RELIGIOUS FANATICISM AND NATIONAL DEVELOPMENT

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Abstract

This paper deals with Religious fanaticism and national development especially as it concerns Nigeria. The method used in this research is the historical approach. The historical origin of religious fanaticism and conflicts in Nigeria are traced and the effects on the development of the nation noted. It was observed that Nigerians are a very religious people and so religion is a very big issue among them. The division of the country along ethno-religious lines and the inability of the various religious groups to tolerate and respect each other is the main cause of religious conflict in the land. Religiously instigated violence and conflict, which has further degenerated to insurgency currently perpetrated by the Boko Haram Islamic sect has taken and continues to take a huge toll on the nation and has grossly and gravely retarded the development of the nation. Efforts should be made to stem the tide and discourage religious fanaticism with all its negativities.

Introduction: Human beings are described as being very religious and the people of Nigeria are very much inclusive and prominent in this designation and description. In fact the result of a recent survey by the British Broadcasting Corporation (BBC) on what the world thinks about God shows an astonishing result about Nigeria. It shows that out of ten nations where the survey was conducted, which included such countries as the United States of America, United Kingdom, Israel, India, South Korea, Indonesia, Nigeria, Mexico and Lebanon, Nigeria came tops with 90% of the population believing in God, praying regularly and affirming their readiness to die on behalf of their belief. Thus, Nigeria was declared as the most "Religious country in the world" (forum.civfanatics.com/threads/what-the-world-thinks-of-god-according –to-the-bbc). This shows that religion is a very big issue in Nigeria. Two main religions hold sway in Nigeria and command the greatest number of membership and adherents. They are Christianity and Islam. There are also those who are adherent of the Traditional religion. In Nigeria Islam predominates in the Northern part of the country while Christianity predominates in the South. However the constitution of the Federal Republic

of Nigeria designates the country as a secular state where every citizen is free to practise the religion of choice and where the State should not interfere with the religious practice of the people or impose any religion on the people. Therefore the adherents of the various religions are free to reside and practice their religion in any part of the country without fear of molestation and without infringing on the rights of others.

Since religion occupies such an important place in the lives of individual Nigerian citizens, how it is practiced will surely have a huge impact in the course of the development of the nation. Thus although the Constitution declared Nigeria as a Secular State where each individual is free to practice his or her religion unmolested, the actual practice on ground is far from that especially among the citizenry. Nigerians belonging to the different religions are often set at each others' throat as a result of religious intolerance arising from religious fanaticism among some of the adherents of the religions. Thus there are problems of religious fanaticism with all its effects evident in the Nigerian nation. What are the effects of this religious fanaticism on the development of the nation of Nigeria? This is the task that this paper is out to investigate. The historical methodology was employed in conducting this investigation.

Religion: Various scholars define 'religion' from their various perspectives, thus giving credence to the notion that the term has no universal single definition. Thus it could be defined either from a scholarly or layman's point of view. For Hornby (2000), Religion could be either "the belief in the existence of a god or gods and the activities that are connected with the worship of them", or it could be "one of the systems of faith that are based on the belief in the existence of a particular god or gods".

Obilor (2002:63) on his side, defined religion as "The whole complexes of attitudes, conviction and institutions through which we express our deep fundamental relationship with reality and not excluding the created order". While Ugwu (1999:7) sees religion as "the irresistible urge in man (homo Religiosus) to relate well with his creator, God and his fellow human beings in order to obtain salvation in the sacred realm".

For the purpose of this investigation it will be helpful to simply go with the definition given by Hornby (2000) which sees religion as one of the systems of faith that are based on the belief in the existence of a particular god or gods". The systems of faith that are of interest here are those ones which are predominant in the nation of Nigeria and which command most adherence, and they are Islam and Christianity.

The word "**fanaticism**", according to Longman Dictionary of contemporary English means "Extreme political or religious belief". Hornby (2000) notes that a 'fanatic' is a person who is extremely enthusiastic about something. He therefore defines "Fanaticism" as extreme beliefs or behavior, especially in connection with religion or politics.

Balogun (1988) therefore defines **Religious Fanaticism** as "violent and unreasoning religious enthusiasm as well as the inability of religious adherents to harmonize between those theories and the practical aspects of religion". Wikkipedia, the free internet encyclopedia also defines "Religious fanaticism" as "uncritical zeal or with an obsessive enthusiasm related to one's own, or one's group to a religion". It further notes that it is a form of human fanaticism which could otherwise be expressed in one's other involvements and participation, including employment, role, and partisan affinities. Religious fanaticism is related to such other topics as religious fundamentalism and extremism and could lead to such acts as religious violence and terrorism.

Development: This term according to Hornby, means "the gradual growth of something so that it becomes more advanced, stronger, etc". Explaining the term in a broader perspective, Rodney (2005) observes that development in human society is a many-sided process. According to him:

> At the level of the individual, it implies increased skill and capacity, greater freedom, creativity, self-discipline, responsibility and material well-being. Some of these are virtually moral categories and are difficult to evaluate depending as they do on the age in which one lives, one's class origins, and one's personal code of what is right and what is wrong. However what is indisputable is that the achievement of any of these aspects of personal development is very much tied in with the state of the society as a whole ... (p.1).

Taking it further to the national level, Ekwunife (2007) also defined development as:

> That natural growth within societal cultural experiences through which resilient traditional values of the people are brought to bear on the present environmental experiences through the processes of continuities and discontinuities for coping with the realities of existential living, (p.106).

In the same vein, Okoli (2012) asserts that "development also involves greater human dignity, security, justice, equity, transparency and accountability on the part of the government to achieve the desirable economic, social and political growth and development" (p.32).

Thus national development means the gradual growth of the nation in various areas and aspects both economically, socially, politically as well as the general wellbeing of the people so that the nation becomes more advanced and stronger. But this investigation is intended to find out how religious fanaticism has affected and continues to affect the development of the Nigerian nation and the implications thereof.

Religious Fanaticism in Nigeria, Leading to Conflicts and Crisis:
It is obvious to all who are conversant with the history of Nigeria that religious fanaticism has become endemic in the nation since at least from the 1980s. Some other researchers who have delved into the issues of religious incidences and fanaticism in Nigeria such as Adamolekun (2012) and Omomia (2015) agree that from 1960 to about the year 1979 was a period characterized by mutual respect between Muslims and Christians, with few incidences of debates and motions by Muslims in the national constituent assemble for the enshrinement of sharia in the national constitution. But the actual religious crises fueled by religious fanaticism began to set in from the year 1980 with the Maitatsine Muslim religious uprising in Kano, North western Nigeria.

This first religious crisis in Kano was described as an intra-religious conflict (Muslim-Muslim conflict) due to the fact that it arose among the Muslims themselves; that is between the fundamentalist and orthodox Muslims (Adamolekun 2012). This riot was instigated by the teachings of some fundamentalist Islamic scholars who were even not Nigerian citizens but were variously from either North Africa or from neighboring countries like Cameroon and Chad Republic. They through their teachings introduced Kano to fundamentalist religious activities, which led to the development of several Islamic sects in the city. According to Adamolekun (2012), "the Maitatsine riot of December 18-29, 1980 was the first in the series of popular denunciation of the activities of some of these fundamentalist Islamic teachers in Kano". During the Kano riots, over 500 people lost their lives and goods worth several millions of naira were destroyed by the fundamentalists. Similar riots were organized by the group in other parts of Nigeria (Bulunkutu, Jimeta, Yola, Gombe and Funtua) between 1982 and 1987.

In the intra-religious conflict, there was also the Shiite attacks of 1996 and 1997 which also occurred in Kano, though the base of the sect in Nigeria was Zaria.

However, the most volatile of the religious conflicts and crises in Nigeria has been the inter-religious conflicts; that is, those between the Muslims and the Christians. The first of these again occurred in Kano in October 1982 and it was tagged "the fagge crises". According to Adamolekun (2012) it was the first major violent reaction of the Muslims against the ascendancy of Christianity in the city". The problem started when the Muslims wanted to stop Christians from reconstructing their dilapidated church building which the Muslims felt was located too close to a Mosque and therefore ought to be relocated elsewhere.

From this first inter-religious riot, there was also the Reinhard Bonke riot, 1991 which arose when the Charismatic movement in Kano tried to organize a religious crusade to be addressed by the German Preacher and Evangelist with some American preachers. The publicity given to the planned crusade

attracted the attention of the Muslims who felt that the crusade must not be allowed to hold in Kano which they said is an Islamic city. Their anger was made more rife since according to them, the government had earlier refused to grant permission to an Islamic scholar, Sheikh Deedant from South Africa who had wanted to organize a religious revival for the Muslims in Kano. They thus accused the government of playing double standards. As a result of their protest, the venue of the crusade was changed from the Kano Race course to the compound of St. Thomas/St. Louis school in Sabon Gari. After trying to no avail to pressure the Government to cancel the permission earlier granted to Evangelist Bonnke, the Muslims still resolved to use force to prevent the crusade from holding, Violence did break out on the day Rev. Bonnke arrived for the crusade. The Muslims attacked and inflicted huge losses on the Christians in both human and material resources. The Christians however also launched a counter attack on the Muslim Hausa-Fulani population using modern fire arms, and several hundreds of people were killed on both sides and huge property destroyed.

From this earlier beginnings of the religious conflicts and crises in Nigeria, that were triggered and fanned by religious fanaticism and fundamentalism, the religious conflicts have since then further deteriorated to the present stage of insurgency being perpetrated by the Boko Haram Islamic terrorist group from the North-eastern part of the country and threatening to engulf the whole nation. Some researchers have attempted to sequentially catalogue the spate of the conflicts, crises, riots, killings and bloodshed and the present insurgency unleashed by the Muslim religious extremist on the nation from those early beginnings till now. But the list can better be described as endless, and the incidences are getting more terrifying and horrifying every day.

Fanaticism 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 the Bonnke crusade in Kano, as well as in mounting their laud speakers and public address systems indiscriminately and thus causing offence and noise pollution to those of other religions and the general public even in very odd hours. These also have the potential to arouse and instigate violent reactionc from those who are being offended.

Some Scattered Records Of Religiously Instigated Violence, Conflict, Terrorism And Insurgency In Nigeria

The incidences of religiously instigated violence, conflicts, terrorism and insurgency arising from religious fanaticism are so pervasive in Nigeria that attempting a comprehensive record of it will be a herculean and near impossible task. This is because almost no single day passes without a report of one type of violence or terrorist attack or the other. The situation have even degenerated to the point of using young Muslim girls for suicide bombings

and such other acts which were previously unheard of in this part of the world. Thus apart from the incidences cited earlier, some other religiously instigated incidences as articulated by Omomia (2015) and Uka (2012) include:

I.   The Organization of Islamic Conference (OIC) crises (Jan.1986): this was during the Babangida regime. It was said that Nigeria sought admission into the organization. However the Christians in Nigeria reacted against this and asked that the provision of the constitution, which puts Nigeria as a secular State be upheld.

II. The Ahmadu Bello University Religious crises (June 1988). During the students' union election, when it was suspected that a Christian candidate would win the election, violence erupted.

III. Religious crises during the Obasanjo regime (1999-2004): it was in January 2000, that the then Governor of Zanfara State, Ahmed Yerima, introduced the the Sharia legal system in the State. Since then most of the other Northern States have followed suit. The aftermath was several riots and mass destruction of lives and property in the North and other sections of the country. The vivid picture of the harm done by religious riots during this period is well captured by Crane (2007). She posited that, since Obasanjo came to power in 1999 more than 10,000 Nigerians have been killed in sectarian and communual violence. Recent events have only exacerbated the country's deep divisions. The imposition of Sharia or Islamic law in twelve Northern States forced thousands of Christians to flee, while more recently, Danish Cartoons ridiculing the Muslim prophet Mohammed, resulted in attacks and reprisals that killed dozens and injured or displaced thousands in the North and South. It is also noteworthy that the Boko Haram terrorist group made its debut and communced its deadly operations during this period, possibly because a non Muslim has come to power in Nigeria and so they must wage their Jihad war against the "Infidel" regime.

IV. Yar'Adua and the war against Boko Haram: During his tenure, the war against Boko Haram which had earlier commenced was continued. The now late President Musa Yar'Adua staged a formidable war against the emerging Boko Haram sect and killed the leader, Mohammed Yusuf (blueprinting.com, 2012). This initial victory was said to have been lost under his successor, Goodluck Jonathan. The group remobilized and re-strategized to unleash terror on Nigerians and the nation.

V.   Religious crises and Insurgency during the tenure of former President Goodluck Jonathan. This period which lasted from May 29th, 2011 when President Goodluck Jonathan was sworn in till May 29th, 2015 was badly marred by the incessant onslaughts of the Boko Haram insurgency. The havoc and damage they inflicted on the nation

during this period could be described as colossal and unquantifiable in terms of human and material resources.

Boko haram Insurgency: the Grim Climax of the Effects of Religious Fanaticism in Nigeria.

It could be said that previous incidences of religious crises in Nigeria fanned by religious fanaticism could well be described as child's play when compared with the present horrendous activities of the Boko Haram Islamic sect which has continued to unleash mayhem and terror on innocent and law abiding citizens of the nation. Book Haram which implies that "Western Education is sinful" was launched into existence in 2002 by a school drop out by name Mohammed Yusuf in the city of Maiduguri. It is an amorphous Islamic sect seeking to purify Islam and spread it by force as well as dismantle Western Education, the civil service and of course the Christian religion from across the Northern states of Nigeria. At the incipient stage, the group leader established a religious complex that included a Mosque and a school where many poor families from across Northern Nigeria and neighboring countries such as Niger and Chad enrolled their children. Soon the initially seeming innocuous group began to work as a recruiting ground for future Jihadists to fight the state. In 2004, the complex was relocated to Yusuf's home State of Yobe in the village of Kanama near the country's border with Niger Republic. Yusuf was able to recruit membership from numerous unemployed youths, whose situation has made then become dissatisfied with the state.

Mohammed Yusuf was later killed while in police custody, after which a new leader emerged by name Ibrahim Abubakar Shekau. In retaliation for the killing of Yusuf on July 26th 2009, the sect under its current leader Ibrahim Shekau launched its first terrorist attack in Borno State that recorded the death of four people. Since then the menace of the group has escalated both in frequency and intensity to the extent of becoming a thorn in the flesh of the Nigerian leadership. (Onwuamaeze Dike. A thorn in the flesh of the Nation: Newswatch, July 4, 2011).

Thus there has been series and innumerable accounts of Boko Haram attacks with a lot of casualties and unquantifiable damage to the nation. A few of them will be cited here as reference and cases in point:

➢ September 7, 2010: Bauchi jail break and 720 prisoners including 105 suspected sect members set free. Four people including a Soldier, one Policeman and two residents were killed in the raid.

➢ December 24, and 27, 2010: A series of attacks claimed by Boko Haram in central Jos and Maiduguri killed at least 86 people.

➢ December 31st, 2010: Simultaneous attacks on military barracks in Abuja and Kuru, near Jos, Plateau State.

➢ June 26, 2011: The sect bombs a beer garden in Maiduguri killing 25 people and injuring 12 others.

➢ August 26, 2011: The bombing of the United Nations building in Abuja by the terrorist group, killing and wounding both workers and visitors.

➢ December 25, 2011: The Islamic sect bombed the Catholic Church at Madalla, Niger State, killing several worshipers.

➢ February 8, 2012: Boko Haram claims responsibility for Kaduna Army Headquarters bombing.

➢ March 18, 2013: Suicide bombers from the terrorist group attack Kano bus stop, killing 22, injuring 65 and destroying several Luxurious buses.

➢ September 29, 2013: Boko Haram attacks College of Agriculture in Abuja, killing 40 male students.

➢ April 14, 2014: Boko Haram kidnap over 200 school girls at Government Secondary School Chibok, Borno state and took them into the Sambisa forest. Most of the girls have not returned till date and they are mostly Christians.

➢ May 1, 2014: Car bomb attack in Nyanya area of Abuja by Boko Haram. 19 people were killed and scores injured. (Punch Online, October 17, 2014).

As observed earlier other innumerable and gruesome attacks with collateral damages have been carried out and still been carried out by Boko Haram till date. The Federal Government have since been spending huge amounts in money and resources both human and material to battle the sect and curtail its obnoxious activities. This, no doubt had been taking a huge toll on the nations resources. The scare funds which could have been channeled to the development of the vital areas of the nations have rather been expended in fighting the religious terror group. Moreover the group continues to inflict heavy damages on the nation both on the infrastructure and other vital areas. What a senseless waste of the nefarious activities of an irrational religious fanatical sect. This brings us to the crux of the matter in this investigation which is the effects of religious fanaticism on national development. But first it is pertinent to consider briefly issues of national development and the Nigerian nation.

The Nigerian Nation and National Development Issues
It is generally accepted that development is critical and essential to the sustenance and growth of any nation. Thus according to Lawal and Oluwatoyin in an online Journal article, a country is classified as developed when it is able to provide qualitative life for her citizenry. They further noted that the pride of any government is the attainment of higher value level of development in such a way that its citizens would derive natural attachment to governance. However, according to them, Nigeria in the last fifty years has

been battling with the problems of development inspite of huge huge human, material and natural resources in her possession.

There had been series of development plans in Nigeria and the country is permanently hunted by the spectre of development. Citing Aremu (2003), the duo referenced above noted that the myth of growth and development is so entrenched that the country's history passes for the history of development strategies and growth models from colonial times to date. Thus no term has been in constant flux as development and this seems the only country where virtually all notions and models of development have been experimented. Lawal and Oluwatoyin then went ahead to delineate all the Development Plans that have been formulated and inunciated since Independence, aimed at launching the nation into the desired development orbit and pedestal. They thus noted that:

> Two years after independence, the first National Development Plan policy was formulaed between 1962 and 1968 with the objectives of development opportunities in health, education and employment and improving access to these opportunities, etc. This plan failed because fifty percent of resources needed to finance the plan was to come from external sources, and only fourteen percent of the external finance was received (Ogwuike, 1995)... After the civil war in 1970, the second national development plan 1970 to 1974 was launched, the plan priority were in agriculture, industry, transport, manpower, defence, electricity, communication and water supply and supply and provision of social services (Ogwumike, 1995). The third plan, covering the period of 1975 to 1980 was considered more ambitous than the second plan. Emphasis was placed on rural development and efforts to revamp agricultural sector. The fourth plan 1980 to 1985 recognized the role of social services, health services, etc. The plan was aimed at bringing about improvement in the living condition of the people... During these periods, Nigeria's ernomous oil wealth was not invested to build a viable industrial base for the country and for launching an agrarian revolution to liquidate mass poverty. For instance, the Green Revolution programme that replaced operation feed the Nation failed to generate enough food for the masses. In the recent past, various strategies for development have also been tried with little or no result; among these were the structural adjustment programme (SAP), Vision 2010 national economic empowerment and development strategy (NEEDS)... It is obvious that the current results so far are not what development connotes.

From this, it is obvious that Nigerian history has been saddled with one form of development plan or another yet with almost nothing to show for it. What then is the cause of this negative outcome of development in Nigeria? Are the plans themselves bad or badly implemented? In answer to these questions,

Lawal and Oluwatoyin cited above noted that a lot of factors have combined together to fetter the nations development, one of which is the lack of executive capacity for the formulation and implementation of the plan. Other related factors include lack of socio-political and economic stability, lack of good governance, high level of corruption and indiscipline and the mono-economic base of the country. Corroborating this view of lack of good governance, Okoli (2012) observes that since Nigeria gained her independence in 1960, there has not been good governance for any meaningful development to take place. He cited Achebe (1983), who argued that the trouble with Nigeria is simply and squarely a failure of leadership, and the unwillingness or inability of its leaders to rise to their responsibility. He also cited Okolo (1994) who observes that there can be no serious change in the country unless it occures in the leadership, arguing that if people see their political leaders as little more than "robbers" of the state, nothing prevents them from developing the same instinct in their lives. Thus from this, the problem of under-development of the country is squarely place on the incompetence of the nation's leaders. Then coupled with this is the ever recurring issue of religious fanaticism with all its negative and detrimental effects on the development indices in the country.

Effects Of Religious Fanaticism On National Development
Fanatical religious activities have often inflicted grave damage on the nation and continues to retard the pace of development of the nation in all ramifications.
Nigeria is a country that is endowed with huge natural, human and material resources. In the early 1960s, all the sectors and segments of the nation competed favorably with one another in securing a big chunk of foreign exchange earnings for the country. One vividly remembers the huge groundnuts pyramids in the North, the cocoa industry in the west and palm oil industry in the east. Vintagesam corroborated this in an Internet article captioned *Agriculture as a means of sustainable economic growth and development*, in which he noted that:

> Before the oil boom in 1970s agriculture was the main stay of Nigeria's economy. Each region was known for a particular agricultural product, the Northern region was known with groungnut pyramid. Western region for cocoa, one of the world best commercial viable seed; the Eastern region was the home of palm nut and cassava, and collectively, the proceeds from the agricultural products made Nigeria the beauty of Africa. Once upon a time, agriculture contributed to over 90% of the country's GDP, that was once upon a time, (accessed on 6th July 2016).

Then from the 1970s, the discovery of crude oil launched Nigeria as a major foreign exchange earner and brought unprecedented wealth to the nation.

However, with the onset of religiously instigated violence fostered by religious fanaticism and intolerance, the country has virtually become a battle field where incessant ethno-religious and political crises have become a prevalent daily occurrence with dare consequences for national development. The implication of the religiously instigated crises or terrorist activities occasioned by the various violent religious sects like Boko Haram on the economic development of the nation is that the instruments which are suppose to be used for sustainable development are now being conversely used for destruction and vandalization purposes. Thus the nations scarce and hard earned resources which should have been channeled to effecting necessary developments are rather redirected both to fighting the religiously instigated wars and in replacing the numerous amenities which were destroyed during the crises. Resources which could have been used to improve the life of the citizenry and embark on their developmental projects are rather used in replacing what had been damaged during the crisis. In most cases government compensated victims of these crisis and this   gulped millions of naira, which could have been used to develop the economy.

Also many virile young men of the nation are seriously affected in the crises which consequently lead to their death and the country's sources of revenue are equally affected. Furthermore in such crisis as in the ongoing one, many internally displaced persons (IDPs) are created and government had to expend huge resources in taking care of such displaced persons. A report from the Nation Newspaper of 15th November 2015 gave a chagrin statistical figure of the level of displacement of persons going on. The report noted that:

> The latest numbers from International Organisation for Migration (IOM) show thar 2.1 million people have been displaced due to the conflict with Boko Haram. Within Nigeria, about one million have been uprooted from Borno State alone. While the government has set up camps for internally displaced people (IDPs), only about eight to 10 per cent of the IDPs live in camps, instead staying with friends, relatives, community leaders or makeshift settlements of their own, which makes tracking them extremely difficult.

The same report puts the number of people killed as a result of the Boko Haram insurgency since 2009 at almost 20,000. Though the government now seem to be making progress in curbing the nefarious activities of the terror group, however total victory over the insurgency is still far from being achieved.

Moreover, since no meaningful development, whether economical, social, infrastructural etc could take place in an atmosphere of fear, anarchy and insecurity, it therefore implies that the menace and crises occasioned by religious fanaticism are bane to economic development in the country. Also internationally, the crises instigated by Boko Haram and other religiously induced violence have added to the fear of foreign investors that are in Nigeria

(Ebony, 2009:17). In such crises situations expatriates working with multinational companies are often in danger of being kidnapped as many of them had actually been kidnapped with huge ransom demanded and threat to their lives. One wonders how foreign investors could decide to establish in such a war zone. Also the image of the country has been dented globally as a country which breeds social miscreants and criminals.

The crises have also made investors to flee the nation's troubled spots particularly Plateau State and other North-eastern states. Thus those States have had their economies disrupted by the reason of the crises. Also as a result these incessant bomb blasts, the citizens, mostly those who came from other parts of the country have relocated from the States, especially those from different ethnic and religious groups. This does not mean well for the economic development of the country (Broad Street Journal 2012:19).

Also contributory to the negative developmental effects of the crises is the amount of funds being diverted to security issues and related matters. This is in a bid to enable the country meet the challenges of the present threat. These funds could best have been utilized in providing needed infrastructural facilities in the country. Thus in the face of dilapidating infrastructure in the country such as bad roads, poor electricity supply etc the government is forced to channel the little available funds to deal with the security challenge and rebuild the destroyed sections of the country. The leadership newspaper of June 2, 2012 notes in an article that the irony in all these is that "While the country is striving towards capacity building, the Boko Haram menace is crumbling all the effort". Also Abdullahi 2009:215 speaking on how the crises had affected the economy of Nigeria noted that it has come to a halt in areas where the fighting were more intense. This traumatic episode has affected mostly the petty traders who earn their meal on daily routine. The banking sector has equally suffered much setback. At a time all the commercial banks in the affected areas were closed for more than a week.

The crises and insecurity triggered off by the religious fanatics especially the present Boko Haram sect in parts of Nigeria is also having a negative impact on the country's capital market according to experts. In a report attributed to the Director General of Securities and Exchange Commission, Arumma Oteh. On Tuesday June 9, 2009 to the Nigeria house of Representative committee on capital market he said that as a result, some 10 million Nigerians have lost their investments in the country's capital market. Also investors interest and confidence are been eroded. Furthermore, thousands of people have been killed and many more wounded as well as millions of dollars worth of property destroyed in these erupting violence and crises.

Conclusion: Due to such negative atmosphere of hostility, violence, acrimony and destruction of lives and property arising from such situation of religious

intolerance, the energy and resources which would have been channeled to national development are rather diverted to quelling the arising conflicts, maintenance of peace and stability and addressing all other problems arising from such crises situations. Like in the present Boko Haram insurgency which has been afflicting the nation for over ten years now and which has taken and continue to take a heavy toll on the nation and its resources, this evil menace of religious fanaticism ought to be discouraged among the various adherents of the different religions that hold sway in the country. The leaders of the various religious groups and their membership are urged to embrace dialogue, tolerance and respect for each other and also embrace the tenets of their religion which advocates peaceful co-existence, love and brotherhood of all mankind. Anybody propagating or advocating violent religious views should be promptly apprehended and incarcerated to avoid the spread of such unwholesome views and teachings.

Although we are presently living in a world which has become a global village as a result of much advance in science and technology especially the information communication technology (ICT) and where an event in one part of the world reverberates into others, yet our people should learn to imbibe the good and noble values and avoid the negative one. We should rather emulate the good virtues of the progressive people of the world and avoid those ones that inhibit our development but rather take us back to the dark ages which the civilized world have left behind since several centuries ago.

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