this country is bad leadership. He stresses that this country is still looking for leaders with honour and not those that are greedy and selfish, with fraudulent intent to improverish the governed and the less privileged.

Describing the poor leadership style in this country further, Akinwale (2003-2004) writes that the Nigerian state has had a fair share of crises, ranging from the political upheaval of the first republic which culminated in the first military coup of January 15, 1996, the indiscriminate and brutal slaughter of the Igbo which ended in the Nigeria – Biafra war of 1967-1970, the ludicrous political arrangement of the second republic, the second coming of the military and the mindless and ridiculous annulment of the June 12, 1993 election, the dark days of Sani Abacha and in recent times, an electoral process propelled by thuggery, election malpractice and all forms of corrupt practices at all levels of governance, have shown that Nigeria is yet to be a nation.

It is against this backdrop therefore, that it is imperative to survey the socio-political situation faced by Christians living in southern Kaduna, with the sole objective of ascertaining to what extent the government of the state, under the leadership of Mallam Nasir El-Rufai, is cushioning the effects of the violation of the fundamental human rights of the people, which are being denied as a result of the massacre of Christians by Fulani herdsmen. This has become a serious social problem which this paper seeks to address.

It is therefore, germane to say that this paper also aims to x-ray the various aspects of violation of fundamental human rights of Christians in southern Kaduna. In doing so, the paper adopts a documentary analysis for its research methodology. The work discusses the conceptual explanation of some basic concepts, the theoretical foundation used in this paper, the areas of violation of human rights, the animating spirit behind ruthless killings in southern Kaduna, factors inhibiting peace in southern Kaduna and the conclusion.

The Background of Southern Kaduna

Kaduna, usually and generally, is known and referred to as Kaduna state. Its capital is Kaduna. It was created in 1975, and is located in the north west of Nigeria, with a total area of $46,053Km^2$ (17,781 sqmi). According to the national population census (2006), it has a population of 6,066,562. It is divided into three geo-political zones: Kaduna north, central and southern Kaduna, which is densely populated by a Christian majority. The state has 23 local government areas. The state is populated with over 59-60 ethnic groups with major ones being: Adara, Akurmi, Atyab, Bajju, Bakulu, Fulfulde, Gbagyi, Gwandara, Ham, Hausa, and Ninzo.

According to Bankoko (2014), "Christian missionary activities started formally from the 1900s with formation of Sudan Interior Mission (S.I.M.) around the Ham town of Har Kwain, hence today, these people are predominantly Christians" (17). He goes on to say that "the people of the then southern Zaria who now see themselves as southern Kaduna are mainly Christians" (18). From the aforementioned evidence, it is obvious that southern Kaduna is predominantly occupied by a Christian population.

Conceptual Clarification and Theoretical Foundation

Defining 'Human Rights', Iwe (1986) writes:

> Human rights pertain fundamentally to the sphere of '*ius subjectivum*' in a sense. By the sphere of '*ius Subjectivum*' we mean that sphere in which right (ius) is considered as the inviolable moral power to have to do or to require something from another: By human rights, therefore we mean those inviolable and inalienable moral powers (*facultates*) of every human being to have, to do, to require from others (*exigere*), to possess or give something (156).

Iwe goes on to say that these rights are what, right from time immemorial are called fundamental human rights, fundamental rights of man, natural rights or natural faculties. Iwe (1986), further says that human rights is a twentieth century coinage for what has hitherto been known as "natural law, or in a more exhilarating phrase, the rights of Man" (157).

Lending his voice to what Iwe had said above, Okon (2011), avers: "Human rights are those rights which are bestowed on individuals by virtue of their humanness. It covers civil and political rights, and imposes strict obligation on the state to recognize, respect and promote through legislation, the observance of human rights against any form of violation, or infringement" (1). It is in line with this obligation by the state to recognize, respect and promote the observance of human rights that the preamble of the United Nations' General Assembly, Resolution 217A (1948) becomes relevant here. It states in part: "Whereas member states have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human right, and

fundamental freedoms" (1). The citation further shows that issues of human rights are not just state-based but have international backing and recognition.

Human dignity on the other hand, has to do with a state of being respected, or worthy of honour. This quality in humanity cuts across all peoples, one's race, colour, religion, educational achievements and state of origin, notwithstanding. This equality in dignity has been reaffirmed by the United Nations in Article 1 of its 1948 General Assembly. It reads: "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood" (1). Iwe (2000a), in a similar strain of thought, opines: "Respect for human rights is equally and simultaneously respect for humanity and human dignity and human welfare" (34).Depersonalization is the process of, or an act of divesting or dispossessing humanity of its characteristics or individuality. It is to deprive someone of his/her power or fundamental human rights.

Ubuntu is a Swahili word for peace. It covers a whole range of things including a détente, the absence of war, a harmonious co-existence, tolerance and mutual development. *Ubuntu* is a concept that is used in South Africa, Central Africa, East Africa, some parts of North Africa. It is a more humanistic and holistic view on peace. Hence, it has found its way into conflict studies.

Ibeanu (2016) defines peace (*Ubuntu*), "as the absence of war, and by logical extension, war is the absence of peace" (3). He goes on to conceptualize peace by giving the philosophical, sociological, political and a process definitions of peace (*Ubuntu*). In line with what Ibeanu maintained above, Francis (2016) opines: "Peace is generally defined as the absence of war, fear, conflict, anxiety, suffering and violence, and about peaceful coexistence" (17). This implies that peace has to do with a state of calm, tranquility or order in any given society. Edet (2016) also adds that peace is said to have a social function that unites and brings about orderliness in the social and political system.

This paper leans on the structural conflict paradigm. The violent, ferocious and vicious onslaught on the autochthones of southern Kaduna by suspected Fulani herdsmen is an obvious situation of conflict. Hence, the application of the conflict theory in this research paper. The use of a theory is very important since theories and models are, according to Faleti (2016), "developed because they are considered logical for explanations that become necessary from the moment problems are discovered" (38). The basic tenet of the social conflict paradigm is that society is made up social problems like gender inequalities, race, class, ethnicity, political and economic exclusion, exploitation, injustices, poverty, disease, unemployment, age and a host of others as the main causes of conflict. In this case therefore, society is perceived as an arena where these social contradictions generate conflict and social charge. In support of the above position, Macionis (2005), posits:

> Sociologists using the social-conflict paradigm look at ongoing conflict between dominant and disadvantaged categories of people-the rich in relation to the poor, white people in relation to people of colour, and men in relation to women. Typically, people on top strive to protect their privileges, while the disadvantaged try to gain more for themselves (15).

> This means that these contradictions and disparities between the haves and the have-nots are the root causes of conflict in society. In view of this, Henslin (2006) writes: "Unlike the functionalists, who view society as a harmonious whole, with its parts working together, conflict theorists stress that society is composed of groups that engage in fierce competition for scarce resources" (15). The applicability or otherwise of this perspective on the ongoing conflict between the autochthones of southern Kaduna and Fulani herdsmen would be seen much later in this paper.

The Animating Spirit and Factors Inhibiting Peace in Southern Kaduna

There are several animating spirits and factors inhibiting peace in southern Kaduna. The following factors would be considered in this paper:

i. **Environmental Degradation and the Struggle for Land:**

Environmental degradation which is the gradual depletion, disintegration and deterioration of the earth's nutrients or assets through constant use has far reaching consequences. The constant consumption of environmental assets such as air, water, soil and wildlife has brought about changes in most parts of the world and southern Kaduna is no exception. Land which is a major resource is one of those economic assets that are needed by both farmers and cattle rearers everywhere in the world. Thus, any struggle for it by Fulani herdsmen in southern Kaduna becomes a conflict situation.

Following the tenets of conflict theory therefore, Dzurgba (2006) maintains: "Economic resources constitute a major source of conflict in human societies" (3). The current struggle for land, which is an economic resource by Fulani herdsmen, is therefore, as a result of the environmental degradation and its attendant desertification of most northern parts of the country. Desertification of most northern states is as a result of constant grazing and indiscriminate land use by Fulani herdsmen. This has made them to pitch their tents and push toward southern Kaduna where there is still green pasture for grazing. This has resulted in the calamitous clash between them and the autochthones of southern Kaduna.

ii. **Poor leadership, corruption and lack of social justice:**

The issue of poor leadership in Nigeria is no longer new. Evidences from the previous administrations since Nigeria gained her independence have shown that Nigerian leaders lack leadership qualities. This poor leadership qualities have been exhibited in the impuissant attitude and demigodic status assumed by the governor of Kaduna state – Mallam Nasir El-Rufai. His impertinence, arrogance and the impetuous manner he has handled the southern Kaduna massacre, is a proof of the fact that he has neither shown good leadership style nor has he been magnanimous enough to the Christian autochthones of southern Kaduna. This structural failing which is at the root of the conflict theory is one of the major factors inhibiting peace in southern Kaduna.

Consequent upon this, the conflict theory finds its way into this study. Since leadership has to do with victory at elections and elevation to positions of authority and influence, the Fulani cattle rearers, who feel it is their brother – Mallam Nasir El-Rufai who is the chief security officer and the captain steering the ship of leadership in Kaduna state, think they can wreak havoc and will not be questioned by any group of persons. This attitude has created resentment, chaos and blood birth, hence, the need for one to maintain that it is a conflict situation that needs serious attention.

As a result of this situation, violent killings have become concomitant phenomena trailing Christians in southern Kaduna. The situation in southern Kaduna is that of chaos and lawlessness, since the Fulani herdsmen slaughter Christians, (including women and children) with reckless abandon. The Fulani herdsmen have no recourse to natural law or any sense of rationality. Reason, neither guides nor directs their actions. No spare thought of good toward one's neighbour. It is in this sense that Asira (2004) posits that, reason should direct one's actions and "Pursue the good and abhor what is evil" (61). Poor leadership style is coterminous with corruption. The erudite scholar, Nzimiro (2005), defines corruption as "dishonest or wicked behaviour" (xiv). The action of El-Rufai in Kaduna state and the obvious neglect of the plight of Christians in southern Kaduna by his government show that he is a corrupt leader. This poor leadership quality and corruption of the number one citizen of Kaduna state has brought about lack of social justice in the relationship between the people of southern Kaduna and the Fulani herdsmen.

iii. **Religious fundamentalism and intolerance:**

Religious bigotry has characterized the policies and politics of Kaduna state. Religious fundamentalism and intolerance has taken an unprecedented dimension, leading to all forms of fanaticism. There is therefore obvious and glaring evidence that religious fundamentalism has blocked the herdsmen's sense of rationality. Little wonder Iwe (2000b), defining the meaning of fanaticism,

states: "… an irrational attitude to religion which leads the religionist to the practice of religion beyond the bounds of reason and, therefore, without moderation" (11). He further avers: "From the above brief definition, it is obvious that religious fanaticism is essentially a negative and vicious attitude to religion, characterized by exaggeration and immoderation, manipulation and exploitation, excesses and violence" (11). It must be noted here that religious fanaticism is one of the major sources of conflict in southern Kaduna, hence, this justifies the use of, and application of the conflict paradigm in this paper.

In line with the conflict framework, the sources of religious conflict arise from differences in doctrinal teachings, beliefs, practices or scriptural explanation as the case may be. There is also the issue of religious superiority. Most fanatical Muslims do believe Islam is the only revealed and authentic religion. These views create tensions which eventually result in violent conflicts. Hence Iwe (2003) asserts:

> These fanatics and fundamentalists, misguided by a wrong understanding and interpretation of the true spirit of Islamic jihad (spiritual combat against evil and demonic forces) have often defied authorities and sougth to provoke war and violence for selfish and unpatriotic interests (5).

The direct consequent of religious fundamentalism as discussed above is religious intolerance, which is a burning issue and one of the animating factors responsible for southern Kaduna massacre.

iv.   Ethnic prejudice:
Evidence from the activities of the cattle hustlers in southern Kaduna are clear indices of ethnic biases. These prejudices are occasioned by the fact that there is no trust, prevalence of racial superiority, (after all, there are states and races in this country who feel they are born to rule), suspicion, lack of love, ethnic and racial discrimination. All these are potent sources of conflict, which like volcanoes, are waiting to explode whenever triggered. This is the situation that has characterized southern Kaduna and has become one of the factors inhibiting peace in the area.

v.   Lack of interfaith dialogue:
Fulani herdsmen, blurred by religious fundamentalism, have consistently, persisitently and deliberately remained adamant in spite of calls by the Christian Association of Nigeria (CAN) for dialogue over the ongoing crisis which has turned southern Kaduna into a bloody theatre of war. It is for this reason that Olupona (2008), avers that there must be concerted efforts to bring about meaningful dialogue and that lack of dialogue, is an obvious invitation to violence. The inability of both parties (the Christian indigenes of southern Kaduna and Fulani herdsmen) to dialogue, has led to continuous savagely fierce, brutal and cruel cauldron of violent conflict in southern Kaduna. This ferocious boiling cauldron of violence in southern Kaduna has spewed forth destructive concoctions, with pungent taste, too bitter to chew, and its unsavory taste will for some time remain unforgettable in the minds of Christians and other sympathizers, within and outside the shores of Nigeria. These Fulani herdsmen versus Christian autochthones of southern Kaduna debacle, depicts an obvious conflict situation. It is pertinent to note that the above factors are not the only animating factors causing the conflict between Fulani herdsmen and Christians in southern Kaduna. The other factors which also inhibit peace in the area are issues that border on self interest, insecurity of life and property, struggle for power, poverty and unemployment.

Depersonalization and Violation of Fundamental Human Rights in Southern Kaduna
The direct consequences of the above causes of violence in southern Kaduna are the obvious depersonalization, denial and abuse of the fundamental human rights of Christian indigenes in the aforementioned zone. Issues that border on fundamental human rights abuses are very serious issues. It is in this respect that Akinwale (2003-2004) writes: "Each time there is a crisis in this geographical space, the faith of the people who live in it is shaken, their faith that any semblance of common life is possible in Nigeria …" (54). Crises that border on fundamental human rights abuse could take an

unprecedented dimension that could attract international criticism, as is already the case in Nigeria's fight against insurgency.

The following are the obvious areas the fundamental human rights of Christians in southern Kaduna have been trampled upon and violated by the Fulani herdsmen and the government of Kaduna state.

i.   **Right to life:**

This is a right which accrues to human beings, and which they enjoy in virtue of the fact that they are humans. It emanates from the very nature of man, and in the words of Iwe (1986), "it is the first of the fundamental rights of man, deriving strictly from and based immediately on the dispositions of the natural law" (163). By this single fact, this right is of divine origin, inviolable and inalienable. By extension therefore, it is the basis or foundation of all other human rights, and must be protected at all cost. In the above sense, therefore, Pope Pius XII, in his Pentecost message of 1941, states: "This is indeed man's wholly personal task, to foster and to perfect his material and spiritual life… to preserve life is a heavy duty, derived from nature, and incumbent upon every man" (cited in Iwe 1986:164). The 1999 Constitution of the Federal Republic of Nigeria (as amended), chapter iv, section 33, article 1, states:

> Every person has a right to life, and no one shall be deprived intentionally of his life,
> save in execution of the sentence of a court in respect of a criminal offence of which
> he has been found guilty in Nigeria (47).

It is noteworthy to mention here that the Christian indigenes of southern Kaduna have continuously had their fundamental human rights to life, abused by fellow Nigerians – the Fulani herdsmen. This has made many Nigerians to question the capability and responsibility of the Kaduna state government under the leadership of Nasir El-Rufai. Southern Kaduna has become a flashpoint as so many cases of human right abuses have been registered. There is hardly any religious crisis in northern Nigeria that Kaduna state would not have the lion share or highest casualties. The 2011 post election violence that erupted in northern Nigeria, where over 1,000 persons lost their lives, over 808 were victims in southern Kaduna.

Between 2014 to date, (June, 2017), the government of El-Rufai has come under severe criticisms as a result of its inability to manage or abate the violent situation. The citizens of this zone have continued to look up to the government for respite, all in vain. Hence, critics have tongue lashed the government and accused it of ineptitude.

In view of the above criticisms, Eze (2017a) says the President of the Christian Association of Nigeria (CAN), Dr. Samson Ayokunle, has called on the federal government of Nigeria to step into the crisis in southern Kaduna, as he (the CAN President) had said he perceives what may be called a clear case of incompetence of the state government to curtail the activities of herdsmen across the country (13). The President of CAN also notes: "If the government fails to stop the provocation of the Fulani (herdsmen), they should be ready for war. No ethnic group has monopoly of violence and no ethnic group should be a monster to the others" (13). It is against this backdrop that Adeyemi (2017) says that what happened in Kogi, where two Fulani herdsmen were condemned to death by a court ruling, should be the lot of herdsmen in southern Kaduna. In the aforementioned ruling, Justice Josia Majebi of the Okene division of the High court, charged Muhammed Lawal Jauro and Yusuf Sanni and sentenced them to death for killing one Haruna in his farm.

Furthermore, Eze (2017b), maintains that until justice is done to marauding Fulani herdsmen in southern Kaduna, there will be no peace in Nigeria as a nation (13). Obogo (2017) also adds to the heap of criticisms against the government of Kaduna State as she writes that the Bishop of the Catholic Diocese of Kafanchan, Most Rev. Joseph Bagobiri, has alleged Governor Nasir El-Rufai of Kaduna state as running the state as "a personal estate" (13). Adding further impetus to the heap of criticisms levelled against governor El-Rufai, Oluwadare (2017), quoting one senior pastor of Mega-Life Chapel Church, Port-Harcourt, Rivers state, writes: "How can God smile on a nation wherein the blood of his people are being shed like water?" (26). He also adds that one of the reasons, Nigeria is

experiencing economic recession is because of the massacre of innocent Christians in northern Nigeria. Ojeifo (2017) also laments the deplorable state of affairs in southern Kaduna. Describing the situation in southern Kaduna he laments:

> Southern Kaduna is a microcosm of Nigeria. It is by any stretch of the imagination, emblematic of our collectivities. The people, who are marooned in their troublous ancestral Kaduna locale share a common civilization with us who are, somewhat, liberated in the ambiance of the expansive Nigerian nation. Therefore, the killings of southern Kaduna indigenes by Fulani herdsmen, for whatever reasons are nothing but fatal assaults on the humanity in all of us (14).

On and on, one could go, to criticize the violation and abuse of human rights in Nigeria. However, the one that has attracted massive attention, both within and outside the shores of this country, is the letter, written by two United States of America's Senate members, Senators Cory Booker and Rand Paul. The letter which was addressed to the US Secretary of State, Rex Tillerson, cited the killing of Shiites by the Nigerian army in early 2015, the accidental bombing of internally displaced persons (IDPs) camp and several other cases of human rights concern, as reasons why the sale of A-29 Super Tucano light attack aircrafts should not be sold to Nigeria in its fight against the Boko Haram insurgency. This situation was occasioned by the fact that on Tuesday, June 6, 2017, a Coalition of Northern Youths gave an "eviction order", asking all Nigerians of the Igbo extraction to quit northern Nigeria in three months from the above date. The youths gave October 1st 2017 as deadline.

The Letter Reads:

Dear Secretary Tillerson:

> We are writing to convey our concerns regarding reports that you intend to proceed with plans to sell A-29 Super Tucano light attack aircrafts, with mounted machine guns and related parts and logistical support, to help the Nigerian government combat Boko Haram. We request that before you approve this sale, you brief us on the steps Nigeria has taken to investigate and hold accountable those that have committed human rights abuses. We believe the security threats Nigeria is facing are very real but that a sale of this nature, and at this time, is ill-advised. Boko Haram a 5,000 to 10,000 strong insurgent force with ties to the Islamic state will not be defeated through expanded air power alone.

Despite your comments that value will not impact national security policies, we believe proceeding without any clear indications of progress from the Nigerian government on the protection of human rights and enforcement of accountability would run contrary to our national security objectives.

With proper training of pilots, the sale of more sophisticated aircraft could lead to more accurate targeting of insurgents by the Nigerian air force and potentially a reduction of civilian casualties. But there is evidence that the Nigerian military routinely flouts the laws of war and there remains an absence of adequate safeguard and accountability mechanisms. This means that the Tucano aircraft could be used in a manner inconsist with international human right and humanitarian law- and that ultimately helps to strengthen Boko Haram.

Given that the Nigerian military still lacks the ability to mount a sophisticated counter insurgency cooperation combining group and air assets, and the A-29 air frames will not be ready for delivery for at least another year at the earliest, we see no rush to complete the sale. Because this sale is an important point of leverage to encourage critical reforms necessary to defeat Boko Haram, we recommend that you require the Nigerian government to complete these steps before proceeding with the sale. Some of the important and specific bench marks that would show progress include:

Progress from the authorities in Abuja on the Kaduna government's investigation into the December 2015 alleged massacre on Shiite Muslims in the northeastern town of Zaria, where at least 347 members of the Islamic movement of Nigeria, a Muslim group, were killed by army soldiers. Credible organizations found that the army's attack was unjustified. An investigation launched by the local Kaduna government found the general officer in command of the army to have authorized the massacre and recommended prosecution. Nearly a year after this report was published, there has been no follow-up from the federal government in Abuja. Authorities also failed to comply with a court order for the release of Ibraheem El-Zzakzaky and his wife who remain in detention without charges since December 2015.

Completion of the investigation into the January 2017 attack on a displaced persons camp in Rann, northeastern Nigeria, by the Nigerian Air Force, which killed at least 236 people and injured thousands more. The government was quick to acknowledge the attack, which officials said was an accident, and agreed to undertake an investigation but it was yet to be finalized and nothing made available to the public. Even if it was accidental, the Rann incident demonstrates the urgent need for safeguards and accountability.

Progress on a fair investigation into the 2014 killing by the Nigerian security forces of over 600 people, on the heels of Boko Haram's attack on Giwa army barracks. Hundreds of mostly unarmed detainees, including children were killed in extrajudicial executions and likely buried in mass graves around the city.

At the same time, there continues to be additional allegations of corruption, abuse, and misconduct throughout the Nigerian military. While some soldiers have been released or retired, there has yet to be any real or meaningful accountability for the systemic challenges that have plagued Nigeria's security forces for decades. Without addressing these problems at an institutional level, reform is merely cosmetic and will perpetuate longstanding patterns of abuse, which could serve as propaganda for Boko Haram and other insurgent groups seeking to discredit the Nigerian government. We are concerned that the decision to proceed with this sale will empower the government to backtrack even further on its commitments to human rights, accountability, and upholding international humanitarian law, which in turn could spur greater unrest and violence, particularly in the northeastern part of the country. Accordingly, we strongly urge you to reconsider your decision to sell A-29 Super Tucano light attack aircrafts to Nigeria without any meaningful reform or any clear safe guards in place. Instead we recommend you make clear to Abuja that the sale of these aircraft can proceed only if there is positive and measurable progress on reforming the security institutions.

    ii.   **Right to dignity of human person:**

Chapter iv, section 34, article 1 of the 1999 Constitution of the Federal Republic of Nigeria (henceforth CFRN), as amended, explicitly states: "Every individual is entitled to respect for the dignity of his person,…" (48). 1(a) of same section further states: "no person shall be subjected to torture or to inhuman or degrading treatment;" (48). Conversely, this has not been the case in southern Kaduna, as the area, from its historical antecedents, has been plagued by mindless genocides and brutal assassinations, leaving in its wake, helpless people, including women and children living in endless fear and misery. In fact, it is the worry for the plight of the helpless, especially children that made Yakubu (2007), to aver: "Indeed, the law tends to protect the child against any form of exploitation or punishment that may be visited on a child as a result of his peculiar position" (1).

This, however, is not the situation in southern Kaduna, as there continue to be clear cases of the diminution of fundamental human rights of citizens in the area. The response of the state government and the comatose nature of the Federal government of Nigeria have left the people in a complete state of lethargy. The above situation is a clear case of abuse, in which children in southern Kaduna are no exception. Taiwo (2007) writes: "Child abuse therefore means any form of cruelty to a child's physical, moral or mental well-being" (21). Stating the legitimacy and authenticity of the rights of children, Akinbola (2007) notes: "The Child

Rights Act 2003 is the most recent and most comprehensive legislative attempt at the protection of a child's rights in Nigeria" (43). The fact that the rights of children have been captured in the child's Rights Act 2003, recognized by the constitution of Nigeria, shows the undisputed nature, veracity and genuineness of the rights of the child in Nigeria, but how much of these rights are respected, is the issue in contention.

It is therefore, this contentious issue of the violation, alienation and abuse of women and children, especially during crisis that made Enwereji (2007), to write that "women and children are more often the targets of this aggression" (66).

iii.   **Right to personal liberty:**

The CFRN, section 35, article 1, states: "Every person shall be entitled to his personal liberty and no person shall be deprived of such liberty …" (49). The people of southern Kaduna no longer have liberty as they live in perpetual fear of the unknown, not knowing when the Fulani herdsmen would launch another attack. Businesses, farm work and other daily activities are often interrupted by the activities of herdsmen.

iv.   **Right to fair hearing:**

Given the pogrom in southern Kaduna and the constant cry for help by Christian autochthones, one often ask such questions as: Is there any fundamental human right, like the right to fair hearing, in the Nigerian constitution? The answer is yes. The CFRN, section 36, article 1 states:

In the determination of his civil rights and obligations, including any question or determination by or against any government or authority a person shall be entitled to a fair hearing within a reasonable time by a court or other tribunal established by law and constituted in such manner as to secure its independence and impartiality (52).

However, one may suggest here that since the people of southern Kaduna have laid complaints that have fell on deaf ears, the people should charge the State and Federal government to court over negligence and abuse of their fundamental human rights.

v.   **Right to private and family life:**

This is another area the fundamental human rights of the citizens in southern Kaduna have been infringed upon. The people no longer have the rights to their privacies, their homes have been destroyed and their farm lands confiscated by Fulani herdsmen. One hears in the news and other media (social media as well) how this right has been violated and the people are stripped of their rights and property.

Narrating the ordeal of the after effect of the pogrom in Kaduna south, Shiklam (2017), writes: "Those who survive the attacks were rendered homeless while their farms were destroyed and the farmlands often taken over by the herdsmen" (66). Worst affected by the killings were communities in Kaura, Sanga and Jama'a local government areas, this means that Fulani herdsmen have denied these people their rights and no one seems to be concerned about their plight. In line with this thought, Oyeyipo (2017) adds: "Despite promises by those in authority to stop the rampaging herdsmen from further terrorizing innocent communities, the ease with which they continue to attack helpless people across the country remains a concern to many" (16). The implication of this violation and abuse is that the people no longer enjoy their privacy, correspondence and other telecommunication rights as they have been infringed upon.

vi.   **Right to freedom of thought, conscience and religion:**

On this fundamental human right, the CFRN states unequivocally:

Every person shall be entitled to freedom of thought, conscience and religion, including freedom to change his religion or belief, and freedom (either alone or in community with others, and in public or in private) to manifest and propagate his religion or belief in worship, teaching, practice and observance (55).

In theory this looks beautiful as clearly stated in the CFRN, but in practice, Christians in southern Kaduna have not been free to enjoy such fundamental human rights. Man's moral conscience, which according to Iwe (2000), "is often called the moral sanctuary of his being; the core of his being, voice of the heart or of God" (25), is often trampled upon by Fulani herdsmen in southern Kaduna. The attacks are so incessant that one often ponders if there is due regard for Christians. Christians are often seen as infidels and their religion as a derogatory one.

Again, Ojeifo (2017) laments how, with accuracy and precision, Fulani herdsmen launched attacks on Christians, leaving in their wake, devastation and frustration. He also adds: "Both domestic and international observers have been shell-shocked at the persistent ease with which these harbingers of death stealthily make their way into the communities and villages in southern Kaduna, unleash mayhem therein and egress to celebrate the slaughter of the so called infidels" (14). The direct consequent of these regular attacks on Christians shows that their fundamental religious rights are violated.

vii.   Right to freedom of expression at the press:
Even though this right has been captured in the CFRN, it appears to elude citizens of southern Kaduna. A case in point is given by Obi and J. Shildam (2017), who report that the Nigerian Police, on 2nd May, 2017, were used to sabotage efforts by Southern Kaduna People Union (SOKAPU) who organized a peaceful rally, to protest the constant attacks by Fulani herdsmen in the area. On the aforementioned date, the rally and solidarity protest was halted by men of the Nigerian Police. The duo write: "The rally and solidarity walk which took place at the Fountain Unity beside Transcorp Hilton in Abuja was abruptly disrupted by a team of police men led by Deputy Commissioner of Police (DCP) Arungwa Nwazue" (50). It was discovered that the police who have been previously briefed on the rally, denied having been informed before the event. This is a clear case of abuse of the right to freedom of express and the press.

viii.   Right to peaceful assembly and association:
Christians in southern Kaduna live in constant fear of the unknown, since they cannot, with precision, predict the next attack by Fulani herdsmen. Whereas this right has been entrenched in the CFRN, it is a far cry for the people of southern Kaduna.

ix.   Right to freedom of movement:
The CFRN states: "Every citizen of Nigeria is entitled to move freely throughout Nigeria and to reside in any part thereof and no citizen of Nigeria shall be expelled from Nigeria or refused entry thereto or exit there from" (57). As stated somewhere above, this right has been violated and the principles therein, as contained in the CFRN flouted by Fulani herdsmen. The homeless and displaced persons in southern Kaduna are a living testimony.

Besides, what would one say of the quit notice given to some Nigerians to leave the northern part of the country? Is this action taken by the so-called coalition of northern (Arewa) youths, asking Igbos to leave the north, not in itself an infringement of the aforementioned right? The said 90-day eviction order which is set to elapse on 1st of October, 2017, has attracted global criticism and condemnation, and has cost the Nigerian government, delay, and if not denial of A-29 Tucano jet fighters meant to combat insurgency in the country.

x.   Right to freedom from discrimination:
Whereas this right is entrenched in the Nigeria constitution, its infringement is rampant in the Nigerian state and southern Kaduna is the worst hit. In fact, it is in the spirit of discrimination that the Fulani launch incessant attacks on innocent Christian

autochthones of southern Kaduna. There is no gain saying that it is in the spirit of discrimination that governor El-Rufai and his government cohort have persistently, pusillanimously, sluggishly and adamantly refused to take the bull by the horn by bringing to book, all the perpetrators and perpetuators of the southern Kaduna mayhem over the years.

Ubuntu (Peace) and Respect for Human Rights as Panacea for Harmonious Co-Existence and Meaningful Development

Having diagnosed some of the root causes of the mayhem in southern Kaduna, and whereas the attendant effects have also been discussed above, the surest way that there will be a détente in southern Kaduna is for peace, respect for human rights and harmonious co-existence to be given a chance. This is the panacea to the ceaseless and lingering violence in southern Kaduna.

What then is *Ubuntu*'s role in the conflict between Fulani herdsmen and the Christian autochthones of southern Kaduna? As explained above, *Ubuntu* simply means peace. There is the dare need for peace to reign in southern Kaduna. This goes with respect for fundamental human rights. It is with this understanding that the solution to the age-long conflict will be resolved. Without respect for human life, which every human being knows is precious, there is no way one cannot value it. This is what has made Chiegboka (2015), to advise that one must appreciate human life. He opines: "Human life is a precious gift and we are all challenged to appreciate, conserve preserve and honour it as inestimable value" (102). This can only be achieved if there is respect for fundamental human rights which are by their nature, inalienable, inviolable and immeasurable. Elsewhere, Chiegboka further stresses:

> It is the onerous obligation of all human races to recognize the incomparable dignity and sanity of human life, defend the fundamental right of all to life and safeguard this life from the subtle attacks especially the innocent, weakest and vulnerable members of the human family and society …. Our responsibility is to cherish and love life as a precious gift from God, a gift demonstrated in an extraordinary manner in Christ's incarnation as the only begotten Son of God (John 1:14) and his paschal mystery of passion, death and resurrection (Phil 2:5-12), through which He made all beneficiaries of life in abundance (John 10:10) (105).

The above exhortation can only be useful if and only if one gives peace and respect for human life a chance; this way, southern Kaduna and its inhabitants will witness a harmonious and peaceful co-existence that will bring about meaningful development in the area.

Fulani herdsmen and other stakeholders in southern Kaduna should therefore, give peace a chance to reign. Anger and provocation often lead to destruction, hence the following Igbo proverbs, as written by Egenti and A.N.Okoye (2016) become very relevant here. The duo opine:

> Egbuen'iwe e nie ma isi – if you destroy due to anger, you bury because of the smell'.
> Onye choba onye n'emeka ya so'ya ebiri – 'Tolerance is a necessity for communal living. (62).

The above Igbo proverbs could also be another antidote in the quest to seek lasting peace and harmonious co-existence among all the stake holders in southern Kaduna.

Another approach to bring about peace and harmony in the area is to promote, according to Chuka and A.H. Udumaga (2016) "participative democracy" (150). According to them, participative democracy could be realized if the following models are applied: community – engagement participation, proactive participation, representational participation, alternative participation and information-related modes of engagement with government. One may argue here that with peace and respect for human life, the above modes of resolving conflict may go a long way in yielding the desired results.

Dialogue could also be another means of achieving the desired peace and an alternative way of obviating conflict in southern Kaduna. Defining dialogue, Ogbuehi (2016) writes:

> Dialogue is not a mere conversation that takes place between persons, but it means an exchange of ideas or views or opinions between groups. Certainly, dialogue is never a one-way traffic; it must involve two parties who are desirous of listening to each other with the views of ironing out their differences through inter-personal communication (162).

This, one could agree is splendid, but how could there ever be a dialogue between two warring ethnic groups who do not even want to see each other alive? That is why it is the position of this paper that the only panacea to such a tense situation of conflict, is to give peace and respect for human rights a chance. Dialogue can therefore, be useful only if there is respect for human rights.

The use of dialogue may also experience a hitch. This hitch may be, according to Mbia (2007), as a result of "limited public awareness of the various provisions of fundamental human rights…" (112). This limited awareness by the public, may be occassioned by crass illiteracy, ignorance and lack of love for others, which could lead to abuse of other people's fundamental human rights as is already experienced in southern Kaduna. It must however, be stressed here, that no matter the level of crass ignorance, and illiteracy, no human person should undermind the most basic, most important of all the fundamental human rights-the right to life. It is on this note that Moronkola (2007) emphasizes: "The basic rights each in an ideal human society should enjoy are rights to life and decent living irrespective of circumstances and place of birth" (265). The denial of this right is the denial of life itself. So, the Fulani herdsmen, who are on constant rampage in southern Kaduna, should know that they are depriving other human beings of their fundamental human rights.

Again, one may also assert that for there to be meaningful development in southern Kaduna peace must be given a chance as there is no way development can thrive in an atmosphere of chaos or violent conflict. Here, the assertion by Ekanola becomes relevant. He opines: "At both individual and social levels, peace seems to be required for progress and development" (41). Peace is a necessity for the development of any given society. It is in line with the above thought that great philosophers like Thomas Hobbes and John Locke maintained the view that it was for the maintenance of peace that civil societies emerged. Peace was therefore necessary to bring about a harmonious co-existence among human beings.

Another strategy that could facilitate peace and respect for human rights in southern Kaduna is the recognition of justice. There cannot be justice without peace and vice versa. Both are intricately and intrinsically linked together. Fogarty (1992) asserts: "The notion that peace and justice are linked – perhaps inextricably – is a truism that has an appealing logic" (267). He further stresses: "It restates a common sense theory of conflict: that violence is used by oppressors to control the oppressed and at the same time, that it can also erupt when the oppressed turn against their tormentors" (267). Thus, for peace to reign in southern Kaduna, all stakeholders must yearn for justice. It is this yearning for justice that Enyioma (2013) asserts:

> Social justice is all about fair and honest judiciary; its all about true democracy and good leadership, reliable security apparatus, protection of human rights, right atmosphere for citizens to satisfy their need within the ambits of law (5).

Justice and peace, respect for human life will bring about, not only a harmonious co-existence but the highest good of all the stakeholders. Citing Halverson (1967), Uduigwomen (2006) writes: "The *summum bonum* refers to the one good that is being desired in and of itself is not instrumentally good, and is the cause of the goodness of other things insofar as they contribute to its realization" (108). The *summum bonum* is what philosophers call the highest good, in simple terms therefore, the highest good should be the good that will bring about peace, respect for fundamental human rights, which will result in harmonious co-existence among all stakeholders in southern Kaduna.

Conclusion

What has been done in this paper is an examination of the violation of fundamental human rights in southern Kaduna, in a way that has added to the volumes of literature on the current state of affairs in southern Kaduna pogrom. The paper has shown that the volatile nature of the aforementioned area has made many Christians in southern Kaduna to lose their fundamental human rights, in spite of the fact that they are in the majority in the area. Human rights concerns are crucial that any violation or abuse as the case may be, could attract local and international criticisms as is already the case in Nigeria.

The paper also discusses some conceptual clarifications and adopts the conflict theory given the conflict nature of the area. It also highlighted environmental degradation and the struggle for land, poor leadership and lack of social justice, corruption, religious fundamentalism and intolerance, ethnic prejudice and lack of inter-faith dialogue as the main causes of violent conflict in southern Kaduna.

The paper therefore, recommends that there should be a synergy between Kaduna State government and the federal government in the fight against the rampaging activities of Fulani herdsmen. As a panacea to the incessant mayhem in southern Kaduna, the paper also recommends that for harmonious co-existence and meaningful development to take place, peace and respect for human rights should be acknowledged by all stakeholders.

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Religious Differences: A Major Factor in Conflict Eruption in Nigeria

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Abstract
The detrimental effect of religious conflict in Nigeria on the individual, society and the Nigeria nation at large is well documented and widely discussed, yet it continues to permeate all levels of society. The problem of this paper is that the different religions compete for spheres of influence and indoctrinate people into fanaticism, the result is mutual hatred that often leads to the conflict. It became very necessary to ask if the Nigeria government have resolved the problem. This study examined the extent to which religious differences serve as an instrument of generation and escalation of religious conflict in Nigeria. The study used descriptive and analytical method. The findings clearly stated that in as much as there are differences in the major religions in Nigeria which serve as instrument of escalation and generation of religious-related conflicts, there are also similarities in those religions. The study therefore recommends emphasis on religious similarities rather than religious differences in order to play down conflict situations which in turn enhances national development. It pointed out that the answer is to promote views that are open minded and tolerant towards those who are different.

Keywords: Religion, Conflict, Religious differences.

Introduction

The rise in religious conflicts in Nigeria is highly unbearable, people in different religions see other religions as nothing. Sheik Gumi once said that "Christianity is nothing" (Soyinka, 1991:5) because he is an Islamic leader. Statements this make religious crises and war most re-occurring. A peaceful world is far better than a violent world. All world religions advocates peace according to Nwama (2011:8) many religions stress that human beings should seek, pursue, try to achieve, and strive to maintain peace with all person. Without peace, development which enhances man's wellbeing will be far from us. In the same vein Bradley (1995: 16) said that

> Man knows that the peaceful world is far better than the violent world because development, which is positive change and which enhances, promotes and advances his well-being is a direct function of peace. While backwardness, which distorts, disfigures, diminishes and impoverishes his well-being, is a direct product of violence (war).Yet for the reasons that will be given latter, man could not restrain himself from entertaining thoughts and engaging in activities that provoke crises, violence and wars to his enormous cost and peril.

Religious differences lead to unnecessary competition and makes people adamant to a particular believe and the effect of this is mutual hatred that leads to violence. Hence Blair (2014: 2) said that

> The fact is that, though of course there are individual grievances or reasons for the violence in each country, there is one thing self-evidently in common: the acts of violence are perpetrated by people motivated by an abuse of religion. It is a perversion of faith. But there is no doubt that those who commit the violence often do so by reference to their faith and the sectarian

nature of the conflict is a sectarianism based on religion. There is no doubt either that this phenomenon is growing, not abating.

The violence could be in different forms. It could be inter or intra religious conflicts, that leads to loss of lives and properties and delayed development.

Recently, foundations are being established with the aim of promoting greater knowledge and understanding between people of different faiths. Religion provides a good terrain for functional and vibrant society, every religion preaches peace with oneself, one another and with God. But unfortunately, there is hardly peace in our society today (Okwueze, 2003).

Definition of Terms
Religion

There is no generally accepted definition of the word religion. It means different things to different people. Etymologically, religion is derived from three Latin words namely, Ligare meaning to bind, Relegere meaning to unite and Religion meaning relationship. Therefore "religion" can be said as a relationship established between two persons believed to exist. It is equally something that unite man with transcendent being, a deity, believed to exist and worshipped by man: man and God, (Omoregbe, 2002). According to Ekwunife (1999: 3) religion is man's awareness and recognition of his dependent relationship on a transcendent being- the wholly other, expressible in human society through belief, worships and ethical and moral behavior.

Violence:

Violence is a behavior involving physical force intended to hurt, damage or kill someone, or something. The World Health Organization (2000) defines violence as "the international use of physical force or power, threatened or actual force against oneself, another person, or against a group or community, which either results in or has a high likelihood of resulting in injury, death, psychological harm, mal-development, or deprivation". This definition involves intentionality with the committing of the act itself, irrespective of the outcome it produces. Violence is of many forms. This categorization "differentiates between violence a person inflicts upon himself or herself, violence inflicted by another individual or by a small group of individuals, and violence inflicted by larger groups such as state, organized political groups and terrorist organizations" (World Health Organization:2000).

In a broader sense, Robert McAfee Brown, an American human rights actions (1987) defines violence as:

Whatever violates another, in the sense of infringing upon or disregarding or abusing or denying that other, whether physical harm is involved or not, can be understood as an act of violence …. In the broadest sense then, an act that depersonalizes would be an act of violence, since, it transforms a person into a thing.

In other words, violence is any act intended to hurting or destroying others.

Religious Differences:

Simply put, religious differences are areas where particular religion differ from the other. Religious differences exists in the belief systems and scriptures, it could also be found in the admonitions and dictates of a particular religion.

Religious Differences and Similarities

The world popular religions in Nigeria which include Christianity, Muslim and African traditional religion despite their different views about traditions, languages, customs among others,

still have some common features. World religion are those religion that have many adherents. The table below is the major religions in Nigeria and their dominant emphasis;

Religion	Dominant Emphasis	Scripture and Revelation	Founder and Origin	Ultimate Reality—God
Christianity	Jesus as Lord; Fatherhood of God; Brotherhood of man; Kingdom of God; Church	Bible; Roman Catholics also accept church tradition as authoritative	Jesus of Nazareth; Paul: Expediter of church development.	God as Heavenly Father
Islam	Submission to God; Teachings of Muhammed	Quran-Koran; Twenty-eight prophets of Allah (Abraham, Moses, Jesus, others.)	Muhammed	Allah
African traditional religion	God as the most high and belief in individual "chi", veneration of ancestors.	Oral tradition	Handed down from generation to generation	Most high God

Some of the similarities that exist between the three major religions in Nigeria include; belief in the existence of a supernatural being, belief in life after death, salvation, soul, worship, priesthood, pilgrimage and so on (Ugwu, 2000: 4). It is this similarities that should be our focus, so that it can help minimize conflict and violence.

It is pertinent to note that not one religion is right or wrong, although the mentality that one religion is right one over any other religion is what causes conflict between people and countries. Bradley (1955) said that "religious persecutions and wars are pointed to as terrible examples of man's selfish actions which are contrary to the true message of all great religion". This is usually the handiwork of some religious fanatics. These are people who see their religion as the ideal and best. According to Agbo (2016: 236) a fanatic is so drunk with "religious opium" that it blocks his sense of reason, emotion and humanity.

It is also a fact that no society could exist in any stable form where there is no prohibition against anti-social actions like murder, sexual irregularities, perjury, stealing, etc. this close agreement in many of the ethical teachings of different religions should be the priority in any society.

Our world will be so much better if we focus on the best religions traditions have to offer, respect religious traditions and be open to learn something from them all rather than the inaccurate portrayals. The key to the world problem is to arrive at an understanding of the belief and thoughts of others.

Religion and Conflict

The problem of religion and conflict is one of the defining and increasingly unescapable features of our age, touching every level of society and politics. The religious difference, too often experienced as religious conflict, is no longer present only in great urban areas, but in regions and towns. Therefore, learning to live well with religions and other differences becomes a need for everyone not just for the residents of a few exceptional places. The three major religions in Nigeria-Christianity, Islam and Traditional religion are notated for hatred, acrimony, rancor, strife, and war, among others. Yet, they worship the same 'God', though the difference is in the approach. Ending such conflicts and healing from them, have often proven to be difficult and complex, though not without significant success stories.

Religious conflict are part of issues that are of grave concern in Nigeria. With different development plans by the government targeted towards sustaining the nation, little or no results seem to be forthcoming. However, what exists mostly is mutual suspicion and lack of cordiality among various religious due to religious differences. Religious conflicts in Nigeria have presented many challenges that border on security and the corporate existence of the country which is the fundamental reason for the adoption of a federal system. What we are witnessing through this crisis is a transfer of

aggression from one grievance to innocent Nigerians. Therefore, creating hatred among Nigerians as well as demeaning the sense of belonging to one Nigeria is the order of the day. The religious conflict in Jos in 2001 have often served "as a knob to national unity and integration for instance, in the Jos crisis, the Hausa-Fulani have been intrigued against Christians instead of confronting Plateau state government in order to resolve their areas of disagreement" (Nossiter, 2010).

The crisis "has weakened patriotism, commitment to national ideals and true nationhood, giving rise to parochialism, ethnicity and other cleaves which 'ethno-religious' nationalists exploit for their interest and advantage" (Jana, 2011). More so, the Plateau crisis has had enormous negative consequences on the economy. For instance, President Obasanjo in justifying the declaration of the state of emergency in Plateau state, stated among other things that:

> Violence has reached unprecedented levels and hundreds have been killed with much
> more wounded or displaced from their homes on account of their ethnic or religious
> identification. Schooling for children have been disrupted and interrupted, business
> lost billions of naira and property worth much more destroyed (Obasanjo, 2004:29).

Visitors and investors have fled or are fleeing Plateau state and neighboring states have had their economic and social life disrupted and dislocated by the influx of internally displaced persons (Obasanjo, 2014). The Federal government and the neighboring states to Plateau state are incurring huge expenses in managing the socio-political and economic consequences. "New armies of the unemployed, the destitute and highly aggrieved are added on the streets with its attendant consequences" (NIPSS, 2004).

However, the various religious disturbances were a critical and potent force for socio-political instability, they portrayed the gross inadequacy and ineffectiveness of the state security, security of lives and property could not be guaranteed. The economy becomes a mirage. Be that as it may the growing incidence of 'religious conflict' is worrisome and if religious conflicts are not steamed now and completely, the memories from such conflict could create future conflicts.

Religious conflict in the nation since 1980 has become endemic. The actual religious conflict began in Kano, North Western Nigeria in 1980 (Suberu, 2009). This first religious crisis was described as "intra-religious" conflicts (Muslim-Muslim conflict) due to the fact that it arose among the Muslims themselves, (between the fundamentalist and orthodox Muslim) (Adamolekun, 2012). This riot was instigated by the teachings of some fundamentalists Islamic scholars from neighboring countries like Cameroun and Chad Republic. Over five hundred people lost their lives and goods worth several millions of naira were destroyed. Similar riots were organized by the group in other parts of Nigeria like Bulunkulu, Jimeta, Yola, Gombe and Funtua) between 1982 and 1987. There were also the Shiite attacks of 1996 and 1997 which occurred in Kano though the base of the sect in Nigeria was Zaria (Adamolekun, 2012).

The most erratic of the religious conflict in Nigeria has been the "inter-religious" conflicts that is those between Muslims and Christians. The first of these occurred in Kano in October 1982 and it was described as "the fagge crises" (Adamolekun, 2012). It was the first major violent reaction of the Muslims against the ascending of Christianity in the city". The Muslims wanted to stop Christians from reconstructing their dilapidated church building which the Muslims felt was too close to a mosque and therefore ought to be relocated elsewhere.

The Reinhard Bonnke riot of 1991 in Kano in which the Muslims attacked and inflicted huge loses on the Christians in both human and material resources. The Christians who launched a counter attack on the Muslim Hausa Fulani population and several hundreds of people were killed and properties destroyed. These religious conflicts and crises in the country were triggered by religious differences. However, some researchers have tried to list the spate of the conflict crisis, riot, killings and bloodshed and the present insurgency by the Muslim religious extremist on the nation but described it as endless, as the incidences are increasing every day.

Religious conflict on the part of Christians is also evident through the type of fundamentalist religious activities they engage in. This include carrying their religious crusades deep into Islamic enclaves as evident in the case of Bonnke crusade in Kano, as well as mounting loud speakers and public address systems indiscriminately and thus causing noise pollution to other religions and the general public even in very odd hours. These also have the possibility of arousing and instigating violent reaction from those who are being offended by such religious activities.

Apart from the incidences cited earlier, some religiously investigated incidences articulated by Omonia (2015:58-71) and Uka (2012) include the following:

1.   The Organization of Islamic Conference (OIC) crises (January 1986). Christians in Nigeria reacted against this and asked that the provision of the1999 constitution which puts Nigeria as a secular state be upheld (Uka, 2012).

2.   Ahmadu Bello University Religious Crises (June, 1988). During the student's union election, when it was suspected that a Christian candidate would win the election, violence erupted (Uka, 2012).

3.   January, (2000) religious crises-the governor of Zamfara State, Ahmed Yerima introduced the Sharia law in the state and demanded for its full implementation which eleven other northern states followed suit. The aftermath was several riots and mass destruction of lives (Omonia, 2015). The picture of the harm done by religious conflicts during this period is well captured by Crave (2007).

4.   The formidable war against the emerging Boko Haram with its leader, Mohammed Yusuf (blueprinting.com, 2012). The havoc and damage they inflicted on the nation could be described as enormous and unquantifiable in terms of human and material resources.

As had been observed, other countless and horrific attacks with collateral damages have been carried out and still being carried out by Boko Haram till date (IRIN, 2012). The federal government have since been spending huge amount of money and resources both human and material to fight the sect and reduce its obnoxious activities. This no doubt has been taking a huge toll on the nation's resources. The funds which could have been used for the development of the nation and improve on the welfare of the citizens, have been expended in fighting the religious terror group. What a huge lost to the nation.

Religious Differences within the Various Christian Denominations in Nigeria

In Nigeria, according to Enwerem (1995) there was a lack of national unity among the Christians churches in 1960s, although there was some interaction among them. To Ekpunobi (2001), some of "these disagreements and misrepresentations arose out of the national inquisitive and probing impulse of the human mind, which is not distinct from the contemporary Nigerian Christian experience". Doctrine divides, service unites humanity. After the Reformation, there are still painful divisions between Protestants and Catholics which had deepened conflicts and wars.

Here are some of their major differences:

Doctrinal Differences: This has to do with the understanding of the bible. Catholicism and Protestantism have distinct views on the meaning and authority of the Bible. For Protestant Christians, Luther made clear that the Bible is the "sola skriptura", God's only book, in which He provided His revelations to the people and which allows them to enter in communion with Him. Catholics, on the other hand, do not base their beliefs on the Bible alone. Along with the Holy Scripture, they are additionally bound by the traditions of the Roman Catholic Church.

On the doctrine of indulgence: Matthew (2005) citing Pope Paul v1, said that an indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven. The church by means of indulgence remits this temporary punishment by applying to man the super abundant merit of Jesus Christ, of the blessed Virgin and the saints, which constitute what is known as the treasure of the church. However, in 1075, Pope Gregoryv11 in his Dictatus Papae (The Pope's memorandum) puts it more bluntly. He sets out 27 propositions about the power of the office of Bishops of Rome. Henderson (1910) cited Gregory v11 in Dictatus Papae of 1090 thus: that "the

Roman Church was founded by God alone, that the Roman Pontiff alone can with right be called universal, that he alone can depose or reinstate Bishops and so on".

Eucharist or Lord's Supper: The Catholics view on the spiritual office are reflected in the Eucharist, or Holy Communion, a rite commemorating the last supper of Jesus with his disciples before his crucifixion. Once consecrated by a priest in the name of Jesus, bread and wine become the body of and blood of Christ. Non Catholics may not participate in communion. In the Protestant church, every baptized person is invited to share and is allowed to lead the Lord's Supper. This approach is not accepted by Catholics. Additionally, Eucharist has a different meaning for Catholics and Protestants. The bread, known as the Host embodies Jesus and can therefore be prayed to. For Protestants, the ritual only serves to commemorate Jesu's death and resurrection.

Veneration of Mary and the saints: The Roman Catholic Church venerates Mary, the mother of Jesus, as "Queen of Heaven". However, there are few biblical references to support the catholic Marian dogmas-which include the Immaculate Conception, her perpetual virginity and her Assumption into heaven. This is why they are rejected by Protestants. Though Protestants believe Mary was the mother of Jesus, unlike Catholics, they do not venerate her. The Catholic Church also practices the veneration of saints. Dead models of faith, recognized as "saint" by the church through canonization can be prayed to for help in maintaining faith in God. There "are over 4,000 saints. Their remains are considered holy relics which are venerated. This veneration is also categorically by the Protestant church as unbiblical. According to Reformation views, every person may and should pray directly to God" Boer (1978).

Celibacy: All main world religions integrate in some way the concept of celibacy, the vow of abstaining from marriage and sexual relations, and the Catholics and protestant church are no exception. In the Catholic Church, celibacy is obligatory for priests. It is seen as a symbol of the undivided succession of Jesus Christ. The protestant church rejects this obligation for priests.

Ordination of Women: Protestants do not consecrate specific persons into office, but rather accept the principle that priesthood can be transferred to every believer-even to women and acceptance of homosexuals deepened disunity. While in the Catholic Church consecration can only be given to men, though they have reverend sisters. These religious differences leads to discrimination, intolerance and violence which implies that the divided people of God are not united" (Kalu, 1978).

Causes of Religious Conflict in Nigeria:
1) **Divine arrogance**: There is unwillingness on the part of the believers to recognize and respect the religious values of other religions. The fanatics who are spiritually arrogance uphold their claims to superiority over the religious beliefs and practices of other religious adherents. This attitude gives rise to unreasonable religious discrimination, intolerance and violence in Nigeria.

2) **Hostile Evangelism**: The adherents of Christianity and Islam often employ violent offensive approach in the conversion of converts and the propagation of their faith. The preachers at times use derogatory words such as unbelievers, pagans or infidels in their preaching and such utterances escalate violence. Christians and Moslems are guilty of this and this has necessitated violent outbursts in Nigeria. For instance, in 1987, the religious violence at the college of education Kafanchan, which spread to Kaduna, Funta, Zaria and Kastina was marked an allegation of blasphemy, heresy and misinterpretation of the holy Quran by Evangelist Bello Abubakar, in which thirty-one persons died, several others wounded and property worth millions of naira were destroyed (Johannes, 2008)

3) **Inability to Accommodate the Beliefs and Truths of Others**: Ekwunife, (1993) affirms that "the claim to monopoly of religious truth and practice is a factor that causes religious violence in Nigeria, the tendency of the member of a religious group to ignore whatever the truths that are contained in other religions". This results to religious intolerance. Both Christians and Muslims in Nigeria have displayed the inability to recognize and accommodate the beliefs

and truths of others, leading to avoidable intense religious conflicts. Example is the anti-miss world beauty pageant riot, caused by "This days" offensive publication on prophet Muhammed. The violence occurred in Kaduna on November 22, 2002 between the Muslims and Christians in which over 200 people were killed and several others injured. (Terwase, 2012)

4) **Intellectual Deficiency**: Intellectual poverty creates for the religious fanatics and extremists a major barrier to a sound grasp of the doctrines of their religions. In effect, "theological vacuum emerged as a result of this intellectual inadequacy, which lies at the base of religious prejudice and extremism. (Odumyiwa, 1988)

Material Poverty: Material poverty causes religious conflicts as it affects the religious capacities of the adherents who easily fall prey to exploitations and other religious abuses. The emotional imbalance arising from this poverty rendered the victims powerless and opens them to religious extremism. As Karl Max pointed out, "religion no matter how pure could easily be turned into the maxian opium, and in this respect, open to manipulation and exploitation by vested interests and fanatical forces. Maitatsine riots of 1980s in Nigeria are typical examples of poverty-induced religious conflicts" (Kukah, 2000).

Way Forward out of Religious Conflict

A. Peacebuilding and Peace-making: Religious organizations are a rich source of peace service. They can function as a powerful warrant for social tolerance, for pluralism and for constructive conflict-management. Therefore, religions can contribute to peacebuilding through dialogue and emphasis on the things that will unite the nation rather than focusing on our differences. For united we stand and divided we fall. Also, the ecumenical peace engagement will be of importance in creating a means constituency for peace.

B. Banning the use provoking/provocative statements against other religions.

C. Religious leaders should protect people from violence by sending 'peace workers' into conflict areas to accompany people whose lives were in danger. The presence of such international group would prevent a potential massacre and foster a climate for free and open dialogue.

D. National dialogue between the Muslims and Christians should be held quarterly and each should ensure that their respective religions could not be used to justify violence.

E. Educating and enlightening members of the various religious groups on the value of love and tolerance as remedy for peaceful co-existence among different religious groups that make up the country.

F. Religious organizations should clear the social space for pluralism, thereby enhancing a potential environment characterized by persuasion and consent rather than coercion. The impact of religious conviction here is very paramount.

G. Religious organizations should mobilize their adherents and to cultivate attitudes of forgiveness, reconciliation for a more peaceful world. They should not seek conflict for all the people serve one 'God'.

H. Religious education curriculum should be taught in secondary and higher institutions with emphases on areas of religious similarities rather than differences.

Weakness

However, several weaknesses limit the impact of religious organizations in building a world safe from conflict. Several religious organizations are still perpetrators of different kinds of violence. In many of today's conflicts they remain as primary or secondary actors or behave as passive bystanders.

Another inhibiting religious peace-making efforts is the fact that religious organizations seem to respond better to humanitarian relief efforts after a conflict has escalated than to potential violence.

A third weakness is the lack of effective cooperation between religious organizations. Most of the peacemaking or peace-building efforts are uncoordinated. Finally, there is a need for more powerful expertise in conflict analysis and management.

Conclusion

It is not an overstatement to state that religious differences serve as instrument of escalation and generation of religious-related conflicts in Nigeria. Religious differences contributes immensely to the escalation of these conflicts which consequently affected the socio-economic development of Nigeria especially northern Nigeria. The realities of religious conflict in Nigeria are alarming and require urgent, apt and continued attention. The use of ethnicity, religions and politics should rather unite us as Nigeria in order to promote peace, harmonious peaceful co-existence and unity. The reverse of this has consequences for Nigeria as there were religious conflicts that claimed so many lives and properties. The spate of religious conflicts in Nigeria since independence has produced a catalogue that resulted in an estimated loss of million lives and unquantifiable psychological and material damages.

Nigeria cannot survive without peace and religion plays a major role to achieving this peace as active peace-makers. Therefore, religion will have to end conflicts fueled by religion, stop being passive bystanders and organize themselves to provide more effective peace services. Religions and religious organizations have an untapped and under-used integrative power potential. To access this potential and to understand which factors enhance or inhibit joint peace ventures between the Christian religions and also between the prophetic religions (Judaism, Christianity, and Islam) is an urgent research challenge.

The experiences in this research have so far revealed that religious conflicts are inevitable in a multi-religious society like Nigeria. Nevertheless, it is envisaged that the full acceptance and implementation of the recommendation will see Nigeria emerge really as a free and democratic society, a society where the worth and dignity of the individual is accorded to all irrespective of religious and ethnic inclination. Thus, if all hands are on deck, the menace of religious conflict on the nation should be minimized. There is hope that Nigeria of today and future will be a peaceful society.

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The Islamic Standpoint on Religious Pluralism: *Ahl Al-Kitab* in Perspective

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Abstract
Islam as a universally approved religion and a complete way of life acknowledges the existence of other religions just as it does to the diversity of human nature. This paper focuses on the Jews and the Christians, technically referred to as Ahl al-Kitab who are given a special recognition in the Qur'an as God's final revelation to humanity. Islam therefore allows for Muslims to interact with the followers of other religions most especially the peace-loving and non-hostile non-Muslims. Despite this permission, the relationship between Muslims, Christiansandadherents of other religious traditions in some parts of the world including Nigeria is observed to be sour which leads to, in most cases, violence, though, fueled by political, tribal or regional undertone. This trend has caused over time, loss of lives, destruction of invaluable properties and places of worship across the multicultural and multi-religious communities.Observably, ignorance and misconception among the adherents of the two major religions play considerable role in virtually all the politico-religious crises and commune-tribal clashes experienced in Nigeria since late 1970s that challenged the peaceful coexistence and national development of the Nation. This paper therefore, unveils the Islamic viewpoint on religious pluralism and the unmatchable position accorded to the Ahl Al-Kitab by Islam with the view to fostering appreciable understanding among the people for better interfaith relations and national development.We recommend adapting all possible means by the Government to check the excesses of individuals and groups against manipulation of religion to cause unrest and religious bodies should imbibe dialogue as a viable tool to foster understanding. The paper adopts exegetical and descriptive methods of research.

1.0 Introduction

Islam as a universal religion and a complete code of conduct respects and recognizes the diversity of human nature from all its ramifications. It is believed to be the religion of all God-sent Prophets and Messengers from Adam to Abraham, to Noah, to Moses, to Jesus up to the seal of the chosen Apostles, Muhammad (PBUT)[1] (Q: 13: 7, Q: 22: 78 and Q: 42:13). Those who believe in the last Prophet and the Qur'an as a revelation from God in addition to the belief in all the previous Prophets and their divine scriptures; are called Muslims. However, as a whole, those who disbelieve in this fundamental article of the Islamic belief system are called *kuffar* (i.e. non-believers/non-Muslims). Within this category of Qur'anic expression fall all the *Mushrikun* (polytheists), the *Majus* (Zoroastrians), the *Mulhidun* (atheists), the *Sabi'in* (Sabians), the *Yahud* (Jews) and the *Nasara* (Christians) etc. Dispassionately therefrom this group, Islam accords the Jews and the Christians a uniquely special mention with the title *Ahl al-Kitab* (People of the Scripture). This is by virtue of

them being the recipients of God's last two revered books before the Qur'an namely; the *Taurat* (Torah) given to Moses (PBUH)[2] and the *Injil* (Gospel) given to Jesus (PBUH). It is pertinent to note here that, Muslims are the most peaceful people of faith. This is because, while the followers of the other two prominent revealed religions decline to believe in the last Prophet of Islam, Muhammad (PBUH). Even at that, every Muslim is enjoined as a matter of belief, to hold dearly in reverence all the Prophets of God sent to the Israelites, including the Jews and the Christians. Those Prophets therefore served at their own times and to their people as sources of guidance leading to God's worship rather than objects of worship.

Based on the above premise therefore, it is expected that the Jews, Christians and the Muslims understand one another better because they are followers of Prophetic revealed religions from God the Almighty. As such, atmosphere of peace should be reigning wherever they live together to spring the sense of religiosity across the globe which is the essence of human existence and a source of eternal bliss. This paper seeks to unveil the position of *Ahl al-Kitab* in Islam vis-à-vis the rights accorded to them, the approved level of interfaith relations and engagement with Muslims as enshrined in the Qur'an and how the Prophet exemplified the maxims based on scholarly explanations. Structurally,the paper starts by defining its key terms such Islam,Religious Pluralism and *Ahl al-Kitab*in addition to abstract and Introduction.It then proceeds to explain Islam and Universal Brotherhood, Diversity of Human Nature based on the Islamic viewpoint. It afterwards discusses Prophet Abraham (PBUH) as the Father of Faith and then looks at *Ahl al-Kitab* from the Spectacles of Islam analyzing relevant expressions from the Qur'an and Prophetic Traditions. In the concluding part, the paper expounds onthe Qur'anic Guiding Principle for Interfaith Relations, the essentials of such Relationship. Finally, it explores the Prophet Muhammad's (PBUH) exemplification of the interreligious enterprise throughout his 23 years of Prophetic career with content analysis of the Madinan Charter of Alliance as a document regulating the living standard of Muslims and Non-Muslims citizens under theProphet's government. It then concludes followed by some recommendations.

2.0 **Definition of Terms**

The fact that some terms are used to mean different things in varying contexts, we choose to make clear the definitions of the following key terminologies as applied in the paper to ease comprehension.

2.1 Islam as a Religion and a way of Life

Linguistically, the word Islam is an Arabic term derived from duo-roots; *salam* (i.e. peace) and *silm* (i.e. submission). Whereas, technically, Islam means peace acquired by submitting one's will wittingly to Almighty God.[3] As a way of life therefore, Islam dictates and regulates the entirety of human's religious and temporal life cutting across religious/spiritual, social, economic and political spheres technically referred to as *ibadat*[4]and *mu'amalat*.[5] In this guise, Islam remains a belief system as well as a devotional endeavor of a Muslim. As such, in a popular hadith of the Prophet (PBUH) in which Angel Gabriel (AS) visited and asked him several questions with the view to teaching Muslims their religion; one of them was "tell me about Islam". Instantly, the Prophet responded that: "*Islam, is to testify that none is worthy of worship except God and Muhammad is a Messenger of God, establish Salat (prayer), give out Zakat (alms), observe sawm (fasting) of Ramadan and pay visit to the sacred Ka'bah for Hajj (pilgrimage).*" The other enquiry was "tell me about *Iman* (belief)", on this, the Prophet (PBUH) answered: "*Iman is to believe in Allah, His Angels, His revealed Books, His Messengers, the Last Day and to believe in Qadr (destiny) whether good or bad.*"[6] The above responses, serve as thepillarsand foundational principles the belief system of Islam as a religion which are to be observed by all Muslims. Based on these authorities, Islam can be understood to be the manifestation of the embedded Muslims culture and the fountainhead of their civilization and value system.

Islam cannot be adequately explained without bringing to light the position ofthe Qur'an[7] and Sunnah[8]which serve as the basic sources of *Shari'ah*[9] (the Islamic Law). The former, represents the last testament; God's divine communication to humanity in general not Muslims alone which was revealed to Prophet Muhammad (PBUH) as explained in Q: 34:28, Q: 25:1. Whereas, the latter, explicates the practical life experience of Prophet Muhammad (PBUH) as the recipient and an expounder of the Qur'an. It is through the Qur'an and hadith that Muslims come to know about their religion and how to relate with the *Ahl al-Kitab* and other non-Muslims. Both serve as the guiding principles and the scales with which Muslims' actions and inactions are measured. Furthermore, the Qur'an by its name, *al-Furqan,* it serves as a criterion to differentiate right from wrong, good from bad and truth from falsehood. Mahmoud Ayoub's description of the position of the Qur'an and Sunnah in Islam is very apt where he said:

> "The Qur'an and Sunnah are the two primary sources of Muslim faith, life, law and morality. They are as well the framework of the Islamic worldview and civilization. The Qur'an is believed by all faithful Muslims to be literally the Book of God, and the Sunnah, or life-example of the Prophet Muhammad (PBUH), is the key to the understanding and interiorization of the Qur'an. The Qur'an is for Muslims the foundation of their faith and the Sunnah is the framework of their morality. Together they constitute the two sources of the law (Shari'ah) of God, which is humanity's guide to prosperity and happiness in this life and to the bliss of the hereafter. Both the Qur'an and Sunnah were revealed by God."[10]

2.2 Religious Pluralism

Religion represents a system of belief in a supernatural controlling power. It is a set of beliefs, feeling, dogmas and practices that define the relations between human being and the Divine or Sacred Being. Whereas, pluralism, etymologically, denotes multiplicity in contrast to singularity.Therefore, pluralityimplies difference, and hence diversity.In this regard, Ayoub, views Religious pluralism, as the recognition of the multiplicity and diversity of religions as a natural or divinely willed phenomenon.[11] Therefore, diversity of religions, is a representation of human diversity which should serve as a meaningful framework of constructive dialogue among the followers of the various religions.[12] Islam as a religion, uniquely acknowledges the ideology of multiplicity of religions. As a testimony to this fact, the Qur'an mentions the followers of other theistic religions namely the Jews, Christians and the Sabians alongside Muslimsin a number of places such as Q: 22:17, Q: 5:69 and Q: 2:62where God the Almighty says:

> "Verily! Those who believe (i.e. the Muslims) and those who are Jews and Christians, and Sabians,whoever believes in Allâh and the Last Day and do righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve."

2.3 Ahl al-Kitab

The word Ahl al-Kitab is an Arabic compound expression comprising the termsAhl which means "people of" and Kitab which means "Book/Scripture", jointly therefore; it connotes People of the Book/Scripture. However, regarding who really the people of the book are, scholars differ in their categorization. For instance, Imam Abu Hanifa, Imam Shafi' and Ibn Hazm maintained that it generally refers to all people of the previous scriptures such as the Jews, Christians, Sabians (Q: 2:62) and Zoroastrians etc. According to another unpopular school of thought, even Muslims could literally be referred to as Ahl al-Kitab, simply because they have a scripture, the Qur'an.But it should be noted that, it is the Qur'an that gives the title to the nations that preceded it, therefore, Muslims can only be technically called people of the book if addressed as such by a divine scripture after the Qur'an which ultimately there would be none. However, according to majority of Scholars, the term Ahl al-Kitab, is an honorary name given specifically to the Jews (Yahud) and the Christians (Nasara) in the Qur'an

who are in many other places referred to as banu Israel.[13] The phraseAhl al-Kitab has been mentioned severally in the Qur'an such as: Q: 2: 105, Q: 2: 109, Q: 2: 144-146, Q: 2: 159, Q: 2: 213, Q: 3: 110, Q: 3: 113, Q: 3: 199, Q: 4: 123, Q: 4: 131, Q: 5: 77, Q: 7: 157, Q: 29: 46-47. We would exegetically analyze some of these citations in what follows as reference points.

3.0 Islam and Universal Brotherhood

Islam as a universally approved religion by God from the onset of human existence till the end of time (Q: 3:19), acknowledges the singularity of human source through Adam and Eve. Allah (SWT)[14] says in the Glorious Qur'an:"O humankind, fear your Lord Who created you from one soul and created from it its mate and dispersed from both of them many men and women…" (Q: 4: 1). And He also says:

"O humankind, indeed We have created you from (a single pair of) a male and female and made you into nations and tribes that you may come to know one another. Verily, the most honorable of you with Allah is that (believer) who has At-Taqwa [i.e. one of the Muttaqun (pious). Verily, Allah is All-Knowing, All-Aware" (Q: 49: 13).

It could be inferred from the above verses that, human beings, irrespective of the language they speak, the tribe they belong, the complexion of their skin, the region they come from, the belief/religion they profess and the gender they belong; share a common origin, hence, become brothers in humanity. Therefore, no one is superior to another except by piety as explained by the Prophet (SAW)[15] in his last sermon thus: "*All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor a black has any superiority over white except by piety and good action*".[16] As such, Islam makes inviolable; human life, his faith, honor, lineage, intellect, wealth and being just to everyone even if it is against oneself as its universal *maqasid* (higher intents of Islamic law-*Shari'ah).*[17]

The aforementioned stance, points to the fact that, Islam frowns at and disproves regionalism, chauvinism, xenophobia, tribalism and all other negative stereotypes, prejudices and cruelty against anybody on account of any of the above diversities of human nature. In spite of the accommodating spirit of Islam, it abhors injustice in the least, irreligiosity, treason and *shirk[18]* (Q: 6:21, Q: 4:48).

4.0 Diversity of Human Nature and the Stance of Islam

According to the Australian Multicultural Foundation and Robert Bean Consulting, diversity, refers to the significant differences between people, including perceptions of differences that need to be considered in particular situations and circumstances. Such variations are the characteristics that make a person unique, such as age, gender, ethnicity/culture, region, religion/faith, education level and family background. These parameters of diversity are strictly for recognition which should serve as blessings and source of strength for humanity though, badly bastardized. Based on the authorities quoted above from Q: 4:1 and Q: 49: 13, Islam calls for the understanding and appreciation of one another's differences. Diversity is therefore a sign of God's Omnipotence and divine will to do as He pleases which should be appreciated by all and sundry. Therefore, the human diversity in racial and cultural affinities, is a representation of the diversity and plurality in religious affiliations, all of which Islam concedes.

It ought to be stated here that, the religious diversity among humans is a divine decree purposely designed by God to fulfil His order of placement of the creatures into various groups. Allah (SWT) says to in the Glorious Qur'an:

"If your Lord had so willed, He could have made mankind One People: but they will not cease to be diverse" (Q: 11:118). He also declares: "To each of you (religions) God (Allah) has prescribed a law (shir'atan) and a way (minhaj). If God (Allah) had willed he would have made you a single people. But God's purpose is to test you in what He has given each of you. So strive in the pursuit of virtue" (Q: 5: 48).

This shows that, it is God's ordainment that people must belong to different religions and would be judged based on their level of compliance and Godliness in the hereafter. Across the globe, there are no less than 4,200 different religions[19] from among the monotheistic, polytheistic, atheistic, anthropomorphic and indigenous/traditional beliefs. These include *inter alia,* Islam, Christianity, Judaism, Zoroastrianism, Buddhism, Hinduism, Sikhism etc. but the most widely practiced are the first two.

5.0 Prophet Abraham (PBUH): The Father of Faith

Abraham (PBUH)was one of the mightiest Messengers of God through whom He transformed humanity and promised eternal bliss to whoever agreed with and followed their guidance. Abraham (PBUH) is described in the Qur'an: 16: 120 as an *Ummah* (a Nation) for his standing out firmly for *Tauhid* (Monotheism) and called people together with his father steadily for its cause. He was a stern advocate against all forms of idolatry at his time (Q: 21:51-71, Q: 19:41-50 and Q: 14:35). God answered his prayers by choosing from among his descendants Prophets and Messengers who conveyed divine message to humanity at different times and places in the annals of history (Q: 57: 26; Q: 2:129). He was regarded as the Father of faith by the adherents of the world's three major monotheistic religions namely Islam, Christianity and Judaism.

Historically, in addition to being a spiritual Father, Prophet Abraham (PBUH) was found to be the biological Father of the three Prophets sent to the Jews, Christians and the Muslims. From his wife Sarah, God gave him a son, Ishaq Q: 11: 69-73 (Isaac, the Father of the Israelites) through whose offspring, Prophets Musa (Moses) and Isa (Jesus) (Peace Be Upon Them), the last two Prophets from Banu Isra'il came forth. Likewise, from his other wife Hajar (Hagar), God gave him another son, Isma'il Q: 14: 37-38 (Ishmael, the Father of the Arabs), through whose loins, Prophet Muhammad (PBUH), the last and universal Messenger of Islam descended.[20] Therefore, due to this bio-spiritual ancestry; the Christians, the Jews and the Muslims associate their faith with Prophet Abraham (PBUH). As a result, Christianity, Judaism and Islam, are called **Abrahamic faiths**.

Notwithstanding the above historical fact about the biological link between Prophet Abraham (PBUH) and the other three noble Prophets of God as explained *ubi supra;* the claim of the Jews and the Christians that Abraham (PBUH)was one of them, has been challenged by the Qur'an and confirms his affiliation only to Islam and Muslims. This is where Allah (SWT) says:

> "O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrâhim (Abraham), while the Taurât (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense? Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that which you have no knowledge? It is Allâh Who knows, and you know not. Ibrâhim (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanifa (Islâmic Monotheism - to worship none but Allâh Alone) and he was not of Al-Mushrikûn" (Q: 3: 65-67).

In the following verse 68 of the same chapter, God the Exalted made it clear as to those who have right to associate themselves with Abraham (PBUH) thus: "Verily, among mankind who have the best claim to Ibrâhim (Abraham) are those who followed him, and this Prophet (Muhammad SAW) and those who have believed (Muslims). And Allâh is the Walî (Protector and Helper) of the believers". Consequently, by implication, had it been the Jews and the Christians believe in the Messengership of Muhammad (PBUH), their claim to Abraham would have been valid, because he was also a Muslim.

In furtherance to the fact that Abraham (PBUH) was a Muslim, God in the Noble Qur'an confirms him as the Father in faith to Prophet Muhammad (PBUH) as well as his followers and that He Himself Allah (SWT) named them together with Abraham as Muslims where He says:

> "And strive hard in Allâh's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Message of

Islâmic Monotheism to mankind by inviting them to His religion, Islâm), and has not laid upon you in religion any hardship, it is the religion of your father Ibrahim (Abraham) (Islâmic Monotheism). It is He (Allâh) Who has named you Muslims both before and in this (the Qur'ân), that the Messenger (Muhammad SAW) may be a witness over you and you be witnesses over mankind! So perform As-Salât (Iqamat-as-Salât), give Zakât and hold fast to Allâh [i.e. have confidence in Allâh, and depend upon Him in all your affairs] He is your Maula (Patron, Lord, etc.), what an Excellent Maula (Patron, Lord, etc.) and what an Excellent Helper!" (Q: 22:78)

6.0 Ahl al-Kitab from the Spectacles of the Qur'an and Prophetic Traditions
In order to show the closeness of the people of the book to the Muslims, God the Almighty in various places of the Glorious Qur'an has described them with both praiseworthy and blameworthy qualities. In the following verse, God the Exalted describes them as: "Those to whom We gave the Scripture (Jews and Christians) recognize him (Muhammad SAW) as they recognize their sons…" (Q: 2: 146). Meaning, those who are well acquainted with the narratives as well as the coming of Prophet Muhammad (PBUH) in their scriptures just as they know their own sons. By implication, they ought not to have ever rejected the goodwill and well-meaning message brought by this personality as further explained in the following verse:

> "Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad SAW) whom they find written with them in the Taurât (Torah/the law) (Deut, 18: 15) and the Injil (Gospel) (John 14: 16), - he commands them for Al-Ma'rûf[21]; and forbids them from Al-Munkar[22]; he allows them as lawful At-Taiyibât[23], and prohibits them as unlawful Al-Khabâ'ith,[24] he releases them from their heavy burdens (of Allâh's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad SAW), honor him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful" (Q: 7: 157).

Despite the *Ahl al-Kitab*'s rejectionists approach to Prophet Muhammad (PBUH) and his message, the Qur'an impartially eulogizes the admirable qualities of the righteous people among them who answered the above clarion call of Prophet and rebuked those who rejected it by saying:

> "Not all of them are alike; a party of the people of the Scripture stands for the right, they recite the verses of Allâh during the hours of the night, prostrating themselves in prayer. They believe in Allâh and the Last Day; they enjoin Al-Ma'rûf and forbid Al-Munkar; and they hasten in (all) good works; and they are among the righteous. And whatever good they do, nothing will be rejected of them; for Allâh knows well those who are Al-Muttaqûn (the pious). Surely, those who disbelieve, neither their properties nor their offspring will avail them against Allah. They are the dwellers of the Fire, therein they will abide. The parable of what they spend in this world is that of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it. Allah wronged them not, but they wronged themselves." (Q: 3: 113-117).

In other verses such as Q: 28:52:54, Q: 2:121, a similar statement was made by God to reiterate the above point. However, the following verse is more illustrative where He says:

> "And there are, certainly, among the people of the scripture (Jews and Christians), those who believe in Allâh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allâh. They do not sell the Verses of Allâh for a little price, for them is a reward with their Lord. Surely, Allâh is swift in account". (Q: 3: 199)

While commenting on the above verse, Sheikh al-Mufassir Ibn Kathir cited Imam al-Hasan Al-Basri who posited about Allah's statement:

"And there are, certainly, among the People of the Scripture, those who believe in Allah…" that it refers to: "The People of the Book before Muhammad was sent, who believed in Muhammad and recognized Islam. Allah gave them a double reward, for the faith that they had before Muhammad, and for believing in Muhammad (after he was sent as Prophet)."[25]

In a corroborative Prophetic tradition as to the above exegesis, Abu Musa al-Ash'ari (RA)[26] said that the Messenger of Allah said: "Three persons will acquire a double reward (in the hereafter), among them is a person from among the People of the Book who believed in his Prophet and in me…" (Reported by Bukhari and Muslim).

Moreover, some of the followers of Jesus Christ (PBUH)-the Christians are addressed as those in whose hearts there exist mercy and compassion (Q: 57:27), hence, due to their love for peace, soft-mindedness, nearness to Muslims in terms of belief and their utmost fear of God unlike the Jews and the polytheists; are specifically and exceptionally singled out for a tribute in the following Qur'anic verses:

"Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikûn (see Q: 2:105), and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud. And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad SAW), you see their eyes overflowing with tears because of the truth they have recognized. They say: "Our Lord! We believe; so write us down among the witnesses. And why should we not believe in Allâh and in that which has come to us of the truth (Islâmic Monotheism)? And we wish that our Lord will admit us (in Paradise on the Day of Resurrection) along with the righteous people (Prophet Muhammad PBUH and his Companions, may God be pleased with them)." So because of what they said, Allâh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of good-doers. But those who disbelieved and belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire." (Q: 5: 82-86)

Going by the above verses, impliedly, Christians are more loving to Muslims than the Jews. Therefore, naturally, where Muslims and Christians live together, there should be more understanding, harmony, peace and respect between them; unlike what is experienced in a number ofmulti-religious societies such as Nigeria. And the fact that on one hand, Muslims believe and adore all Prophets of God including Moses and Jesus (PBUT), Jews and Christians should have no grudge with them. On the other hand, Christians also believe in Prophets Moses and Jesus (not as the second person in trinity), though, most of them with the exception of Muhammad (PBUH); but still they are better than the Jews, who only believe in Moses (PBUH), but disbelieve in Jesus and Muhammad (PBUT). This is notwithstanding Moses' supplication to God in the Taurat for the Jews in Deut, 18: 15-20 and Jesus' for the Christians in the Gospel, John 14: 16; John 16:7 prophesizing the Prophet to come after them. It could be argued therefore, that if there are only two religious groups the world over, who should work for peace and ensure that it reigns at any point in time, should be Muslims and Christians. But this can only be feasible if each adheres strictly to the undiluted dictates of his scripture against the influence of egocentrism and ulterior motives driven by the devilish forces of whims and caprices. This is the atmosphere one would wish to witness in Christian-Muslim societies.

6.1 The Qur'anic Guiding Principle for Interfaith Relations

Qur'an as God's communication and His last testament to humanity, contains divine instructions to those who believe in it on who to relate with, how to go about the relationship and what are the crux of such interfaith relationship. This is because, God has made it clear that it is His divine arrangement and will that human beings cannot belong to the same religious canopies and socio-cultural identities. Therefore, since they coexist within same families and communities, it is inescapable that they relate

with one another. The following verses define to Muslims, who to relate with and who not to, where God the Almighty says:

> "Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allâh loves those who deal with equity. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the Zâlimûn (wrong-doers those who disobey Allâh)". (Q: 60: 8-9)

The statement: *'Allah does not forbid you…'* implies in this context a positive exhortation which expressly denotes that Muslims are permitted to relate with non-Muslims amicably, with kindness and justice, unless they are hostile, persecute or drive Muslims out of their homes.[27] According to ImamIbn al-Jawzi,*"The verse permits association with those who have not declared war against the Muslims and allows kindness towards them, even though they may not be allies."*[28] Therefore, if the teachings of these verses are considered and put into practice, then definitely peace will reign and linger forever across the globe. This is in the event where non-Muslims desist from persecuting Muslims, and the Muslims adhere to the injunctions of God in the Qur'an. In this guise, the verses emphasize and enjoin the believers to be kind, just, righteous and render back trusts belonging to everybody irrespective of religion, regionor tribe. In essence, whoever seeks to live peacefully with the Muslims, they are in turn, duty-bound to ensure peace reigns between them and prevent any upheaval and its cause from their side. It is based on this benchmark the all interfaith relations should be built.

6.2 *Ahl al-Kitab* and the Muslims: Some Areas of Relationship

In addition to the general permission to Muslims to relate with the non-hostile non-Muslims at individual and group levels in things that are lawful for the collective good of the society, the following verse provides some specific imperative areas of convergence between Muslims and the *Ahl al-Kitab:*

> "Made lawful to you this day are At-Tayyibât.[29] The food (slaughtered cattle, eatable animals, etc.) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time, when you have given their due Mahr[30], desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in the Oneness of Allâh and in all the other articles of faith,[31] then fruitless is his work, and in the Hereafter he will be among the losers". (Q: 5:5)

From the above verse, two major interfaith relationships are licensed to Muslims namely the food of and interfaith marriage with the Jews and the Christians. As per the food, scholars have explained that it includes the eatable lawful animals slaughtered by the Ahl al-Kitab as Ibn `Abbas, Abu Umamah, Mujahid, Sa`id bin Jubayr, `Ikrimah, `Ata', Al-Hasan, Makhul, Ibrahim An-Nakha`i, As-Suddi and Muqatil bin Hayyan stated. Ibn Kathir explained further that, this permission is "Because the People of the Book believe that slaughtering for other than Allah is prohibited. They mention Allah's name upon slaughtering their animals, even though they have deviant beliefs about Allah that do not befit His Majesty."[32]

However, despite the aforementioned permission for Muslims to eat the food including the meat of animals slaughtered by the people of the book, still many Muslims find it difficult to contextually apply the text. This is most specifically due to some impending realities surrounding the questions of, in whose name, for what purpose is the animal slaughtered and is it in itself lawful for the Muslims? These important theological questions are informed by God's command to Muslims to joyfully eat the meat of lawful animals slaughtered in His name and solely for His sake, otherwise; the meat is prohibited to them (Q: 5: 3). This golden rule applies not only to non-Muslims but also to

Muslims, who slaughter in the name of any mortal being and/or as a sacrifice to any other than God.[33] It is worth sharing here also that, most of the Muslims we interviewed on why they don't eat the meat slaughtered by Christians in Nigeria, the above reasons from part of their reservations.

In addition, some of the Muslims chose not to eat the meat specifically, for fear of disobeying God's command, because they observe, the Christians they live with eat some animals that are prohibited in Islam such as Pig, Dog, Donkey, Monkey etc.[34] though, part of them are also made unlawful in the bible (Leviticus: 11:7;Acts: 15:29 etc.). Some other Muslims in their own right shun only meat slaughtered for Christian festivals such as Christmas.[35] This is simply due to the fact that, Christians themselves are not unanimous as to how truly Christian is Christmas and ask further whether it is biblically commanded by God or just a teaching of the church or an old pagan festival adopted by some Christian leaders and incorporated into what later came to be called Christianity?[36] Based on our analysis, the above viewpoints of Muslims evolve and revolve around the controversial position of Jesus Christ even within Christendom. When some Christians like Muslims believe Jesus to be God's servant and His Prophet (PBUH), born miraculously without male intervention; many Christians consider him to be either son of God or God, i.e. one of the three persons in the divine triangle of trinity. This fundamental belief of the Christians makes Muslims to accuse them of polytheism in contrast to the monotheism preached and practiced by Jesus Christ (PBUH). These are some pertinent theological issues that should be clarified by the Christendom for smooth interfaith relationship with the Muslims.

As a wrap up to the question of eating the meat slaughtered by the *Ahl al-Kitab,* Muslim scholars differ over some issues bordering the permissibility of the meat served during their festivities such as Christmas, the mode of slaughtering and other details.[37] Some permit it irrespective of the mode of slaughtering if done for the sake of God,[38] while others do not with some reservations.[39] The following statement by the Prophet's Companion, Caliph Ali bin Abi Talib (RA) is a criterion in this regard where he said:

> "If you hear a Jew or Christian mentioning other than Allah (on their animal) do not eat it. If you did not hear them mentioning other than Allah on it, eat it because Allah has permitted their animal for us and He knows what they utter"[40]

Another permitted relationship for Muslims is the interfaith marriage with chaste ladies from the Jews and the Christians which many other religions do not allow[41] where Allah (SWT) says in the Glorious Qur'an:

> "(Lawful to you in marriage) are… and chaste women from those who were given the Scripture (Jews and Christians) before your time, when you have given their due Mahr, desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends." (Q: 5:5)

From the above Qur'anic articulation, it is crystal clear that Muslims are simply allowed by God to marry chaste ladies from the *Ahl al-Kitab* who must be given their due *Mahr.* Likewise, Muslims are prohibited from taking them as illegal sexual partners for pre or extra-marital affairs and not even as girl-friends. Therefore, any Muslim who does otherwise cannot claim to be guided by the tenets of Islam but could have been driven by the forces of devilish temptations and his lustful desires. It is imperative to mention also that, no evidence in Islam that permits marriage between Muslim ladies and menof the *Ahl al-Kitab.* However, we discovered via interaction with many Christian men over time that, they assume this Islam's rule to be unfair to them and asked why should Islam allow its men to marry Christian ladies but disallow vice-versa?

In simple terms, definitely, there are reasons and wisdoms behind all rules in Islam and this limited interfaith marriage is not an exception. It indeed explicates the level of legitimate mutual love and intimate relationship that Muslims can extend to some non-hostile *Ahl al-Kitab*, ladies and their families in this regard. Summarily, the following explanation by the Da'wah Institute of Nigeria quoted verbatim would suffice:

"Marriage in Islam, apart from making life more comfortable for the partners concerned, is supposed to be an institution in which both husband and wife help improve each other spiritually for success in the hereafter. How could this major objective be realized if those concerned hold significantly different and fundamentally opposing world views and perspectives of truth and reality, and when each partner views the other as being astray and misguided? For this reason (among others), it is disliked even for a Muslim man to marry a non-Muslim woman, and prohibited for him to marry a pagan woman. The situation is even worse (and therefore prohibited) in the case of a Muslim woman married to a non-Muslim husband since, more often than not, the husband is regarded as the head of the family. Under the Shari'ah, the protected rights of the wife (whether Muslim or non-Muslim) include (among others) her right to proper feeding, clothing, shelter, medication, visits, good treatment, religious freedom, inheritance and other financial and non-financial rights (Qur'an 4:34; 2:233, 240; 4:4-5, 24, etc.). A Muslim husband is not allowed to hinder his non-Muslim wife from practicing her religion. Some of these rights are not guaranteed under other religious legal systems. A non-Muslim husband cannot be compelled to guarantee those rights to his wife because he (being a non-Muslim) is not bound by the Shari'ah. The Muslim wife may be put under pressure to renounce or be negligent of Islam. The husband may also insist on their children being brought up as non-Muslims. Also, how can a true Muslim woman live happily with one who feels free to consider her Prophet as an imposter while she respects the Prophet of his own religion(PBUH)? Not only may the husband interfere with her religious duties (for example, prayer, fasting, Hajj and Da'wah) but he may expect his wife to adapt to an un-Islamic life style in respect of serving alcohol and pork, abandoning hijab and attending un-Islamic gatherings, parties, etc. He would naturally encourage their children to enjoy these things too, and the wife would have no legal right to resist, since the "husband" would not be accountable to the Shari'ah or to a Shari'ah court. Wives of misbehaving Muslim husbands who act oppressively at least have the consolation of seeking community support to pressure the husband to abide by Shari'ah. Muslim "wives" of non-Muslim "husbands" have no recourse to such community support, and must therefore be completely dependent on the goodwill of the man and his/her family, or whatever little a secular legal system can offer in terms of specific moral prescriptions on the husband (which is usually not much other than legislature against physical abuse). To avoid such a situation, Allah (who has no bias towards male or female) prohibits such a marriage"[42]

7.0 God's Divine Command to Muslims in Relation to *Ahl al-Kitab*

Islam does not give Muslims an open-ended license for relationship with the *Ahl al-Kitab* but approves to a level that would not encroach into the boundaries of the principle *al-wala wa al-bara*'[43] within the purview of the *Shari'ah*. Those confines are designed in such a way that both parties apart from establishing a network of peace promoters, they should as well remind one another of their commitment to the worship of One and Only God the Almighty. Because, God Himself has the attribute of peace and He is the Giver of security(Q: 59:23), hence only through His service and obedience peace is guaranteed. Therefore, Muslims-*Ahl al-Kitab* relationship should be built on common grounds as in the verse: "*Say (O Muhammad SAW): O people of the Scripture (Jews and Christians): Come to a word that is just between us and you…*" (Q: 3: 64)broadly clarified elsewhere in the paper.

Historically, all the correspondences and other interfaith encounters Prophet Muhammad and his followers had with the Jews and the Christians were epitomized by the dictates of Q: 3: 64 in compliance to Q: 60:8-9 as elucidated in the subsequent sections. Until the end of time, these verses and the Prophetic model worthy of emulation (Q: 33:21) expounded above should be the guiding principles for interfaith engagements between the Muslims and any non-Muslim individual or group especially the peace-loving ones as in Q: 8:61. In the same vein, it is not expected of a Muslim to

compromise any spiritual or moral standard of Islam while seeking for common grounds to live peacefully with the *Ahl al-Kitab,* because God warns: "*…Never will the Jews or the Christians be satisfied with you unless you follow their form of religion. Say: 'The Guidance of Allah-is the only Guidance...'* (Q: 2:120). In spite of this, Muslims are enjoined by God to partner in doing all good and righteous things but desist from evil and sinful ventures thus: *"Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment."*(Q: 5:2)

8.0 Reflective Moments in Prophet Muhammad's Relation with non-Muslims
The life history of Prophet Muhammad[44] (PBUH)is full of prototypical examples of the conduct of interfaith dialogue and interreligious interactions.[45] He started to build the spirit of corporate social responsibility at youthful age since before his call to Prophethood. He joined the peace negotiations and shared in the duties and rights of his society. The dearest to him was the ***Hilf al-Fudul*** which was a leagueto protect the defenseless and guarantee the safety of strangers in Makkah,[46] on this, he exclaimed: "*If I were called to it now in the time of Islam, I would respond."*[47] So is not a wonder that he is described in the Qur'an as the noblest of all in character worthy of emulation (Q: 33:21).Whileextolling his character, one of his wives, Aisha (RA)[48] metaphorically portrays him as the 'working Qur'an.'[49] Therefore, through his teachings and practical application of the divine instructions, the Prophet sets the archetypical model for everything good, interfaith relations inclusive. The multi-religious nature of his immediate and surrounding environment predominated with Christians, Jews, *Hunafa'*[50] and a host of other polytheists; in addition to divine guidance nurtured him to excel in this venture sent as a mercy to humanity (Q: 21:107). The Prophet's (PBUH) and all Muslims' interfaith endeavor with most especially *Ahl al-Kitab* is informed and premised by the dictates of the following and other related injunctions in the Noble Qur'an:

> "Say (O Muhammad SAW): O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh. Then, if they turn away, say: "Bear witness that we are Muslims." (Q: 3: 64)

From the onset of his Prophetic mission, though amidst inhumane treatment, Muhammad (PBUH) had non-Muslim neighbors; he traded and exchanged pleasantries with them. He used to accept their gifts through one of which a Jewish woman plotted to kill him with a poisoned mutton, but did not succeed, although, led to the death of one of his companions who also ate from it.[51] Despite the Prophet's hospitality, several attempts were made by the Jews to kill him and treacherously connived with the polytheists of Makkah against the Muslims and Islam. Finally, they breached the agreement entered with the Prophet which led to their expulsion from Madinah.[52] He used to visit their sick, for instance, a son to one of the Prophet's Jewish neighbors, who used to serve him, fell sick and the Prophet visited and even invited him to Islam; under the permission of his father, the boy accepted the Prophet's call.[53] From this story we see a sense of tolerance, easy-going nature, compassion and gentleness displayed by the Prophet (PBUH) towards all people. Thereafter, when the persecution, maltreatment and torture of the Makkan polytheists to the young emerging Muslim *Ummah* became persistent and unbearable, in the year 614 C.E, the Prophet (PBUH) sent a Muslim delegation to Abyssinia/Habasha (present day Ethiopia) to seek for asylum under a Christian King called Najjashi (Anglicize as Negus) whose name was Ashama bin al-Abjar.[54] This marked the first historic formal international Christian-Muslim relations based on trust and confidence.

Another interfaith enterprise materialized when the Prophet (PBUH) received a delegation of twelve at first and over seventy Yathribites from the two powerful tribes of Aws and Khazraj in the years 621 C.E and 622 C.E respectively which led to what are popularly known as the pledges of al-Aqabah. The history of these tribes was full of long-lasting continuous wars over some trivial issues as they revealed to the Prophet that: *"We have left our community, for no tribe is so divided by hatred and rancor as we are. Allah may cement our ties through you."*[55] Because of the shared hospitality

between the two parties and the respectfully understandable deliberations they had, the Prophet agreed to make *Hijrah*[56]to Madinah with his followers in 622 C.E, thereby forming a formidable Islamic Government. In such a divinely-guided and guarded migration also, an interfaith succor surrounded by mutuality and trust took place, because the guide in the journey was a non-Muslim Abdullahi bin Uraiqit whom the Prophet (PBUH) and Abubakr (RA) trusted and did not betray them despite being hunted by oppressors.[57]

Upon the momentous migration, a consolidated central government was established under the leadership of the Prophet (PBUH). This resulted to another milestone in the history of Muslim-*Ahl al-Kitab* cordial relationship, that was the formulation of the Charter of Islamic Alliance (the Madinan Constitution) and a Pact with the Jews.[58] Admirably, just as the Prophet (PBUH) established *ukhuwwah al-Islamiyyah*,[59] the same way he established a friendship between the Muslims and non-Muslim tribes of Arabia. He succeeded in charting an alliance with the surrounding tribes, deconstructing the *Jahiliyyah*[60] acrimony and inter-tribal feuds. Also well captured in the constitution, were the rights and responsibilities of non-Muslims under the Islamic government who were accorded the immaculate title of *Ahl al-Dhimmah* or *Dhimmis*[61] treated with all sense of fairness and equity. They enjoyed rights as well as utmost protection like the Muslims in the state as enshrined in the *Shari'ah*.

Moreover, apart from the famous treaty of *al-Hudaibiyyah* signed between the Prophet and the Makkans in the sixth year after *Hijrah* which is yet another limelight in the face of interreligious discourse and mutual agreement; most of the correspondences the Prophet had with the Kings and Emperors of his time were also a resounding success in building strong interfaith relations. The recipients included the Abyssinian King Najjashi (Negus), Juraij bin Matta, called Muqawqas, the vicegerent of Egypt and Alexandria and Chosroes, the Emperor of Persia.[62]

Another revolutionary interfaith engagement that yielded positive interreligious and inter-communal harmonious coexistence in Islamic historiography, was the faithful interfaith dialogue that transpired between the Prophet and a delegation of sixty Christians from Najran in the year 631 C.E, which according to Rabiu: "*One cannot afford to delist while talking about interreligious encounters of Prophet Muhammad (PBUH) with the Ahl al-Kitab that is still fresh in the golden pages of history.*"[63] It was a knowledge-seeking-driven dialogue loaded with certain doctrinal questions posed to the Prophet (PBUH) by the group of Christians. When they asked him about the nature of God in Islam,[64] the Prophet (PBUH) answered them with *Surah al-Ikhlas,* 112:1-4, a Qur'anic chapter that gives the standard definition of God where God the Exalted says:

"Say (O Muhammad (Peace be upon him)): "He is Allah, (the) One and Only. Allah-us-Samad[65] (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten. And there is none co-equal or comparable unto Him.""

Regarding their question on the nature of birth and position of Jesus (PBUH) in Islam[66], the Prophet (PBUH) replied them with verses 59-61 of *Surah Āli 'Imran*, 3 that:

"Verily, the likeness of 'Isa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" - And he was. (This is) the truth from your Lord, so be not of those who doubt. Then whoever disputes with you concerning him ['Isa (Jesus)] after (all this) knowledge that has come to you, [i.e. 'Isa (Jesus)] being a slave of Allah, and having no share in Divinity) say: (O Muhammad SAW) "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the Curse of Allah upon those who lie.""

Likening the creation of Jesus to that of Adam in the above verse, could be explained as; if Jesus (PBUH) is given the share of divinity by Christians because he was born without a father, then Adam, who had no father nor mother is more deserving of been divine. However, both of them are humans, God's servants and His Prophets (as in Acts 3: 13 and Q: 19:30), therefore none of them should be worshipped except God the Almighty (Deut 6:4, Mark 12:28-29, Q: 20:14). Because, the

attributes of God are those of perfection and man's are not, therefore, it cannot be rationalized that one is human and divine at the same time. The other issue they discussed bordered on the rights and obligations of non-Muslims under the Prophet's care etc. of which the enactment of the Madinan Charter addressed well enough as discussed hereunder. Afterwards, the members of the delegation agreed to the terms and continued paying *jizyah* while enjoying freedom of religion and other protective rights under the Prophet's leadership.[67]

9.0content Analysis of the Madinan Charter of Alliance under Prophet Muhammad (PBUH)
The Medina Charter or constitution[68]is arguably the first constitution ever written incorporating religion and politics.It is very relevant to current tensions existing between the Muslims, Jews, and Christians. Unfortunately, it seems that ignorance and fear, suspicion and disrespect plague the interaction and stereotypes that exist between these three great Abrahamic religions.[69] While the presentation of the complete content of the charter is out of the scope of this paper, we would however,mention some of the rights and responsibilities accorded the *Dhimmis* therein. They enjoyed the right to life, but those who committed an act of treachery and betrayal were prosecuted, had the right to choose one's religion: as he gave them freedom to practice their faith[70], and he did not force anyone to become Muslim in compliance to the Qur'anic rule that ***"there is no compulsion in religion"*** (Q: 2:256). They had right to own property. The Prophet did not confiscate the property of any one of them; rather he approved of the Muslims doing business with them. They enjoyed right to protection and defense. The constitution of Madinah spells that: "*Each must help the other against anyone who attacks the people of this document*." More so, the charter and the pact of 'Umar (RA), the second Caliph required the *Dhimmis* to pay annual poll tax (*Jizyah*) in lieu of which they were ensured of their safety (*aman*), the security of their persons, families and possessions.[71] Another one is the right to fair treatment and standing up against wrongdoing committed against anyone. As such, the Prophet was just in passing judgement among the contracting parties, even if it was at the expense of the Muslims. The two cases of a Muslim killed by the people of Khaybar[72] and the land dispute between a Muslim and a Yemeni Jew[73] referred to the Prophet are good examples.
In addition to the above, the Prophet (PBUH) gave the *Dhimmis* the right to adjudicate their affairs based on the dictates of their own religious laws. He did not impose the *Shari'ah* laws on them so long as both parties in the matter were non-Muslims, unless they referred the dispute to him for judgement. This is in compliance to God's instruction that: "*So if they come to you (O Muhammad PBUH), either judge between them, or turn away from them… And if you judge, judge with justice between them. Verily, Allah loves those who act justly*" (Q: 5:42). This is the simple fact that many non-Muslims, especially Christians in Nigeria do not seem to understand by continuously, yet, unjustifiably preach against the Nigeria Muslims' agitation for the implement of *Shari'ah* to govern their affairs.
More often, the bone of contention in interfaith discourse and engagement used to be in areas of worship upon which the Qur'an acknowledges that each religion has its dictates and law "…***To each among you (religions), We have prescribed a law and a clear way***… (Q: 5:48), therefore, Muslims are not allowed to adopt or partake in any lifestyle and act of spirituality that are specific to other religions. To this end, the Prophet (PBUH) and his followers were ordered by God in the Glorious Qur'an thus:

> "Say (O Muhammad): "O Al-Kafirun (polytheists and disbelievers) I worship not that which you worship. Nor will you worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship. To you be your religion, and to me my religion (Islamic Monotheism)" (Q: 109:1-6).

Nonetheless, he and by extension, his followers were instructed to call to the way of their Lord[74] that: *"Invite to the way of your Lord with wisdom and good preaching and argue with them with that which is best."* (Q: 16: 125). Due to this proselytization assignment championed by the community of the Prophet (PBUH), is specially singled out with the honorary title of 'the best of nations' and who take

the moderate-middle course in everything they do (Q: 2:143) because of the multi-tasking responsibility of enjoining righteousness and forbidding evil[75] that:

> "You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad SAW and his Sunnah (legal ways, etc.)] are the best of people ever raised up for mankind; you enjoin Al-Ma'rûf and forbid Al-Munkar and you believe in Allâh. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fâsiqûn (disobedient to Allâh - and rebellious against Allâh's Command)." (Q: 3:110)

This is why the Prophet (PBUH) and his followers were/are profound to call the Ahl al-Kitab to Islam and did not miss any opportunity to convey to them the religion of God, may He be Exalted, to the extent that the Prophet (PBUH) did not begin any fight with them-the cause of which was their treachery and betrayal-until he first called them and exhorted them, as he said to 'Ali ibn Abi Talib (RA) on the day of the conquest of Khaybar: "Advance cautiously, until you reach their open space, then invite them to Islam, and tell them of their duties before Allah. By Allah, if Allah were to guide one man through you, that would be better for you than having red camels."[76]

To show the seriousness of Islam on the bid to protect the rights of the Ahl al-Dhimmah, the Prophet (PBUH) warned in strong terms against violation of such rights and privileges asreported by Safwan from a number of Companions of the Prophet (SAW) that he said: "Beware, if anyone wrongs a contracting man (Al-Dhimmiy), or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgment" (Abu Dawud: Book 19 : Hadith 3046).[77] It is in this spirit that Ibn Hazm (995-1063 CE), a classical Jurist of Islam (cited by Al-Qarafi in 'Al-Furuq' vol. 3, 14) said:

> "If we are attacked by an enemy nation who is targeting the People of Covenant (non-Muslim citizens) living among us, it is our duty to come fully armed and ready to die in battle for them, to protect those people who are protected by the covenant of God and His Messenger. Doing any less and surrendering them will be blameworthy neglect of a sacred promise"[78]

As regards protection of their places of worship in addition to *Masajid* (Mosques), God the Almighty allows the use of full force to repel any attack targeting such places where He states:

> "For if God had not checked one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid His cause- for verily Allah is full of Strength, Exalted in Might, (Able to enforce His will)." (Q: 22:40)

To an extent, both Muslims and Christians in Nigeria reciprocated the gesture of protecting one another in places of worship and serving as asylum to each other at times of crises. This commitment should be maintained to always fight the common enemy. Moreover, in the *Shari'ah,* both Muslims and non-Muslims share same societal responsibility of protecting and enhancing the common good. As such, they should work at par to build institutions and uplift the standard of living of each other. Also, they ought to secure boundaries from external breach and maintain internal peace, security and stability.

10.0 Conclusion and Recommendations

It becomes evident from the discourse that, Islam, through the lenses of its final code of life, the Qur'an, explicates the universality of its coverage and unmatchable accommodating nature. It recognizes the inherent diversity of the humankind across faith, race and color, geographical as well as civilizational backgrounds, the dearest of all in the side of God is the most pious one. In spite of this multiplicity, Islam acknowledges the singularity of the human progeny from Adam and Eve specially created by God. In order to help man fulfils his essence of creation-God's worship, He raises some servants of His at reasonable intervals as Prophets to guide man to achieve eternal felicity via an approved way of life called Islam. Therefore, all Prophets of God from Adam, Noah, Abraham,

Moses and Jesus (PBUT) were Muslims, Muhammad (PBUH) only served as the last in the long chain of the institution of Prophethood and to whom God revealed His final and universal message to convey to humanity. Those who believe in all the Prophets of God including Muhammad (PBUT) after his coming, are called Muslims; those who segregate between them are referred to as non-Muslims among who are the Jews and the Christians specially addressed as *Ahl al-Kitab*. It is our derivable conclusion therefore, that only with proper intra and inter-religious sound knowledge and understanding, reciprocate mutual respect in addition to strict adherence to the dictum of sacred scriptures by the Christians, Jews and Muslims in Nigeria and the global community, peace will begets human and capital development for the benefit of all.

Finally, we believe strongly that, there is strength in diversity and differences should in no way lead to disunity, just like unity is not uniformity. Therefore, the mutual enterprise entered by the religious communities such as the Muslims and the Christians living together in places like Nigeria, to ensure peaceful coexistence should not in any way call for unification of religions-**syncretism**, which calls for synthesis between divergent, yet convergent faiths to develop a new common universal religion operational across geo-cultural and racial denominations.[79] Therefore, we recommend that, Muslims and Christians wherever they are should not allow political predators and power mongers or any ill-meaning-religiously-crowned personalities to manipulate them to achieve their ulterior motives. Likewise, they should not let biased-media reporting and virulent propaganda, unconfirmed reports/rumor spread over the social and other online media platforms mislead them to take regrettable decisions and actions against their fellow human beings. Christian Clergies and Imams should fear God and uphold sincerity of purpose in their preaching and avoid misleading, inciting and hate speeches that trigger or fuel the fire of crises. Government and community leaders should through the best possible ways check the excesses of pseudo Clerics to block the chances of continued commercialization and politicization of religion. Lastly, we strongly recommend dialogue between adherents of various religions as one of the viable methods to clear one another's teachings and practices that foster mutual understanding where the parties must agree to disagree agreeably.

Endnote:

1. May the Peace and Blessings of God be Upon Them
2. May the Peace and Blessings of God be Upon Him
3. Zakir Naik, *Media and Islam: War or Peace* (A Public Lecture organized by Dubai International Holy Qur'an Award Committee, delivered in UAE (Dubai), 2005). Available at https://www.youtube.com/watch?v=vb1iiSxf3W4 and http://www.irf.net
4. *Ibadah*(Devotion/Worship): is defined by Sheikh al-Islam ibn Taimiyyah as a comprehensive term that encompasses everything that Allah loves and is pleased with from among words(utterances) as well as inward and outward actions.
5. *Mu'amalah* (Transaction or Dealing): is an aspect of Islam which deals with civil acts that cover all social, personal, inter-personal, national and international relations, economic and commercial transactions that are not devotional in themselves but attract reward if done in ways approved by God.
6. Sahih al-Bukhari, Vol. 1, Book 1, Hadith No. 7
7. A Divine Scripture, revealed by God to Prophet Muhammad (PBUH) within the span of approximately 23 years containing 114 *Suwar* (chapters) and 6236 *Ayat* (Verses).
8. *Sunnah,* literally means a way; course; rule; manner of acting or conduct of life. Technically, it refers to the Prophet Muhammad's way of life which includes what has been authentically reported of his sayings, actions and tacit approvals.
9. *Shari'ah*: is a complete code of life of the Muslims based on the guidance of the Qur'an, the Prophet and his rightly guided Caliphs. The *Shari'ah* dictates their religious, political, social, economic and all other seemingly mundane affairs. It regulates, from the highest to the minutest part of the Muslims' personal, inter-personal and communal life.
10. Mahmoud Ayoub (Ed.), *Contemporary Approaches to the Qur'an and Sunnah*. Washington: The International Institute of Islamic Thought, London, 2012, xi.
11. Mahmoud Ayoub, "Religious Pluralism and the Qur'an". *Contemporary Approaches to the Qur'an and Sunnah.* Washington: IIIT London, 2012.40-41. www.iiituk.com
12. Mahmoud Ayoub, "Religious Pluralism and the Qur'an". 41

13. Children of Prophet Yaqub/Jacob (Israel-the servant of God)
14. SWT: *Subhanahu wa Ta 'ala* – "The Exalted". A statement said whenever God's name is mentioned.
15. SAW: -*Salla-Allahu 'Alayhi wa Sallam* - "Blessings and Peace of God be Upon Him" pronounced when the name of any Prophet of God is mentioned as mark of respect.
16. The complete sermon is available at: http://www.introductiontoislam.org/prophetlastsermon.shtml
17. Da'wah Institute of Nigeria. Shari'ah Intelligence the Basic Principles and Objectives of Islamic Jurisprudence: *An Introduction to Usul Al-Fiqh* and *Maqasid Al-Shari'ah.* Minna: IET, 2015. 215
18. *Shirk* means polytheism: associating partners with God in His Lordship, Worshipand Unique Names and Sublime Attributes
19. https://www.quora.com/How-many-different-religions-are-there-in-the-World
20. Al-Imam ibn Kathir, *Stories of the Prophets.* Translated by Muhammad Mustapha Geme'ah. Riyadh: Darussalam Publishers.
21. Islâmic Monotheism, obedience to the Prophet Muhammad SAW and all that Islâm has ordained
22. Disbelief, polytheism of all kinds, opposing Prophet Muhammad SAW and all that Islâm has forbidden
23. All that is good and lawful as regards things, deeds, beliefs, persons, foods etc.
24. All that is evil and unlawful as regards things, deeds, beliefs, persons, foods etc.
25. Ibn Kathir Hafiz, *Tafsir Ibn Kathir,* Translated by Group of Scholars under the Supervision of Sheikh Safiur-Rahman al-Mubarakpuri. Riyadh: Dar-us-Salam Publication House, 2003.Commentary on Q: 3:199
26. RA: RadiyAllahu Anhu (i.e. May Allah be Pleased with Him)
27. *Da'wah* Institute of Nigeria, *Relations with non-Muslims*. Minna: Islamic Education Trust, 2008, 17.
28. Taha Jabir al-Alwani, *Towards a Fiqh for Minorities*: *Some Basic Reflections*. London: International Institute of Islamic Thought, 2003. 26
29. At-Tayyibât means all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, etc., milk products, fats, vegetables and fruits, etc.
30. Bridal money given by the husband to his wife at the time of marriage (Dowry)
31. Articles of faith in Islam are: belief in Allâh, His Angels, His Holy Books, His Messengers, the Day of Resurrection and *Al-Qadr* (Divine Preordainments). (Q:2:177)
32. Tafsir Ibn Kathir on Q: 5:5.
33. Ahmad Ibn Ali Al-Razi Al-Jassas, *Ahkam al-Qur'an*. Beirut: Dar Ihyah At-Turath Al-Arabi, 1405, Vol.1, .155; Al-Kasani, *Badai' Al-Sanai'*, vol. 5, 46. See also Muhammad Taqi Usmani, *Islamic Rulings for Slaughtering Animals*. 33.
34. Personal Interview with Sani Rabiu, Department of Sociology, Gombe State University
35. Personal Interview with Bello Ahmad, A Computer Scientist, Gombe State University
36. Jerold Aust, *Christmas before Christ: The Surprising Truth.* Accessed at https://www.ucg.org/the-good-news/christmas-before-christ-the-surprising-truth on 13/08/2017
37. Ibn Rushd, *Bidayat al-Mujtahid wa nihayat al- Muqtasid.* Beirut: Al-Maktabah Al-'Asriyyah, vol. 1, 461-464; Ash-Shafi'i, *Al-Umm*. Beirut: Dar al-Ma'rifah, 1393, vol. 2.
38. Ibn Al-Arabi, *Ahkam al-Qur'an*, Dar al-Kutub Al-'ilmiyyah, Vol.3. 55; Also: Abu Hayyan al-Andalusi, *Tafsir Al-Bahr al-Muhit*. Beirut: Dar al-Fikr, Vol. 1, 427.
39. *Yusuf Al-Qardawi, The Lawful and the prohibited in Islam. 54-57;* Ahmad Amharzi 'Alawi*, Majallah al-Bayan, vol. 131. 8.*
40. Ahmad Ibn Ali Ar-Razi Al-Jassas, *Ahkam al-Qur'a*n. Beirut: Dar Ihyah At-Turath Al-Arabi, 1405, Vol. 1, 155.
41. DIN, *Relations with non-Muslims*. 27. (See Legal Studies on Christianity and Judaism, for example, where any form of interfaith marriage is prohibited, whether male or female. This prohibition is derived by Christian and Jewish scholars in view of II Corinthians 6:14-15, I Corinthians 7:39, Exodus 34:12-16, Deuteronomy 7:1-4, Ezra 10:2-3, Nehemiah 13:25-27 in the bible. Visit also for more information: http://www.religioustolerance.org/ifmbibl.htm
42. Da'wahInstitute of Nigeria,*Train the Trainers Course in Da'wah and Dialogue, Part 1, 40*
43. *Al-wala* isa manifestation of sincere love for Allah, His prophets and the believers; *al-bara'*, on the other hand, is an expression of enmity and hatred towards falsehood, injustice, oppression and its adherents.
44. The Prophet's Biography and other interesting articles about Islam can be read at http://www.islamhouse.com and http://www.islamreligion.com and http://www.islambasics.com
45. Rabiu, Aliyu Alhaji, "The Islamic Framework on Interfaith Relations and Dialogue: Lessons for Contemporary Nigeria". 252
46. Abdulrazaq O. Kilani, *Islamology.* Lagos: Jetins International Ltd. 2014. 12
47. Sunan al-Kubra, 12114 and Musnad Ahmad 2904.
48. *Radiya-Allahu 'Anha* - "May Allah be Pleased with Her."Said whenever the name of a female companion of Prophet Muhammad is mentioned as a sign of respect
49. *Sunan Abu Dawud*hadith No. 1342
50. The monotheists who still follow the path of Prophet Abraham (PBUH) amidst widespread idolatry in Arabia during Jahiliyyah period.
51. Sahih al-Bukhari, hadith No.2617 & 3169 and SahihMuslim hadith No. 2190.

52. Sahih al-Bukhari, hadith no. 2375 and Sahih Muslim, hadith no. 1801; Ibn Hajar, *Fath al-Bari*, 7/332
53. Sahih al-Bukhari, hadith No. 1356
54. Al-Mubarakpuri, SaifurRahman. *The Sealed Nectar*. Riyadh: Dar-al-Salam Publishers, 1979. 157
55. Al-Mubarakpuri, SaifurRahman. *The Sealed Nectar*. 69
56. The Prophet historic migration with his *Ummah* from Makkah to Madinah in the year 622 C.E
57. Rabiu, Aliyu Alhaji, "The Islamic Framework on Interfaith Relations and Dialogue: Lessons for Contemporary Nigeria". 254
58. Al-Mubarakpuri, SaifurRahman. *The Sealed Nectar*. 87-90
59. Astrong-hold of brotherhood between the Muslim faithful
60. The period of ignorance and barbarism that preceded the Prophetic mission of Muhammad (PBUH) mostly characterized by anarchy, lawlessness, promiscuity and other socio-religious, political and economic negativities.
61. People of mutual Accord (Non-Muslims), Protected under the Islamic Government
62. Rabiu, Aliyu Alhaji, "The Islamic Framework on Interfaith Relations and Dialogue: Lessons for Contemporary Nigeria".*Ad-Dirāyah International Journal of Islamic Studies* (DIJIS), Vol. 7 No. 7, July 2017. Department of Islamic Studies, Nasarawa State University, Keffi. 258-261.
63. Rabiu, Aliyu Alhaji, "The Islamic Framework on Interfaith Relations and Dialogue: Lessons for Contemporary Nigeria". 261.
64. For more information about the nature of God in Islam read Q: 59: 22-24.
65. Ibn `Abbas said, "This means the One Who all of the creation depends upon for their needs and their requests." `Ali bin Abi Talhah reported from Ibn `Abbas, "He is the Master Who is perfect in His sovereignty, the Most Noble Who is perfect in His nobility, the Most Magnificent Who is perfect in His magnificence, the Most Forbearing Who is perfect in His forbearance, the All-Knowing Who is perfect in His knowledge, and the Most Wise Who is perfect in His wisdom. He is the One Who is perfect in all aspects of nobility and authority. He is Allah, glory be unto Him. These attributes are not befitting anyone other than Him. He has no coequal and nothing is like Him. Glory be to Allah, the One, the Irresistible."
66. For further details about the miraculous birth and position of Jesus Christ in Islam, check Q: 19: 16-37
67. Zahoor, A. "Cyberistan." Accessed on 15th August, 2017 at http://www.cyberistan.org/islamic/treaty.htm
68. Muḥammad Ibn Isḥāq Ibn Yasār (A biographer of the Prophet Muhammed 704-767 C.E),*Ibn Khiyār, Ibn Isḥāq's Record of the Constitution of Medina*. Accessible at http://www.rogerlouismartinez.com/wp-content/uploads/2015/01/Constitution-of-Medina.pdf
69. Sean William White, "Medina Charter and Pluralism."*Fountain Magazine*. July - August 2010 Issue : 76. Accessible at https://www.metpdx.org/images/METpdf/Medina_Charter__Pluralism.pdf
70. Adebayo, R I. "Converging the Divergencies of Muslim/Christian Interfaith Relations for Peaceful Co-Existence in Nigeria: A Muslim Perspective." *Voyages: Journal of Religious Studies*, Gombe State University 1.1 (2015): 22.
71. Hussam , Abdullah A. "Jewish Under Islamic Rule in the Middle Ages." *Journal of Islamic Studies and Culture* 2.4 (2014). 32
72. Sahih al-Bukhari, hadith No. 6769 and Sahih Muslim, hadith No. 1669
73. Sahih al-Bukhari, hadith No. 2525 and Sahih Muslim, hadith No. 138.
74. Rabiu Aliyu Alhaji and Sani Rabiu, "Enhancing *Da'wah* and the Spread of Islamic Knowledge through the use of Information and Communication Technology." *Voyages: Journal of Religious Studies*, Gombe State University 1.1 (2015): 40.
75. Rabiu Aliyu Alhaji and Sani Rabiu, "Enhancing *Da'wah* and the Spread of Islamic Knowledge…" 40
76. Sahih al-Bukhaari, Hadith No. 2942 and Sahih Muslim, Hadith No. 2406.
77. Rabiu, Aliyu Alhaji, "The Islamic Framework on Interfaith Relations and Dialogue: Lessons for Contemporary Nigeria." 256.
78. *Da'wahInstitute of Nigeria, Protection of Churches, Synagogues and Mosques in Islam. Minna: IET, 2012, 7.*
79. Rabiu, Aliyu Alhaji, "The Islamic Framework on Interfaith Relations and Dialogue: Lessons for Contemporary Nigeria". 242

Promorting National Peace through Qur'anic Moral Teachings

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Abstract

Nigeria is a multi religious nation with a diversity of tribe, culture and traditions. The major beliefs of its citizens are Islam and Christianity. Hausa, Igbo and Yoruba are the major tribes of the country. Many religious and tribal crises have been taken place in the last three decades, which destroyed many lives and properties and became one of the major national problems today. This paper examinesthe Qur'anic moral teachings and how it can be used in tackling religious and tribalbreach of peace in the country, the paper gives light on how to promote national peace. The paper will also highlight the Qur'anic provisions on peaceful interactions between the adherents of different beliefs.The study will finally give some recommendations and suggestions for the subject matter.

Keywords: Qur'an, Moral teaching, National Peace

Introduction

National peace is the backbone of any nation's existence. In Nigeria we are having over three hundred diversity of tribe different beliefs and cultures, which most of the time courses disagreement on many issues among the citizens. A thing that lead to tribal or religious crisis in many occasions, (e.g. Kafanchan religious crisis, OPC tribal crisis, Shagamu Crisis, Biafran civil war, Mambila tribal crisis, Plateau Religious crisis, Fulani tiv crisis, Boko Haram Crisis. Etc). in most cases political and regional differences are behind the crises. Since the inception of democracy in Nigeria in 1999 to date many communal, tribal and religious violence occurred, which resulted to lost of many lives and properties

Islam as a universal religion outlined rules and regulations on how people of different beliefs shall live peacefully as a nation. The Islamic state of Madina during the time of Noble Prophet Muhammad (SAW) can be seen as example, where Muslims, Jews, Christians and Medinan Idolaters lived together as a nation under the leadership of the Noble prophet (SAW).
Qur'an as a Divine book of Muslim and a Guide to humanities stated many guidelines and principles for peaceful coexistence, tolerance and national building.

The teachings of the Noble Prophet (SAW) also shows lesson thatcan be emulated by Muslim *Ummah*and yield peaceful coexistence among people. The Noble Prophet interacted with the people of different belief for about twenty three (23) years in Mecca and Medinah, his patience, truthfulness, trustworthiness, and kindnessserves as Example to the entire *Ummah* (Society)

This paper will discuss the role of Qur'anic moral teachings in promoting national peace It will also outline ways in which the adherents of different faith can live together peacefully without violence. The paper will finally give recommendations on how to tackle the current socio religious crises in the county.

Definition of terms
Qur'an: According to A.V Denffer**,**(2008)

> Qur'an is the speech of Allah, sent down upon the last Prophet Muhammad, through the Angel Gabriel, in its precise meaning and precise wording, transmitted to us by numerous persons (tawatur), both verbally and in writing.
> The word Qur'an**:**

> The Arabic word 'qur'an' is derived from the root qara'a, which has various meanings, such as to read, [Sura 17: 93.]to recite, [Sura 75:18:17: 46.] etc. Qur'an is a verbal noun and hence means the 'reading' or 'recitation'. As used in the Qur'an itself, the word refers to the revelation from Allah in the broad sense [Sura 17: 82.] and is not always restricted to the written form in the shape of a book, as we have it before us today.

Morality: According to Oxford advanced learner's dictionary (6th Edition)the word morality is "the principles concerning right and wrong or good and bad behavior"
Therefore the Qur'anic moral teachings are principles of right and wrong, good and bad prescribed in the Glorious Qur'an.

Qur'an moral teachings
Islam has laid down some universal fundamental rights for humanity as a whole, which are to be observed and respected under all circumstances. To achieve these rights, Islam provides not only legal safeguards, but also a very effective moral system. Thus, whatever leads to the welfare of the individual or the society is morally good in Islam and whatever is injurious is morally bad. Islam attaches so much importance to the love of God and love of man that it warns against too much formalism. Qur'an (Quran 2:177) stated:

> It is not righteousness that you turn your faces towards the East or West; but it is righteousness to believe in God and the Last Day and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the freeing of captives; to be steadfast in prayers, and practice regular charity; to fulfill the contracts which you made; and to be firm and patient in pain and adversity and throughout all periods of panic. Such are the people of truth, the God-conscious.

Islam centered the concept of Morality on God consciousness. God conscious lead to good and right behavior having in mind that when we do well we will be rewarded by God and when we do badly we will face the consequences,but the concept of morality in is not limited to religious obligations only but comprises the entire social responsibilities.The messenger of Allah may peace and blessings of Allah be upon him was reported to have said as recorded by Al-Nawawi (2002)

> Fear Allah wherever you may be follow up an evil deed with a good one which will
> wipe (the former) out, and behave good-naturedly towards people

Therefore Muslims were ordered to behave good with people irrespective of their religion, tribe race or geographical location. The wisdom behind creating people in different colors, tribe, language or race was clearly stated in (Qur'an 49:13)

> O mankind we have created you from a male and female, and made you into nations
> and tribes that you may know one another, verily the most honorable among you
> is that who has Taqwa (who is pious).

Since Qur'anic moral teaching centered on God consciousness, that is love of God and love of man. Quran encourages certain moral principles which if dully observed, people can live peacefully despite their regional, religious, tribal, color or cultural differences. The following are some of the principle:

Social responsibility
The teachings of Islam concerning social responsibilities are based on kindness and consideration of others. Since a broad injunction to be kind is likely to be ignored in specific situations, Islam lays emphasis on specific acts of kindness and defines the responsibilities and rights within various relationships. In a widening circle of relationships, then, our first obligation is to our immediate family – parents, spouse, and children – and then to other relatives, neighbors, friends and acquaintances, orphans and widows, the needy of the community, our fellow Muslims, all fellow human beings, and animals.Allah the Exalted said concerning obedient to parents:

> And your lord has decreed that you worship none but Him and that you be dutiful to your parent. If one of them or both of them attain old age in your life, say no to them a word of disrespect, no shout at them but address them in terms of honor
> And lower to them the wing of submission and humility through mercy and say "my lord bestow on them your mercy as they did bring me up when I was young"(Qur'an 17:23-24)

Quran categorically stated the obligation of being good to parents irrespective of their belief or economic status. Regarding the relatives and kinsman Quran stated:
 "And give to the kinsman his due and to the needy and to the wayfarer" (Qur'an 17:26)
Regarding the kindness to neighbors Qur'an encourages being kind to them regardless of their belief or language. Also The Prophet may peace and blessin of Allah be upon him has said: "He is not a believer who eats his fill when his neighbor beside him is hungry." (*Al-Mundhiri* N.D)

Justice
Justice is to puts anything where it's deserved, failure to do so can cause social disorder or breach of peace among the people. That is why they said behind every crisis in the world there is injustice. Islam considered justice to be the standing pillar of every interaction, and decreed Muslims to be just to everyone including war enemy.   Allah the Exalted says

> O you who believe! Stand out firmly for Allah as just witnesses and let no enmity and hatred of others make you to avoid justice. Be just that is nearer to piety.(Quran 5:8)

Injustice is the cause of every tribal, religious or any type of crisis that is why Islam has zero tolerance to injustice. It was reported that severally the Messenger of Allah passes judgment and ruled in favor of non Muslim against his companionswhenever there is any misunderstanding between the two parties. Allah Says:

> Surely, We have sent down to you the Book in truth that you might judge between men by that which Allah has shown you, so do not be a pleader for the treacherous (Qur'an 4:105)
>
> O you who believe! Stand out firmly for justice, as witnesses to Allah; even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a better Protector to both. So follow not the lusts, lest you may avoid justice; and if you distort your witness or refuse to give, it, verily, Allah is ever Well-Acquainted with what you do (Qur'an 4:135)

Al-qurtuby (2000) reported that these verses were revealed to the Messenger of Allah regarding the judgment between a Muslim and a Jew in Medina. The relative of the Muslim went to the messenger

of Allahseeking for a favor in respect of their kin. Allah the Almighty declared that justice most be done to all irrespective differences.

Tolerance
According to Farooq H. (2012) the word tolerance literally means "to bear" As a concept it means respect, acceptance and appreciation of the rich diversity of the world's cultures, forms of expression and ways of being human. In Arabic it is called "*tasamuh*". There are also other words that give similar meanings, such as *"Hilm"*(forbearance) or *"'afu"*(pardon, forgiveness) or *"safh"*(overlooking,disregarding). Thus it means to hold something acceptable or bear Islam teaches tolerance and beyond which isacceptance at all levels, among individuals, groups and states and also family members. Tolerance among the members of the community: tolerance in views and opinions, tolerance among the different Islamic Juristic Schools and sects, tolerance among Muslims and thepeople of other faiths. Islam is a progressive religion and approves pluralism, tolerance and acceptance. Allah commands all Muslims to bring peace, harmony and tranquility to the world. The fundamental characteristics of Islamic morality are virtues such as love, compassion, tolerance, sacrifice, forgiveness and justice

> Zahid A (2007) stated that:
> Excellence is not based on race, heredity, colour, language or even religious label, but on integrity and regard for duty. Salvation is also not based on belonging to a chosen nation, or holding some dogmatic belief, or applying some religious label to yourself. The Quran refers to the claims of Jews and of Christians that: "None shall enter the Garden except he who is a Jew, or the Christians". It rejects such claims as "vain desires". It then does not go on to say: Not you, but Muslims will enter the Garden. Instead, it says: "Nay, whoever submits himself whole-heartedly to God and he isthe doer of good to others, he is the one who has his reward from his Lord(Qur'an 2:112)

The noble prophet (S.A.W) shows the highest level of tolerance during his own time he was attacked, abused, persecuted and even beaten by the idolaters of Mecca. His followers were harassed, sent out of their homes family and wealth that does not make him to treat them badly when he got power over them, but he sympathize with them. One of the beauties of Islam is that, even in a state of war,Islam disallowed Muslims to destroy places of worship or to kill priests of other religion. It also prohibits the denigration or abuse of other religion's beliefs, Allah the exalted said:

> And insult not those whom they worship besides Allah, lest they insult Allah wrongfully without knowledge. Thus we have made fair seeming to each people its own doings (Qur'an: 6:108)
> One of the religious tolerances to the highest order shown by the noble prophet (S.A.W) can be seen in his allowance of Christians to have their prayer services in his mosque. Zahid A. (2007) stated:
> A well-known event that took place a year or so before the death of the Holy Prophet illustrates his strong commitment to the freedom of religion. A large delegation of Christians from Najran, near Yemen, headed by their religious leaders, came to meet him and discussed with him the doctrinal differences Between Islam and Christianity, especially the question whether Jesus was mortal or Divine. Upon their arrival, the Holy Prophet lodged them in rooms connected with his mosque. Before the discussion began, the time came for the Christians to hold their prayer, and they enquired from him where they could pray. The Prophet Muhammad allowed them to hold their service inside his mosque. Thus they prayed according to their own faith and religious observances, which conflicted with Islam, within that mosque which is one of the holiest places of worship for Muslims. Their discussion is reported in many

classical Islamic historical works, biographies of the Holy Prophet and commentaries of the Quran

Conclusion

Although Islam talks on peace tolerance and justice at all levels but still Muslim are being label as advocators of peaceful disorder in the world. The cure and elimination of peaceful disorder is only possible if the social, cultural, political and religious causes leading to it are analyzed and then with all sincerity those causes be removed from societies. The Qur'an moral teachings as analyzed in the paper shows that Islam teaches tolerance, justice to all and avoidance of interference in other people businesses, avocation of good messages of the religion without compulsion.
If Muslim were to act in accordance of these teachings and the adherents of other religions acted according to the teachings of their religions, as all religions advocate peace and peaceful coexistence among the citizen of this nation, there will be automatically less number of crises in the country. Furthermore if we critically observed what is going on in the social media among our youths, of abuse, religious and regional sentiments, there is need for religious and community leaders to orient their youths on the need for peace among every citizen of this dear nation.

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Social Context of Aids in Sub Saharan Africa: A Review

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Introduction

There was a review of the book social context of AIDS in sub Saharan Africa written by Caldwell, J.C, Caldwell, P. and Quiggin, P. The authors were of the view that sub Saharan Africa is the region most likely to record the greatest number of deaths resulting from AIDS. Sexual activity in sub Saharan Africa has not been subject to the same moral and religious constraints as in the West or Eurasia as was used in the text. Incidences of prostitution, pre-marital sex and extra-marital affairs have been reported in sub Saharan Africa. These often involve material transaction usually presenting itself in the form of payment of money. Africans neither placed aspects of sexual behaviour at the centre of their moral and social systems nor sanctified chastity. The heterosexual spread of AIDS and other sexually transmitted diseases is likely to be faster when relatively few women have contacts with large numbers of men. Description and argumentation were used to develop the work. The volume of cited literature and the emphasis on the concept of change acknowledging that society is dynamic are appreciative. However, the work was criticised in order to help improve its quality.

Book Summary

The Social Context of AIDS in sub Saharan Africa was written by Caldwell, J. C., Caldwell, P. and Quiggin, P. in i989 pages 185-233. It discussed extensively the AIDS pandemic in sub Saharan Africa. This reflects the moral decadence that was observed by the authors to be prevalent in the area especially with respect to sexual relationships. It also highlighted the effects of hetero-sexual sex activities in the region. It therefore portrayed the region as more likely to record the greatest number of AIDS and the most transmission route of the virus comes through hetero-sexual sex. Greater number of deaths was also expected to be recorded in the region owing to this cankerworm called AIDS. Incidences of prostitution, pre-marital sex and extra-marital affairs in the region were factors considered to be encouraging the transmission of AIDS from one person to another in the area. Payment of money would often be involved in the process as a form of material transaction. The lesser constraints on acceptable sexual activity have resulted in a high level of hetero sexual networking which enhances risk of HIV transmission and a strong resistance to the control of AIDS through the enforcement of monogamous marriage. Polygamous marriage in the form of polygyny where a man marries more than one wife was prevalent in the region. However, most Christians in the region stick to the Biblical principle of one man one wife.

It was also highlighted in the book that Africans neither placed aspects of sexual behaviour at the centre of their moral and social systems nor sanctified chastity. However, the arrival of foreign religions, administrations and educational systems has brought some changes in the area. Religious values concentrates largely on procreation and not on sexual activity as such. Sexual activity is not regarded as a virtue in itself a large measure of pre-marital sexual freedom is permitted to girls provided they use it with discretion. In the 1950s for instance, there was no sense of guilt about pre-marital sex rather the assumption is that it was a legitimate source of pleasure in the Zambian Copper Belt. There were also sexual attitudes and practices supportive of little guilt, substantial permissiveness and scant danger of punishments in some areas in the region especially in East Africa. These areas include those of Kaguru of Central Tanzania, Tungen of the Western Kenyan Highland, So of East Uganda and the Nuba of Sudan. The only females permanently celibate were the Catholic Nuns.

It was argued that reproduction has a centrality to African religion which is not found in the major Eurasian tradition. A fair degree of permissiveness toward pre-marital sex relations and a degree of acceptance that extra-marital relations were not the high point of sin and should not be severely punished were reported in Africa. However, prohibition of extra-marital relations with children had remained stronger in the past. A difference existed also in the cultural regions in the extent to which women enjoy sex. In East Africa for instance, it was reported that there were some degrees of permissiveness as regards pre-marital sex but not with regard to pre-marital pregnancy or birth. The West Africa has in the past disapproved of sexual freedom.

Better still, sex in much of sub Saharan Africa was viewed positively and also good to health which if not experienced might result in ill-health. However, in traditional Africa wives confined themselves to sexual relations within marriage. In some groups in East Africa society condones the adultery of a woman whose husband has been away for a long time mainly for continuous reproduction. Meanwhile in other parts of Africa adulterous women could die in child birth or shortly afterwards. This could be avoided by confession or by naming the man involved.

The heterosexual spread of AIDS and other sexually transmitted diseases were found to be faster when relatively few women have contacts with large numbers of men. Occupational and geographical mobility of prostitutes did much to spread sexually transmitted diseases in the area. Living or working in an urban environment, having a large number of heterosexual partners and suffering from genital lesions are other factors that did enhance the spread of AIDS. The moral values of abstinence outside the conjugal union become weaker with secularisation and urbanisation. Lifestyle also determines individuals' chances of infection.

The region where substantial infecundity has been prevalent for generations include large parts of Zaire, Gabon, the Central African Republic, Cameroun and South West Sudan – the North West segment of the current area of greatest AIDS intensity. This geographical area was defined by sexual permissiveness. However, patterns of sexual behaviour are changing as a result of major foreign disruption of isolated and fragile societies. African descent lineage, divorce and separation, polygyny and payment for sex were found to be aspects of African society influencing sexuality.

Optimistically however, embarking on publicity campaigns, the fear of AIDS which reduces extra-marital relations, good and culturally sensitive research and maximum development and application of what biomedical research and public health measures can offer, could reduce the incidence of AIDS in the region.

Main Strength of the Work

The authors made efforts to develop the work through description and argumentation. Almost all parts of sub Saharan Africa vis-à-vis the degree of spread of HIV/AIDS were clearly described. This effective description emanated from the good research that was done by the authors prior to the writing of the work. For instance, the characteristics of Africa were clearly described in page 188. It was described that the marriage bond was typically weak and that polygyny existed on a scale not found in the Eurasian system among others. In page 220 it was strongly argued that prostitution in Eurasia had usually led to women being made moral and social outcasts. It is the absoluteness of this division between prostitutes and other women that has rendered impossible the gradations in the commercial component of sex that were found in Africa.

Homo ancestralis as was used in the work is quite interesting. It would motivate readers to keep reading the work. The work was well detailed. Almost all elements covered in the work were fully discussed. This was enhanced by the volume of literature that were cited. There was much efforts made to refer to works that had been written by other authors both in Africa and elsewhere. With this gaps in knowledge were identified and then filled in the work. One would also find interesting the introduction of diverging devolution and homogamous marriage by Goody (1976) as was cited in the work. That notwithstanding, sociologists and others alike would appreciate the concept of change thereby acknowledging that society is dynamic in the work. The ability of the

authors to relate one event to another in the work is quite commendable. This was guided by the grammatical accuracy of the work. The pagination of the work also seems to be quite commendable.

The authors as sincere academics made efforts to reference all materials cited in the work. This is also akin to the arrangement of the reference section in an alphabetical order. They were aware of the limitations of the work and were quick to give areas of further study in same. The authors by and large have done a very good job.

A Critique of the Work

Homo ancestralis as was introduced was not defined and its method of application not given. Often realise seen in page 185 line 8 could better read often realised. The work did not use any theory to support its postulations in the work. Application of relevant theories gives backings to a work. Failure to use authors' surname only in in text citation looks quite abnormal. For example, Jack Goody (1976) should have read Goody (1976) using the American Psychological Association (APA) referencing format. In page 189 … maintained their position as, has a colon missing before giving the details. Inverted comma was not given in some citations where the page number(s) were given. For instance, P. Caldwell, J. Caldwell (1987:240), Hautvast-Mortens (1973:256), Pillow (1977:161) and Fortes (1949:101) as were seen in pages 195 and 198. Also, there was an inconsistency in in text citation. At one time only author's surname was given at other times both the first and the last name of authors were given. In page 207 line 6 the word do was found missing. Et al as was used in last paragraph of page 215 is wrong using the APA referencing format, since all the authors were never mentioned first in the work.

The over-concentration on sexual act in Africa is capable of inducing the young Africans into illicit sexual relationships. Even though the concept of change was emphasised on in the work they were not optimistic that illicit sexual activities would decline in sub Saharan Africa. Efforts were not made to report extensively many more African societies where pre-marital sex, prostitution and extra-marital affairs are frowned upon. There is a high level of moral decadence in the West in recent years resulting from pornography and dressing nude than in sub Saharan Africa today as we were made to understand. Recently, unprotected sex has been found to be more severe in the spread of AIDS than primarily heterosexual sex as was maintained by the authors. Condom use is encouraged today to avoid the spread of AIDS. Authors' names ought to be written where it appears more than once than using dashes to indicate their names after it had appeared once in the reference section.

Recommendations

The work could be reviewed in order to accommodate changes that must have taken place over time in sub Saharan Africa especially as regards illicit sexual activities. This should include a vivid description of the morality issue and heterosexuality in relation to AIDS transmission today clearly showing the contrasts to this effect between sub Saharan Africa and Eurasia among others. Homo ancestralis and diverging devolution should be clearly explained for a clearer understanding of the terms. The application of a relevant theory to the work could make it more viable. The high level of moral decadence in the west in relation to heterosexual sex should be considered by the authors before comparing it with sub Saharan Africa. An index section should be included in the work. The work was well written and quite elaborate. I recommend it to all readers.

Ealth and Morbidity: Some Ethno-Epistemic Issues

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Abstract

The study examined salient factors that make the perception of health and morbidity to differ from one culture to another. Health and illness is as old as mankind. Relevant literature were reviewed in order to bring out the theoretical direction and to fill the gaps in knowledge. The health belief model was used as the theoretical frame for the study. The descriptive research design was used to carry out the study. Different societies define health and illness based on their own cultural values. The study observed some socio-cultural factors that affect health of individuals in different societies of the world. Culture was found to determine behaviour patterns in health and illness and also influences the relative incidence of a disease or disorder. It was recommended that a universal way of defining health and disease should be adopted by all societies and cultures. Also belief systems detrimental to health should be abolished across Nigeria (Word Count: 153).

Introduction

Every society aims at eliminating all forms of diseases that affect the well-being of her citizens. Health is a multi-factorial concept. This is because it considers physical, emotional and social well-being of individuals living in any given society of the world. One is adjudged to be healthy if he is totally free from physical, mental and social impairments. Culture connotes acceptable standards of the totality of people's way of life. Cultural definitions could abound for health. The way Nigerian culture define obesity for instance could be quite different from the way the American culture defines same and vice versa. Cultural relativity that is viewing a culture on its own merit equates itself with the former (WHO 1947; Mba 2002; Kendall 2003).

Certain cultural practices are a direct cause to health problems. Other cultural practices could predispose or even precipitate the health problems. This could be evident in food segregation patterns practiced in most parts of Nigeria. This practice could lead to malnutrition in children and among females. This is because the practice could deprive children of the various nutrients they need usually for their growth and development. This often emanates from small portions of food given to children because food is often shared on seniority basis. In modern time however, this practice may not be obtainable in many families across Nigeria. Most parents could accept to go hungry for their children to be well fed. Most parents often ensure that their children eat adequately on daily basis. As a result snacks are often given to such children not as a food alternative but in order to supplement the food given to them. In most townships across the country some parents ensure that their children eat more than three square meals daily especially the infants (0-11 months old). The practice where obtainable could however have adverse health implications especially on the bodies of the disadvantaged children (Etobe 2002).

Certain cultures due to much value placed on slimness prompts the culture bearers to look for ways of losing weight abruptly in order for one to become slim. Food faddism is often used to achieve this goal. Food faddism also known as crash dieting means temporary way to lose weight in a quick manner for a short duration of time. Upon becoming slim the hitherto fat unvalued person would

become slim and then valued within the culture. It is a cross-cultural variation. Slimness seems to be a mark of good health in the Western culture but the reverse seems to be the case in other cultures of the world. For instance, in Nigeria a sub Saharan African country obese women are valued in some parts of the country. This could be evident in Cross River and Rivers states of Nigeria. However, owing to Western influence some Nigerian men come to value slim girls to fat girls especially for marriage purposes. Anorexia nervosa is the intense fear of becoming obese. This practice is so common in the Western culture that because it views the slim, youthful body as ugly and lacking in self-discipline. As a result most girls in Nigeria would prefer to keep slim while looking for suitors. Others would remain slim after getting married. Usually some others would become very fat after securing the marriage blessing. This set may have used semi-starvation to achieve slimness and have gotten married due to the latter. Surprisingly the affected men would be astonished looking at this development. He had never imagined that the wife would ever become fat owing to her state of slimness before marriage. Should the woman keep slim it would help to save their marriage from immense collapse (**https://goqii.com; Etobe 2002; Schaefer 2001).**

Life style choices often include positive actions such as a healthy diet and good exercise. Culture would often determine the type of food to be eaten in that social setting. For instance a culture that produces more of carbohydrates would predispose the culture bearers to eating more of carbohydrates. The same would be the case for cultures that produce more proteinous food. Certainly across cultures people have developed certain ways of living and behaving. People's customs, superstitious beliefs and taboos could sometimes have some effects on the general health of the people. In Okposi Ebonyi State Nigeria and in Idemili in Anambra State Nigeria for example, green snakes and pythons respectively are not killed. If these snakes do not bite indigenes it could bite strangers. When the rituals that are performed by the culture bearers become rarely done these snakes could visit human beings with anger. If care is not taken the same snakes that are friends to human beings today could become enemies to them tomorrow (Mbah 2002).

Health and diseases could sometimes be shaped by culture. This owes to the fact that in most non-western societies incidence of diseases could be attributed to witchcraft activities of some members of the society. Whereas witchcraft accusations could be so alien to Western culture it is very prevalent in Africa especially the sub Saharan region. In the later most diseases that do not easily get treated with orthodox medical practices could be attributed to witchcraft activities. People often accuse family members, neighbours and friends of inflicting their bodies with strange diseases. This is more often pronounced when such diseases are chronic in nature. People could often accuse others of inflicting them with hypertension, stroke, asthma and madness etc. In most rural localities in Nigeria the story seems to be the same. However, such accusations could be less when such diseases involve malaria, stomach ache and vomiting to name but a few. Accusations could come up for the latter when the diseases become very difficult to get treated. It is at this point that people could be accused of inflicting others with such diseases. This seems strange and unscientific in nature especially to the Western culture. The non-western cultures could have some justifications for such accusations. Differences would then occur owing to different perceptions of diseases by different cultures. Cultural factors could make some symptoms to be regarded as diseases in certain cultures and as normal conditions in others. For instance suicide is an abnormal act in Africa. However, in the advanced countries the reverse could be the case. One may wonder why cattle which are viewed as sacred are not killed and eaten in India in the midst of hunger and malnutrition. In Nigeria beef is eaten for nutritious purposes and milk is also gotten from cattle in order to enhance people's state of health. Cattle could as well be sold for economic purposes (Mbah 2002; Erinosho 2006).

Certain societal traits prevalent in any given population could shape the health of her citizens. Yaws a contagious skin disease was so common in tropical Africa that societies there considered it as being normal. Same could be said of dyschromic spirochetosis a disease characterised by spots of various colours on the skin is so common in a particular South American Indian tribe that people who do not have it are regarded as being abnormal. The few men who do not suffer from this disease are excluded

from many of the tribe's social activities. This is because they are viewed as being strange to their culture. In Japan organ transplants are rare due to cultural inhibitions. This could be so because disease themselves are rooted in the shared meanings of particular cultures. In Nigeria there are incidences of early marriage and female circumcision. Culture can also influence the relative incidence of a disease or disorder. This is evident in Navajo culture where the children share in the suffering of their fore-fathers and mothers in years past. This predisposes them to depression and alcoholism. Cultural and social definitions of illness are difficult to separate. Medicine deals with persons and therefore requires not only the knowledge of illness and of their treatment, but also the understanding of what a person in healthy condition needs. The cultural background and value system of patients should be recognised for effective treatment to be achieved (Macionis 1995; Schaefer 2001; Erinosho 2006; Kellert 1976; Tschumi 1978).

The health belief model developed in the 1950s by Horhbaun and Keggels in the United States of America aligns itself with this study. The model predicts health behaviour by focusing on the values, attitudes and belief systems of individuals. For instance, when conditions appear to be very severe on culture bearers such conditions could be defined as diseases in that culture. Based on the various benefits that could be obtained by treating diseases culture bearers use what is available in their culture to get treated.

Findings

People's cultural practices are a powerful tool in defining a person as being healthy or sick. The various cultures found in the world seem to have different interpretations for health and illness. People could define a health condition as being healthy especially if it is so prevalent in that culture. Standards of definition of health and illness differ from one cultural setting to another. Conditions defined as diseases by a culture also have treatment options for such diseases in that culture.

Discussion of Findings

Culture is a powerful tool for defining diseases according the value systems prevalent in that culture. Such cultural definitions of what constitutes health and illness could be biased especially when compared with biomedical definition of what constitutes health and illness in various societies of the world. These definitions emanating from what is prevalent in the culture makes it differ from one cultural setting to another. For instance, such definitions differ for Igbo, Hausa, Yoruba, Kanuri, Efik and Anang cultural settings and for other cultural settings in the world as well. Based on the prevailing circumstances in one's culture treatment remedies are also provided for those conditions defined by the culture as diseases. Traditional medicine hitherto used to be the option left for people to treat themselves of various ailments. Experts in traditional medicines are usually called the traditional healers. They use mainly medicinal herbs and other remedies available in the culture to treat people of their ailments. Today people also have the opportunity of treating their ailments with Western medicine. These services are often provided by trained medical personnel such as doctors, nurses, pharmacists, nutritionists and laboratory scientists to name but a few. A combination of the traditional and Western medicine could also be obtainable in most cultures in the world.

Conclusion

Health and diseases are often defined based on one's cultural background. These definitions differ from one cultural setting to another. Treatment options are also available for conditions defined as diseases in a particular culture.

Recommendations

Health should not be viewed only as absence of diseases or impairments rather the mental, physical and social state of individuals should be considered for a wholesome health for all to be achieved. Cultural definitions of health and disease should be weighed with biomedical definition of health. This would help to give definitions of health and disease that would be acceptable across all cultures.

Common sense cultural definitions of health and disease should be married with a more scientific biomedical model definition of what constitutes health and illness across cultures. In this way different cultures would align themselves with the biomedical model in order to have a more universal way of defining health and disease across cultures and acceptable by culture bearers as being viable definitions. Belief systems, cultural norms and values detrimental to health should be refined in order to give room for a healthier people in a
given cultural setting.

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Kwashiorkor as a Cultural Disease

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Abstract
This study examined the factors that make kwashiorkor to be regarded as a cultural disease. Relevant literature were reviewed in order to find out the contributions made by other scholars to the topic. The descriptive research design was used to carry out the study. The culture bound syndrome of disease was applied to the work. This is because diseases are usually relative to particular cultures. It was found among other things that chaotic social circumstances had a greater effect on infant feeding practices than lack of financial resources. Nutritional ignorance is a major factor that causes kwashiorkor. Food faddism is also a contributory factor to kwashiorkor. It was recommended that there should be a cultural re-orientation to intimate individuals on the causes of kwashiorkor and its preventive measures. People should be encouraged to take balanced diets in order to avoid the incidence of kwashiorkor in society (Word Count: 146).

Key Words: Cultural disease, culture bound syndrome, food faddism, kwashiorkor, nutritional ignorance

Introduction

Kwashiorkor is a disease resulting often from malnutrition. The 795 million people of the 7.3 billion people in the world representing one in nine were suffering from chronic undernourishment in 2014-2016. The 780 million hungry people live in developing countries representing 12.9 per cent, or one in eight of the population of developing countries. The two types of acute malnutrition are wasting (also called marasmus) or nutritional edema (also called kwashiorkor). Wasting is characterised by rapid weight loss and in its severe form can lead to death. Nutritional edema is caused by insufficient protein in the diet. Globally, 51 million under-five year olds were wasted and 17 million were severely wasted in 2013. Globally wasting prevalence in 2013 was estimated at almost 8% and nearly a third of that was for severe wasting totalling 3%. In 2013, approximately two thirds of all wasted children lived in Asia and almost one third in Africa, with similar proportions for severely wasted children. (UNICEF 2017; Hunger Notes 2017).

Nigeria has a fair share of kwashiorkor. It was lamented that 50 years later, as a retired Permanent Secretary in this 21st century the same kwashiorkor is wrecking havoc in Nigerian IDP (internally displaced persons) camps, and some villages of Nigeria. Kwashiorkor results from poor feeding patterns. It usually affects children who do not feed well. The disease occurs less often in developed countries but has been reported under a series of circumstances. Malnutrition is recognised globally as the most important risk factor for illness and death. This has contributed to more than half of deaths in children worldwide. In the year 2000 an estimated 182 million of pre-school children or a third of children less than five years old in developing countries was stunted, reflecting long term cumulative inadequacies of health and nutrition. Kwashiorkor is the edematous form of protein-energy malnutrition and distinguished from marasmus by the presence of edema, hypoalbuminemia and dermatosis. Kwashiorkor is endemic in Africa and in developing countries. It is associated with a

diet that is protein deficient. No wonder The name "kwashiorkor is said to come from West Africa and means deposed child (Grisby & Shashidhar 2006; WHO 1995; Williams 1953; Health24 2015).

A culture specific syndrome is characterised by categorisation as a disease in the culture, widespread familiarity in the culture and complete lack of familiarity of the condition to people in other cultures. Others are no objectively demonstrable biochemical or tissue abnormalities (symptoms) and the condition being usually recognised and treated by the folk medicine of the culture. Culture-specific syndromes show how our minds decide that symptoms are connected and how a society defines a known disease (Guarnaccia & Rogler 1999).

In Africa children suffering from kwashiorkor have been observed to be characterised by certain clinical features. These include edema, fatty lever changes, apatty, irritability, growth failure, depigmenatation of the hair, a dermatosis, a low protein diet and the onset of symptoms in the second or third year of life. The 12 cases of kwashiorkor in the United States of America resulted from intentionally unorthodox diets as a result of food faddism, nutritional ignorance or food allergen avoidance. All six patients had a chronic symptom such as vomiting, diarrhoea, constipation, atopic dermatitis, pulmonary congestion that was perceived to be a manifestation of milk or formular intolerance. Dietary intake in some societies is often defined by culture. Some cultures prohibit the intake of proteinous food like egg especially by children. Chaotic social circumstances seemed to have a greater effect on infant feeding practices than did an absolute lack of financial resources. Nutritional ignorance is a major factor that causes kwashiorkor. Previously published cases of kwashiorkor due to nutritional ignorance were caused by expensive dilution of formular (Williams 1953; Waterflow 1984).

Lowest level of copper was found in children with kwashiorkor. The degree and distribution of protein energy malnutrition and micronutrient deficiencies in a given population depends on other factors which include the political and economic situation, the education and sanitation, food production, cultural and religious food custom, breast feeding habit, existence and effectiveness of nutrition programmes and the availability and quality of health services (Ugwuja, Nwosu, Ugwu & Okonji 2007).

Findings

Incidences of kwashiorkor vary from one continent of the world to another. Excessive hunger and malnutrition are precipitating factors to kwashiorkor. This sometimes got exacerbated when people's cultural practices define the type of food they eat. When one's culture prohibits him from eating food rich in vitamins and minerals in fact a balanced diet, kwashiorkor could affect children who do not feed well.   Poverty and war situations could also be contributing factors to incidences of kwashiorkor in society.

Discussion of Findings

Kwashiorkor seems to have various definitions across different cultures of the world. The symptoms of kwashiorkor could be connected to people's different cultural practices. For instance, some people are ignorant of the kind of food their children should eat. Some parents are ignorant of the food mixtures that could sum up to balanced diet and then given to children. Most times parents give their children the kind of food prevalent in their culture. Money may not be available to purchase food items that are prevalent in other cultures such as milk. The only option left for them is over-reliance on giving of food with high level of carbohydrates to children. Food ignorance could also be associated with avoiding certain food items for children. This could result to kwashiorkor especially when palliative measures are not taken.

When kwashiorkor occurs to children in a society it is often recognised by the culture as a disease. The condition is often very familiar to people found in that culture. This condition may completely be unfamiliar to people found in other cultures. Solutions are often sought on how to treat the disease

relying on available remedial actions prevalent in the culture. Most cultures value good health and would want all children found in that culture to be healthy. Medical practices available in the culture are often used to treat the disease. Treatments to the condition could either be traditional therapeutic regimen or recourse to orthodox medical practices. Some cultures would even resort to the combination of traditional medicine and orthodox medicine in a bid to treat children of kwashiorkor. Affected children would often be taken to hospitals for treatment. At home use of medicinal herbs could as well be given to the children. However, efforts should be made to avoid complications that would result from use of both medical practices. Time lines could be allowed before the medicinal herbs could be given to the children. Governments especially the Nigerian government should strive to ensure that all children are well fed in order to avoid incidences of kwashiorkor..

Conclusion

Kwashiorkor is a cultural disease because certain cultural practices of the people often predispose some children to incidences of kwashiorkor. Besides, the culture defines the condition as being kwashiorkor. Medical practices prevalent in the culture are often used to treat the disease. This could be traditional medicine, orthodox medicine or use of both.

Recommendations

There should be a cultural re-orientation to intimate individuals on the causes of kwashiorkor and its preventive measures. People should be encouraged to take balanced diets rich in protein in order to avoid the incidence of kwashiorkor in all cultures. The economic status of individuals in society should be enhanced to enable them have access to intake of balanced diets.

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Relevance of Evolutionism and Historicsm in the History of Anthropology

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Abstract

This study examined the relevance of evolutionism and historicism in the history of Anthropology. The concept of evolutionism lays the idea that what is today a complex organisation and with a complex structure had once had a very simple and less complex beginning. Historicism on the other hand is a mode of thinking that assigns a central and basic significance to a specific context such as historical period, geographical place and local culture. Comparatively evolutionism is associated with the writings of Charles Darwin (1809 - 1882), while historicism is associated with the work of Franz Boas (1858-1942). Whereas evolutionism believes in the unilineal conception of change historicism focuses on how local conditions would create adaptations to the local environment. Historicism studies each culture thoroughly both in its present and historical forms while evolutionism generalises the criteria that every culture and all societies must possess before they develop. It was found that both evolutionism and historicism were relevant to the history of Anthropology. Anthropology began as a science of history. Evolutionism was relevant to the origin of Anthropology as an academic discipline. It was recommended that evo-historicism would be used to represent the duo of evolutionism and historicism in anthropological studies. Evo-historicism is the historical study of the development of the human societies and cultures from simple to complex forms (Word Count: 219).

Key Words: Anthropology, evolutionism, historicism, history, origin

Introduction

Different societies make up the world. These societies of the world are inhabited by human beings. They devise various means which would enable them to adapt to their environments. These adaptive mechanisms include building of houses, agricultural activities and construction of roads to name but a few. All these activities aim at helping man to survive in any environment he finds himself. Today we have many societies of the world. These societies include among others the Nigerian society, the Ghanaian society, the Jamaican society, the Israeli society, the Canadian society and the German society. These societies also have different cultural practices which distinguishes one from another. The lifestyle of Nigerians for instance could be different from that of the Europeans. For instance some Nigerians use their fingers to eat but the Europeans would prefer to use folk and knife to that effect. Certain cultural practises appear to be universal in nature. The marriage institution belongs to this group.

Anthropology studies man as an innate culture bearing person as well as an active creator and sustainer of culture. Charles Darwin's child evolutionism entails that societies develop from the simple to complex forms. The peculiarity of the socio-cultural unilineal evolutionary paradigm lays in its conception of the irreversible development of the society and culture in three stages: savagery, barbarism and Western civilisation ala Lewis Henry Morgan. The theological stage, metaphysical stage and the scientific stage of the Auguste Comte's Sociology are evolutionary in nature. Nigerian society could be seen as being on the theological stage of Comte's categorisation of societal growth. There are many churches in the country ranging from the Catholic Church, to the Anglican Church, to the Presbyterian Church, to the Redeemed Christian Church of God to name but a few. Most

Nigerians are so inclined to religion to the extent that they rely on same to solve almost all their problems for them.

The Christian Association of Nigeria (CAN) is the umbrella body of all churches in Nigeria. There are five major blocs that make up the body including Christian Council of Nigeria (CCN), Catholic Secretariat of Nigeria (CSN), Christian Pentecostal Fellowship of Nigeria (CPFN) /Pentecostal Fellowship of Nigeria (PFN), Organization of African Instituted Churches (OAIC) and TEAKAN and ECWA Fellowship. No wonder the Federal Government of Nigeria declared 29th day of September 2011 as a national day of prayer. It was a clarion call to all Nigerians to pray to God to help solve the spate of civil unrest in the country. Prayer is good but should be matched with dignity and hard work (Joseph 2010; Akogu 1999, Schaefer 2001; Ray Power FM News 26-09-11; Radio Nigeria Network News 25-09-11).

Franz Boas is a key figure in historicism. Historicism is a mode of thinking that assigns a central and basic significance to a specific context such as historical period, geographical place and local culture. Culture is a historical product. There is no living or dead culture without a time dimension. Female genital mutilation for example could be better explained in terms of the historical particulars of the various cultures that practice it. Other cultures also have the capacity of being explained by the forces of history. History has the capability of extolling past cultural events and ultimately predicting how such cultures may appear in future. For instance history explains the origin of female genital mutilation in Nigeria. It also tells us the societies that still practice it today. Due to its health implications on girls history may have it that it may die off tomorrow or that due to the strength of certain cultures it may appear hard to die (Erinosho 2006; Joseph 2010).

It is quite difficult to separate history from Anthropology. This owes to the fact that early writings, stories, folktales and jottings of early writers, travellers and philosophers have left behind invaluable data and information on the life and practices of people found across the world. These records were historical in nature. Anthropology began as a science of history. Its origin could also be attributed to the ancient world a period in history when travellers and philosophers observed and speculated about human cultural and physical differences. Better still evolutionism is relevant to the origin of Anthropology as an academic discipline. Imperialism and colonialism marked the beginning of Anthropology as a teaching, learning and administrative/policy making discipline. It was the science of the universality of man   (Joseph 2010; Harris 1971; Oke 1984).

Evolutionism could be traced back to biological studies. It preoccupied itself with origins and progress. It is usually believed by the evolutionists that all societies including Nigeria must pass through the various stages identified before it could develop. Historicism presupposes that each culture should be studied thoroughly both in its present and historical forms (Joseph 2010).

Research Findings

Evolutionism and historicism were found to have played prominent roles in the history of Anthropology. This is because evolutionism helped in the rise of Anthropology as an academic discipline. Anthropology started as a science of history.

Discussion of Findings

Evolutionism was used by European anthropologists to designate the African culture as being inferior to those of the European cultural practices. This prompted the need for them to devise ways of studying those other cultural practices. This move which was necessitated by imperialism and quest for more colonies in the African continent necessitated the teaching of anthropological studies in schools. This was to enable them boost their knowledge on the lives and practices of those they were colonising. The earlier European anthropologists trained other Africans on the subject matter. The African anthropologists at the period were solely trained to help the colonial masters in the discharge of their duties.

The saying that Africa has no history is a big lie. The truth remains that the events that took place in the pre-literate era were not written down. Oral traditions as well as story telling and conversation between the young and the old were effective tools that were used to convey the African

history, the African message in the olden days from one person to another. Oral traditions are still powerful tools of revealing what preliterate history has for Africa. All these tools may have made anthropological studies in Africa to have begun as a science of history.

Evolutionism and historicism on their own merits were antithetical to real African Anthropology devoid of colouration and/or domination by the European Anthropology. Evolutionism sought for ways for Europeans to study, dominate and dictate the nature of Anthropology in the continent. This was exacerbated by the historicists denying Africa of history. Africa had, has and would always have a history. That their history is not written down is not enough to deny Africa of history. However, despite their criticisms the Europeans and the Americans should be commended for bringing Anthropology to limelight through the forces of evolutionism (British) and historicism (America).

Recommendations

Evo-historicism could be used to represent the duo of evolutionism and historicism in anthropological studies. The former means the historical study of the development of the human societies and cultures from simple to complex forms. It should be studied relying extensively on present societal and cultural changes traced to their past records. Evo-historicism combines the unilineal conception of change and the particularistic conception of change with the term uni-particularism. Uni-particularism is the historical study of the changes in a particular culture from its simple to complex forms.

Conclusion

Evolutionism and historicism have been found to be useful to the history of Anthropology. Evolutionism helped in the emergence of Anthropology as an academic discipline. Anthropology was found to have begun as a science of history. Evo-historicism and uni-particularism are two concepts that could be useful in the merging of evolutionism and historicism in anthropological studies.

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Gender and Awareness of Functions Of Immunisation Vaccines Provided to Infants in Onicha Local Government Area Ebonyi State, Nigeria

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Abstract
The study examined the relationship between gender and the level of awareness of functions of immunisation vaccines provided to infants in Onicha Local Government Area Ebonyi State, Nigeria. Relevant literature were reviewed to bring out the theoretical direction and to fill the gaps in knowledge. Participatory modelling was adopted as the theoretical framework for the study. Survey research design was adopted for the study. Three hundred and thirty nine respondents were studied. A hypothesis was formulated and tested using the chi-square statistical test of independence. The findings of the research revealed among other things that there is a strong relationship between gender and the level of awareness of the functions of immunisation vaccines provided to infants in Onicha Local Government Area Ebonyi state, Nigeria. From the study, it is revealed that women had more knowledge of the phenomenon in the area more than the men. It was concluded that the high level of knowledge possessed by the women on the issue emanated from their regular visits to health facilities in the area for immunisation services and their regular receipt of health education in same. Based on the findings, it was recommended that health education, house - to - house visits and direct teaching of the residents of the local government area should be improved upon (**Word Count**: 215).

Key Words: Awareness, Gender, Health Education, Immunisation, Infants

Introduction
The world over the need for immunisation of infants has become imperative. This owes to the fact that immunisation vaccines help to prevent the infants from contracting certain medically preventable diseases. These diseases include polio, diphtheria, pertussis, tetanus, tuberculosis and yellow fever among others. The optimum immunisation level was recorded for Nigeria by early 1990. There was an 81.5 per cent coverage over the period. The coverage rate for the country reduced by 12.9 per cent in 2003. In 2011 the number of infants not vaccinated with DPT-3 was 55 per cent (WHO 2012).
While most parents feel well equipped to make decisions related to immunisation of their children there is a smaller group of parents who believe that they do not have enough information, are confused or generally have doubts about the need, safety and effectiveness of immunisation for their children. In some cases parents feel less familiar with the issue and less well equipped to make the decision, expressing concerns about inadequate or inconsistent information (EKOS Research Associates Inc. 2011). Parents need to be well informed regarding all aspects of their child's health and safety (Immunisation Advisory Centre 2010). More than half of respondents/study population (66.1%) had adequate knowledge-practice scores especially with regards to parents' gender (Al-lela et al 2014). A knowledge attitude and practice (KAP) evaluation of urban educated parents revealed suboptimal, superficial transfer of immunisation knowledge. Poorer dose-related knowledge as compared to vaccine awareness contributed to partial immunisation (Shah, Sharma & Vani 1991). Majority of mothers had acceptable knowledge and positive attitude toward vaccination. The 86.6% of the mothers were able to identify vaccines that are mandatory. Lower knowledge was observed

among mothers (71.6%) for Haemophilus influenza type B (HIB) (Masadeh 2014). The 57.8% of mothers were aware about all four mandatory vaccinations for infants (poliomyelitis, tetanus, diphtheria and hepatitis B) (Angelillo et al 1999). The women have been observed by Arevshahana et al (2007) to play a bigger part in immunisation of their children,

Participatory modelling is aimed at the involvement of a large number of people. It also involves minding the people (Alexander 2008; Voinov & Gadis 2008). Immunisation programmes in Nigeria have traditionally employed interventions that target mothers to improve immunisation programmes coverage. These interventions need to be re-designed in order to address socio-cultural contexts, involve the community and not only target mothers for childhood immunisation (Babirye 2011).

Research Methodology
The survey research design was used to conduct the research. The population of the study was 2,228 infants. Three hundred and thirty nine respondents were studied. The simple random sampling technique was used to select respondents from different households across Onicha Local Government Area. Questionnaire was then administered to respondents for their independent responses. The questionnaire was administered to respondents by the researcher and two trained research assistants. Statistical Package for Social Sciences (SPSS) version 20 was used in coding the responses and testing the hypothesis.

Research Findings
Two hundred and forty one respondents (82.8%) were males. Fifty respondents (17.2%) were females. Fifty two male respondents (21.6%) had high level of knowledge of functions of immunisation vaccines provided to infants. Twenty four female respondents (50.90%) had high level of knowledge of functions of immunisation vaccines provided to infants. One hundred and eighty nine male respondents (78.4%) had low level of knowledge of functions of immunisation vaccines provided to infants. Twenty four female respondents (50.0%) had low level of knowledge of functions of immunisation vaccines provided to infants. Therefore there is a significant relationship between gender and awareness of functions of immunisation vaccines provided to infants (.000<0.05).

Discussion
The greater percentage of the female members of Onicha Local Government Area had more knowledge of the functions of immunisation vaccines provided to infants in the area. This could be attributed to their closeness to the immunisation ad hoc workers and the immunisation cards. Their regular visits to health facilities for the immunisation of their infants could be a factor necessitating their high level of awareness. This is also enhanced by the health education often provided to them before the commencement of immunisation activities in health facilities. The lower percentage of the males in the area had high level of awareness of the functions of immunisation vaccines provided to infants.

The greater percentage of the male members of Onicha Local Government Area had low level of knowledge of functions of immunisation vaccines provided to infants in the area. This could be attributed to their irregular visits to health facilities for the immunisation of their children. The latter would have necessitated their poor receipt   of health education in such health facilities. The lower percentage of the female respondents had low level of knowledge of functions of immunisation vaccines provided to infants.

Conclusion
There is a significant relationship between gender and level of knowledge of functions of immunisation vaccines provided to infants in Onicha Local Government Area. Frequency of visits to health facilities for immunisation services and the accompanying health education are key variables

which made female respondents to have more knowledge of functions of immunisation vaccines provided to infants in the area.

Recommendations
Health education should be intensified in Nigeria in order to educate all Nigerians on the benefits of receiving immunisation vaccines by infants. This would help to raise their level of awareness on the immunisation issues. There should be house to house visits and direct teaching of members of different households across the country on immunisation issues. These would encourage
 full immunisation of infants in the country.

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Mysticism: Source and Summit of Religion

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Abstract
Mysticism is the overwhelming experience of the "unseen" as sacred and ineffable, otherwise known in Christian terms as consciousness of divine presence. It is a state of belief which animates the life of the subject of the experience and constitutes the ground of explanation and meaning of his experience. This paper, adopting descriptive, analytic and hermeneutical methods, argues that the said experience is the origin and finality of religion. Every religion, the paper maintains, results from the appropriation and articulation of this experience in rituals, doctrines and prayers and is directed toward the manifestation of the said experience in the life of its adherents. The paper concludes by observing that the interpretative nature of the articulated foundational experience of religion accounts for religious diversity and provides motif for possible conflict. The susceptibility of religious diversity to conflict increases or diminishes to the extent adherents seek mystical experience in the here and now rather than in eschatological motifs.

Introduction

The problem of consciousness of a relation with the transcendent has constituted serious difficulty in discussing the phenomenon of religion. This is simply because it involves showing how the experience comes about and the nature of the experience within which this relation takes place. Studies in the phenomenon of religion have come up with surprising revelations about the nature of religion. From the point of view of approach to religion, scholars have identified two dominant ones, namely, the detached approach and a committed approach. Alister E. McGrath (2011, p.426) referring to the work done by Anthony Gidden (1989) points out that the detached approach claims that religion is not:
(a)   to be identified with monotheism;
(b)   to be identified with moral prescriptions;
(c)   unnecessarily concerned with explanations of the world;
(d)   to be identified with the supernatural.
While these conclusions about religion are drawn from the standpoint of philosophy and social sciences, it has been argued that a committed approach would help give account of the origins and functions of religions from a perspective that is Christian rather than hanker after theories about religion in general. Discussions on the origin of religion from the perspective of the detached approach have tended to centre on the idea of religion as a human invention. Another approach has been to give account of the origin of religion from the point of view of the analysis of the experience of religious multiplicity and plurality. Here two perspectives present themselves: The first position gives account of the origin of religion in terms of transition from primitive animism to various forms of monotheism in the high religions. For this view there is a movement from plurality to unity of form. The second position envisages religious multiplicity as corruption of the original and more unified religious life. In other words, multiplicity of religion is a sign of corruption of religion. These positions on religion are quite satisfying since they leave unresolved a number of questions.
The need to provide interpretative approach to the question of the origin of religion has given rise to the position of this paper, namely, to seek the explanation for the origin of religion in the very essence of religion. The essence of religion lies responding to divine presence. It is living in divine milieu. It

is living in a universe where love is king and the world is its vassal. It is perpetuation of encounter with the divine or the transcendent. As a response to the epiphany of divine love, it consists in staying in a loving relationship in which the whole of reality is seen in the perspective of the divine, that is, as an object of love as admiration and care. In other words, there is something mystical about the origin of religion.

The position of this paper, invariably, is a rejection of the idea that religion is pure human contrivance. That the divine continually manifests itself in creation is undeniable. The unveiling of the transcendent presence of God is a divine act. It is God who freely chooses to disclose his being to man in order to draw man to himself. To encounter divine self-disclosure is what mysticism is all about, whereas religion is about living in consciousness of this self disclosure of God. This means that mysticism precedes religion, even though it is in mysticism that religion is perfected. While mysticism or encounter of divine self disclosure is in moments, religion is in degrees. Religion consists in perpetuating and prolonging this consciousness of divine presence in various but related forms. It is engaging in communication with the divine, a communication initiated by the divine in its disclosiveness. In exploring how religion originates from mystical experience, this paper adopts descriptive, analytic and hermeneutical methods. Using the descriptive method, the paper presents a cursory account of the understanding of religion in philosophy and the social sciences, intertwining it with an analytic approach that permits the author to show from the use of the words "igo" and "uka" in designating man's intercourse with the divine, how the word "religio" fails to give an accurate account of the mode of life that it represents. The hermeneutical approach follows from the result of the analytic to depict the essence of religion as sacred communication, a relationship of communion. At the peak of achieving this communication lies mysticism, that is the experience of divine self manifestation. To practice religion means to enter this circle of mysticism and to remain therein. The paper concludes by showing that what accounts for religious diversity derives, not directly from man's experience of God (mysticism) but from the manner in which the experience is interpreted and appropriated by others. The chief concern of adherents of any religion should be to relive the experience of God in the here and now, rather than waiting till the hereafter.

Evolution in the Understanding of Religion

It has been remarked by Alister E. McGrath (2011, p.424) that the expansion of Christianity to other cultural areas, other than Palestine, has contributed to a large extent in the development of the relations between Christianity and other religions. By eighteenth century there was increased theological discussion on the issues concerning the relationship of Christianity to other faith systems: Mystery religion, Islam, Hinduism, Buddhism, and African Indigenous Religions. In the past, of course some had written with a view to accommodate other religions. According to McGrath (2011),

> Peter Abalard (1079-1142) wrote of "pagan saints" such as Job, Noah, and Enoch. Gregory VII (died 1085) conceded that there was a possibility that Muslims who obeyed the Qur'an might find salvation in the bosom of Abraham. Thomas Aquinas, who was well aware of the importance of Jewish and Islamic philosophies at the University of Paris in the thirteenth century, developed the notion of 'implicit faith' and 'the baptism of desire' for those who have not yet heard the gospel, but would have embraced it if they had (pp.424-425).

With the rapid spread of Christianity in Western Europe, a set of uniformly Christian societies was created such that there was little or no experience of religious diversity. Perhaps, medieval Spain where Christianity, Islam and Judaism co-existed, though not always peacefully, could be an exception. The consequence of this virtually unitary cultural experience of religion was that theology for quite a long time developed without real thought about the need to take other religions into consideration. Two factors have been observed to have contributed to the growing change of perception with regard to other religions. The first factor is colonization which brought Christian Europe into contact with other religions in South East Asia and Africa. The second factor is the

phenomenon of immigration to the west from regions in which Hinduism and Islam had been culturally dominant. As McGrath remarks, the presence of these religions in the West raised the question of how Christianity understood these faith communities (2011, p.425). In attempt to tackle this question, it became necessary to explore the nature of religion, seeking to understand the essence of religion, if any, and the origin of religion in order to determine what their legitimate relationship should be. This has not been an easy task, although, the enquiry has yielded startling results. With certain philosophy and social science delving into the experience of religion in other to determine its nature and origin, one finds the tendency to consider religion as a human invention that embodies man's aspirations, needs and fears.

When Anthony Gidden (1979) denied religion of transcendental object, he was promoting the naturalist explanation of the nature of religion. Gerardus Van der Leeuw argues that religion is concerned with the natural experienced environment. Taking up the concept of the "sacred" which is associated with religion, Van der Leeuw in Joseph Dabney Battis (1969, p.80) argued that "The 'sacred' is what has been placed within boundaries, the exceptional (Latin – sanctus); its powerfulness creates for it a place of its own." His analysis shows that the sacred, therefore, "means neither completely moral nor, without further qualification, even desirable or praiseworthy. On the contrary, sacredness and even impurity may be identical: in any event the potent is dangerous. The 'sacred,' the 'tabu' carries a prohibition with it, namely, it demands keeping one's distance; a don't approach. According to this view, the introduction of God into religion was a later development. It was "power" that came first. At first, things were invested with power and where power is acknowledged as overwhelming or exceedingly great whatever is related to it is believed to be affected by it. It is this that leads to fetishism; everything is seen to be a power bearer. Fetishism in turn could lead to idolatry (idol), such that amulets also are containers of power, though in pocket size. Men sacrificed to their forge, hammer and anvil, a pointer to the belief that objects were invested with power. What Van der Leeuw is describing here is akin to the phenomenon in the social life referred to as 'igo ukwu' among the Uvuru people of Nsukka area in the North of Igbo land. 'Igo ukwu' ('worship' of the legs) was an important element in traditional Onwa ito (third month) festival when gifts were laid at the feet of errand boys and girls in appreciation of their effectiveness and good will in running errands for elders in the course of the preceding year. The impression here is that power is invested in those legs and they need to be appreciated if they have to keep performing effectively in carrying the bearers of the message. Of course it should not be forgotten that legs (ukwu) refers to the messenger and not literally the physical and bodily legs of individual persons. So the semblance of the ceremony of 'igo ukwu' with religious rite does not in any way constitute a religious act.

Assuming that religion stems from the adulation of power as Van der Leeuw presents it, and that the Roman concept "religio" originally signified nothing more than tabu (J. D. Bettis, 1969, p.83) – that is, that which is removed and withdrawn from us because of its sacred quality – what becomes of the view (Garry E. Kessler, 1999, p.24) of Balbus, a Roman Stoic, who considers that the word religion derives from *relegere*, referring to carefulness as opposed to being neglectful in worship. Again, Lactantius, an early Christian writer is mentioned to have thought that *religio* "derived from the Latin *religare*; meaning 'to bind.' Here we have differing senses of the word "religio": while the first evokes awe, attention and pure observation, the second refers to being careful, and the third evokes a sense of obligation, duty and responsibility. In all these, what is certain is that the word refers to cognitive and moral state of a personal subject. This cognitive and moral state is obviously a natural state. Perhaps this explains why some thinkers maintain that religion is natural to man or even pure human contrivance. Some of these thinkers include Ludwig Feurerbach, Karl Marx, Sigmund Freud, Emile Durkheim, Mircea Eliade, and Dietrich Bonhoeffer.

In *Moses and Monotheism*, Freud expressed interest in finding out the origin of man's faith in a Divine Being which exercises so enormous power that "it overwhelms Reason and Science" (p.194). In *L'avenir d'une illusion*, Freud presents a devastating conception of religion as an illusion (2009, p.79). He clarifies the concept of illusion by remarking that an illusion is not necessarily false, that is

unrealizable or in contradiction with reality. He uses the example of a young girl who chooses to belief that she will be married to a prince. There is nothing in reality to prove that the belief is true or false. One is not bound to believe the truth of such claim since it cannot be demonstrated, yet it is irrefutable (2009, p.80-82). This is what religion is like for Freud. Corroborating his view in *Totem et Tabou*, Freud insisted that God is a mere father-figure. It is the desire for a father in the face of man's powerlessness that led to the invention of God. Man in his infantilism conjures god to play the protective role of a father to him in the face of rivalry among men, hostility of nature and the inevitability of fate. God, a cosmic father figure is a psychological protective device deployed by man to erase the fear of nature, reconcile himself to fate and compensate for the pains and suffering involved in being part of culture. As subjects of a higher command, both the individual and the society find in the idea of God a reason for living in peace and harmony (2009, pp.54-59). While one admits the human element in the making of religion, it is difficult to accept that religion is merely a human invention. It is perhaps in an attempt to save religion from being reduced to naturalistic explanations that Henri Bergson (1977) insisted on making a distinction between static (natural) religion and dynamic (mystical) religion.

In the opinion of Henri Bergson (1979, pp.118-119) religion is a dimension of myth making which according to him plays a social role and is at the same time at the service of the individual. Explaining myth making, he underscored the affinity of instinct with intelligence so as to argue for the affinity of the human species with the animal world. According to him, nature favours instinct for the life of the community whereas intelligence is put at the disposal of the individual to make for initiative, independence and liberty. When intelligence threatens to break up social cohesion, a counterpoise is needed which is provided by a virtuality of instinct or "the residue of instinct which survives on the fringe of intelligence." Since the intelligence works by representation of reality, this residue of instinct calls up imaginary representations to counter that of the intelligence, and through the agency of the intelligence itself, it succeeds in "counteracting the work of intelligence." In this way Bergson concludes that religion is "defensive reaction of nature against the dissolvent power of the intelligence" (1979, p.122). It is "a defensive reaction of nature against the representation, by intelligence, of the inevitability of death" (1979, p.131). Bergson considers that the primary role of religion is that of social preservation. Concerning the attribution of supernatural causality to physical events, Bergson explains that the idea of "mystic" causality is used by the primitive to give supernatural explanation to the human significance of a given effect rather than the brute physical fact. It is the importance of the event to the affected individual that is at issue. He observes that although scientific thinking rejects this manner of reasoning, it persists even among civilized men.

Bergson rejects the view that it is fear inspired by nature in such cases as great catastrophes (earthquakes, floods, tornados) that gave birth to religion. Religion did not initially begin as belief in deities. It grew from reaction against fear of those things which were thought to contain elements of personality without being persons. The gods of mythology grew out of them through a process of enrichment. Some according to him have attributed the origin of religion to magic. But Bergson, proceeding by way of reconstitution and instrospection explored man's rational reaction to his perception of things, arguing that even though there may be some affinity between religion and magic, they are rather contemporaneous. Static and outer religion is "infra-intellectual" (1979, p.186) and "a defense reaction of nature against what might be depressing for the individual, and dissolvent for society, in the exercise of intelligence" (1979, p.205). In sum, religion is the lullaby of life, a counterfeit of "reality as actually perceived" (1979, p.216)

In his treatment of dynamic religion, Bergson argues that like static religion, mysticism ensures for the soul the serenity and security it needs. He distances mysticism from static religion by showing that mysticism ultimately aims at establishing a contact, and in consequence "partial coincidence with the creative effort which life itself manifests. This effort is of God, if it is not God himself" (1979, p.220). In the mind of Bergson, this type of experience was foreign to static religion and this explains why it was neither attained in Greek thought nor in ancient religions. He finds in the experience of

Christian mystics what he calls pure mysticism. This is what he describes in terms of dynamic religion. The problem with this analysis of the origin of religion is however that while it establishes the specific difference between static and dynamic religion, it does not seem to have clarified the common denominator in the two forms of religion. In other words, the question of the essence and object of religion is not quite precise. Or could it be assumed that they change as religion evolves? Bergson, however, does not make any room for the development of religion from the static to the dynamic. The problem gets even more complicated when one reckons with the fact that his understanding of religion does not tally with the senses of religion portrayed in the etymological definition mentioned above.

H. G. Liddell and R. Scott (1996) furnish us with the different senses of the word religion in Greek. The Greek word *hé threskeia* primarily means religious worship, cult, ritual; this includes service of God and worshipping of angels (Col. 2:18). The word is also used in vulgar and bad sense to mean superstition. A second sense of the word *threskeia* is worship. The third sense of the word *threskeia* means "to be a devotee; religious observances" (p.806). Scholars have observed that the word *threskeia* appears seven times in the Scripture and only in one instance (James 1:27) is the word mentioned with good connotation. The instance with good connotation uses the word with special qualification: it speaks of *threskeia kithara kai amiantos*, pure undefiled religion. This form of religion is a way of life that is freely chosen rather than the working of vital impulse or instinct that provides support in moments of need as Bergson has argued. It does appear then that the origin of religion lies in something much more profound than biological and social explanations can offer. But what is strange about discussion on religion till date is that it is largely dominated by western conception. It does appear that the word "religion" itself does not clearly represent what indigenous African spiritual experience is all about. Whether the word derives from "relegere" or "religare", the fact is that the experience which the word is meant to describe is far from what typical Igbo man understands his relationship with the supernatural or the divinities to be.

Among the Igbo people of southern Nigeria, the word used for designating man's relationship and intercourse with the God and the divine is "igo." *Igo* is a polysemous word both in its sacred and profane usage. The expression "igo ofo" means to address or speak to "ofo," or prayer. "Igo muo" would mean to address the spirit. "Igo nna" would mean to speak (reverently) to the ancestor. "Igo ego" means to deny. "Igonari means to betray, that is, to deny someone. "'Igo ishi' onwe onye" means to speak up in defense of oneself. From these different usages of the word it is obvious that "igo" is locutionary act; it is a speech act. The word "igo" has its cognate "igò ogò", that is, to be in laws. Igo is a speech act that establishes a relationship. This relationship, in the context in which it is used here is a sacred one, what the west refers to as religion. When man sits before God, his primary aim is to address him (God) verbally as a man does with his fellow men. It is not about sacrifice or oblation, nor about responsibility and duty or contemplation. A man comes before his God to present a state of affairs. This may involve expression of appreciation, gratitude, thanks, proclamation of one's innocence in order to plead for vindication or demand for protection and guide.

Behind the speech act, 'igo,' lies a conviction that one is engaged in a dialogue in which the other is expected to respond positively or negatively, by approval or disapproval. In other words, one is not just before a mere object, but in the presence of a rational subject capable of free acts. It is not about manipulating the forces of nature or cosmic powers. Such manipulation belongs to the sphere of what the West identifies as magic, but which the indigenous Igbo refer to as "igwo ogwu." The word "igwo" means different things in different situations: in culinary terms it means "to prepare" – igwo abacha (to prepare traditional salad); in the domain of building and construction it means "to mix" – igwo concrete; in the area of medicine and health it mean "to heal"; in the field of language it means (in some dialect) to tell lies, as in "igwo ngwo"; in the field of magic and occultism it means "to make" as in "making of charms" – igwo ogwu. Underlying the meaning of "igwo" is the idea of contrivance, a kind of art; be it in bringing about health, manipulating of language, fabricating of materials or generating of forces. Since "ogwo" (medicine or charm) is made from leaves, herbs,

roots and, or tree barks and sap, it means that "igwo ogwu" has to do with exploiting and manipulating the potency inherent in these natural elements to bring about some effect, positive or negative, healthy or lethal. This paper considers magic or the contriving of forces an activity entirely different and opposed ot mysticism and religion. The problem with understanding indigenous Igbo/African spirituality arises with the fact that man in attempt to control his environment does rely, besides on God, on his own ability to manipulate forces in nature. Achieving oneself is not just dependent on God. Man sometime needs to battle against supernatural forces if he is to achieve himself. It is here that his relationship with the supernatural world gets mixed up. Sometimes, he fails to delineate clearly the sphere of *sacred communication* (religion) with the supernatural from that of *contending against the supernatural* (magic). The former, in its institutional form is the domain of the priest (eze muo or atama), whereas the later is the domain of the traditional medicine man (dibia or ebia).

From the foregoing, it appears that limiting the understanding of man's relationship with God or supernatural beings to Western conception represented by the word "religion" would be reductionist. That the intercourse of man with the divine is primarily to be understood as speech act is seen again in the word used for designating Christianity. It is called "uka", that is, discuss and Christians are referred to as "ndi uka", meaning "people of discuss." The worship they offer to God is referred to as "ika uka," literally meaning *discussing*. The Christian place of worship is called "ulo uka", house of discus. It is not surprising that the indigenes experienced Christianity in linguistic terms. Christianity came as a message in the form of preaching, sermon, homily, catechesis in which the story of the life, teaching, death and resurrection of Jesus Christ is recounted. It presented itself as narrative of the experience of the risen Lord; a narrative that invites one into personal encounter with the risen Lord in the witnessing community. The expression "ika uka" which is used for religious worship or service incontestably links what the west calls religion to speech act; it is an address, a sacred conversation. The experience called religion is about engaging in dialogue with God. It is a dialogue which opens the individual up to the dimension of the absolute and transcendent. This opening up is not a quest, but a response. It is a response to an experience, mystical experience

Mysticism and Religion

The idea of God as an a priori category and the argument that religion is natural to man is facing challenges from Kant's philosophy and the experience of contemporary atheists. It does appear that experience plays a lot of role in the development of the idea of God and of religion. God has been described as the absolute; that is, he surpasses the limits of human understanding. He is also the mysterious in the sense that he lies outside what can be thought, and thus being himself the utterly and "wholly other", to use the expression of Rudof Otto (1978, p.141). If God is the absolute, the mysterious and wholly other, then man's knowledge of him, relative as it may be, must have to depend on his self-disclosure. It is this self disclosure of God that is described here in terms of mystical experience. Given the relative nature of man's knowledge and love, this self disclosure of God will have to be apprehended in degrees. It is this fact that will explain the difference between religion in its pristine and incipient states and religion as it is known in "historical religions" like Judaism, Christianity, etc.

Some may object to the idea that religion presupposes mystical experience and that there is no religion without prior divine manifestation. One might state one's objection in these or similar words, "We know the founder of Judaism, Christianity and Islam. Who is the founder of African Indigenous Religion? How can one justify the claim that the founders of African Indigenous Religions had experience of divine disclosure before instituting these religions? It is to be noted that religion is not just about knowledge but essentially a relationship; it involves a life-giving and life renewing relationship. The impartation of self would only be possible with an agent that is capable of feeling and of personal presence. It presupposes personal subjects capable of engaging in an interpersonal

relationship. The naturalistic explanation of the origin of religion which defends the view that men have worshipped natural objects – the sun or the moon, trees, mountains is quite mistaken. There may be resemblance with religion in these vulgarized, trivialized views and perversions of the concept of religion, but they are not religion.

 H. D. Lewis (1974) made a point when he remarked that "no entity or process in sub-human nature can be of any account for religion except as the scene or medium of activities or experience of other agents" (p.84-85). J. Obi Ogueijior in B. U. Ukwuije (2010) reasons along the same line of thought when he wrote: "The sky, earth, wind, thunder, rivers, hills, etc., are taken as abodes or symbols of deities" (p.104). As J. S. Mbiti (1979) rightly pointed out, natural elements could be the place for the manifestation of the presence of divinity or mystical power. It would be difficult to explain away encounter with such supernatural reality on the basis of the psychological conditions of the one who experiences it as some thinkers have tried to do. In African (Igbo) Indigenous Religion, the seer, prophet and oracles have matchless role to play. These are primary media of discernment of the will of God, of divinities and spirits. It is believed that messages could be communicated in dreams and possession. It would be trivializing religion to think that one wakes up one day and begins to bow to trees and rivers as if they were gods. Since oracles are taken to be mouthpieces of divinities and spirits, for diviners are considered called by God, it is not the case that man performed blindly any religious ritual (sacrifice, prayer, worship). Discernment always preceded the performance of religious rites. This discernment is achieved through the aid of human intermediaries such as diviners, seers and priests.

The concept of intermediary and mediation is very important in African Indigenous Religion. J. S. Mbiti (1997) did observe that mediation is an element in social behaviour which has been transferred into the religious sphere. In principle, it is the superior who mediates on behalf of the "inferior" or subordinate in rank, status or age. It would be contradictory to imagine that men would see trees, rivers, stones as playing intermediary role between them and God. It is wrong then to imagine that Africans at any point in time had trees and rivers as object of religion. Prior to institution of African (Igbo) Indigenous Religion was an encounter with God, the divine by an individual or group of persons or community. Understanding this encounter might call for interpretation, the role of which belongs to a seer or diviner, ever before instituting the religion and its form of priesthood. Lack of written or oral account of the history of the religion does not vitiate the fact of priority of mystical experience to religion as man's response to an encounter.

Mystical experience takes place only where the divine intervenes. Man has no natural capacity to reach the absolute. It is in encountering the self manifestation of the divine that man, experientially, apprehends something of the divine. Mysticism consists in this experiential relationship. Religion begins when the individual after articulating his experience structures the rest of his life in light of this experience and proposes the same structure to others who responds by appropriating the said experience in the forms of narratives (myth) and doctrines, rituals, and principles of life. Religion is appropriation of mystical experience such that the pattern of the experience of the mystic becomes the pattern of the life of his community of followers. The mystical experience consists in personal encounter of loving relationship with the divine, the transcendent and wholly other.

The Circle of Mysticism

While it is agreed that the craving for absolute truth is natural to man, for some, this quest is centre of meaning of life such that they go a long way to attain it, whereas for the generality of people, it is preoccupation with practical things that is important. The truth however is that devotion to Reality has taken many forms and expressions. While many would admit that they have not been able to come face to face with what could be regarded as the Reality behind the veil, or what the philosopher refers to as the Absolute and the theologian calls God, a few who identify themselves as mystics claim to have succeeded were most have failed. As pioneers of spiritual world, they furnish us with

discoveries against which we have no reliable claims. Their experiences challenge us to scrutinize the basis of all possible human experience. But keeping pace with them would require purging oneself of the usual habits of thought and interpretation of experiences. Somehow, it calls for threading a path similar to that of the philosopher. Little wonder it has been suggested by some that religious experience, like philosophy begins with wonder. But it is not exactly the same since it is basically a response.

H. D. Lewis (1974) makes it clear that wonder here should not be understood in the sense of ordinary day to day usage: wondering at the starry heavens or the dance of molecules. According to him, the nature of wonder that is meant when religious experience is at stake is akin to artistic or poetic experience. But they are quite distinct from one another and the former is much deeper and more profound. This point of the distinction between wonder associated with religion and that of poetry and art is well articulated by Lewis in these words:

> The wonder which is basic to religion, and in which it begins, comes with the realization, usually sharp and disrupting, that all existence as we know it stands in a relation of dependence to some absolute or unconditioned being of which we can know nothing directly beyond this intuition of its unconditioned nature as the source of all other reality (1974, p.124).

If religion is to be appreciated for what it really is, that is, differentiating it from art and philosophy as such, and underscoring the transcendent nature of its object, the association of its origin with wonder would have to give way to the idea of response to mystical experience. Religion draws from being-in-consciousness of divine presence. The idea being that it is God or the deity that intervenes in human history and stirs man to respond to him in the practices which have come to be identified as religious life. Worship, sacrifices, prayers, ritual practices are all forms of prolongation and perpetuation of the initial experience of intimate and loving presence.

Mystical experience, therefore, precedes the foundation of any religion worth the name. One may wonder where the difference between Christianity and other religions lies. The difference lies in degree of perfection. The factor of its founder besides, the experience of divinity as it were is structured by personal and socio-cultural factors. The categories through which uncultivated mind receives divine manifestation would certainly be different from those of cultivated minds. The former would be less thematic in the articulation of the experience whereas the latter would show far reaching insight and comprehensiveness. Lack of clarity in the representation of the experience in objective manner lends itself to misinterpretation and error. Mystical experience is such that it brings the individual face to face with the full dimensions of her humanity rather than deify her. It is not world-negating and solipsistic. It is rather seeing the world in the perspective of God or the Absolute such that nature and spirit form a continuum. It could be described as infused by nature since it is a divine act in the soul, transforming the individual or community and leading it into a new itinerary of life. It is not perfection of the soul or the community, but empowerment. It is a stirring into action experienced in the tranquility of one's being-in-consciousness.

Mysticism in this sense is a divine event of self-disclosure associated with purity of heart understood as simplicity and singularity of well meaning purpose and intention. A life without admixture is the milieu of mystical experience. When God presents himself to a soul or person, the energy of God makes the individual being expansive, opening her up to that inclusiveness of disposition that makes loving service of neighbor possible. Egoism gives way to alterity and subjectivity is replaced by objectivity. Religion begins when the subject of such depth experience prolongs this experience through ceremonies, doctrine and pattern of behaviour that is structured after the experience. What has been generally known as acquired mysticism is nothing but man's attempt to replicate the mystical experience which is possible only at the instance of God. The understanding of the experience operates on the basis of the principle of analogy. God would never be present to finite creature as he is; he reveals himself according to the mode of the receiver. In interpreting this experience to others the subjective elements of the individual's history and temperament come into

play. The result is that one's interpretation is coloured by limitations of the subject of mystical experience. Religion is a living and dynamic interpretation of the mystical experience. The adherents of a given religion opens up to the depth experience of its founder by deploying rites, laws and doctrines that enhance the prolongation of the experience in a human way.

Given the individual differences in the personality of religious founders, it is no surprise that they come up with conflicting interpretation of their experiences. The source of conflict is not the mystical experience but the interpretation of the experience. The experience is always divinely brought about, though circumscribed to the history and personality of the individual mystic. If adherents of any religion genuinely strive to replicate the experience, in the here and now, which is the primary aim of religion, there would hardly be conflicts among religions. Every religion is first and foremost instituted to ensure man's well being in this world as warrant for an enduring wellbeing in the hereafter. The quest for this well being is brought about through those religious acts that are constitutive of what is called acquired mysticism. These acts in turn presuppose openness to loving relationship with others demonstrated in good works.

Conclusion

Taking a close look at the analyses of the nature and origin of religion in philosophical and social science literatures, this paper has argued that Igbo conception of man's spiritual experience represented by the West as "religion" clarifies the nature and origin of the phenomenon. From the analysis of the word "igo" and "uka" the paper presents an understanding of religion that is dialogic. It is a speech act in response to an experience. That experience is mystical. In other words, it is the experience of the divine, a deep intuition of God or divine manifestation that awakens man to this dialogic (vocal or mental) response in order to sustain and perpetuate the said experience. This depth experience that occasions a response on the part of man is always personal. In and through the experience the divine presence flows into human milieu and man's response (religion) is a flow back into the source of the experience. Every religion is a result of mystical experience such that it could be said that mysticism is prior to religion, yet religion is incomplete if it does not eventuate in mysticism. Sacred communication or religion is nothing other than abiding in that experience which provides the spiritual tenor of human life. When the structure of the life of a mystic is adopted as a platform for interpretation and meaning of the life of any group or community, it becomes their religion. As individuals or groups open up and pattern their lives accordingly, they replicate the initial experience and gear up for divine manifestation in their own lives. This replication is interpretative. It is in this that is rooted the differences and possible contradictions that make for conflict. Mysticism is one but its appropriations are many. There is unity of experience in mysticism, since it is the same transcendent order, but there is diversity of interpretation or appropriation in religion or sacred communication. In mysticism man is passive whereas in religion, or sacred communication, man is active. It is only in activity that conflict is possible.

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Activites Ludiques Dans L'enseignement Du Fle: Le Cas Des Eleves De L'ecole Primaire De L'universite Du Nigeria, Nsukka
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Abstract
French as a foreign language in Nigeria has been facing a number of factors that militate against its effective teaching and learning. In Nigerian Educational institutions, the status of French language is deteriorating to a point that there is an urgent need to address the problems. Studies have revealed that methodological challenges are one of the major factors that affect effective teaching of the language. This paper therefore attempts to examine viable methodological-based approach that facilitates easy teaching and learning of French language as foreign language in Nigerian schools. Basically, the paper reveals an experimental study that focused on strengthening the methods of teaching and learning of French language at primary school level. A survey of different game-centered activities was used to ascertain how the learners were motivated to learn the language. To carry out the study, a total of 60 pupils were selected at random from University Primary School. Five game-learning activities were used to teach the learners different lessons from the curriculum. The result revealed how each game-leaning activity facilitated the learners' ability to learn the language in a classroom setting. The result also revealed how different game-activities determined the level of motivation that sustained the interest of the learners to master the lessons presented to them.

Keywords:
Vers la fin des années 1990 et le début 2000, le gouvernement fédéral nigérian a été fait état de volonté de franciser le pays, en envisageant notamment un enseignement obligatoire du français comme seconde langue officielle au Nigéria. Cette initiative se situe dans le contexte de la reconnaissance de l'importance du bilinguisme/plurilinguisme, face à la coopération sous-régionale avec des pays de la CEDEAO et la zone CFA, dont la majorité des membres sont des Francophones. Ce besoin langagier parmi d'autres facteurs a poussé les autorités nigérianes en exercice, à déclarer le français à côté de l'anglais, deuxième langue nationale en 1997.

C'est dans ce contexte que le français gagne progressivement du terrain dans le programme scolaire du Nigéria. Depuis cette déclaration qui vise à intégrer les ressortissants nigérians dans ce processus linguistique, une politique linguistique favorable au français, a vu le jour. Le processus d'intégration se fait sentir à travers la politique linguistique nationale, qui recommande l'enseignement et l'apprentissage de la langue française à tous niveaux scolaires. En acceptant le programme du français dans le système éducatif, cette instance a réitéré la nécessité de faire le français une matière primordiale dès la quatrième année du primaire. Ainsi, le besoin d'enseigner et d'apprendre le français dès le niveau primaire devint impératif. *The National Policy on Education (1989), 3rd Edition*, a reconnu cette importance en déclarant que:

> « Government appreciates the importance of language as a means of promoting social interaction and national cohesion ; and preserving culture… For smooth interaction with our neighbours, it is desirable for every Nigerian to speak French. Accordingly, French shall be the second official language in Nigeria, and it shall be compulsory in schools » (FRN, 1998 :9).

Dans le cadre de la mise en œuvre de la politique linguistique nationale dans le système éducatif du Nigéria, plusieurs recherches ont été menées, pour vérifier le progrès de l'enseignement et de

l'apprentissage du français langue étrangère (FLE). Ces dernières années, bon nombre d'études ont révélé des situations défavorables, où le français a commencé à perdre du terrain dans le système éducatif du Nigéria. Certaines études donnent une perspective sur la problématique et qui se portent sur la qualité d'étudiants dans les universités nigérianes. Opara, (2007 :36) observe que : «En effet, nous avons constaté que la plupart des étudiants qui se sont inscrits aux départements de français dans les universités nigérianes, s'y retrouvent malgré eux-mêmes, car ils n'ont pas de choix. Ces départements accueillent des apprenants qui n'ont pas réussi à s'inscrire dans les départements de leurs choix ». De sa part, Iloh, (2000 :46) remarque également que : «Department of Modern European Languages or Foreign languages thus become dumping ground for students who want to get into the Universities at all cost.». Ce scénario a démontré que la plupart d'étudiants qui s'inscrivent dans les départements du français à l'université n'ont pas la connaissance de base pour être capables de bien poursuivre des études en français. À la lumière de ces observations, il est évident que ces facteurs militant contre l'enseignement du FLE, ont contribué principalement à la diminution incessante du nombre d'étudiants qui s'inscrivent dans les départements de français des universités nigérianes. Malgré l'effort mis en place pour redresser le problème, nos universités se plaignent souvent de la faiblesse de demande d'étudier le français. Dans le contexte de demande faible, Mbanefo (2009 : 63), note que: « De fait, très peu de candidats optent pour le français aux examens du West African Examination Council (le WAEC) ». Pour aggraver cette situation, cet état de choses démontre un manque de volonté chez les autorités institutionnelles nigérianes pour la mise en application des politiques linguistiques avec ce but d'atteindre le succès souhaité. En fait, la problématique de la situation, est un appel pour ravitailler les départements de français au Nigéria contre cette menace.

Il y a des études qui donnent une autre perspective sur la problématique et qui se portent sur l'état défavorable dans l'enseignement du français au Nigéria. Certaines recherches révèlent que le français n'est pas enseigné dans la plupart des écoles primaires et que l'apprentissage du français commence généralement à l'école secondaire. Onyemelukwe (2002 :41) observe que: «L'enseignement comme l'apprentissage du FLE, paraît limité aux écoles privées dans le primaire dans beaucoup d'états du Nigéria. En conséquence, selon lui, « Beaucoup d'élèves au Nigéria n'ont jamais rencontrés par hasard le français et ceux qui ont l'occasion de l'étudier ne s'intéressent pas à l'apprendre » Onyemelukwe *(op. cit* : 42). Cela implique d'une part que, la catégorie d'étudiants qui n'ont jamais été intégré dans le programme du français dès l'école primaire, ont raté automatiquement la chance d'acquérir des bases motivantes pour poursuivre des études en français. D'une autre part, le cas de l'autre catégorie d'étudiants qui n'ont pas été motivé d'apprendre le français malgré l'occasion propice, peut être attribué aux méthodologies défectueuses. Mbanefo, (*op. cit*), remarque qu' : «Il y a quelques années, on se plaignait de la diminution de l'effectif des apprenants intégrant nos universités pour poursuivre des études en français, à tel point que les départements de français s'y inquiétaient et étaient obligés de recourir à des stratégies pour attirer les étudiants».

Notre préoccupation dans ce travail est de vérifier si les stratégies que nous voulons proposer seraient capables de redresser le problème du manque de motivation chez les apprenants au Nigéria. Nous avons noté que la grande majorité d'enseignants du primaire et du secondaire se méfient de l'usage des stratégies pédagogiques qui sont capables de consolider la formation des jeunes apprenants en classe du FLE. Nous proposons donc des méthodes qui pourraient éliminer ces lacunes dans l'enseignement/apprentissage du français au niveau primaire. Rappelons que l'apprentissage d'une langue à l'âge d'enfance aide à consolider des bases du développement des compétences linguistiques. (Petit, 2000 :9) soutient que « Tout jeune enfant est naturellement doté de capacités d'acquisition linguistique exceptionnelle et qu'une acquisition précoce, lui permet de parler chaque langue comme locuteur natif ». Les experts en psychologie d'enfants soulignent qu'il est préférable que l'aventure d'apprendre une langue étrangère débute dès l'école maternelle car la meilleure façon de devenir bilingue est d'être exposer à deux langues dès la naissance. En s'appuyant donc sur l'hypothèse formulée par Lenneberg (cité dans l'œuvre de Vallerand et Thill, (1993 :541), « L'âge idéale pour

débuter l'apprentissage d'une langue étrangère serait avant l'âge de sept ans, au delà de cet âge, cette compétence langagière devient presque perdue. On voit donc que le développement des compétences langagières dès jeune âge est un atout dans l'apprentissage d'une langue seconde. Par ailleurs, l'intégration de tous les élèves dans le programme du FLE, devient le tremplin de leur succès à tous niveaux d'apprentissage du français. Ainsi s'impose l'impérative de la nécessité de consolider les bases d'apprentissages linguistiques à cet âge, afin de solliciter l'intérêt, développer la curiosité et la confiance en soi chez les élèves.

Dans le cadre des méthodologies du FLE au Nigéria, on se rappelle que le succès de l'acquisition du français chez les apprenants, dépend en grande partie de susciter de leur intérêt et de leur motivation en classe. La motivation est le moteur du processus d'acquisition, servant l'un des moyens efficaces d'orienter les apprenants en classe. Il est évident que l'utilisation à bon escient d'activités motivantes capables de stimuler l'intérêt des apprenants. Ces dernières années sont suscités beaucoup d'intérêt parmi les chercheurs en pédagogie qui cherchent à inventer des méthodes valables qui visant à redresser cette demande. Grâce aux recherches menées dans ce domaine, de très nombreuses des méthodes pédagogiques ont été rejetées, alors que certaines ont été adoptées afin de réaliser les objectives pédagogiques souhaitées. Nombreuses sont les méthodes qui démontrent le savoir-faire d'enseignant, ainsi que les conduites et les pratiques pédagogies au sein de la classe du FLE. Actuellement, la méthode communicative reste la méthode la plus adoptée, car elle présente des excellents principes qui facilitent l'entrainement des compétences communicatives de l'élève. Cette méthode est centrée principalement sur l'apprenant et lui permet d'apprendre la langue cible, dans une ambiance qui reflète plus ou moins celle du locuteur natif. Elle mène logiquement à l'action et l'interaction immédiate en langue cible. Surcroît, les activités communicatives provenant de la méthode fonctionnent d'inciter la motivation des apprenants afin d'attendre des objectifs fixés. Pour montrer l'objectif des activités communicatives, Onyemelukwe (2002 :42), soutient que « La méthode communicative exige donc la mise en œuvre d'acte de parole, des stratégies communicatives et d'activités communicatives (exercices de créativité, jeux, par exemple, jeux de rôles, jeux de chiffon, chansons ainsi de suite.) dont l'objectif principal est de faire parler les participants ». De son part, Okoye, (2001 :73), affirme également que « La méthode communicative est construite sur le principe de la motivation. Cette méthode change la relation entre professeur et l'élève. Elle sensibilise les apprenants et toute organisation sera faite autour d'élèves ». Dans la même optique, Tijani (2001 :147) observe que « L'idée de la centration sur l'apprenant telle que l'a préconisée l'approche communicative, a fait de l'apprenant l'épine dorsale de toute activité d'enseignement et/ou d'apprentissage ». À la lumière de ces notions, l'enseignant est obligé de travailler d'une façon qui facilite l'apprentissage et suscite l'intérêt des apprenants. Il doit adopter les activités qui s'avèrent appropriées afin d'attendre l'objectif de cette méthode qui consiste à transmettre une connaissance à autrui.

L'activite Ludique En Face De L'approche Communicative A L'ecole Primaire
L'exigence de la méthode communicative qui retient notre attention dans ce travail, suggère la mise en œuvre de toutes les activités qui facilitent l'apprentissage/l'enseignement d'une langue seconde au niveau primaire. Ce sont des activités qui peuvent affecter la qualité de vie des élèves pendant leur enfance et, leur réussite dans leurs études ultérieures ou dans leur carrière professionnelle. Les activités ludiques ne sont pas uniquement faites pour le travaille en classe ou pour faire des exercices, mais aussi pour faire rire, s'amuser tout en apprenant. C'est pour créer le désir d'apprendre dans une ambiance détendue que l'on propose ces activités, qui peuvent également créer une émotion positive entre l'apprenant et la langue cible. En fait, ces activités d'apprentissage sont des approches faisant appel aux cinq sens de l'homme : l'ouïe, le toucher, le goût, l'odorat et la vue. Il existe plusieurs conceptions utilisées par des didacticiens pour délimiter la notion de l'activité ludique chez les élèves mais nous présenterons ceux qui s'avèrent efficace dans ce travail. L'activité ludique en tant que telle,

est une stratégie d'apprentissage qui relève une série de jeux qu'on adopte pour motiver les élèves en classe. Cuq (2003 :160), un didacticien spécialiste du jeu comme norme pédagogique souligne que :

> Une activité d'apprentissage dite ludique est guidée par des règles de jeu et pratiquée pour le plaisir qu'elle procure elle permet une communication entre apprenants (collecte, d'informations, problème à résoudre, compétition, créativité, prise de décisions, etc…), orientée vers un objectif d'apprentissage, elle permet aux apprenants d'utiliser de façon collaborative et créative l'ensemble de leurs ressources verbales et communicatives.

De leur part, Fontier et Le Cunef citée par Souad, (2007 :6), conçoivent la notion de l'activité ludique ainsi :

> << L'activité ludique constitue une sorte de parenthèse dans la réalité scolaire, en particulier, à l'intérieur de laquelle les rôles, les relations d'ordre, les rapports de force changent, peuvent être, inversés, et ou deux mobiles à l'action existent (temporairement) le gain/la victoire et l'amusement/plaisir, les deux portant en eux leur propre justification et leur propre fin>>.

À partir de ces conceptions, nous pouvons déduire que les activités ludiques restent des expériences indiscutables de motivation et représentent le meilleur moyen pour aborder une langue étrangère de la part d'un jeune apprenant. À ce sujet, Frobel, cité par Graeve (2004 :125), suggère que <<C'est dans le jeu de l'enfant que germe la vie d'adulte, le soin que l'on accorde à l'enfance et à ses jeux sera déterminant y apporter atteinte, c'est inévitablement faciliter son développement intellectuel>>. Dans cette optique, on peut se dire que le jeu est un phénomène universel chez les élèves. Il reste le travail de l'enfant. De sa part, Pandex, M. (1998 :144) ajoute dans son ouvrage que « Chez les enfants, le ludique est un déclencheur de parole. Il permet ainsi la concentration d'élèves tout en attirant leur attention, et les menant à imaginer, réfléchir, résoudre de problèmes, recevoir des informations et enrichir leurs compétences langagières». Donc, on peut dire que nous pourrions tirer profit de la situation du jeu pour profiter le bonheur ressenti par l'enfant au moment du jeu le mettant au service de l'apprentissage scolaire. Tant qu'outil pédagogique pour l'enseignement/apprentissage des langues Fougère, (1994 :59) un psychologue de l'éducation, précise dans son revue que « L'enfant, lui prend les activités très au sérieux et les considère même comme plus fructueuse en enrichissant bon nombre d'exercices traditionnels ». De même, certaines éducateurs et psychologues se sont penchés sur l'avis que chez l'enfant, le ludique est son «laboratoire » dans lequel il peut comprendre comment fonctionnent certaines choses. Grâce au laboratoire qui fonctionne dans le mémoire, l'élève peut facilement réagir face à différentes situations. Lang (2001 :21) explique comment fonctionne l'activité de jeu dans le mémoire. Il affirme que l'enfant à une oreille musicale qui est à son zénith au plus jeune âge. Ce mécanisme joue un rôle primordial pour la mémoire. La mémoire fonctionne beaucoup mieux quand les informations à retenir sont classées et organisées dans l'activité de jeux (ludiques). Il note toute fois que la mémorisation de certaines expressions, grâce aux activités ludiques, est une aide significative. Il note également qu'une très bonne mémorisation des expressions chez les élèves est liée aux activités basant vraiment sur la démarche de découverte et enjeu (de type ludique). Du surcroît comme souligne Hegege (1996 :34), « Jusqu'à 10-11 ans, l'oreille est réceptive à tous les sons récurrent, habituels dans l'entourage de l'enfant. Les composantes sonores de la langue sont une priorité, l'enfant doit prendre conscience de l'accentuation et des rythmes propres à la langue». Nous soulignons que l'enseignant adopte des stratégies thérapeutiques pour rassurer la confiance en soi chez l'apprenant afin de surmonter des défis de la peur au cours de l'apprentissage en classe.

Il existe différentes sortes des activités ludiques, selon les buts et les apprenants cibles. Caillois (1958 :15), classe l'activité ludique en quatre catégories ou familles : jeux de vertige, de simulacre, de hasard et de compétition. Graeve (*op.cit* :127), présente des différents types de jeux à savoir : les jeux à règle, les jeux de logique et de réflexion, les jeux de simulation, les jeux de rôles, les jeux de mots et les jeux des gestes.

Le Cadre Theorique

Notre focus dans cette étude, juge bon le choix de la théorie pédagogique de la motivation proposée par Deci et Ryan (1985:18), dans leur ouvrage : *Intrinsic motivation and self-determination in human behavior*. Cette théorie postule de différents types de motivation qui se distinguent par leur degré d'autodétermination. Ces types de motivation, situées sur un continuum de autodétermination se regroupent en trois grandes classes : l'amotivation (l'absence de motivation), la motivation extrinsèque et la motivation intrinsèque. Amotivation présente une situation de manque de la motivation d'apprendre. La motivation extrinsèque est une pression externe qui pousse un individu à faire une activité parce qu'il y est obligé. Elle est provoquée à l'extérieur par des renforcements ou activités motivantes telles que le récompense, les notes, les jeux etc. La motivation intrinsèque se manifeste, lorsqu'un individu participe à une activité parce qu'il est poussée par des pressions internes. L'individu fait une activité pour la satisfaction, le plaisir et le récompense qui en découle. Parfois, l'individu est provoqué à participer parce qu'il est curieux, ou il sait que l'activité est importante pour la future carrière qu'il aura choisie. Ces théoriciens postulent que l'étude des différents types de motivation est importante parce que chacune conduise à une différente conséquence en éducation. Dans la perspective de notre étude, la théorie de Deci et Ryan nous a permis une analyse plus exact et plus raffinée de la motivation à apprendre le français dans le cadre du FLE. Cette théorie est important dans ce travail parce qu'elle est pertinente pour l'enquête que nous voulons mener, visant à vérifier le niveau de motivation des jeunes apprenants qui vécurent les activités de jeux. Pour mettre en jeu les principes de ce théorie, notre travail fait référence à la motivation extrinsèque, qui fait références aux expériences provoquées de l'extérieur. Notre enquête est contrôlée par des activités externes, qui ont une fonction de régulation du comportement d'apprenants. Cette théorie est également avantageuse pour notre étude, parce qu'elle est instrumentale ou intégratrice dans le domaine de l'apprentissage des langues. Vallerand et Thill (1993 :535), soutiennent que : « Le concept de motivation représente un construit utilisé afin de décrire les forces internes et/ou externes produisant le déclenchement, la direction, l'intensité, la persistance du comportement ».

Motivation Et Objectif

Le choix de ce thème est motivé par l'un des plus grands défis qui militent contre l'envie d'apprendre le français chez les apprenants nigérians. Ce travail vise à vérifier l'efficacité des activités qui pourraient servir des stratégies pour surmonter les problèmes de l'enseignement et de l'apprentissage du français dans l'école primaire. Nous avons, pour cette raison, proposé des activités ludiques qui permettent aux élèves à apprendre et à participer effectivement en s'amusant en classe du FLE. Rappelons que le jeu est un phénomène universel chez les enfants, qui, de leur nature finissent, par aimer tous ces qu'ils apprennent en s'amusant. Il devient donc pertinent d'employer ces genres d'activités, pour aiguiser leur intérêt en classe du FLE. Les activités ludiques servent des stratégies pédagogiques qui permettent aux élèves de retenir plus facilement, des informations présentées en classe. Pour atteindre ce but, nous avons choisi parmi de nombreuses activités ludiques, ceux qui sollicitent la motivation d'élèves à ce niveau. L'intention de trouver des solutions qui résoudront ce problème de base et vont faciliter une tendance vers la direction d'apprentissage du français d'un jeune âge, nous a conduit à mener cette recherche. Notre choix de ce thème se concrétise dans l'intention de trouver une solution pertinente qui abord et redresse ce problème dès le début. Nous avons suggéré une solution, résumée sous le slogan <<Catch them young >>ce qui est calqué <<Attrapons-les jeunes>>. L'implication de ce slogan, démontre notre préoccupation à réfléchir sur le fait que la motivation d'apprendre le français à ce niveau, est le point de départ de réussite dans l'acquisition de la langue française.

Probleme Du Travail

Etant vu les situations actuelles dans le cadre de l'enseignement et de l'apprentissage du FLE au Nigéria, nous avons constaté que la plupart des étudiants ne sont pas assez motivés dans l'apprentissage du français. Cela contribue principalement à la baisse incessante de nombres des étudiants qui s'inscrivent dans le département de français dans les universités nigérianes. Pour aggraver cette situation, où peu nombreux sont des étudiants qui optent à étudier le français à l'université, s'ajoute le problème que la plupart d'entre eux ne s'intéressent pas à l'apprendre parce qu'ils n'ont pas de base solide pour être capable de bien poursuivre une étude en français. Malgré toutes les solutions mises en place pour redresser les situations, les problèmes reste actuels et les autorités institutionnelles nigérianes n'apparaissent s'en acquitter avec un grand sérieux. C'est là, ce qui nous a poussé à mener cette étude, visant à contribuer à des solutions existantes afin de redresser ce menace.

Rappelons que l'école primaire marque le point de départ qui détermine la réussite progressive de l'acquisition du française. A la lumière des observations soulevées, nous avons constaté également que beaucoup d'élèves au Nigéria n'ont jamais rencontrés par hasard le français et ceux qui ont l'occasion de l'étudier ne s'intéressent pas à l'apprendre. Cela implique qu'une grande partie de la population nigériane est niées l'opportunité d'apprendre le français. Du fait que le français n'est pas enseigné dans plupart des écoles primaires et l'apprentissage du français commence généralement à l'école secondaire, cela pose également d'énormes problèmes aux apprenants lorsqu'ils poursuivent les études en français à l'université. Pour aggraver ces problème, les autorités institutionnelles nigérianes n'ont pas mis en vigueur que l'étude du français soit obligatoire dans toutes écoles primaires.

Methodologie

Cette tâche s'est réalisée avec deux groupes d'expérience en classe constituant d'élèves des classes de 4ᵉ et 6ᵉ du premier de l'école primaire de l'université. La population sélectionnée pour l'enquête est soixante élèves qui constituent trente garçons et trente filles. Nous avons menée l'enquête en deux rencontres successives par chaque classe. Nous avons mis au minimum 30 minutes pour entreprendre chaque activité. Cinq activités ludiques (la chanson, le jeu de rôle, les jeux de rythme, les virelangues et les mnémoniques) ont été réalisées sous forme d'évaluer le degré de motivation d'élèves et de développement de leurs compétences linguistiques. Pour arriver à notre but, nous avons utilisé le jeu de règles constituant l'usage des consignes et des compétitions. C'est à la lumière ces activités ludiques que nous allons déterminer l'impact des activités ludiques sur la motivation et l'intériorisation des compétences linguistiques chez les élèves. À juste titre, nous nous sommes intéressés au degré de motivation et de compréhension de nos apprenants à l'égard d'activités présentées. Les résultats de l'enquête se présentent dans les tableaux ci-dessous.

La Mise En Jeu Des Activites Ludiques

La Chanson

Déroulement de l'enquête : Au début de l'enquête, nous avons tout d'abord tenté d'éveiller l'intérêt et la curiosité d'élèves en classe. Nous avons présenté la chanson avec l'intention d'animer la classe avec des pratiques interactives, et d'éveiller l'envie d'apprendre. Puis, nous avons expliqué la signification des paroles de la chanson. Beaujean (2000 :213), suggère que : « Les chansons visent à développer la qualité de la production en passant par la perception et la compréhension de leçon ». Durant la présentation, nous avons insisté sur la répétition pour qu'ils puissent maîtriser la chanson. La chanson correspond au sujet de la leçon que nous avons présentée aux participants. A la fin de la leçon, nous allons vérifier si les apprenants ont été vraiment incités et à la fois ont saisis le contenu du dialogue face à l'activité présentée.

La chanson

Bonjour, madame

Asseyez-vous
Donne-moi la carte
Que voulez-vous
Il y a de l'igname, il n'y a pas de riz
Donne-moi la carte
Que voulez-vous.
Après avoir présenté la chanson, nous avons donc présenté le sujet à aborder :
Que veux-tu manger? (Le dialogue)
Salut Mariam ! Allons au restaurant.
Salut Halimat ! Oh merci, j'ai faim.
Que veux-tu manger?
Je ne sais pas encore.
Moi, je veux du riz, des haricots et du poisson.
Bien ! Je voudrais de la viande, du pain et du lait.
Bon appétit Mariam
Bon appétit Halimat. Merci pour le déjeuner.

Tableau D'observation De La Premiere Activite (La Chanson)

Critère	Indicateurs	Evaluation
La motivation	-Les élèves sont motivés par l'activité	100%
	-Les élèves montrent de l'intérêt et de l'enthousiasme	100%
	-Les élèves sont attentifs	90%
L'interaction	-Les élèves participent activement	95%
	-Les élèves sont capables de communiquer entre eux	60%
Les contenus et les compétences linguistiques	-Le message est généralement compréhensible	100%
	-Les élèves mobilisent par orale leurs connaissances linguistiques	90%
	-Les élèves mobilisent par écrit leurs connaissances linguistiques	75%

Echelle De Motivaiton

TOUJOURS	SOUVENT	PARFOIS	RAREMENT	JAMAIS
100%	0%	0%	0%	0%

Le tableau ci-dessus présente le niveau remarquable d'appréciation de l'activité et de participation chez les participants. À travers d'expériences que nous avons nous avons constaté qu'il n'y avait pas de participants désintéressés tout au long d'enquête. L'activité a créé un fort sentiment de joie et de curiosité chez les participants. Le rythme et la mélodie de la chanson a poussé même les participants timides à se solidariser avec leurs camarades sans avoir peur du regard d'autrui. Avec cet enthousiasme, nous avons recommencé le concours plusieurs fois jusqu'ils ont bien maîtrisé la leçon. Les participants ont apprécié l'expérience et attendaient avec une grande curiosité d'apprendre d'avantage après avoir fini à chanter. En question du niveau de la compréhension du contenu et de l'interaction, le grill démontre que la plupart des participants ont montré également des niveaux remarquables qu'ils s'intéressent beaucoup aux expériences partagées.

Le Jeu De Role
Déroulement de l'enquête : Nous avons tout d'abord lu plusieurs fois le dialogue avec les élèves jusqu'à ce qu'ils ont bien compris et maîtrisés le dialogue. Puis, les élèves lisent le texte à

haute voix (à peu près 10 minutes). Cette activité permet évidement d'approfondir la compréhension du texte. En guise du jeu de compétition, nous partageons la classe en deux groupes. Groupe A constitue tous les garçons de la classe alors que groupe B constitue toute les filles en classe. Nous distribuons les rôles aux deux joueurs qui jouent la scène devant la classe. Un garçon représente le groupe A alors qu'une fille représente le groupe B. La consigne est si par exemple, un joueur A, fait une erreur au cours du jeu de la scène, le groupe B aura gagné. En jouant le rôle, chaque élève est obligé de parler en faisant la geste correspondant au sens de la parole. On invite ensuite un autre groupe au rejouent de la scène. A la fin de la compétition, on leur a posé des questions relevant du texte. Les exercices de compléter des phrases manquantes sont utilisés à évaluer le niveau de compréhension du texte chez les participants.

Je vais chez le médecin. (Le dialogue)
A : Tayo, où vas-tu ?
B : Je vais à l'hôpital.
A : Tu es malade ?
B : Non, je vais voir mon père.
A : Il est malade ?
B : Non, mon père travail à l'hôpital général.
A : Quelle est la profession de ta mère ?
B : Ma mère est avocate. Elle travaille à la cour de justice.
A : Je vais chez le coiffeur.
B : Pour te coiffer ?
A : Oui, pour me coiffer.
B : Attention ! Prends ta tondeuse, évite les objets déjà utilisés.

Tableau D'observation De La Deuxieme Activite (Jeu De Role)

Critère	Indicateurs	Evaluation
La motivation	-Les élèves sont motivés par l'activité	90%
	-Les élèves montrent de l'intérêt et de l'enthousiasme	70%
	-Les élèves sont attentifs	95%
L'interaction	-Les élèves participent activement	95%
	-Les élèves sont capables de communiquer entre eux	90%
Les contenus et les compétences linguistiques	-Le message est généralement compréhensible	100%
	-Les élèves mobilisent par orale leurs connaissances linguistiques	95%
	-Les élèves mobilisent par écrit leurs connaissances linguistiques	80%

Echelle De Motivaiton

TOUJOURS	SOUVENT	PARFOIS	RAREMENT	JAMAIS
92%	1%	6%	1%	0%

Le tableau présente le niveau remarquable d'appréciation de l'activité. Cela explique les expériences que nous avons vécu qui révèle que la plupart des participants étaient très attentifs au cours de l'enquête. Nous avons constaté également qu'il n'y avait pas de participants passifs. L'activité a créé un fort sentiment de joie et de curiosité chez les apprenants et les ont aidé à surmonter le sentiment de la peur et de la timidité de parler français en classe. Avec l'enthousiasme, on a recommencé le

concours plusieurs fois jusqu'ils ont bien maîtrisé la leçon présentée. Les participants ont apprécié l'expérience avec une grande curiosité d'apprendre d'avantage. En question du niveau de la compréhension du contenu et de l'interaction, les résultats démontrent que les participants ont également montré des niveaux remarquables, s'intéressant beaucoup aux expériences partagées.

Jeux De Rythme

Déroulement de l'enquête : Il s'agit ici d'une activité simultanée, où les élèves parlent en rythme une comptine, en frappant les mains ou claquant les doigts. Pour ce faire, nous avons fait varier la vitesse toute en répètent soit des phrases, soit des mots d'une forme systématique voire, rythmique. Pour introduire la leçon, nous avons tout d'abord présenté les matières en rythme. Cet exercice commence d'une manière plus lent et ça progresse plus vite jusque tous les élèves maîtrisent les prononciations. Le professeur et les élèves continuent l'exercice jusqu'ils ont bien maîtrisé la leçon. Tout au long de l'activité, tous les participants étaient fortement motivés. Ils trouvent cette activité très amusante est très intéressante et cela rendre la compréhension des matières plus facile.

Les pronoms possessifs

Mon, Ton, Son   /d,d,d/

Ma, Ta, Sa   /s,s,s/

Mes, Tes, Ses /m,m,m/

Notre, Votre, Leur /d,s,d/

Nos, Vos, Leurs /l,t,d/

Nous avons utilisé également un autre jeu de rythme pour traiter le thème d'une autre leçon « Les lieux ». Il s'agit ici, d'une compétition entre le professeur et les élèves. Tout d'abord des phrases avec le présent indicatif et le passé composé sont écrit au tableau. Le professeur assure que tous les élèves ont bien maîtrisé la prononciation des phrases écrit au tableau, le concours de rythme a été commencé. La règle de l'activité exige que soit le professeur soit l'un d'élèves doit prendre la tour de choisir au hasard et de fournir une phrase de la liste des phrases écrites au tableau. Entre le professeur et les élèves, celui qui est le premier d'hésiter ou d'arrêter à fournir spontanément une phrase en choisissant des phrases au tableau, serait échoué. La manière de fournir les phrases devient de plus en plus vite et spontané avec le rythme systématique de frapper les mains.

Des phrases au présent de l'indicatif	Des phrases au passé composé
Je vais au stade.	Je suis allée au stade.
Tu vas à l'école.	Tu es allée à l'école.
Il va à l'aéroport.	Il est allé à l'aéroport.
Nous allons au marché.	Nous sommes allées au marché.
Vous allez au zoo.	Vous êtes allés au zoo.
Ils vont à l'école.	Ils sont allés à l'école.

Tableau D'observation De La Troisieme Activite (Jeux De Rythme)

Critère	Indicateurs	Evaluation
La motivation	-Les élèves sont motivés par l'activité	100%
	-Les élèves montrent de l'intérêt et de l'enthousiasme	100%
	-Les élèves sont attentifs	100%
L'interaction	-Les élèves participent activement	100%
	-Les élèves sont capables de communiquer entre eux	95%
Les contenus et les compétences linguistiques	-Le message est généralement compréhensible	100%
	-Les élèves mobilisent par orale leurs connaissances linguistiques	90%
	-Les élèves mobilisent par écrit leurs connaissances linguistiques	85%

Echelle De Motivaiton

TOUJOURS	SOUVENT	PARFOIS	RAREMENT	JAMAIS
73%	18%	**7**%	2%	0%

Le tableau ci-haut montre que tous les participants ont retenu également des niveaux remarquables et qu'ils s'intéressent beaucoup aux expériences partagées. Nous avons constaté que les niveaux de participation étaient tout à fait impressionnants et que cette activité a également déclenché l'intérêt des participants surtout lorsque nous recommençons, en variant la vitesse du rythme des phrases. Puisque l'activité laisse réagir spontanément les participants en compétition avec le chercheur, les niveaux de participation qu'ils disposent étaient impressionnants.

Jeux De Mots – Le Virelangue
C'est une activité créé pour s'entrainer à bien prononcer des mots et des phrases d'une façon systématique. Les élèves qui s'entrainent avec ce jeu pourraient prononcer avec spontanéité et aisance des expressions françaises. Les élèves qui ont des difficultés de prononciation soit à cause de l'interférence linguistique, soit à de défis naturels en profitent lors de l'enquête. Les élèves ont profité pour enrichir leur vocabulaire en français. Cette activité ont fourni aux apprenants, des toniques culturelles telles que des expressions de sagesse, d'enculturation des apprenants et de nouvelles informations. Pour créer les virelangues, le professeur doit créer ou tirer d'inspiration, sur l'expression figée telles que : le proverbe, les expressions populaires ou adage, le maxim, la diction, l'aphorisme, la littérature, les virelangues sur l'internet.

Déroulement de l'enquête : Nous avons employé l'activité tout en écrivant au tableau des virelangues. Quand les élèves ont bien maitrisé les phrases, nous avons demandé aux élèves de réciter les phrases d'une façon lente et ils progressent de plus en plus vite jusqu'ils maitrisent toutes les phrases. Au cours de l'enquête, nous avons remarqué le problème relevant de l'interférence de langues maternelles chez certains participants. Il y a certains élèves qui n'arrivaient pas à prononcer correctement des sons. Ils échangent des sons /l/ et /r/, /f/ et /v/. Par exemple, le son /ʃ/ en « chasser » se prononce /tʃa.se/ au lieu de /ʃa.se/. Pour surmonter ces problèmes, nous avons entrainé les élèves tout en répétant les virelangues correspondant à leurs difficultés.

Les Virelangues
Tonton, ton thé t'a-t-il ôté ta toux?
Fais voir, fais attention.
Un bon chasseur sait chasser sans son chien.
Son chien s'appelle choucroute.
Fanny va faire faire son vélo.
Je dis que tu l'as dit à Didi ce que j'ai dit jeudi.
Dans ta tente ta tante t'attend.
Cinq chiens chassent six chats.
Un généreux déjeuner régénérerait des généraux dégénérés.
Seize chaises sèchent.
Suis-je bien chez ce cher Serge?
Tentas-tu, Tantale, tremper ta langue ?

Tableau D'observation De La Troisieme Activite (Jeux De Mots : Les Virelangues)

Critère	Indicateurs	Evaluation
La motivation	-Les élèves sont motivés par l'activité	85%
	-Les élèves montrent de l'intérêt et de l'enthousiasme	75%
	-Les élèves sont attentifs	80%
L'interaction	-Les élèves participent activement	95%
	-Les élèves sont capables de communiquer entre eux	60%
Les contenus et les compétences linguistiques	-Le message est généralement compréhensible	90%
	-Les élèves mobilisent par orale leurs connaissances linguistiques	75%
	-Les élèves mobilisent par écrit leurs connaissances linguistiques	60%

Echelle De Motivaiton

TOUJOURS	SOUVENT	PARFOIS	RAREMENT	JAMAIS
61%	24%	11%	4%	0%

Jeu De Memoire (Le Mnemonique)

Le mnémonique est une activité de mémorisation qu'un apprenant peut inventer, servant d'outil pour aider le mémoire à retenir et à récupérer facilement les concepts à apprendre. Cette activité est inventée par l'association d'idées ou de symboles entre les concepts à l'aide de construction des mots ou des phrases afin de fournir une expression trop facile à se souvenir. Dans toutes les constructions servant de mnémonique, il faut qu'un sens se dégage sinon le concept est difficile à mémoriser. Chacune des lettres qui forment le mnémonique doit correspondre à l'initial d'un élément du concept et ça fonctionne beaucoup mieux quand les informations à retenir son classées et organisées d'une manière systématique. Le mnémonique peut s'inventer pour décoder les connaissances universelles tels que : tous les pays membres de la CEDEAO, les sujets de la grammaire français, les écrivains et les philosophies de $18^e/19^e$ siècles, les couleurs de arc en ciel, les continents du monde, les couleurs, les neuf planètes, les caractéristiques de l'être vivants, les classes d'aliments, tous les pays de G8, ainsi de suite. Nous voulons expérimenté l'efficacité de cette activité dans l'enseignant des verbes français, qui se conjuguent avec le verbe 'être' au passé composé. Pour ce faire, nous avons fait les participants à mémoriser les verbes tout en chantant les mnémoniques:

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Devenir	- to become	**N**aître	- to be born
Revenir	- to come back	**D**escendre	- to descend
&		**E**ntrer	- to enter
Monter	- to go up/to increase	**R**etourner	-to turn around
Rentrer	- to return	**T**omber	- to fall
Sortir	- to go out/to exit	**R**ester	- to stay
Passer	- to pass by	**A**ller	- to go
Venir	- to come	**M**ourir	-to die
Arriver	- to arrive	**P**artir	- to leave

Deuxieme Mnemonique (Les 15 Pays Membres De La Cedeao). Les mnémoniques sont inventées en langue igbo**.**

Ginibisiokwu ? **M**alu **N**'ije eria, **B**ukky na **G**inika eri**S**iela **L**oan a. **G**a na **B**e **S**éné**g**ambia. **To**nije **L**iberia, **C**ôte d'Ivoire na **C**ap-Vert.

Guinée Bissau, Mali, Nigéria, Burkina Faso, Guinée, Sierra-Leone, Ghana, Bénin, Sénégal, Gambie, Togo, Niger, Libéria, Côte d'Ivoire, et Cap-Vert.

Tableau D'observation De La Quatrieme Activite (Jeu De Memoire : Les Mnemoniques)

Critère	Indicateurs	Evaluation
La motivation	-Les élèves sont motivés par l'activité	100%
	-Les élèves montrent de l'intérêt et de l'enthousiasme	100%
	-Les élèves sont attentifs	90%
L'interaction	-Les élèves participent activement	95%
	-Les élèves sont capables de communiquer entre eux	60%
Les contenus et les compétences linguistiques	-Le message est généralement compréhensible	100%
	-Les élèves mobilisent par orale leurs connaissances linguistiques	90%
	-Les élèves mobilisent par écrit leurs connaissances linguistiques	75%

Echelle De Motivaiton

TOUJOURS	SOUVENT	PARFOIS	RAREMENT	JAMAIS
63%	2%	3%	14%	18%

Le tableau montre que cette activité à créer un fort sentiment de joie chez les apprenants et les aide à surmonter celui de la peur et de la timidité pour parler français en classe. Le niveau de participation est également remarquable chez les participants.

Conclusion

En guise de conclusion, nous avons constaté que les niveaux de participation sont tout à fait remarquables. Les résultats ont vérifié ce que nous avons constaté lors de l'enquête que la plupart des participants ont apprécié avec plaisir et satisfaction les expériences qu'ils ont vécues. L'emploi des activités ludiques dans l'enseignement du FLE apporte des influences remarquablement positives chez les élèves. L'intégration de ces activités dans l'enseignement du français favorise la motivation des élèves car elles aident à faire naître une ambiance détendue entre l'enseignant et les élèves. En effet, elles provoquent l'interaction plutôt informelle où l'enseignant devient un ami aîné qui facilite le déroulement de jeu. Au vu des résultats, ce travail présente la réalité vécue dans la classe du FLE. On propose donc, une forme d'activités pédagogiques telles qu'on a démontré pour inciter l'intérêt d'élèves afin de réaliser les objectifs pédagogiques fixées en classe. C'est un appel aux enseignants du français à adopter ces activités.

Recommandations

La thèse soutenue dans ce travail souligne que l'apprentissage du français dès l'enfance est indispensable. Nous signalons également que seul un enseignement avec des méthodes valables peut permettre à ces jeunes apprenants d'accéder à des compétences de communication servant la base pour provoquer la motivation chez eux. Notre préoccupation est donc d'exposer un des facteurs responsables du manque de motivation d'apprendre français et la baisse incessant de nombre d'étudiants qui s'inscrivent dans les départements du français afin de redresser les problèmes jusqu'au

bout, nous avons procédé à jeter un coup d'œil sur le programme de formation des futurs professeurs de français. Tous les professeurs des universités nigérianes qui forment les spécialistes en pédagogiques surtout au niveau Sandwich, doivent tenir compte des obstacles confrontés par les enseignants du primaire et du secondaire. Ce travail lance appel aux professeurs que le rôle dans la classe ne consiste pas seulement à dispenser les cours mais informer ces enseignants car ils jouent un rôle primordial tout en attrapant les jeunes d'avoir l'envie de poursuivre le français même jusqu'au niveau universitaire. Il y en a qui ne consultent jamais des revues de recherche afin de s'informer sur des nouveaux pratiques contemporaines. Les professeurs ont donc la responsabilité d'informer les enseignants sur les nouveaux développements en pédagogique car la plupart d'entres eux ne participent guère aux conférences/séminaires académiques.

En se basant sur le fait que le français reste yeux des nigérians, une langue indispensable pour faciliter la coopération sous-régionale, nous avons noté une timide collaboration des autorités institutionnelles nigérianes dans le cadre du renforcement de l'apprentissage du français dans tous écoles soit l'école privée soit l'école publique. La mise en vigueur de faire le français obligatoire à tous écoles primaires du Nigéria réservera de beau jour à l'enseignent/apprentissage du français. Après avoir démontré les preuves que l'apprentissage dès l'âge d'enfance sert la base primordiale de formation en français qui sollicite l'motivation d'apprendre le français. Pour mettre fin à ce défi, il serait important de souligner l'action entreprise par les autorités institutionnelles pour envoyer les émissaires qui surveillent tous les écoles afin de mettre en vigueur l'enseignement du français dans toutes écoles afin d'intégrer cette grande partie de la population qui n'ont pas l'opportunité à profiter de ce programme.

Au cours de la recherche, on constate qu'il y a certains élèves ayant des difficultés spécifiques en prononciation des mots français, il faut que l'enseignant intervienne aussitôt que possible en proposant des nouveaux jeux pour résoudre le problème. Cela veut dire qu'un enseignant doit développer son habileté créative pour consolider l'apprentissage et pousser fortement la motivation chez les apprenants. En créant les activités ludiques, l'enseignant doit focaliser sur la longueur du jeu à présenter aux élèves. A ce niveau, il faut que la longueur de jeu soit habituellement courte puisque l'intérêt des élèves diminue rapidement.

Ce forum nous permet de lancer appel aux parents de ne s'intervenir pas aux choix d'étude scolaire de leurs enfants surtout au choix d'étudier le français. Cette situation limite les étudiants aux choix qu'ils n'arrivent pas à s'y réussir. Cette remarque est importante car la plupart d'étudiants ont déstabilisée dans les disciplines parce qu'ils sont obligé d'entreprendre à un discipline contre leur choix. Nous partageons d'avis que le succès ne dépend pas souvent aux choix désirables des parents, étant vu que la plupart de spécialistes en français ont remarque aujourd'hui des grands succès dans la profession.

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Resolving Religious Conflict in Nigeria: the Role of Religious Education

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Abstract
 Religious conflicts have become very prominent in the contemporary society that it has led to the loss of both lives and properties. It therefore becomes necessary to find out if the government has indeed engaged all possible means towards resolving the problems arising from religious crisis? If no, which other means needs to be engaged towards resolving religious crisis in Nigeria. These are the problems this research sought to resolve. The specific objective therefore is to sort how religious education will help reduce the high rate of religious conflict in Nigeria. The phenomenological method of research was used. The primary and secondary sources of data collected including personal reflections were used in an analytical manner. The findings made clear the fact that religious conflict in Nigeria is basically caused by religious crisis, corruption, ignorance, bad governance, unequal distribution of resources among others. Conflict is not without effects as it affects virtually all aspects of life. It leads to economic unrest, political unrest and Insecurity. The need for religious education was pointed out as the study that will enhance meaningful inter-religious dialogue that will save Nigeria from mutual destruction and thereby lead to peaceful co-existence.

Keywords: religious conflict, religious education.

Introduction
Nigeria is a multi-cultural as well as multi-religious nation. Whereas the three major ethnic groups in Nigeria are Hausa, Igbo and Yoruba, the major religions are Christianity, Islam and African traditional religion. There has been incessant intra and inter-religious crisis witnessed in the country that many are doubtful of the survival of Nigeria amidst these high rate of religious crisis. The government is doing its best to curb this incessant crisis but more needed to be done. Religious education which will certainly form a backbone to moral education and instill values of high moral standards in individuals need to be given an upper hand in educational curriculum and the society at large.

The problem of the study lies in the fact that religious crisis despite government intervention, is still on the increase, religious education which should be an eye opener to the different belief systems of the various religions in Nigeria, is relegated to the background. People look down on individuals who study religion in higher institutions.

The objectives were to identify cause and effects of religion crisis in the country and how religious education can help in resolving religious crisis.

The phenomenological research method was used. The choice of phenomenological method for this research work was used by suspending judgments, biases and habitual mode of thoughts by allowing the researcher to be open minded to what the subject offered. This phenomenological method revealed the work of what it was, by its presence, and with what the researcher knew about it. The research instruments used in the study were primary and secondary sources of information and observation.

Conceptual Clarification:

i.   **Religious Education:**   This concept is made up of two terms which are religious and education. To understand the concept therefore, it is pertinent to define the two terms making up the concept. Thus:

Religious   -This is the adjective of the noun religion and it means relating to or believing in a religion.

Religion   -   Etymologically, Religion according to Madu (1997.18) is derived from

a: Religando   -   Meaning refattening up or binding back.

b: Religendo   -   Relegere: to re-read

c: Re-elegere: -   re-election in which St. Augustine sees the idea of re-election, by which God chooses to re-establish man in grace after man had lost former grace by sin.

According to Loyalo 1997.19), objectively, religion is a complex of truths, laws and rites by which man is subordinated to the transcendent being. Emile Durkhein in Agha (2012.23) defines religion as *"a unified system of beliefs and practices relative to sacred things … which unites into one single moral community … all those who adhere to those (beliefs and practices).*

Causes of religious conflict in Nigeria

There are many factors that are responsible for violence in Nigeria, however,this paper shall x-ray only a few of these causes and they include:

1.   Corruption: Corruption is a cancer worm which has eaten deep into all the fabrics of this nation. According to Eze (2002.1), corruption has not only eaten deep into the fabric of Nigerian society but also soiled the character and personality of every Nigerian. Thus, there is no sector in Nigeria that can boost of being corrupt-free perhaps the reason why Momoh (1991.115) asserted that:

If there is anything which operates efficiently, uniformly and smoothly all over the country, it is the twine engine of the machinery of corruption and bribing. The Phenomena of corruption seem to be our unofficial ideology, our lingua franca, the universal language, which is spoken and understood in every nook and cranny of Nigeria.

From the above assertion, it is evident therefore that corruption thrives in every facet of the country – political, economic, educational, religious etc.

When people try to rise against the torture of corruption, when they seek equity and justice, and do not get the desired attention needed from the government, they resort to an alternative means of taking laws into their hands and violence sets in. It was in view of this that Camara in Ideyi (2008.np) noted that:

No one is born to be a slave. No one seeks to suffer injustices, humiliations and restrictions. A human being condemned to a sub-human situation is like animal-an ox or a donkey – wallowing in the mud. Now the egoism of some privileged groups drives countless human beings into this sub-human conditions, where they suffer restrictions, injustices, without prospects, without hope, their condition is that of slaves.

When this becomes the situation, the victims would be embittered and violently revolt against the cause(s) of their enslavement.

2.   Selfishness and greed:

This is a serious problem in Nigerian today, most people in leadership positions are so selfish and greedy, to the extent that they will not allow other people to partake of the national cake. When people are denied access to what is their own, it arouses in them negative reaction which must be violent in varying degrees. According to Nwabuiro (2003;2) nothing is so stomach turning, soul

snapping, morally revolving and violently provoking like greedy and selfish persons. He went further to say that greed is a social cancer said to be at work in a person when that person has excessive desire for something, be it food, money, wealth or anything else, which in reality he or she does not need a such. For instance, some leaders do anything in their power to remain in office instead of serving the public and leaving the seat for others, they tend to stay for life. For example, the third term bid of the Obasanjo administration was a product of selfish desire. The former president Olusegun Obasanjo loved power borne out of his selfish- desire to remain in power until death strikes him in order to protect and preserve his wealth. That was why he and the people who were stupid to believe him worked to amend the constitution midway to elongate his tenure in office. Some Nigerians noticed that the bid was a naked violence to the nation's constitution and their dignity, they rallied round and said no.(Nwabuiro, 2003;3)

3.   Lack of equity and justice

In any society where there is injustice, there is bound to be violence and disintegration, odey (2006;49) supports this by saying that if justice is put on the throne, peace and love will take their normal course. But if peace and love are planted where justice is rooted, they will be choked"

On the other hand oil wealth and natural resources which is vast in the country are not well managed and shared, the roads are still bad despite the tax citizens pay, there is infrastructural deficit everywhere, poor power supply, healthcare problems, among others, when things like these are lacking, there is bound to be violence. As we know in Nigeria, violence has become an instrument to seek equality and justice.

4.   Poverty

Despite the fact that Nigeria is a country blessed with rich human and natural resources, there is still a huge gap between the haves and have-nots. This is due to corruption and mismanagement of public funds. It has led to unemployment, frustration and restiveness among the youths which make them susceptible to violence. Like we normally say; an idle man is a devils workshop.

5.   Religious/ ethnic sentiments

Nigeria is a country with highly religious people who place their ethnic background on high esteem, during elections and appointment, ethnicity and religion are put into consideration. This can cause violence, and some see their religion as better than others and so get offended when certain issues are raised about their religion. More so, is the issue of lack of recognition of one another, Campaigns of hatred and blackmail, The lack of genuine desire to understand each other's belief and culture, Extremism . All these can cause violence. There has been much violence in Nigeria caused by religion and ethnicity.

6.   Ignorance

In human society, ignorance is the primary problem every other problems is secondary. Man knows little or nothing about the world he is in or about himself. Yet the little he knows intoxicates him. No wonder Socrates said that "there is only one good that is knowledge, and one evil that is ignorance" most violence that occur, is as a result of ignorance in religion, people are ignorant or have half knowledge of the religion they are defending. As Olawole(2016; 7) would put it, if Maitatsine had been well informed about Islamic teachings, he would have realized that at no time did the Prophet or his companion attack anybody who has declared himself as Muslim. He would have realized also that gentle persuasion is more effective in making people observe the true teaching of religion than force, as is enjoin by the Qur'an: "Invite (all) to the way of thy Lord with wisdom and beautiful preaching: and argue with them in ways that are best and most gracious…

7.   Bad Governance

Since independence Nigeria has been battling with poor leadership. Achebe (1981:14) argued that the problem with Nigeria is squarely on leadership. Instability in the political system in Nigeria fuels religious crises. A nation that condole actions by their leaders that are obviously sentimental and could trigger suspicion between the two dominant religious groups are bound to face religious crises ever after.

A case of former president Ibrahim Babangida spearheading the controversial inclusion of Nigeria in the organization of Islamic countries (Ajayi:2000) is one of the kind. This kind of sentimentally embedded leadership no doubt increases religious crises in the nation. Leadership as maintained by Alamu (2004) has to do with organizing and adequately coordinating the resources of time, relationship, skills, expertise and finances to achieve a goal for the common good of all. When this not done, violence will be the   result.

Effects of Religious conflicts in Nigeria
 The effects of violence in Nigeria cannot be over-emphasized. Nigeria being a developing country has suffered a lot in the hands of violence which has brought many areas of unrest in the country and thereby jeopardized the development of the country. Amongst these areas of unrest include:
i. Economic Unrest: As noted in OP-ED Editor (2016.para 8);
The escalating state of violence in Nigeria has been incessantly linked to poor economy and high level of youth unemployment. Nigeria's economy has been marred by corruption, and thorough mismanagement of public funds. This has led to the widespread of unemployment, frustration and restiveness among the youths which makes them susceptible to violence.
The above statement suggests that poor economy as a result of mismanaged funds has badly affected the level of development in the country. There are weaker export revenues, lower investments both from within and outside the country. Also, there are inadequate infrastructural development, cost of living is now very high especially with the current economic recession in the country and with no commensurate increments in workers' salaries; some salaries are not even paid as and at when due; there is high level of unemployment as well as underemployment with the resultant effect of leaving a good number of youths idle and an idle man they say is the devil's workshop.
ii. Political Unrest: Politically, Nigeria is a democratic nation with multi-party system. But sadly, Nigerian democracy is deviant from the principles of democracy which include but not limited to equality of members, running with impartiality and fairness, electing leaders through an electoral process which is fair and not slanted so a favored group can control the organization (McConnell, 2017). Little wonder Bratton (2008) asserted that:
In a democracy, an election campaign is supposed to be peaceful and open discourse of persuasion. Ideally, candidates compete for popular support by presenting reasoned arguments why they are most qualified for elections to office. They stake out rival positions about programs of public good, all the while being tugged towards the median voter at the center of the political spectrum. Voters then choose the contender whose policy position most closely resemble their own set of preferences.
Sadly in Nigeria, as each of the political party strives to sniff power from the 'ruling part', election periods are characterized with high level of violence: physical, psychological and structural violence. There are usually high rates of shootings, kidnapping, assaults, thuggery, intimidation, impositions, brainwashing, indoctrination, blackmailing, destruction of properties and even killings during Nigerian elections.
Besides, Nigerian politics is more of ethnic politics which according to Bamgbose(2012) , dates back to the colonialists who poisoned the minds of Nigerians against Nigerians. Hence, there is always tension in the country especially in the north whenever the president emerges from any other geo-political zone apart from the north. Little wonder Bamgbose(2012), asserted that *after the election that brought Goodluck Jonathan in, some disgruntled elements rose up in the North chanting 'Ba muso' meaning they do not like the president because he is not from the north*. Even the 2015 general election that brought the incumbent president Mohammed Buhari equally threw Nigerians into worse panic as citizens were not sure of the fate of the country.
All these jeopardize the political stability as well as development in the country.
iii. Religious Unrest: Nigeria as a nation has three major religious groups – Christianity, Islam and African Traditional Religion. However, the two pre-dominant ones are Christianity and Islam. As noted by Ideyi (2008.n.p), the adherent of these two groups love to fight themselves anywhere and at

any time such that they only observe religious tolerance on paper. Consequently and as noted by him also, the country is often roasted in the available flame of religious crisis with resultant loses of lives and properties. In fact, religious crisis is a reoccurring decimal in Nigeria.

Although religious conflicts in Nigeria can be dated as far back as 1953, there has been recurrent crisis since the return of democracy in 1999 even though the constitution stated that the country is a secular state.

The table below shows some of the religious crises that occurred between the years 2000 – 2015.

S/N	NAME	DATE	LOCATION	DEATHS	NOTES
1.	2000 Kaduna Riots	21 February – 23 May 2000	Kaduna	2000-5000	Religious riots between Christian and Muslims over the introduction of Sharia law in Kaduna
2 .	2001 Jos Riots	7 – 17 Sept. 2001	Jos	500-5000	Religious riots between Christian and Muslims
3.	Miss World Riots	Nov. 22, 2002	Kaduna	200 +	Riots against the proposal to host Miss World Contest in Abuja
4.	Yelwa Massacre	February – May 2004	Yelwa, Shandam and Kano	975	Killings between Christian and Muslims
5.	Mohammed Cartoons Crisis	18 February 2006	Maiduguri	50+	Riots because of cartoons about Mohammed in the Danish Newspapers.
6.	2008 Jos riots	20 – 29 Nov. 2008	Jos	381	Riots between Christians and Muslims over election results
7.	2009 Boko Haram uprising	July 2009	Maiduguri, Bauchi, Potiskum, Wudil	1000+	Islamic Militants killing Christians over refusal to be converted to Islam.
8.	2010 Jos Massacre	2010	Jos	992	Religious rioting, victims were mostly Christians.
9.	2011 Abuja United Nations Bombing	26 August 2011	Abuja	21	Boko Haram attack
10.	2011 Damaturu attacks	4 Nov. 2011	Damaturu	100-150	Boko Haram attack
11.	Dec 2011 Nigeria Clashes	Dec. 2011	Maiduguri and Damaturu	68 +	Boko Haram attack
12.	Dec. 2011 Nigeria Bombing	25 Dec, 2011	Madalla	44	Bombing of a Catholic church
13.	Jan. 5-6, 2012 Nigerian attacks	Jan. 2012	Mubi, Yola, Gombe, and Maiduguri	37+	Attack on churches and Christian business.
14..	January 20,2012 Nigeria attacks	20 Jan. 2012	Kano	185	Attack on churches and Christian business.
15.	April 2012 Kaduna Massacre	8 April 2012	Kaduna	38	Bombing of a church on Easter
16.	June 2012 Kaduna Church Bombing	17 June 2012	Kaduna, Wusasa and Sabongeri	12 – 19	Bombing of three churches
17.	Deeper Life Church Shooting	7 Aug. 2012	Okene	19	Islamic attack and killing of the Pastor
18.	December 2012 shootings in Nigeria	25 Dec. 2012	Maiduguri Potiskum	27	Attack of burning church in a Christmas day
19.	Yobe State	6 July 2013	Mamudo	30	Boko Haram attack

	school shooting		Government Sec. Sch.		
20.	Gugba College Massacre	29 Sept. 2013	Gugba Yobe school	50	Boko Haram attack
21.	Gwoza Massacre	2 June 2014	Gwoza Bornu, Nigeria	200 – 300	Boko Haram attack in Christian villages
22.	Zaria Massacre	12 – 13 Dec, 2015	Zaria Kaduna State.	700 – 1000	Attack on Shiloh Minority setting up for religious function.

Paraphrased from https//en.m.inthepedia.org.wiki>wiki>list-of-massacres_in Nigeria

iv. Ethnic Unrest: Nigeria as a country has three major ethnic groups namely, Igbo, Hausa, Yoruba and this ethnicity is usually displayed mostly during elections, appointments, employments, admissions into higher institutions in Nigeria such that meritocracy has become a 'lamb' scarified on the altar of quota system. Consequently, the development of the country has been exchanged with 'federal character' leaving non-experts at the helm of affairs concerning the nation. People have resorted and are still resorting to violence as a way out of this ugly scenario.

V. Insecurity: Presently in Nigeria, Nigerians are no longer safe in their homes, high ways, streets, farm lands, markets, churches etc. This is not only as a result of armed robbery attack or kidnapping which are common trends in Nigeria but also as a result of attacks from the Fulani Herdsmen. Lately, there has been recurrent attacks on individuals as well as communities by Fulani herdsmen. The Nimbo crisis, Benue crisis, Taraba, cross-River, Adamawa crisis are all examples of such attacks from the herdsmen which have not just contributed in the stagnation of development but has equally left people under fear and tension and consequently, aggravated conflicts (fighting) between the groups involved. Even the attack by some unknown gunmen at Ozubulu in Anambra State on 6th of August, 2017 is equally a major concern as long as security is concerned.

Role of Religious Education in Conflict Resolution in Nigeria.
In resolving conflicts, sherack (2014:13) noted that it connotes a sense of finality where the parties to a conflict are mutually satisfied with the outcome of a settlement and the conflict is resolved in a true sense.

However, some of the ways the Nigerian government had used in resolving conflicts have merely satisfied the parties involved. This can be said to be as a result of the fact that the government have failed in employing the services of the required personnel whose settlement would have satisfied the plights of the parties.

Many a times, the government resort to mechanism like dialogue, mediation arbitration, and adjurdication among others in resolving conflicts. But the challenge lies in the fact that the people who are sent to represent or participate in these conflict resolution mechanisms are hardly people with the required religious education. As such, they lack fundamentals required in coming up with satisfactory decisions. Religious education exposes people to different religious beliefs and practices, promotes tolerance as well as mutual understanding of the other's faith. It is someone who studied religion that can make it clear to people, that Religious fundamentalism, whether arising from Christianity, Islam or African Traditional Religion, is an abuse of religion and therefore is abhorrent. Genuine religious spirituality respects human dignity under God; advocates for peace and tolerance; justice and fairness; progress and development, protection of lives and property; promotion of the common good and creation of conditions conducive to human freedom, civil and religions.

Hence, the services of people with religious education must be sought for these mechanisms to be fruitful

Recommendation
1. Governments at federal, state and local levels should make religious education compulsory in primary and secondary schools to promote religious tolerance.
2. Parents should encourage children/wards to take further studies on religious education as religious education is not same as indoctrination
3. The government should always involve the services of those with sound religious education in settling religious conflicts so that there will always be a satisfactory decision.

Conclusion
Peace is very essential in any heterogeneous society like Nigeria. Religion provides social cohesion to help maintain social solidarity through shared rituals and beliefs, social control to enforce religious based morals and norms to help maintain conformity and control in society and it offers meaning and purpose to answer any existential questions (Durkeim:2012). In other words it is obvious that religious education will go a long way in inculcating good morals and discipline in individuals, thereby bringing about better conflict resolution styles in the society.

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Exchange Rate Trend and Manufacturingoutput Performance in Nigeria

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Abstract

This study examines asymmetric effects of exchange rate on manufacturing sector performance in Nigeria. The Manufacturing sector has been performing below anticipated level and urgent solutions are required to correct the ill-performance of the sector. Emphasis on the earlier literature suggested core industrial policy rather than key macroeconomic policies such as monetary or trade policy. This paper employ monetary and trade policy proxies which include real exchange rate, trade balance and monetary policy rate. However, emphasis centers on asymmetric exchange rate effects. A new method to the problem of testing the presence of a level relationship between a dependent variable and a set of regressors is adopted. Thus, unlike the popular ARDL, the study adopted non-linear ARDL developed by Shin et al., (2013). This allows determination of independent positive and negative effects of exchange rate trend on manufacturing performance. Data set covers 1981 to 2016. It is found that positive change in exchange rate; that is exchange rate appreciation, is positively related with manufacturing in the long run whereas negative change or depreciation behaves otherwise. This suggests sustainability of lower exchange rate of naira to major foreign currencies is required in Nigeria stemming from the fact that Nigeria is a major importing nation and most manufacturing inputs are imported. Availability of cheaper and favourable foreign exchange to manufacturers is required for growth and sustainability of manufacturing in Nigeria.

Key Words:

1. Introduction

Evidence from the literature on exchange rate management in developing countries suggests that most developing countries registered a persistent decline in foreign exchange earnings from the early 1980s attributed largely to the collapse of commodity prices in the world market (Egwaikhide, 1999). Worse still driving exchange rate problem is the inability of some developing countries in South America to meet their debt obligations in the 1980s. The United States also increased cost of funds lending to foreign countries as a result of increase deficit financing of the United States economy. These series of actions sparked reactions and new economic reform policies in the developing countries. For instance,some of the policies adopted in developing countries in the mid-1980s include trade liberalization and dissolution of the Marketing Board. These basically originated from the Bretton Woods School of thoughts as solution to negative effect of exchange rate on the real sector (Kwanashie et al., 1998). Nevertheless, one crucial argument in support of liberalization policy is the capacity to increase share of non-oil export of the gross domestic product (GDP).

According to the Bretton Woods Institution, low price competitive level of non-oil exports is caused by exchange rate overvaluation and marketing board profits. They suggested deregulation of exchange rate; open trade policy and dissolution of commodity board will promote favourable pricing of domestic output, increase production of tradeable goods and external competitiveness of non-oil tradeable goods (Kwanashie et al., 1998; Egwaikhide, 1999; Amassoma, 2017). However, over the years, anticipated effect of policy adjustment to correct the negative growth in the manufacturing

sector is yet to be realized. Meanwhile, in Nigeria for instance, the sector is earmarked as the engine of growth and producer of non-tradeable goods than are germane to exports. The sector is expected to generate employment and reduce poverty rate. However, in spite of government policies to increase performance in the sector, there is yet to be a significant improvement. Following Central Bank of Nigeria statistical, the share of contribution of manufacturing to national output has been showing downward movement since the early 1980s. The sectoral growth of GDP recorded negative value since year 2013.

Several policies ranging from trade to fiscal or monetary policy have been employed to resolve poor performance of manufacturing. Import substitution and export promotion industrialization have been major policy thrust. How laudable these policies might have been, it is yet to produce expected results to offer solution to manufacturing negative growth in Nigeria. Nevertheless, there has been extensive use of macroeconomic policy to address manufacturing sector in Nigeria but long term exchange rate trend relative to manufacturing output is yet to be examined thoroughly. Also, there has been quite a number of literature on linear or symmetric effect of exchange rate on manufacturing,(Egwaikhide, 1999; Kandil, 2004;Amassoma, 2017), but none has examined asymmetric effect of exchange rate on manufacturing sector's output. The traditional auto regressive distributed lag model (ARDL) measures the lag effect of independent variable on dependent variables but this only captures linear effect. The question is that, what happens in the short run when exchange rate changes positively or negatively with respect to manufacturing sector? What are the long run asymmetric effects of exchange rate on manufacturing sector performance?

The non-linear ARDL or (NARDL) will be employed to capture the asymmetric effects. This is necessary because the method allows disaggregation of exchange rate series into positive and negative value and gives effect of both on manufacturing performance. Sometimes, exchange rate appreciation (positive change), or exchange rate depreciation (negative change) may reveal non-uniform effect in manufacturing performance. The effect of a particular change may be significant and positive while others respond otherwise. Therefore, this study explores advantages inherent in NARDL to analyse theasymmetric effect of probable exchange rate on manufacturing sector output performance in Nigeria. The historical dynamic analysis covers the period from 1981 to 2016.

The study is divided into five sections; section one is the introduction. In section two, literature review and theoretical concept are addressed. Section three includes methodology and model specification, and four, presentation of results. Conclusion and policy recommendations are presented in section five.

2. Literature Review and Theoretical Concept
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2.2 Relevant Theoretical Issues
Exchange rate theoretical concept can be viewed in diverse ways. For instance, it can be analysed relative to real sector output, price determination, stabilization security, or purchasing power parity. This study concentrates on price and real output determination concepts. Exchange rate is crucial in import and export demands and it plays a key role in the international economic transactions (Ajakaiye, 2001; Adeoye and Atanda2012). It is often said no nation can remain an autarky due to varying factor endowment which necessitates nations' interdependence. Nigeria, for instance, is an import dependent nation with high propensity to import finished goods compared to intermediate inputs. Often, government attempt to ration foreign exchange distribution among various competing sectors to create sectoral growth balance. Manufacturing sometimes receives concessionary exchange rate to boost employment, production and reduce cost per unit. The multiplier effects occurring thereafter induce increase output and employment in the next period. Although critics claim this may reduce competiveness of the priority sector and since resources have alternative uses, such attempt may drive inefficient allocation of resources, prevent research and innovation as well as sustainable

development, (Kwanashie et al., 1998;Dooley et al., 2003; Mastanduno, 2008;Eichengreen, 2011; Adebiyi, 2012).

Moreover, the importance of exchange rate derives from the fact that it connects the price systems of two different countries thereby making it possible for international trade to make direct comparison of traded goods. In other words, exchange rate links domestic prices with international prices.It is the goal of every economy to have a stable rate of exchange with its trading partners. In Nigeria, this goal has not been attained inspite of the fact that the country has embarked on devaluation of her currency to promote export and stabilize the rate of exchange. The inability of the economy to achieve this exchange rate stability has subjected every sector of the economy to the challenge of a constantly fluctuating exchange rate (Nnanna, et al., 2003).

Monetary policy rate and trade balance can also be determining factor co-integrating with exchange rate in determining manufacturing performance (Engel and Hakko, 1993; Mordi et al., 2010 & 2014; Ezike, 2012). In addition, the trilemma concept reminds researchers and policy makers the need to balance monetary policy decision among economic openness, money growth and floating exchange rate. Engel and Hakko (1993), Udebo (1994) and Ogunwa (1996) submitted that normally, changes in money stock would influence exchange rate, interest rates, output and prices in the short run. Adding that money supply and interest rate are important channels through which activities in the financial sector are transmitted to the real sector. Ceteris paribus, expansion in money stock will stimulate aggregate spending and output (Esike, 2012). However, where shortfalls exist, be it foreign exchange bottlenecks, productivity gaps, or technological deficiency, monetary expansion tends to be inflationary. Consequently, if aggregate demand increases, following increase in money supply, demand for import would be stimulated and pressure is exerted on the exchange rate and balance of payments. A decline in monetary expansion, however, leads to recession and unemployment.

2.3 Theoretical Framework

The framework derived in this study is a hybrid of monetary and trade policies. It incorporates knowledge derived fundamentally from the classical and Keynesian models. Ideology is also borrowed from Mckinnon-Shaw (1973), Lucas (1975), and Mordi et al., (2014) which explained theoretical relationship between monetary or financial instruments and the real sector of the economy. However, most relevant is the absorption approach which explains the effectiveness of exchange rate devaluation on the real sector. It is a modified simple Keynesian model viewing economic condition in the context of aggregate demand and supply relative to domestic currency devaluation while aiming at balancing the current account. Following Tule (2013), a simple national income mathematical notation can be derived to explain the absorption approach as equation (1) below:

$$Y = C + I + G + X - M \qquad (1)$$

$Y =$ National Income; C = Consumption expenditure (of the private sector); I = Private investment expenditure; G = Government expenditure; X = Export and M = Import.

$$A = C + I + G \qquad (2)$$

In equation 2, A is the domestic demand or "absorption" identity. The current account CA is $X - M$. Other items like official development assistance (ODA) grants and factor income etc, are held constant. Assuming $CA = X - M$, it can be expressed that $X - M = Y - A$ or $CA = Y - A$

This model implies that a country facing a deficit probably has two options: either increase Y or decrease A. Increasing Y is a supply-side problem. The International Monetary Fund (IMF) suggestion economic liberalization instruments like free trade, privatization, deregulation (especially of the exchange rate), among others, would favour private sector investment and boost output. On the-other-hand", decreasing A is a demand-side problem. Usually, it means austerity-tight budget, tight monetary policy and regulated exchange rate" (Edwards, 1988; Tule, 2013).

3. Methodology

3.1 Model specification

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3.2 Effect of Exchange Rate and Other Relevant Macroeconomic Variables on Manufacturing Sector Performance in Nigeria

4. Presentation of Results
Table 3: Bound Test Results and Wald Statistics Critical Value (eq. 8)
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5. Summary and Conclusion

Empirical analysis of effect of exchange rate on manufacturing sector has been an integral part of research on the real sector. In Nigeria, there has been research since the era of national development planning in the 1960s to formulate appropriate policy measures to address the industrial sector and manufacturing sub-sector in particular. However, the emphasis on this earlier literature suggested core industrial policy rather than key macroeconomic policy such as strict monetary or trade policy. This paper employ monetary and trade policy proxies which include real exchange rate, trade balance and monetary policy rate. Although, the main objective is to examine the asymmetric effect of exchange rate on manufacturing sector, two complementary variables are co-examined. This paper advances a new method to the problem of testing the presence of a level relationship between a dependent variable and a set of regressors, especially when it is unknown significantly whether the regressors are trend or first-difference stationary. Unlike the popular ARDL, the study adopted non-linear ARDL developed by Shin et al., (2013).

The main finding is unique. Unlike previous findings from (Akpan and Atan, 2011; Imoughele et al., 2014;Amassoma, and Odeniyi, 2016; Alagidede and Ibrahim 2017), by employing asymmetric ARDL principle, positive change in exchange rate, that is exchange rate appreciation, is positively related with manufacturing in the long run whereas negative change or depreciation behaves otherwise. This means that sustainability of lower exchange rate of naira to major foreign currencies might be required in Nigeria. This stems from the fact that Nigeria is a major importing nation and most manufacturing inputs are imported, therefore, manufacturers require lower or favourable exchange rate to achieve optimal production level. Evidence from this study establishes that the availability of a cheaper and favourabe foreign exchange to manufacturers and producers in the real sector of Nigeria iscritical to the growth and sustainability of manufacturing.

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Appendix
Regression Results

Religious Conflict and National Development: Issues, Challenges and the Way out.

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Abstract

The literature on religious conflicts in Nigeria largely implicates socio-economic, political and governance deficits as the major causes of such conflicts. This paper departing from the underlying causes approach, undertook an analytical inquiry into the immediate and visible factors that trigger religious conflicts in the country. It also evaluated the nature of state management of religious conflicts in Nigeria. It utilized both secondary sources and observation method for data collection and presentation. Findings from the research revealed that government's haphazard approach to these conflicts as well as the absence of a long-term strategy for its management account for their persistent manifestation. The paper recommended among other things that the government and religious leaders should employ a meaningful ways such as inter-faith dialogue to enhance peaceful co-existence in Nigeria. Equally, a long term strategy such as education of citizenry on ethical principles on common solidarity of humanity by origin, forgiveness and tolerance that could engender cordiality and understanding rather than sustained hostility among different religions in Nigeria was recommended as a possible way out to these religious conflicts.

Key words: Religion, Conflict, Religious conflict and national development.

Introduction

Religion could serve, and has indeed served as an instrument of social harmony in many civilizations. Paradoxically, it has also served as a motivation for conflict, hence its indication in some literatures as a 'double-edged sword' (Maregere 2011:17–23; Obasi 2009). From time immemorial, religious bigots have attempted to legitimize violence in the name of God. Contemporary acts of extreme violence such as terrorist attacks are often justified as 'holy warfare'. In the past two decades, religion has been at the centre of most violent conflicts around the world, thereby gaining notoriety as one of the prime security challenges confronting the world today (Juergensmeyer 2000:6; Abu-Nimer 2000). A study conducted in Spain has found that societies that are divided along religious lines are more prone to intense and prolonged conflict than those divided by political, territorial and ethnic differences (Reynal-Querol 2002). Perhaps this reality explains the prime position that religious conflict occupies on Nigeria's security pyramid. As we shall see in this paper, religiously motivated conflict has plagued the country more than any other security challenge.

There are several causal diagnoses of religious conflicts in Nigeria, but much of the literature in this area pay premium attention to the underlying socio-political, economic and governance factors that precipitate, not only religious, but violent conflicts generally. This paper presents, as a point of departure, an analytical inquiry into the immediate and visible factors that have triggered religious conflicts in the country. Primarily, this paper identifies the immediate and visible causes of religious conflict in Nigeria and evaluates the management strategies that the Nigerian state had adopted for its containment over the years. It concludes by making recommendations to the various religious communities in Nigeria as well as the Nigerian state on appropriate strategies for managing religious conflict. As noted earlier, religion sometimes plays significant roles in communal harmony; yet it is often used as an instrument for political and other established interests to the detriment of peace and

social harmony. This paper is therefore intent on objectively critiquing the negative deployment of religion as an instrument for social disharmony. Attempt is therefore made to dispassionately analyze these conflict-inducing elements of religious practice by both religious communities, without any intent to undermine the integrity of their principles or create a sense of bias.

Conceptual clarification

Religion
Scholars have not been able to reach a consensus definition of religion. Little wonder Egwu (2001) argued that religion is a difficult subject of inquiry including attempts at its definition and conceptualization. That notwithstanding, it is the belief that there is an unseen order, and that our supreme good lies in harmoniously adjusting ourselves thereto. According to Adeniyi (1993), religion is a body of truths, laws and rites by which man is subordinated to the transcendent being. This implies that religion deals with norms and rules, a behavior, process or structure whose orientation is supernatural In a different perspective, Ejizu (1993) opines that religion is man's intuition of the sacred and ultimate reality and his expression of that awareness in concrete life. In a similar vein, Connelly (1946) asserts that Religion originates in an attempt to represent and order beliefs, feelings, imaginings and actions that arise in response to direct experience of the sacred and the spiritual. As this attempt expands in its formulation and elaboration, it becomes a process that creates meaning for itself on a sustaining basis, in terms of both its originating experiences and its own continuing responses. Religion is a system of symbols which acts to establish powerful, pervasive, and long-lasting moods and motivations in men by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic (Geertz, 1996; Peter 1998; Ayinla, 2003). Religion is seen as one of the systems of faith that are based on the beliefs in the existence of a particular God or gods. The concept has also been defined as a particular interest or influence that is very important in one's life. According to Egwu (2001), it can be understood in two ways. First, in a material sense, it refers to religious establishments (that is institutions and officials) as well as to social groups and movement whose primary interests are found within religious concerns. There is also the spiritual sense which deals with models of social and individual behavior that helps believers to organize their everyday lives. In this sense religion has to do with the idea of supreme, supernatural realities and the sacred; as a system of language and practice that organizes the world in terms of what is deemed holy and the ultimate conditions of existence.

From the foregoing discussion, we can define religion as a system of relation which linked man to an ultimate being or ultimate value epitomized in God. A less contentious meaning of religion might be the sum total of answer to problem of our relationship with the universe. Religion can be likened to the word ligament. Ligaments connect muscles and bones. So, the root word means 'to connect, to bind, to tie together. Religion literally means, continuously tying it all together. It is not therefore, an obvious deduction that that which is supposed to help us tie us together should not be used to tear us apart especially when we understand that unity is strength.

Conflict
According to online dictionary.com, conflict can be defined as a struggle or clash between opposing forces; a state of opposition between ideas, interests, etc; disagreement or controversy. Conflict therefore refers to some form of friction, disagreement, or discord arising within a group when the beliefs or actions of one or more members of the group are either resisted by or unacceptable to one or more members of another group.

Religious Conflict

Religious Conflict according to Hormby (2006) is a situation in which religious adherents are involved in a serious disagreement or argument with one religious group and another. it is a situation in which there are opposition in religious ideas, opinions, feelings and wishes. Gyuse (2006) points out that when two or more persons, groups, communities or nations seek to take possession or dominate a particular object of religious value at the exclusion of others, conflict ensues. Miall (1992) posits that religious conflict can emerge in a situation where a clear contradiction exists or is perceived to exist between the participants who view the outcome of such conflicts as extremely important. It would seem that Miall is stating the fact that suspicion fuels the religious conflict. Gotan (2004) cited a traditional definition of religious conflict as the conceived interactions in which two or more religious adherents engage in mutually opposing action and use coercive behaviour to destroy, injure, thwart or otherwise control their opponents. Aliyu (2004) sees religious conflict as "a process of social interaction involving a struggle over claim in resources, power and status, beliefs and other preferences and desire". For Oyeshola (2006) religious conflict is the disagreement, dispute or controversy in religious ideas or viewpoints held by two or more individuals, communities or religious groups. A religious conflict becomes violent if physical or emotional force is used to hurt or kill people (Sa'id, 2004).

It goes without saying therefore that Conflict whether religious or political or any other forms it appears, in most cases if not in all cases, causes more harm than good including undermining development; hence it is something that should not be allowed to exist in any human society.

Development

Development as a concept is a victim of definitional pluralism. However, attempts have been made by erudite scholars to conceptualize it. Gboyega (2003) captures development as an idea that embodies all attempts to improve the conditions of human existence in all ramifications. It implies improvement in material well being of all citizens, not the most powerful and rich alone, in a sustainable way such that today's consumption does not imperil the future, it also demands that poverty and inequality of access to the good things of life be removed or drastically reduced. Metaphysically, development could mean continuous increase in the consciousness of a people about the ontological factors that either inhibit or promote their well being and their ability to control those factors so as to increase the standard of living (Nwube, 2017). It seeks to improve personal physical security and livelihoods and expansion of life chances. Naomi (1995) believes that development is usually taken to involve not only economic growth, but also some notion of equitable distribution, provision of health care, education, housing and other essential services all with a view to improving the individual and collective quality of life. Chrisman (1984) views development as a process of societal advancement, where improvement in the well being of people are generated through strong partnerships between all sectors, corporate bodies and other groups in the society.

It is reasonable to know that development is not only an economic exercise, but also involves both socio - economic and political issues and pervades all aspects of societal life. It is reasonable too to understand that development hardly thrive in the atmosphere of violence or conflict whether religious or political. That is why the topic under discussion in this paper is said to be imperative as it tries among other things, to proffer some measures to forestall the rampant cases of religious conflict in Nigeria.

National development

National, according to Longman dictionary of contemporary English, refers to a phenomenon that embraces a whole nation. National development can therefore be described as the overall development or a collective socio-economic, political as well as religious advancement of a country or

nation. This is best achieved through development planning, which can be described as the country's collection of strategies mapped out by the government. And our stance in this paper remains that no nation can develop in the atmosphere of conflict since it will be difficult for it to map out any developmental plan, or to implement it effectively if it manages to map it out at all. Hence, anything that could bring in religious conflict should be prevented at all cost.

National development plans in Nigeria

We have had series of development plan policies in Nigeria. For instance, the National Development Plan policy of 1962 and 1968, with the objectives of development opportunities in health, education and employment (Ogwumike,1995); the National Development plan policy of 1970 to 1974, whose priorities were in agriculture, industry, transport, manpower, defence, electricity, communication and water supply and provision of social services (Ogwumike, 1995); the National Development Plan policy of 1975 to 1980, with emphasis on rural development and efforts to revamp agricultural sector; the National Development Plan policy of 1981 to 1985, with emphasis on social services and health services (Ogwumike, 1995); the Green Revolution Programme; Operation Feed the Nation; Structural Adjustment Programme (SAP); Vision 2010; National Economic Empowerment and Development Strategy (NEEDS), creation of development centres; Seven Point Agenda of Umaru Yaradua administration with vision 2020, just to mention but a few. Yet Nigeria is still marking time in terms of development. This seems the only country where virtually all notions and models of development have been experimented (Aremu, 2003), yet only little have been achieved. This paper however, believes that the major reason why Nigeria has recorded abysmal failure in her developmental plans is because of poor governance and religious conflict among other factors. It therefore behooves on us to proffer solutions to these problems so as to fast track the developmental race of our country.

Background to religious conflict in Nigeria

The incidence of religious conflict has grown exponentially since the return to democratic rule in 1999 (Salawu 2010:345). Available statistics on religious conflict across the country show that at least 95 per cent of them occurred in the northern part of the country (Ezeanokwasa 2009).

In view of the perennial religious tensions between the two dominant religious groups in Nigeria, that is, Christianity and Muslim, there is a sustained culture of mutual suspicion and unhealthy rivalry between them. The introduction of sections 38(1) and 10 into the Nigerian Constitution, which have guaranteed freedom of religion and prohibited the declaration of state religion respectively, has done little to attenuate the frequency of religious conflicts, as state patronage and veneration of these two dominant religious groups has helped in heightening the underlying tensions and rivalry. Thus conflicts between Nigerian Christians and Muslims have often manifested in violent inter-religious crisis. And this has undermined greatly the development process of Nigeria.

The visible causes of religious conflict in Nigeria

Several causes of religious conflict in Nigeria have been identified in the literatures (Agwu 2009; Gofwen 2004; Salawu 2010; Iwara 2006; Kwaja 2009; Omotosho 2003; Sanusi 2009). Whereas most of these causes conflate, emphasis in these literatures is on the underlying socio-political, economic and governance factors that gestate not only religious conflicts, but violent conflicts in Nigeria generally. In this paper, the focus is on the immediate and visible factors that generate religious violence rather than the remote precipitating and other social factors that animate it.

A cursory perusal of extant literature on the remote socio-political, economic and governance factors that drive religious conflict in Nigeria does show, that government neglect, oppression, domination, exploitation, victimization, discrimination, marginalization, nepotism and bigotry are some of the predisposing factors (Salawu 2010:348). In his treatise, Kwaja (2009:107) also identifies fragility of the institutions of the state in terms of their ability and capacity to manage diversity,

corruption, rising inequality between the rich and poor, gross violation of human rights, environmental degradation, contestations over land, among others, as the underlying causes of violent conflicts in Nigeria since the enthronement of democratic rule in 1999. Omotosho (2003) recognizes disparaging literature/publications by both Christian and Muslim elites as the major cause of religious crisis in the country. Contributing to the debate, Achunike (2008: 287) opined that the wrong perception of other people's religion or faith, wrong religious orientation, the low literacy level of religious adherents, selfishness on the part of religious personalities, pervasive poverty, government interference in religious matters, among others, are responsible for inter-religious conflicts in Nigeria. It suffices to state that poverty, corruption, non-implementation of previous probe panel reports, impunity of past perpetrators of the violence, proliferation of preachers and worship centres, provocative and inciting utterances, sensational journalism, political manipulation of religion, incitement in the social media and mobile telephony, are some of the key causes of religious conflicts in Nigeria. However, this paper takes a step further to demonstrate how some of these issues generate religious crisis and further suggest an approach to state management.

Disparaging preaching and stereotyping
Disparaging preaching is one of the most common causes of religious conflict in Nigeria. First, both Christianity and Islam claim monopoly of religious truths as well as the absolute prerogative to eternity in heaven. This religious cliché is contemptuously imbued in the public preaching of both religious groups, as religious sermons are often laden with messages signifying the monopoly of salvation and truth. In extreme cases, the messages transcend the traditional monopolization of essence, thereby delving into the arena of judgmental and scornful delegitimisation of opposing religions and their prophetic symbols. The March 1987 religious violence in Kafanchan, Kaduna state was allegedly caused by a Christian preacher, who allegedly used verses from the Qur'an to delegitimise Islam, while justifying the exclusive existence of salvation within the ambience of Christianity (Gofwen 2004:101). Muslims in Kaduna had also alleged that one Revd. Abubakar Bako, publicly sought to interpret the Qur'an in a manner that disparaged Islam, in addition to making some uncomplimentary comments about Prophet Mohammad (Omotosho 2003). The proliferation of Churches and Mosques in the country and the pervasive electronic media coverage of religious preaching have helped in reinforcing these disparaging sermons. With little or no censorship of the critical content of these sermons, some religious fundamentalists have used these media opportunities to cause serious religious disharmony and subsequent violence. The use of audio and video preaching in public places is not less provocative. The two religious groups often use audio-taped preaching even in conflict-prone areas like Jos city, in defiance of the standing security embargo placed on them. These acts have helped to intensify the disrecrimination from both sides, Christian and Muslim, and sustain the cycle of violence.

Proselytising
One of the major causes of religious violence in Nigeria is the methods of proselytising used by the two dominant religions. Although Islam and Christianity deprecate the use of threat and coercion as a means of proselytising (Omotosho 2003),[7] their approaches to preaching have remained mentally and sometimes physically coercive. Unfortunately, the most visible approach to Islamic conversion campaigns, particularly in northern Nigeria, is that of Jihad. This is epitomised by the Boko Haram declaration that Western culture, as represented by Christianity, is polluting and worthy of spiritual purging. Muslim fundamentalists view adherents of other faiths, and sometimes moderate Muslims, as corrupted stock worthy of Islamic conversion or regeneration as the case may be. Thus the extremist disposition to enlisting conformity by brute force has created serious religious tensions in Nigeria.

Government patronage, religious preferentialism and marginalisation

In spite of the constitutional prohibition of disqualifications or disabilities inflicted on persons on account of their religious leanings, religious patronage has been entrenched in the public realm, depending on the predominance of particular religious adherents in positions of authority. Thus at the federal and state government levels, public officials manifestly patronize particular religions at the expense of others. In many states of northern Nigeria, public funds are used in the purchase and distribution of food items and other valuables for Muslim faithful during the Ramadan fast; however, government does not extend the same gesture to Christians during Christmas or traditional religious worshippers during their traditional ceremonies. This attitude is reversed in some Christian dominated states. Furthermore, whereas the federal government has established both Christian and Muslim Pilgrims Commissions with state funding, some states, especially in the north, have single pilgrims' commissions for particular religions at the exclusion of others.

Depending on which religious group has the superior numerical strength in a state, the clergy is given prominent roles and privileges at state functions, while marginalizing the others. In most states, the dominant religion denies the other religious groups access to certain privileges like land for locating worship houses or air time for transmitting religious messages. This attitude translates into political and economic preferentialism towards the favoured religious group(s), while marginalizing the others. Registering his complaint over this discriminatory practice, Yusuf (1995:84) argued that:

> Christians have been denied access to electronic media in 16 Northern states, while Islam monopolizes 24 hours for its broadcast in the same area. … Every hour the Muslims broadcast provocative statements about Christianity. It means nothing, they proclaim, that people attend church on Sunday only to dance and to listen to songs. Authorities merely wink….

It is, therefore, not out of place to hear religious groups complain marginalization in respect of political and economic privileges, public employment and political benefits. These attitudes do not only cause inter-religious upheavals, they precipitate religious sentiments in political and economic policy making. The recent debacle over the institutionalization of Islamic banking in the country is based on this apprehension that the religious affiliation of the product could be used as an instrument for the exclusion of Christians.

Sensationalism in media reportage

The media's penchant for exaggerating details of religious violence and thereby fuelling their intensity is well known and documented (Kukah 1993; Kukah 1996). This media character constituted the gravamen in the 1987 Kafanchan religious disturbances. News reports monitored on Radio Kaduna, immediately after the commencement of the violence, alleged that Christians were killing Muslims indiscriminately, burning their Mosques and copies of the Holy Qur'an, and banishing them from the town. The broadcast further alleged that an itinerant preacher had misquoted the Qur'an and blasphemed the name of Prophet Mohammed, urging Christians to kill Muslims and burn their Mosques (Newswatch 1987:10). These reports ignited reprisal attacks by Muslims all over Kaduna state, causing an invaluable loss of lives and property (Gofwen 2004:91–93). Most religious leaders in the country have therefore, accused the media of fanning the embers of religious violence by their provocative and emotive reports (Kukah 1993; Spero 2010; Etaghene 2010). News headlines such as 'Islamic Assailants Kill Hundreds of Christians near Jos', 'Muslims slaughter Christians in central Nigeria', 'Muslims slaughter 400–500 Christians in latest Jos crisis' (Creeping Sharia 2010) are very common during religious disturbances. Such alarming headlines, coupled with gory images of victims often trigger reprisal attacks.

The proliferation of media technology has made it easy for some of these emotive reports and images of slain persons to be transported far and wide, generating intense hatred between belligerents and reprisal attacks in a cycle of violence. The ethno-religious violence that has engulfed Jos, central Nigeria, in recent years has generated an unimaginable level of hatred between the locals and the

alleged settlers (who are generally divided along religious lines) as a result of the dissemination of gory images of victims on the internet. This has helped to sustain recrimination and reprisal attacks from both groups.

Religious intolerance, fundamentalism and extremism

Religious intolerance has been defined as 'hostility towards other religions, as well as the inability of religious adherents to harmonize between the theories and the practical aspect of religion' (Balogun 1988:166). It encompasses bigotry, which is the obstinate and intolerant devotion to one's opinions and prejudices, especially the exhibition of intolerance and animosity toward persons of differing beliefs (Baird and Rosenbaum 1999). Religious intolerance has been identified as the major source of religious conflict all societies existing as long as the history of mankind, and permeating all forms of human civilizations, with attendant destructive tendencies (Gofwen 2004:50).

Religious fundamentalism and extremism are similar to, and indeed, manifestations of religious intolerance. Komonchak, Collins and Lane (1996:411) view religious fundamentalism from three perspectives: from a cognitive understanding where the word is associated with a closed personality type that expresses exclusivity, particularity, literality and moral rigour; from a cultural theological viewpoint, where the word expresses opposition to religious and cultural liberalism in defense of orthodoxy and religious traditions; and from a social movement perspective, where it denotes organizational and ideological uniqueness from other types of religious movements. Ultimately, religious fundamentalism is a religious movement that promotes the literal interpretation of, and strict adherence to religious doctrine, especially as a return to orthodox scriptural prescriptions and doctrinal originality. It seeks strict adherence to the orthodox principles of particular faiths – in the case of Nigeria, Christianity and Islam – and abhors modernism with its propensity to adulterating or diminishing original doctrinal principles. Religious fundamentalists, therefore, place great emphasis 'on right doctrine and the necessity of organized warfare against the forces of modernism' (Komonchak, Collins and Lane 1996:411). Religious intolerance and fundamentalism may not necessarily entail violence; however, it is the extreme manifestation of intolerance and fundamentalist ideals that embraces violence. Religious extremists are therefore religious fundamentalists, who take religious conservatism and intolerance to an unreasonable extent, by manifesting violence against those who hold contrary religious views. Religious extremists take the position that if others do not follow their ways, they will be damned (Religious extremism 2011). They abhor the preaching of other faiths and resort to violence to stop it. They insist that their religious doctrines must be universally entrenched by brute force, while the political, social and economic systems must conform to their religious tenets. Religious extremism does not admit of any compromise with social change, particularly that which contradicts religious orthodoxy. In terms of hierarchy, therefore, religious extremism is the farthest and most lethal form of religious intolerance.

State management of religious violence

Since the early 80's to date, the Nigerian state has taken a number of constitutional, legislative and policy measures to manage the incidence of religious conflict and violence. These measures include: (i) the exclusion of religion as an index in the design, conduct and reporting of national population census; (ii) the promotion of inter-faith cooperation and dialogue through the establishment of the Nigeria Inter-Religious Council (NIREC) in 2000; (iii) the constitutional establishment of the Federal Character Commission (FCC) to prevent the predominance of one religious group in all government institutions; (iv) the political application of the principle of power sharing between the north and south as well as Christians and Muslims; (v) non-registration of political parties with ethnic or religious colourations (Kwaja 2009:112); and (vi) prohibition of registration of banks with religious appellations.

In spite of these measures, religious conflict has remained a critical security challenge to the Nigerian state. This is due to a marked absence of a long-term strategy that is targeted at addressing

the remote and immediate causes of religious conflicts in a comprehensive manner, and a long-term strategic solution to their management. Consequently, the management responses outlined above have essentially been reactive; hence they have remained inchoate, incomprehensive, uncoordinated and ultimately ineffective. This is because government seems to favour short-term reactive measures aimed at repressing violent religious tendencies as opposed to a comprehensive conflict management approach. Since the 1980 Maitatsine riots till now, the Nigerian state approach to the management of religious violence had privileged the deployment of retaliatory violence and occasional setting up of judicial panels of inquiry which often lack the requisite political will to implement the recommendations (Onuoha 2010). These approaches characterized the Maitatsine state response; as government relaxed with some air of accomplishment and conquest, after quelling the riots in the 1980s. Consequently, the complete absence of a post-Maitatsine engagement, such as the rehabilitation of combatants or de-radicalization programmes for the remnants of its cadres, led to the gradual but sustained incubation of its trace elements into more organized radical mass groups. The current Boko Haram movement could therefore be said to be connected with the leftovers of the Maitatsine sectarian tendency that was violently repressed in the 80s by the Nigerian state.

The constitution of commissions of enquiry to investigate causes of religious and other forms of violence has become a cliché in Nigeria. Oftentimes, the white papers are produced but never acted upon. Although some commentators have argued that the inherent reticence of the Nigerian state to implement the recommendations is a result of the politicization of religion and lack of political will (Onuoha 2010), the situation is not that simplistic. Like transitional justice, the state is often in a dilemma of choosing between the prosecution of perpetrators of religious violence and the exacerbation, or even perpetuation of the violence. This is because culpability in such circumstances transcends the visible foot-soldiers overtly engaged in the mayhem. In most cases, the logistics and strategic planning behind these religious disturbances are provided by high profile individuals and groups, who may be state functionaries in the public service, the armed forces, the intelligentsia or the business community. A decision to prosecute such individuals may, therefore, end up reinforcing the entire conflict; hence no white paper on religious violence has ever been acted upon by government. On the other hand, retaliatory violence only breeds further violence. The counter-violence that trailed the repressive state responses to the recent Jos and Maiduguri religious disturbances justifies this assertion. This state of affairs, therefore, requires a long-term comprehensive strategy that will address the causes of religious conflict and evolve a consensual approach to its implementation.

Recommendations

Economic development and societal wellbeing can only be achieved in an environment where multi-culturalism and multi-religiosity are guaranteed; since these create opportunity for better cooperation among citizens of a given society. The significant growth in human development in USA, Great Britain among others, eloquently testifies to this assertion. To ensure that religious diversity does not constitute a barrier to human relations and development, but instead, be a tool or resource for national development; this paper submits the following recommendations:

1. Every religious practice must be done with commensurate or reciprocal respect for the rights of other faithful to practise their own religious traditions. To this effect, government should put in full force the constitutional provisions that give individual citizens freedom of worship and respect of human rights.

2. Government should establish and sustain a neo-religious educational praxis that would generate a culture and orientation of multi-religiosity in our children and youth, as well as a commensurate programme of re-orientation of the adult population. Hitherto, the dominant model of religious education in Nigeria has been faith-oriented and overwhelmed by religious indoctrination and dogma. But it is the assumption of this paper that this new educational praxis would build in comparative religious studies, and expose students and

pupils to basic principles of Christianity, Islam and traditional religion – religious harmony and moral instructions.

3.   All religious communities should embrace inter-faith dialogue, as there can never be a universal religion or an exclusive society for adherents of a particular religion, in order to prevent future manifestations of religious conflict. Here, the Nigerian Inter-Religious Council (NIREC), together with relevant Faith-Based Organizations and Civil Society Organizations should constantly engage in dialogue with the various religious communities, while also serving as a platform for conflict analysis and early warning on religious conflict.

4.   All religious communities should educate their clergy on the need for religious harmony and the toleration of other faiths, while also educating their clergy and laity on the need to keep their sermons within the realm of moderation and modesty.

5.   Government should develop a long-term strategy for the management of religious conflict/violence. In doing this, government can convene an ad hoc 'National Summit on Religion' with the primary mandate of developing a National Policy/Strategy on Religion and the State (NPSRS). This summit should be drawn from major stakeholders, i.e. the three religious groups in the country (Christians, Muslims and Traditional Religious Practitioners) as well as state representatives. The summit could work on preliminary issues and subsequently recommend the establishment of a standing 'National Commission on Religion' (NCR) to continue a dialogue that would crystallize into the development of a National Policy/Strategy on Religion and the State (NPSRS). The NPSRS would, among other things, discuss issues of secularity, thereby delineating the role of religion in state affairs and vice versa.

Conclusion

From the foregoing discussion, we tried to examine education as an agent of resolving the religious conflicts in Nigeria. We pointed out that religious conflicts do not augur well for national sustainable development of any nation. We also said that religious conflicts occur when there is opposing idea, opinion, feeling and wishes between two or more religious groups. This tends to undermine social and political stability of the nation, leading to underdevelopment. The experiences of religious conflicts in Nigeria have shown just as we earlier on pointed in this paper, that disparaging literature/publications by both Christian and Muslim elites (Omotosho, 2003); wrong perception of other people's religion or faith; wrong religious orientation; the low literacy level of religious adherents; selfishness on the part of religious personalities; pervasive poverty; government interference in religious matters, (Achunike, 2008: 287); among others, are responsible for inter-religious conflicts in Nigeria.

The wanton destruction of lives and property, which the government in some instances has to provide relief materials, running to millions of naira that could be used for national development are humiliating stories to be told. Such atrocious amount of money could have been used for the provision of infrastructures and education of youths in Nigeria. Nigerian citizens should be made to realize that religious conflicts only deprive people of the needed education, peaceful relationship, national security and sustainable development. Religion and all religious activities should serve the welfare of man holistically; and this is assured only when religious practices are done in the atmosphere devoid of conflict, which in the long run paves way for development.

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The Notion of Noumenon in Kant and Igbo Conception of Ihe: A Dialectico-Hermeneutic Perspective

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Abstract

This paper attempted amongst other endeavours to demonstrate that Kant's "noumenon" as unknowable is conflicting and contradictory to Igbo conception of 'ihe' (thing). It is also an effort to show that indigenous languages devoid of unwholesome interpretations are adequate to impact knowledge. The thesis of this literature is "the notion of noumenon in kant and Igbo conception of Ihe". The paper adopted dialectic and hermeneutic method of analysis to achieve its objective. Data for the study is mainly gotten from secondary qualitative sources. The study discovered that Kant's choice and interpretation of the noumenon as thing- in- itself fell short of the etymological meaning, thus generating a lot of criticisms. The study concluded by arguing that the Igbo conception of 'ihe' as all encompassing is in congeniality with most universal understanding and application of the word, thing.

Keywords: Noumenon, Phenomenon, Ihe, Thing, Knowledge, Thing-in-itself.

Introduction

The fierce intellectual battle in the 18th century between the rationalists and the empiricists-proponents of reason and experience respectively as to the origin of knowledge, prompted Immanuel Kant to attempt a mediation. In his major work 'Critique of Pure Reason', Kant tries to situate the indispensible roles of both reason and experience in attaining genuine knowledge. He argues that both reason and senses play complementary role in knowledge: "But though all our knowledge begins with experience, it does not follow that at all arises out of experience" (Kant, 1993, p. 41).
However, against the rationalists, Kant insists that there is a limit to which the categories of understanding can apply:

> All our knowledge beings with sense, proceeds thence to understanding and
> ends with reason, beyond which nothing higher can be discovered in the human mind
> for elaborating the matter of intuition (Kant, 2003,p. 189).

Thus, in an attempt to set the limits for reason, he divided reality into phenomenal world and noumena world. The phenomenal world which is the world of sensible realities is knowable by human mind. But the noumena world or things –in – themselves for Kant, have no content and therefore unknowable (Obi, 2011,p.2). By employing the terms phenomena (things as the appear) and noumena (things in themselves) Kant seems to have misunderstood the original meaning of noumenon thereby leading to his misapplication and usage of it.

The problem this paper set to solve is premised on the way and manner Kant handled the issues of noumenon and thing – as –it – is. He confused "noumenon" which originally means that which is thought with the thing as it is. According to him, the noumenon, which he regards as the thing in itself is unknowable because the human reason is not equipped with the faculty to know it. Thus he concludes that human knowledge of the noumenon is impossible because it is outside the boundary of the mind.

The objectives of this paper are: first, to demonstrate that Kant's choice and interpretation of the noumenon fell short of its etymological nuance and therefore contradictory to Igbo conception of 'ihe' (thing). Second, to show that indigenous languages devoid of unmitigated interpretations are richly imbued to impact knowledge. In order to achieve these objectives, the study adopts dialectic and hermeneutic method of analysis. The choice of the method is germane in that it will help in clarifying and properly restore the original meaning of noumenon.

In the course of the analysis this study discovers that the Igbo conception of a thing (ihe) is an ontological unity. Both the way a thing is and how it appears are the same; there is no duality. This is in tandem with most universal understanding and application of the concept, thing.

Conceptuals Clarifications

Noumenon
Etymologically, the concept noumenon is a derivative of the Greek word 'noumenon' which means 'to think', 'to mean, which in turn originates from 'nous', contracted form of 'noos' "perception, understanding, mind". A rough equivalent in English would be "something that is thought' or 'the object of an act of thought".

Kant however abandoned this original meaning and translates noumenon to mean 'thing – in – itself' in English, 'Chose en soi' in French, 'Ding-en-sich' in German, 'La cosa in se' in Italian, 'La Cosa en se' in Spanish. In the thought of Kant, "the thing- in- itself is a thing as it is independent of any conceptualization by the human mind, but postulated by practical reason existing in a condition which is in principle unknowable and unexperienceable" (Wiktionary.org). Kant's noumenon seems to be ens rationis: an entity of reason, existing purely in the mind. But, this study is concerned about ens reale: real entity, which exists actually or potentially outside of the mind.

Thing
In this study, thing can be used interchangeably with object, reality, being, entity. According to Chambers 20th Century Dictionary, amongst other meanings, thing stands for an entity: that which exists or can be thought of: a living creature. Entity depicts being, existence: something with objective reality. According to Wiktionary. org, thing, denotes whatever is or may be perceived, known or thought about, act, fact, idea, task etc. Object is a thing that has physical existence. Reality: the state of being actual or real. The entirety of all that is. Being: (1) A living creature. (2) (Philosophy) that which has actuality   (materially or in concept).

From the foregoing, thing as being used in this study has a corresponding and similar meaning with the following: Igbo-Ihe, French-Chose, German-Ding, Spanish-Cosa, Latin- Res, Italian-Cosa. According to Wikipedia, "an object is a technical term in modern philosophy often used in contrast to the term subject". The pragmatist Charles S. Peirce defines the broad notion of an object as anything that we can think or talk about (Wikipedia.org). Thing has a wider acceptance as that which exists potentially and actually.

Kant's notion of noumenon
Kant's treatment of the noumenon is not without its contrast, the phenomenon. Kant (1993,p.80) says in his critical philosophy that for a complete account of knowledge:
There are two stems of human knowledge namely, sensibility and understanding which perhaps spring from a common, but to us unknown, roots. Through the former, objects are given to us, through the latter, they are thought.

So, knowledge is the product of sensibility and understanding working together. Kant's transcendental enquiry as regards sensibility and understanding, it should be noted, opens the way to

his position that we can only know things as they appear to us, what he terms the phenomena. He denies that we can know things in themselves, what he calls noumena. What then is the noumena? Kant observes that the concept noumena could be understood from a negative or positive angle. Justus Hartnack (1967,p.90) confirms this when he states that "Kant distinguishes therefore between a negative and a positive meaning of the concept noumena". Kant(1993,p.268) opines thus:

> If by 'noumenon' we mean a thing so far as it is not an object of our sensible intuition and so abstract from our mode of intuiting it, this is a noumenon in the negative sense of the term. But if we understand by it on object of a non sensible mode of intuition, we thereby presuppose a special mode of intuition, namely the intellectual, which is not that which we cannot comprehend even the possibility. This would be 'noumenon' in the positive sense of the term.

For Kant, the concept noumenon understood negatively is a thing, so far as it is not an object of our sensible intuition, whereas positively it is an object of a non-sensible intuition-an intellectual one, that is not our kind, and into the possibility of which we also have no insight. Kant, categorically rejects the positive meaning of noumenon. For him "the concept of a noumenon is thus a merely limiting concept, the function of which is to curb the pretensions of sensibility; and it is therefore only of a negative employment (kant,p. 272).
Further, Kant explains that things in themselves, result from the understanding making transcendental use of concepts in its unavoidable transgression. To avoid being accused of contradictory statements Kant (1993,p.271) explains:

> For we cannot assert of sensibility that it is the sole possible kind of intuition. Further, the concept of a noumena is necessary, to prevent sensible intuition from being extended to things n themselves, and this to limit the objective validity of sensible knowledge.

The inference to be drawn from the above views of Kant is that if the understanding is limited by the sensibility, there will be no transgression of the understanding, and consequently no conception of the noumena. The main point Kant tries to emphasize is that our knowledge is limited to phenomena (thing as they appear), while the noumena (things in themselves) remain unknown and unknowable.

Noumenon vis-a vis Ihe
The original meaning of noumenon as earlier observed is "that which is thought". This means that noumenon is not synonymous with the "thing-in-itself". Thing in itself could mean things as they exist apart from their existence as images in the mind of an observer. According to Sextus Empiricus in Schopenhauer (1996,p.476) what is thought (noumena) is opposed to what appears or is perceived (phenomena).
It is obvious that Kant appropriated and misapplied noumena and phenomena as used by earlier philosophers before him:

> This contrast and utter disproportion greatly occupied these philosophers in the philosophemes of the Eleatics, in Plato's doctrine of ideas, in the dialectic of the megarics, and later the scholastics in the dispute between nominalism and realism,…. But Kant who, in an unwarrantable manner, entirely neglected the thing for the expression of which those words phenomena and noumena had already been taken, now takes possession of the words as if they were still unclaimed in order to denote by them his things- in-themselves and his phenomena (Schopenhauer, 1996,p.477).

Noumenon as that which is thought is quite different from a thing as it is.
The world presents itself to a person as an object to a subject, and we as subjects know only the world we perceive and thus "the whole world of objects is and remains idea, and therefore worthy and forever determined by the subject (Stumpf, 1994,p.348). Kant had said that we can never know things

as they are in themselves. We are always on the outside of things and can never penetrate their inner nature. Schopenhauer (1996,p.349)thought what we know of ourselves within our consciousness is that, we are not merely a knowing subject, but in another aspect, we ourselves also belong to the inner nature that is to be known.

The Igbo conception of ihe is all encompassing. Both thing and things are expressed as the same ihe. Therefore such phases like 'thing as it appears' and 'thing as it is', in Igbo understanding are one and the same thing. This is because how a thing is and how it appears represent the same object. If there seems to be a slight difference noticed, the fault is that of the perceiver, knower, subject and not the objet itself.

The Igbo conception of a thing is such according to Iroegbu (1995,p.67) that whatever is, in so far as it is, is a thing. Thingness makes a given reality what it is. All things are real things, actualized being. Giving credence to Igbo understanding of ihe, Iroegbu (1995,p.366) asserts "things include spirits, persons and material beings.

It is a characteristic of the Igbo traditional mythical rationality says Ekwuru (2009,p.443) to "individuate" and "antologize" natures found in things and events in order to emphasize their comprehensive unity. By this statement, he meant the totality of all there is. Further, he says that … the traditional Igbo world view is cosmocentric, with a view that considers the "physical" and the "spiritual" aspect of reality as the two component parts of the same thing; ihe putara ihe bu muo, muo bu kwa ihe ahu putara ihe- that which shows itself is spirit and the spirit is that which shows itself (Ekwuru, 2009,p. 444). The authentic nature of reality is neither the physical nor the spiritual, but their abstract unity. It is this unity that the Igbo traditional thought sees as the real nature of every reality or existence. Therefore, when Kant's noumenon is placed side by side with Igbo conception of ihe, it tat amountss to a paradox, quandary and contradiction.

Summary and Conclusion

This study has attempted to demonstrate that of all the controversies raised by Kant, one particular issue has to do with the way objects are understood or not understood with particular reference to the thing-in itself. Kant famously claimed that one can only know the appearance of things and that the things in themselves cannot be known apart from the things appearances.

A thing's appearance with the thing in itself hanging out there, is not compatible with the Igbo idea of ihe. In Heidgger's '*what is a thing?*' he shows that one way we understand what a thing is has to do with the narrow sense of the word thing, something that can be seen, touched, heard etc.

Scholars can come away from this study conscious of the fact that a thing in itself is different from that which is thought; and any attempt to juxtapose the two as tried by Kant can only lead to what he termed Antinomy (a conclusion which can be both proven to be true and false). To this effect the study adduces that the Igbo conception of ihe seems to be more logical because a thing cannot but show itself as it is.

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Unemployment and Entrepreneurship in 2 Thessalonians 3:6-12: The Role of the Church in Nigeria

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Abstract

Unemployment is a disturbing factor that poses serious economic and security challenge in Nigeria. The idea of self-employment which has developed into the concept of entrepreneurship is universally accepted as the antidote to unemployment. What is more disturbing is the relative silence or idleness of the Church in engaging the populace in self-empowerment schemes. Greater resources are expended in seed-sowing, prayers, deliverance, crusades and other activities of faith, thereby shying away from entrepreneurial pragmatism. The objective of this study was to set out what should be the pragmatic approach of the Church in reducing unemployment through promoting entrepreneurship programmes. Also, the posture the Church would take in relation to members who abhor work was considered. The research adopted exegetical method due to the involvement of a biblical text-pericope. It recommended that the Church in Nigeria should be at the fore-front of self-employment crusade by initiating attractive entrepreneurial activities as well as employ anti-welfare measures for those who would not work.

Introduction

The problem of unemployment has doubtless assumed a universal phenomenon today. It has become a subject of economic and political debates in many nations of the world, including Nigeria. Globally, economists have advanced the concept of entrepreneurship as a veritable and reliable index in curbing the phenomenal rise of unemployment rate in many parts of the world. Sostre (2010) believed that unemployment is the biggest challenge for any economy and could be eradicated by entrepreneurship. He pointed out that entrepreneurship is an essential component of any economy that is triggered by the growing urge among people to have their own business. Ashvini (2011) highlighted the importance of entrepreneurship when he observed that entrepreneurs not only create local jobs but also bring prosperity around the world by developing and selling products and services which probably were not needed before.

Business Dictionary defined entrepreneurship as "the capacity and willingness to develop, organize and manage a business venture along with any of its risks in order to make a profit" (www.businessdictionary.com>definition). In other words, it is "the practice of beginning a new trade or reviving an existing business, for capitalizing on fresh opportunities" (www.benefit.net>Business). Anyanwu (2015) had noted that "entrepreneurship includes the individual's identification and allocation of resources to create value through the identification of unmet needs." The character of entrepreneurial spirit therefore, is innovation and risk-taking, which forms an essential part of a nation's ability to succeed in an ever-changing and increasingly competitive global marketplace (www.businessdictionary.com>definition).

In Nigeria, there are government and private sector initiatives which are geared towards developing the entrepreneurial industry of the nation. Some of the government programmes aimed at providing entrepreneurial skills, aid and facilities include National Directorate of Employment (NDE), Small and Medium Enterprise Development Agency of Nigeria (SMEDAN), Center for Entrepreneurship Research and Development (CEDR), FADAMA Agricultural Project, etc. Despite

the efforts of government and private organizations, the unemployment misfortune of the country has persisted due to, in the researcher's supposition, the low involvement of the Church in the area of entrepreneurship education and development.

Undeniably, the Church is one of the highest employers of labour in Nigeria through employment of pastoral and administrative staff, academic staff (for mission schools), medical staff (for mission hospitals) and other paid-employments for some other establishments. However, the worrisome nature of unemployment situation in the country demands that the Church should apply a more pragmatic approach in developing the entrepreneurial skills of her unemployed members. The aim of this research therefore is to set out what could be the role of the Church in promoting entrepreneurship thereby curbing unemployment.

The study text, 2 Thessalonians 3:6-12 is a discourse on idleness. Paul's first letter to the Christian community at Thessalonica had emphasized on the imminence of the *parousia* (the second coming of Christ). The effect of that letter and a certain pseudopigraphical writing delivered to the Thessalonian Christians spurred negative and fearful reactions among the brethren. Some of them abandoned their livelihoods and started depending on other members for their daily sustenance. Paul frowned at this idle practice and issued strict orders to curb the anomaly.

This research employed the science of exegesis as its methodology. Exegesis is the practice of discovering the meaning of a text in its original cultural, historical, literary and theological contexts (Reid, Linder, Shelley & Stout, 1990). It involves determining the boundary of a chosen text-pericope and the exact wordings of the text. While this method may be applied in the study of any ancient text, it is particularly useful and mainly used in biblical studies. Exegetical method follows a systematic process in order to relate the ancient book to the modern world.

The research therefore studied how Paul addressed the problem of idleness in the Thessalonian Church and the challenge of his apostolic charge to the Church in solving the unemployment problem in Nigeria.

Textual Study of 2 Thessalonians 3:6-12
The task of biblical exegesis is to project us into the ancient biblical world through the pages of scripture. However, the words of the scripture are foreign words. Therefore, sound exegesis begins with the languages (Erickson, 2013). Here, the Greek text of the Bible passage is given. The researcher's English translation follows immediately.

Greek Text [Nestle-Aland Version]
6. Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος, καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρέλαβοσαν παρ᾽ ἡμῶν. **7**. Αὐτοὶ γὰρ οἴδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς· ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν, **8**. οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος, ἀλλ᾽ ἐν κόπῳ καὶ μόχθῳ, νύκτα καὶ ἡμέραν ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν· **9**. οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ᾽ ἵνα ἑαυτοὺς τύπον δῶμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. **10**. Καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω. **11**. Ἀκούομεν γάρ τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους. **12.** Τοῖς δὲ τοιούτοις παραγγέλλομεν καὶ παρακαλοῦμεν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον ἐσθίωσιν.

English Translation
6. Now we warn you, brothers, in the name of our Lord Jesus Christ, that you withdraw from every brother that is walking idly, and not according to the tradition that you received from us. **7.** for you yourselves know how you ought to imitate us, because we were not idle among you; **8**. Nor did we eat bread from anyone without payment, but in labour and toil, we were working night and day, in order not to be burdensome to any of you. **9**. Not that we do not have the right, but that we might offer ourselves to you as an example, in order to imitate us. **10**. For even when we were with you, this we

commanded you, that if anyone is not willing to work, neither let him eat. **11**. Indeed we hear that some among you are walking idly, not walking at all, but being busybodies. **12**. Now, to such we warn and exhort by our Lord Jesus Christ that they work with quietness that they might eat their own bread.

Textual Observation

There is a minor variation that occurred in verse 6 of the text above over the word παρέλαβοσαν, *parelabosan* ('they received") which is the third person plural of first aorist indicative active of παραλαμβανω, *paralambanoo* ("to receive"). This reading is supported by the original hand of codex Sinaiticus manuscript, Alexandrinus and original hand of codex Bezae Claromontanus (which reads ελαβον, *elabon*). It is also supported by minuscules 33, 88, 1827, 1845 and 379$_{AD}$ evidence from Basil the great. The second variant, παρέλαβον (*parelabon*, "they were receiving") is supported by the corrected versions of Sinaiticus and Bezae Claromontanus as well as other uncial and minuscule witnesses. This variant also enjoys the support of the majority reading of Byzantine manuscripts and also the majority reading of lectionaries in the Synaxarion and in the Menologion. Evidence from Church fathers like Origen, Chrysostom, etc likewise supports this reading. The third variant uses the first or the second variants. It is supported by a group of manuscripts from the Old Latin or *Itala* version, the vulgate, Syriac peshitta, Coptic sahidic and Church fathers Cyprain, Lucifer, Augustine. The fourth variant reads παρελαβεν (*parelaben*, 'he was receiving') and is accepted by minuscules 5, 76, 218, 234, 1962 and Church fathers Basil and Ps-Oecumenius. The fifth variant, παρελαβετε (*parelabete*, "you were receiving") is adopted by codex Vaticanus, uncial 010 (Greek text), and some minuscules (327, 436, 442, 1611, 2005, 2495), versions (Syriac, Coptic, gothic, Armenian) and Church fathers (Origen, Ps-Jerome, etc.). The weight of evidence supporting the first variant gives it slight preference over the rest as the superior reading, although there is a considerable degree of doubt.

Historical Study of the Text

Second Thessalonians is generally attributed to Paul and there are no indications among the writings of the early Church fathers who lived during and after Paul's lifetime that anyone questioned the authenticity of Pauline authorship of this letter. In fact, several Church fathers recognized Pauline authorship of this epistle in their writings (Walvoord and Zuck, 1983). However, some scholars have denied that Paul wrote this letter because it differs in some respects from First Thessalonians. They attribute the similarities it shares with First Thessalonians to imitation. However, Second Thessalonians is most likely written by Paul considering the swift flow of apocalyptic thought from 1 Thess. 4-5. The differences are no greater than one would expect in two separate letters dealing with such a broad topic (Keener, 1993). Most commentators today accept it as Pauline.

Second Thessalonians is closely linked with the first epistle. Richards (1987) suggested it was written between three or four months of the other while Walvoord and Zuck (1983) opined a 12 month gap. This would place the date of composition in the early AD 50s and supposedly the third of Paul's canonical writings (assuming Galatians was his first).

According to Walvoord and Zuck (1983), almost all conservative scholars believe that 2 Thessalonians was written from Corinth. The basis for this conclusion was that Paul, Silas and Timothy mentioned in the opening salutation of the letter, were present together in Corinth (Acts 18:5). Whereas there is a scholarly consensus that 1 Thessalonians was written from Corinth, and since the topics treated in the second epistle were borne out of the prevalent issues in the first, Corinth seems the logical site of composition.

Paul's first letter to the Christians in Thessalonica did not immediately solve all their problems (Wiersbe, 1996). The letter discussed major subjects such as encouragement in persecutions and expectation of the day of the Lord. In fact, the persecution grew worse and some believers thought that they were living in the time of the Great Tribulation. Their fears increased, following the receipt of a letter claiming to be from Paul, stating that the Day of the Lord had already arrived.

The resultant effect was confusion and deep fear. Since the Lord's coming was so imminent, some of the believers decided to quit their jobs and spent their time waiting for the Lord. They considered their secular concerns as inconsistent with a due preparation for such an important and awful event (Clarke, 1997). This meant that the working members were under the extra burden of providing welfare for their idle fellows. In an urgent bid to correct this misapprehension, Paul felt constrained to write them a second letter, in which he commended them for their growth, corrected their doctrinal error about the Day of the Lord, and warned them against idleness (Walvoord and Zuck, 1983).

Warning against Idleness

In verses 6, 10-12, Paul issued a stern warning against idle Christians. He asked the Church to withdraw (στέλλεσθαι, *stellesthai*) from every idle fellow who refused to follow his apostolic tradition. Keener (1993) had suggested that the origin of this group of idlers in the Church might be the "Greco-Roman aristocratic disdain for manual labour". Some of the idle persons may have been genuinely converted, but they are yet to overcome their old lifestyle. The word "*stellesthai*" also mean "to avoid" or "abstain from associating with" (Strong, 2006). It was a command rather than an advice. In his previous letter, the apostle had asked the Church to warn those who were idle (1 Thess. 5:14). Apparently the paraenesis had not been obeyed. Now, he had to prescribe a sterner discipline. Paul therefore, was asking the Church not to include an idle member (someone who abhors work) in their welfare list. The goal of such measure is that the person may be ashamed and learn to work (2 Thess. 3:14). No Christian who is able but unwilling to work should be maintained by others who labour on his behalf (Walvoord and Zuck, 1983).

The word ἀτάκτως (*ataktoos*) which occurred in verses 6 and 11 signifies "disorderly" "unruly" "idle" "with slackness" (like soldiers not keeping rank). It was especially a military term which Paul employed to refer to those in the Church who refused to work, but are busybodies (περιεργαζομαι, *periergazomai*, "to work all around" "meddle"). In 1 Thessalonians 5:14, the apostle also used the word to describe certain Church members who manifested an insubordinate spirit, whether by "excitability or officiousness or idleness" (Vine, 1985). The author also used the term in explaining the example set by him and his fellow missionaries, in working for their bread while they were at Thessalonica so as not to burden the saints: "for you yourselves know how you ought to imitate us, because we were not <u>idle</u> among you" (2 Thess. 3:7).

Paul said that those who are idle are busybodies (*periergazomai*) which means "to waste one's labour" or "to meddle with other people's business". Vine (1985) noted that the statement involving *periergazomai* in 2 Thess. 3:11 could be interpreted as "some who are not busied in their own business, but are over-busied in that of others". Keener (1993) had opined that this group of people may have pursued a philosophic, particularly cynic lifestyle, who would spend most of the day in the market places of Greek cities. Interestingly, this practice was a common feature in Thessalonica (Acts 17:5). Paul the apostle thereby instructed the Church to withdraw (*stellesthai*) from brethren who exhibit idle (*ataktoos*) and busybody (*periergazomai*) behaviours. He insisted that such attitudes are inconsistent with correct Christian profession and practice.

2 Thessalonians 3:10 reveals that Paul had earlier handed down a tradition (παραδοσιν, *paradosin* = apostolic teaching or instruction) to the Christian assembly at Thessalonica concerning the dignity of labour: "For even when we were with you, this we commanded you, that if anyone is not willing to work, neither let him eat." Likewise in the first epistle, he asked that those who are idle should be warned (1 Thess. 5:14). Walvoord and Zuck (1983) rightly stated that "the individuals in view were <u>not those who could not work</u>, <u>but those who would not work</u>". They have lost the right to be supported by other Christians out of a sense of charity. One may therefore conclude that the Thessalonians had a penchant for idleness. Eschatological tensions only added fuel to the fire of laziness. Merriam-Webster Dictionary's definition of idleness as "an <u>inclination</u> not to do work or engage in activities" supports this stance. Hence, willful disengagement from work as well as the

uncertainty of the *Parousia* were the basic factors responsible for idleness among the Thessalonian Christians.

The Problem of Unemployment

National Bureau of Statistics (2016) defined unemployment as the proportion of the force that is available for work but did not work for at least thirty-nine hours in the week preceding survey period. Investopedia sees it as a phenomenon that occurs when a person who is actively searching for employment is unable to find work (http://www.investopedia.com). The most frequent measure of unemployment is the unemployment rate, which is the number of unemployed people divided by the number of people in the labour force (http://www.investopedia.com).

Official figures from the National Bureau of Statistics puts the figure of unemployment rate at 38% and youth unemployment rate at 65% as at September 2016. By implication, over 80 million Nigerians are unemployed (Noko, 2016). Unemployment is a phenomenon commonly associated with the youth because they are the most affected segment of the society. Therefore in this research, both unemployment and youth unemployment would be used interchangeably.

The adverse effect of youth unemployment in the national polity cannot be overrated. Idle minds have indeed become devil's workshop in the Nigerian social space. Some of the problems created by idleness/unemployment include: armed robbery, cyber crimes, advanced free fraud, kidnapping, militancy, terrorism, ritual-killing, cultism, gangsterism, drug abuse, and so on.

In a study concerning unemployment in Africa, Okonkwo (2005) in Noko (2016) identified three major factors of unemployment: the educational system, the choice of technology (which can either be labour intensive or capital intensive) and inadequate attention to agriculture. Noko (2016) also listed poor education system as one of the major causes of unemployment in Nigeria, which leads to (1) poor knowledge of the course of study (2) poor or no skills for available jobs, and (3) poor creative and analytical skills to create jobs on their own. He prescribed reformation of the educational system as one of the solutions to unemployment in Nigeria. According to him, educational reforms will lead to (1) increased graduate skills to make them problem-solvers, entrepreneurs and innovators (2) concentration on practical knowledge rather than theoretical knowledge (3) giving students opportunities to go into business and vocations while still in school, and (4) encouraging young people to develop their talents and vocational passions.

However, unemployment can either be voluntary or involuntary. Voluntary unemployment happens when one chooses not to work because he or she has means of support apart from employment. On the other hand, involuntary employment is when persons who are eligible and willing to work at the prevailing rate of pay are unable to find work (Anyanwa, 2005 in Noko, 2016). The problem of the Thessalonian Church was the problem of voluntary unemployment. The people willfully disengaged from their jobs and became burdensome dependants upon the fewer working population of the Church. Paul challenged his Thessalonian converts to emulate the entrepreneurial spirit of his apostolic team.

Paul's Entrepreneurial Example

In 2 Thessalonians 3:7-9, Paul urged the Christians in Thessalonica to imitate (μιμεομαι, *mimeomai*) his example and that of his co-labourers that worked with him during their missionary enterprise in the city. According to Michaelis in Kittel (1974, p.659), the meaning of *mimeomai* in pseudopigrapha includes both "imitating exemplary men" and "imitating God". In the Pauline epistles, *mimeomai* possesses the same meaning. In 2 Thess. 3:7-9, it is used in the sense of striving to live out the teachings of the apostles and this implies recognition of the authority of the teachings of the apostles of Christ (Onwu, 2004, p.205).

The Greek word translated "imitate" or "follow" (*mimeomai*) was not foreign to Paul as Rudolf Bultmann (1964, p.328) would claim. Admittedly, *mimeomai* (noun=*mimetes*) is quite few in Paul's letters but it occupies a prominent position in Paul's paraenesis (Onwu, 2004, p.205). The word

occurred about eight times in Paul's central epistles and the verbal form is used twice in 2 Thess. 3:7 and 3:9.

Paul practiced *tupocratic* leadership. He presented himself as an example that his congregation should follow. An exemplary leader follows the principle of "do as I do" as against "do as I say". Nwaoga and Ugwoke (2011, p.179) noted that leaders are made by hard work. They not only point to a task, but also undertake the task for the follower to learn and imitate. The exemplary lifestyle to be imitated was that Paul and his missionary companions provided for their own material needs by working with their hands night and day in order not to burden the persecuted Christian community. Although the missionaries had the right to be financially chargeable (*epibareo*) to the congregation, they were however guided by the desire to give them an example (*tupos*) to follow (*mimeomai*). Paul believed that he practiced the best form of leadership and anyone who would not follow his example was not worthy of charity.

Entrepreneurship in Nigeria

It is believed that Nigeria's economic decline since the 1980s has created a hostile environment that is unfavourable to entrepreneurial success (https://www.proshareng.com/.../Entrepreneurship-in-Nigeria/16321). One of the factors responsible for entrepreneurial ineffectiveness in Nigeria is the poor state of infrastructure, exemplified by inadequate power supply and other basic amenities, thereby stifling entrepreneurial activities. Furthermore, getting venture capital to finance entrepreneurial endeavour is another challenge to entrepreneurship in Nigeria. Bamkole (2007) re-echoed these facts when he identified inaccessibility to markets, infrastructure and finance as the biggest challenges that would confront any prospective entrepreneur in Nigeria.

Be that as it may, a particular school of thought believed that since the mid-1980s, there has been an increased commitment from government towards entrepreneurship development especially after the introduction of the Structural Adjustment Programme (SAP) in 1986 (https//www.projectwriters.ng). In addition to this is the establishment of National Directorate of Employment (NDE), National Open Apprenticeship Scheme (NOAS) and the Small and Medium Scale Enterprise Development Agency in Nigeria (SMEDAN). This school of thought believed that, Fundamentally, the Nigerian government promotes entrepreneurial culture through initiatives that build business confidence, positive attitude, pride in success, support and encouragement of new ideas, social responsibility, providing technological supports, encouraging inter-firm linkages and promotion of research and development (https://www.projectwriters.ng).

For instance, in the early 2000, the Center for Entrepreneurship Development (CED) was established in the universities and entrepreneurship studies were introduced into the curriculum as a mandatory course. The objective was to teach and encourage students of higher institutions to acquire entrepreneurial, innovative and management skills. The result has been largely positive. However, more would be achieved if the Church, as an influential institution/movement in the society, would throw her weight behind entrepreneurship education and development. Ituma (2008) believed that "if Christianity sponsors the activities that produce youths with sound manliness, Christianity will not only contribute to the development of the society but also to the sustainability of Christian religion" (p.33).

The Role of the Church in curbing Unemployment through Entrepreneurship

The ever-growing Nigerian population resulting in ever-increasing unemployment rate especially among youths has become a serious challenge that cannot be left for the government alone to handle. There is very inadequate number of available or sustainable jobs on offer to carter for the labour needs of the intimidating population of young Nigerians. The Church should take a significant step into the socio-economic space and provide succour to the unemployed segment of the populace. Ononogbu (2010) posited that "youth unemployment is a valid part of the Church's social ministry" but has not

received adequate attention in the areas of policy formulation and entrepreneurship programmes, especially at the national level of Church governance. He made this observation by drawing analysis from the official documents of three selected denominations, namely: Assemblies of God Church, Nigeria, Church of Nigeria (Anglican Communion) and The Roman Catholic Church in Nigeria (pp. 121-123). Ituma (2009) had made a similar remark by advancing the concept of the Church as a living organism, thereby necessitating an all-round growth, development and expansion "as against a closed system conscious of geo-cultural boundaries" (p.28). He pointed out that the significance of Jesus' commission of the disciples and by extension, the Church, was to restore order, peace and development in human habitat (p.37). He further explained that:

The commission is therefore a focus on humanity and ecology. When the Church becomes conscious of this idea it enables her to resist every temptation that tends to put a cleavage between her and the affairs of the society. The Church is to act in the society and on the society so that divine peace and development would become very experiential in the fabrics of the society (pp. 37-38).

Admittedly, some Churches have already started making some marks in enterprise development. For example, in 2015, the Diocese on the Niger has established Niger Business School and Niger School of Skill Acquisition "to train and raise future business champions and individuals with skills to fit in the labour market in the state and the nation at large" (Nwokolo, 2015, p.39). The Diocese has also established a microfinance bank which accelerates easy accessibility to loans and start-up capital for prospective entrepreneurs.

Having noted these and other efforts of the Church in promoting entrepreneurship, much gap remains to be filled. This research therefore recommends that:

- The Church should set up platforms and programmes that will encourage hard work and dignity of labour (2 Thess. 3:12), such as skill acquisition training/competitions, artistic/scientific creativity exhibitions, etc. Like the Thessalonians, there are youths who ought to be gainfully engaged to a sustainable business but has opted for voluntary unemployment. Such persons depend on sports betting and ponzi schemes (like the crashed MMM) for livelihood. For the fact that some of these schemes have provided employment to the proprietors, operators and agents, this research does not advocate that the Church should discourage such businesses, but rather that the participants (those who invest) in them should not depend on them as a means of livelihood or invest a substantial amount of their savings in them. Living only by such means creates room for idleness and busybody behavior.
- The Church should provide and sustain training/loan schemes for people who would like to learn a profitable art or start a business venture.
- The Church should not provide welfare for any member that is able but unwilling to work (2 Thess. 3:14). Where paid employment is not available, the Christian should take advantage of training and loan scheme established by the Church in order to carter for his own needs.
- The Church should establish formal vocational and technical training institutes to equip the teeming young population with the entrepreneurial needs of the time.
- The Church should establish microfinance banks for easy accessibility of start-up loans for entrepreneurs.
- The Church should encourage the formation of trade groups along vocational lines (e.g. traders' union, electrical/electronic union, event organizers, designers, bakers, etc). This would provide a free mentorship platform for those that would like to venture in any of these businesses.
- The Church should seriously consider venturing/investing in sectors of the economy that enhance individual skills and human capacity development such as agriculture, mass media and sports. These would be major sources of training, employment, and revenue both for the people and the Church.
- The Church should rigorously engage in the formation of cooperative societies through which entrepreneurs can access funding from government.

- The Church should engage the expertise of professional members who would help her formulate sustainable policies and programmes for youth empowerment and self-employment.

Conclusion

Unemployment is a phenomenon that can be demystified by a robust entrepreneurial economy. If the bandwagon is driven by the Church, the impact will be felt in the entire nation and beyond. Nigeria has one of the fastest growing populations in the world and there is urgent need to take urgent but sustainable steps to avert a national crisis similar to that created by idle fellows in Thessalonica, who were peddling confusion in the Church. Idleness is one of the major factors responsible for youth malevolence and restiveness in any society. A popular Jewish proverb states that "he who does not teach his son a trade teaches him to be a thief." It implies that the best strategy to take away crimes from the society is not through force but jobs. This is a challenge the Nigerian Church must accept and surmount.

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An Assessment of Traditional Healers Position on Hiv/Aids Transmission, Detection, Prevention and Control in Yoruba Contemporary Society

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Abstract
Traditional healers are sources of alternative healthcare *providers* as well as important stakeholders in the control of HIV/AIDS in Nigeria. However, few studies have explored the level of knowledge and perception towards HIV/AIDS among traditional healers.

Relevant literatures were reviewed in order to find out the contributions made by other scholars to the topic. Three Focus Group Discussion *groups* of six people each was held with Traditional healers, *c*aregivers and members of the public. The descriptive research design was *adopted in* the study.

The modes of transmission of HIV which were correctly stated included unprotected sexual intercourse with HIV infected person, sharing of unsterilized skin piercing objects and mother-to-child transmission. The issue of toilets sharing, witchcraft/spiritual attack and sharing of cutleries as being rumoured by Yoruba people were incorrectly listed as modes of transmission of HIV. The most common signs of AIDS mentioned in the work included weight loss and fever. Many thought that HIV/AIDS could be prevented by using antibiotics before and after sexual intercourse. Misconceptions on the causes of HIV/AIDS included the belief that it is a foreign disease, could be cured with traditional medicine and that it is hereditary. Religious adherents believe that it is punishment from God or from the gods. Majority of the FGD discussants believe HIV/AIDS had been in existence from time immemorial, while some believe it could be controlled. Further, FGD revealed the willingness of the traditional practitioners to collaborate with orthodox medicine practitioners to enhance health delivery especially at the grassroots.

There were discrepancies in traditional healers' position about the HIV/AIDS transmission, prevention and treatment. Public health education and other inspirational programmes on HIV/AIDS were recommended to address highlighted problems.

Word Count: 437

Introduction
The two major categories of illnesses prevalent amongst the Yoruba people before colonial administration in Nigeria, as enunciated by Awolalu (1979) were, natural and unnatural illnesses. While a natural illness is a specific pathological change caused either by germinal infections, malnutrition, poor life-styling or environmental insults (flood, famine, drought, locust invasion etc), an unnatural illness, as described by Idowu (1962), is an affliction caused either by witches or sorcerers to produce uncanny abnormalities, which are resistant to natural healing practices. Besides, traditional medical practices in vogue before colonialism in Nigeria were herbalism and

metamedicine. They were and are still being employed in managing unnatural illnesses till date. While herbalism uses vegetables, animal parts and mineral resources, metamedicine combines both natural and unnatural resources, such as: incantations, sacrifices, and some others in managing unnatural ailments.

Although, the colonialists came and superimposed their medical practices on traditional medical systems, the socio-medical modernity, which later accompanied the new system, did not totally erode the use of traditional practices, but only swept it into the limbo of medical antiquity. According to Abegunde (2011) the negative outcome of the imposition of Western medical practices led to a more serious incidence of unnatural illnesses and naturally-inexplicable deaths of children and adults. The practice of traditional medicine (TM) has served the health-care needs of the African population for generations well as confirmed by Staugard, (1991) before the introduction of bio-medical (sometimes referred to as "Western" or "conventional") medicine on the continent. Today, in the report of WHO, (1978), TM continues to be the primary, and sometimes the only accessible health-care option to the vast majority of people living in sub-Saharan Africa. The integration of TM with modern biomedical practice according to Homsy, King, Balaba, and Kabatesi, (2004) has taken on a renewed importance as more comprehensive models of HIV care are sought in response to the devastating impact that HIV and AIDS have had across the African continent.

Statement of the Problem

Human Immunodeficiency Virus (HIV)/ Acquired Immune Deficiency Syndrome (AIDS) is a major public health problem in many countries particularly those in sub-Saharan Africa. In Nigeria, according to the report of UNAIDS (2010), an estimated 3.6 percent of the population are living with HIV and AIDS. Although HIV prevalence is much lower in Nigeria when compared to other African countries such as South Africa and Zambia, the size of Nigeria's population (around 160 million) meant that in 2009, report by UNAIDS (2010) there were 3.3 million people living with <u>HIV</u>. Approximately 220,000 people died from AIDS in Nigeria in 2009 with AIDS claiming so many lives. Nigeria's life expectancy has declined significantly. This is a challenging situation that we need to find permanent solution to. On the strength of the medical institutions, appliances and personnel that we have in Nigeria, there should be a way out to whoever contacted the deadly virus. What is the position and roles of traditional healers on the issue of HIV/AIDS in Nigeria? How can traditional healers work hand in hand with caregivers to solve the problem caused by the virus? What Knowledge do the traditional healers have about the HIV/AIDS virus?

Concept of HIV/AIDS in Traditional Yoruba Society

In the view of the Yorubas and in accordance with the submission of Olowo (2013), HIV/AIDS have been in existence since the days of our forefathers and could be taken as *'magun'* (thunderbolt) a kind of charm used by Yoruba forefathers to prevent their wives from having extramarital affairs. This is because HIV is mostly contracted through unprotected sexual intercourse with an infected person. This kind of disease (such as *sorisape*) operates according to the instructions given to it until the remedy is given to the infected individual. This is why it is believed that HIV/AIDS exist, since HIV infection occurs before AIDS. HIV was also called *Akoigbona* (chronic measles), *magun ale* (thunderbolt), *magun olorere* (thunderbolt with general body weakness) or *sorisape*. HIV/AIDS is rampant among the whites and the discovery in Nigeria is not new as we have a related issue before the new name and the new discovery.

Another discussant said HIV is called *magun ale* (which is curable) usually contracted through sexual intercourse, which further results into *magun olorere* which is incurable. This is equivalent to AIDS. *Magun olorere* can last in an individual for two years before it manifests as a disease. Contrary to the general opinion, In his own opinion another discussant said that some of the people that have sexual intercourse with animals e.g (dog) abroad brought the disease to Nigeria. Majority of the discussants reportedly had seen people infected with HIV/AIDS before. Their main

sources of information were radio, television and health workers. Yoruba local terminologies used to describe HIV/AIDS mentioned by the discussants were *Magun Olorere, Sorisape,* Small-pox, *Iba aponju ponto* (yellow fever), *ero, kokoro, atogbe, marumaru, agbeku, epa* and *arun kogboogun*

Causes of HIV/AIDS
Majority of the discussants stated that HIV can be transmitted through unprotected sexual intercourse, blood transfusion, sharing of sharp objects such as needles and blades used for incisions. Some of the discussants also stated that HIV can be transmitted through the sharing of toilets with an infected person. A male discussant said if someone with HIV uses the same toilet five minutes before another person, the individual can contract the virus. Two male discussants also said they heard that HIV is usually transmitted by those who have sexual intercourse with dogs. One of them said I hear that it is ladies who travel abroad who sleep with dogs that brought the disease to us here. A male discussant said that the disease runs through the blood and therefore can be transmitted through blood to blood contact with an infected person.

How to recognise people with HIV/AIDS
Some of the discussants stated that the signs and symptoms of HIV/AIDS include weight loss, yellowish eye balls, dry skin, persistent and severe headache, high body temperature, change in skin colour (usually apparent on the face), loss of appetite, swollen legs and fatigue. A male discussant said that after using various concoctions, the *Ifa* (oracle) can be consulted in order to detect if an individual is infected with HIV/AIDS.

African Traditional Medicine and HIV/AIDS Management
According to the World Health Organisation (WHO), more than 80 percent of Africans rely on traditional medicine and indigenous knowledge to meet their health needs (WHO, 2002). This is due to the fact that traditional medicine is accessible, affordable, culturally and socially acceptable and most people prefer it to the 'exorbitantly priced' conventional Western medicine. In recognition of the fact that traditional medicine is "the most affordable and accessible system of healthcare for the majority of the African rural population," the Organisation for African Unity (now the African Union) declared the years 2001 to 2010 the 'Decade for African Traditional Medicine'. The aim of this declaration according to Kofi-Tsekpo, (2004) was to bring together all the stakeholders in healthcare in an effort to make traditional medicine "safe, efficacious, affordable and available to the vast majority of African people"   One of the tasks of the WHO (Africa Region) is to assist countries in ensuring that the African population enjoys improved levels of oral health and function through a significant reduction of all oral diseases and conditions that are prevalent in the region, with equitable access to cost-effective quality oral health care and adoption of healthy lifestyles.

Traditional Healers [TH] were considered by Rudolph and Ogunbodede, (2007) to be effective agents of change as they command authority in their communities. They function as psychologists, marriage and family counsellors, physicians and legal and political advisors. They are also the legitimate interpreters of customary rules of conduct, morality and values. In the submission ofKing and Homsy, (1997), traditional healers provide client-centred, personalised health care that is culturally appropriate and tailored to meet the needs and expectations of the client paying special respect to social and spiritual matters.

Gilks, (2001) opined that the burden of caring for people living with HIV is expected to increase into the foreseeable future if health-care systems in the most affected regions of Africa remain inadequately prepared to meet the increasing demand for services. In response, the importance of involving THs in efforts to scale up HIV/AIDS care has recently been re-emphasised (Homsy, King, Babala and Kabatesi, 2004). Despite calls for further collaboration between THs and Biomedical Health Practitioners (BHPs), relationships between these different practitioners are still often characterised by indifference, suspicion, and mutual rejection. Joint efforts to intensify HIV

prevention and care cannot be sustained unless attitudes among these two groups are improved and their respective prejudices addressed.

To establish a successful model for collaboration, a new approach to training has been called for. A training that is based on a participatory approach to learning and that underscores the importance of mutual respect and the value of learning from one another is advocated (King, 2008). This model is in contrast to previous approaches to training, which often used BHPs to train THs but not the other way round; such one-sided approaches can be perceived as asserting the superiority of BHPs over THs, leading to alienation of the latter group.

The Role of Traditional Healers in HIV/AIDS Management

In Yoruba communities, the traditional healers happened to be the patient best consultant and the way out of their sickness and trouble. They provide a large accessible, available and affordable trained human resource pool. THs provide client-centred, personalised indigenous health care that is culturally appropriate, holistic and tailored to meet the needs and expectations of the patient. THs are culturally close to the clients, which facilitates communication about disease and related social issues. This is especially important in the case of STDs. Often, THs are generally respected health care providers and leaders in their communities and thus are treating large number of people living with HIV/AIDS. Healers have greater credibility than village health workers especially with respect to social and spiritual matters. Existing health services are unaffordable by the poor, thus THs offer opportunities for reaching the poor at little added cost. They can be very powerful educators about HIV/AIDS to their clients and can play an important role in counselling the communities among which they practice.

The importance of THs and the reliance on medicinal plants is more manifest in rural areas, as modern healthcare systems are limited and even declining, whilst the environment facilitates the access and use of medicinal plants. Traditional healers hold knowledge and experience on a wide range of medicinal plants that are useful to address a variety of AIDS-related health issues and problems. In particular, they highlight herbal treatments relevant for skin diseases, respiratory infections, diarrhoeal disorders, mouth problems, fever, loss of appetite and weakness among others. To be candid and to be sincere, the clients and their caregivers were not able to cut the connection with the traditional healers because of the strong faith in traditional healing that the clients and caregivers had held for a long time. This is despite the discouragement and adverse campaign orchestrated by the health officers against the services of the traditional healers.

Strength of Traditional Healers

The traditional healers were always close by from time immemorial and can be reached at any time and had confidence in some of them. You can even ask the traditional healer to come and treat you at home. The prices of the services of the traditional healers look very cheap and their payment was negotiable and could be paid in various ways in kind, for example, chickens, goats or any other acceptable item instead of cash. This, caregivers echoed, was attractive especially in areas where the clinics were far away.

Almost all the respondents agreed that traditional healers are respected by most people, as their services have social and cultural value. Their services are especially recommended by the elderly Batswana????, who end up influencing the younger ones. However, respondents agreed that in most parts of the country, especially in the rural areas where clinics tend to be far away and infrastructure weak, traditional healers are highly respected and accepted, with most clients secretly using the two medication systems.

The respondents also indicated that caregivers and their clients have a tendency of sticking to modern medical services, usually in the hospitals, when the clients are seriously sick. However, more than half of the caregivers indicated that the fact that traditional healers' services do not attract bureaucracy

such as the queuing that is experienced in the hospitals, and the fact that the healers can keep the treatment services secret, make some clients and their caregivers comfortable with them.

The reason some caregivers and clients go to traditional healers is because of the dissatisfaction with poor service delivery at the clinics, and at the SDA referral hospital, majority of caregivers complained that at the government hospitals, appointments were not kept by the staff; doctors were scarce, with most treatments being done by trainees. Kang'ethe, (2006) submitted that while nurses had protective clothing while handling patients, the caregivers who assist clients in washing, change of clothes and feeding had to do so without protection, presenting a conflicting and distasteful environment.

When asked where they would prefer their clients to be taken care of, at home or in the hospital, majority of the caregivers said they would opt to have the clients at home, where they would take care of them and show them family love that would hasten the recovery process. In support of Fox, (2002) many echoed their wish that clients would preferably be at home in the hands of their loved ones. A few caregivers indicated that when clients are taken care of at home, the possibility that they might use the services of traditional healers was increased. It was noted that some caregivers did not find good reason why they should discourage traditional healers' visits and collaboration with their clients, despite a strong biased campaign against traditional healers' services and this was supported by Kang'ethe, (2006).

Modern Areas of Collaboration with Traditional Healers for HIV Prevention and Care
Advocacy for wider use of TM and attempts to involve THs in primary health care began in several African countries well before the arrival of HIV. Yet by 2000, more than 15 years into the AIDS pandemic, King (2000); King and Homsy, (1997) reported that there were still few collaborative efforts between THs and biomedical health practitioners (BHPs) for HIV prevention or care. Most collaboration used a strategy in which a core group of THs were trained as trainers and were then mobilised according to Green (1994) to educate communities and/or train their peers. Some projects also involved THs like the one of King et al., (1994) in the development of health education materials e.g Anyangwe, Romano, Macwan'gi, Nzima, Wiseman and Msiska, (1995) on social marketing of condoms or Nakyanzi, (1999); Anyangwe et al., (1995) on the provision of basic HIV counselling. According to Homsy and King, (1996)only a few of these projects reported on the effectiveness of training THs to provide counselling for STIs and HIV. Moreover, evaluations were infrequent; spaced over long periods, and relied too often on healers' surveys alone. Since then, the number of studies on TM and HIV/AIDS and the number of collaborations between THs and BHPs have not increased significantly, despite the growing needs and opportunities for collaboration.

HIV/STI Management by Traditional Healers
Peltzer and Petros (2006) observed that majority of the traditional healers knew and few did not know where to obtain VCT. More than half of the healers indicated that they had referred a patient for HIV testing in the past.

Traditional Healers HIV Risky Practices
Peltzer and Petros (2006) revealed that most traditional healers indicated that they had performed incisions or scarification and used an enema on their patients. They had reused the razor blade on more than one patient to perform scarifications and that they have a container where they keep used blades after completing a procedure.

Roles of Traditional Healers in the Fight against HIV/AIDS
Jimoh and Ali in 2008 in a study titled 'Roles of Traditional Healers in the Fight against HIV/AIDS' reported that use of TM is mostly attributable to its accessibility, acceptability and affordability. In

most cases, the distribution of the modern medical personnel is uneven with majority being found in the urban centres and being mostly difficult for many people to access in rural areas. Hence, the high cost and scarcity of many essential drugs including anti-retroviral drugs and inaccessibility of many people to physicians necessitate the need to seek alternative which is the use of traditional herbal remedies.

Implications of the Findings for Health Promotion and Education

Government should allow THs play their roles in the care of HIV/AIDS clients and proper monitoring. Also, study findings reveal that effective planning, development and implementation of sensitisation and advocacy programmes   for the THs in Ibadan and Nigeria as a whole will also build their capacity in the care of HIV/AIDS. It is important to provide THs with current information on HIV/AIDS so that they can reach out to the people who patronise them by way of educating and supplying them with the needed information about the causes and consequences of HIV/AIDS. In other words, traditional healers can be used to disseminate information and education on HIV/AIDS to the PLWHA and those who are not. This means the healers must be educated on HIV/AIDS.

Traditional healers can also address some of the major behavioural risks and protective factors related to HIV transmission among their patients, including partner reduction and condom distribution. Therefore, THs may be more widely utilised in HIV prevention programmes, perhaps as risk reduction counsellors and in collaboration with biomedical health practitioners on matters of community-level education.

How to Prevent Transmission of HIV/AIDS

The discussants stated some ways through which HIV/AIDS transmission can be reduced; the government should cooperate with and appreciate the services of traditional healers to people and provide them with financial assistance for further research on the cure of HIV/AIDS. A male discussant said "The native medicine of our fathers still works and can stop the spread of HIV/AIDS through ajesara". Ajesara is the Yoruba medical care in form of vaccination for prevention of diseases. A few of the discussants said the transmission of HIV/AIDS can be prevented through the regular use of condom during sexual intercourse and avoiding the re-use of infected needles and blades for patients. A female discussant added that one should be careful so as not to share the same plates, spoons and toilets with people who have HIV/AIDS. A discussant also said that HIV/AIDS transmission can be prevented if one keeps to one partner. Some of the discussants however claimed that there are charms or concoction that can be used in order to prevent infection with HIV/AIDS. A female discussant said there are some charms that a person can use and he or she will not contract the disease. She said this "To ba je okunrin lo ni aisan yen lara, ti obinrin ba ti ni itoju yi lara, oko okunrin yen o ni le. To ba je obinrin ni oni aisan na lara ti okunrin ni itoju yi, o mare okunrin yen'. (If a man and woman want to have sexual intercourse and any of them is infected with the virus, if either the man or the woman has the charm on his or her body, the man will not have erection in both situations).

Opinions of Discussants on the People Living with HIV/AIDS

Some of the participants were of the opinion that in the olden days there was nothing like HIV/AIDS. They said some people who manifested weight loss were given herbs for treatment and that it is the medical personnel that refer to it as HIV/AIDS. A female discussant said HIV is usually referred to as an incurable disease. It usually develops from prolonged and untreated diseases such as gonorrhoea. There is no disease without cure, but if the disease is prolonged before treatment, the treatment may not work again. There is no ailment that herbs cannot cure including HIV. The traditionalists see it as any other disease such as gonorrhoea; it is in the medical line that they call it HIV. On the treatment options available, majority of the discussants claimed that HIV/AIDS can be treated and cured with

traditional medicine, contrary to the belief that it cannot be cured. A female discussant said "It is only someone who can treat all diseases that can cure HIV/AIDS because some other opportunistic diseases are usually involved". A male discussant was of the opinion that it is only God that cures, we are only trying. There is a concoction called 'Aparun', it can cure all diseases so because HIV is a virus it can also be treated and cured. He said that he also has a bathing soap made with palm oil, shea butter and coconut oil which has been used by a man who came from abroad claiming to have HIV and he said the man was cured. The same discussant also said " ...Doctors are very wicked because it is when the diseases go out of hand that they refer people to us". A male discussant stated that the so called "magun" cannot be cured by injections of orthodox medicine, since it cannot be detected through medical diagnosis. The government was implored by the discussants for support in finding cure for the incurable magun as the cure for HIV/AIDS is going on.

Discussants Feelings about People Living with HIV/AIDS
Some of the discussants said if someone who has HIV/AIDS comes to them for treatment, they would do their best to treat the person. A female discussant said that it is not safe to share toilet with people who are infected with HIV/AIDS. She also stated that kissing such persons may put one at risk of contracting the virus. A male discussant said "If anyone with AIDS comes to me for treatment, I can treat the person if the condition has not gone out of hand. I have treated someone with the illness before." Another male discussant said they can cure both the virus (HIV) and the disease itself (AIDS). A female discussant however said "I will run away from someone who has HIV, because I would not want to be infected with it. It is contagious. It can be contracted if one shares the same plate and cup with such person". A male discussant however said "I will advise the person to go to the hospital; I hear that they have a special place where they treat them. I won't avoid the person as far as the person's blood does not touch me, I won't run away. What if it happens to any of my siblings?" Another discussant said that he would encourage and take care of the person and try to cure the illness since it has happened anyway. The discussants however all agreed that HIV/AIDS is a deadly and incurable disease.

Responsibilities of Traditional Healers in the Prevention and Control of HIV/AIDS
The following were stated by the discussants as the responsibilities of traditional healers towards the prevention and control of HIV/AIDS transmission. A male discussant said "We should tell the person to maintain good hygiene of the body and the environment. The person should watch what he or she eats, because some people are allergic to some foods, nourishing food should be eaten with vital drugs". Another discussant also said "Good hygiene is the utmost prevention. For the drugs, different people have different immunity, so we would first clear all the opportunistic infections before treating the disease". A male discussant also said this "There were some drugs which our forefathers used for the cure of AIDS in those days which cannot be detected by any physical means". He mentioned that the dung of viper can cure HIV before it turns to AIDS. Another discussant said they have a cure for AIDS and they believe it exists but lack of funds has not made possible the adequate research on the traditional cure.

Ways to Prevent HIV Transmission in our Society and Nation
Two male discussants suggested that there should be combination of efforts to produce a potent drug for the cure of HIV/AIDS. They however suggested that there should be proper legislation that would incorporate the traditional healers into the health system. Individuals were advised to use condom regularly as protection if they must have sex.

Conclusion
The issue of misconceptions about HIV/AIDS as revealed in this study remains widespread in the society and certainly requires public health intervention. The damaging impact of this disease on the people cannot be over emphasised and is also of public health importance. This study has revealed that there is a generally poor knowledge of conception, , transmission and treatment of HIV/AIDS

among THs and also that a significant relationship exist between the level of education of the THs and their knowledge and perception of HIV/AIDS.

Recommendations

The operational plan for comprehensive HIV and AIDS prevention, care, management and treatment must recognise the role and function of THs in the continuum of care, compliance, adherence, adverse event reporting, referral system and ensuring safe traditional health practices. THs should be trained/empowered in the following minimum aspects of HIV prevention and care: cultural beliefs and practices; basic and updated information on prevention and care for sexually transmitted diseases (STDs), HIV/AIDS, and tuberculosis; infection control; identification of danger signs to enable traditional healers make referrals and integration of biomedical and traditional counselling approaches on STDs, HIV/AIDS and TB, including client counselling, support and referral.

Randomised control trials are also called for to test the effectiveness of traditional herbs for HIV/AIDS, STI prevention and care.

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Evaluation of Indigenous Methods of Arbitration and Peace Building in Yoruba Contemporary Society

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Abstract
This study focused on the indigenous method of arbitration and peace building in order to show how effective it was in the pre-colonial Yoruba society to maintain law and order as well as social equilibrium compared to our modern day society where lawlessness is the order of the day.

In traditional African societies, peace was not an abstract poetic concept, but rather a down to earth and practical concept. In Yoruba indigenous religious institution, peace is conceived not in relation to conflict and war, but in relation to orderliness. It is a religious value in that the peace in the universe and society is believed to be divinely established and the obligation to maintain it is religious. It is also a moral value since good conduct is required of human beings if peace and order are to be maintained.

The study was descriptive and qualitative relying on secondary data sources. It found that the Traditional models provided for a Win-Win arrangement relying on collective wisdom of the society while the involvement of native gods compelled compliance with resolution terms for fear of non-compliance. It found that governments largely failed to remain neutral in managing conflicts. The study concluded that the relevance of the ancestors, community leaders and the gods are largely limited to intra-ethnic conflicts while it has been perverted by political elites but do not imply that they are no longer relevant. The study recommended that governments must pay attention to early warning signals to minimize direct violence and develop strong political will to confront the issues of conflict. Finally, the indigenous methods of arbitration and peace building models concerning the intervention of the ancestors, community leaders and the gods could be combined with Western models where practicable as it cannot stand alone.

Keywords: Conflict, Indigenous methods, Western models, Peace building, Political will.
Word Count: 294

Introduction
The pre-colonial African society was largely traditional and preliterate but had political, social and economic structures, social control mechanisms, idea of law, sense of justice and fair play, as well as broad judicial system comprising adjudicative, arbitrative and mediative methods of conflict resolution that were not really documented. According to Odusote (1994), during colonialism, the traditional legal system and the custom on which it was built was highly influenced by colonial imported laws and its institutions had to pass through the tests of validity. The result of the so-called validity tests is that so many traditional institutions for dispute resolution were outlawed, restructured or functionally and operationally reorganized. All the allegations, imputations and insinuations of barbarism and savagery on customary law were meant to discredit and dislodge it and substitute it with the English types. Today, from a purely numerical view-point, the preponderance of customary law over statute and English law is not in doubt.

One of the fundamental challenges that have confronted man in social history is that of the inevitability of conflict and disagreement in human relations. Fayemi (2009) said that the reality posed by the challenge of conflict has more often than not, resulted in social problems, especially, when such conflicts are not well and properly managed before degenerating into violent confrontations. History is replete with records of conflicts and armed conflicts at various strata of human relations. Whether at the inter-personal, intergroup, intra-group, intra-national or international arenas, conflicts have been found recurring in social relations. Africa, in recent past, has witnessed wanton wave of bloody conflicts, which had taken millions of innocent lives and other inestimable material valuables. Millions of people are currently displaced and suddenly turned refugees. Violent conflicts in Africa (and anywhere else in the world) have disastrous consequences on social stability, peace, development and harmonious human existence. For these and other related reasons, scholastic concerns have been high in Africa (like elsewhere) in understudying the origins, nature, rate, causes and effects of conflicts, as well as understanding the efficient modes of resolving conflict and engendering peace in the society.

This study focused on the indigenous method of arbitration in order to show how effective it was in the pre-colonial Yoruba society in maintaining law and order as well as social equilibrium compared to our modern day society, where lawlessness is the order of the day. The study aims at serving as a reminder of what we lost by forgetting our heritage, to re-assess our values and to admonish that it is not too late for us to re-trace our steps for a better development of our society. Yoruba rural areas, therefore, serve as the mirror for understanding the indigenous method of arbitration in the administration of justice in Ìbàdànland.

Statement of the Problem

The dual or parallel legal systems (received/statutory laws and customary law) created through the introduction of the Western models of state, laws, administration and conflict resolution patterns led to further conflicts and confusion in Nigeria. These conflicts grew with time in sophistication and style. Social discontent is still on the increase and the society's peace is the worse for the resultant social, political and economic conflicts. Today, assassinations, labour/industrial unrests, family and communal clashes, religious polarity, succession, inheritance and marriage disputes, juvenile delinquencies, claims of human rights abuses, fraud, secret societies and many more expressions of disenchantment, civil disobedience, violence and vengeance are common place in the Nigerian society.

In Yoruba land of the 21st century, too much dependence has been placed on modern and formal channels of conflict resolution such as the judiciary, military and paramilitary, civil society, the press, arbitration centres and administrative panels. It is obvious that these channels alone have not and cannot effectively deal with the rising rate of social and political conflicts in the society. In fact, formal channels' responses in some cases have aggravated the conflict situations. The rising number of cases in our law courts attest to the fact that the approaches hitherto adopted in conflict prevention and management are inappropriate. Visits to customary, magistrate and high courts show that these courts are bombarded with civil, domestic, business and criminal cases. Informal alternative dispute resolution on radio and television with Mediation Centres also continue to entertain more cases. In spite of all these, conflicts of various types continue to be on the increase. Interpersonal lineage and inter-lineage conflicts have not abated. One conclusion that can be drawn from the rampant conflicts in Yoruba society is that the modern day conflict management methods are insufficient. This corroborates Zartman's (2000) observation that the persistence of violent conflicts in Africa indicates that modern methods, are also defective in facing the challenges. The methods are often faulted for their foreignness and non-African nature and for ignoring the wisdom of traditional African conflict management practices. What Minneh (2005) discovered is that ever since the introduction of the colonial (statutory) courts, some persistent problems have clogged their administration of justice like the undue delay before the courts' decisions are reached, because of

adjournment and technicalities involved while some have argued that the ritualistic adherence of the statutory courts to the cosmetic procedural technicalities fuels instead of resolving conflicts. Thirdly, the cost of litigation in the courts is prohibitive such that many are unable to afford and ultimately, adjudication in the courts tends to widen the misunderstanding between the parties as against the reconci1iatory approach of indigenous arbitration.

These weaknesses have led to a near-total loss of confidence in the statutory courts, therefore there is a corresponding increasing resort to the recommendations of indigenous abitration for the society. Hence, the need for this paper to find out and account for the sustained interest in the indigenous arbitration. This study examines indigenous methods of arbitration and peace building in Yoruba contemporary society and the challenges facing them, with a view to ascertaining how best justice can be encouraged, improved upon or put to wider and more effectual use to the benefit of the people of Yorubaland in particular and Nigeria in general towards peaceful resolution of disputes. The study goes ahead to find out the procedures used or adopted in Yoruba indigenous methods of arbitration with the aid of the following research questions to give a sense of direction : What are the extra judicial bodies involved in indigenous arbitration? Why is administration of justice through indigenous arbitration still in existence in some parts of Yorubaland in the face of modernism? How are decisions reached, enforced, sealed or appealed against in indigenous arbitration? Is there easy accessibility, speedy attention, relative cheapness and simplicity of procedure such that raise litigants' confidence in the indigenous arbitration? Is justice in indigenous method of arbitration still popular in Yorubaland? Are the chiefs, ward leaders and lineage heads still in control of their subjects in this age of development? The Elder as an Arbitrator, are elders as arbitrators given adequate attention by the parties concerned in justice? Are their judgments always free and fair? These and other related questions form the central problem which this paper seek to address.

Purpose of the Study

The picture of indigenous methods of arbitration presented above requires serious attention. This study was embarked upon to achieve some objectives related to justice in indigenous methods of arbitration adopted in Yorubaland in the context of modernity. Therefore, the primary objective is to examine justice in indigenous methods of arbitration in the areas of successes which need to be strengthened. In doing this, we examined the degree at which stakeholders in the administration of justice in indigenous methods of arbitration are responsible in Yorubaland. This involved identifying their official and unofficial responsibilities in the indigenous method of Arbitration. The outcome of the study has served the purpose of filling the vacuum created by the prevalent oversight of the activities of people in the rural areas and over time underplaying the roles played by family heads, elders, *mógàjís, baales,* and the religious leaders in the rural areas by bringing out succinctly the strength, weakness, opportunities and the challenges facing the indigenous methods of arbitration and peace building mechanism in Yorubaland which has hitherto received scanty attention of scholars in the formulation of the mechanism for peace and conflict resolution. Moreover, the research tried to identify some lapses in the indigenous methods of arbitration which need to be corrected so as to guarantee more success of indigenous methods of arbitration that could enhance the possibility of integrating into the contemporary ways of conflict resolution in Yorubaland. The failure to identify these factors in the past made it impossible to have a blend of indigenous and modern methods of conflict resolution. The study is identifies the religio-cultural foundation of justice and indigenous ethical codes in Yoruba culture to know how it could serve as a catalyst for achieving the desired peace and conflict resolution in a democratic society.

Significance of the Study

This work generates further discussions and thoughts that will increase general knowledge on indigenous methods of arbitration and peace building mechanism in Yoruba land. This is because the more that is known of the indigenous method of arbitration, the better for the formulation of a realistic judicial mechanism for conflict resolution in Yorubaland. A study such as this assisted us in gaining realistic, valuable and practical knowledge of justice as well as better insight into indigenous method of arbitration that will give scholars and legal practitioners better appreciation of indigenous contribution to the peace process. Of equal significance is the fact that the findings of this study will go a long way in addressing the dearth of literature on justice in the indigenous methods of arbitration. In so doing, it will redress, in part, the problem of urban bias in the studies of indigenous methods of arbitration and peace building in Yorubaland in particular and Nigeria in general. .

The findings of this study will improve the level of utilization of the indigenous methods of arbitration in the administration of justice in Yoruba land. It will also   add to the body of discourses on peace building and dispute resolution, in addition to encouraging the custodians of the indigenous methods of arbitration to be more committed to peaceful lines of dispute resolution and reconciliation, encourage the state governments to incorporate the indigenous methods of arbitration into the state judicial system, contribute to the acceptance of indigenous methods of arbitration as having adequate provisions for management of conflicts; serve as reference point for further research in areas of arbitration for just and peaceful human relations. The study will further provide an additional data by contributing to the body of literature in the indigenous methods of arbitration and peace building in Yoruba land and set the pace for further research into the administration of justice in other mechanisms for peace and conflict resolution

Research Methodology

This paper is a descriptive but qualitative research investigating the involvement of ancestors, community leaders and the gods in the issue of arbitration and peace building. The paper relied on secondary data sources consisting of relevant textbooks, journals, Internet sources and documentary evidences. The data obtained were content analyzed.

Theoretical Framework

The theoretical framework adopted for this work is the indigenous theory propounded by Ake (1979) which claims that justice is attainable through the exploration of African culture and tradition for the rebuilding and development of Africa. He is a political scientist but at the same time describes justice as one of the cardinal ideals of every religion and society which involves social and moral obligations of every member of the society; and it is the symbolic representation of natural law, which might or might not correspond with temporal or man made law. He explained that the function of natural law is to direct what is good and what is evil,   He further explains that natural law is nothing else than the rational creature's participation in eternal law. It has been generally accepted that the notion of natural law has been conceived as the ultimate norm of right and wrong, as the ideal pattern of life both visible and invisible according to God the Supreme Architect of the Universe who is above nature, , , as the law discernible to reason and distinct from positive law as contained in codes established by the state or any other human organization.

Concept of Conflict

Conflict can be defined as war, battle, struggle, opposing ideas or beliefs, disagreement, argument, quarrel etc. Conflict may arise when there are socio-cultural and economic problems, domestic alteration, and power struggle in political arena from opposing camps, disturbance, and dispute over interest on land as well as inequality in people's status in life and many more. Obviously, no organization can escape conflict. Its management is one of the most difficult, yet important jobs for any conflict manager. Regardless of organizational type, conflict is recognized as a fact of life, and so

the issue is not whether to have it but how to resolve it. If conflict is not carried to an extreme, it can generate beneficial effect to the organization. It can serve as a mechanism for fine-tuning the organization's goals. Albert (1995) opined that whenever the word peacemaking is mentioned, it is an indication that there was a conflict between two or more parties. Conflict can be resolved using two broad handling methods; adversarial and non-adversarial handling, There existed indigenous methods of conflict resolution and peacemaking in Nigeria before the colonial era. These methods of resolution, peacemaking and peace keeping thus form the bedrock of development in any society. This review, therefore, concentrates on existing studies that focus on indigenous peacemaking in Yorubaland, conception of law, *juju* and justice and extra devices in indigenous Yoruba society, uniqueness of Ibadan people and conflict resolution models. Sources of indigenous arbitration, peacemaking, cross examination, usefulness and relevance of oath taking in judicial proceedings were also reviewed.

Many factors produce conflict for both the individuals and groups. Generally speaking, however, conflict emerges when two or more persons (or groups) seek to possess the same objective, occupy the same space/place or the same exclusive position, play incompatible roles, maintain incompatible goals, or undertake mutually incompatible means of achieving their purposes. It is, therefore, clear that the root of most conflicts if not all, is the type of incompatibilities of purpose or sometimes the method of attainment of even compatible goals. Hobbs (1993), an English philosopher, gave a picture of what life of humans would have looked like if there were no greater powers to keep them at bay. He further stressed that when men live without a common power to keep them all in awe, they are in that condition which is called war; and such a war is of everyman against everyman and which was worst of all, fear and danger of violent death. Abogunrin (1986), commented on this standpoint by saying that Hobbs' viewpoint is underlined by his conception of human nature. To Hobbs (1993), human beings are basically self-serving whose actions are determined by their selfish desires alone. In order to assuage their appetite for anything they desire, human beings can go to any length, irrespective of the consequences of their actions or inactions on others. This made Hobbs (1993) to conclude that when two men desire the same thing, which they cannot both enjoy, they become enemies.

Abogunrin (1986), however, viewed this as erroneous and that many have to internalize this erroneous impression about human nature. This impression has been so internalized that it is common for people to punctuate conversations with the phrase "you know human beings by their nature". This impression portrays human being as basically self-centered. Abogunrin (1986), who does not believe this impression also linked this with the words of Karl Marx to buttress the fact that "human beings have no nature which is self-centered. It is the society in which we live that determines how we behave". This position finds expression in the philosophy of Aristotle who extols the gregarious tendency in human beings, and therefore concludes that "man is a political animal", whose nature it is to live in a state. He goes on to add that:

> He who by his nature and not simply by ill-luck has no city,
> no state, is either subhuman or super-human-sub-human
> like the war-made-man condemned to Homer's words
> having no family, no morals, no home; for such a person
> is by his nature mad on war, he is a non-cooperator
> like an isolated place in a game of draughts. Conversely,
> even by his nature, man cannot afford to live without others.
> But living with others has a lot of implications for social
> interaction as well as the question of conflict, conflict
> resolution and conflict management.

The development of technology, the requirement of space as well as changing taste all over the world has made humans more nomadic even than before. In fact, there is a saying based on scientific projection that the future of humanity is the future of nomads. As man moves from one place to

another, being a product of his own environment, culture and peculiar experiences come into contact with another man whose experience could be so different as to almost, become incomprehensible to man. One point becomes very important when man is confronted with any form of conflict in his society. It is in recognition of the obvious fact that societies today are cosmopolitan, A society does not cease to be heterogeneous simply because members belong to the same ethnic group or speak the same indigenous language. Even in remote villages in Nigeria, it would soon be discovered that beyond the apparent homogeneity which we see from outside, deep down the societies are series of interests, contesting for attention from those in authority,

Religious Beliefs in Indigenous Arbitration.

By peace and religious beliefs, we mean morality inherent in indigenous principles and practice of African people; that is African traditional religion. This religion according to Nabofa (1991) has no historical founder or literature. However, its ethics according to Abimbola, (1976) are derived mainly from oral traditions such as wise sayings, *Ifa* literary corpuses, fables, folktakes, proverbs, songs, music, legend, taboos, myths and so forth. The oral traditions, according to Dzurgba (1977), can be described as African oral ethics. The oral traditions express the mind and thought of African people about what constitute right or wrong, correct or incorrect actions in their traditional milieu. Traditional religious ethics according to Idowu (1962) has its source in God (Olodumare). In fact, the general assumption of traditional African people is that traditional morality rests upon the commandment of the deity because God is the overlord of the society. Corroborating this assertion, Opoku (1978) writes that generally, morality originates from religion – considerations and so pervasive is the religion in African culture that the two cannot be separated from each other. Thus, we find what constitute the moral code of any particular African society; the laws, taboos, customs and set forms of behaviour all derive their compelling power from religion. Thus, morality flows out of religion and through this, the conduct of individual is regulated, and any break of the moral code is regarded as evil and punishable. This system has one desirable ideal-social harmony and peace for the good of man and society.

Arising from the above thesis is that God in Idowu (1962) is the ultimate source and guardian of human morality. This is possible because God himself is a moral being and also made man with some qualities in him. One of these qualities is the sense of moral values implanted in him since he was created. This manifests itself in conscience which Yoruba people call *Ifa aya* (the oracle of the heart) or *eri okan* (conscience). It is this conscience that informs a person what moral action is right or wrong at every given situation. In other words, conscience is the guardian and regulator of human actions on moral matters. Because conscience is a moral instrument in man, therefore every moment man stands face to face with the question "what should I do?". And each time the question comes, everybody is bound to listen to the voice of conscience. As a result of this, man's duty as a moral being is to obey the will of God for his wellbeing. Man's position is that of a tenant living in God's created earth. This view Idowu (1977) affirms when he says: Man is the tenant on God's earth and therefore, must not undertake anything without divine sanction.

It then follows that man is punished whenever he violates God's ordinances. The violation of the divine will occur when we engaged in the following acts: theft, murder, hatred, dishonesty, disloyalty, wickedness, falsehood, hypocrisy, disrespect for parents and elders, adultery, fornication, patricide, breaking covenants, breach of contracts, greed, selfishness, robbery, lieing, cruelty, covetousness, violence etc. all these constitute not only sins but also crime in traditional religion. The punishments for violating divine will are in varying degree but such punishments may include the following: diseases, drought, tornadoes, calamity, crop-failure, failure in business, epidemics, bad luck in social activities such as business, hunting and courtship. Other forms of punishment include high mortality rate, snakebite, childlessness, a breakdown of societal harmony, solidarity, unity and brotherhood and even untimely death. On this note, God requires every person to live a virtuous and pure life in both private and public places. Individuals and the entire society are to apply the following

virtues in their daily activities. The ethical values include: love, honesty, dedication, humility, faithfulness, accountability, responsibility, discipline, cooperation, loyalty, justice, obedience, friendliness, compassion, self-control, orderliness, patience, endurance and sincerity. All these values according to Yoruba constitute *iwa* character, which refers to man's physical self and totality of what an individual person is. According to Awoniyi (1975), *iwa* is manifested in respect for old age, loyalty to one's parents and constituted authority, honesty in public and private dealings, devotion to duty, readiness to assist the needy and being sympathetic .

In a traditional African society, there are various visible and invisible agents who are responsible for inculcating and articulating traditional religious ethics. The invisible agents (which appear to be more powerful than the visible) are divinities, ancestors, and spirits. The visible agents consist of magic and medicine men, priests and priestesses, elders, parents, diviners, seers and prophets. Regarding the invisible agents, the divinities that are always at the services of God have duties of rewarding or punishing those people who obey or disobey divine rules respectively. For example, certain divinities such as *Sango* (Yoruba god of thunder) and *Ogun* (Yoruba god of iron) abhor stealing, sexual immorality, injustice, covenant breaking, dishonesty etc. Therefore, they have capacity to punish whoever is guilty of violating the ethics of the society. As a matter of fact, African people of the past and present African society do fear the said divinities. Thus, through them, God gives society cohesion and peaceful co-existence. . The ancestors, like the divinities are also regarded as guardians of social ethics. The ancestors which Mbiti (1975) describes as "the living death" are the dead members of society, whose names still linger in the memories of the family left behind. Though they are dead, they are still living in a spiritual world where they have power to oversee the affairs of members of their families left behind on social, political, economic and moral matters. More importantly, because the ancestor had lived a transparent life while on earth (in fact this is one of the attributes that qualify them to be ancestors) they are concerned with effective discharge of moral obligations. The general belief of Africans about the ancestors is that the present ethics, norms, customs and traditions constitute the sayings and deeds of "our fathers". Therefore, any deviation from such tradition/ethics is to incur the wrath of the ancestors. It is on this ground that they always guard the morality of the society. Mbiti (1975) amplifies this assertion when he writes that

> ,….the ancestors are the guardians of family activities
> because they are still "people", the living dead, are
> therefore the best groups of intermediaries between men
> and God; they know the needs of men; they have
> full access to the channels of communicating with
> God directly or, according to some societies indirectly through…

From the above, it is obvious that the ancestors are concerned with moral affairs of their family and therefore are also concerned with enforcing public morality for the benefit of the society. Apart from the divinities, the spirits who do inhabit drinking wells, streams, rivers, seas, forests, lakes, trees, and caves are also guardian of traditional ethics. The spirits are taken as invisible social beings that live in communities. They are capable of changing themselves into any form; people have psychological fear for them. This fear has positive ethical implications. For example, in the traditional Yoruba society, commodities for sale were displayed along village roads and paths for prospective buyers to buy. The prices of the commodities were indicated with amount of cowries or stones put beside them. Nobody dare steal the commodities, fail to pay or steal the money and the commodities. The reason was that the spirits of sky, earth, trees, where the commodities were displayed, and the spirits of money and the commodities themselves were capable of seeing the thief and punishing him or her severely even when the owners of the commodity could not identify the thief. This belief instills into individuals, the spirit of benevolence, self-control, honesty, and impartiality, especially in dealing with the unknown person(s). It is on this ground that Dzurgba (1977) argues that a belief in spirits enforces moral consciousness.

These visible agents earlier mentioned compliment the work of invisible agents. For example, the diviner who serves as intermediary between divinities and men could identify persons through divination. The fact is that when a person offends divinities by breaking public morality, the offender according to Idowu (1962) will experience severe punishments like those mentioned earlier. . This will make him contact diviners in order to appease the divinity responsible for the misfortune. In the process, the diviner may refuse to perform propitiation rituals or sacrifices to remove the punishment. At times, diviners, priests and priestesses may be called upon to invoke the wrath of gods upon person or persons guilty of breaking the ethics of society. In the same vein, magic and medicine men also could take punitive measures against a person who errs morally by invoking bad magic on him or her. Therefore, magic and medicine could be used to prevent people from immoral acts such as stealing, adultery, fornication, armed robbery etc. For example, a specific magic known as *magun* (**thunderbolt** though translates literarily "don't mount") can be placed on a woman so that whoever has sexual affair with her may die instantly or later. Magic could also be placed on properties so that whoever steals them would die or become insane immediately. In other words, magic and medicine cause psychological fear for African people.

Elders as Custodian of Social Ethics and Traditions

Elders and parents are taken as custodians of societal ethics and traditions. They are also agents of inculcating traditional ethics. In the Yoruba society, respect for elders is one of the most important aspects of ethics. The Yoruba child grows up in a community where all elderly men and women are fathers and mothers. The term "parents" in Yoruba society does not refer to the biological parents alone. It embraces all elderly persons in the society. Respect for parents and elders are regarded as both sacred and moral duties. Elders are valued as indispensable for being the recognized source of wisdom, strength and guidance. Arising from the status of parents and elders in traditional society is the fact that they are to guide moral behaviour of the young people. Hence, the Yoruba proverb *"Agba kii wa loja, k'ori omo tuntun wo"* which translates " *An elder should not be in the market place and allow a child's head to hang".*

Thus, without the elders, the affairs of the state would run into chaos. Hence, the saying, *"Agba ko si, ilu baje"* meaning, when an elder is not around, the town gets confused. For the above reasons, elders could flog, scold, and adopts several other punitive measures upon the young people who err morally. They exercise this authority without anybody objecting to it. The impression is that whoever disobeys elders will never attain old age and if he does, young people under him will also disobey him. We gathered from the above discussion that the African community as a whole does the enforcement of the ethical teaching in traditional societies . Moral decadence is viewed as a social problem. In fact, the welfare and solidarity of the people are not separated from the moral actions of individuals. The actions that contribute to the welfare of the society are said to be good, while those actions that do not make a positive contribution to the welfare of the community are deemed to be bad actions. The norms of community are based on public experiences, convictions, good judgments and consensus in which the individuals participate.

Concept of Indigenous Arbitration

Arbitration had been one of the significant methods of resolving conflicts in traditional African societies. It has been adjudged a unique way of producing an arbiter who comes up with special decisions which the parties to the conflict must submit themselves to. Arbitration also produced the venue from where such decisions were arrived at and executed. Thus, there had been arbitral courts, tribunals and proceedings in the African society through the ages. The operational model of arbitration had been couched in contentment of the African authorities, condescending interest of the parties to the conflict (the disputants) and the working schemes of the African customs and norms, which we must understand, gave arbitration an unconditional backing and implementation in the process of conflict resolution.

Considering the operational motifs in arbitration, this work focuses on the indigenous arbitration as means by which justice is administered in Yoruba land and as it influences the institutionalization of peace and harmony in pre-colonial African setting. It also examines the dynamic power wielding mechanisms of the arbitrators towards developing agenda for promoting peace and initiating goals of harmony in the society by examining the issue of justice in the mechanism.

Arbitration can be simply defined as the enabling will and power to decide and determine a course of action quite instrumental to decision making. The level of reaching out to a decisive and prompt action characterized arbitration. This simple definition will enable us to understand African will-power to engage in the absolute control of conflict resolution in their environment. Such a will-power must be understood by us to generate a process leading to development in the society. Arbitration functioned well in traditional African societies. The process of arbitration in Africa deferred markedly from those of the western societies as the differences were unfolded in the previous discussion.

Arbitration methods had produced great levels of trust, confidence and mutual understanding in traditional African societies. As the judges, arbiters or arbitrators had lived up to their expectation of being impartial and had interpreted the customs and norms creditably in situations of conflict handled in the arbitral proceedings. The juristic tradition anchored on arbitration had made it possible to yield positive results. The implementation of the arbitral decisions of the arbitrage practically fitted into the dynamics of cultural heritage, which had been bequeathed to Africans by their forebears. Arbitration, therefore, had a long history of existence in theory and practice in pre-colonial African societies.

It can be surmised upon reasonable considerations of the features of arbitration in pre-colonial African societies that:

• it engaged the attention of the sage and the supernatural in African setting or environment,

• the arbitrators relied heavily on the dictates of the supernatural and tradition,

• the decisions agreed upon must be satisfactory to the parties in conflict and must be so popularly acclaimed to the populace,

• the decisions were flexible and had human face implementation; and

• the arbitral venue was conducive enough to allow for the interplay of the spiritual elements credited to influencing positive decisions.

Obviously, the flexibility thesis and the non-formal approach to the arbitrage usually made the decisions of the arbitrators quite acceptable and worthwhile in traditional African societies. The decisions reached and concluded upon by the arbitrators in arbitral proceedings were not done in isolation of the supernatural that monitored, controlled and influenced such decisions. The level of justice with which the decisions were coached was, therefore, beyond man's or human's efforts. They were divinely derived and implemented on the axis of divine order.

Truth was yet another axis upon which arbitration revolved. Even the supernatural required elements of truth to design and implement judicious decisions. It will interest you to know that the parties to the conflict (disputants) must embrace truth and honesty of purpose to allow for positive and speedy arbitrage. No one was excused or excluded from hallowing and respecting the truth in the context of fruitful and functional arbitration in traditional African societies.

Decision in arbitrage revolved around duties and responsibilities and not rights. Obligatory sanctions functioned adequately well in traditional African societies. Indigenous arbitration recognized humaneness of disposition and discharging normal responsibilities to one's neighbour, kith and kin . Thus, Allott (1980) submits that:

> In western (or at least English) legal procedure, litigation is
> often treated as a sort of game, with the judge as umpire
> holding the whistle, blowing when one party gets offside,
> and awarding the victory to the side which scores most goals.
> The contrast with typical African procedure is a sharp one…

African justice often has the qualities of being arbitral and consensual, of simplicity and publicity. The law and procedure are intelligible and acceptable to the people, and the *vox populi* often gains a hearing, not least when bystanders join in and give their opinions on the merits of a case. In brief, judicial procedure reflects the common African principle that government and decision are ultimately by popular consent.

The foregoing description aptly linked indigenous arbitration with the process of conflict resolution in pre-colonial African societies distinguishing it from the western model. Moreover, it is significant to observe that the notion of cooperation and consensus still predominate in indigenous arbitration as with negotiation.

The nature of indigenous arbitration and the approach of the arbitrator to truthful disposition of decision were anchored on arbitral proceedings in traditional African societies. Thus, the arbitrators must be above board to design workable decisions acceptable to a greater majority in the crowd of audience listening and watching the proceedings. That being the case, the average arbitrator must, therefore, possess the following qualities:
• openness and discerning mind,
• ability to drive home decisive points bluntly,
• proof of radiant character disposition; and
• capacity for projecting the interest of their forebears towards implementing customs and norms.

 Indigenous arbitration and peace building were inherent in the methods of conflict resolution in traditional African societies. It produced arbiters, judges and arbitrators whose radiant interests were to reinforce a popular decision that enhanced harmonious relationship in the society. The arbiters operated at the level of curiously applying African customs and norms with a view to making them drivable and workable. The functional implementation of the decisions which African arbiters designed was anchored on the influence of the deities. Effective communication towards making the arbitral proceedings enduring was quite engaged in the process of conflict resolution in traditional African societies. Both the arbitrators and the parties to the conflict had the singular choice of mutual understanding through functional communication of interests and decisions across board. This was necessary to ascertain the acceptability of the designed decisions for implementation and programming. No one engaged in indigenous arbitration lacked the proper understanding of the intent and purpose of the decision reached and concluded upon towards the advancement agenda piloted through conflict resolution. In outline, indigenous arbitration was effective and functional towards facilitating peace and enhancing harmony in pre-colonial African societies.

The talking point of this section as we have discussed, centered on the dynamism of indigenous arbitration as one of the methods (though very old) engaged in traditional African societies to enforce useful decisions promotional to peace and harmonious relationship. The ground for effective indigenous arbitration laid on accessing African customs and norms without let or hindrance. This was a way of preserving the cultural heritage and advancing development agenda and programming. Although, certain qualities were desirous of the arbitrators as well as the parties to the conflict (disputants) such qualities were instrumental to the outcome of indigenous arbitration in the context of conflict resolution. It was also emphasized that the supernatural had greater grip and influence not only on the designing of decisions in the arbitrage but also on the implementation for steering the ship of social justice and harmony. This was the spectacular difference noticeable in African indigenous arbitration but conspicuously absent in western arbitration.

Conclusion and Recommendations
From the findings of the study, the following conclusions can be made:
 There is a concern for conflict as a major social problem in rural areas of Nigeria although the fear of conflict might be less compared to that in the urban areas. The relatively low level of fear for conflict was reflected in the use of community life.

The presence of the police is limited in the rural areas and they are poorly visible. This results from a general weakness in policing in Nigeria.

The limited police presence and infrastructural constraints meant that most of the interaction between the police and rural residents occur at the police station when assistance is being sought as victims of conflict.

The indigenous method of arbitration continues to be useful and relevant to rural dwellers because of its participatory and victim centered approach.

The indigenous method of arbitration will continue to be relevant and more patronized so long as the modern criminal justice system continue to be reactive in approach and to the extent that it does not improve its services of moving closer to the people in the rural area through provision of stations at the community level.

The trend in conflict rates in Yoruba communities will continue to grow if the rising unemployment, poverty and disintegrating family structures are not checked. This is because the expanding pool of the unemployed will be potential recruitment centre for criminal careers.

There is no doubt that there have been various attempts to improve the conditions in rural areas of Yoruba communities of Nigeria.

This study has been particularly instructive in terms of peculiar findings relating to indigenous methods of arbitration and peace building principles and practice in Yoruba communities. Though the society is in the new order, there is always a place for the old. Modern conflicts are the direct consequences or continuation of past-formations and tendencies.

Government should encourage the effort of traditional rulers and chiefs who devote their time to peace-making, peacekeeping and conflict management within their locality. There should be a re-awakening of the cultural norms that have been neglected by the people. This can be done by using electronic media, write-ups in the dailies etc. In view of flagrant abuse of the modern judicial processes, extra-judicial processes of old should be encouraged to get at the truth in a conflict.

Government at Federal and State level should be mindful of early warning signals as smoke leads to fire. Government should try to nip in the bud situations that may likely degenerate to conflict situations as no conflict resolution mechanism is totally effective. Therefore, prevention is better than cure and this will minimize the time and huge resources expended on managing direct violence with avoidable loss of lives, properties and the psychological trauma suffered by the victims of conflicts.

Our community is replete with stories of cheating, disrespect for justice and fundamental human rights as well as character assassination. Yet, we pretend to adhere to the principle of social engineering. A little caution on how we spread rumour and hearsay must be taken. Through indigenous arbitration and peace building, we can rid the society of misgiving, in-fighting and disputes.

The indigenous institutions which had significantly upheld peace and harmony should be resuscitated and made functional again, though there might be the need to upgrade such practices to meet current realities.

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Peace Promotion and Enhancement as the Central Mission of Yoruba Indigenous Religion

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Abstract
This paper opened our eyes to the fact that Yoruba religion is a living religion and it is fast growing. . Yoruba Religion is awaking gradually but surely taking its proper place alongside the other living world religions to the disappointment of those who have raped and assaulted it before. Yoruba Religion is therefore ready as ever before and in a position to contribute its quota in the general search for world peace. The paper provided comprehensive answers to the questions of how religion and peace, economy and justice, mutual understanding and love are interrelated, intertwined and intercontinental in the context of Yoruba communities. The paper is based on the principal understanding that Yoruba religion, if well utilized has the potential to bring joy into the heart of the saddened, to bridge the dichotomy between the rich and poor to engender understanding and care for human being not only in Yoruba land but in Nigeria and in the entire world. The study employed historical cum sociological approaches. The historical approach enabled the researcher to explore the historical background of the Yoruba religion. In the same way, the sociological approach helps shed light on the effects of crises on the Yoruba people, their economy, standard of living, governance and sundries. The researcher, therefore, consulted published materials such as books, articles in learned journals, relevant magazines on Yoruba land so as to make this paper up to date. .It is concluded that religious tolerance is the sure key to peace and the avoidance of a disastrous religious war in our religiously pluralistic society. People should be allowed to worship their God in their own way as long as the ways and mode of worship do not infringe on the rights of others. The paper made some very useful recommendations and suggestions to ensuring peaceful coexistence in our highly pluralistic society.

Keywords: Peace Promotion, Enhancement, Mission, Indigenous Religion, Yoruba-land.

Introduction

Yoruba Religion that embodies the people's customs and traditions has long been in existence before the advent of the two proselyte religions of Islam and Christianity. All the religions in Africa, according to Idowu (1973), comprise our total culture, principle, religious beliefs and practices. It is an articulation of the religious beliefs, customs, norms, behaviour, ethics and pattern of administration of people in their various communities and societies at large. The Yoruba people believe that Olorun (God) is the owner of heaven and earth. He is regarded as the chief judge that is impartial . He is omnipotent, omnipresent, all knowing, immaculate and source of human existence. Alokan (2014) submitted that the Olorun that we are talking about has some gods that serve as intermediaries between Him and people on earth. These lesser gods are called divinities and such divinities include *Obatala, Orunmila, Osun, Esu, Sango, Ogun* etc. He supported the opinion of Mbiti (1980) that each divinity has its role to play in the peace of the world.

Going down history, Nigerians fought very well with their Colonial Masters to obtain independence with their thinking that our country will be at peace after the independence but unfortunately for us, the reverse is the case. After the independence, the country has from from one

problem to the other with military intervention in governance as could be seen in the coups d' etats of the 60s. The civil war of 1967 that ended in 1970 which claimed more than three million lives, the first thirteen years of military rule in Nigeria, the Maitatsine religious riots of the 1980s and early 1990s, the Structural Adjustment Programme saga and its effects, the 1993 June 12 election and the struggle to reclaim mandate by many Nigerians, Odi genocide, Sagamu bloody riots of 2000, the Niger Delta perennial crises, armed robbery, inter and intra communal conflicts, kidnappings, ritual killings and political assassinations among others. These protests according to Alemika (1998) are driven by marginalization, resource control, or ethnic conflagration.

Statement of the Problem
Previous studies on peace promotion in Nigeria show that the responsibility of any government in any nation is to protect every citizen from all forms of security threats and incidents of terrorist activities such as armed robbery, kidnapping, civil disorder, large scale violence, insurgency, violent killing, bombing, assassination and other forms of security breaches. However, the opposite is the case in Nigeria judging from the spate of unfortunate series of attack of innocent citizens and destruction of lives and property.

This issue of crises is not only in our country Nigeria. According to Toyin,(1998) the whole world today is searching for solutions to the scourge of pandemonium, commotion, contention, confusion, uproar, moral decadence, the spiritual emptiness that oppresses this war-torn, war-ridden and tired world. Every mankind is crying for guidance, for comfort and for peace. We live in the age of anxiety. There have been times in history when man has been subjected to so much fear and uncertainty. All the familiar support of the olden days by the government seems to have been brushed off. Today, when we talk of peace, we are always confronted by war. All the elaborate schemes for security are nowhere to be found.

During the military regimes, both the old and young in this country were agitating for a democratically elected government of the people by the people and for the people with the intension that once we have a kind of political freedom, then the world will be a happy place to be and we shall have the kind of government that will make life worth living.

Literature Review
According to Dr. Kwame Nkrumah, one of the foremost Pan-Africanists of all time, he was quoted by Dime (1984) to have corrupted a beautiful Biblical passage thus:
Seek ye first the political kingdom,
And all other things will be added unto you,

Fortunately for us, we are able to achieve the political freedom from our Colonial Masters but we did not achieve the better world of our dreams and the peace we are all craving for has become unattainable. . Look at the way we play our politics in Nigeria, it is best described as politics with bitterness. The most unfortunate of the issue is that this has permeated every unit of our daily living: social life, family life, religious life, educational life etc. . Let me confess to you that politics is part of the reasons we do not have peaceful academic calendar in our universities any more.

Along this same line, there was another very hopeful path marked "education". Many people put their whole faith in it with the calculation that political freedom coupled with "education" will perform the magic as knowledge is power. We, as a result ,all rushed madly along the educational path. It seemed a bright and well-lit path for a long time overlooking certain historical facts that it was Germany, one of the great cultured nations of the world that produced a Hitler. Ojelabi (2013) however, contends that the highly educated people have inward drives, greed, compulsions, passions and a lust for power that are not eliminated by any known process of education.
We can see the result of education in our country today. We have many universities, we churn out graduates yearly but no job for them. The people at the corridors of power play politics with the future

of our children as their own wards will not school here and we are praying for the peace of the nation. To be candid and sincere, our so-called education is already leading us to the path of destruction. Parents are now dictating to their wards to focus on science subjects in school with the mind that those in the art class have nothing to offer this country. It is a pity that even lecturers in the University who should know better, some of them also dictate to their children what they should study in the University whether they can cope or not. To worsen the situation, they will ask such wards to go to private institutions. Their thinking is that the transfer of science and technology will usher in a new order and an era of peace and prosperity. The impact of science and technology in our country is clear to us all. Although the science that we are talking about gave us physical power but if such power is not controlled by spiritual power, it will lead eventually to a total destruction. We need "something" more spiritually sustaining and morally controlling than science.

However, we must not deceive ourselves; we cannot find this 'something' in Christianity nor in Islam. . These religions cannot just bring peace and tranquility to our beloved country. Are they themselves religions of peace as they claim? Most of the people at the corridors of power in the country are either Christians or Muslims. Most of the crimes being reported on the pages of our newspaper are being committed by Christians and Muslims. The crisis of leadership during the Christian Association of Nigeria election and the issue of the Boko Haram are all pointers to this hard fact. These religions proclaim peace in churches and mosques but outside them, (and at times inside them) they do the exact opposite of what they proclaim on house top. To be candid, they are only religions of words and precepts and not of deeds.

As far as the researcher is concern, only African Religion can truly claim to be a religion of peace both in words and deeds. Therefore, it is only African Religion that can bring peace to this land. As it was in the beginning, before the advent of Islam and Christianity; is now and ever shall be, if only we will humble ourselves and go to this religion of our ancestors and learn the deeds and words of our fathers, which are the words of wisdom.

Concept of Yoruba Religion

When eulogizing the Yoruba Religion, people look at the person mentioning it as evil or devilish. In their thinking, Yoruba religion is a dead religion. Let me open your eyes to see the fact that Yoruba religion is a living religion. It is in fact growing rapidly. In most towns in the Yoruba land, we do have *Ijo Orunmila* (*Ifa* Temple). The temples are constructed like the building of the orthodox churches. You need to attend one of their services to be able to see how joyous the worshippers always feel during the service. Because it is for the Yoruba religion worshippers, it is now named International Faith of Africa (I.F.A.). Yoruba religious programmes and announcements are being broadcast over the news media today. These include celebrations in towns, cities and villages which were at the beginning of this century considered heathenism and abominable by the adherents of Islam and Christianity.

From the above illustration, we can see in the view of Peel (2003) that Yoruba Religion is awaking though gradually but surely taking its proper place alongside the other living world religions to the disappointment of those who have raped and assaulted it before. Yoruba Religion is therefore ready as ever before and is in a position to contribute its quota in the general search for world peace.

Traditional Concept of Peace

In traditional African societies, peace was not an abstract poetic concept, but rather a down to earth and practical concept. In Yoruba indigenous religious institutions, peace is conceived not in relation to conflict and war, but in relation to orderliness. It is a religious value in that the peace in the universe and society is believed to be divinely established and the obligation to maintain it is religious. It is also a moral value since good conduct (the omoluabi attitude) is required of every human being if peace and order are to be maintained.

It was earlier noted that the promotion and enhancement of life is the central principle of Yoruba religion and ethics. The goal of all moral conduct is therefore marked by the fullness of life. Human life is considered full in Africa when it is marked by spiritual, material and social wellness. When the network of relations with the spiritual, human and material beings is as it should be, this is what is meant by peace in Yoruba religion. Albert (2001) opined that peace is good relationship maintained; perfect health, absence of pressure and conflict, being strong and prosperous. It is the totality of well being; fullness of life here and after, and what the Yoruba call *alaafia* is the sum total of all that man may desire; an undisturbed harmonious life as agreed by Awolalu (1979). If one is therefore lacking in any of the basic things that are considered essential to life in an African society like good health, a wife or a husband, children, or if one though possessing these things, does not enjoy a good relationship with the other members of the community (living or dead) one cannot be said to have peace.

Mere material wealth or progress that is not accompanied by an integral moral life is neither regarded as fullness of life nor is it envied in Yoruba societies. Also, any action that is capable of hindering another from attaining the fullness of life is considered a breach of peace. A selfish or unjust person, even when he or she is not violent, is anti-social and is therefore regarded by Africans as an enemy of peace.

Although the easiest definition of peace which will be readily acceptable in the present state of the world is that peace is that thing which we all need and desire, which we do not have, which is painfully and destructively lacking in our world. Whether we like it or not, we are all talking of peace. Ours is a tired, distracted and distressed world. The newspapers, the radio, the television, all sound one daunting, ever-recurring note: the world is in chaos; confusion and violence walks the streets; the specters of war are haunting mankind; there are wars going on incessantly in several parts of the world and these have become the order of the day.

Positive Peace

Our definition must not stop at this negative view. Peace is not negative; it is something positive and concrete. Thus, in a positive way, peace means public order, calmness of mind, amity, harmony in personal, national or international relations; concord, tranquility, wholeness, wellbeing and security. Channing (1984) agreed that peace is more than silence after storm, It is the concord of all melodious sounds. It is the conscious harmony with God and the Creation, an alliance of love with all beings, a sympathy with all that is pure and happy, a surrender of every separate will and interest, a participation of the spirit and life of the universe, an entire concord of purpose with the infinite original. This is peace, and the true happiness of man.

With all the explanations about the meaning of African Religion and the situation that we find ourselves in the country, we can now assess the connotation of peace in Yoruba religion and its importance to the life of every individual, family, clan, community, nation and of course the universe. To the people in the academic world, the concept of peace in Yoruba Religion cannot be easily supported because of the lack of written literature and developed theology like Islam and Christianity but depends solely on oral literature gathered and pieced together from the people's parables, pithy sayings, songs and recitals, the people's worldview and religious beliefs, principles and practices. To the Yoruba people for instance, peace signifies the sum-total of all that a man may desire: good health, shelter, food, longevity, prosperity, felicity and general well-being. As we all know that without the concept of peace, the basic functions of life that we desire cannot be achieved. With the way that we have painted peace, let us look at the factors that can bring peace to our nation.

The Role of the Gods in Peace Building

The Yoruba believe that the world is a market place and that the Supreme Being, who is the owner of the heavens and earth, has unlimited power to order all things as He wishes and man is believed to be happy when he keeps in close touch with God who supplies all human needs. In His administration of the world, God has brought into being a number of divinities who act as ministers or functionaries in His universe. Their activities cover a wide range of human affairs. Homage is mostly paid to the Supreme Being through them. Africans know their tastes and taboos as well as when and how offerings are to be made to them. As a result of the homage paid by men to them, they confer essential blessings upon the worshippers. Africans are conscious of the blessings from the supersensible world and hence anybody who seeks peace must keep in close touch with the divinities he worships as these intermediaries are believed to carry man's requests to the Supreme Being. It is further believed that if communication breaks down between man and the divine, peace will give way to calamity. A man who tries to do the will of the Supreme Being, the divinities and the spirit will have peace with them. Through the deity, according to Olupona (1990) help is sought for new enterprises. Man tries to ascertain the will of the deity as to where he will build, which girl to marry; who should be the next king, etc. And in doing so, he has rest of mind and proper directive for he has committed his ways to the deity. The Yoruba Religion maintains that the absolute and unconditional dependence of man on the Supreme Being and the powers above man is fundamental to a successful, happy and peaceful living; it stresses the fact that the well-being and happiness of society and the welfare of the individual member of the society depends on the harmonious divine-human relationship; and that any violation of the divine-human covenant, anything that disturbs that harmony, can only bring disaster to society and individuals: death, disease, famine, barrenness, poor harvest, unhappiness and other natural-calamities. In order to avoid the wrath of the gods, Yoruba Religion always instills the fear of the Supreme Being and His functionaries in the members of the society as part of the criteria for the maintenance of peace and social co-operation without which no society can progress.

In one of his submissions, Dime (1984) maintained that one of the most important elements for keeping the peace in any African society is the enforcement of instant justice. It is often said today that justice delayed is justice denied. Africans knew this from time immemorial, and hence punishment and reward are meted out to deserving elements of society without a minute delay. It is the belief of the Yoruba Religion in the words of Fabunmi (1982) that unless this is done, the divinities would inflict worse punishment on the person.

In our country today, do we actually have justice? We read in the newspapers the betrayal and perversion of justice by our judiciary. What we have today is justice for sale. The people in the judiciary have sold their conscience and the real punishment is not rightly meted to those who erred. In the opinion of Okunola (2006) the heritage of public honesty and probity is gone forever on the emergence of the so-called Western Civilization.

The life of a traditional African is dominated by an ineffable fear of the Supreme Being and His functionaries; this fear begins, controls and ends all the affairs of his life. He feels that he is always in the presence of his divinity wherever he is and whatever he does. In other words, the active existence of his undertakings, however trivial or vital, puts his cult divinity first and calls upon him for support and succour. Surprisingly, worshippers of the Yoruba Religion were being given several derogatory names like pagans, tribal, untutored and idol worshippers. Looking at the situation of our country and the behaviour of those in the corridors of power, one can quickly and rightly submit that the so-called heathen by far excel those who claim to profess Christian or Muslim in honesty, faithfulness, integrity, sincerity and loyalty in their dealings with one another. This guarantees peace and tranquility in any society. And apart from African Religion being the main spring of the African life and matrix of his culture, it has been the embodiment of his erstwhile very high standard of moral and social virtues: fidelity, honesty and trust-worthiness which actually are the ingredients of true peace.

Law and Order in Yoruba Societies

It is this awareness of the unfailing sanctions from the deity and His functionaries that was responsible for the prevalence of peace, law and order in Yoruba societies before the recruitment and organization of local or state policing to enforce the unwritten laws of the land before the arrival of the colonialists. Nigeria today has a number of law enforcement agencies in addition to the judiciary that interprets the laws, yet we continue to have on daily basis the problem of pen robbery, armed robbery, avarice, bribery and corruption, politics of bitterness, money rituals, kidnapping, embezzlement of public funds, widespread sexual immorality, even homosexuality and lesbianism , cases of murder for various material ends, indiscipline in our higher institutions of learning, shameless desecration of holy places and conscienceless breach of contracts. When the traditional society was strictly faithful to its religion those crimes were very rare indeed.

Religious Tolerance

The greatest virtue of the Yoruba Religion most probably is its religious tolerance. Hardly is there any religion of the world that teaches religious tolerance as does the Yoruba Religion. The greatest danger facing the world today is religious intolerance and our country Nigeria is already sitting on the keg of gun powder because of the religious particularity between the two imported religions of Islam and Christianity, It is now the right and appropriate time for us to remind ourselves of the importance of tolerance in a religiously pluralistic society like Nigeria. Wars born out of religious intolerance is unheard of in history of Yoruba Religion because of the "spirit of openness" and "tolerance" as it is a religion that has no zeal for membership drive, superiority complex and territorial ambition to conquer and evangelize people of other living faith. It recognizes them as religions in their own right and does not mount any propaganda machinery against them or tries to woo their adherents over for the purpose of conversion.

Yoruba Religion is the embodiment of religious tolerance the only sure means for real peace in the country and the world at large. In the early church history in Nigeria, Yoruba Religion demonstrated its hospitality and tolerance on the advent of the Christian missionaries into the country in the 19th century. For instance in Egbaland, according to Ajisafe (1964), it was the *Ifa* Oracle that predicted the coming of the missionaries from overseas and ordered that they be received with open-arms.

Conclusion/ Recommendations

In our own submission, religious tolerance is the sure key to peace and the avoidance of religious rivalry and wars in our religiously pluralistic society. People should be allowed to worship their God in their own way as long as the ways and mode of worship do not infringe on the rights of others. For us to have peace in this country, we need the following principles and practices of the Yoruba Religion to guard and guide us:

All religious sects in the country should try and cultivate the spirit of openness, mutual respect, hospitality and absolute religious tolerance which they preach openly in theory but hardly display in practice.

The issue of religious particularism, egoism and territorial ambition should be avoided in the interest of peace.

Government should stop supporting any religion and avoid the appointment and promotion of people along religious line.

Our people should know that we shall all give account of our stewardship to God and that God is the rewarder of those who faithfully serve Him.

People at the corridors of power should repent and have a change of opinion about the national cake rather they should serve the people with faithfulness, sincerity and integrity.

Finally, let every citizen copy from Yoruba Religion; from its doctrines of communal living, kinship system, corporate living and religious tolerance which encourage social solidarity and peaceful co-

existence. Truly, its motto is: "Live and let live". This is the sure way to national and international peace.

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The Church and the Control of Global Warming

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Abstract

Global warming remains a major challenge to the development and continuous existence of the world and Africa in particular. One of the intervention strategies the world over is to control the rise in its tide by reducing human activities that aggravate the phenomenon. Scholars from various disciplines, nations and organizations continue to deliberate on the productive ways to control the phenomenon. This paper is a contribution to on-going discussions on the control of global warming. It submits that the importance of the church cannot be overlooked if efforts to control global warming will bring the desired results in Africa. The paper recommends that areas of church intervention will include the re-reading of biblical texts that purportedly give human beings dominion over nature and that deal with the relationship between global warming and the end time. It also recommends creation of awareness which is expected to begin from theological seminaries and Bible colleges where Christian cultic functionaries are trained for their sacerdotal duties.

A. Introduction

The focus of this paper is on the role of the Christian Church in the effort to control global warming. Though the challenge of global warming is a global phenomenon, the importance of the timely intervention of the church in Africa to curb its tide cannot be over emphasized. This is because global warming remains a serious threat to the development of Africa. It is unfortunate to note that due to her socio-economic, cultural and political situations, Africa remains one of the continents of the world that always experience the worst scenarios of global challenges. These challenges include the pandemic of HIV/AIDS, the global financial crunch and even the recent Ebola virus.

It is projected that by 2100, global temperature will increase to 2.4 to 6.4 degree Celsius (4.3 to 11.5 Fahrenheit degrees). And if human activities that result in global warming reduce, there will still be further warming of 1.1 to 2.9 degrees Celsius, about 1.9 to 5.2 Fahrenheit degrees by 2100. The effects of global warming include sea level rise, flood, drought, mass drift of diseases carrying vectors like mosquitoes to places they could not survive before due to low temperature and the melting of ice on mountains like Kilimanjaro. Lake Chad is said to have reduced in volume. Also, it has been projected that worse scenarios will present themselves in future. There will be death of plants and animals, food insecurity, extinction of species and so on. These will result in violence, wars and general insecurity more than ever.

The seriousness of this global ecological challenge requires timely and proactive responses from various disciplines to collaborate in order to curb its tide. Among these disciplines is religion which is expected to bring spiritual and ethical values to peoples' attitude to the environment. The response of religion is important due to its comparative advantages over other disciplines. Religion shapes values and environmental crisis has been referred to as loss of values. Many religions have responded to the call to curb the tide of environmental crisis: Hinduism, Christianity among others have been involved. The need for the church in Africa to be involved in the efforts to control global warming cannot be over emphasized if Africa will attain the development she has always envisaged.

B. Global Warming

Global warming is increase in the average temperature of Earth's near surface, air and Oceans (Gina, 2010:60). Botkin and Keller define global warming as natural or human induced increase in the average global temperature of the atmosphere near earth's surface. They state further that the temperature near the surface is determined by the amount of sunlight the earth receives; the amount of sunlight the earth reflects; the retention of heat by the atmosphere; the evaporation and condensation of water vapour (1998:448).

Naturally, the earth is warmed through the activities of naturally occurring greenhouse gases. Through the process called greenhouse effect, they trap the heat in the atmosphere and radiate it back to the earth. This keeps the earth's surface warm and at roughly $+15^0C$ (Singh, Singh and Gupta, 2008: 444, cf Mastrandrae and Schneider 2009:1). While explaining the process. Singh, *et al* (2008:445) state that short wave radiation reaches the earth from the sun unhindered. The earth also releases long wave radiation through the atmospheric window into the outer space. About 10% of this is said to go out to the space, while the atmosphere retains and/or absorbs substantial portion of it like 90% and radiates energy back to the earth in what is called greenhouse flux.

The greenhouse flux keeps the earth warm, or else the earth will be so cold that no species can survive there. The gases that perform this function are called greenhouse gases. They occur in minute quantities accounting for about 1% of the gaseous volume, but play critical role in regulating the earth's temperature. These gases include carbon dioxide, argon, water vapour, ozone, methane and others. The excessive increased concentration of these gases in the atmosphere from the wake of the Industrial Revolution, leads to trapping of more infrared radiation. This results in enhanced greenhouse effect which in turn increases the global mean temperature (Singh *et al* 2008:445). The consequent increase in the global mean temperature due to enhanced greenhouse effect is called global warming.

At the beginning of industrial revolution about 130 year ago, Co_2 concentration in the atmosphere was 280ppm. At present, its concentration is said to be approximately 400ppm with an increase rate of 0.5% per year. According to projection, by 2050, it may rise to about 450ppm 15 times the pre-industrial level (Botkin and Keller, 1998:450). Ogbe adds that temperatures have been very high for more than a decade. Coastal shorelines have retreated, Island nations are losing habitable land and glaciers are melting in five continents (2008:47). According to him, it is now possible to sail around James Ross Island formerly connected by ice to the mainland Antarctica which is happening for the first time in recorded history (Ogbe, 2008:46).

During the 20th century, sea level was said to have risen by 10 to 20 cm. Two factors lead to rise in sea level: delivering of water into the sea as mountain glaciers and land ice melt and thermal expansion of water within the ocean as the temperature of the water rises. The two factors are necessitated by global warming and have been experienced in recent times. For example, the glaciers in Switzerland have decreased by two third and Mount Kenya has lost 92% of its mass (Ogbe, 2008:52). Also, due to increase in temperature, reduction of rainfall, some lakes have reduced in water volume. For instance, the basins of Niger, Lake Chad and Senegal have experienced a 40- 60% decrease in total available water (Ogbe, 2008:52). In a research carried out in northeast Nigeria on the impact of climate change in Nigeria by Odjugo, it was discovered that Lake Chad has reduced in size from 22, 902km^2 in 1963 to 1,304km^2 in 2000. This according to Odjugo, was caused by increasing temperature, decreasing rainfall amount and duration, frequent and prolonged drought and desert encroachment (2009:121). In the Niger Delta, mangrove trees and palms are dying due to rise in sea level and hurricane occurrences (Ogbe, 2008:49).

The reality of global warming poses unprecedented dangers to the world and Africa in particular. West Africa is listed among the specific regions of the world that are at risk of global warming (Ologunorisa, 2011:27). West Africa is projected to be warmer by 1.3^0C year round and have about 0-15% increase in summer (Ologunorisa, 2011:26). According to Sanusi, there was a

gradual increase in the temperature of Nigeria between 1901 and 1940. It dropped slightly between late 1940s and 1950s and rose till the late 1960s. The sharp rise in temperature became real between 1970s and 2005 from 26.5 degree Celsius (1936-1970) to 27.8 degree Celsius (2011:461). This is necessitated by the fact that Nigeria is a major contributor to global warming. By 1987, Nigeria was 21st in the Greenhouse Index Rank contributing a total of 53,000 (0.9%) of the various greenhouse gases to the atmosphere. By 2007, Nigeria's share of the worldwide carbon dioxide emission was 0.35 % (Ologunorisa, 2011: 26).

Global warming portends a lot of dangers and its effects are alarming most especially in Africa. According to AMCEN (2011:4-5), apart from the Eastern Pacific, Southern Ocean and parts of Antarctica, surface warming occurs everywhere with land warmer than the Ocean. Increased precipitation takes place in the eastern parts of the North and South America, Northern Europe and Northern and Central Asia. Drying takes place in the Sahel and the Mediterranean, Southern Africa and parts of Southern Asia. The effects of these are enormous. Global warming affects weather, glacier ice, environment, agriculture, plants and animals and human health. Famine, insecurity, pestilence and death resulting from heat waves and others are the resultant impacts of global warming. There is no region or nation that does not experience the impact of global warming.

These effects of global warming will worsen the economic situations of many nations. It will result to death, diseases, political instability, social disruptions and insecurity. This implies that incidences of civil unrest, wars, militancy, kidnapping, thuggery, religious crises and so on will intensify. According to Punch mobile, climate change is a contributory factor to increase in economic and security rise globally. The 2012 report by the United States Office of Director of National Intelligence suggested that among other things, during the next ten years, many countries important to the United States will experience water problems/shortages, poor water quality or increased regional tensions that will affect their policy with the United States (2013:1). Punch mobile further notes that changes in water resources could combine with other factors like poverty, social tensions, environmental degradation, ineffective leadership and weak political institutions and contribute to social disruptions (2013:2). It has been recorded that Darfur's conflict is partly rooted in environmental decline and competition for scarce land and water. In fact, analysts have termed the Darfur's genocide as a by-product of desert encroachment emergency and a shifting climate. (Punchmobile 2013:3).

The effects of global warming in Nigeria are enormous. Adesina records that the occurrence of extreme climate events like flooding, high temperature, frequent dry spells and damages of ecosystems among others are proofs of climate change in Nigeria. According to him a Nigerian meteorological Agency in 2009, recorded that the whole of northeast, Kastina state and Sokoto state in the northwest, had drier season than normal rainy season (2012:211). If the trend continues, there will be serious challenge to food security, and health and these will in turn necessitate violence. While climate change will lead to increase in aridity and desertification in northern Nigeria, it will lead to increase in flooding in the coastal regions (Uyigue and Agho, 2007:9). The rise in sea level along the coastline in Nigeria has a lot of consequences. The Nigerian Environmental Study/Action Team (NEST) reported in 2004 that sea level rise and repeated ocean surges will worsen the problems of coastal erosion in the Niger Delta and the associated inundation will increase the problems of floods, intrusion of sea water into fresh water sources thereby destroying the ecosystem, destroying mangrove and affecting fisheries, and general livelihoods (cited in Uyigue and Agho, 2007:8). Adesina (2012: 203) notes further that for many years now Victoria Island in Lagos has been subjected to threats from ocean surges traceable to climate change. He goes further to record that if the present trend continues, Lagos and the Niger Delta will be dangerously affected. Nigeria will lose close to 9 billion dollars to the catastrophe that will result from global warming (2012: 203).

Port Harcourt in the Niger Delta region faces numerous problems in relation to global warming. Environmental degradation which is a major contributor to global warming is a major problem that Port Harcourt and indeed the Niger Delta at large grapple with. Crude oil was discovered

in the Niger Delta at Oloibiri, Bayelsa state in commercial quantities in 1956 and this has subjected the Niger Delta environment to wanton destruction due to oil drilling, oil spillage, gas flaring and other activities by the multinational Oil and Gas companies. Hence, in most parts of the region, there are cases of desertification, loss of aquatic life, water pollution, mangrove extinction, flooding and others. Further, the cosmopolitan nature of Port Harcourt coupled with the reason for its establishment in 1913 to serve as a port for the transportation of coal and other products to other countries have made it a center of industrialization, overcrowding and all the challenges that urban centers have to grapple with. Port Harcourt and its environment house many oil wells, refineries, cement companies, oil servicing companies and others that emit green-house gases to the atmosphere daily. Ologunorisa records that about 1.4 billion Standard Cubic Feet of gas alone is flared away daily into the Niger Delta environment and by extension into the atmosphere. This according to him, means that about 526.6 billion SCF of gaseous pollutants are injected into the Niger Delta environment yearly since 1956 (2001: 251).

Moreover, it has been observed that the Fulani herdsmen have been forced to urban areas and southern parts of the country from the north because pasture for their cattle is gradually disappearing from the north due to the effect of climate change. Reports are now coming more than before about clashes between these herdsmen and farmers in most states in Nigeria. Quoting Dr. Nancy E. Brune of the Centre for New American Security, Punch mobile argues that "climate change and its related extreme weather events are "threat multiplier". They can aggravate underlying social and political tensions, inequalities, grievances and demographic conditions that are already putting pressures on governments and resources (20013:2).

The Nigerian National Security Adviser told Nigerian Lawmakers that rising sea level in the Niger Delta and the problem with Lake Chad had forced young people out of job in the Niger Delta and Borno areas resulting in their involvement in crimes (Punch mobile, 2013:3). Climate change can also be explained from the perspective of the apocalyptic consciousness of most religions. It can be seen as a sign of the end time and its adverse effects can be seen as God's end time judgment upon the faithless society. So, it is possible for most religious sects to rationalize that killing the "infidels" is part of their obligations to God to join in judging the unbelievers. There is therefore the need to devise measures to control the impact of global warming to make the world a safe place to live. In view of the foregoing the next section deals with the control measures so far suggested or embarked upon to control the effect of global warming.

D. The Control of Global Warming

Singh, Singh and Gupta (2008:454) note that to reduce global warming, there is the need to stabilize atmospheric concentration of green-house gases which is achieved by reducing man-made green-house emissions. The strategies include the use of renewable and alternative energy like solar power, wind power and geothermal power and switching to hydrogen fuel. It also includes management of carbon in underground geological formation and carbon sequester in vegetation. Carbon sequester includes improved agricultural practices, reducing oxidation of soil organic matter, enhancing soil texture to trap more carbon as well as protecting the wetlands. There is also the need to reduce the ongoing depletion of the Ozone layer.

It is on record that many attempts have been made and conferences organized to curb the continuous increase of global warming the world over. In 1988, the United Nations Environment Programme (UNEPA) and the World Metrological Organization (WMO) established the Inter-governmental Panel on Climate Change (IPCC). The panel comprises thousands of climate scientists from around the world and releases report every six years on the state of scientific knowledge on global warming. It released the last report in 2007. The Bamako convention of 1991 led to the signing of many agreements by African States (except South Africa) that banned trade in all hazardous waste. In 1990, the Global Environment Facility (GEF) was set up by the World Bank, UNEP and UNDP to fund developing country projects in the areas of climate, bio diversity, Ozone depletion and waste

pollution. In 1992 in Brazil, the United Nations Conference on Environment and Development was set up as a master plan to address environmental pollution problems. Other follow up conferences on environment and climate change were held in Kyoto (1997), Berlin (1998) and Buenos Aires (1998) (Adesina, 2012:204).

Also in Nigeria, many attempts have been made to respond to global warming. As a party to the Kyoto protocol, Nigeria has signed several agreements since 1992. It has prepared her First National Communication on Climate Change (NCCC) and as at 2012 according to Adesina; it was concluding the Second National Communication (Adesina, 2012:211). Also, the Special Climate Change Unit has been established. This has been transferred to the Department of Climate Change after Durban Conference in 2011. Nigeria has established inter-ministerial committee on climate change and a National Committee on Climate Change (NCCC). In the National Assembly, there is a house committee on climate change. Nigeria's response is expected to focus on adaptation and a document on the strategy of action on adaptation to climate change has been drafted in 2008 in collaboration with Henrich Foundation Stiftung in Lagos (Adesina, 2012:211).

Further, many environmental laws have been promulgated and agencies established in Nigeria to control the activities of multinational oil companies that majorly contribute to the problem of global warming. Federal Environmental Protection Agency (FEPA) was established to among other things; establish criteria and standards for industries to control the concentration of hazardous substances and other forms of air pollutants and their effect on the Ozone layer. Also, in 1991, National Environmental Protection Regulations was promulgated. The regulations require generators of waste to collect, treat, transport and finally dispose the waste so generated. The generator is by the law liable for any clean up remediation or restoration that arise from the waste and to compensate the affected people/ parties (Muzan, 1998:4). There are many of these regulations and efforts at all levels of government in Nigeria, but the extent to which adherence to them has reduced the problems of environmental degradation and global warming in Nigeria and in the Niger Delta region particularly deserves serious attention.

The seriousness of global warming requires more timely and proactive responses than what has been shown so far. Government needs to have the political will to face issues concerning global warming and environmental degradation due to its effects on national development. Also, various disciplines need to collaborate in order to curb the tide of global warming. Among these disciplines is religion which is expected to bring spiritual and ethical values to peoples' attitude to the environment. The response of religion is important due to its comparative advantages over other disciplines. Religion shapes values and environmental crisis has been referred to as loss of values. It is important however, to record that many religions have joined the call to curb the tide of environmental crisis. Religions like Hinduism, Christianity and others have been involved.

Also, if human activities that contribute to global warming will reduce, there is the need for education that will result in attitudinal change toward nature, materialism and greed and the church has a pivotal role in this. As an institution that answers questions about the Ultimate Reality and the unknown, reorienting people on the connection between the end time and global warming is the role of the church. This is because ordinarily, the current state of the climate can be interpreted by most Christians as some of the changes believed to herald the end of the world. The church therefore needs to re-read the Biblical texts that purportedly encourage the exploitation of nature and Christian other-worldly views to know what exactly the texts mean. The need for this in the Niger Delta and Port Harcourt in particular is urgent.

E. Religion and the Control of Global Warming

The place of religion in the effort to reduce the impact of global warming cannot be over-emphasized. This is because of its important place in the heart and life of human which gives it comparative advantage over other disciplines. Religion shapes people's attitudes, influences the powerful, teaches about the afterlife and can be prophetic (that is warn or exhort against danger and

injustice). Tucker argues that religion has a role to play in creating a world view that orient humans to the natural world and articulate behaviour. Also, it has the institutional capacity to affect visions of the world. Each of Islam, Hinduism and Christianity has more than 1 billion adherents. She asserts further that the problem the world is facing now requires collaborative efforts among religions and dialogue with other stakeholders in economics and public policy (2013:2). Religion has both belief in a transcendent deity, means to an afterlife and a orientation of the cosmos and man's role in it. Nature on the other hand gives a revelation of the origins of the universe, meaning of life and human responsibility for life processes.

According to Tucker and Grim (2009:1) religious response to global warming is important because attitudes and values that shape people's concepts of nature come primarily from religious worldviews and ethical practices. The moral imperatives and value systems of religion are therefore needed to mobilize people for the preservation of environment for future generation. The response of religion becomes important also because, some religions have been accused of contributing, through, their teachings and worldview, to the devaluation of nature. In 1964, in his paper 'The Historic Root of our Ecological Crisis', Lynne White accused Christianity of encouraging the mentality that promote the exploitation of nature.

Religions therefore need to first embark on the reinterpretation of the scriptures and then adapt their teachings to the task of revaluing nature in order to prevent its further destruction or as Thomas Berry in Tucker and Grim has rightly said "there is need for comprehensive revaluation of human Earth relations". This will require the adoption of worldviews that will be different from the one that sees nature as a commodity to be exploited. For Tucker and Grim, there is need for world religions to formulate a new ecological theology and environmental ethics which are already emerging (2009:2). Religions need to move from anthropocentric ethics to ecocentric, biocentric and even anthropocosmic ethics (Tucker and Grim, 2009:2). Religion has played important roles in the past in tackling global issues and societal problem. It has played vital roles in the fight against HIV/AIDS, it is therefore expected that it does not ignore this global problem of climate change. This is important because as Umoh asserts, "the ecological crisis is a major problem in the world today, it is here and it is real: If the religious community ignores this, it is to its own peril" (2010:13).

There have been calls from environmental groups, scientists and parliamentarians for religious leaders' response to environmental crisis. Hence, there have been interactive meetings of religious leaders such as the one in Assisi in 1986 which produced the Assisi declaration arrived at by leaders of 5 world religions. The United Nations Environmental Programme (UNEP) in North America established an annual Environmental Sabbath and distributes thousands of packets of materials for use in congregations throughout the U.S. and Canada. Also, in 1993, the Parliament of World Religions held in Chicago and about 8,000 people from all over the world attended. The meeting issued a statement on Global Ethics of cooperation of Religions on Human and Environmental Issues. International meetings have also been held on environment. Examples includes the Global Forum of Spiritual and Parliamentarian Leaders in Oxford (1988) Moscow (1990), Rio (1992) and Kyoto (1997) (Tucker and Grim, 2009:9). The foregoing shows that world religions have seen the importance of their responses in the on-going efforts to curb the tide of ecological crisis. These responses are needed because values and attitude taught by religions can go a long way in solving the problem of ecology. This is so because, ecological crisis has be adjudged to be caused by loss of values and the right attitude. In Africa, scholars believe that critical examination of traditional African and Christian ecological perspectives can serve as panacea for the problem of ecology. In what follows, the writer presents some values in Christianity that can help in proffering solution to the on-going ecological crisis.

The Church and Global Warming

Christianity has been accused of encouraging the exploitation of nature. Lynne White Jnr in 1967 traced the historical root of global ecological crisis to Christianity's dualistic view of man and nature and its teaching as given in Gen 1:28 that man should dominate the earth. He argues that Christianity is the most anthropocentric of all religions. Also, he criticizes the Western European version of Christianity from the renaissance onward that has rationalistic views of science and technology in combination with the Bible (Goffman, 2005:3, Taiwo, 2010:225). Many Christian thinkers have reacted to White and his followers for misinterpreting a specific historical moment as a manifestation of Christianity's essence. They argue that a broader reading of Genesis shows that man has a stewardship responsibility to the nature and that environmentalism is an extension of Christian humility and search for social justice (Goffman, 2005:3). Some feel that the split between man and nature or body-soul dualism is classical Christian thought and that there should be a return to the Biblical view of man as a unitary being. They back up their claims by referring to God's love for all living, growing and creeping creatures, Adam and Eve's roles as stewards in harmony with nature and lessons from Noah's Ark. Following the example of the 12th century Catholic saint, Francis of Assisi, many Christians have supported the modern environmental movements.

At the other extreme however, is fundamentalist millenarism series in which it is believed that since the end of the world is imminent, there is no need to look after the environment (Goffman, 2005:4). They reason as Goffman puts it that

Why care about global climate change when the droughts, flood and pestilence
brought by ecological collapse are signs of the Apocalypse foretold in the Bible why
care about global climate when you and yours will be rescued on the rapture.

They base their argument on the book of Revelation and Luke 21:25-26, whereas, some Christians use such scriptures to support environmentalism: they believe in Biblical calls for stewardship of the earth. (Goffman, 2005:4).

However, a critical re-reading of the Old Testament creation story, for example shows that God does not endorse or legitimize the exploitation of the earth (Manus, 2010: 18). Davies concurs to this when he records that the earth is not created independent of human care but there is no mandate in the Bible for a greedy exploitation of the earth's surface (1991:1). In the created order, human and nature have close relationship. Adam *~d'a'* was made out of the earth, adamah *hm'd'a])*.. The creation of man in God's image implies that man is expected to have dominion and not domination over creation. The implication of God's image in man is that he is expected to represent God in his concern and interest for creation (Davies, 1999: 2, cf Abogunrin, 2009:6)). It also implies to keep and rule over; this has two sides- care, love and take responsibility and on the other hand, creative power. Human is to rule over creation the same way the moon rules over the day and night. That is, it is not harsh and destructive but purposeful. Jesus models the perfect image of God. He came to serve and not to be served. He served in love and not authoritatively. He came for his father's desires and not his self-cravings. The sin of man brought destruction and hence exploitation. Nature also shares in human's rebellion and will share in human's future redemption. (Gnanakan, 1999: 47, Gitau, 2000: 62, Manus, 2010: 21).

Moo reasons that the dominion mandate must be interpreted theocentrically. It is anthropocentric interpretation of the dominion mandate that occasions the exploitation of nature (2006:458). He argues further that the dominion mandate should be connected to the New Testament and be interpreted Christologically. This reflects Christ's sacrificial rule over creation. He also connects the dominion mandate with the image of God language in the New Testament. The dominion mandate follows God's expression of his intention to create humans in his image. In Ancient Near East, image refers to 'king'. This implies that creation of human in God's image means that humans are to be his agents or vice regents in the world he has created. This royalty of human creation and its responsibility over other creation, according to him, is more established in Psalm 8:3-8 (2006:458). Also, God's covenant in the Old Testament shows his concern for creation. In the Noahic covenant,

God enters into covenant with all lives on earth. He promises not to destroy the earth totally again with flood and use a non-human entity (rainbow) as a witness. Also, in the Sinaitic covenant, he reiterates his continuous ownership of the earth. The New Testament continues the covenant and makes it available for all God's creation (Gitau, 2000: 69).

It is important to state that White's criticism of Christianity that its teaching and worldview contributed to the destruction of the natural world yielded some fruit. At least it made Christians to respond to the problem of global warming. By 1969, many Christian literatures have emerged on environment and in response to White's accusation. In 1989, the Basel Assembly on the Environment took place. This was followed by the Environment and Development project of the conference of European Churches and the council of European Bishops, conferences. In 1992, a network of Christian Environmentalists was born in Rio De Janeiro conference to find solution to the global environmental problems. The network later became A usable Institute for Environmental studies, Michigan, U.S.A.

In April 1995, Mulcheidin Declaration of Environmental Commissioners took place. The declaration mandated the church to respond by setting up staff and structures on the environment which will commit the church to environmental work and ecological awareness. Also, the church was mandated to recover the theological and spiritual dimension of creation in the church's preaching, teaching and worship (Taiwo, 2010:226). This will help the church to be active in the political sphere on environment and for a greater ethical response over practical issues. Whether or not denominations and local churches in Nigeria for example, are responding to the call is a matter for another research. Writers like Dokun Oyesola of the Catholic Church and Adetoym Faniran of the Nigerian Baptist have in their writings, encouraged the Nigerian church to respond to global warming. It is unfortunate to discover that much has not been done by Nigerian churches in the effort to reduce the emission of green house gases. It is only the Catholic Church in Nigeria that has made its impact to be felt in the fight against global warming. The church has been involved in creating awareness and in collaborating with government. In 2011 for example, the Catholic church in Benin Edo state flagged off her 2011 Lenten Campaign with the theme 'Sustaining our Environment for Integral Human Development" (Vanguard. com, 2011:1). It is hoped that if other churches will emulate the Catholic Church in creating awareness about global warming and by collaborating with other churches and stakeholders, there will be a change of attitude among the people so as to reduce the impact of global warming.

Areas or Church response to the control of global warming will include: rereading of Biblical texts for the purpose of ascertaining what the Bible says especially with regards to human's relationship with nature. This is urgently needed because the uncritical reading of Biblical texts by the church has been pointed out as an area where the church has contributed to the menace. For example, some churches believe that global warming is a sign of the end time and this implies that any attempt to curb its tide is a waste of energy and resources. Scientists believe that global warming is human caused and if it will reduce, it must start from reduction in the human activities that aggravate the excessive functioning of green house gases. It is believed that controlling global warming does not go against Christian beliefs in end time. Since no one is sure of the exact time of the end, making the earth habitable until the end can be a reasonable step.

The church can involve in the control of global warming by planting trees and observe proper recycling and disposal of waste. The church has it as its responsibility to create awareness about global warming. It needs to teach its members about man's relationship with other creation to be able to reduce or stop global warming. The church is expected to reorient her members on the ways they can, as individuals, be involved in the fight against global warming. individuals' involvements include to reduce the activities that can increase global warming. These include burning of bushes and indiscriminate falling of trees. Also, individuals should live a life style that encourages sustainable development. Further, they should involve in creating awareness about the reality and dangers of global warming. They should also stop poor waste disposing habit, and do not block drainage to

reduce flooding. Also, the church is expected to teach a balanced eschatology in relation to the issue of global warming. Believers need to be aware that their eschatological beliefs do not stop them from caring for their environment, since no one knows the exact time of the *Parousia*.

Furthermore, the church needs to teach that the other-worldly outlook of Christians is a major tool for caring for nature. The belief that this world does not belong to Christians should teach them to live a contented life and be prudent in everything they do. A Christian with other-worldly view will not crave unnecessary materialism, because he knows he will leave it someday. Jesus advises the disciples to rather store their treasure in heaven instead of storing it here on earth and get it carted away by robbers. It is also expected that the church embark on critical interpretation of Biblical text through its Biblicists and theologians. This will help to change Christians' orientation about nature.

Global warming issues can be made part of the church's programme. The church can have programme like 'Green Sunday' may be once quarterly to create awareness on the reduction of global warming, causes of global warming and how individuals can involve in its control. Courses on eco-theology can also be introduced into the curriculum of church's seminaries, Bible colleges and institutes where pastors are trained. Conferences can also be organized by the church on global warming. The church is expected to embark on the prophetic mission it has used to tackle previous and other social issues to condemn activities aggravating global warming. Churches can network or form Faith Based Organizations or collaborate with other non-governmental organization to successfully carry out awareness on the danger and the control of global warming.

F. Conclusion

In this paper, attempts have been made to establish the reality of global warming, its effect and efforts to control its impact. The importance of religious response is also presented. The work ends with suggestions of areas where the church can involve in the efforts to control global warming. The church is expected to see global warming as a menace threatening the continuous existence of humanity. It is believed that including courses on eco-theology in the curriculum of seminaries and Bible colleges will go a long way in solving the problem of global warming

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Christianity and African Traditional Medicine: Towards Resolving the Misconceptions and the Dilemma of African Christians

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Abstract

Medicine is an inherent part of religion and its objective is to ensure good health in all its ramifications embracing the physical/bodily, material, psychic/psychological and spiritual aspects. Living in good health is the desire of everybody irrespective of religious inclination or affiliation whereas the acts of healing and the maintenance of good health is achieved through various means, ranging from the combination of physical material resources to the manipulation of spiritual or supernatural forces. African traditional medicine (A. T. M) has earned the condemnation of most Christians on the basis that it is fetish, heathenish and ungodly, whereas the use of traditional medicine has not only won the recommendation of World Health Organization but it also appears to be indispensable given the realities in the world of African peoples, whether Christians or not. More so, there seems to be some biblical evidences of the application of healing methods that are akin to those employed in African traditional religion. It becomes imperative, therefore, not only to seek a broad understanding of what medicine entails from afro-biblical perspective but also to examine the issue of the compatibility of African traditional medicine with Christianity. The paper is worked using descriptive, comparative and evaluative approaches. Its finding is that the concept of good health and the methods of healing in both biblical and African religious milieus are not significantly different in essence just as most Christian denominations apply similar principles in dealing with health and healing. Thus traditional medicine does not contradict Christianity.

Introduction

Most African Christians find themselves in a situation of dilemma as regards the question whether a Christian should apply traditional medicine in managing his/her health or not. This is because of the notion that African method of treatment is not in sync with Christian belief. It is a common knowledge that the early White missionaries who came to Africa as well as the armchair anthropologists and ethnographers who wrote about Africans did so with the mentality that Africans were barbaric, primitive, uncivilized and idolatrous, having no God and without a worthy religion to flaunt. Thus, everything African as contrasted with western civilization, was derided and anathemized by the Christian missionaries. The agenda to which the agents of westernization became incurably committed, therefore, was to replace the entire African traditional system with the western culture and Christianity became manifestly an instrument for the achievement of this objective. Prior to the coming of the Christian missionaries and even now, for those who are still conscious of their 'Africanness', typical Africans had a unique cosmological orientation of which the Supreme Being (God) was perceived as operating and manifesting his power through human agents whose services could be engaged, as well as natural phenomena or forces which could be manipulated by humans according to their needs and challenges to ensure and secure their well-being.

The form of Christianity that was brought to Africa was the one coated with the Whiteman's cultural accents and ideological logic with such religious elements and interpretations that are extraneous to the Bible itself and the realities of its world. Then the missionaries through the establishment of

seminaries trained African preachers in the totally anti-African fashion that undermined the importance or significance of 'Africanity' with the consequence that African experience, culture and conditions are not made the subject of biblical interpretation. Adamo (2005a) decried the fact that western missionaries taught African Christians to jettison their unique way of dealing with traditional and spiritual problems without providing adequate alternative means apart from the Bible. This trend has created a lot of problems for African Christians because it has been a difficult thing to reconcile the so called 'civilized Christian traditions' with some critical African values, realities and cultures that are apparently indispensable even to the African Christian converts. Africans handled their challenges and crises of existence in a peculiarly African way which most Christians consider to be incongruent with biblical teaching and standards. But as Abogunrin (2004) aptly observed:

> The Bible is more real to the peoples of Africa, not because they cannot reason scientifically, but because most of the things described in the Bible still happen around us daily. Agreed that some of the ideas may be superstitious, that will not necessarily render everything meaningless. Before the coming of Christianity in Africa in the South of the Sahara, there were systems of health care delivery everywhere which normally involved herbs, incantation, ritual baths and sacrifice. Belief in supernatural world controlled by Satan, divinities, spirits, witches, wizards and ancestors is almost as real as it was before the advent of Christianity. The belief in the reality of some of these things is not due to ignorance, but to life's real experience (p. 9).

The African understanding of sickness or ill health and the causes, methods of diagnosis and treatment is unique and imperative. Generally, healing has the connotation of wholesomeness and good living; and to heal is to remove or stop the continued attack of any factor or force that is responsible for the undesirable health or living condition of a person. The methods applied largely depend on the nature of the person's problems. Thus, handling health cases could be by orthodox (western) medicine, traditional herbs system or spiritual processes. It might also be necessary to combine more than one form of treatment and the approach adopted in all the methods vary depending on the factors, circumstances and degree of the patient's condition. In both biblical and African settings, the handling of health conditions entailed the application of some traditional mystical means. Today, landmark breakthroughs in western science have elevated orthodox medicine so much that the traditional medicine which includes the manipulation of supernatural forces has become branded as the devil's schema with particular reference to the Africans. Curiously, when such supernatural means is employed in Christianity today, it is regarded as 'miracle' or the act of the Holy Spirit.

As Arinze (1990) rightly noted, Africans with rich knowledge of herbs, roots and skills that enable them to cure some uncommon ailments and ward off evil forces have recorded uncommon feats in curing health conditions which orthodox medical experts could not handle. Hence, Gordon (1999) points out that African converts to Christianity practically find it difficult to completely do away with traditional religion and medicine. One could observe that most Christians pretentiously pay lip service to the demonization of African traditional medicine because when they find themselves in critical death threatening situations, they accept the traditional way of treatment which they often secretly patronize. Those who refuse to accept either because of ignorance or sheer shame often times worsen their cases with some either losing their lives or losing the opportunity of getting the problems such as barrenness or misfortune and serial failure solved.

The World Health Organization has not only recognized traditional medicine but has equally been investing in researches to enhance and promote the practice (Adelaja, 2006); but despite this approval and the obvious utility of traditional medicine, most Christians still demonize it definitely because of the way they have been schooled to understand the phenomena of health and healing generally. The question one asks is whether African traditional medicine is incompatible with

Christianity or not. How and at what point should a Christian turn to the traditional method of treatment of health problems? These are the questions this paper engages.

Conceptual Understanding of African Traditional Medicine
The conceptualization of African traditional medicine is something that should be holistic. It embraces all approaches to the therapeutic and prophylactic management of human psychosomatic and spiritual health conditions. It includes ordinary herbal treatment, spiritual inquiry, manipulation of supernatural forces and mystical practices sometime regarded as magic. Even midwifery is a prominent aspect of African Traditional Medicine (Helwig, 2005). Medicine is essentially religious and mystical among Africans. According to Awolalu and Dopamu (1979), medicine is generally understood to be the science and art which enable man to diagnose, treat and cure as well as prevent diseases or afflictions. In this case, a medicine-man is he who possesses the operational knowledge and the skill of making use of resources of plant and animal and manipulating natural forces to handle various forms of health disorders. Medicine in all its ramifications is diagnostic, prophylactic and therapeutic. A medicine-man may have the ability to use magical technique as well. Magic entails the skill of tapping into and controlling invisible forces to achieve desired ends. When a medicine-man has no knowledge and skill of manipulating supernatural forces for the treatment, cure and preservation of health, he is simply an herbalist. An herbalist is he who is knowledgeable in the act of extracting the medical properties of leaves, roots, barks, plants and animals substances and combining them for the treatment and preservation of human health.

It is obvious that there is a tenuous line separating medicine-man, magician and herbalist from one another. In Africa however, there has been the tendency to use them interchangeably because their functions certainly overlap in most cases. Some cultures use the same term to refer to all three categories. For example, any of them is called *Onisegun* among the Yorubas, *Amawato* among the Fon people, *Sumankwafo* among the Twi (Awolalu and Dopamu, 1979), and *Dibie* or *Ogbuebunu* among the Ukwuani people of Delta State. The Urhobo People of Delta State also call it *Obo* (Adogbo, 2010). One important thing to note is that the three aspects are generally embedded in African traditional medicine. Divination is also an integral part of African traditional medicine. A diviner probes into the cause(s) of the health disorder especially when the condition defies all conventional medical application.

Sometimes, if a practitioner of traditional medicine lacks the knowledge of one aspect, he/she engages the services of another person who is competent in that area. Some people use the appellation 'witch doctor' which is an English derivation that refers to traditional healers. Such appellation is derogatory and shows the usual tendency to demonize and anathemized African religious practices. A medicine man may be a witch just as any other person who does not practice medicine could be; but the notion that anybody who wears the toga of traditional medicine is a witch is not acceptable. It might be difficult to undo such notion due to the careless and slavish acceptance of the meanings of things as they appear in the English dictionaries, encyclopedias and lexicons, but it is necessary that Africans should understand these concepts and realities.

African traditional medicine in its totality is based on the understanding of Africans that the human world and existence are both physical and spiritual and that even their physical and visible environment is densely populated with invisible spirit beings and deities which have dealings with humans in one way and for one reason or the other. The spirit beings are capable of influencing their lives negatively or positively either by being skillfully manipulated by humans or by their own volition. As explained in the following section, since the concept of good health in Africa is holistic as it includes physical, psychological and spiritual well being, African traditional medicine thus entails all methods and practices that are necessary for ensuring good health and well being. This accounts for why there is an array of methods and approaches in dispensing traditional medicine in Africa.

The Concept of Good Health among Africans

A glance at various English dictionaries would reveal that the western understanding of health or healthiness generally is restricted to the condition of a person's body and mind with particular emphasis on whether the person has any form or kind of disease, injury, disability or impairment or not. For example, the Encarta English Dictionary defines health as 'the general condition of the body or mind, especially in terms of the presence or absence of diseases, injuries or impairments'. To them, therefore, to be healthy is to be physically fit, sound in the mind and having no diseases or impairment. According to Pilch (1993), World Health Organisation (WHO) defines health as a "state of complete physical, mental and social well being and not merely the absence of disease or infirmity" (p. 156). While this conception is apparently more comprehensive by extending the meaning of good health to include social well being, it is equally not complete as it does not capture the totality of the African perspective. As Oguntoye (2004) rightly noted, "any definition of health must involve a descriptive and often culturally normative concept that plays a defining role in a given society" (p.64). What this means is that such definitions must necessarily take cognizance of the people's religious experiences and worldview.

In Africa, good health is not only physical and psychological or psychosomatic. It is equally and perhaps, more significantly spiritual. The presence of diseases or infections, injuries such as cuts, fracture, sprain, or psychological disorders such as madness, depression and schizophrenia undoubtedly constitute ill health among Africans, but the spiritual state of an individual could also be said to be healthy or not. This is because in Africa, everything about life and existence is inextricably bound with religious dynamism or spiritual realities and there are systems of spiritual diagnosis by which the spiritual status of a person or his relationship with the divine superintendents of human affairs could be ascertained and, if possible, spiritually overhauled. This is why Adamo (2004) saw healing in Africa as something that "involves the totality of the individual person" (p. 39), suggesting that it has to do with body, mind and soul/spirit. For example, there are situations where a person falls sick and becomes critically ill and when a team of orthodox medical experts carry out thorough diagnosis, they fail to detect any problem from which the patient might be suffering and in some cases when the problem is detected, the patient defies all known medical applications; whereas it might just take a knowledgeable Africa traditional medical practitioner only a few days and a few things to do and the patient's health would be restored holistically.

Good health in Africa entails that the person is not only physically fit and mentally sound but also free of spiritual impediments or impurities in order to live meaningfully and successfully in his world. Not only sickness but also misfortune and success are conceived in Africa as the craft and design of divine or spirit agents in ones socio-cultural environment. Adogbo (2007) maintains that good health, success and failure in life are due to the disposition of God, divinities and ancestors who may have reasons to decide one's fate in a certain way they consider appropriate for the one depending on one's morality, diligent discharge of required duties and obligations as well as adherence to religious and social ethics. A person with spiritual disturbance is therefore said to be unhealthy in African conception. Sometimes the symptoms and effects of the spiritual disorder manifest the same way that ordinary health abnormalities manifest as well. For example, barrenness could be a spiritual problem. Many a time barren couple looks healthy and medical examination may prove them fertile and capable of procreation, but they cannot just make it real. What this may mean is that the couple is spiritually unhealthy and until the cause of their condition is handled the appropriate way, they cannot function normally reproduce successfully. This is where the limitation of orthodox medicine becomes glaringly real to the Africans and it justifies the necessity of African traditional medical system.

The Causes of Health Abnormality and Methods of Healing in Africa

The health condition of a person is subject to a number of causative factors. In African experience, ill health is traceable to two broad factors, namely, the natural and the supernatural or religious factors,

which could be broken down into more specific causes. Some scholars like Dopamu (1985) and Ubrurhe (2001) propose a third one, namely, the mystical causation which has to do exclusively with spirits, divinities and ancestors. But this writer prefers to go by two-pronged classification because he sees the mystical as part of the supernatural. The first broad category has to do with biological factors or contact with harmful micro organisms, environmental hazards, improper dieting and harmful practices that cause health endangerment and life catastrophe for humans. According to Jegede (2006), 'western medicine attributes illness to organisms such as bacteria, viruses, protozoa and worms' (p. 176). These may cause different types of infections such as diabetics, ulcer, cancer, malaria, typhoid, diarrhea, syphilis, HIV/AIDS, gonorrhea, cardiac disease, sterility, asthma, urinary tract infections, gout, among numerous others. Apart from this, health problems could occur naturally. A person may begin to experience health challenges as he/she becomes old. Accidents, domestic and otherwise, could naturally occur as well. Such health conditions may be successfully treated or managed with recourse to orthodox medicine. Some of them could also be managed or cured with herbs, especially if the physical causes have no supernatural influence.

The supernatural or religious dimension of the causes of ill-health in Africa presents the most epistemic and metaphysical intricacy in dealing with human health. The causes that come under this canopy are unscientific, immaterial and beyond human rationality. The reality of this dimension is only authenticated by subjective religious experience which eventually translates to collective, communal or cultural experience as it becomes widely shared and replicated among members of the culture and thus becomes part of the worldview of the people. In African societies, it is believed that an individual may suffer certain ordeals such as sickness, death, misfortune and so on as a result of supernatural activities stemming from unfavourable disposition of the gods. Many reasons could cause this fate. An individual who violates a taboo may incur the wrath of the gods. Adogbo (2010) explains that the violation of taboos pollutes the offender who must therefore be purified in order to regain ontological and existential wholesomeness and live a normal life. According to him:

In African traditional societies, taboos have a sacramental nature, as they are religious phenomena. They are sacred prohibitions, which are intended to prepare the status of holiness in the society. A breach of the taboos results in abomination that can threaten the cosmic order (p. 100).

Apart from the violation of taboos, wicked or evil acts that negate the moral code of a community also attracts the ire of the gods who could consequently punish the culprit in diverse ways. Ubrurhe (2000) maintains that African societies are molded by social consensus which has its roots in religion because religion imposes sanctions on acts that endangers human life and threatens the stability and continuity of the society; these sanctions are believed to be originated by the Supreme Being and dispensed by his divine intermediaries. Thus, such acts as stealing, murder, rape, adultery, among others could cause an individual to suffer some afflictions from the gods. Similarly, dereliction of the duties and obligations owed to the ancestors poses grave danger to the well being of a typical African. Adogbo (2010) avers that ancestors are among the core of divinity in African cultures. The ancestors are believed to be still part and parcel of their earthly families and thus act as the police and moral agents regulating the conduct and actions of the members of the family.

An individual could also suffer affliction due to the activities of evil spirits. Such spirits are malignant and destructive. In most cases the evil spirits are the spirits of those who died abnormally such as by accident, drowning, thunder strike, strange disease like small pox, suicide or death during child birth. The spirit of someone who dies without proper funeral rite may also become troublesome and destructive, causing different kinds of misfortune and ill health for its victims. Some malignant spirits could also be primordial, being created as such and usually associated with certain natural phenomena. Evil or malignant spirits sometimes possess individuals and cause them some forms of abnormalities such as mental derailment, chronic illness, barrenness and so on.

Witchcraft is another causative agent of health abnormality in Africa. Africans are unequivocal in affirming that witches and wizards exist. Awolalu and Dopamu (1979) characterize witchcraft as an activity of the soul. It is a psycho-spiritual or mystical practice which Adogbo (2010)

says is something "adherents of the traditional religions and even converts to Christianity believe with great tenacity" (p. 89). Idjakpo and Uviekovo (2016) while calling attention to the characteristic western philosophical and scientific skepticism about the reality of witchcraft sounds convinced that it is real when he made references to the story in the Vanguard Newspaper published September 2, 2014, that Nigeria's first female ambassador, Elizabeth Ogbon-Day, died as a result of the attack of witches and to another story in an online medium (www.sunnewsonline.com) that a group of eight witches which formed the Association of Nigerian Witches (WITZAN) openly undertook to swear evil on the Boko Haram sect at a time when the nefarious activities of the latter became unbearably intensive. The belief in the reality of witchcraft is the African traditional way of explaining the ultimate causes of evil, misfortune and death. Kelvinson (2003) asserts that the proofs lie in the confessions of the agents and the experience of victims. Descriptively, Adogbo (2007) captures it thus:

> This belief has caused great fears and it has also taken its toll of blood. The witches fly about at night and meet in secret conclaves such as iroko, silk-cotton trees or in the forest grooves. The witches are associated with birds, such as nightjars, owl, and bats, especially vampires, which fly about in the night. They suck the blood of their victims until they die. Witches also punish their victims with illness, which does not respond to orthodox treatment in government hospitals. In such cases, the victims patronize mediums and traditional doctors to seek religious dimension to the cure (p. 128).

Magic and sorcery are also means of causing ill-health. Magic is a two-edged weapon – used either for good or for bad purposes. Magic which involves the manipulation and control of supernatural forces or the resources of the universe for desired ends could be homeopathic or contagious. Awolalu and Dopamu (1979) explain that the homeopathic magic is sympathetic in principle because it is based on the belief that an object or image could be carved or molded to represent the target victim so that whatever is done to the object or image automatically affects the person in a determined way. Thus, the principle is that 'like begets and affects like'. The contagious magic operates on the principle of infectious contact because it appropriates the notion that any part of the human body, his belonging or any object with which he/she comes in contact could be used to harm the person mysteriously. A person's footprint, clothes, hairs, nails, navel cord, placenta and so on are materials for contagious magical affliction. The negative use of magic is referred to as sorcery. Thus bad magic is sorcery (Adogbo, 2007 and 2010) and it serves as a means of inflicting pain, sorrow, misfortune and all other forms of health abnormality on an individual.

The natural and supernatural causes of health disorder as enumerated above require different diagnostic, prophylactic and therapeutic methods or approaches to restore the health of the patient. For the natural cum biological or scientific category, the use of orthodox medicine and ordinary traditional herbs could completely salvage or mitigate the condition. But for the second category which is essentially supernatural, spiritual and mystical means of treatment are inevitable. A headache that is caused by supernatural forces cannot be cured by orthodox medical prescriptions. It must be resolved by the performance of appropriate ritual or spiritual exercise. This may be by sacrifice of propitiation/appeasement or atonement/expiation which involves the process of cleansing, restitution and substitution. This is especially so with the case of violation of the taboo of a deity or of the land. In the case of demon possession, exorcism becomes therapeutic. Africans have a special way of exorcising a person possessed and tormented by evil spirits, particularly the so called spirit husbands or spirit wives that cause various forms of marital and career problems. For the gods or ancestors who have been denied their duties, obligations and services, ritual of appeasement with sacrifice of peace and reconciliation is performed. In most cases, there has to be some form of diagnostic inquiry with the aid of the oracular divination to find out the cause of the person's condition.

Healing could also be performed by mystical or magical means. This writer once had a fracture in his right hand during a football match and all medical applications in government hospitals

failed. Then a traditional orthopedic doctor was engaged. After his expert diagnosis, he asked for a cock. He broke the right wing of the cock and began to apply some medicine on the cock and to his hand too. As the cock got gradually healed, he too got gradually healed and within a short time he became totally healed, so perfectly that no pain is currently felt. It is important to note that the traditional orthopedic doctor has no shrine or any idol in his compound. He is equally a prominent member of the Roman Catholic Church. One would thus imagine how many pastors could have cured the fracture? All these are the realities of the existence of Africans from which African Christians cannot be detached, no matter how they try to deny it. It is easy to alienate the spirits or supernatural forces but it is very difficult to stop their influences.

Health Disorder and Methods of Healing in the Bible
The realities of African religious world view are akin to that of the biblical world in many respects, particularly the understanding of the issue of health disorder and healing. This is more so for the Old Testament religious milieu. The concern for good health and holistic well being is well attested in the Bible, and the causes of health disorder and the methods and process of healing share a lot in common with the African practices. The Hebrew word חֹלֶה (*choleh*) expresses the fact of illness or sickness as used in connection with the patriarch Jacob who was said to have fallen sick or ill in Gen. 48: 1. It also appears as חָלָה (*chalah*) in respect of the illness of the son of the Zarephath woman in 1 Kings 17:17. Another reference to sickness occurs as a noun מַחֲלָה (*machᵃlah*) in Exodus 23: 25 where יהוה (Yahweh) promises to take away sickness from among the children of Israel. The same מַחֲלָה (*machᵃlah*) is used to mean disease in Exodus 15: 26 where he makes a similar promise. This suggests that מַחֲלָה (*machᵃlah*) could be used to mean any kind of affliction. The occurrence of the word חָלָה (*chalah*) which means to be ill or sick in Isaiah 38: 1 and the specification of the ill-health as הַשְּׁחִיו (*hashehin*) which means 'the boil' or 'the rash' in Isaiah 38: 21 and 2 Kings 20: 7 further strengthen the assumption that מַחֲלָה (*machᵃlah*) could mean any type of affliction.

There is relative consensus about the causes of health disorder among biblical scholars. Witty (1989) mentions three factors that cause disease and affliction in the Old Testament, namely, God, Satan and unknown causes. If we water it down in African perspective it would mean sin, demons and mysterious forces. All three factors are supernatural. However, Ryrie (1956) points out that in the case of the New Testament, God might afflict someone not because of sin but for him (God) to be glorified or for men to believe his supreme power as manifested in and through Christ. This may also be true of the Old Testament bearing the affliction of Job in mind, of which the purpose was for God to prove to Satan that Job was unconditionally faithfulness to him (God). In any case, the impression is made that there were no cases of physical and natural sicknesses. This may not be correct. That it was not mentioned may not mean that it was not existent. There are reasons to think that there were some forms of health disorder that were caused by natural or physical factors and not necessarily by supernatural factors. Thus, this paper opines that the causes of ill-health in the Bible were, like in the African parlance, natural/physical and supernatural/mystical.

In the case of supernatural causes, sin as mentioned above is the foremost factor. Sin takes various forms. It could be disobedience to God's commandment or violation of taboo such as adultery. It is evident in Exodus 15: 26 that the disobedience of the Egyptians caused them to be afflicted with diseases מַחֲלָה (*machᵃlah*). The affliction of Pharaoh of Egypt in Gen. 12: 10–20 and the threat of death to Abimelech in Gen. 20 were not unconnected with their intension to commit adultery with Abraham's wife, Sarah, after Abraham deceived them about his marital relationship with Sarah. This could be taken to be a violation of taboo. The affliction of Miriam with leprosy in Numbers 12 was because she questioned Moses, the Lord's servant. Even though the affliction of Job was allowed by God to prove his faithfulness, it also shows that divinities or demons could also afflict someone for reasons beyond man's comprehension.

It is reasonable as well to think that sicknesses were supernaturally or mystically inflicted through magic. This assumption derives from the fact that the Old Testament bears witness to the

practice of magic or mystical acts. For example, Exodus 4 tells the story of the magical acts performed by Moses by the instruction of יהוה; he dropped his rod on the ground and it was turned into snake and his hand was equally made leprous by mere putting it into his bosom. The fact that magic was prevalent in Israel is also shown in 2 Kings 17:17 where יהוה condemned the Israelites' practice of magic קְסָמִים (q^{e}sameym) and augury יְנַחֵשׁוּ (y^{e}nacheshu). The leprosy of Naaman in Kings 5 was not linked to any cause. No one can tell whether it was by magical sorcery or not. The same is true of the deadly illness that took the life of the Zarephath woman's son in I Kings 17: 18.

Demon possession which caused illness of various types is also well documented in the Bible, particularly the New Testament. The Old Testament does not speak much about this phenomenon apart from the references to Satan as an adversary to the people. The evil spirit that tormented Saul and the spirit that possessed Ahab's prophets to deceive him are cases of demon possession; but they were portrayed as having come from the Lord. Igenoza (2004) aptly holds the view that the evil spirits were among the fallen angels and should, therefore, be better called demons. According to Jung (1972), demon possession takes the form of hysteria and epilepsy. Two cases of demon possession in the New Testament would suffice to illustrate this phenomenon. The story of the boy with epilepsy or convulsion from birth as a result of evil spirit is recorded in Mk 9: 14-29; Mt 17: 14-21 and Lk 6: 37-43). Enuwosa (2004) states that the boy's illness was translated in the Latin *Vulgate* as *lunaticus*, which means he was mad. The second case is the man with unclean spirit which caused them to behave hysterically, often in a violent way and as well as with convulsion (Mark 1: 23, 3: 11, 9: 26). As mentioned earlier, apart from the sicknesses caused supernaturally, there were arguably those that were natural. The sickness of Jacob recorded in Gen 48: 1 which eventually led to his death was natural in that it was related to old age. It means some health conditions might not have come as a result of sin, affliction by Satan or some unknown mysterious forces. Also, the cause of the sickness that struck Hezekiah in respect of which Prophet Isaiah came to announce his imminent death to him was not stated. But the fact that it was a boil or rash (הַשְּׁחִיו – *hashehin*) suggests that he probably had a skin infection. Where it to be affliction from God, it would have been so stated. This position is reinforced by the fact that the Bible, the Old Testament itself, acknowledges the existence of physicians even though it was not a prominent feature (Wilkison, 1998).

One significant passage in the Bible that mentions physicians is Gen. 50: 2. In that passage, the Hebrew word for 'the healers' הָרֹפְאִים (harph^{e}im) was used to refer to the people charged with the responsibility to embalm the corpse of Jacob when he died. This word is in plural form and it is derived from the root רָפָא (rapha') which means healer. Referring to the embalmers as healers means that they were traditional physicians or doctors. Jeremiah also asked if there were no physicians in Gilead to restore the health of the daughter of his people. To further substantiate this, the reference made to their presence in the Old Testament apocrypha, Sirach, by David T. Adamo is helpful. He wrote that Sirach 38: 1-3 contains an admonition concerning how the Jews ought to treat the physicians. According to this apocrypha, the Jews were to:

Give doctors the honour they deserve, for the Lord gave them their work to do. Their skill came from the Most High, and kings reward them for it. Their knowledge gives them a position of importance, and powerful people hold them in high regard (Adamo, 2004 p. 39).

Having surveyed a few cases of ill-health and their causes in the Bible, it is imperative to briefly discuss the biblical methods of healing. One who heals is יָפָא (rapha') and to heal is רֹפֵא (rophe') as one could deduce from the expressions in Exodus 15: 26 and 2 Kings 20: 8. That the concept of good health is holistic in Old Testament milieu is evident in the various translations of שְׁלוֹמֵנוּ (sh^{e}lomenu) in Isaiah 53: 5. The word is from the root שָׁלוֹם (shalom) which means peace. The Hebrew English TaNaKh translates שְׁלוֹמֵנוּ (sh^{e}lomenu) to convey the idea that humanity was to be 'given peace' by the suffering of the Messiah in Isaiah's prophecy, whereas the Revised Standard Version has it as to be 'made whole'. While the former literarily follows the root meaning in the original manuscript, the latter gives its theological significance probably from the LXX version. Both translations are plausible. Using peace and wholeness as alternative translations suggests total

deliverance that is more of the spiritual than the physical well being. This is paralleled by the expression נִרְפָּא־לָנוּ (*nerpa'-lanu*) translated as 'we were healed' in the following line of the same verse. This could be further interpreted to mean holistic well being which encompasses the body, mind and soul/spirit. Abogunrin (2004) agrees that the words used for healing and deliverance in the Bible connote not only physical healing but also includes the spiritual dimension of healing. He writes that:

> The Old Testament occasionally uses the words salvation, deliverance and rescue for the restoration of health. In the New Testament the Greek verb *Sozo* 'to save', 'to make whole' as well as the noun *soteria* refers to material and temporal deliverance from danger, suffering, enemies, sickness, etc, like the common meanings found in the Old Testament. It also refers to the spiritual and eternal salvation… (p. 2).

Healing was performed in various ways and methods depending on the nature of the health condition and its cause. For sicknesses that were inflicted by God due to sin, the restoration of the patient's health could either take the form of intercession with some ritual observances, as in the case of Miriam whose leprosy was from God in Numbers 12: 1-16. Moses interceded but Miriam had to be kept outside the camp of Israel for seven days as God instructed before her health was restored and she was reintegrated. Healing that has the effect of spiritual wholesomeness in the Old Testament in most cases involved sacrifice זָבַה (*zabah*). Various forms of sacrifices that were intended to remove sin from the people were evident. The most significant as it concerns this paper is the sacrifice of expiation which includes the sin offering and the guilt/trespass offering (Castelot and Cody, 2005).

The guilt offering was meant to salvage the offerer's trespass such as robbery, lies, breach of faith and so on which might cause him both spiritual and physical affliction (Abe, 2004). For example, the use of guilt offering as a ritual procedure to cure leprosy is indicated in Lev. 14: 1-20. The sin offering sometimes involved animal whose blood would expiate the sin of the offender. This may suggest that offences that require this kind of sacrifice might have been graver, such as adultery. In later times, the Day of Atonement יוֹם כִּפֻּר (*yom kippur*) was introduced of which two goats were presented, one as propitiatory sacrifice to Yahweh for the sins of the people and the other as expiatory scape goat that would bear the burden of the people's sins and sent as sacrifice to *Azazazel*, the desert dwelling demon (Lev.16).

Other forms of healing in the Old Testament show the phenomenal manipulation of forces and the use of natural and material resources in mystical ways to cure ailments. The healing of Naaman in 2 Kings 5 is an ample evidence of this. Elisha commanded him to go and bathe himself seven times in River Jordan and he was cured of his leprosy when he did. That he was asked to bathe himself seven times is significant. While one may not know the reason for bathing seven times, that it must have had spiritual or religious implication cannot been dismissed. Mention is worthy of the dead man whose corpse was thrown into Elisha's grave and he came back to life when his lifeless body touched the bone of Elisha. Even if the Bible records that they threw him they because they sighted the band of people who came to the grave side annually, it is logical to conjecture that that grave served such purpose. Why does a band of people visit the grave annually and why would the undertakers take the corpse to that particular grave? This is akin to the phenomenon of both contagious and homeopathic magic in the African healing practice.

The New Testament is not barren of such healing feats as well. In John 9: 1-7, the story of the healing of the blind young man is told. In that incident, Christ mixed his spittle with clay or mud and applied it to the man's eyes. Then he ordered him to go and bathe in the pool of *Siloam* or *Sent*. The man did so and regained his sight immediately. John: 1-9 also tells the story of the pool called Bethzatha in Hebrew. Although the charismatic way Christ healed the man who had been paralyzed for forty-eight years by means of what Adamo (2005b) afrocentrically calls 'potent words' is noteworthy, but particularly significant in that story is the fact that invalids such as paralytics, the lame and the blind usually came to that pool to wash themselves in order to be healed. Again, these two accounts of healing in John demonstrate the fact that religious or traditional medicine inevitably

involved the use or manipulation of the resources of the universe. Nature is imbued with forces by which man could solve his problems and enhance his life.

The early Church as chronicled in the Acts of the Apostles witnessed radical manipulation of supernatural forces to cure health abnormalities in a manner that agrees with the Old Testament and African practices of healing. At Jerusalem, Peter and John encountered a forty years old man who had been paralyzed from birth. The healing was performed by invoking the name of Jesus Christ (Acts 14: 8-18). This is in consonance with African religious thought that supernatural illness is cured ultimately by divinities or God who imbues the healing agent or the materials he utilizes with the spiritual force to achieve or secure the healing. Again, Apostle Paul was famous for his use of handkerchief or apron to heal patients (Acts 19:12). This demonstrates that distance is not a barrier in supernatural healing. The account in Acts 5: 15 is an insinuation that Peter was even healing through contact with his shadows. People with different kinds of health conditions were brought out on the streets and laid on beds and pallets to receive healing through contact with Peter's shadow. It is clear enough from the foregoing examples that the restoration of health by the manipulation of supernatural forces and the use of sacred objects is not the reserve of African traditional healers but much prevalent in the biblical milieu also.

The Paradox of Demonizing African Traditional Medicine by Christians

A critical, objective and sincere assessment of the practices of healing and spirituality among contemporary Christians vis-à-vis the demonization of African traditional medicine would reveal some sort of paradox and contradictions characterized by ignorance, misconception, pretence, insincerity and deception. As Anderson (2004) has rightly observed, from the time of the birth of Pentecostalism and particularly the category of African Indigenous Churches, there has been a revolutionary trend in the spiritual practices of African Christians. The Pentecostal Churches began the emphasis on the phenomenon of practical and radical demonstration of the power of the Holy Spirit in Christian practice especially in dealing with the challenges of life as a reenactment of the realities of the biblical milieu. The feats performed by Bishop Benson Idahosa, founder of the Church of God Mission Int'l Inc. and many of his likes are well documented. However, this did not fill the vacuum created in the life of African Christians whose approach to life's vicissitudes is incurably African, being realistic, practical, result oriented and not giving room for abstract theories (Appia-Hubi, 1979).

An African rarely believed in the phenomenon of faith as thought by the Church as a requisite factor in assessing spiritual solution because desired effects are achieved by the application of rituals and spiritual techniques. A faith based approach only breeds formal and eschatology oriented worship without necessarily and practically bringing about the desired well being of the adherent here and now. It would not make sense to an African that a sickness that has to do with the violation of taboo or demon affliction should be handled only with prayers hoping that one day God will answer depending on the victim's level of faith; and if he does not get solution there is hope of better life hereafter. A barren woman who is approaching menopause would not fancy such belief especially when orthodox medical experts have diagnosed and certified the couple virile and capable of bearing children. That was why most African Christians tended towards syncretic Christianity (Hastings, 1979). This is the vacuum which most of the African Indigenous Churches such as Cherubim and Seraphim, Celestial Church, and a host of others filled. Adamo (2005b) captured the realistic African Christianity when he said that the western bred clerics and the Churches they founded failed to present the gospel in the fashion that appealed and satisfied the criteria of African worldview and understanding of spirituality, hence they sought a method of spirituality and worship that takes care of their spiritual and socio-cultural needs.

The phenomena of prophecy and the so called 'spiritual work' which involved the use of spiritual or sacred materials and charismatic manipulation of supernatural force(s) crept into the Church. The onslaught on this method of Christian practice by some conservative and pharisaic

mainline Christian denominations could not hold its ground because it delivered and still delivers practical results to the people. Today, the story needs not be told that nearly all the Christian denominations, with the exception of very few, openly practice this form of Christianity today. Even those that still formally maintain their stand against it have their members patronizing those other Churches. The exploits of Prophet T. B. Joshua of the *Synagogue Church of all Nations* in Lagos, Prophet Jeremiah Omotofufuyin of *Mercy Land Deliverance Ministry* in Warri, Rev. Fr. Ejike Mbaka of the *Roman Catholic Church*, Rev. Fr. Mario David Dibie also of the *Roman Catholic Church* (*Lumen Christi Adoration Center*) in Isele-Uku, Delta State, Pastor Lazarus Morka of *The Lord's Chosen Church of God*, and numerous others in Nigeria and across African continent are well known.

The methods of healing employed by most of these men of God are not in any significant way different from what is obtainable in African traditional medical practice at all. Prophets T. B. Joshua and Jeremiah Omotofufuyin, for example, could deliver a demon-possessed person by sprinkling water, shouting at the spirit to leave, touching the person, using materials like stickers, bracelets, bangles, and even touching the television set. Prophet Jeremiah has a pool he calls Bethzatha where the afflicted people and those with different needs visit to get the water for healing and breakthroughs. Pastor Lazarus Morka is known for the apron he consecrates for his members to where anywhere they go. The apron is believed to save them from demon attack, motor accident and any kind of misfortune just as it could give them favour and success in their endeavours.

Many of these men of God perform rituals to achieve their purposes. For example, birds like pigeon and materials like the Law Stone, different kinds of sacred oils, candles, incense and so on could be used for various spiritual purposes. Sometimes these materials are burnt ritually, buried in the person's compound or used for bathing. These acts are usually accompanied with the ritualistic reading of some Bible passages particularly Psalms for protection, deliverance from sickness, good luck, employment, victory over litigations or panel disciplinary investigation, safe child delivery, vengeance, exorcism, and so on (Adamo, 2005b). Some also ask the patient to make sacrifices such as giving alms like money or other materials to beggars, motherless baby homes and widows, without which the whole exercise would be futile.

Very recently the wife of the Senior Pastor of Living Faith Church, a.k.a Winners Chapel, in Abraka where the main campus of Delta State University is located was afflicted with an ailment that caused her to swell up terribly and despite prayers and intensive medical attention, her condition worsened critically as she continued to swell up by the second. At the point of death she was rushed to Mercy Land Deliverance Ministry in Warri, Delta State, and Prophet Jeremiah Omotofufuyin, after confirming that it was the attack of enemies who could not afflict her husband, prayed and administered the water from his pool of Bethzatha and instantly the woman received her healing as she returned to her normal size and in less than one week her scaly and peeling body became smooth to the admiration of many. But interestingly, some who do not believe in such miracles, or pretend not to, are threatening to petition Bishop Oyedepo at the Headquarters of the Church (Living Faith Church) in Lagos to sanction the minister for allowing his wife to seek deliverance elsewhere. This shows the problem with such Christians. The truth is that none of them would not have sought help outside their own church, even patronizing a traditional medical practitioner where they to be in her shoes. Assuming the pastor's wife failed to get solution or could not see and get the attention of the prophet, which is usually the case, would it have been considered evil to engage the services of a traditionalist who may be an expert in such matters?

It is clear from the above expositions that the understanding of health and healing practices in contemporary Churches has a lot of intersections with the African traditional medical practice.

Conclusion

Religion is generally anthropocentric and intertwined with medicine. The very essence of it is to enhance and advance man's well being in all ramifications. The indispensability of African traditional medicine is not debatable as it is efficacious and an alternative as well as complementary to Christian spirituality and orthodox medicine which is overly deficient in matters of spirituality. The condemnation of the practice by some Christians is often a lip service or as a result of ignorance on the part of those Christians who may not be in touch with the realities associated with life in Africa. Health problems are myriad and caused by different factors, both spiritual/mystical and natural/physical. This has been amply demonstrated to be the case not only with Africans but also with the biblical world. Both in the African and the biblical milieus, including the early Church experience, healing and the holistic spiritual restoration of life involve mystical and ritual use of resources of nature, potent words and manipulation of supernatural forces to obtain result. This is also true of present day Christianity.

The wholesale anathemization of African traditional medicine is therefore not realistic; it is deceptive, pretentious and misconceived and usually pursuant to the western agenda of demonizing African tradition and assailing her indigenous knowledge system. Today, because it has become fashionable to stigmatize and taunt a Christian who patronizes or practices African traditional medicine as a heathen, the rich indigenous medical knowledge in Africa is almost completely lost. But the reality and the current trend is that even the Christians in recent time have begun to realize the value and indispensability of traditional medicine, just as most of the 'men of God' have begun to appreciate African religious experiences and needs so much that they are now syncretizing Christianity with some aspects of African practices.

The question that seems problematic, however, is whether a Christian who patronizes African traditional medicine is still a faithful, worthy Christian or not. This becomes an issue because of the involvement of mystical practices and ritual performances. This confusion stems from the erroneous impression that African traditional medicine is essentially idol worship. This is not true. It is important to note that majority of traditional medical practitioners are Christians. It is true however, that many of them too who are not Christians ascribe such healings to idols. It is a matter of belief. In African belief system, healing is the handiwork of God, the Supreme Being, for whom human agents act as intermediaries. Most of the practitioners are not attached to any divinity but are either trained by apprenticeship, called and supernatural commissioned, or both to practice such medicine.

In any case, while this paper does not suggest that all aspects of African traditional medicine is acceptable and agree with the core Christian faith, the fact remains that there are health conditions and human cases that can only be resolved by the application of traditional medicine. That is why Ubrurhe (2001) maintained that 'In African traditional medicine, the wholesomeness of the patient is taken into consideration. Thus, traditional medicine deals with the totality of the patient's socio-cultural, supernatural and the psychological framework of beliefs and expectations' (p. 48).The practice of traditional medicine in essence is in consonance with biblical traditions regarding religious experience; therefore, it should not be seen as necessarily contradicting Christian faith. A Christian who is in a critical health condition or having some mysterious and inhibitive spiritual experiences which neither the Church nor orthodox medicine has proven effective in dealing with the condition has the choice to seek the services of traditional medical experts or not depending on his/her convictions. But to demonize the practice wholesale is unrealistic and baseless.

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Politicization of Religion in Nigeria: the Ills of the Politics of god Seekers

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Abstract

It is common knowledge that Nigeria is not only diverse by ethnicity, but also by religion. A major problem in Nigeria is the issue of whether or not to delineate politics from religion since the religious plurality significantly influences political decisions. The country is presently experiencing its worst conflict since the fierce civil war that almost threw her into extinction. The Boko Haram menace on the one hand have ravaged the Northern part of the country since it became radical in 2009 'fighting for an Islamic State' and the government seems not to have a solution to these problems. Though the country is not at war, its citizens are fighting to stay at peace. Despite the fact that Nigeria is a highly religious country, its history is clouded in conflicts thus raising the question; how many of these are motivated by religion. Using the Marxist theory of religion, the research sets to determine the role of religion in the many conflicts that have ravaged Nigeria. This paper will therefore suggest possible ways for a better relationship between politics and religion for a peaceful united Nigeria. The paper strongly opposes exploitation of religious sentiments by politicians in the quest for political powers which constitutes 'the ills of the politics of god seekers'.

Keywords: Religion, Conflict, Politics, Pluralism and Ethnicity.

Introduction

Arguably, man is the only animal that possesses the ability to communicate in a synchronized manner. This advanced/sophisticated communication skill is what has allowed man to be a social animal and by extension a political/religious one. Little wonder that the great political philosopher Aristotle referred to man as a 'political animal'. Notably, among all social animal's, man is the only one that is religious. The yearning to believe in an all superior being (God) is a reflection of man's ability to think (the one ability that clearly distinguishes man from other animals). However, over the years the failure of man to delineate politics from religion has left a bloody history to reflect on. The highly emotional/sentimental attachment between men and their gods have been most often times than not exploited by those who seek political power to create chaos or subject men to consensual bondage throughout history. This religious weakness in man was what prompted Karl Marx to refer to religion as the opium of the masses.

Nigeria a country made up of over 250 ethnic groups is not only highly divided along ethnic lines, but also, along religious lines. While the Southern part of the country is highly dominated by the Christian Igbo/Yoruba ethnic groups, the Northern part is dominated by the Muslim Hausa/Fulani ethic group. This religious/ethnic diversity has ensured that the country has always maintained a tensed relation throughout her history. The above position is echoed by Mazrui who noted that; "in those African countries, where Islam is in serious competition with Christianity and both are politicized, the two creeds become divisive rather than unifying, destabilizing rather than legitimizing. Where religion reinforces ethnic differences on regional variation, governments become less stable rather than been more concerned about development."On the whole, the two Semitic religions in

Nigeria Christianity and Islam reinforce regional and ethnic differences, and make stability more difficult (Mazrui, 1996:198).

In Nigeria, the government and her citizens are yet to accept fully both in theory and practice the stark realities of pluralism of religious beliefs and practices. The waves of religious crises and violence in recent years seems to confirm this observation (Ekwunife, 1992).With religion generating so much passion, the polarization of the nation has found full expression as the country is finally pitched as a battleground between Christians and Muslims (Roseline and Borok, 2015: 9). The decision of politicians to exploit religious differences in their quest to acquire political powers especially in the fourth republic coupledwith the so much religious turmoil ravagingthe country,has made the need to delineate religion from politics to become expedient.Thus, this research work is structured to highlight the ills of the politics of god seekers in the country.

Literature Review: Conceptualizing Religion and Politics

The concept of politics and religion are devoid of an all encompassing definition; this does not however imply that they are short of academic touch. As a matter of fact, the lack of an all encompassing definition is only a reflection of the fact that they have been defined endlessly by scholars based on their own view point/understanding. To this end, an attempt would be made to operationalize bothconcepts in order to have a working definition.

Lasswell (1936) defined politics as "…the process of who gets what, when, and how." This definition implies that politics is the process of allocating scarce values (resources). The point Lasswell is trying to make here is that; human resources are limited which makes them valuable, and as a consequence of this scarcityof resources, humans are in constant competition in order to survive. Thus, politics is the ability to control the power to allocate these scarce resources. It is important to note that to Lasswell, politics only occur where there are two or more people involved in a relationship. This pointhas been explained extensively by Hanley (2010) who noted that:

In a hypothetical state of nature where I am all alone, my choice to climb a tree to pick apples is not a political decision. But if you are also present, and the options that exist are to work together to pick the apples, then figure out how to divide them, or to try to pick the apples surreptitiously, or to try to exert sole despotic dominion over the apples and keep the other away–then we have politics. To take a literary example, when Robinson Crusoe was alone on the island there was no politics, but as soon as "Friday" appeared, *everything* became political.

Similarly, David Easton defined politics as "those interactions through which values are authoritatively allocated for a society".Robert Dahl opined that politics consist of any persistent pattern of human relationships that involves ... power, rule, or authority. To this end, Dahl's argument is that every human relationship is a power relationship (control for power). Thus, politics is the process of exerting power in a relationship. In a shift from the broad definitions of politics given above, Awolowo (1987) defines politics as the science and art of the management of public affairs. In trying to avoid vagueness, Awolowo fell into the temptation of being too narrow as to exclude some activities that could be regarded as political as not political by the implication of his definition of politics as the 'management of public affairs'. This is because, his definition of politics as the 'manegement of public affairs' fails to take cognizance of the fact that politics goes beyond public life into private affairs that involves a power relationship between two or more people.

While it appears easy to pick the loopholes of the definitions of politics given above, it is quite difficult to give a definition that will embrace all facet of the political life. Thus, for the purpose of this study, politics is defined as the processes involved in peaceful recounciling the contradictions that emanate in group life fueled by conflict of interest.

Just like politics, the concept of religion is rich in terms of scholarly definitions. To this end, Omoregbe (1993) defined religion as human activities manifesting through beliefs and ritual practices in response to the Supersensible Being, believed to exist.To Ejizu (1986), religion consist of man's value system and attitudinal orientations. Imo (1986) posits that religion is the varied, symbolic

expression of, and appropriate response to that, which people deliberately affirm as being of unrestricted value for them. Roseline and Borok noted that:

The basic dimensions of religion include the belief patterns which accommodate the sacred reality people experience through revelation, reflection or divine illumination; ritual practices which are prescribed for believers as appropriate human responses in the relationship to the ultimate source of being or value; ethical codes which are behaviour directed towards other person; and cultic organization.

To this end, Omoregbe (1993) argued that religion is "a fixed relationship between the human self and some non-human entity, the sacred, the supernatural, the self-existent, the absolute or simply, God". While there is a paucity of agreement by scholars as to an all definitive definition of the concept of religion, this work defines religion as the various processes adopted by humans which forms their believe in creating a relationship with a supernatural being.

Theoretical Framework

Karl Marx view on religion will guide as a theoretical framework for this research endeavor.Karl Marx had written that "the criticism of religion is the foundation of all criticism."Marx began to formulate his ideas on the nature of religion when the shadows of Hegel and Feuerbach lay heavy on German thought. The vital issue was whether religion had made man, or whether man had made religion. If man had made,religion, then it was clear that he was capable of making changes that would affect society on a far-reaching basis. To demonstrate that both religion and the state were the products of certain social conditions was to indicate that a change in those conditions would eliminate the necessity for both (Felice, nd).

For Marx, religion was the key to the whole of man's social problems, for it played a dual role in the class struggle: it buttressed the established order. To this end, Marx sees religion as "the supreme legitimating of the structures of domination in human society" (Baum, 1975: 32-33). It is the ideological tool of the dominant groups for sanctioning and moralizing the social evils and exploitation inflicted or exerted on the oppressed classes.Marx argued that "religion is the sigh of the oppressed soul, it is the emotion of an emotionless world, and, in the same way that it is, as it were, the spirit of a spiritless system, so religion is the opium of the people" (Pan, nd).

The essence of using Marx view on religion as a guide for this research endeavor is not to question the social function of religion, but to show the important role it plays in shaping a man's attitude towards his society. Thus, Marx view on religion is used to reveal the strong sentimental attachment which man develops with his god and how this sentiment is so strong that it can be used in his oppression thus highlighting the dangers it can pose when used to steer political sentiments.

Religion and Politics in Nigeria: A historical analysis

The issue of religion and politics in Nigeria dates back to the colonial period. Colonial policies deliberately promoted religious pluralism in Nigeria. While missionaries were actively encouraged to join the colonial powers in the "civilization" mission in southern Nigeria to establish churches and mission schools, their activities were severely restricted in Muslim northern Nigeria (Izzah, 2013). Religion and religious conflict have long been part of Nigerian politics and public life. In the 1950s, while Nigeria remained under the British rule, Islamic law (Sharia) was incorporated into the country's legal systemIn the late 1960s, religion was one factor in the internal conflict that eventually erupted into Biafra war (1967 to 1970) (Oluwaseun, 2015: 44).

Abdulrafiu, (2009) cited in Ntamu, Abia, Ndinyang, and Eneji, (2014)observed that after the 1914 amalgamation of Nigeria and emergence of indigenous national politics, Islam has effectively represented a source of ethnic identity, group unity, political mobilization, de-mobilization, regime legitimization and de-legitimization in the country. As a result of this, the northern Hausa-Fulani therefore see themselves as the offsprings of the Sheikh Uthman Dan Fodio, representing the epitome

of the Islamic holy Jihad and a product of an enviable Islamic socio-cultural history. Similarly, Izzah showing the existence of religion in Nigerian political landscape in the first republic noted that:

The introduction of party politics and Western type of democracy…in essentially peasant societies with limited class differentiation meant that religious and ethnic differences formed the bases of 'we' and 'they' as the political parties mobilized support. So the NPC was predominantly Hausa/Fulani cum Muslim while AG Yoruba and NCNC predominantly Ibo. Ideally politics ought to serve as a vehicle for the reconciliation of conflicting claims among contending parties, but this process was rudely terminated in January 1963 through a military coup. The process of learning the political art of compromise was terminated (Izzah, 2013).

The first major religious riot occasioned by ethnic politics was the one that pitched Muslims and Christians against each other in Kafanchan, old Kaduna State in March 1987. The following month, the usually peaceful Ilorin, Kwara State, also witnessed a skirmish when some exuberant Christian youths held an Easter procession in a thickly Muslim neighbourhood, pointing at houses and singing: "Jesus dey here? "He dey..."! (Asemota, 2013 in Babatola, 2015: 6). Ever since independence, religion has continued to play a key role in Nigerian politics even up to the fourth republic. This is revealed by Ebhomienlen and Ukpebor (2013:168) when they noted that;

In 1999, shortly after the transition to democratic rule in Nigeria, the Zamfara state governor, Ahmed Yerima of the All Nigerian people's Party, introduced the Shar'iah as the official legal system for the state owning to the provision of the 1999 constitution which stipulates in section 4 subsection 7 that: "the house of assembly of a state shall have the power to make laws for peace, order and good government of the state". This gesture…was to transform the ANPP to posses the image of the old ruling political party of the North that were synonymous with the conservative Islamic ideology of NPC and NPN in previous republics (51, 2012, Onapajo) . Consequently, the ANPP became the most popular in the north and represented the major opposition to the ruling party, the People' Democratic Party (PDP).

It is sad to note that this worrisome trend of our political class steering religious sentiments to gain political support has continued to the present day even up to the time of writing this research. The last presidential election is a pointer to the fact that Nigerians do not vote on party ideology, but on ethnic/religious affiliation as the election result made the once invincible lines dividing the country to be visible.

The ills of the Politics of god seekers: the intolerance

The lack of an ideological base has meant that Nigerian politicians rely heavily on steering ethnic/religious sentiments for electoral support. The result of this wrong approach to politics is decades of religious conflict with the emergence of the Boko Haram group being its nadir. The sect has claimed thousands of lives in the North East fighting for an Islamic state with the government seeming lost in its effort in clamping it down. As a matter of fact, since May 1992, over 10,000 people have died from communal-religious conflicts. Plateau, Benue, Taraba and Borno States constituted the highest figure of causalities. According to some accounts, more than 10,000 people have been killed in sectarian conflicts, primarily in Kaduna and Plateau States in the last seven years. Subsequently from 2001, incidents of Christian/Muslim violence have become more frequent and bloodier. Violence between Muslims and Christians in Nigeria has claimed thousands of lives in the past decade (Oluwaseun, 2015: 44).The political class cannot exonerate itself from the present predicament of Nigeria. Rather than politicians seeing themselves as being divided only by contending ideological presentations of their party manifestos, a lot of useful energy is diverted to building religious sentiment (Roseline and Borok, 2015: 9).

Due to the important role played by religion in the country's politics especially in the first republic as a basis for identity, mobilization and legitimization,the need to further strengthen the unity of faith and to protect the interest of members of these religions so as to continue advancing the philosophies on which each of the religions is based became expedient. Consequently, groups and

associations started springing up from Islam and Christianity in the country. As noted by Ebhomienlen, and Ukpebor (2013:168) the emergence of theChristian Association of Nigeria (CAN) and theNigeria Supreme Council for Islamic Affairs (NSCIA)had a significant influence on the shape of politics in Nigeria. Between 1970s and 1980s Muslims intellectuals began to seek for new identity for Islam in order to give it a better and beneficial status in the Muslim world. They started advancing for Shar'iah the Islamic Law to be incorporated in the constitution.

The insistence of the Muslim political class to insert the Shar'iah law (Islamic law) into the Nigerian constitution despite the country heavily divided along religious lines, awoken the political consciousness of the various religious groups in the country. The above is particularly true when one puts into consideration the arguments of some scholars thatalthough the Sharia debate in 1977-8 has been identified…as providing the spark to the rise in the tone of debates around religion in Nigeria, subsequent developments have shown that these debates were more about the control of power than the practice of religion (Source: http://run.edu.ng/media/19693240223271.pdf).

Politically, Christians' consciousness has sparked some interest in the country's political terrain as orchestrated by Islam' challenge. These situations have become most pronounced as a result of the recurring religious crises fermented by the adherents of Islam especially against the northern Christian minorities (Ntamu, Ndinyang. And Eneji, 2014: 305). This single act of foolishness by the Nigerian political class to mix religion with politics and thinker with the constitution created the foundation for religious intolerance in the country.

Politicization of religion is one of the blind eyes of the Nigerian nation. There is intolerance when any group in a society deliberately and violently sets out to stamp out what the members subjectively consider to be error in religious thought and practiceof other groups (PaulIkechukwu & Clara, 2015: 196). The level of religious fanatism in Nigeria is encapsulated in the views of Sheikh Abubakar Mohammed Gumi, a Muslim leader and teacher who proclaimed to his students that:

The two-party system of government will not be south against North but Islam against Christianity. Once you are a Moslem, you cannot accept to choose a non-moslem to be your leader. If Christians do not accept moslems as their leader, then we have to divide the country. Nigerian unity is to try to convert Christians and non-moslems (to Islam) until other relign become minority and they will not affect our society (PaulIkechukwu & Clara, 2015:196).

Islam, being theocentric in its doctrine, opposes secularity which is constitutionally allowed in religiously pluralistic societies like Nigeria. It continuous opposition to secularity has threatened the stability and development of the nation (Ayantayo 2012:101). Some decisions like the elevation of the sharia into the Nigerian legal and political system, and the issue of Nigeria becoming the member of organization of Islamic countries (OIC) among others have become a source of grudges in the country's religious circle especially among the Christian folks. Little wonder that Babatola (2015: 6) asserted that religion has contributed adversely to the disintegration of Nigeria. More durbing is the mess of declaring a region squarely for a particular faith. All men should be allowed to practice their faith as they deem fit. Anything other than this constitute the ills of the politics of god (not God) seekers.

The Cost of the Conflict
Nigeria the most populous black nation on earth has experienced its own fair share of religious/political upheaval, but it must however be stated that of all religious crisis that have ravaged the country, "the Boko Haram menace is undoubtedly…the most destructive both in terms of its demonic brutality, mindless savagery and increasingly in scope of operation" (Obioma, 2009). The group: Jama'atulAlhulSunnahLidda'Wat, Wal Jihad popularly known as Boko Haram, is one of the greatest security challenges facing present day Nigeria. The group has created widespread tension across Northern Nigeria and between various ethnic communities, interrupted commercial activities, frightens investors and generated concerns among Nigerians northern neighbors through its ferocious fight for an Islamic state. This unprecedented state of terrorism by the Boko Haram sect in Nigeria has

ruined the tranquility of the northern atmosphere and the high rate of insecurity pervading northern region in particular and the nation/Nigeria in general is alarming and is a cause for serious concern to well meaning Nigerians.

Ever since the brutal death of her leader Mohammed Yusuf (founder of the Boko Haram Group) in the hands of the Nigeria police force, the radicalreligious sect has metamorphosed into the most dreaded terrorist organization in sub Saharan Africa, with the group gaining global attention in 2014 when it kidnapped over 270 female students from the government secondary school in the town of Chibok Borno state. Ever since it came into existence, the group has claimed the lives of over 100,000 Nigerians (Kashim Shettima, 2016).The government has responded to the Boko Haram menace by deploying troops to combat the sect. while there has been monumental loses from both ends, the Boko Haram menace is far from finish with the group becoming more daring and vicious with each new attack by the day.

The Boko Haram sect is a classic example of the dangers of mixing religion and politics. The insertion of the Islamic law in the Nigerian constitution which led to its adoption by 12 Northern states no doubt raised the political consciousness of members of the sect and thus formed the basis for religious fanaticism. Though the above could be argued as there are several factors that come into play to form a terrorist, the role of religion and politics as it pertains to the Boko Haram sect cannot be undermined. And thus, stressing the need for politicians to delineate religion from politics.

Conclusion

The romance between religion and politics in Nigeria is no doubt as a result of the lack of a political ideological base by her ruling class. This unhealthy romance has meant that religion has taken a front role in Nigeria's political landscape as a basis for identity, mobilization and legitimization. The Boko Haram menace only strengthens the argument for the need for apolitics/religion dichotomy. The various religious crises ravaging the countryprove that the incursion of religion into politics reinforces ethnic differences rather than unifying the country. Thus, if the country aims to create a conducive environment suitable for political stability and economic growth, thenthere is a need to delineate religion from politics.

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Faith Differences in Nigeria: The Incompatibility of Active and Contemplative Asceticism

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Abstract
Religious and cultural differences contribute disproportionately to the Nigeria's instability and violent conflict. This paper traces the causes and consequences of faith differences in Nigeria to emphasis of both the active asceticism and contemplative asceticism traditions by adherents of Christianity and Islam in the country. The paper adopts the following approaches; (a) the historical approach in that it traces the origin and growth of the two traditions of active asceticism and contemplative asceticism in Christianity and Islam to the east and west (b) sociological approach is used to examine the contributions of the adoption of these two traditions by adherents of Christianity and Islam to Nigeria's instability and violent conflict. Findings in this paper are (i) that most Nigeria's Christians are protestant, Pentecostal, evangelical and Aladura and each group either emphasis the doctrine of active asceticism or contemplative asceticism. (ii) That most Muslims in Nigeria belonging to the Sunni and other sects of Islam emphasis either the doctrine of the active asceticism or contemplative asceticism. (iii) All other subsects in Islam and sub-denominations in Christianity develop as their leaders move either from contemplative asceticism to active asceticism or vice versa. The root causes of sectarian religion in Nigeria are the differences in the emphasis of the doctrines of active asceticism and contemplative asceticism. Both Christianity and Islam have permeated other social institutions with the doctrines of active and contemplative asceticism contributing to Nigeria's religious and cultural pluralism and conflict.

Introduction
The three major religions in Nigeria are African Traditional Religion, Islam and Christianity. The population of over 182 million in 2015 is nearly equally divided between Christianity and Islam. There are different versions in the ratio of Christians to Muslims in the country. The pew forum in 2010 gave the 36% of the population to Christianity, 38% to Muslims while 26% was given to other (Pew Forum, 2010). Measure Demographic and Health Survey (DHS) assigned 53% Muslims, 45% to Christians and 25% to other in 2008. In the same year Afrobarometer Poll found 50% Christians, 49% Muslim and 1% other. In 2001, the world factbook by CIA gave 50% of the country population to Muslim, 40% to Christians and 10% to adherent of African religions. Additionally, the census of Association of Religion Data Archives of 2010 reported that 47.5% of the country population is Christian, slightly bigger than the Muslim population of 45.5% and 7.0% other while in 2007 BBC report puts Muslim men and women greater than 50% making the population slightly bigger than the Christian and other.

It is quite clear that there is a great faith divide in Nigeria. Believers and behavers of religions in the country have to stand on one side of this divide. The country is polarized and even divided into north and south along the lines of the two dominant religions Christianity and Islam. While the sub ethnic groupings in the northern and southern region are equally dividing themselves along religious divide.

When it comes to matter of religion in Nigeria there are basic attitude towards religious faith that are not like each other in doctrine and practice. People like to stay with or hold strong to religious beliefs they considered to be right or correct. Religious faithful view their lives in terms of their faith and the conclusion they draw from their faith influence both their outlook and relationship with other people they meet, live and do businesses with in Nigeria.

Every individual and group in the country is on one side of religious faith or the other based upon a rejection of other's beliefs. This is what life has come down to in Nigeria. Some persons accept the doctrine of a particular religion and become adopted or assimilated into the culture of such religion. While some others reject the doctrine of other and welcome the faith they considered right or correct. Nigeria has become a multiethnic, multi-culture and multi-religious nation threatened by the fear of social disintegration, political instability and economic set back. Religious affiliations or societies are stronger than reason and nationhood. Individual and group believing that what they are doing is right, even the highly educated Nigerians are blind with unquestioning faith.

Religion can be used by man to make himself, others and society, depending on how one handles his faith. In this wise Joseph Omoregbe (1999) likened religion to a two edged sword. Karl Marx identifies religion as an opium; while some others social anthropologists conclude that the best way of knowing and understanding individual and group behaviour is to first study their religions. Religion has aided social cohesion, solidarity, disintegration and violent conflict the world over, depending on how people handle their faith difference. This paper is aimed at identifying the causes and consequences of religious faith difference in Nigeria.

Conceptual Clarifications

Faith: Is trust in somebody's ability or knowledge. The trust that somebody or something will do what is promised. It is a strong religious believe that is even more than reason. Faith is found within a particular religious tradition where people believe that what they are doing is right or correct. Faith is a controlling principle of the life of adherents of any religions. It is the living day by day under the guiding trust that God is true to His word. What drives a man or women of faith is a longing to follow the word of God because he/she realizes that the things of time are merely temporary and that his/her life here on earth is a preparation for what is to come (Hughes, 2017).

Living by faith means that adherents of any religions live on God's side, basing not their lives on what anyone else outside their faith says about life here on earth but what they believe God says about it. Anyone else in this context may be the philosopher or politician. Living by faith means the willingness to stake everything on the truths one has believed, and deciding to run one's life by that truth. Living in this way is the only true and satisfying way to live anything else is merely existence. Living in this way help adherents became more confident and mature in their faith journey within their religious traditions.

Faith does not come in fits and starts but underlies the whole of one's life (Hughes, 2017). It therefore means that we must understand clearly our faiths and the faith of other people before we can truly live and not just exist.

Religion: The belief in the existence of a god or gods, and the activities that are connected with the worship of them. One of the systems of faith that are based on the belief in the existence of a particular god or gods, the Jewish religion, Christianity, Islam and other world religions (Hornby, 2000). Religion is a system of social interactions comprising beliefs and activities which bind man to spiritual begins and powers (Miller and Weitz (1979).

According to Otite and Ogionwo (2001)

> Religion, then, is a mechanism of adjustment and solving problems, not only
> overcoming anxiety but also of ordering one's relationships with the supernatural and
> in the process supporting social norms and integrating society and personalities. In

this task, religion compliments and competes with other institutions such as the political and economic.

In line with these concepts, some religious leaders are articulating their beliefs more forcefully, actively recruiting members, and using it as political and ethno-cultural means to advance their selfish aims.

Nigeria: Is a country of immense physical diversity. According to Academic American Encyclopedia (1998) Nigerian climate ranges from rain forest to desert; the landforms are highly varied. It is the most populous country in Africa, running to about 180 million people divided into about 250 ethnic groups. Of this, four groups account for about 65% of the total population. These ethnic groups are Fulani, Hausa, Ibo and Yoruba. Other groups are the minority groups. Among these are the Tivs, the Efiks, Ibibios, Ijaws, Urhobos and so on.

Asceticism: The word 'ascetic' is derived from the Greek term askesis which means training or exercise. Asceticism is a lifestyle characterised by abstinence from worldly pleasures Often for the purpose of pursuing spiritual goals. Ascetic may withdraw from the world for their practices or continue to be part of their society, but typically adopt a frugal lifestyle, characterized by the renunciation of material possessions and physical pleasures and time spent fasting while concentrating on the practice of religion or reflection upon spiritual matter, (Wikipedia).

Asceticism has been classified into natural and unnatural forms of asceticism. Natural asceticism is defined as a lifestyle where material aspects of life are reduced to utmost simplicity and minimum. This may include minimal, simple clothing, sleeping on floor or caves, eating simple minimal amount of food. Natural asceticism does not include maiming the body or harsher austerities that make the body suffer. Unnatural asceticism is defined as a practice that goes further and involves body mortification punishing one's own flesh and habitual self infliction of pain such as by sleeping on a bed of nails (Wikipedia).

Asceticism has been historically observed on many religious traditions, including Buddhism, Christianity, Hinduism, Jainism and Judaism. Mainstream Islam (Sunni) has lacked asceticism except for its minority sufi sect whose long tradition has included strict asceticism (Wikipedia). In this study, natural asceticism is taken to be active asceticism, while unnatural asceticism is considered contemplative asceticism.

Causes of Faith Differences

One of the remote causes of faith difference in human society is the two traditions namely; active asceticism and contemplative asceticism. Whichever role religion plays in society is predicated on the views of adherents who hold or stay strongly to either the principles of active asceticism or contemplative asceticism.

Active ascetics seek to conquer rather than withdraw from the imperfection of the world. To them the world is God's creation and the only arena in which God fearing men might reach a state of grace and become certain of salvation.

The contemplative ascetics are not fighter for their God; they do not seek a consciousness of divine grace through ever-new victories over ever-new temptations in their constant struggle with the world and men as they are. They do not grapple with the world; they reject it in order to do so, they seek to empty themselves of every mundane appearance and to attain a state of repose in the divine. Achieving the contemplative stage requires negative defenses against natural and social disturbances, and on the positive side, energetic concentration on the truth (Bendix, 1977).

Contemplative ascetics have their root in the eastern religion which conceives the aim of right conduct as the attainment of some "supreme good" or "summum bonum". This supreme good for the

Muslim is the enjoyment of the pleasures of paradise; for the Christian, union with Christ; for the Hindu, delivery from the burden of individual existence and re-absorption into Braham; for the Buddhist, Freedom from the burden of all existence and extinction in Nirvana (Kirby, 1973).

Active ascetics which seek to fight and conquer the world for their god have their foundation in the philosophy of secular humanism of the west that recognize and require humanists to be dynamic force to meet the needs of the day. A religion that will not only profess a belief in god but engage in social matters; such as philanthropy in the advancement of morality, establishment of democratic governance of ethical societies. Active ascetic cum humanists believe that self reform should go hand in hand with social reform. They agree that educating the young is the most important aim (Saale, 2016).

Christians, Muslims and adherents of religions in Nigeria knowingly or unknowingly are either active ascetics or contemplative ascetics. Within Christianity there are faithful of active and contemplative ascetism traditions as well as faithful of the contemplative and active asceticism in Islam; while the influence of this two traditions have infiltrated the sacredness of African traditional religions in recent times. The apostles of both active asceticism and contemplative asceticism compete for sacred space in Nigeria.

In Islam there exit sects such as Sunni, Shia, Sufi, Ahmadiyya, Quraniyoon, Boko Haram and Daul Islam (Wikipedia). These sects within Islam have faith differences. Majority of Nigerian Muslims are Sunni, belonging to Maliki School of jurisprudence aimed at conformity to set rules of conduct to enjoy the pleasures of paradise. Some northern states have incorporated Sharia law into their secular legal systems in order to achieve the orthodox Islamic set goal.

A large number of Sufi Muslim brotherhoods seek to empty themselves of every mundane appearance and to attain a state of repose in the divine. They follow the way of life of the contemplative ascetics by showing negative defenses against natural and social disturbances, and on the positive stay energetic concentration on the truth. This sect form a religious order based on more personal or mystical relations to the supernatural.

Also, a good number of disenchanted Sunni, Qadiriyya and Tijaniyyah faithful belong to active asceticism forming the militant Islamic groups of Maitatsine of Mohammed Marwa of the late 1970s – 1980 and Boko Haram of the 2010s. These militant Islamic groups have caused havoc in the country through a wave of bombings, assassination and abduction, fighting to overthrow the government and create an Islamic state. The militant Islamic groups follow after the active ascetic arm of seeking to fight and conquer those considered to be their enemies rather than withdraw from the imperfection of world like their counterpart contemplative ascetics Muslims. Historically, mainstream Sunni has lacked asceticism except the nominal Sunnis in Nigeria who have joined the Sufis in their campaigns.

Maitatsine Mohammed Marwa who hailed from Cameroon but resident in Kano in the 1980s differs in faith with the authority of orthodox Islam; he claimed to have had divine revelations superseding those of the prophet Muhammad. Its main appeal was to marginal and poverty-stricken urban immigrants whose rejection by the more established urban groups fostered this religious opposition (Isichel, 1987).

Another militant Islamic group is the Boko Haram based in the north-eastern city of Maiduguri where the group had its headquarters. The group official name is Jamaatu Ahilis Sunna Lidda'awati wal-jihad, which in Arabic means "people committed to the propagation of the prophet's teachings and jihad (Wikipedia).

Boko Haram promotes a version of Islam which is "Haram" or forbidden for Muslims to take part in any political or social activity associated with western society. This includes voting in elections, wearing shirts and trousers or receiving a secular education. Boko Haram from the Nigeria Hausa language is loosely translated to means education is forbidden. Its regard the Nigerian state as being run by non-believers, regardless of whether the president is Muslim or not and it has extended its military campaign by targeting neighbouring states (Wikipedia).

From the foregoing, militant Islamic groups are dominant in the northern region of Nigeria especially, north eastern parts because of high degree of poverty, injustice, long neglect by successive administration. Face with frustration and life extinction the leaders of this militant Islamic groups adopt the active ascetic approach consciously or unconsciously. While these leaders think they are prosecuting a jihad like the leader and founder of Islam, the prophet Muhammad they have understood and interpreted prophet Muhammad out of context.

As the active ascetic Muslim in the far northern region of Nigerian is becoming more militant, their Muslim brothers in North central and western regions of Nigeria are not militants. This differences are not only visible in terms of physical, social and infrastructural development but in faith. Muslims in the north central and the western regions are more of the contemplative asceticism while those of the north eastern regions are active ascetics.

Most of Nigeria's Christians are found in the southern and eastern part of the country. In terms of affiliations many Nigeria's Christians are protestant, catholic, Pentecostal, evangelical and Aladura. These churches are divided along the line of active asceticism and contemplative asceticism. The proponents of active asceticism may have drawn their interpretations from a member of biblical principles such as Matthew 11:12 "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force". While proponent of contemplative asceticism John 18:36 "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews but now is my kingdom not from hence".

The world through this age will remain an enemy of God and his people (John 15:19; Romans 12:1-2; James 4:4; 1 John 2:15-17; 4:4). The rule of God by direct judgement will occur only at the end of this age (Rev. 19:11-22). More so the future manifestation of God's glory, power and kingdom will occur when Jesus returns to judge the world (Matthew 24:30; Luke 21:27; Rev. 20:1-5). In addition, that the ultimate fulfillment of the kingdom comes when Christ finally triumphs over all evil and opposition and delivers up the kingdom to God the father (1 Corinth. 15:24-28).

The contemplative ascetics Christian are not fighters for their God. They do not grapple with the world; in order to be in union with Christ, they seek to empty themselves of every mundane appearance and to attain a state of repose in the divine. The active ascetics Christian are fighters, God's militants resisting injustices, oppression, poverty, bad governance etc. in order to do so they grapple with the world. They profess a faith not only in God but engage themselves in social matters, such as the advancement of morality, democratic governance, western science and technological based education. The active ascetics Christian believe that self reform should go hand in hand with social reform.

Consequences of Faith Differences in Nigeria

A common characteristic of all religious militants is that they are forceful in ensuring that their doctrine of faith holds in human society where they live. And in their attempts at doing so they often clash with other who might not share the same faith with them. Faith differences have remained a major source of social conflict.

Christian militants in the southern and eastern parts of the country are not the violence type, bombing, assassinating, abducting, fighting to overthrow the government and create a Christian state; but their forceful preaching against injustices, bad governance, poverty, long years of neglect, and environmental degradation in these regions is capable of sparking up a social revolution and or social violent conflicts.

The Niger Delta militancy in the south-south and the MASSOR of Biafara in the south-east geo-political zones of the country are upsurge of the Christian militant approach of active asceticism. Although, Niger Delta militancy and MASSOR of Biafara are not being organised and executed by the churches but some Christians mostly those who favour the doctrine of active asceticism support the ideologies of Niger Delta militancy and MASSOR of Biafara.

In similar vein, active ascetic Christians in the south-south and south-east geo-political zones of the country are becoming more militant their brethren in the north central and western regions of Nigeria are not militants as they are more of the contemplative asceticism tradition.

Again, a common feature of militancy in Nigeria is that it become a rally point for both the Muslim, Christians and adherents of local religions whether active ascetic or contemplative ascetics who feel disenchanted, expressing their dislike and displeasure against injustices, poverty and bad governance. Hence, militancy is prone to regions were poverty is high, scholars who hold the frustration, Aggression view of social conflict assume that it is in a situation where the legitimate desires of an individual or group is denied either directly or by the indirect consequence or the way the society is structured. The feeling of disappointment may lead such a person or groups to express his anger through violence that will be directed at those he hold responsible or people who are directly or indirectly related to them (Faleti, 2004). By implication those who are not militant by reason of their being contemplative ascetics at some point in life could at another point turn active ascetics whenever they feel disappointed because their legitimate desires are denied them.

Sigmund Freud observes that both instincts are always seeking release and it is the one that wins the contest of domination that is released. Aggression against others is released whenever the instinct associated with life and survival overcomes the instinct associated with death. This theory suggests that war and conflict serve as necessary periodic release or discharge of aggressive instinct inherent in man, helping man preserve him by diverting his destructive tendencies to others (Faleti, 2004). What contemplative asceticism teaches therefore is that instead of man to help himself by diverting his destructive tendencies to others, he should seek to empty his instinct of aggression in the divine by concentrating on certain truth contained in the Quran and Bible while trusting God. The proponents of the active asceticism in their understanding and interpretation of Bible verses such as Matthew 11:12 "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force". And the prophet Mohammad's jihad, conceived war and conflict as necessary means of discharging man's aggressive instinct associated with life and survival in order to overcome death.

Faith differences has not only created mistrust and hate among Christian, Muslim and other adherents of local religions in the country but deepen mistrust and hate among adherents of the same faith. Within Christianity, adherents of the same denomination are divided over bible verses such as 1 Corinthians 14:34; 1 Timothy 2:11-12; where the Apostle Paul instructed that women should keep silence in the churches. That women who do not cover their heads should be shorn (1 Corinthians 11:4-6). These verses of scripture and many other which touches on the Christian conduct are being interpreted by some liberal gospel preachers mostly of the active ascetics to be means of enslavement of women in the churches.

They argue that all human whether male or female by reason of being saved by grace are librated, having equal right before the creator God. This kind of interpretation of verses of scriptures does not go down well with the teachings of the proponents of contemplative asceticism within Christianity. This same type of faith difference occurs in Islam where the Quranists, a non-sectarian Muslim reject the authority of hadith. And the Boko Haram that forbids western education, voting in elections, wearing shirts and trousers by Muslim.

Conclusion

The remote causes of faith differences in the world are a division between the apostles of active asceticism and contemplative asceticism. Most Nigeria's Christians and Muslims are on one side of the divide or the other. The consequence of faith differences in Nigeria is religious and cultural pluralism and violent conflict. Social conflicts are product of faith difference. All other causes of religious conflicts such as differences in worship, spiritual pride, measures of religiosity etc. are immediate, resulting from faith differences.

It is quite clear that faith difference is a watershed in Nigeria where religion and society are fused together. As religious men and women are divided in faith even so is society divided in opinions over social matters. Nigerians are confused in the face of several versions of religious faith, thus the nation is left fractured, underdeveloped, threatened by social instability, violent conflict, fear of disintegration insurgency, militancy, corruption, criminality, political disturbances following bad conduct of elections etc. In the midst of all social vices religious leaders are not able to sink their faith differences hence their efforts at resolving social crises have remained inadequate.

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Relevance of Islamic Education and Administration of Justice for Peaceful Co-Existence in the Society

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Abstract

Education has always been given priority in the Nigerian developmental plan because of it is importance as an instrument for nation building. This paper specifically focuses on the relevance of Islamic education and administration of justice for peaceful co-existence in the society. If take a look in the Islamic education as a mean to achieve better administration of justice, as it can developed peaceful co-existence in the society. Finally it proffers a way forward on how Islamic education can bring suitable society.

Introduction

Islam is a complete way of life from birth to grave, Islamic education is spiritual and mental training drive from the glorious book of Islam, (Al-Qur'an). It encourages it is followers being a Muslim to disseminate the teaching of Islam throughout it's life. Qassim (2007) indeed it is a religion of peace and a complete way of life from birth to grave.

Education in Islam is to developed human mind and give him skill to improve as human being. Suleiman (1987) "opined that the objective is to train human being and submit to Him and accept his message as his constitution." The aim of Islamic education is to form a person of good characters and worship Allah as decreed, and use the knowledge to enjoin people to do well and o utilized the knowledge in accordance with God's law. It help in human and nation building in human and nation building as may be in relation to the millennium development goals, that gives a concise submission on peculiar imported in general and the challenges of peaceful co-existence.

Conceptual Clarifications

Islamic Education: this is the type of education that prepare a man towards the development of balanced personality that is socially accommodating, intellectually alert, morally sound and spiritually dedicated to the cause of Allah (SWT) education generally is along life development that is capable of sustaining one throughout his life it brings moral standard of living, and change their social as well as spiritual outlook on the level of literacy of the society. Therefore, if they are cheated they will fight for their right and remains justice for the government.

Administration of Justice: According to Oxford Advanced Learners Dictionary 7th Edition define administration as the activities that are done in order to plan, organize, and run a business, school or institution, while justice can be seen as fair treatment of people. it is also define as fairness in the ways people are dealt with. It is also described as the quality of doing right and fair to every one, in fact this is the characteristics of all the revealed religion, in Islam, solidarity and foundation rest on justice.

Administration of justice for peaceful co-existence

Islam as a religion of peace creating different chances for its ummah (society) to ensuring justice among the society.

According to Madibbo(2001) administration of justice is needed in every aspect of our life. All the revealed religions, be it Christianity or Islam have emphasized on peace. Unity and stability for meaningful co-existence. It should be understand that, justice remain only in writing but not in practice, in the present Nigeria situation because the law makers were sometimes the breakers of the law indeed selfishness and injustice prevail every where and of the same time we are always advocating for peace, happiness and stability.

In fact, where there is no justice and fair play how can we established peace co-existence among one another. However, Islam keep against selfishness this is because it can cause *Fitna* (problem) and that is why prophet Muhammad (S.A.W) says in his Hadith.

No one amongst you will become a perfect believer unless he desire for his brother the same as he desire for himself. (Bukhari and Muslim).

The above hadith indicate that we should love one another so that peace can be exist in the society.

> According to Fazl- ur -rahman Ansari, in his book Affirm that, "the glorious Qur'an view justice in term of absoluteness, as an unconditional, universal and absolutely binding on every one, under all circumstances, and in all situation, binding without consideration of sex, caste, tribe, or rate binding, without regard to religious affiliation, binding without regard to economic or political status, binding even if it hunts one's personal interest" (Q4:135, Q5:9, Q6:152).

Co-Existence in Literal and Technical Terms

Meaning: it is a policy based on the principles of acceptance of the idea of the plurality of ideological doctrines and understanding between two camps (Camps here imply western and Eastern camps) of international issues (Aminundeen 2013).

However, all the religions towards peaceful coexistence between them and encourages language of dialogue, understanding and cooperation between diverse nations. Peaceful coexistence is also based on mutual understanding and not only on living together between classes of people.

Coexistence is literally derived from living together and live together signifies life. Coexistence technically means to live with other base on mutual peaceful understanding. it means in reality accepting the status quo as regards relations between nation and dousing tension in international relations. It is relevant and imperative to give this kind of understanding in the current Nigeria situation where the crises of living together has now reached it highest peak. Peaceful coexistence is also expressed in different words such as tolerance, togetherness, living together, complementing one another, meeting each other and closeness.

Relevance Of Islamic Education For Peaceful Coexistence

i.   Moral building is generally aimed at correcting and eradicating all evils and thereby transforms the whole society in an ideal way of life. Moral education teaches good conduct, and consciousness, good activities and the maintenance of rules and social order. In facts religion and moral education correct the society, make it decent and ideal. It enable the individuals to be orderly and God conscious in all their dealings. Thus bribery, tribalism and sectionalism which are the obstacles of Nigeria development would be easily controlled if people sincerely follow the teaching of their religion. On the contrary to that if people neglected the rules and order of Allah and follow their own whim and wishes, they would surely end up in a terrible difficult life.

The glorious Qur'an warns that:

> "And who ever turns away from remembrance indeed, he will have depress life and we will gather him on the Day of Judgment blind, he says, my Lord why have you raised me blind while I was seeing. "Allah will say to him thus, did our sign come to

you and forget (disregard) them, and there, you will this day be forgothern" (Q20:24-26)

Beside the above mentioned ordinance of Allah the Prophet Muhammad (PBUH) added his view saying that:

"Anyone who seen as abomination let him change it with his hands (power) if he cannot do that then with his tongue, that is by advice, if he cannot do that, then he should hate it in his heart, thought the last option is the weakness type of belief. (Reported by Muslim)

The above quotation implies that in whatever position you find yours self you have the responsibility to correct thing if going wrong if you are ruler use your power, if a preacher uses your tongue to advice if non then at least show that you hate it within your heart.

ii.   Living together between Muslims and non Muslim. The texts which indicates its lawfulness are many. The most prominent text of the Glorious Qur'an that indicates peaceful coexistence is as follows:

Allah forbids you not, with regard to those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly and justly with them. For Allah loves those who are just. Allah only forbids you, with regard to those who faith you for (your) faith and drive you out of your homes, and supports (others) in driving you out, from turning to them (for friendship and protection)it is such as turn to them (in these circumstances that do wrong.(Qur'an 60:8).

In another verses Allah says:

O mankind! We created you from a single (pair) of a male and a female, and made you into Nations and tribes, that you may know each other (not that you may despire (each other). Verily, the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things) (Qur'an 40:30).

The Qur'anic verses contains a call for mutual understanding of coexistence between all people and discourages partisanship with regard to race, colour and gender. No one is better than the other except by piety. The texts that indicate the lawfulness of peaceful coexistence with peace loving non muslim are numerous. All the revealed religious, be it Christianity, Islam or Judaisam have emphasized peace, unity and stability for meaningful coexistence, and even to get a freedom of worship, the absent of which render the nation into a crises. Moral laxity of the society, general and try to follow the whims and wishes of their hearts, sincerity and justice remain only in writing but not in practice.

iii.   Religion role on conflict and resolution: religious play a significant role in influencing conflict transformation process through a religiously motivated interference (outsiders and insiders). Religion today instead of serving as a source of healing sickness hunger, and poverty, and stimulating tranquility and peaceful coexistence among human beings, is used to cause sadness it is bringing pain instead of relief, hatred instead of love, division instead of unity, sadness instead of joy, discrimination and destruction instead of accommodation and development. In fact, in many parts of the world religion has been much cited as a central element of numerous cases of the conflicts abuses of power and violation of human right in the name of religion. All the stated problems causes by the religion are only happening to those religious followers that are ignorant of their religion, had it been

all the followers of the religion understand the basic teaching of that religion it could be peace in everywhere, (Aminudeen 2013).

Because all the religion teaches peaceful coexistence for example peaceful coexistence in the Bible. It is filled with teachings which help to guide the Christians on how to live with people of other religions with love and tolerance and ignoring other people because of their faith, colour or physical features. Love is the fundamental basis of the Christian religion. The origin in all human belief is that God has preferred human beings over every other thing it is therefore, a great injustice that one should spread hatred in society and shed blood of innocent people on the basis of differences in beliefs. If Allah had so wished that all human beings should be one (all being the same and professing one faith), He would have done so. However, the (God's) original plan of life is diversity, differences in opinions, understanding. Coexistence and removing all types of threats surrounding them without any distinction or discrimination, (Aminudeen 2013).

iv.   Good interpersonal relationship and treatment: Allah commands Muslim in the Glorious Qur'an to treat non muslim with good conduct, that is those who did not mean to cause harm or fight muslims. Allah says:

> "Allah forbid you not, with regard to those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loves those who are just". (Qur'an 60:8).

v.   Social care: cone of the most important right provided by Islam to non muslim who live in a muslim community are to foster their care within Islamic solidarity system. Allah the Almighty and exalted sent His Prophet (PBUH) as a mercy to the entire world. And we have nto sent thee but as a mercy for the worlds). The prophet (PBUH) enjoined the muslims to be merciful in their dealing with each other and with others indeed even with the animals. The prophet (PBUH) said

> "Allah will not be merciful to the who do not have mercy on People" the word "people" is a general term including everyone, without regard to sex or religion. (Al-Bukhari)
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Islam and Right of Mankind
Islam has ensure different right for mankind, most especially those who believe in Him. Among these right are freedom of believe freedom of worship and others.
Parts of these rights are:
a.   Ensure freedom of belief. The Muslims believe that their religion is the manifest truth, and that everything is perverted religion, abrogated by Islam or straying among in error due to human ignorance of the truth about religion and belief. The Muslim constantly win the hearts of peoples and nations that lived with them and persuading them to embrace Islam. That was done by using plain proof of what Allah has given them strong moral character, a rational religion acceptable to lesser minds and humans nature through understanding its principles or its long history, the Muslims never used force against a people or individuals under their mandate to accept their religion, following the statement of Allah, the Most High.
"There is no compulsion in religion".
b.   Ensuring freedom of worship and the safety of monasteries. If Islam did not force those under it mandate to enter into its fold, it would mean that the first thing which Islam did was to ignore the ways people of other faith practiced their religions and even offered them security in their places of worship.

This is actually what the muslims offered to the nations under their mandate or covenant. The Prophet may the peace and blessing of Allah be upon him, wrote to the people of Najran about security, involving the safety of their churches and no interference in their affairs of worship assuring that this was a pact involving them, and Allah and His messenger. Ibn Sa'ad said: "The prophet

(PBUH) wrote to the Bishop of Bani Harith bin Ka'ab, the Najran Bishop, Priest and their other followers as well as followers that whatever is in their possession, big or small, in their commercial dealing, their worship, their priests, between Allah and His Messenger, that no Bishop or monk or priest would change the fact.

Being just and prevent injustice while relating to them: the most important ideals and great moral ethnics which Islam came to uphold and further entrench is justice. Justice is the highest virtue one can simply observe, in a matter concerning fraternity of faith blood relationship and other where an individual can show human sympathy. But the reality of the matter becomes apparent where there are different in faith and interest. And this is what we are concerned with in this regard.

What is the Islamic ruling, in relation to being just to non muslims have the muslim observed what their religion has demanded of them (in relation to) justice to non muslim, especially in a circumstance where someone may possibly commit injustice (against a non muslim) because of certain different or hatred. The Almighty says:

> "O you who believe! Stand out firmly for Allah, as witnesses to fair dealing and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety). (Qur'an 5:8).

Al-Qurtubi said "The verse also indicates that the infidelity of an infidel does not prevent someone (a muslim) to be just to him (non muslim) nor deny them what they are entitled to because of reasons of war or slavery. Cutting their dead bodies into pieces is not allowed, even if they killed our women and children, in form of retaliation and on account of the grief arising there from"

All the above stated point, If we observe what is happening presently world wide and Nigeria in particular fighting, killing, tribal and religious mechanism causes political instability which are focus on ignorance, poverty and lack of administering justice within the society. In most cases disorder and series of problem are normally characterized in the society which neglects the divine guidance, if religious doctrines are sincerely follow can be a means to a stable and progressive society in a peaceful coexistence.

Conclusion

In conclusion, this paper examines the relevance of Islamic education and administration of justice for peaceful coexistence. Educational awareness as being the bed rock for peaceful coexistence. Islamic education is aim at helping the people to have basic understanding of some vital aspect of living in peaceful coexistence for human development, therefore, Islamic education should not be seen as a mere subject for passing examination and scoring higher grade. It should be taken in higher esteem like the religious belief itself aimed at producing personnel for human aid.

Educating young ones with basic teaching of their religion will help in controlling him/her to understand the situation of her community and cultural differences in the society. This means having the knowledge of the socio cultural differences between members of the community. Coexistence will be achieved in the country. They also have to feel that they ought to work together towards the physical and material development of the nation. It will also help to recognize one another, and trying to understand the Muslim relationship with other faith particularly as regard some fundamental and objectives of Islamic practices as legislated by Allah in the Qur'an.

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Pastoral Solution to Division Problem in Nigerian Churches: A Case Study of Corinthians Church.

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Abstract

In order words, the contemporary Nigerian church been multicultural in nature is not immune from cross cultural conflicts of different kinds. Ironically, cultural diversity in the church is God's sovereign plan; he authored and brought it to bear on the life of the Church as a gift and a means to achieve His plans and purposes for the church. The problem that initiated this research is the recurrent and successive division in the Nigerian churches. This research paper will highlight several dimensions in which Nigerian churches will apply to guard against division in the church. Data are gathered from secondary sources which include text books, journals, articles and internet sources, and data will then be analyzed using cross-cultural analytical method.

Phrases: *Pastoral Solution, Division Problem, Nigerian Churches and Corinthians Churches.*

Introduction

Fighting for biblical truth sometimes makes it necessary for a church to split but aside from that, if the church could just slay the dragon of pride, most churches would never divide or split. It is obvious that it most often pride induced, sometimes it is truth that divides and that is excusable, but the solution is in understanding each other in all humility and humbleness and true humility never insists on getting its own way but esteeming others better than one's self. The solution to a church split is all the scripture and other social means.

The causes of divisions in the church are many, but ultimately the main reason for a church split is that someone has taken his focus off of Jesus Christ and begun to use the church organization for his own ends. The church is to be more organisms (living thing) than organization. The apostle Paul uses the analogy of the body to describe the church. In 1 Corinthians 12 and Romans 12, he calls the church the body of Christ. The church is the body which does the will of the head. If everyone in the body is focused on doing the will of God and on worshipping Jesus Christ in love and humility, then there may be disagreement, but the disagreement will be worked out in a loving and appropriate manner. A church split may happen when someone seeks to manipulate people and/or events for his own ends. It may be that there is pride in rule-keeping, and those who do not keep the same rules are ill-treated. It may be that a pet interpretation of doctrine is emphasized and used as a litmus test for belonging to the in group. Or, it could be that someone wants to wrest leadership from the pastor or elders and rallies a group of people around him to accomplish a coup.

Since the Nigerian church does not exist in a vacuum, the diversity of the country along ethic, tribal, and cultural lines, also show up in the Church, thus, the attendants conflicts and divisions at different levels of its operations and ministries. This research paper will highlight several dimensions in which Nigerian churches will apply to guard against division in the church. The problem that initiated this research is the recurrent and successive division in the Nigerian churches without much effort to righting the wrong. The purpose of this research is to explore Paul's leadership principles. The

research will examine Paul's leadership principles in solving church's division menace found in Nigerian churches as seen in Corinthians church. The research will examine the strategies for pastoral leadership with regards to church conflict based on Pauline strategic techniques in handling similar problem in his time.

In view to achieve the above goals, the researcher with eight principal strategies underpins the ways the similar problem of Corinthians disunity could be eradicated in various congregations in Nigerian churches. The principal strategies explained, discussed by the researcher are as below: self-disciple, servant attitude, exemplary life, team ministry, equipping others, edifying others, communication, and vision. The above mentioned strategies are termed *Uchegbulam's cycloid strategies* in resolving Corinthians similar problem of division in the Nigerian churches today.

Conceptual Framework
In the New Testament texts, God is always the one who does the reconciling. Human beings are reconciled; God reconciles. The initiative always lies with God. The cross is God's act to reconcile people to Him. Also, the Lord has the purpose of new believers in Christ as the creation of peace and unity between believers and nonbelievers. In other words, "there is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus." This is God's plan for the church. Ever since the early church, it has unfortunately been a hotbed of conflicts. John (2002) describes the conflict in the Corinthian church in the following words:

The image of the church these chapters [1 Cor. 1-4] present is extremely ambiguous. For there is a paradox at the heart of the church, It is the painful tension between what the church claims to be and what it seems to be; between the divine ideal and the human reality; between romantic talk about 'the bride of Christ' and the very unromantic, ugly, unholy and quarrelsome Christian community we know ourselves to be. (p.17).

Even though Reinhold Niebuhr (1960) observed that "human nature is not wanting in certain endowments for the solution of the problem of human society," (p.2), Men cannot resolve their problems in their society because of sinful nature. The Church of Christ is no exception because it is also a human society. Christians try to live in love and peace with one another, but they do not live up to such a goal often. They knowingly and unknowingly hurt others by words and actions. Churches split over various issues, such as the selection of pastors, the use of funds, the location of the piano in the sanctuary, and the color of the carpet. Why do churches as the community of Christ have division? What is the real cause or root of these church divisions? How do they respond and develop? Can churches themselves solve their problems? Can we as church members and pastors avoid division in Church? Jesus prayed that the church would be one; linking our oneness with each other to the unity of the Godhead Later the apostle Paul echoed Jesus' prayer. In truth, oneness is one of the admonitions and descriptions in the writings of Paul. Yet most New Testament churches showed signs of problems and conflicts from within and without. Among the New Testament churches, the Corinthian church can be listed at the top as the most problematic church in the New Testament. In this respect, it provides practical lessons for today's church. Christians are united in the body of Christ (1 Cor. 12:13). God called human beings to harmony and peace in Jesus Christ, and Christians can be happy and joyful in Him. This was a vision of Paul. Jim (2002), an expert in church conflict and leadership formation, likewise echoes such a vision found in scripture this way: "Spiritual integrity, or oneness, is a common theme throughout Scripture, with metaphors such as marriage and the Trinity illustrating the call to be one" (p.44).The prescription for living in love as a church is found in the Bible, especially in 1 and 2 Corinthians and Ephesians.

Principal Issues in the Corinthians Church

Jesus Christ granted leaders such as apostles, prophets, evangelists, and pastors teachers to the church so that it could grow healthily toward maturity. Without such leaders, the church could not function properly (Eph. 4:7-16). Yet some churches such as the one in Corinth struggled with many problems. In fact, Corinth may be likened to the New York, Nigeria, Los Angeles, or Las Vegas of the ancient world. No other epistle gives a better look at the problems and conditions in an apostolic church. Even though planted and nurtured by Paul himself, the church at Corinth bristled with social, ethical, spiritual, and doctrinal problems.

This was a difficult letter for Paul to write, but his profound wisdom and insight dominate its pages and reveal the apostle's patient love and self-control." The Corinthian situation and Paul's instruction to them provide important lessons for today's churches that are going through conflicts. Corinthian letters reveal causes and solutions to conflicts. First of all, theological and ecclesiological problems were the biggest. Paul understands the church as the people of God, the body of Christ, and the temple of the Holy Spirit. Church conflicts, however, grow when people act as individuals, not as members of a body. During church division, oneness of the body of Christ is ruined. Jim (2002), points out the significance of unity in this way:

The church is a living organism, not a machine; a body, not a collection of individuals. In the church, all interpersonal disputes are symptoms of deeper problems impacting or involving the whole body. This is what makes church conflict different from all others, because the church is founded upon oneness in Christ. There is one body and one Spirit just as you were called to one hope when you were called one Lord, one faith, one baptism; on God and Father of all, who is over all and through all and in all.(p.33).

Paul proposed the real and practical model of ministry for thirty years. This means he did not compromise with the world, but adapted for the purpose of God. It was soul winning. So he pursued the ministry in reality: the strategy of Paul was that while he kept his biblical principles, he constantly changed his biblical methodology. Liberalists assert; Paul is a founder of Christianity, however, Christians cannot accept this. David (1995) has successfully demonstrated "that Paul is much better described as 'follower of Jesus' than as 'founder of Christianity" (p.33). In fact, the importance of leadership cannot be emphasized too much. According to Lee (1992), "Everything rises and falls on leadership"(p.10). It is proved in the Corinthian church by Paul. In this respect, Christian leaders need to observe how Paul dealt with the division in the Corinthian church. God shows biblical principles for solution to conflict through the problematic church at Corinth.

Strategy for Pastoral Leadership toward Resolving Division in the Church Today

Nigeria cannot survive without a new global ethic, and Christians play a major role, as parties in violent conflicts, as passive bystanders and as active peace-makers and peace-builders. Mashau (2015) posits that "Africa is a diverse continent with different cultural patterns; such differences exist across different states, nations, races, tribes and ethnic lines" (p.235). Adeyanju and Bello (2015) avert that "if this assertion is true anywhere in the African continent then it is most true in Nigeria, a country diversely populated in many dimensions" (p.1).There cannot be church peace without Christian leaders first leading the peace. Peter at al (2011) reiterate that "politics, disloyalty, oppressive ideas, tussle for leadership, are causes of divisions not only characterize the Pentecostal churches in Nigeria as" (p.360).

Christians have a major responsibility in creating a well organized peaceful church. They will have to end conflicts fueled by struggle to lead and make names, stop being passive bystanders and organize themselves to provide more effective unity services. Pope Francis (2013) says that "if we, who are

God's means of hearing the poor, turn deaf ears to this plea, we oppose the father's will and his plan; that poor person might cry to the Lord against you, and you would incur guilt' (Dt 15: 9)" (p.187).

The eight Principal strategies Nigerian pastors today could use in resolving division in the church as Learned from division of the Corinthian Church are discuss as below:
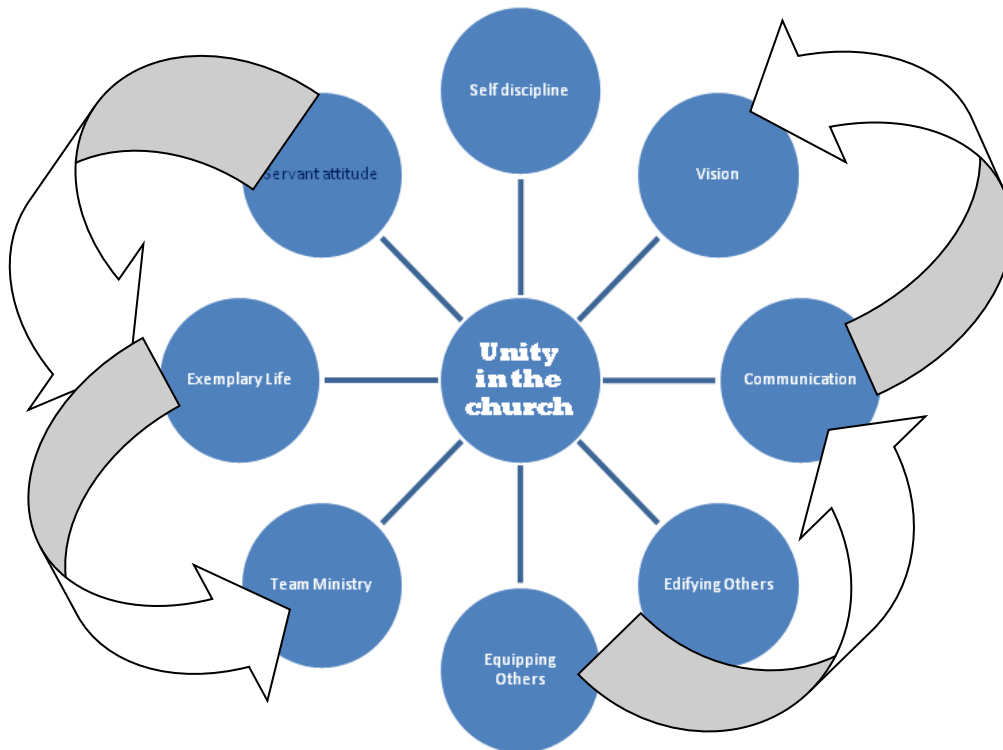
Uchegbulam's cycloid strategies in resolving problem of division in Nigerian churches

Self discipline

For the effectiveness of pastors to affect the followers, he must be self disciplined which also will enable him resolve any problem emanating from the church administration. Fee (1987) suggests the foundations for them. First, from 1 Cor. 9:27, that self-discipline is an applicable principle in resolving church conflict. According to Fee, the Corinthians exercised self-control lest they fail to obtain the eschatological prize. Also, David (1992) points out the reason to emphasize the importance of self-discipline. He notes that the forces shaping the Corinthians' thoughts and actions have been attributed to a particular theological aberration rooted in Gnosticism.

Servant Attitude

According to Sanders, The term servant speaks everywhere of low prestige, low respect, low honor. Most people are not attracted to such a low-value role. When Jesus used the term, however, it was a synonym for greatness. Jesus knew that the idea of leader as "loving servant of all" would not accept to most people. . . . The sharp contrast between our common ideas about leadership and the revolution Jesus announced is nowhere clearer than in Mark 10:42-43.398

This is showed in 1 Cor. In it, Paul uses servant imagery as the model of leadership in the Corinthian church. What, after all, is Apollos? And what is Paul? Only servants, through whom you came to believe as the Lord has assigned to each his task, I planted the seed, Apollos watered it, but God made it grow. So neither he who plants nor he who waters is anything, but only God, who makes things grow. The man who plants and the man who waters have one purpose, and each will be rewarded according to his own labor. For we are God's fellow workers; we are God's field, God's building. In other words, pastors are merely servants. Fee (1987) asserts "Apollos and Paul are 'only servants,' and implication, therefore, not 'masters' to whom they might belong." Paul and Apollos were servants "through whom" the Corinthians came to believe. In a sense, "the emphasis is on the fact that the Corinthians did not believe in Paul or Apollos, but through them came to believe in Christ." Also, 1 Cor. 3:5-9 showed Paul and Apollos did mutual servant hood. The church belongs to Christ, and all other things structures, attitudes, decisions, nature of ministry, mission, everything should flow out of that singular fact. To be a servant does not mean to become everyone's errand boy or girl. It has to do with attitude, perspective, not with one's place on the organizational chart. Servant leadership is required precisely, because servant-hood is the basic stance of all truly Christian behavior. Maxwell (1997) emphasizes that as you rise in leadership, responsibilities increase and rights decrease. It is the cost of leader. The modern church pastors should as well set up a standard that has to run toward imitating Paul's ideology of church administration as stated above. Paul remembers Jesus' lesson of servant attitude which is the main goal for unification of the body of Christ today.

Exemplary Life
Resolving problem in the church today required someone who has a good reputation. Hiigel (2003) observes, concerning 1 Corinthians that "Part of Paul's action of leadership in the letter is to exhort them twice to imitate him. Imitation was a common theme in the Greco-Roman world and a common theme in Paul's letters. Several scholars have provided extended analyses of the Pauline themes of imitation, both of himself and of Christ." Paul exhorted the Corinthian Church to imitate himself in 1 Cor. 4:16. According to Fee (1987), "this clause took the father-child imagery a step further, and in so doing enunciated the point of the entire paragraph." Paul admonished the Corinthian church that "therefore I urge you to imitate me." He wanted them to imitate him only so that they may in this way learn to imitate Christ. Fee notes that "1 Cor. 11:1 says as much: They are to follow him as he follows Christ, which in that case most likely refers both to the example and the teaching of Christ." Paul had his unique relationship to Corinth's congregation as their church planter. Also, he was responsible for leading many of its members to the Lord. As Blomberg (1994) notes, "Paul had a unique responsibility and authority to oversee their spiritual growth." It seemed as if he would like to be personally present again to set an example to them. According to Bruce (1980), "he saw to it that his converts should learn the Christian way of life from his example as well as from his teaching."
If the leaders of nowadays can live an exemplary life, the so called division in the contemporary church today especially in our country Nigeria will be eluded.

Team Ministry
1 Cor. 3:5-9 includes team ministry as well as servant attitude. So it can be used as verses for a principle of team ministry. "Many leaders do not tend to honor God's work through others if it is not done under their authority or using their methodologies or ideas. Frequently, they are inwardly jealous of God's work through others. Paul sees himself and others as not competing but complementing each other in ministry," rather, he emphasized mutual servant attitude. In other words, their different tasks served the same goal, namely to secure a good harvest. So it was silly to set them in competition with each other. Therefore, according to Stott (2002), we (Christians) are a team of farmers or builders, working together and not laboring on their own, serving a common enterprise, pursuing a common goal.

Equipping Church

Ephesians is quite clear about equipping the church: It was he who gave some to be evangelists, and some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead, speaking the truth in love, we will in all things grow up into him, who is the Head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work. Carso (1992) note that, it seems that these two gifts, pastoring and teaching, are distinct although it could be said that all pastors should be teachers but not all teachers are pastors.

Certainly, Jesus recognized that he was both shepherd and teacher and as such was and is a model for all others with like gifts. Shepherding includes instruction but probably is mostly concerned with administration and various ministries to the flock. Teaching includes instruction in doctrine and its application to daily life but the teacher may not have all the administrative and shepherding responsibilities of the pastor. The prophet was prominent in the early church but by the end of the second century he became an endangered species. In other words, the danger is that this gift is the same as the office. However, in the New Testament gift and office are not used as the same meaning. Christ has granted gifted people to the church as His body. These gifts should be used for building up the saints. There is a distribution of the gifts: First the immediate purpose is preparation for ministry (Eph. 4:11-12). Second is the attainment of maturity (Eph. 4:13). The final goal is growth in unity (Eph. 4:14-16). First is about the gifted people given to the church, "Paul stated their purpose is to prepare believers for the work of the ministry for equipping the body of Christ." Thus, every believer must do the work of the ministry. Second is about having established that the gifted people were granted to the church. They should prepare for the immediate purpose, that is, all believers minister for the building up of the body of Christ, Paul explained the need for the process to continue until attaining the goal that believers mature to the measure of the fullness of Christ. Third, the previous verses concerned gifted people were granted to the church (v.11) for the purpose of preparing believers for the work of the ministry (v.12) and for the goal of believers' attaining maturity to the measure of Christ (v.13).

Next Paul discusses the ultimate purpose of growing in unity (vv.14-16). The church made itself to grow and mature in love as its individual members. Also it used the gifts that have been measured out to them. There is no gain saying that equipping others cannot unify the church of God. If the pastors can endeavor to equip members with words to help them understand that there is no bound in the use of spiritual gift. It is not a question of limiting the members to his/her church without allowing the members to go out associate with other denomination to share from the proceeds of worship.

Edifying Church

Paul wrote to the Corinthian Church: everything is permissible but not everything is beneficial. Everything is permissible but not everything is constructive. Nobody should seek his own good, but the good of others. This is exactly the goal of leadership and what leadership ought to be. If pastors today can deem it feet to seek for the well being of those they are leading, unity will become the order of the church growth, but when reverse is the case, disunity will become the chairman in the church. Paul agrees this notion with two statements and an imperative: Not all things are beneficial or profitable; not all things edify; act in the best interests of others, not your own. Through the two statements Christians recall the corporate dimension of their life. Paul commanded instead of selfish things, Corinthian church members are to meet the interests of the other. He expected the Corinthians

to do all things to bring glory to God (1 Cor. 10:31) and to seek the best interests of others that they might be saved (1 Cor. 10:33). In fact, the term edifying was from Greek '**oikodomeo**. In the Gospel, this was used 24xs, however, 23xs it was used for building a house with a literal meaning. It was a material and literal meaning. Thus, when Christians build a house, it should be a spiritual house. Since people are born again in Christ, they build a house of faith (1 Cor. 3:10-15).420
Paul teaches that not only should Christians build their houses well, but they also should help other believers to build their own sound, great, and beautiful houses. If any Christian does not edify others, it means he/she pulls down his/her faith, house, and the tendency of disunity will be there. Therefore, Paul suggested the principles of edifying others in Christ (1 Cor. 6:12; 8:9-13; 10:23-24; 10:31).

Communication
Most conservative scholars, if not all, accept Pauline authorship of thirteen; twenty-one of the twenty-six New Testament books are letters. They are composing thirty-five percent of the New Testament text. Paul is the most famous letter writer, with thirteen authentic epistles. Why have Paul and several apostles chosen to communicate in this form? According to Carson (1992), the answer is probably two fold. First, the early Christian movement, with its fast growth and peripatetic missionaries, demanded a means of communication at a distance. The letter was the obvious solution. The abiding religious significance of the letters, in the sense of canonical, authoritative documents, was the product of later decision rather than intention at the time of writing. The early apostles, then, communicated their teaching in letters because it was convenient and necessary; they were not deliberately creating a new means of religious instruction. A second reason the letter may have been chosen by the apostles is its sense of personal immediacy. People in Paul's day saw the letter as a means of establishing personal presence from a distance, and this perfectly served the needs of the apostles in pasturing their flocks from a distance. In order to preach the Gospel and win souls, Paul stayed at Corinth 18 months (Acts 18:11). He would later write several letters to this church. Among them are two letters the first and second epistles to the Corinthians which are included in the New Testament canon. The rest of Paul's letters are the non-canonical letters. According to Harold (1993), "Paul later sent both Timothy (1 Cor. 4:17) and Titus (2 Cor. 7:6-7) to help the church." Sometimes Paul was discouraged because of the church leaders at Corinth. However, he, with shepherd's mind, continued to communicate with leaders and saints in the Corinthian church.

In our time, through writing of books and the use of other electronic medium, the problem of the church can be resolved. When idea is passed down to the understanding of the recipients, it will be more clear to help them understand the correct teaching about a particular issue bringing disunity in the church than when the idea is hidden. They should be a clear and comprehensive teaching and exposition of most sensitive doctrinal issues creating problems in the various churches through writing of books on them.

Vision
In vision, Paul concerned about what the church should look like. According to
Getz (1985) explains thus the bridge of preparation between the gifted leadership on one shore and the purpose of a mature body of Christ on the other. God has chosen to grow the body of Christ through human leaders. This is why God granted believers the gift of 1 Cor. 12. It is not concerning the emphasis on gifts' function or power, but concerning Christians' maturity and growth.
Paul was interested in unity with Christ. It has revealed through his letters in the New Testament. When Paul wrote to the Ephesians. . . . He saw them united in faith, mature in their understanding of Christ, and genuinely living in Christ-like ways. As a result of visualizing what they could be together rather than apart, he regarded them as being connected with each other. Ultimately, he witnessed them as one in Christ. As Barna (1992) explains, vision transcends time. True visionaries have much in common regardless of when they live. In this respect, Paul's vision, namely one in and with Christ, granted by God.

Conclusion

The church has seen the painful tension between what the church should be and what it seems to be. Even though God granted humans the Church of Christ, Why does not it look like the Garden of Eden? So the writer examined various means the church through her leaders could resolve the discrepancies that exist among them. Church division is investigated into two ways. First, church division always consists of theological, cultural, spiritual, structural, and emotional factors. Second, church division always revolves around leadership. There has been no time in the history both past and present that the Church has been completely united. Incidents in the New Testament and as derived from the history of the church help to argue this saying out. No external factor is to be blamed for the problem of division in the Churches in Nigeria; the Church of Jesus Christ has consistently failed to attain to ecumenical spirit because of its failure to adopt and abide by the strategic principles in resolving problem of division in the church.

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Feminism in the Fourth Gospel: An Exegetical Study of John 4:27-30

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Abstract

Feminist interpretation of the fourth gospel has included a wide range of issues from the historical position of women in the first century, the use of the text to construct gender and the theological examination of Christian doctrines, but there has not yet been an analysis of feminism in the gospel of John which seek to explore women character in John gospel and how their life performance can be a lesson to men and women of our time. The problem of this study centered on the fact that women in the biblical text are often marginalized when they are not omitted entirely, restricted from certain functions. The purpose of the exegetically based reflection on feminism in John's gospel is for women to be fully commended in history of Christian faith, and the activities of women in the ministry of Christ as a fact to embrace their leadership skills in various denominations in Nigeria. Discussions, observations, historical and critical-exegetical, descriptive and analytical analysis of secondary material from text books, academic journals, theses, conference, seminar papers and internet materials among others were used in collecting data for analysis of feminism in the gospel of John. The following findings were made; the effect of women character in John gospel and mission in Nigeria; women as eyes witness to death and resurrection of Christ; women and leadership role; Jesus' interaction with men and women; women and men are called into discipleship; possible leadership roles for women; the character of the Samaritan woman as an invitation to discipleship; women influencing role in the society; feminism in the gospel of john as a lesson to Nigeria leaders; and feminism in the gospel of John as semen for women mission in Nigeria. The work recommends that women should be given a vocal position in gospel interpretation; women should be giving a strong preference in every sphere; and finally the best in women should be harnessed by encouraging them to take part in vital position in every organization.

Key words/ phrase: *feminism, exegetical and gospel of John*

Introduction

Feminist scholarship has developed a variety of approaches to the study of the New Testament, both in the recovery of narratives that feature women and in the analysis of the formation of the texts. Feminist interpretation of the fourth gospel has included a wide range of issues from the historical position of women in the first century, the use of the text to construct gender and the theological examination of Christian doctrines, but there has not yet been an analysis of all the women characters in fourth gospel.

The problem of this study centered on the fact that women are the quintessential historical losers in that they are the doubly oppressed of every oppressed group throughout history. The result is that women in the biblical text are often marginalized when they are not omitted entirely, pornographically reduced to their sexuality because they are presented as they are seen by and functions for men, demonized by male projection, or trivialized as nonparticipants in the spheres of

male activity that alone are deemed significant. One cannot assume, in order words, in reading the biblical text that it gives us an accurate picture of women in the community of salvation.

The purpose of the exegetically based reflection on feminism in John's gospel is for women to be fully commended in history of Christian faith. This study aims to interpret narratives that feature women characters, and to determine the distinctive role of women in John's world-view. This research further, seeks to examine the role of women in the ministry of Jesus. John's portrayal of women will be explored in the context of his understanding of humanity within his expectations of the end-time. It is hoped that an analysis of John's presentation of women will lead to further insights into the role of women in his community and within the development of Christianity. An initial study of women within John's world-view may also contribute to a feminist analysis of John's theology. Another thing that agitates the mind of the researcher concerning women in the fourth gospel is the activities of women in the ministry as a fact to embrace their leadership skills in various denominations in Nigeria, these and more constitute the research problems which will be given adequate investigation and analysis in this study.

The research will be beneficial to contemporary Nigeria church leaders in the sense that, they will come to understand the need to give women more courage to exercise their potentials publicly in bringing new ideal in the gospel mission. Culturally, the study will enlighten the young and old that women are created to be useful in the society and not to be humiliated with cultural ideologies. Socially, the significance lays in the fact that contemporary Nigeria should open more rooms for the women to exercise their leadership role in various areas they are thought to be incapable. Academically, the study will promote the study of character of women in the gospel of John both in primary, secondary and tertiary institutions where children will be taught the role of women as it affects wrong perception of some culture about women at the helm of affair. To this end, the beneficiaries to this research include students in the field of religion and human relations, New Testament studies, religion and society, church leaders and the general public.

The scope of this research work covers the gospel of John 4:27-30. The perception and deduction of Jesus about women differs from modern age men's concept about women ability to perform effectively in leadership roles. The way some Nigerian church leadership sometimes expresses negative attitude towards women seems so mimicking, and will be addressed with the concept surrounding the fourth gospel. All the negative attitude of some church leaders and some culture towards women are not detected to be biblical, rather a shootout from a particular culture where men strive to favour themselves. People with balance knowledge should not be controlled by the tenet and deed of culture that bids women from exercising their potentials. Jesus is a good example who is not controlled by the culture of his time as He encounter with the Samaritan woman. If there is a lesson to learn here, more facts can be identified in John chapter 4. All through the fourth gospel, there is no part used to deny women meaningful service for Jesus.

The choice of methodology depends to a large extent on the nature of the work. The study therefore will be approached in a multi-dimensional ways: historical and critical-exegetical methods. The historical method will be relevant to the study because it will trace the origin of the behavior between the Jews and Samaritans as seen between Jesus and the Samaritan woman. The critical-exegetical method will be used because this research is aimed at studying critically the text of John and exegetically approach the text with respect to feminism, using Nigeria as the case study.

Data collection was obtained from two main sources, the primary and secondary sources. The primary sources include archives and observations. In the secondary aspect, written materials both published and unpublished will be consulted. These materials include text books, academic journals, conference/seminar papers and internet materials among others. The mentioned sources were used because of their power to provide great information for the work of this type.

Conceptual Framework

The word feminism according to Hornby (2001) is "the belief and aim that women should have the same rights and opportunities as men" (p.430). Bassey (2013) says "feminism simply consists of the radical notion that women are people, too" (p. 13). Freedman (2001) posits that "feminism is used to refer to the late-nineteenth-century and early-twentieth-century feminist movements that were concerned (although not exclusively) with gaining equal rights for women, particularly the right of suffrage" (p.4). Feminists believe that women are oppressed simply due to their sex based on the dominant ideology of patriarchy. As regards patriarchy, Miglore (2004) says "patriarchy is culturally inscribed and theologically supported system of male domination and female subordination" (p.209). Feminism means different things to different people depending on race, culture and historical experience. In Nigeria for example, feminism simply mean women's struggle to gain equality with men, or to obtain access to positions of power. But evidence proves that feminism is more than that. Juliana (2012) posits that "on personal level, it is a state of mind, a way of thinking, an alternate perspective from which to understand the world" (p.7). It means a woman becoming aware of a distortion in her social status as a woman. Seeking to correct this distortion, the woman moves in a new direction in search of autonomy, self assertion and empowerment. In another view of feminism, Berg (1979) opines:

It is the freedom for a woman to decide her own destiny: freedom from sex determined role; freedom from society's oppressive restrictions; freedom to express her thoughts fully and to convert them freely into action. Feminism demands the acceptance of woman's right to individual conscience and judgment. It postulates that women's essential worth stems from their common humanity and does not depend on the relationships of her life. (p.24).

Nmah (2003) on the opinion of women right of association says "the right of meeting and association should be seen as the natural right of women to unite and co-operate with her fellows for the attainment of certain legitimate objectives or interests and for perfection of herself" (p.109). Based on Nmah's view on women's right, Hammond (2004) decries that "it is time to take an honest look at what being out of order costs to us as women" (p.58). As a social movement, feminism aims at effecting changes in the prevailing social structures where women are not permitted to be among in the community decision making and part in the priestly ordination. It incorporates political activism and ideological stance. From researcher's perspective, feminism aims at examining and analyzing the situation of women in societies by exposing the complexity of male domination and female subordination with the hope of liberating women from masculine vision of life which has, in various dimensions in different historical periods, deified male values to the detriment of women's ethos. That is why Hooks (2000) describes the situation of examining and analyzing the situation of women in societies by exposing the complexity of male domination and female subordination as "a struggle against sexist oppression" (p.51). Feminism is theory that men and women should be equal politically, economically and socially.

Feminism in the Jewish concept takes two major discourses with opposite end about women. One end is that of the secular feminist approach in which nothing less than full equality between the genders can be accepted. By this, it entails accepting complete similarity between men and women regardless of implication that might arise. The other end is the view that is wary of the female nature itself, let alone considering it equal. Ezeaku (2014) says that "women around the world are facing the dilemma of identity" (p.18). Munroe (2001) opines that "men and women are struggling to discover who they are and where they stand today in the family, the community, and the world" (p.9). The issues of women in the present time have recorded greater recognition in the public interest. Based on this, the place of women in life affair will be important issue to be highlighted.

As women belong to all profile of social pyramid, so the question of women status and the issues of equal right for women are relevant to every culture and society in the world. According to Ezeaku, despite the effort of women in the development of society, yet, numerous culture has women regarded as inferior to men, thereby leaving them to occupy a secondary place in the world. Mba (2009) reiterates that "human

problems, majority of female problems and hindrances in life emanate from patriarchal problem" (p.321). Nwajiaku (2009) posits that "most African societies are patriarchal in constitution; this implies a male dominated social system, where women are only tangential within the scheme" (p.345).

From the biblical view, according to Ezeaku (2014), it is accepted that woman is the product of the man; she is made from man, and consequently referred as the weaker sex, to be seen and not to be heard. The universality of women's subordination is thus no longer an issue of argument. It is as old as history.

Feminism takes the creation narrative seriously and highlights the neglected elements which portray women as God's co-workers and agents of life. It takes the prophetic principles, includes women in this liberating tradition and claims that women are among the oppressed whom God comes to vindicate and liberate. It also emphasizes the prophetic messianic tradition and interprets the ministry of Jesus, not as a kingly Messiah but as a suffering servant, as the one who comes to restore humanity. Feminism takes the Biblical tradition seriously and longs for a transformation of the society that will bring new modes of relationship.

The Gospel of John has a unique feature in the area of its simplicity. But first glances can be deceiving. The Fourth Gospel is of such a character that study usually leads to progressively greater bewilderment. Each verse is superficially quite simple, conceals a highly complex thought structure that resists efforts to absorb it. As soon as a reader becomes aware of one riddle, that one riddle leads to a dozen others, none easily solved. The Gospel of John is more than a simple story. It is a deep theological masterpiece. Study of this book can lead to a lifetime love-affair, not only with the book, but with the Jesus portrayal of women in it. In regard to women in the New Testament, this issue of how and for what purpose we read scripture is particularly acute. The primary motivation for the intense study of women in the New Testament in recent years has been the very contemporary struggles over the role of women in the society and the church. It seems especially important, therefore, to clarify how the New Testament in general and the Fourth Gospel in particular, can and cannot contribute to this struggle. Schneiders (1999) posits that:

the Fourth Gospel is a rich resource for those who are convinced that the restriction and subordination of women within the church is not a matter of divine revelation but a distortion of the Gospel by the cultural based sexism of men who have monopolized power in the ecclesiastical institution from the earliest days of the church's history and have attempted to sacralize that monopoly by appeal to scripture. (p. 96).

In this research, feminism is recognition that women are fully human, acknowledgement of the imbalance and injustice that for centuries has, in churches and society, characterizes the situation of women, and the move to righting the wrong.

Theoretical Framework
Theories applicable in this research are: the theory of liberal feminism and radical feminism.

Liberal Feminism Theory: Liberal feminism according to Amy (2013) is part of, and thus finds its roots in, the larger tradition of liberal political philosophy; thus we see much liberal feminist work inspired by Immanuel Kant, John Stuart Mill, and John Rawls and other figures in this tradition. But liberal feminism shares with feminist political philosophy generally a concern with understanding the gender system.

The main view of liberal feminists is that all people are created equal by God and deserve equal rights. Liberal feminists believe that women have the same mental capacity as their male counterparts and should be given the same opportunities in political, economic and social spheres. Diana (2000) posits using the concept of gender, "feminists analyze relations of power involving men and women, how that power is exerted, and how that interaction has been habitually, historically, and socially implemented over time though not as a result of inherent or biological differences of either sex" (p. 2). These lines of thought emphasize the internal ways of thinking. Lorber (2012) says "women should have values equal to that of men and should freely develop and live according to their potential" (p. 1). Concerning the state of law guiding the freedom of women in the society, Williams (2000) posit "liberal feminists argue that laws prohibiting sexual harassment, and requiring affirmative action and

comparable worth policies are often called for to remedy past and ongoing sex discrimination" (p. 253). Sex discrimination cannot better the society rather it helps to disorganize the society.

Therefore, if liberation feminism theory propounded reiterates that all people are created equal by God and deserve equal rights, the researcher on this posits that women should be given a complete and full right of ordination by all denominations within the locus of Nigeria, equal right by different cultures in the area of societal decision making, and equal right to women by all other organization that have them as members.

On a critical view at the concept of liberal feminism, one will discover that Liberal feminist themselves has not produced a clearly developed theory of gender, but they generally rely on role theory. Liberal feminists do not seek revolutionary changes in society, but rather reforms that take place within existing social and political structures. Other feminist may argue that the liberals are not aggressive enough and rely too much on hope. According to Rousseau (1761), men and women were by nature not merely different in kind but different in natural rank and women being weaker physically, intellectually and emotionally. Despite its widespread acceptance, liberal feminism has come under attack from both the left and the right. One criticism is that by emphasizing the equal rationality of women and men, liberal feminism tacitly relies on a sexist conception of the human person that is male-biased in its very notion of rationality.

However, according to Nussabaum (1999), women who are not coerced and choose to engage in prostitution and pornography, liberals find themselves unable to criticize prostitution and tend to defend its decriminalization. Liberal feminists are, like radical feminists, usually opposed to the continued criminalization of these practices even in the case of nonviolent coercion for instance, drug addiction, because criminalization tends to make prostitutes and other sex workers even worse off. Showing that coercion has occurred is necessary but not sufficient for state intervention in commercial sexual activity; interference must also advance the interests of coerced agents.

Radical Feminism Theory: This theory of feminism is of the view that women's oppression refer to as *patriarchy* is a basic system of power upon which human relationships in society are arranged. It seeks to challenge this arrangement by rejecting standard gender roles and male oppression. Chambers (2008) says:

Patriarchal paternalistic and moralistic laws steer women into socially preferred ways of life. These are unfair restrictions on women's choices, on the liberal feminist view, because women's choices should be guided by their own sense of their self-interest and by their own values. (p. 210).

Radical feminists locate the root cause of women's oppression in patriarchal gender relations, as opposed to legal systems. Radical feminism promotes the basis for many of the ideas of feminism. They usually clash with the ideals of the liberal feminist, because radical feminists believe that society must be changed at its core in order to dissolve patriarchy, not just through acts of legislation. Radical feminists believe that the domination of women is the oldest and worst kind of oppression in the world. Radical feminists want to free both men and women from the rigid gender roles that society has imposed upon them.

Women must work side by side with men in the political sphere. In order to get anything accomplished, women must work with men, as opposed to ostracizing them. There must be a coalition between the two and they must see each other as equals in all spheres of life.

Therefore, if radical feminism theory exonerate the idea of restricting women from men's activities in various sphere of life due patriarchy. The researcher then opines that the issue of women restriction and subordination should be discarded by various cultures, and especially in cotemporary leadership role.

According to Lorber (2012), radical feminism's theoretical watchword is *patriarchy*, or men's pervasive oppression and exploitation of women, which can be found wherever women and men are in contact with each other, in private as well as in public. Radical feminism argues that patriarchy is very hard to eradicate because of its root. The belief that women are different and inferior is deeply

embedded in the consciousness of most men and women. The heady possibilities of creating woman-oriented health care facilities, safe residences for battered women, counseling and legal services for survivors of rape, a woman's culture, and even a woman's religion and ethics forged the bonds of sisterhood and the rationale for separation from men. Based on the view of Lorber, radical feminism turns male-dominated culture on its head. It takes all the characteristics that are valued in male-dominated society's objectivity, distance, control, coolness, aggressiveness, and competitiveness and blames them for wars, poverty, rape, battering, child abuse, and incest. It praises what women feed and nurture, cooperate and reciprocate, and attend to bodies, minds, and psyches. The important values radical feminism argues are intimacy, persuasion, warmth, caring, and sharing the characteristics that women develop in their handsome, everyday experiences with their own and their children's bodies and with the work of daily living. Men could develop these characteristics, too, if they mothered, but since few do, they are much more prevalent in women.

The radical feminism perspective is filled with weaknesses. Walby (1990) opines that "the main problems that critics have raised about radical feminism are the tendency to essentialism, to an implicit or explicit biological reductionism, and to a false universalism which cannot understand historical change or class" (p.3). The largest weakness among the radical feminists comes from the separatist feminist, who argues that women should organize independently of men. This argument usually leads to the view that only lesbians can be true feminists, since only they can be fully independent of men, which in turn downgrades all other feminists. For the radical feminist the subordination of women is seen primarily in terms of relations of dominance between men and women as distinct social groups. Because men as a group are seen as being opposed to women's liberation by definition, many radical feminists reject any cooperation with them in their struggle to achieve the social change they seek. Looking at all men as a group and then deciding to turn against them is a serious weakness for any feminism. This would only suit the lesbian feminist, and would hold no relevance for heterosexual feminist.

Background of John 4:27-30

During the time of John the Baptist, the Pharisees were in great furious due to the fact that John was a threat to their traditional reputation and authority. The disciples of John could not follow him conveniently because his teaching contradicts what they know already. It was at this time that Jesus' ministry began with great wave and of more influence than that of John the Baptist. According to Ngewa (2003), the moment Jesus discovered the Pharisees are acquainted with the nature of his ministry, He (Jesus) left Judea to Galilee where he had ministered publicly.

A successful journey from Judea to Galilee could be taken through two routes. The first route was from Samaria which is three days journey. This route was completely avoided by the self righteous Jews who do not want to intermingle with Samaritans. The second route was from Samaria through Judea, which the Samaritans was avoiding due to the River Jordan they have to cross to Judea territory, going up the Eastern side of the Jordan to bypass Samaria, and then crossing the Jordan again into Galilee. The distance was double that of the shorter route through Samaria, but it was preferred by many Jews because of their strict ideas about defilement.

But as Jesus journeyed, he went through Samaria. For Jesus to have taken this position of going through Samaria, it means He did not allow himself to be controlled by the self righteous judgment of the Jews about the Samaritans. Jesus was not afraid of the Samaritans and at the same time He wanted His disciple to feel the same way by sending them out to go and buy food in the town of Samaria. The conversation between Jesus and the woman of Samaria took place at Jacob's well, which is the first well one would encounter by the road side, and also the natural place for Jesus to stay and rest. The distance between sychar and Jacob's well is half a mile.

The Johannine Community

Because of the peculiarity of the fourth gospel, from the synoptic, that is why it was difficult to ascertain the character of the community in which the fourth gospel was produced. But John gospel scholar like Raymond Brown made a scholarly effort to stress out the life of the people. The Johannine community probably was originally made up of highly religiously motivated Jews, such as the eager followers of John the Baptist. Most of these would have been Galileans like Jesus, rather than Jerusalem type like the Pharisees. At some point a fairly large and powerful continent of Samaritan joined the community. Diaspora Jews (the Greek speaking Jews who lived outside Palestine and, therefore, seldom or never went up to Jerusalem for the feast celebrated at the temple) and Gentile also belonged to the community by the time the gospel was written. This community was threatened because of their faith. And their insistence on love of one another, total commitment to Jesus, fully developed Johannine faith. Samaritans, some of whom became members of the Johannine community, were apostates and even heretics, according to official Judaism. But their unique understanding of Israel, the Samaritans considered themselves true Israelites, not Jews and its tradition which they traced to Moses, not to David actually constituted an alternative take on identity within the chosen people that was very fruitful for Johannine theology as it tried to work out its relationship with tradition from which it had been expelled.

Features of John Gospel

The gospel of john is selective and unique; the author of the book acknowledges the existences of many signs which Jesus did that are not included in the fourth Gospel. The gospel of John n is characterized by the following features:

It is the locus of revelatory encounter; the outer sign not recorded were done in the presence of the disciples. In other words, they were part of earthly life of Jesus that helped him from his first followers into disciples. But for the Evangelist, in his concept, those that were not recorded are not important to the later disciples, rather only those that are written in the gospel are necessary and sufficient for later disciples.

The text is written for its contemporary readers, according to Schneider (1999), the event and words of Jesus are written to bring the readers to believe. In order words, the Gospel, which undoubtedly served a purpose in the Johannine community of the second century, has in view those who would encounter it later, namely readers who had not been part of the life of the earthly Jesus or of the Johannine community.

The Text of John 4:27-30

They are many version of Greek and English Bible, the version used by the researcher for the Greek text is Modern Greek Bible (MGK) and the English version used is Revised Standard Version (RSV), from bible software.

The Greek Text

Kata Iwannhn 4:27- Kai. evpa,nw eivj tou/to hv|lqon oi` maqhtai. auvtou/ kai. evqau,masan o[ti evla,lei meta. gunaiko,j\ ouvdei.j o[mwj ei=pe(Ti, zhtei/j h; Ti, lalei/j met, auvth/jÞ\[27]
Kata Iwannhn 4:28- VAfh/ken loipo.n h` gunh. th.n u`dri,an au`th/j kai. u`ph/gen eivj th.n po,lin kai. le,gei pro.j tou.j avnqrw,pouj\[28]
Kata Iwannhn 4:29- : deute. i;dhte a;nqrwpon(o[stij moi. ei=pe pa,nta Ýo[sa e;praxa\ mh,pwj ou-toj ei=nai o` Cristo,j[29]
Kata Iwannhn 4:30- ÝVexh/lqon loipo.n evk th/j po,lewj kai. h;rconto pro.j auvto,

The English Text

John 4:27- Just then his disciples came. They marveled that he was talking with a woman, but none said, "What do you wish?" or, "Why are you talking with her?"

John 4:28- So the woman left her water jar, and went away into the city, and said to the people,
John 4:29- "Come; see a man who told me all that I ever did. Can this be the Christ?"

John 4:30- They went out of the city and were coming to him.

Exegesis of John 4:27-30

John 4:27-Kai. evpa,nw eivj tou/to hv|lqon oi` maqhtai. auvtou/ kai. evqau,masan o[ti evla,lei meta. gunaiko,j\ ouvdei.j o[mwj ei=pe(Ti, zhtei/j h; Ti, lalei/j met, auvth/jÞ\[27]

 "Just then his disciples came. They marveled that he was talking with a woman, but none said," What do you wish?" or, "Why are you talking with her?""

The Greek phrase **eivj tou/to** (upon this) as seen in line one of the above Greek text of verse 27 indicates shift in the story between Jesus and the woman of Samaria with return of the disciples. The word **evqau,masan** (they were wondering) is verb indicative, aorist active in indicative mood and accusative case, from the root **qaumaxw** (to be astonished, to marvel). It denotes incredulous surprise which is ingressive imperfect tense. Obielosi (2004) affirms that "aorist active is used to describe an action that is continued or repeated but entirely viewed as in a way terminated or closed." (p.133). The surprise arises because he was talking to a woman, which was held to be improper, especially for a rabbi. One does not talk to a woman publicly on the street, not one's own wife, and particularly not to another woman, due to the gossip of the people. This kind of entanglement on the side of the women enslaves them from public affairs with men. And for the woman of Samaria to counter this and stays with Jesus, is a struggle to come out of the shackles of cultural bondage on the side of the women. According to Verveer (2010), when women are discriminated against in the social, religious and political arena, their experiences, talents, and perspectives are shut out of the policy decisions, and prospects for a better world are shortchanged and mismanaged.

The woman explicitly portrayed a character of one who is enforcing a change in the perception of men about women in johannine community, which is the freedom every being deserve in every society via organization. In the voice of freedom, Obiefuna (2010) reiterates "the philosophical demonstration of human freedom - freedom of will, lies in the principle of *libertas transcedentalis* that is transcendental freedom, which means that man can distance all things from himself and himself from all things"(p. 394). *Elalei* (He was speaking) as used in verse 27 is imperfect tense in indicative mood and accusative case of the root verb *lalw/n*, (speaking) as used in verse 26, ¨Le,gei pro,j auvth.n o` VIhsou/j\ VEgw. ei=mai( o` lalw/n soiÅ" (Jesus said to her, "I who **speak** to you am he"), is durative imperfect describing the whole conversation in the past tense.

Therefore, on general textual review of the passage, in verse 27, the Greek word *auvth/j* (her) from the text is an insertion in which one of the chief witnesses to Alexandrian text, codex Sinaiticus 'א' and codex Bezae 'D' which is a most important Greek manuscripts that present a western type of text read *autw* and some MMS like pc it vg[mss] sy[s.c] sa[mss] bo. Though this insertion is testified in a papyrus, yet the witness is still regarded as an attempt to maintain consistency with John 4:27. The insertion is probably a correction of the original text. Therefore, the text above is probably closer to the original.

In Johannine community, the rabbis held an absurd view concerning male-female relationships. In the view of the rabbis, to carry on a conversation with a woman would be out of the question. Sample statements of this reflect the view of Okure (2009) who posits thus:

A man shall not be alone with a woman in an inn, not even with his sister or his daughter, on account of what men may think. A man shall not talk with a woman in the street, not even with his own wife, and especially not with another woman, on account of what men might say. (p.409).

John 4:28- *VAfh/ken loipo.n h` gunh. th.n u`dri,an au`th/j kai. u`ph/gen eivj th.n po,lin kai. le,gei pro.j tou.j avnqrw,pouj\[28]*

"So the woman left her water jar, and went away into the city, and said to the people"

        The Greek word *afhken* (let go off) is aorist in indicative mood and also in accusative case of the verb root **afihmi** meaning "to leave" which is constative aorist viewing the action as a whole.

The word **udrian** as used in the text is 'water jar' must be fairly large since in Genesis 24: 14 it could provide enough water for camels to drink. She leaves her water bucket behind in haste. This indicates her desire to return, or perhaps it allows Jesus to drink from it. That the woman had come to the well to draw water, what actually proved that she went back to town and left the water pot at the well? The answer is found in the tremendous impression Jesus had made on her. If she had not filled it, her excitement is emphasized all the more. She could not wait to tell the men of the city who she had met. Jesus Christ set aside His need for a drink of water, and the woman set aside her purpose in coming to the well.

John 4:29-30- *deute. i;dhte a;nqrwpon(o[stij moi. ei=pe pa,nta Ýo[sa e;praxa\ mh,pwj ou-toj ei=nai o` Cristo,j²⁹ ÝVexh/lqon loipo.n evk th/j po,lewj kai. h;rconto pro,j auvto,nÅ³⁰*

29 *"Come; see a man who told me all that I ever did. Can this be the Christ? V 30 "They went out of the city and were coming to him".*

The word **de/ute** in verse 29 is adverb serving as hortatory particle: Come! Come on! **i;dhte** is aorist imperfect tense in accusative case, meaning "see". Aorist imperfect often has a sense of urgency, entreaty, command, and a polite command. The Greek word also used in verse 29 **e;praxa** (I did) is aorist indicative and active voice, indicating what the woman did in the past, which have an effect in her present life. The Greek word **mh,pwj** (not what) is used in questions to indicate the expectation of a negative answer, sometimes used to indicate that the questioner is in doubt regarding the answer. Aland and Black (1975) averse, **mh,pwj** also was used in Mathew 12:23" (pp.116). Rogers (1998) says **mh,pwj** is not necessarily expecting a negative answer but rather a cautious, tentative opinion"(p.189). Again the **cristos** (Christ) indicate that her Jesus is not a prophet or the Jesus, but the messiah. Some Cdx like α ℵ C B*(579) ; Orᵖᵗ txt Þ⁶⁶.⁷⁵ A C³ D L Wˢ Θ Ψ 086 f¹.¹³ 33 alternatively *read* **o[sa e;praxa\ mh,pwj ou-toj ei=nai o` Cristo,j** (which I did, not what this is the Christ?) as seen from above text to be **osa epoihsa mhti outoj estin ov cristoj** (*all the things that I have done; this is not the Christ, is it?*) This also is similar to the original text. Therefore, since both readings are difficult in reading, both texts are original.

In vs 30, **ezhlqon** is aorist indicative active of the word **ezercomai** meaning "to go out," they are constantive aorist viewing the action as a whole. In the same vein, the word **hrconto** imperfect indicative, middle deponent of **ercomai** that is "to go" and is imperfect, pictures the long procession as they approached Jesus, and they began coming. Word like **Vexh/lqon** from the text is alternatively reads **ezhloun** which is testified in Þ66 ℵ N Wˢ 086 f¹.¹³ 565.700.892.1424, and Cdx like C D b r¹ sy alternatively reads **kai exhl** while other text like Þ⁷⁵ A B K г Δ Θ Ψ 33.579 reads **exhrconto** the alternative readings are similar to the original. Therefore, our text is closer to the original.

Therefore, the woman of Samaria's exaggeration points again to how greatly she was impressed with Jesus, her question is so constructed as to expect a "no" answer, but her hope longed for a "yes" answer. There is an interesting contrast between the woman and the disciples: they came, bringing food; she came, bringing men. The verb '**hvrchonto**' which is *"were coming"* as used in the text is a continuous action verb. For the sake of vividness, it could be translated *they were streaming to Him* (**h,rchonto pros ,auton**). Her enthusiasm must have been overwhelming, as indicated by the immediate and massive response of the men of the city. It is the Holy Spirit who opens minds to the truth, but this does not diminish the importance of a human testimony. Here the word of the woman is stated to be the cause of their faith. The word testified is a present tense feminine participle, pointing to the woman's continuous and persistent testimony concerning Jesus.

Feminism in the Fourth Gospel

In the gospel of John, women held central roles in the Johannine Community as leaders, representatives, and prophets. Jesus' mother is viewed as knowledgeable prophet and authoritative teacher; the Samaritan woman as evangelist; Martha as deacon and Mary as prophet, and both as co-workers; and Mary Magdalene as apostle to the apostles, though excluded from Jesus' inner circle of leadership due to the cultural notion that women are to serve and not to be served. According to Onwu

(2004), the first issue on approaching the gospels is the discovery of just how infrequently women were the subjects of discussion. It appears that John gospel gives special prominence to women to show that Jesus came for salvation of both sexes and therefore there should be no discrimination against women, especially in giving them a vocal position in the Bible interpretation. For further assertion according to Ford (2005), the voice of women have joined with those of men in the issue of Christian theology, not in the language of the background in which it was written, but in the language and out of the experience of the people who now practiced it. Brown (1979) submits thus "whereas within Jewish culture women were not qualified or authorized to teach, the Gospel of John pictures the risen Christ commissioning a woman to teach his male disciples the most basic tenet of the Christian faith"(p.189). On a critical note, there are four major qualifications of an apostle in Pauline concept, which are as follows: First, the person must have seen the risen Lord (1cor. 15:6). Second, the person must have founded a church (1cor. 9:1-2). Third, he or she must proclaim the one true gospel (II cor. 11 and 12, Gal. 1:68) and fourth, should be able to boast of visions and miracles (II cor. 16-33).

If Paul's apostleship qualifications are as itemize above, it stands that women in John are apostles but are not boldly named apostles rather are silenced in the gospel. Even Paul himself did the worst by silencing the voice of women in the epistles even when they are of great help in in his ministry. In John 4:27-30, what is that trait that made the disciples felt Jesus was not doing the right thing by staying with a woman in a lonely place? It is simply because of the cultural norm that restricts men from having open conversation with women. And again, the woman of Samaria was knowledgeable about the traits yet she took a position of maintaining a discussion with a man (Jesus), even when the culture forbids that. The action the Samaritan woman displayed qualifies liberal feminism theory that focuses on equal rights deserves by all beings created by God.

Feminism in the Gospel of John: A Lesson to Nigerian Leaders
Leadership is a service or position entrusted to somebody by an organization, which the person exercises because of having been commissioned or ordained for it. It is also taking the initiative towards attaining to a need, with exception of any commissioning. Women in the gospel of John are presented positively and in intimate relation with Jesus. Women are portrayed as comprehending the teaching of Jesus and responding enthusiastically and appropriately. They are women who are not afraid to take initiative in their relationship with Jesus, and the gospel of John presents Jesus as affirming these women in their unconventional roles. Schneiders (1982) says "If leadership is a function of creative initiation and decisive action, the Johannine women qualify well for the role" (p. 39). Jesus pays no heed to the common views of women in His time over the issue of their recognition and roles unlike men. Rather, he enters into theological discussion with women, affirms them in their public proclamation of his revelation, values them as close friends and chooses them to be witnesses to the truth of his resurrection. Rosemary (1983) posits, "Jesus stands within the dynamic prophetic tradition of scripture and announces a new humanity in which the poor and the outcast are welcomed and the equality of women and men is affirmed" (p.137).

It is through John's portrayal of Jesus relating to women that insight is gain into both Jesus' and the Evangelist's attitude toward women. Rather than assuming that women have similar characteristics and tendencies, and formulating rules designed for women only, Jesus treats them as unique and valuable individuals. Nowhere does he condescend to flatter women, but rather he demands as much from them as from men take for instance the issue of the woman caught in adultery (John 8:5-11).The Fourth Gospel portrays the Samarithan woman as having a claim to apostleship not unlike Peter's and Paul's. She, like them, saw the Lord and received from him a message of salvation that motivated her to execute the great commission, to go and preach the news of his divinity. With the trend of the gospels, one might wonder if the recent portrayal of the Samaritan woman in popular culture is related to feminist studies. It is very obvious in the sense that the woman persisted to be recognize even when she is going contrary to the view of men who termed it wrong to be alone with a

male counterpart in a secluded environment. This position taken by the woman is a strong step towards the correction of wrong concept of men about women, especially in some denomination in Nigeria. Nigeria is a country in which women voices are coming out gradually political wise, and from previous performances of women in Nigeria, they can lead the country effectively. Alstott (2004) posits "On the liberal feminist view, women are entitled to access to options" (p.52). On a similar view, Cudd (2006) says "Women's access to options is frequently and unfairly restricted due to economic deprivation, in particular due to the feminization of poverty" (p. 124). The fourth gospel view of Jesus' close relationship with women is a clear concept that women for no reason should be excluded in public and community decisions like land ownership, law making and in priestly ordination. Corroborating this view Uchem (2001) posits, "Women form the main agricultural labor force in Africa and many other parts of the world. Yet, most of them are still denied the right to credit, land ownership and inheritance. Their labor goes unrecognized and unrewarded" (p.14)

Feminism in the Gospel of John: Semen for Women Mission in Nigeria

The role women occupied in the development of Christianity has been the major focus of scholarly work in the last three decades. The Samaritan woman today, despite the misconceptions in the reception history of her character, has become a symbol of feminine strength. According to Chalut (2012), female characters tend to be examined through feminist hermeneutics which attempts to uncover the historical women in order to argue for or against women's rights within contemporary Christian communities. Considering the disputable nature of the fourth gospel on the dominant nature of women, Davidson (2005) says thus:

> Ongoing discussion of the John 4 narrative in scholarly literature points to a need for reevaluating the numerous details of this passage, particularly as they cast light on the theological significance of the ministry of Jesus and the status of women. All of the verbal and literary subtleties that are characteristic of the many narratives in the Gospel of John, including chapter 4, need to be accorded their proper attention to adequately inform interpretation and theological understanding. (p.161).

Jesus, however, surely knew not only that the Samaritan woman's mind was capable of understanding theological discourse, but, more importantly, that her heart was receptive. In fact, a careful study of the Fourth Gospel narratives reveals that it is women who are the privileged recipients of Jesus' most important self-revelations, the Samaritan woman, who was one of the first to identify Jesus as the Messiah (John 4:25-30); Martha, who expressed her belief in Jesus' ability to raise her brother Lazarus from the dead (John 11); and Mary, to whom Jesus first appeared after his resurrection and to whom he entrusted the delivering of the news to the apostles (John 20: 1-18). Johnson (2009) averse "Mary is far more than a representative woman, however; she also represents the faithful people of Israel" (p.228). What the narrative details of John 4 seem to portray is an intelligent woman with a keen mind, who has pondered the theological and political realities of her day and culture. According to Daniel (2004), what human beings must do is to allow God to locate them, and they should be available to God's free and unconditional gift of salvation and redemption. In this divine enterprise no human being has the advantage over another, since all may receive this gift; God's gift is not based on partiality or on any human considerations. The Samaritans demonstrate the truth of this statement by exercising their freedom and God-given right to recognize and proclaim Jesus as the Savior of the world.

However, in Nigeria today women exercise equal right in leadership to an extent, they receive ordination by some denomination and totally restricted in communal decision making, which this research aim to bring more conviction to other organizations that sees men equal right with women as uncalled for using Johannine women as a case study.

Conclusion

This research has been able to trace the various scholars' view of meaning of feminism, and also discusses various theories like liberal feminism which centered on the equality of people created by God and the equal right both deserve. And radical feminism which promotes the basis for many of the ideas of feminism, radical feminists believe that society must be changed at its core in order to dissolve patriarchy, not just through acts of legislation. Radical feminists want to free both men and women from the rigid gender roles that society has imposed upon them.

This research exposes the various studies and works carried out to establish the existence and the prevalence of feminism as discovered in the Gospel of John. Scholars have progressively realized the surprisingly central role of women in john's gospel. The Samaritan woman in john 4 is not only the first person to hear the great "*ego eimi*" (I am) from the revealer but also the only character in the fourth gospel who is presented as exercising a truly apostolic role during the life time of Jesus' earthly ministry.

From the view of scholars reviewed, feminism on a global sense focused on the oppression of women due to their sex based on the dominant ideology of patriarchy. Concept of feminism was reviewed precisely in Nigeria where the discourse of this research was based. Jesus Christ affirmed a discipleship of equals which woman of Samaria and Mary Magdalene was central.

The Samaritan woman today, despite the misconceptions in the reception history of her character, has become a symbol of feminine strength. Feminism as a social movement, aims at effecting changes in the prevailing social structures where women are denied the right to be part in the community decision making and in the priestly ordination. Despite how women were presented in the gospel yet they are not considered capable in carrying out sensitive roles by some culture and Christian denominations in Nigeria. Gospel of john exhaustively and convincingly presented women as capable and naturally zealous in execution of duty, naturally humble and accountable in their duties and considerate in human treatment. In Nigeria, bad governance has been in its apex because women have not been tried to take up the sensitive role in leadership since 1960 till date.

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Challenges in Studying Religion in Tertiary Institutions: The Nigerian Experience

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Abstract

The study is designed to investigate challenges that have been discouraging students from studying religion in Nigerian schools. This paper is a research which data are gathered from secondary sources which include text books, journals, articles and internet sources related to the topic. Theory of religious pluralism will be used in this research while data will then be analyzed using document analytical method. Religion is an important phenomenon in contemporary Nigeria as it affects every segment of the Nigerian Society. The result exposes many factors that challenge the study of religion in tertiary institution in Nigeria and various reasons to embrace religious studies in all tertiary institutions in Nigeria. It was recommended that if effective appraisal of studying religion in Nigerian tertiary institutions will be made, it will boost development, peace and unity in Nigeria. This forms the major contribution of the study.

Keywords/ phrases: *Challenges, Studying, Religion, Tertiary Institutions, and Nigerian Experience.*

Introduction: Religion is an elusive and imprecise concept. According to Bellah (1970), religion denotes a set of symbolic forms and actions that relate man to the ultimate conditions of his existence. According to Adeniyi (1993), religion has been variously defined as a body of truths, laws and rites by which a man is subordinated to transcendent being. Madu (2003) posits that "religion is man's recognition of the existence of a powers beyond himself, who as it were, created the universe, sustains preserves and provides for this universe" (p.46). In other words, Egwu (2011) says "it is difficult to define with precision and objectivity because it is emotion laden" (p. 54). Religion and religious issues fills our everyday lives. It is rare to open a newspaper or turn on the television without being faced with a religious, moral or ethical issue under discussion, like suicide, drugs abuse, women subordination, child trafficking and lot more.

In our contemporary time, there is paradigm shift from study of religion whereas religion forms the totality of human activities. Despite the claims that religion forms the major causal factor of socio religious conflict in Nigeria that by the way can be attributed to lack of standard teaching of various religion. However, religious studies in Nigerian tertiary institutions need academic appraisal to deform negative impressions it has created in the psyche of students. Good number of students claim studying religion as a course is irrelevant and waste of time due to various reasons that will be given attention in this research. Even though a person claims not to be a religious person, it is hard to ignore religion. This therefore form the challenges in studying religion in tertiary institution in Nigeria; the study of this subject matter will aid one to be better informed about the world and current affairs. Studying religion allows the debate and question an endless array of topics that will lead one to form educated opinions and have a greater knowledge of the world around him and the individuals that will interact with him. Studying religion comes from the skills that one will acquire and develop through intensive study. These include, research skills and importantly the art of critical and philosophical reasoning.

Therefore, the issue that prompts this research is various confrontations discouraging students in studying religion in Nigerian tertiary institutions. This is the research problem which will be given adequate investigation and analysis in this study. Studying religion can be a very fulfilling route to go down, one will definitely expand his knowledge of a wide range of subjects and will form opinions based on the in depth research that he will undertake. However, the style of study required when looking into religion is not suited to all, and those students who thrive on definite facts and figures may find the study of religion not specific enough to fulfill them. Ultimately the final decision is ours, but the study of religion is certainly not just for religious people or for those who want a career in religion, it is a vast subject that will challenge you on many levels. According to Wallace (2005), religious studies inculcate unique cultural sensitivities among students. Since it straddles the boundary between objective evidence and subjective experience, religious studies are methodologically diverse, globally aware, and academically transgressive. Religious studies are rigorously and playfully open to a multicultural and international way of being that bursts the boundaries of the conventional and the everyday.

Data collections were obtained from a particular source, the secondary sources. In this secondary aspect, written materials both published and unpublished were consulted. These materials include text books, academic journals, conference/seminar papers and internet materials among others. The mentioned sources were used because of their power to provide great information for the work of this type. On application of the research, the work adopted document analytical method.

In tertiary institutions in Nigeria, they are visible notable challenges of studying religion. Nigeria is not only the largest half Muslim, half Christian country by far but also ranked as the most religious. With between three hundred and four hundred ethno-linguistic groups, it is as well one of the most complex, though three ethnic identities make up two-thirds of the population: Igbo people, Yoruba people and Hausa-Fulani. However, Religious studies in Nigeria tertiary institutions simply represent the opportunity to gain a greater worldview, deeper and a better-rounded sense of behavours, teachings and belief of various religious groups in Nigeria.

Theory of Religious Pluralism

Since the publication of An Interpretation of Religion in 1989, John Hick has become arguably the most important philosophical and theological exponent of religious pluralism in Anglo-American scholarship. His influence is undeniable, perhaps more for the vigorous dissent that his views provoke than anything else. After all, the theory of religious pluralism that holds that all of the world's major religious traditions are equally salvific and are ultimately referring to the same transcendent reality is not something that began with Hick. As commerce and travel began to open up more and more among the peoples of the world in the last two centuries or so, scholars and lay people alike became more receptive to spiritual paths outside of their own. Thinkers such as Frithj of Schuon and Wilfred Cantwell Smith, for example, had developed pluralistic theories of religion before Hick's pluralism rose to prominence. So although Hick is by no means the first intellectually respectable advocate of religious pluralism, what he has brought to the conversation is an intriguing and compelling combination of lucid writing, breadth of learning, and an unprecedented appropriation of Kantian epistemology as the philosophical back bone of his pluralistic hypothesis. Hick's work has proven provocative, and no scholarship on the subject that uses English language sources would be responsible if did not at least mention Hick's work.

Hick's view of the relationship between the world's major religions can begin to be understood against the backdrop of two sets of circumstances. The first is Hick's personal experience out of which his views arose. The second is the range of contemporary and alternative theological and philosophical views within which pluralism competes. Naturally, there is overlap between these two sets of circumstances. Hick is a Christian by birth and practice. And the competing theologies of religions that help frame the debate are mostly attempts by Christian philosophers and theologians to come to terms with the wide range of religious diversity that exists in our world. Accordingly, the

discussion that this chapter undertakes will move freely at times between Hicks' personal experience and the major philosophical and theological issues that situate his thought.

A theory of religious pluralism according to Legenhausen (2009), says that all religions of some kind are the same in some valuable respect(s). While this is compatible with some religion being the best in some other respect(s), the theorists using this label have in mind that many religions are equal regarding the central value(s) of religion. Byrne (2004) and Feuerbach (1967) postulate that religious pluralism is almost always used for a theory asserting positive value for many or most religions. But one may talk also of 'negative religious pluralism' in which most or all religions have little or no positive value and are equal in this respect. This would be the view of many naturalists, who hold that all religions are the product of human imagination, and fail to have most or all of the values claimed for them.

Theory of religious pluralism attached value to all religions holding to the fact that every religion in Nigeria has a particular teaching(s) that encourages peace and harmony in the society, and if by knowing the teachings of various religions in Nigeria, then religious study in Nigerian schools holds much importance. This theory is used in the research because its emphasis is centered on the valuable nature of all the religion as they have a specific approach to encourage conflict resolution and accommodation of all languages in Nigeria. This approach cannot be learned at a distance rather by giving a careful attention by studying it.

Religion as a Course in Tertiary Institutions in Nigeria

Religious studies are field of academic, devoted to research mainly: The religious beliefs, behaviors, and institutions. Religious studies also describe, make comparison, exegete, and explain religion with systematic emphasis on history, practice and cross-culture.

Religious studies have better way of preparing students of religion to interact with people from all walks of life. Religious studies aim at impartial description of the origination and transformation of religious traditions as possible on the basis of empirical findings that students of the course are expected to analyse and investigate for their historical and contemporary relevance. Religious Studies does not inquire into the truth or rightness of religious tenets, it concerns itself rather with the role that religious people play in the culture and history of the age they live in. As such, Religious Studies today is one of the key diagnostic disciplines for the resolution of pressing socio-political, socio-religious issues and problems.

The Religious Studies Program provides students with a deeper understanding of global cultures through the academic study of world religions. Many students have found Religious Studies to be an engaging and flexible second major. In Nigeria, students pursuing entrance into professional schools and graduate programs have found that the Religious studies major help them to stand out as 'distinctive'. Distinctive here to this students is solely confided which means that any student engaging to study religion will not be in position to be engaged in any other thing than ministerial assignment, lecturing opportunity and few position in the government offices. It will interest us to know that Religious studies alumni can be found in a wide variety of fields, including business, education, government, law, medicine, and social services. Religious studies enhances any career path through developing intercultural competence and higher-level thinking skills just as conferences and seminars are organized to highlight the glaring issues in religious studies. The religious studies major combine the opportunity for personal development and growth with the rigor of a liberal arts education that teaches students to think critically and express themselves articulately. Wallace (2005) confirms that:

Religious studies enable the development of crucial aptitudes, critical thinking, communication competence, interpersonal awareness, and intercultural literacy necessary for success in a global society. The aim of liberal education healthy, holistic education is about gaining wisdom, not the accumulation of knowledge as such. Practically speaking, religious studies can enable

students to better practice the task of selfhood by both building self-esteem and making possible the acquisition of competencies crucial for one's well-being in increasingly diverse world cultures.(p.3). Society for research and academic excellence Nigeria identifies the Religious Studies major as being of particular advantage to working in an increasingly globalized world. Alumni in such diverse fields as business management and criminal justice expressed appreciation for their education in religious studies, which allowed them to connect on a personal and empathetic level with employees and a broad range of ethnic communities, in ways that would not have been available to them without studying religion as a course in tertiary institutions. Religious Studies is a diverse program that instructs beyond specific beliefs. Believing every reasonable doubt, religion is tied to everything around us. It is a perfect second major for those who want to expand their historical, philosophical, and cultural knowledge base. It is also important to note that Religious studies courses are challenging, fascinating, and meaningful.

Challenges Facing Studying of Religion in Nigeria Tertiary Institutions
There are of course reasons discouraging the study religion. The first reason is that religion is not a definite science, and for those who like to find an absolute and correct answer to certain questions that has to do with making a moral judgment. Religion is ultimately based on individual beliefs and opinions and study of the subject allows you to debate these opinions, but will never find a correct and unquestionable answer.

Secondly, religion is a predominantly theory based subject, it requires a great deal of research and reading, therefore if your preference is for a more practical, 'hands-on' method of study, then religion may not be for you. According to Appell (1978), in the work of the social researcher there is always the presence of moral dilemmas which need urgent attention. This plight has the very real potential for violating the conditions of human freedom and is that it takes place at an intersection of ethical and epistemological systems, thereby posing unforeseen moral dilemmas for the anthropologist. Appell's comments certainly do not apply to the discipline of anthropology only. Much can be said of religious studies via social investigations. It is important to be aware of the ethical dilemmas and pitfalls associated with religious studies. Obiefuna and Amara (2012) opine that "religion is fundamental to humans' life and living, thinking pattern, attitudes and relationships. Religion is, therefore, considered critical for any meaningful, total and sustainable development in any human society" (p.133). Study of Religion in Nigerian tertiary institution will be more effective if only if the study will aim at correcting the societal menace. Other notable challenges in studying religion in Nigerian tertiary institutions are as below:

Lack of Employment: The inadequate employment in Nigeria is also a contributive factor to why students are paying less attention to the study of religion in Nigerian higher school of learning. Religious studies in Nigerian have only be limited to almost ministerial engagement, teaching and optional opportunity in the government house. Students of higher learning are full of fear concerning what there will gain from studying religion as a course. Obiefuna and Amara (2012) reiterate that "there should be no discrimination against graduates of religion in Nigeria's economy. In fact, the more they are employed the more the opportunities they have to formally and informally build bridges for religions in Nigeria, especially between Islam and Christianity" (p.156).

On the side of the lecturers, the implications of the way we censor ourselves are far-reaching and frightening. We have got to find a way to put those fears on the shelf when we reflect and make decisions about all aspects of our practice, including curriculum, pedagogy, assessment, classroom culture, and discipline at least long enough to think about our practice on its own merits of appropriateness, importance, and relevance. We know that religion is perfectly a legitimate and important subject to study, but some students, lecturers and schools avoid it out of fear for lack of employment. That means we are depriving our young generation of important knowledge they are entitled to receive. And we are allowing extremists and the under-informed to dictate what we do and

do not teach, without even making them lift a finger, before there is even an issue to resolve. If we are supposed to be teaching our youth to be active citizens in their society, we need to model those behaviors more often.

The Notion that Religion Studies is Only for Church Administrators: This rumor of studying religion only for those going into ministerial assignment has been hovering over places especially in tertiary institutions, hardly in Nigeria to see a student with a strong intention to study religion, rather majority who later changed their intent are those whom universities denied admission, once misinformation is out there, it is very difficult to undo it. Once we get an erroneous idea in our head, it is very hard to get it out. Religions study is allowed in schools in Nigeria yet some schools have not gotten approval due to lack of students and qualified lecturers in the field. What cannot be permissive in study of religion is to give one religion special attention over the other or promote a particular religious text as a singular truth. Mbiti (1990) says that "It is generally accepted that there are many religious systems in Africa" (p.1). Magesa (2002) opines that "It is therefore impossible to talk of one type of religion as being uniquely Africans" (p.16). Religion can be included in universities curriculum in a myriad of ways. It can be studied as history, as literature, as art and architecture, as part of the study of a contemporary society or culture or as it influences or is influenced by a current political or social issue.

Inferiority Complex: Just because studying religion is perfectly legal does not mean studying it may not get a little challenging at times. The same can be true of other important courses, such as music, Language courses, psychology and guardian and counseling. Most of the challenges do not come from legal boundaries at all, but more from the stigma attached to discussing religion in the classroom. Most students think religion supposed not to be talked about, so they may react emotionally and impulsively if schools failed to convince and prepare them. Students of religious studies in most cases feel so inferior in telling others their specialization due to notion of people that religious studies has no place in solving the problem of contemporary society. Religion is not the way it is already registered in the mind of people that is why this research will aid to righting the wrong impression of people about religious studies. It is essential that students have already practiced important dialogue guidelines that have been clearly established prior to the exploration of religion, therefore, all the preparation in the world will not prevent some students from going straight for the gusto, the topics sure to trigger a response from their peers. For example, some will be anxious to talk about their own religious beliefs at the first opportunity. This aspect should be allowed to play out as long as students stick to the rules of respectful conversations, which include staying on topic, using I statements, among others. By allowing the discussion, it usually demystifies the idea of talking about such things that are discouraging from studying religion. Then we can get on with it, and the process becomes more fluid and on point. The key is to be underwhelmed by the topics they bring up, and strictly adhere to the rules of respectful discourse, which would have already been practiced with other units and topics.

Attitude of Students, Institutions and Studying Religion in Nigeria
Religious studies at schools teach students to understand different viewpoints of people's belief, also religion taught valuable skills, but it is still not taken seriously in Nigeria schools. It is undervalued and unappreciated. It sits huddled in a corner at the edge of the humanities. But it can teach students valuable ways of thinking that help at university and later on in life too. Religious studies is so easily ignored that some does not have it in curriculum and do not intend to do so due to non qualified instructor factor. Every day human beings are surrounded by issues that require them to look at events from the perspective of others, a key skill that you learn through studying religion. But because of the way religion is treated, the subject is often seen as irrelevant. The lessons taught in studying religion

are especially necessary after leaving school, as people meet from different backgrounds, cultures, traditions and religious beliefs from across the world.

The underestimated importance of Religious Studies is also that it helps overcome prejudices and negative stereotypes. If people have a better understanding of other faiths, they are less likely to be dismissive of issues that do not concern them directly. Better still, it promotes integration and a stronger sense of community. It is about time that schools and students realized the importance of studying religion.

Relevance of Studying Religion in Nigerian Tertiary Institutions
Religion is one of the primary disciplines for investigating the boundary questions of life and death, of love and hate that characterize the human condition. All people crave for self-transcendence in one mode or another. Religious Studies provides the opportunity to understand, with depth and nuance, the many beliefs and rituals that move persons to appreciate the alternative world of the religious reality.

Every field of study is normally perceived from their own initiation to tend toward exclusiveness by claiming to be the only true one that can offer a student a better employment after graduation. This exclusiveness started with desire to know the course status among other courses. The question on what relevant is the study of religion after graduation is the ideal and ultimately the trust of what majority of students want to know before endorsing a paper to study it. This relevant of studying religion can be a seed of many conflicts and disagreements in perception of students in different tertiary institution in Nigeria. Brahm (2005) opines that:

At the dawn of the twenty-first century, a casual glance at world affairs would suggest that religion is at the core of much of the strife around the globe. Often, religion is a contentious issue. Where eternal salvation is at stake, compromise can be difficult at or even sinful. Religion is also important because, as a central part of many individuals' identity, any threat to one's beliefs is a threat to one's very being. This is a primary motivation for ethno-religious nationalists. (p.1).

In Nigeria today, religion plays an important role in the daily lives of her citizens; the way we interact with one other, our choice of dressing, food, and politics are mostly affected by religion. In other words, religion and politics are intertwined and it empowers man to function in his society by contesting for a political position so as to contribute his ideology. Nigeria's population of over 140 million is divided nearly equally between Christians, traditionalist and Muslims. The importance of this division is well illustrated by the fact that religion, not nationality, is the way in which most Nigerians choose to identify themselves; though not in all cases. Thus, the domains of religion, secularism and politics are becoming increasingly intermingled in both overt and covert ways. Invariably, sectarian politics is inherently problematic. Thus, there is a need to look at the effects of religion on politics in Nigeria since independence. In addition, the study intends to find out how religion can bring sustainable unity, understanding and development in Nigeria.

Religion has been an indispensible phenomenon in Nigeria. It had become an important factor in political discourse. The influence of religion is not only limited to politics but its power influences virtually all other facets of life. Political power affects economic prosperity, social relation, educational advancement, and the psych of the society. The three religions in Nigeria and their ideologies allow for interaction between religion and even with politics. The traditional religion of a society is a systematic reflection of their socio-cultural orientation, history and legacies on elemental forces, which in turn produces a belief in a supreme cosmic power that created heaven and earth. Other importance of studying religion in Nigerian tertiary institutions includes the following:

Studying Religions Aid in Peace Building: Just like any subject we teach at school, studying religion should not be the study of a series of isolated facts, but sometimes some very basic knowledge offers perspective and opens up a whole new world that they hitherto did not have a chance to know about. Most students, no matter the age, predict that the majority of the world is

Christian. It's very interesting to them and exciting to uncover a more realistic perspective about the world. And then the questions just start flowing. Students want to know who was Buddha, who was Abraham, who was Shintoist, who was Zoranstranist and who was Mohammed? *Etcetera.*

Comparing and contrasting religions, offers enormous opportunities to not only see fundamental differences but also similarities, which students can analyze and draw conclusions about. In the study of religions, what it all might mean for us in understanding other groups, our own culture, and our own values will be unpacked. They also like studying the similarities of the religions within the Western and Eastern religions. They read quotes from various sacred texts and try to make conjectures on whether they are Eastern, Western, or Indigenous then they try to guess which religion they most sound like. They also really liked a lesson retrieved from teaching tolerance showing the golden rule of Christianity also being the golden rule in every major religion. We read the original text and the translation and discuss the implications of these similarities.

Finding correlations, connections, relationships, and causation in relation to religion is an essential component in understanding much of what has occurred in history, politically, scientifically, artistically, in literature, personal relationships and economics. When studying a culture, historical or contemporary, we cannot begin to understand a group of people without knowing their beliefs. And a group's fundamental beliefs about matters of ultimate concern are connected to all other beliefs and behaviors within the culture. We cannot look at politics, economics, art, social relationships, science, our environment, or religion, without looking at how they interact with each other. An indigenous spiritual world view might impact our treatment of the environment and our economic system. It might affect what one eats, how much one produces, who gets what, and so on. This, in turn, will impact how much time we spend with our families, how we treat elders, and other social relationships.

Religion will help to Educate Students the Different Ripples in the Contemporary Society:
Students can see the long term effects of ideas and beliefs that permeate cultures today that arose from religions and world views of the past. If those ripple effects happen to be part of American history, we are really learning about layers of ourselves and assumptions about the world that we can now unpack, evaluate, then either embrace, reject, amend, or leave them to percolate as we continue our quest for self-identity, our beliefs, and our role in society. Students are fascinated to learn of the Puritan work ethic and pre-destination mentality that has rippled into our economic and political systems today.

Studying Religion is very Important if we Want to Eliminate Prejudice, Intolerance and Hate:
According to Nur- Farhana and Khadijah (2013), among the adherents of religions who are seeking for guidance to live in peace and harmony and also to have a mutual understanding for living together. Claims and struggles in the religious tolerance have been questioned by many either individually or in group and organization. Hence, it has been happening in Nigeria as a country with people of different religions. Dynamics of religious life seem to be promising good advantages but yet still to have some drawbacks. However, it is upon the believers of different religions to set a benchmark in producing a positive outcome or *vice versa*.

Creepy ideas are not just for extremists. Better words for creepy might be intolerant or dangerous. Real religious study allows students to explore these prejudices and come out the other side completely transformed, but we have to have the courage to dive in and take on these powerful and difficult issues. The only thing as poignant and powerful as watching someone discover their way out of a previously held prejudice is to watch someone who has been discriminated against and oppressed become aware of their predicament. We must provide a forum to study all kinds of prejudice, including religious persecution. We must speak of the origins and effects of these prejudices. If we do not, younger generations automatically assume there is something wrong with them and there is something wrong with their family and their community, without ever verbalizing it. They assume this is the way of things, so they have a good chance of continuing the deeply

entrenched destructive cycle of prejudice. But when those new generation start to become aware of the direct causes that created, the problems they are experiencing in their lives and communities, their consciousness emerges into an empowered individual who is no longer chained to the patterns they see around them. Naming oppression is the first step to liberation, and educators have an absolute obligation to provide that space in the curriculum for students; otherwise, we are being not only irresponsible, but we are promoting institutional racism and prejudice, much of which has its origins in religious persecution.

Role of Religious Studies in the curriculum of Nigerian Tertiary Institutions
Learning about the religious dimensions of world cultures is important to a fully informed and multicultural educational curriculum. But it should be understood that teaching about religion on a comparative, educational basis is not the same as teaching religion. Teaching religion is to study the religions of the world in a manner that is comparative, factual, and fair-minded, and that avoids any hint of faculty or students trying to persuade other faculty or students to subscribe to this or that religious belief-system. It is because of this fact that studying religion in Nigerian tertiary institutions should stand as a panacea to socio religious conflict in Nigeria.

Teaching religion in Nigerian tertiary institutions, on the other hand, is a rhetorical exercise that attempts to persuade students to believe or not believe in a particular religion or system of ideas. Teaching about religion, then, is strictly and most essential an educational effort with the sole objective of giving students ready access to the rich and exciting world of different philosophies, mythologies, moral-systems, and ritual practices that makes the deep understanding of world cultures like stimulating subject of intellectual interest. Teaching about religion and teaching religion tactically are two side of a coin.

According to Wallace (2005), the goal of liberal learning, including and especially religious studies, should be wisdom, not knowledge for its own sake. It was not simply knowledge about the world, but wisdom about right relationships within the world, that propelled many agents for change in every generation, taking for instance, from Mahatma Gandhi and Martin Luther King Jr. to the time of Rachel Carson, Nelson Mandela and Nnamdi Kanu, to challenge the dominant culture in their efforts to make/ making the world a more just and caring place for everyone to enjoy. We often know a lot about these and other important persons that is, we know something about their politics, their moral vision, and their impact on society but we generally know little if anything about the spiritual sources that animated and animate their commitments to a larger good. The current consensus is that young people need to develop a variety of different types of intelligence to be genuinely successful in an increasingly multicultural world society. They need emotional intelligence, scientific intelligence, multilingual language intelligence, artistic intelligence, moral intelligence, and so forth. Spiritual intelligence needs to be added to this list as well. Without this type of intelligence young people are not fully equipped with the resources necessary for their full participation in a world that cries out for engaged and compassionate leaders. No wonder things are falling apart in Nigeria and some other African countries, leaders with spiritual intelligence are urgently and demandingly needed for total emancipation of mankind from human suppression and subordinations.

Conclusion
The purpose of the discussion in this paper has been to highlight some of the difficulties facing the study of religion in Nigeria tertiary institutions. Broad areas discussed include the fact that religion is not a definite science, religion is a predominantly theory based subject, lack of employment, the perception that religious studies are for those going into ministerial assignment, and overwhelming inferiority complex of students of religious studies. Considerations should also be given to the cultural

and ideological elements of the community whose value system is to be or being examined in the cost of studying religion.

In recent times the concept post secular has been coined in order to describe changes in contemporary society where the role and function of religion in the public sphere has been transformed, but not in the way that the enlightenment and modernistic theories of secularization expected. Understanding whether and how such secularization occurs is important not just because it would provide greater insight into understanding religion, but also because religion itself has repeatedly been shown to affect numerous economically relevant activities, including civic participation, charitable giving, risky behaviors (such as heavy drinking and drug use), fertility, and criminal behavior. Studies have repeatedly shown that the predicted effect of religiosity on these outcomes is large, often larger than for any other observable covariate.

The question of religion has been fairly systematically neglected in tertiary institutions in Nigeria. This has been for some reasons, which this research has been able to investigate as it is extremely complex. But it is important in many situations of potential and actual conflict to have a more thoughtful and rigorous analysis both of religion as a contributory factor to conflict, and also a potential factor for conflict prevention and resolution.

Recommendations

➢ The department of religion should see it as a need to embark on massive research to righting the wrong already in the mind of students in the higher school of learning about studying religion.

➢ Religion department can as well initiate religious studies to circumference scientific field of studies.

➢ Department of religion in various schools of high learning should aid the enablement of scholarship to best graduating student to encourage others into the field of religious studies.

➢ Scholarship in the religious studies should focus more in her research on the self establishment of students of religion other than ministerial engagements.

➢ Nigerian tertiary institutions should as well encourage quality learning from qualified sources (lecturers).

➢ Mass academic evangelism should be embarked on to re-sensitize the young ones that Religious Studies are not only about pre-professional training, rather is also for every individual personal development**.**

➢ Religious Studies could be re-dressed towards addressing the questions of purpose and value along with developing important life skills to those studying it.

➢ To acknowledge the relevant of studying religion, it is important to understand religion's various functions in a given economic system or situation. In other words, the religious scholarship should endeavor to investigate the place of religion in correcting economic deformity via reception especially in Nigeria situation.

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The Challenges Facing Nigerian Christian in a Distressed Socio-Political and Economic Environment: Effects on National Development

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Abstract

This work examined the challenges facing Nigeria Christian in a distressed socio-political and economic environment: Effects on national development. Fifty-six years of freedom from colonial rule should be enough to teach us a lesson, yet the nation's progress is being seriously hampered by various types of selfish and chauvinistic values and aspirations. Our endless transition programmes often fail because they are plagued by greed, manipulation, deceit, mischief and subterfuge shown in many spheres of our lives. Therefore, this work argued that since independence, the Nigerian economy has continuously proved incapable of generating growth and development. The economy oscillates between bankruptcy an chronic impotence. The national treasury is treated like a personal account as it is looted by those in position into foreign accounts. The work concludes that, the situation is indeed pathetic for the Nigeria Christian who is confronted with the menaces. Using phenomenological method of analyzing social issues, the paper aims to give recommendations on ways we must be ready to contribute our own quota to its growth in order to sustain development.

Keywords: Challenges, Christian, Environment and Development.

Introduction

Through the history of Nigeria's existence as an independent nation, myriad problems have worsened the nation's woes. The Nigerian economy has continuously proved incapable of generating growth and development, coupled with materialism, traditionalism, syncretism, culture of death and poverty. The economy oscillates between bankruptcy and chronic impotence. The national treasury is treated like a personal account as it is notoriously looted by those in position into foreign accounts. The economy oscillates between bankruptcy and chronic impotence. The economy as known is the centre of life of every nation. A government is judged as good based on its economic success as the economy determines the growth in science and technology.

Yet fifty-six years later, the nation's progress is being seriously hampered by various types of selfish and chauvinistic values and aspirations. Nigeria, a country which should be a model in native democratic principles for others to emulate in the continent of Africa is now plagued by vices that has affected the Nigerian Christian and has driven such a Christian to despair and distress whereby life becomes almost unbearable to live.

Today, the Nigerian Christian has been subjected to a steady deterioration in the general standard of living and intolerable suffering by the ordinary Nigerians that has risen higher. Scarcity of commodities has increased and unemployment has stretched to a critical dimension. The Nigerian Christian now live in an age where vices of different kinds are clothed with clean dress as they are addressed with different euphemisms. This is where for instance, embezzlement is simply called by many "fastness", looting the government purse and eating of one's share of the national cake are ignored. These vices have become the silent status quo by which the society operates.

The question now is, "where does the Christian and Christianity stand in the face of this dilemma? The Nigeria Christian rather belongs to the illegitimate yet operative status quo and survive or cling to the teaching of his faith and belong perpetually to the suffering class. Here lies the problem as the Nigeria Christian will not be able to contribute to the Nation's sustainable development. The foregoing observations drew attention to the concern of this paper which focuses on challenges facing Nigeria Christian in a Distressed Socio-political and Economic Environment: Effects on National Development. Using phenomenological method of analyzing social issues, the work concludes that the Nigeria Christian battered by hunger and austerity and tortured by psychological stress, would resign to fate after trying different churches in search of hope.

A Case for the Nigerian Economy
The economy is the centre of life of every nation. A government is judged as good based on its economic successes and graded as belonging to the first, second and third world, based on its economic growth. The economy determines the growth in science and technology. It is no wonder that Edwin (1972) contends that western diplomats and Nigerians as well, on seeing the size of Nigeria, the diversity and enterprise of her people in the 1960s, expressed the most optimistic hopes for Nigeria's economic future. Odiogor and Njoku (1997) reiterated this fact when they made it clear that, "Nigeria and Asian Countries such as Malaysia and Indonesia were in the same social and economic group in the 1960s" (9).

Today, Nigeria is nothing more than a bastion of economic ruins. She has been out paced by her Asian counterparts and citizens only live in the reminiscence of her glorious economic past. The Nigeria Christian here is subjected to a steady deterioration in the general standard of living and intolerable suffering by the ordinary Nigerians has risen higher, scarcity of commodities has increased and unemployment has stretched to a critical dimension. Where does the Christian and his Christianity stand in the face of this dilemma. How then can such a Christian contribute to a sustainable development.

The Nigeria Christian Suffering amidst Plenty
Despite her rich human and natural wealth, Nigeria which ought to be a land flowing with milk and honey has been a failure and is now in shambles. The people generally live in want and squalor in a land of potential plenty. Even with her vast arable land, Nigeria is agriculturally a failure and very many Nigerians are now confronted, for the first time, with the possibility of death through starvation. Today, the average Nigerian family finds it increasingly difficult to make ends meet in the face of rising food prices and increasing rents. Thus, a Nigerian Christian live from hand to mouth. In a nutshell, poverty in this nation is a graphic illustration and manifestation of what literary critics would dub "suffering amidst plenty".

This predicament has been traced by writers to various causes, ranging from colonialism to mismanagement on the part of Nigerian past and present leaders. As can be seen from history, the industrialized nations of the West have a long standing connection with the economic scandal of our dear nation. Through colonialism, our natural resources were looted by Europe and the Nigerian subsistence farming system destroyed. The colonialists introduced farming of cash crops that would serve the needs of their home industries. They also enslaved young and virile youths of the nation; which affected the farming labour force and feeding. Moreso, they destroyed the country's legitimate local trade system and introduce "terms of trade" through which they manipulated Nigerian production by raising the price of the country's imports and lowering the price of her raw material exports. Worse still, these "super powers" help the Nigerian nation to gear their economy towards the nation's security instead of developmental projects that would be beneficial to the generality of the people including the Nigerian Christian.

Materialism

Through history, the concept of materialism has received so much attention from so many people in diverse ways. A little reflection on how people live their lives, how they strive to make it to the top through any available means points to an insatiable craving for riches.

This concept of materialism can be considered from theoretical and practical points of view. According to the Oxford Advanced Learner's Dictionary, materialism is a tendency to be more interested in material possession and physical comfort than in spiritual values. It could also be seen as a belief that only material things exist. The latter definition is what we refer to as theoretical while the former is practical.

Materialism is therefore a philosophic-ideological school that denies the place of God in the affairs of men. It's main teaching portends to demonstrate that the human person has enormous power to achieve whatever goal he sets for himself with no reference to the realm of the spirit (Mordi, 2003). This ideology poses a big threat to Christianity. Ome (2004) expands more by saying in materialism there is the tendency to value too much material things such as wealth, bodily comforts and too little value for spiritual things. The spirit of material things manifests itself in peoples' undue quest for material things to the detriment of their souls.

For the materialist, what matters in life is having enough of all his wants: enough food, money and drink, a good and well-furnished, cosy house and popcorn environment, "One-in-town" car, a good network of human relations and 'firm connections to ensure security. In short, for the materialist, life is wealth and wealth is life. However, even at the point of the attainment of all this, the materialist still hungers for more, more and more, confirming the position of the economist; "Man is an abundance of wants".

Ben Okwu (2002) describes the situation roundly in these words: "Think of the people who have plenty of money which they and their children's children can never exhaust, yet their preoccupation in life is to "rule" whatever circle they find themselves and when they are given the opportunity to rule any group of people they would like to remain in authority for 'eternity' because for them life without authority is not worth living. For them it is better to live a day like a lion as a ruler than to live a hundred years like a lamp and a subject" (16).

The materialist seeks his personal interest in the here and now. What he can grasp is all that is important in life. The end justifies the means. The means can be anything under the sun. Proverbially he declares that a bird in the hand is worth two in the bush. Baffled at such an unreflecting life that has lost consciousness of Godly morals, one that has no sense of the great beyond, Catherine Marshal (1998) wonders in these words: "People bustle and strive and hurry. Their eyes are mostly on material considerations. They die and apparently it's all over. What are we here for any way? There must be some purpose in living, but I haven't found it yet. All my life I've thought that I was possessed with a wonder lust. Now I know that the trouble lies within myself, and I cannot escape myself I'm restless and unhappy: (18).

The Christian church today is hit by this materialistic cankerworm and it is showcased everywhere, the lavish ornamental decorations in the churches and places of worship, the unhealthy but secret material competitions among Christians, the mentality to belong or celebrated, thereby becoming unduly worldly. These has retarded the progress of Christian witness and her contributions to National Development.

Traditionalism

This is the tendency that places the African Traditions over and above everything. Sincerely speaking, it is not a sin to be traditional because, peoples' tradition is based on her culture, and as such, African culture defines her traditions.

What is Tradition?

This has to do with the way people do their things and handle their affairs. According to Mordi (2014) tradition is the acceptable way a people, race, group or class go about their affairs in terms of culture and experiences. Today, some of these traditional practices are enslaving people. To this end, Christians are not free to practice their faith without interruption or interjection by the traditionalists. This extreme emphasis on tradition is what is understood as traditionalism.

Tradition therefore becomes a threat to the practice of the Christian faith when it is taken as the yardstick that determines everything. African tradition is religious in nature; hence one cannot divulge it from African Religion. With the coming of Christianity, some traditional and cultural understanding of African people have to necessarily give way.

In some communities, traditional title taking (which sometimes goes with secret fetishism and idolatry) has become a REAL THREAT to Christianity. With this, a non-titled man is denied a say in the meeting of elders where decisions that affect the land are taken. Christians see themselves in a dilemma here; if they ignore the titles, they suffer deprivation and suffer the consequences, if on the other hand they accept the titles, they are made to offer sacrifices that are inimical to their Christian faith.

Widows who are mourning their husbands are made to undergo some unjust, shameful and rigorous rituals for instance, shaving of hairs ordered by the pagans/ Christians as a means of proving their innocence even at an old age regards to the death of their husbands.

Syncretism

This is the practice of two religions that differ ontologically in their origin, tenets, understanding and practice, as one single religion by the same individual (Mordi, 2013). In other words, syncretism is the pollution or mixing up of one religious practice with another, their ontological differences notwithstanding. Thus one becomes a religious syncretist when one combines the practice of one religion with another. For instance, the Christian religion is fundamentally different from African Traditional Religion. When a practicing Christian accepts some African Traditional Religious tenets and combines them, the implication is that such a person is neither a Christian nor an African traditional adherent. This is a threat to the Christian faith because it is very rampant among Nigerian/African Christians.

It could be observed that when things are rosy, people tend to be real Christians but when they are faced with life challenges, African traditional religion becomes an alternative. It therefore becomes a challenge to a Nigerian Christian as African identity does not make one fetish or adherent of the traditional religion of the African people. Of course, Christianity does not condemn African cultural heritage, instead, it sheds light on it and makes it Christo-centric. It purifies it and throws away the elements in it that are anti-Christian and inimical to the teaching of Christ who alone is the way, the truth and the life.

Modernism

This is a dangerous child of civilization. While civilization raises a people above their primitive level and shed on them the rays of enlightenment (Mordi, 2013). Modernism rejects anything that does not follow the current trend. Some current trends are not only devilish but also immoral and tend to take man back to primitive era of physic-biological and social nudity.

This is seen greatly in the immoral dress codes that characterize our contemporary society. The primitive man walked in nudity until a proper way of clothing evolved. Modernism prefers to make and take us back to this primitive times by celebrating the culture of nudity. The different nude clothing fashions that are displayed everywhere is a testimony to this. Places of worship are seeming display grounds for such godless and immoral dress code and styles.

In the light of the above, a lot of people, in their bid to belong and not to be left behind, have joined the band wagon of the modernist way of life. Modernism promotes godlessness and the culture

of men being absolutely in charge. In speech, behavior, dress code and even comportment, the modernist trend has negatively affected the church and the Nigerian Christian and her faith.

Culture of Death

This is the tendency to undermined the sacredness of human life. It is a western category, imposed on the African world and bought by her without question. This culture teaches that anybody can terminate another's life if such a life poses itself as a problem to him. This fundamentally is a debasement of the sacredness of life. The church teaches that human life is a sacred special gift from God and as such, must be respected and preserved by all means. God, who alone is the giver of life, has the sole power to determine who lives and who does not. To take life amounts to challenging God who alone is its author. The culture of death rears it ugly head in the following: (a) Abortion (b) Euthanasia.

The practice of abortion is a direct confrontation of God the giver of life. Since abortion terminates life, the practice of it challenges the power of God to create and give life. This runs contrary to our Christian tenet. Hence, it is a threat to our obedience of faith in God the life giver.

Euthanasia – which literary means mercy killing is the act of helping a terminally ill person to end his or her life. Advocates of this act adduce the false and illogical argument that the terminally ill person has the right to stop the excruciating pains he or she is passing through by requesting a medical personnel to help him or her quicken his or her death. This argument lacks substance because no human person, power or agent has right over life. However, the fact that even Christians practice it makes it a big challenge to the Nigerian Christian.

Poverty

Poverty is both a disease and a virtue. As one of the evangelical counsels, religious take the vow or promise of poverty. To this end the priest or religious detaches himself or herself from undue attachment to the world; in line with the words of Jesus in the beatitudes. From the point of view of material poverty, people are subjected to live degrading and sub-human lives because of material want. Those who live in abject poverty find it very difficult and challenging to serve God and practice their faith. Some others, in trying to jump from poverty to riches are ready to do anything, to the detriment of their faith. A lot of people who are poverty stricken compromise their faith in order to make a living. Fear and superstition are equally challenges to the Christian. Fear of the unknown, fear of the power of the devil, activities of the witches, charms, and superstitious beliefs that surround the African experience hamper the growth and practice of the Christian faith. This is because the fearful tend to alley his fear by the purported protection offered by the witch doctors and "Prophets" who exploits the ignorance and gullibility of the people to give them false assurances of protection. They are made to wear charms and amulets as alternatives to what God could offer them since "heaven helps those who help themselves".

Effects on National Development

The Christian religion is one that is based on faith, experience and conviction. Conversion to the Christian life means a total break from one's unchristian past. This means that the believer is to break totally away from anything that could keep his faith stagnant, and shaky. To this end, the Christian should be aware that whoever is in Christ is a new creature, old things have passed away and everything has become new.

Materialism denies and dethrones God from the created order, the Christian who has professed faith in Jesus should surrender his whole life to Jesus, with the assurance that this earthly life is but an ephemeral one. This mindset would help the Christian to value more, the things of heaven, not neglecting the necessary things that could help one live a moderately Christian life. Else, too much of attachment to earthly things will affect his mindset and thus his approach to national development.

African culture and tradition sum up our life experience and world view as Africans. At the same time, we are Christians who are redeemed with the blood of Christ. We can still practice our Christian faith authentically as Africans, not losing our African identity and at the same time, not compromising our Christian faith, else, when confused regards where to stand can affect our National development.

Civilization has brought so many good things that could help us live our lives comfortably here on earth. However, the believer in Jesus should be able to draw a line of divide between accepting modern things to better his life and being carried away by the spirit of modernism, if carried away, it will affect his approach of contributing to National development.

Since life is sacrosanct, every Christian should strive to preserve and promote it. The believer can say no to the culture of death by denouncing any practice that has the potency of terminating life. In this way, we become co-creators with God who alone is the giver of life as the opposite will affect national development.

There is social stratification in every society. This implies that all human beings cannot be on the same social and financial stratum. Some definitely will be less privileged than others. If, therefore, one is poor he or she can still be an authentic Christian even in his or her poverty. Poverty could be an attitude of the mind. This does not mean that there are no poverty stricken people. What it shows is that even the poor can serve God better than the rich else, if he does the opposite, suchwill affect national development.

Recommendations

Since corruption is responsible in large measure for the broken promises, the dashed hopes and the shallow dreams that have characterized the existence of the multitude of Nigerians in the last few years. The work recommends the following:

i.   Nigerian leaders need to wake up from their slumber and take the message of the cross and salvage the people.

ii.   Nigerian leaders should see their call to service as a means of inculcating the fear of God and values of honesty, hard work, accountability and concern for the common good for the people.

iii.   The Nigeria leaders must remember to pay attention to the provisions of the criminal codes against the various shades of corruption and must have the fear of God in their hearts and imbibe this in their followers.

iv.   Those in power must fear God and practice their religious obligations and national duties sincerely. This will earn them moral supports from the followers.

v.   The Christian religion must share in common transcendental values and moral principles.

vi.   The Christian religion must promote high ethical standards among her adherents.

vii.   There should be a proper dissemination of the Christian message that will help to checkmate the human instinct to grasp and to accumulate for self while neglecting the common good.

Conclusion

It could be said that, the only sustainable community is one that fits the human economy of the earth, and as such, humans are now advocating for restraint in the use of natural resources on which all life depends, equitable distribution of wealth, recognition of responsibility of humans for the continuity of life into future generations. These are the virtues for sustainability for the Nigerian Christian.

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The Role of the Church in the Fight Against Corruption in Nigeria

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Abstract

This work examined the role of the church in the fight against corruption in Nigeria. Religion permeates the life of every human being as well as every society throughout the world, and every religion has norms, values and acceptable standards reflected in its doctrine. By inculcating in adherents these norms and values, religion is expected to promote social control and acceptable standards in the society, thereby reducing vices such as corruption. Thus religion and corruption are seen as having a symbiotic relationship. Using the Christian church, this work argues that the prevalence of corruption in Nigeria is an indication that the Christian church is failing and is losing its potency to correct the vices in the society and as such, has undermined the fundamentals for a global ethics necessary for the modern Nation like Nigeria. Using phenomenological method of analysing social issues, the work concludes that the church has failed in its function to combat corruption and recommends that religious leaders, adherents of the Christian church and the entire masses have a greater role to play if the fight against corruption in Nigeria must be successful for her growth and sustainability.

Keywords: Role, Church and Corruption.

Introduction

The concept of religion borders on man's relationship with an expression of ideas about the divine. The system of beliefs and practices associated with religion usually draw the adherents into a community: Christians, Muslims and Traditionalists. Religion exhibits a tremendous social force that cannot be safely ignored. In some societies, religion determines the social values, structure, stratification and developments. Powerful as religion is in social development, there are always horrific consequences from conflicts related to religion. Religion permeates every facet of life of the adherents and has great power to help or to hurt. The various dimensions of religion have both healthy and unhealthy aspects. The part of religion that helps people to be disciplined and productive, responsible and open-minded portrays the healthy side. When adherents of religion exhibit corrupt tendencies, unhealthy consequences emerge.

History is even more pitiable. People go to the refuse dump to fill their emptiness, and such painful search for meaning ends in an uneventful habit of bizarre taste, laxity, promiscuity and complacency. Thus their predicaments; the experience so far is very much tragic and traumatic in the presence of a blinking future. In Nigeria, the odious socio-economic and religio-political events in the country since 1966 speak volumes of a people with neither convincing common beginning nor destiny. In fact, it is a well-known problem that one of the factors that have hindered Nigeria from development is the incessant occurring of religious and corrupt practices.

In this paper, I am concerned with the role of the church in the fight against corruption and development in Nigeria, by tracing the bearing of the spear cast by the contemporary age of secularism on the vision of Nigerians with the particular cases of bribery, prostitution, embezzlement, abuse of power and greed etc. I am doing this with the mind of clearing the web and mess blunting a proper focus of ideals so that individuals may come to know where they are and where they should be

if Nigeria must developed. This work argues that the prevalence of corruption in Nigeria is an indication that the Christian Church is failing and is losing its potency to correct the vices in the society. Using phenomenological method of analysing social issues, the work concludes that Christianity has failed in its function to combat corruption and recommends that religious leaders, adherents of the Christian church and the entire masses have a greater role to play if the fight against corruption in Nigeria must be successful for the growth and sustainability.

Religion, Church and Corruption Defined

Scholars find it difficult to frame a definition that will include every aspect of religion, past and present. From any analysis of religion, as soon as people begin to discuss whatever is to them "religion" the tendency will be to end up invariably with a moral consciousness and commitment to whatever they find themselves believing. But religion invariably extends to the external and secular expressions which involve such disciplines as Philosophy, Psychology, Anthropology, History, Geography, and Sociology which come under the aspect of phenomenology of Religion. This indeed is in recognition of what of course should be the general nature in the matter of what people regard as "Religion," so also in the study of religious science, a measure of commitment to the truths of transcendental realities already claimed for religion (Ekarika, 2015).

According to Umoh (2010) "Religion is more than simply a belief in a transcendent deity or a means to an after life. It is, rather, an orientation to the cosmos and our role in it" (pg. 12). We understand religion in its broadest sense as a means whereby humans recognizing the limitations of phenomenal reality, undertake specific practices to effect self-transformation and community cohesion within a cosmological context. Religion thus refers to those cosmological stories, symbol, systems, ritual practices, ethical norms, historical processes, and institutional structures that transmit a view of the human as embedded in a world of meaning and responsibility, transformation and celebration. Thus, it is Religion that connects humans with a divine presence, with the human community and with the broader earth community, it links humans to the larger matrix of mystery in which life arises, unfolds and flourishes.

Moreso, the term also refers to faith in a divinely created order of the world, agreement with which is the means of salvation for a community and thus for each individual who has a role in that community. In this sense the term applies principally to such systems as Judaism, Christianity, and Islam, which involve faith in a creed, obedience to a moral code set down in Sacred Scriptures, and participation in common practices. In its most specific sense the term religion refers to the way of life of monastic or religious order (Richardson 1966, Encylopaedia Encarta, 2005).

On the other hand, there are several definitions of corruption. One very common definition according to Mark and Ulrich, (1999) says "corruption is the abuse of public power for personal interests" (pg. 103). This definition includes most of all the active or passive bribery between a civil servant and a private person. Yet, corruption also includes activities between private persons, and when the behaviour of people with public or private tasks is corrupt when they violate their duties to obtain any kind of unjustified advantages. For Peter Ulrich (1999), the economic ethnic-philosopher shows how ethically explosive the issue is: "the undermining of the common wellbeing through particular interests of individuals".

The Act establishing the Independent Corrupt Practices and other related offences commission (ICPC) defines corruption as including bribery, fraud and other related offences (Corrupt Practices Act, 2000). Corruption is defined by the World Bank as "the abuse of public office for private gains. It involves the seeking or exacting of a promise or receipt of a gift or any other advantage by a public servant in consideration for the performance or omission of an act, in violation of duties required of the office. It may also involve extortion of monies or theft by public servants of amounts due or payable to public coffers (cited in Onuoha, 2003). To Otite, as cited in Onu (2001), corruption is the reversion of integrity or state of affairs through bribery, favour or moral depravity according to Ikeanyibe and Imhanlahimi (2006), corruption is an antithesis to ethics and

accountability. They adduced a few reasons for the precarious situation of corruption in Nigeria among which are ineffective institutions, weak rule of law, low popular participation in politics, weak protection of civil liberties, closed economic and political systems, poor remuneration of public servants and so on. However, according to Ighodalo, (2009), while these factors cannot be overlooked, moral leadership and true commitment to the service of the nation are at the centre of the situation.

Any phenomenon as complex and as vital as Christianity is easier to describe historically than to define logically, but such a description does yield some insights into its continuing elements and essential characteristics. One such element is the centrality of the person of Jesus Christ. That centrality is, in one way or another, a feature of all the historical varieties of Christian belief and practice. The ultimate principle of the universe, called by many different names in various religions, was called "Father" in the sayings of Jesus, and Christians therefore call Jesus himself "Son of God". At the very least, there was in his language and life an intimacy with God". At the very least, there was in his language and life an intimacy with God and an immediacy of access to God, as well as the promise that, through all that Christ was and did, his followers might share in the life of the Father in heaven and might themselves become children of God. Jesus crucifixion and resurrection, to which early Christians referred when they spoke about him as the one who had reconciled humanity to God, made the cross chief focus of Christian faith and devotion and the principal symbol of the saving love of God the father.

This love is in the New Testament and in subsequent Christian doctrine, the most decisive among he attributes of God. Christians teach that God is almighty in dominion over all that is in heaven and on earth, righteous in judgment over good and evil, beyond time and space and change; but above all they teach that "God is Love" (John 4: 16).

The Bible provides a rich kaleidoscope of imagery about the church composed of around one hundred metaphors and statements. The thread on which all other jewels are hung is the idea of the church as an ekklesia ("assembly", "gathering"). This word, taken from common usage where it applied to the "calling out" of citizens for a civic meeting or of soldiers for battle, is used extensively throughout the Old and New Testaments to refer to the people of God (e.g. Deut. 4:10; 9:10; 31:30; Mt. 16:18; 18:17; Acts 5:11; Rom. 16:5; 1Cor. 1:2; Eph. 1:22; 3:10; Heb. 12: 23).

A second background factor is the idea of the "kingdom" of God. Its relation to the church has been much debated, but the two cannot be identical even though there are areas of overlap. The church is the partial fulfilment of the kingdom of God in the here and now and serves as the primary agent of the kingdom; hence it is appropriate to apply some kingdom imagery to the church itself (e.g. Col. 1:13). But the thrust of the post-Pentecost portrayal of the church lies elsewhere. Some of the most important images cluster around the focal points of past continuity, present identity and the future fulfilment.

Continuity with the past, those images draws on the past roots of the people of God stressing that the followers of Jesus Christ stand both in continuity with the people of the older covenant and as the fulfilment of that covenant. They are now in Christ, all that the older covenant longed to see. So Christians are now a new Israel, the spirit seed of Abraham (Gen. 3:29, 6:16) ruled over by and belonging to God himself (1 Pet. 2:9-10) and composed of all those who have faith in Christ, whatever their racial or cultural background.

The bulk of images of the identity of the church in the present focus on the character of the church in the present age. The primary one is that of the church as a body. This image is initially used to stress the dependence of members on one another in the face of tendencies, such as their differing gifts or their different cultural and social backgrounds, which might cause them to pull apart from one another. The key issue is the quality of relationships and mutual responsiveness that believers have with each other (Rom. 12:2-8; 1 Cor. 12:12-31). Commitment to one another was essential because they were all baptized by one spirit into one body" (1 Cor. 12:13). The nature of their fellowship life

is far more profound than when people gather because they merely have a common interest or wish to pursue a common goal.

A second image that is developed in a number of ways is that of the church as a household. A more inclusive social unit than our contemporary family, it nonetheless picks up the idea of the church as a family brought in to being by the faithfulness of God's son, Jesus (Heb. 3:1-6). Further images arise naturally from everyday world in which Jesus and his followers lived. These include the image of a "flock being cared for and guided by a shepherd (Jn. 10:1-21) and of God's field in which the word of the gospel is planted and watered by persons but is germinated by God himself (1 Cor. 3:6-9).

Images that points to the future shows the people of God as looking forward to the complete realization of their salvation in the future. This theme is particularly captured by the image of the church as the bride of Christ (Jn. 3:29, Mt. 9:15; Lk. 5:34-35). Paul exploits this metaphor in two ways. He speaks both of the love Christ had for the church (Eph. 5:25) and of the consequent need for the betrothed to keep herself pure for the coming of the bridegroom on their "wedding day" (2 Cor. 11:2). Revelation (19:7) brings the picture to a climax by foreseeing the wedding banquet when at last, after all the suffering and necessary preparation, the bride and groom are finally united and the festivities begin. This last image about the church is what this work will adapt.

The Religious Perspective of Corruption

In Nigeria, Religion features at the beginning of the nation's constitution. Chapter 1, part II (10) prohibits the adoption of any religion as state religion and chapter iv (38) gives freedom to all citizens on the religion to practise and that no religion should be forced on any citizen against his will.

Most Nigerians are religious. They believe in the supremacy of God and that God is the basis of their individual and corporate lives. Nigerians relate with supernatural realities through prayers, supplications, fasting and offering of sacrifices. Ever since the spread of the gospel to the country, Nigerians have embraced and adopted and practised it with fervour and passion. Recently, the spirit of "born againism" has taken over. Churches are found in all nooks and crannies of the streets. Thus, churches in the forests, riversides, on hill tops and mountains. Crusades are everywhere. Worship sessions and vigils take place every minute of every day of the week. People go in large numbers on pilgrimage taking pride in being addressed as JPs or Alhaji. In the words of Ehusani (2033), while there is noticeable decline in religious fervour in many parts of the world, the religious enterprise appears to be thriving very much in Nigeria, as more people are being converted, many houses and house wares are being turned to churches, sports stadia are being used more for religious functions than for sporting activities. Streets and highways are blocked at regular interval for religious meeting and crusades.

In an article that appeared in New York Times (Mach 13, 2002), the writer, one Norimitsu Onishi noted that "Christianity is growing faster in Sub-Saharan Africa than in any other place on earth. Roman Catholicism and the major Protestant denominations are gaining more followers everyday, but new churches are leading the boom. Within this religious firmament, bishops, pastors, evangelists, faith healers, prophets and visionaries, as well as Sheikhs, imams and gurus of all sorts are swelling in number and having a field day. In the last few years, a new dimension has also been added to the thriving religious enterprise. It is the increased patronage of high ranking public' officials who not only openly call for and sponsor regular prayer sessions in different prayer houses, but have themselves become born again Christians and prayer merchants, often appearing at church crusades and prayer vigils with all the paraphernalia of public office, and sometimes grabbing the microphone to deliver sanctimonious homilies and earth shaking prayers.

These days, prayer and preaching sessions are no longer limited to churches, mosques and homes. They are held at corporate boardrooms, in government offices, in commercial buses and in open markets. Nigerians going about their daily business can be seen brandishing the Bible or the Koran, the Rosary or Islamic prayer beads. The largest billboards in our towns and cities are those advertising upcoming religious crusades and faith healing carnivals. To Yusuf (2003), unfortunately

in most of these churches, holiness seems to be unpopular, as the vows of celibacy and life devoid of glitters has been overtaken and replaced by pastors with flamboyant lifestyles, beautifully groomed hair, expensive clothes and shoes, posh homes and cars and even private jets. These clerics tell their congregation that their God is not a poor God, a cliché that has earned them the name "prosperity preachers". Religious phrases such as praise God, "Hallelujah", Jesus is Lord", to God be the glory", "Praise the Lord", are often on the lips of Nigerians, at work or at play. Some establish their church and make themselves the General Oversee, their wives deputy General Overseer or Treasurer, their son the Secretary and so on. Some of these pastors now go about with armed body guards, bouncers and other official paraphernalia such as secretaries, personal assistants, protocol officers and others. There is perhaps no other nation in the modern world with as much religiosity as contemporary Nigeria.

With all these show of religiosity or outward display of piety, one would have expected to see a very high degree of social morality in Nigeria, but this is not the situation, rather, there is an embarrassing contradiction between the high ethical demands of the Christian religion which the majority of Nigerians profess, and the phenomenon of corruption, greed has earned our country the unenviable status of the second most corrupt country in the world according to Transparency International's Year 2002 Corruption Perception Index

Characteristics of Corruption
(i)   a means to obtain something;
(ii)   the hidden and intransparent nature of activity;
(iii)   the illegal search for personal advantage;
(iv)   the illegal acquisition of something which one does not deserve;
(v)   the economically inefficient use of funds;
(vi)   very often proximity to blackmail, abuse of public power, nepotism;
(vii)   the breach of confidence;
(viii)   the damage of moral integrity and of general ethos;
(ix)   a breach of law with a disintegration of the sense of justice;

Different Forms and Motives of Corruption
(i)   The corruption of poverty- normally "petty corruption"- has its roots in poverty (e.g. when government officials do not receive a salary at all or not enough to sustain a sufficient livelihood.
(ii)   The corruption of power- normally "grand corruption"- rooted in the greed to more power, influence and wealth or in the safeguarding of the existing power and economic position.
(iii)   The corruption of procurement and the corruption of acceleration serves the purpose to obtained goods and services that otherwise would not be available or delivered on time, or only with much greater administrative expenses.

Types of Bribery
The scholars of Hanafi, divided type bribery into 4 categories:

First, bribery done so that someone will be appointed as a judge or officials (just as civil servant). The ruling of this category is forbidden for both sides.

Second, a judge who asks for bribery before deciding something. This type is forbidden for both sides, even though the decision is right and fair, since deciding for fair decision is the obligation of the judges.

Third, giving a certain amount of money to someone to prevent his tyranny or to gain benefits (by acquiring his rights). This type of bribery is forbidden to the bribed only.

Fourth, giving certain amount of money to someone who help the giver to gets his rights. Giving and receiving such money/property is permitted, because the status of the money resembles wages.

Abuse of Power

Without any misgiving, Nigeria ranks high among nations where violence abound due to misuse of power. It is like a resurgence of the Machiavellian political stance "might is right." Supporting any leader in authority to sustain itself perpetually in office utilizing all means even to the detriments of the subjects.

Nigerians have witnessed enough callousness and brutality from her leaders, both political and religious. From history our experience of leadership in Nigeria are repugnant and bizarre. For pride, our leaders have mortgaged our destiny and sold our rights for greediness. Since we live in the land of opposites, ministers become lords of the people while shepherds feed on the flock. What is more, revolution and opposition are completely not entertained. If you are against them then you are in for it. Your lot cannot be less than assassination, exile and frustration. If you become a friend to their enemies, you are also very likely to pay a price. In this kind of a situation, how will Nigeria develop?

Many scholars are of the opinion that the low-level of development in the country can be attributed to the lack of "responsible" leadership. Religion can play a vital role in correcting the poor orientation of the leaders and citizens. A good religious leader is capable of high level of abstraction and this helps to create order in the midst of chaos. This is possible through the dispassionate analysis and synthesis of various ideas. As Unah (35) has stated:

Human experience is chaotic, complicated and sometimes intricate in character. Only a high level of abstraction could integrate the chaos of experience into a comprehensive and consistent world view.

Religionists are best suited to provide order to the chaos of experience and they can help to engender a new orientation by re-evaluating the issues dealing with what constitute reality, truth, and the values for Nigerians. This re-evaluation is necessary because both leaders and citizens have failed to identify with national goals.

Prostitution

In Nigerian context there is almost no distinction between what is sacred and profane. It is all promiscuity and pollution. Sexual perversion is present within the married life where there is no fidelity, between the family head and maidservant, between a house wife and a driver. Professional prostitutes engage in this business for money, their bodies become commercial articles for sale. As a fallout from radical feminism, single parenthood produces in these children questionable paternity, like mother like daughter, the children then explore their handicapped situation eventuating in sexual frustration. These children lacked proper home upbringing. So they indulge in this business taking it as something normal.

Apart from disputed areas in the street corners, Nigerian secondary schools and tertiary institutions are the greatest shareholders in this enterprise. From home, children especially girls who have less attention miserably adapt to this new situation as a way of coping with the daily needs and also to become indentifiable among their mates. In this affair women are always vulnerable. Even where the society has infiltrated this distortion in their psychology. Ladies could still be helped without manipulating them as mere instruments of gratification.

Within the family, contraceptives have made sexual indulgence far less costly and far safer outside it than ever before opinions, less hostile to illicit unions even to sexual perversion than it has been since the traditional times. As it were, our warped natures, the devils who tempts us, and all the contemporary propaganda, combined to make us feel that the desires we are resisting are so natural, so healthy and so reasonably, that it is almost perverse and abnormal to resist them. However, against such background we must know that every sane and civilised man must have some set of principles by which he chooses to reject some of his desires and to permit others. This is realizable if we accord reasonability its proper place in our assessment of values, else Nigeria's national development shall be distorted.

Functions of the Church

According to Henslin (2007) religion serves the following functions:

(i)   Provides answers to perplexing questions about ultimate meaning such as the purpose of life, why people suffer, existence of after-life etc.

(ii)   Provides emotional comfort especially during the time of illness, death, suffering and so on.

(iii) Provides social solidarity, unites believes into a community that shares same positive values.

(iv)   Provides guideline for everyday life through rules and regulations on what to do and what to abstain from.

(v)   Provides social control so that fairness and justice will be displayed.

(vi)   Provides support for the government.

Having briefly reviewed the Nigerian situation, the question now is, is the Christian Religion really serving the purpose of increasing moral and spiritual values? The answer is that the Christian religion does not appear to serving these religious functions. Instances for this position abound.

(i)   Fairness and justice are scarce commodities especially when politicians and rich people are accorded more recognition and attention than the poor in the same church.

(ii)   Where virtues of criminals and fraudsters are extolled openly.

(iii) Religion is unfortunately providing a negative support for government as most government officials use it to abuse the collective conscience of the people through their deceits and manipulation.

(iv)   Nigeria has been experiencing religious meltdown and not only has it failed to curb corruption, but it has in itself become a channel of corruption.

(v)   Religion has failed in its responsibility to mould the character of the adherents.

(vi)   Religion itself has been thoroughly exploited and manipulated in Nigeria by "smart" men for political and economic gains.

(vii) The message of the cross is fundamental and central to the Christian religion, but today popular religion in Nigeria has side-lined the cross and all the spiritual values associated with it.

(viii) Religion today declares all failure, suffering and pain as of the devil while associating with God only wealth, success, healing and prosperity.

(ix)   In Nigeria, religion has lost its potency to fight the virus of corruption and not just this, corruption has succeeded in infesting and taking over the brain box of religion.

According to Labanjo (1970) no one is asking for a country where all the citizens are saints, but it would not be any use either if all the citizens are sinners. The fact is that in every society the saints should redeem the sinners otherwise there would be chaos.

Evil Effects of Corruption

One of the evil effects of corruption is that it hinders economic development. "It opens the door for inefficient allocation of resources as well as raises the cost of investment and decreases investors' confidence. Research has revealed that countries with notoriously high levels of corruption risk marginalization in a world of rapid economic integrity. Also, the diversion of public funds enriches some and impoverishes others. It kills initiatives of potential experts in the private sectors and sacrifices efficiency on the greedy hands alters of mismanaging abundant wealth. Moreover, it desecrates the rule of law and undermines the legitimacy and stability of democratic regimes. Corruption demolishes the elements of prudent management of wealth and resources. Irrational and short-sighted decisions are taken. These are motivated by greed but not need. Approvals of projects are met premised not on the basis of suitability but on the dividends for the decision-makers.

The Role of the Church against Corruption

Since corruption is responsible in large measure for the broken promises, the dashed hopes and the shallow dreams that have characterised the existence of the multitude of Nigerians in the last few years. The church has the following roles to play in the fight against corruption in Nigeria.

i.   The church must draw up an analysis, when one's own organisation faces corruption and how to deal with it.

ii.   Working out biblical theological instruments on corruption.

iii.   Signing the code of conduct against corruption which contains eight principles; respect for human dignity, aspect for moral integrity, promotion of justice, fostering of transparency, rejection of all forms of corruption, respect for the law, the right to disclose and combat corruption, the priority of the public interest over private interests.

iv.   Participation in national legal revisions to fight corruptions.

v.   Public statements of churches against corruption in one's own country must be made.

vi.   Implementation or support of an anti-corruption campaign ("Zero-tolerance campaign" like e.g. the one of the government of Botswana).

vii.   Cooperation with the national chapters of transparency international.

viii.   Dialogue between churches and companies as to the issue must be encouraged.

ix.   There must be a vibrant national view centered on the fear of God, after all, swearing with the Bible is an indication of wearing individual and national conscience around religion.

x.   Performance of duties must be seen as an opportunity to serve the nation and put national interest over and above individual interest.

xi.   Christian leaders need to wake up from their slumber and take the message of the cross more seriously.

xii.   Religion should not be seen as a means of amassing wealth neither should they spare the corrupt individuals and government officials in the course of preaching sermons.

xiii.   Christian leaders should see their call as a means of inculcating the fear of God and the values of honesty, hard work, accountability and concern for the common good in their members.

xiv.   Lastly, individuals and adherents must be ready to face the challenges of life and play down complete dependence on miracles and healings. They must remember to pay attention to the provisions of the criminal codes against the various shades of corruption and must have the fear of God in their hearts and imbibe this in their children.

Recommendations

i.   The church must share in common transcendental values and moral principles.

ii.   The church must promote high ethical standards among her adherents.

iii.   There should be a proper dissemination of the Christian message that will help to checkmate the human instinct to grab and to accumulate for self while neglecting the common good.

iv.   Government, religious leaders and the entire citizens must play their roles if Nigeria is to be transformed from the high position in the gang of the most corrupt nations in the world, to a high position among the most corruption free nations. On the part of the government, those in power must fear God and practice their religious obligations and national duties sincerely. Religious leaders must wake up from their slumber and take the message of the cross more seriously. Individuals and adherents of the church must be ready to face the challenges of life and play down complete dependence on miracles and healings.

Conclusion

Clearly the Christian Religion have a central role in the formulation of worldviews that orient us to the natural world and the articulation of ethics that guide human behaviour. The size and the

complexity of the problems we face require collaborative efforts both among the religions and in dialogue with other key domains of human endeavour. The church thus, need to be in conversation with other sectors for adequate distribution of resources for national development. Kenneth (1969) has observed that assisting humans by degrading the natural world cannot lead to a sustainable community like Nigeria. The only sustainable community is one that fits the human economy of the earth. With the help of church, humans are now advocating for restraint in the use of natural resources on which all life depends, equitable distribution of wealth, recognition of responsibility of humans for the continuity of life into future generations. These are the virtues for sustainability, which the world's religions and the church can contribute which in turn will assist in the fight against corruption.

From the issues discussed, it could be seen that there is a serious imbalance between the church and corruption in Nigeria. A dislocation has occurred in the symbiotic relationship between the church and corruption. Where the level of spirituality is high, all things being equal, the level of corruption should decline. The situation in Nigeria is such that not only has church failed to reduce corruption, but religion itself has become a channel of corruption, providing support for corruption in the society, as true religion shares in common transcendental values and moral principles and also promotes high ethical standards.

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Religious Violence as a Basis of Conflict and Consensus in Nigeria

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Abstract

This paper examined Religious violence as a basis of conflict and consensus in Nigeria. Like every other African country, Nigerians are religious in nature. In- spite of this religiosity, the country's stability and peaceful co-existence among Nigerians has periodically been punctuated by various religious skirmishes and uprisings. Some of these religious uprisings have been so serious as to result in the loss of many lives and properties. The problem of this paper is that religion has failed in its supposed role of establishing and sustaining a remarkable relationship between man and the being he considers divine, has not been able to sharpen man's relationship with his neighbour and then imbue him with an overwhelmingly positive ethic, and at one time or the other has been a bone of contention and also a unifying factor in Nigeria. The paper made use of phenomenological approach to ensure the objectivity of the research which were descriptively analyzed. The work concluded that religion has now in Nigeria a reputation which leaves much to be desired and gives some recommendations on how religious violence can be eliminated in Nigeria.

Keywords: Religion and Violence.

Introduction

Religions, politics and power are triplets that have influenced and subsequently dominated the governance of Nigeria since the attainment of independence. Political activities in Nigeria and their eventual culmination in the assumption of power can scarcely be said to be completely free from religious manipulations which at times lead to religious violence. In the Nigerian constitution, Religions features at the very beginning of the constitution. In the preamble to the 1999 Nigerian constitution, it is affirmed that we intend to live together as one united country under God. Indeed the overwhelming majority of Nigerians are religious people. We believe in the supremacy of God. We believe that God is the very basis of individual life and peoples' corporate existence. Nigerians believe in and relate with supernatural realities through prayers and supplications and through the offering of sacrifices. Churches, Mosques, Shrines and Sundry Prayer houses are found everywhere in the land. Nigerians take part in crusades, worship sessions and vigils; Nigerians offer sacrifices and observe fasting days and religious holidays and go in large numbers on religious pilgrimages to Jerusalem and Mecca, taking pride in being called Jerusalem Pilgrim (JP) Dr Alhaji the rest of the person's life.

In – spite of this religiosity among Nigerians, Aljazeera (2010) observed that in Nigeria, Religious and ethnic tensions have frequently been strained, and motivated tensions or divisions are most of the times worsened by adhering to religious identities. The problem of this paper is that the stability and peaceful co-existence among Nigerians has periodically been punctuated by various religious skirmishes and uprisings which had led to more deaths in northern and scantly in other parts of the country. For Ibrahim Abdul (2012), it has been observed that the most deadly attacks seem to have targeted Christian holidays, Christmas days and Easter days. The places of worship most times being their main targets have made the churches and mosques to boost their security. Also targeted places are schools, government buildings, phone masts, higher institutions and motor parks.

These according to W. Patrick (2013) has caused the threatened residents of affected areas to flee or relocate to another area, resulting to impoverished welfare and economy of that area. This

paper therefore is designed to examined religious violence as a basis of conflict and consensus in Nigeria. The methodology used in this research work is phenomenological approach to ensure the objectivity of the research which were descriptively analyzed. The work concluded that in-spite of Nigerians religiosity, the country's stability and peaceful co-existence among Nigerians has periodically been punctuated by various religious skirmishes and uprisings and recommends on ways religious violence can be eliminated in Nigeria.

The Concepts "Religion and Violence"

Ugwu (2002) stated that a definition of religion that would include every aspect of religion both past and present is really difficult to find. Again Agha (2012) posited that religion has been defined in various ways and some scholars have gone a step further to classify the definitions according to various schools of thought. As a result of this, different disciplines have defined religion according to their world view. In this regard, religion could be defined as a total outlook on life and contact based on a system of beliefs or convictions that a supreme being exist as the source of all that is (Mason, 1996), Karl Marx an economist sees religion as an economic exploitation of masses (Anele, 2014) for (Thouless, 1961) religion is the belief in an ever living God, that is in a divine mine and will ruling the universe and holding moral relations with mankind. Durkheim in Scharf (1970) said that religion is a unified system of beliefs and practices relative to scared things, that is to say, things set apart and forbidden – beliefs and practices which unite into a single moral community called a church all those who adhere to them. Idowu (1973) asserted that the term religion came from European word. It refers to the transcendental Reality of faith, the inner reality of faith, rituals and ceremonies through which the adherents commune and communicate with the Deity. Okwueze (2003) opined that religion is a means of regulating a pattern of life of a group of people, which also embraces experience, beliefs and knowledge of man that helps him to understand himself in relation to others, his social, physical and metaphysical worlds. Lastly, Gbenda (2006) saw religion as man's experience, awareness, attitude, recognition, conception, and understanding of the existence of the deity or the multiplicity of spiritual beings and his interaction with them.

Nigeria as a pluralistic state is also religiously diversified and as such, there is that need to make a distinction between a prophetic religion and a mystical religion. A prophetic religion is one that lays claim to the effect that God has made some revelation of truth regarding himself, and this religion now considers itself the custodian and messenger of these truths. Thus the prophetic religion sees its mission as one of being the only one authentic interpreter and communicator of this divine message, which is intended to be passed to the whole human race. One characteristic that is especially peculiar to the prophetic religion is that it takes upon itself some responsibility of shaping and forming the society. Further, it embarks on programmes of social justice to ensure that the rights of other members of the society are respected. Examples of these religions in Nigeria are the Christian and Islamic religions. Unlike the prophetic religion, a mystical religion is one whose adherents identify themselves with a vision that is made up of some messages left by some ancient mystics or wise people. Examples include Buddhism and Confucianism.

Moreso there are "open" and "close" religions. An "open" religion is one that allows room for self-criticism in its constitution. While the "closed" religion, on the contrary, leaves no room for any criticism whatsoever. Any criticism leveled at this type of religion is sure to result in some kind of disorder

Violence

According to Oxford Dictionary, violence is defined as a situation in which a group of people behave in a warlike manner in a public place, often as a protest. It could also be seen as an organized profligate behaviour, unrestrained revelry, noise, uproar or disturbance made by revelers. It is also a

municipal violence, tumult mayhem or disturbances of the public peace resulting to security threat by three or more persons and acting with common intent. From the above views, one can deduced that religious violence is any public violence, tumult, disorder, destruction of properties, disturbance and killings done by three or more persons in the name of religion. Examples are in Muslim Jihads undertaken because of personal interest, group egotism, ambition, pride, retaliations to mention just these (Ukeachusim, Okoli and Solomon in Journal of Cultural Studies, 2013).

Possible Causes of Religious Violence in Nigeria

1.   **Religious Fanaticism:** Since religions differ from one another, adherents of any religion believe that their own religion is the best. This kind of a belief system makes religion to be controversial in nature, and as such, can be used as a tool to mobilize people and trigger violence, as being extreme about one's religion makes one not to be relating cordially with people of other religions in any given society.

2.   **Co-existence of differing religious groups:** Nigeria as a multi-religious country has contributed to the resultant incessant religious violence as each religious group parade itself as the only right religion to exist and therefore condemns the other as bad and do not deserve to exist. This can lead to suspicion and mistrust between adherents of the religious groups, modes of propagation of the religions, selfishness, ignorance and intolerance amongst the waving religious groups.

3.   **Religious Intolerance:** In most African countries, religious intolerance is very much in practice. Muslims would not tolerate the Christians which has led to the killing of Christians in the Northern part of Nigeria, demolishing of churches, destruction of individual and public properties. On many instances, Christians would retaliate.

4.   **Corruption:** This is another corollary of religious motivated riots Nigeria and most African countries have witnessed. Therefore, for one to make an end to meet will commit all sorts of evil. Thus, abuse of power by most acclaimed religious politicians has in some occasions resulted to religious riots. Some politicians in Nigeria do abuse their political power by secretly sponsoring people to keep causing conflicts in order to achieve their political targets.

5.   **Suffering:** This is another possible cause of religious violence resulting to poverty of the masses. Whenever there is lack of job, inadequate social amenities could cause the suffering masses to be bribed by the politicians to cause religious violence.

Religious Violence as a Basis of Conflict

Like many other countries the world over, Nigeria has experienced her own share of religious eruptions which more often than not result in the loss of numerous lives and properties. The beginning of Religious intolerance in Nigeria could be conveniently traced back to the pre-colonial era. A painstaking analysis of the Jihad of Usman Dan Fodio immediately reveals that Usman Dan Fodio wanted to have an Islamic state in which all matters pertaining to the law and justice would strictly be based on the Sharia. According to Matthew H. Kukah (1993) it is argued that the Jihad was meant to make the word of Allah Supreme, to bring unbelief and tyranny to naught, to bring dignity and honour to Muslims and save them from the humiliation of having to live under the influence of an unislamic power. Thus the question of the general application of the Sharia was one thing which the non-Muslims could not accept, however strenuous their efforts would have to be in combating the advocates and disciples of the Sharia question. However, as it turned out, the British intervention in Nigeria retarded the moves for the institutionalization of the Sharia.

According to history, in February 1982, His Holiness Pope John Paul II made a pastoral visit to Nigeria. The number of people who gathered at the Murtala Muhammed Airport to welcome the Holy Father was unprecedented. Never at any time had there been such a gathering. The then President of Nigeria, Alhaji Shehu Shagari, was equally there to receive this August visitor, and warmly so. However, the president's interaction with the Holy Father was not encouraged by his brothers - Muslims. This was an event which attracted the displeasure and annoyance of the

president's Muslim opponents because they wondered how a Muslim could fraternise with the pope at such a conspicuous level and still claim to be a good Muslim. Some saw this as a sign that Islam was losing out to Christianity and a further sign that the President was losing grip and failing to assert himself as a Muslim leader, (Kukah, 1993). To back up this claim, Muslims were not happy with the Pope's visit, the meeting which was scheduled to take place between the pope and the Muslim leaders in Kaduna was not held owing to the claims by the Muslim community, that they were not able to agree on who should be their representatives. The seeds of discord which were sown by the visit of the pope did not immediately sprout until a few months after the pope's visit.

Two months after the pope had made and completed his pastoral visit to Nigeria, Archbishop Runcie of the Anglican Church also made his own visit. Seemingly, owing to the differences in the spiritual authority of the Pope and the Archbishop, the visit of the latter did not attract as many people as the formers. The most important event in the Archbishop's visit was that of laying the foundation stone for the building of the Christ Anglican Church in Faggie, Kano. This very incident is of great importance because that is what was at the background of what erupted thereafter. Although it was not visibly evident as to whether or not there was any hostility consequent upon the Archbishop's visit to Kano, it was equally neither accidental nor incidental that the site where this foundation was laid became the scene of the violence that erupted in Kano six months after this clergyman's visit.

The target of destruction by the Muslims turned out to be the Christ Church in Faggie, Kano Metropolis. For the Muslims, this church was too close to their mosque. However, the police were alerted when the people of the church sensed the impending doom and an imminent clash was thus averted. However, the rioters made for other churches and burnt them while severely, damaging still others. By the time order was restored, eight churches lay in ruins.

Kukah (1993) asserted that the Kaduna Riots have the infamous reputation of being the most violent and destructive instance of religious intolerance which Nigeria has experienced in recent years. It is indeed a cause for surprise to discover that on the 6th March, 1987, what might have been interpreted as a minor misunderstanding among the Muslim and Christian students of the College of Education in Kafanchan, Kaduna state, finally sent sparks of fire whose destruction went beyond Kafanchan to other parts of the state, and threatened the stability of the entire country.

In the light of the foregoing, it would seem that this event somehow sowed the seeds of distrust and apprehension on both sides of the students' bodies. In another occasion, Rev. Abubakar Bako, a Muslim convert to Christianity, was invited by the fellowship of Christian Corpers as the guest speaker for the occasion. At one instance of his speech, the guest speaker is said to have made references to the Koran in order to drive home certain points in his lecture. However, this action was not endorsed by the members of the Muslim students' society and consequently, the fracas that followed set in motion other events that soon went beyond the campus and the students themselves. Many lives and properties were lost in the course of the uprising. By the time the military took on the violence and subsequently restored "peace", the scale of destruction incurred was unprecedented in the history of religious violence in the country. Thus religion by which one gets salvation, has turned round to be the means and in fact the source of violence.

Religious Violence: A Basis of Consensus and Unity in Nigeria

A follow up to most instances of religious intolerance is often the need or the desire of the victims of the crisis to come together and sympathise with one another and see how they have all been wronged. Even though a considerable number of denominations exist in the Christian religion, in time of crisis these divisions are put aside. It could be argued, and convincingly so, that Muslims have tended to use religion as a weapon of acquiring and then holding on to power. The dilemma for Christians, however, arises from the fact that religious identity in politics is only seemed to that of the ethnic interests of their constituencies.

Even though the Kaduna Riots were very destructive, after the incidents both Muslims and Christians now set out to nurture and consolidate the necessary unity that had been brought about by

the religious violence. Christians believing that this was a blessing in disguise, felt determined to build on and benefit much from this new found unity. During the fund-raising launching organised in October 10th, 1987 at the Murtala square, Kaduna, the organisers said, we are happy to announce to our nation that the FIRE that burnt our churches has also WELDED us together for good. We delight in joining hands with our governments in fighting the good fight, replacing wrong with right, evil with good, ungodliness with righteousness, irreligious sentiments with truth, injustice with justice and hate with love (Mason, 1999). As it turned out, this occasion was really a great sign of unity, considering that since the pope's visit in February 1982, no occasion had drawn together so many Christians as this one. It is very obvious that this occasion brought commendable unity among the Christians from the Northern and Southern parts of the country, even though previously, they had been more zealously attached to their ethnic groups than their religion.

The evident unity that evolved from the launching of the Christian Association of Nigeria was quickly noted by the Muslim community and so they felt the need to do just the same thing in order to rival this valuable unity. To achieve their aim, the Jamaatu Nasril Islam (JNI) decided they too were going to have a launching in order to reconstruct their damaged mosques and for other forms of rehabilitation, on 1st January, 1988, the JNI referred to this meeting of theirs as one aimed at bringing about the total unity of all Muslims. This gathering was able to get the controversial trinity of Shaikhs Abubakar Gumi, Nasiru Kabara and Dahiru Bauchi, representatives of the Izala, Kadiriyya and Tijanniya brotherhoods, reputed to be the bitterest enemies within the Islamic Community in Nigeria to merely shake hands before the crowd, having had members of the two major religions uniting among themselves. Nigeria is now in dire need of interreligious unity in order to build a strong and peaceful Nigeria.

Recommendations

1. Religion should not assume a "closed" stature.

Religions in Nigeria should not assume a "closed" stature. By being closed, these religions do not give a listening ear any attempt that may be made at bringing about peaceful dialogue between these religions. In Nigeria, if religions can be understanding enough so as to open up each other, then a lot is bound to be achieved in bringing about an unprecedented unity. The various incidents of religious violence in Nigeria are consequent upon the failure of the affected religions to open up to each other and see the values and benefits that could be got from each other's religious inclinations.

2. Creation of awareness on each others religion.

Understanding other people's religion is very important for peaceful co-habitation of people from diverse religious backgrounds. If Christians and Muslims can join hands together to observe the various aspects of their religions and see those aspects that are especially incompatible, and make moves towards achieving mutual understanding, then religion will have meaning today in a country like Nigeria where religion is fast losing its grip on affairs to "spiritualism" and "occultism".

3. Lack of Openness to each other's religion.

The various incidents of religious violence in Nigeria are consequent upon the failure of the affected religions to open up to each other and see the values and benefits that could be noted that the various religions that exist have one thing in common. This is the belief in a being that is considered more powerful than any other being. However, the ways in which the belief in this divine Being are expressed differ from one religion to another. Thus, there is need for openness to each other's religion.

4. Freedom of worship.

Freedom of worship should be advocated seriously for in Nigeria as this is one of the fundamental human right enshrined in the Nigerian Constitution. This should be respected as there will never be a time when African Society can be totally free from religious differences.

5. Involvement of Religious leaders.

Religious leaders must jointly put their hands together to make sure that Nigeria does not allow herself to go down in history as a country that has given religion double dimensions; using religion as a weapon for the attainment of political offices and power on the one hand, and then making religion look like a time-bomb which is more often than not bound to explode.

Conclusion

This research work looked at religious violence as a basis of conflict and consensus in Nigeria. The extent of destruction done by religious violence is very glaring in the face of the country. Violence can only lead to more violence hence, people should learn to co-exist. The work therefore established that Religious violence has never solved the nation's problems and religious differences and gave recommendations on how religious violence in Nigeria can be eliminated.

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