

CAUSES AND EFFECTS OF CHRISTIANITY DISUNITY IN NIGERIAN CONTEMPORARY SOCIETY.

AMBROSE OBODOEZE OGUECHE, PhD
Department of Christian Religious Studies,
Faculty of Arts,
Taraba State University, Jalingo, Nigeria.

&

JOSEPH UMAR BIBINU
Department of Christian Religious Studies,
Faculty of Arts,
Taraba State University, Jalingo, Nigeria.

&

HABILA KATUKA
Department of Christian Religious Studies,
Faculty of Arts,
Taraba State University, Jalingo, Nigeria.

&

REV. ALEX IBI
Department of Christian Religious Studies,
Faculty of Arts,
Taraba State University, Jalingo, Nigeria.

&

BRUNU ISHAYA
Department of Christian Religious Studies,
Faculty of Arts,
Taraba State University, Jalingo, Nigeria.

Abstract

The thrust of this work is on the causes and effects of Christianity disunity in the Nigerian contemporary society. The researchers made use of secondary sources of data collection. It was discovered among other things that religious intolerance, unbridled action of the media, aggressive evangelism, poverty among the people, wrong religious orientation, low literacy level among the religious adherents and mindless selfishness among the religious leaders are the major cause of religious disunity in Nigeria. The article submits that education, tolerance, dialogue and reconciliation among others should be used to mitigate the social violence associated with the practice of religion in the Nigerian contemporary society. This will of course ensure peaceful co-existence among all the religious bodies in Nigeria.

Keywords: Christianity, Disunity, Causes, Effects, Nigerian Contemporary Society.

Introduction

The situation of disunity and conflicts in the Nigerian churches, politics, disloyalty, oppressive ideas, tussle for leadership, are causes of divisions not only characterize the Pentecostal churches in Nigeria as Peter et al (2011, 360) argued, but that these scenarios have somewhat characterized and enmeshed the Nigerian church polity altogether. The situation perhaps stem from an unseen struggle between the churches established by Western missionaries and those native to Africans founded and maintained by Africans. The latter, for example, viewed Western domination of the leadership of the established churches as a form of “anathema” for which reason they grouped together to form Christian religious groups to be ruled and controlled by common Africans.

The birth and pastoral ministry of Moses Orimoladetunolase in Ikare Akoko (c. 1880), who later founded the Cherubim and Seraphim church (popularly referred to as C and S) gave vent to this perception. Seeing from another perspective, doctrinal practices have caused chasm among denominations that they seem to have forgotten that each one supposedly drive its practices from the Holy Scripture but with different hermeneutical approaches and emphasis in mind.

Those who have hatred for some Zionist Churches do so, on account of their perceived “fetish” ritual ad liturgy e.g. as obtainable in churches such as Celestial Church of Christ (CCC) among others. For example, at their inception, members of indigenous African churches are often derided as “Aladura” (Prayer groups) while the “Aladura” would not bow to the hegemony of Mission Churches, tagging them as emblem of magical confraternity. The uniform of some of the indigenous churches also constitute further pedestal for discrimination and division. Another point occasioning distrust is in the fact that certain churches claim historical priority in the order of existence in the African/Nigerian sphere. For example, the Church Missionary Society (CMS) achieved a lot in the evangelization and exploration of Nigeria in the 19th and century, an occasion that could easily degenerate to pride among the members and officers of Methodist Church Nigeria and Church of Nigeria (Anglican Communion) by looking down on denominations not yet founded then.

Christian Association of Nigeria (CAN) exists, not to represent all Churches politically but more importantly to shoulder ecumenism among various Christian groups in the country. As Clement I Osunwokeh avers, every group of persons that claims the name Christian qualifies for membership of CAN (2014, 94).

However, the aforementioned scenarios no doubt, facilitated a number of blocks to which Christian Association of Nigeria (CAN) is divided: (i) The Catholic Secretariat of Nigeria (CSN); (ii) Christian Council of Nigeria (CCN); (iii) Christian Pentecostal Fellowship of Nigeria (CPFN); (iv) Organization of African Instituted Churches (OAIC); and (v) TEKAN (i.e. TarayaEkklessiyoyin Kristi a Nigeria) and ECWA (Evangelical Church Winning All) Fellowship. The divisions and lack of sincere unity in each denomination is a clear signal that

in each block of CAN there is altogether no complete truce. This has occasioned avoidable struggles that usually characterize the election of CAN's key officials such as the President, the Secretary, etc. to the extent of taking issues about the body's internal election to law court (Godwin, 2016). An overarching objective in the definition of CAN is that:

The association is a Fellowship of Christian churches with distinct identities recognizable structures and systems of worship of one God in the Trinity of the Father, Son and Holy Spirit. The Association makes Christ the centre of all its work and shall promote the glory of God by encouraging the growth unity of churches, and by helping them to lead the nation and her people to partake of Christ's salvation and all its fruits.

The motto is – that they may be one – John 17:21 (CAN Constitution). This laudable goal is, however, being compromised on the platform of denominationalism and other selfish agendas up to date. In welcoming delegates to the 2012 Divine Commonwealth Conference (DIVCCON), Archbishop Nicholas Okoh, Primate, Church of Nigeria (Anglican Communion) is quoted as identifying that, "Disunity among Christians as the main threat from 'within' the Church, and that "this trend had exposed the Church to so many disadvantages." The whole issue is altogether compounded by the numerous and somewhat uncountable number churches, divisible into Pentecostal, Neo-Pentecostal, Charismatic, Indigenous Zionists, admixture of Islam and Christianity, etc. in the country as at the present time. Those who are through going prosperity preachers and have amassed tangible material wealth also deride the mainline Churches as collections of paupers.

As there is no particular church that is comprised of a particular tribe in Nigeria, two or three or more tribes present in church denomination often foreclose tribal and cultural sentiments. On occasions, there have been denominations dominated by a particular tribe or ethnic group at the expense of others. For example, churches such as Nigerian Baptist Convention, Christ Apostolic Church (CAC), The Apostolic Church (TAC) among others seem to be more populated by the Yoruba; the Roman Catholic Mission have more Igbo while the Hausa-speakers and other allied tribes in Northern Nigeria have monopoly and upper hand in Evangelical Church Winning All (formerly, Evangelical Church of West Africa (ECWA), and Church of Christ in Nigeria (COCIN) among others. The various languages, numbering up to about 300, spoken by the dominant ethnic/tribal groups are often enough to put others, who are incompatible in such environment, off. The evolution of English-speaking assemblies of several denominations has only helped to mitigate but has not nullified the problem. Further disintegration is precipitated on gender lines: some denominations are patriarchal in nature, ruled and administered by men alone while some allow women's participation to some degree. The former, according to Dorcas Akintunde (2010:150), deny women any leadership functions. This is complicated by the fact that while some Christian groups cherish intellectualism and ministerial training, others deride such as unnecessary; and while some are not too "otherworldly" concerned, getting themselves involved in nation building by partaking in governance through politics, and electioneering campaign and voting, those who do not subscribe to such ideology look upon the former as being worldly and hypocritical, unduly attaching themselves to the mundane and encumbrances of the present arrangement. Abuse of power by some church leaders via nepotism in recent times has also led to dissension and members breaking away from the church in some extreme cases where the matter is not managed properly. Examples abounds where church appointments, pastors' transfers and

contracts for church projects are done or given on the basis of tribal relationship rather than merits. These heinous practices have not been without its concomitant malaise in the church, many assemblies have been scattered because of this. Besides, because of perceived victimization of all kinds, some affected pastors have suddenly become founders and General Overseer of Assemblies where they supposedly aimed at correcting flaw and unscriptural practices that led to their exit, incidentally, such assemblies are turned to another breeding grounds for hatred, disunity and other vices that jeopardize the much coveted unity in the body of Christ. The lists of the situation of disunity and fracas in the Nigerian Churches are endless.

Religion

Religion, unlike other disciplines like Music, Geography, History, Mathematics, Chemistry and a host of others, has no universally acceptable and satisfactory definition. Religion is looked at from different perspectives based on the angle which one understands it. It originates from the Latin words: “relegere” (to unite or link) and “religio” (relationship, bond) (Sani 2007:12; Fox 2002:415-434). It therefore means a link or a relationship between man and a being that exists which is greater than man. Man and religion are inseparable in all human culture.

However, according to Webster’s Dictionary of English Language, religion refers to man’s expression of his acknowledgement of the divine or a system of belief and practices relating to the sacred and uniting its adherents in communities. This shows that religion focuses on what is ultimate or absolute and taught of worship. Therefore, relationships between the transcendent and men demands total submission and an absolute obedience (Short & Wolfgang 1972:41-43; Juergensmeyer, 2004:23).

Similarly, religion is a system of symbols which act to establish powerful, pervasive and long-lasting moods and motivations in men by formulation 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 (Peter 1998:10-17; Tanner 2007:5-6).

Religion also, is the consciousness of one’s dependence on transcendent being and the tendency to worship Him. It is a body of truths, laws and rites by which man is subordinated to the transcendent Being (Adeniyi 1993:12-18; Juergensmeyer, 2001:13-23).

Religious Violence

From the above perspectives, it may be described briefly as the threat or actual implementation of acts which have potential capacity to inflict physical, emotional or psychological injury on a person or a group of persons for religious ends. The perpetrators of religious violence often represent or act in the name of a particular religious cause. Religious violence is also defined as a term that covers phenomena where religion is either the subject or object of violent behavior (Wellman & Tokuno 2004:291). Religious violence is, specifically, violence that is motivated by or in reaction to religious precepts, texts, or doctrines. This includes violence against religious institutions, people, objects, or when the violence is motivated to some degree by some aspect of the target or precept of the attacker. Religious violence does not refer exclusively to acts committed by religious groups, but also includes acts committed by secular groups against religious groups.

The Theological Factor

As it were, all religions involve specific intellectual beliefs. Each has a numbers of literatures held especially sacred which contain historical materials with which the validity of the doctrines are connected as well as their modes of propagation. However, owing to lack of in-depth understanding, outright ignorance, misinterpretations towards predetermined ends. Such actions have often sparked off emotional responses and violence among the adherents of various religions in Nigeria (Ekwenife 1993:10-16; Nayak 2008:273-291). In a situation like this, missionary workers should distinguish between missionary work and conversion work because religious propagation is being altered by social and political changes and most importantly by worldwide mental revolution.

Religious Conflict

Religious conflict is a term that has been variously defined by scholars. These definitions re diverse and they all convey the single meaning of disagreement between the two or more religious groups. Hornby (2006) defines religious conflict as a situation in which religious adherents are involved in a serious disagreement or argument with one religious group and another. This is a situation in which there are opposition in ideas opinions, feelings and wishes. Olite and Olawale (1999) see religious conflict as struggle over values and claims to scarce resources, status and power in which the aims of the opponents are to neutralize, inure, or eliminate their rivals.

This definition very much suits, or reflects the conflict between Muslims and Christians in Nigeria. Gyuse (2006) further points out that when two or more persons, groups, communities or nations seek to take possession or dominate a particular object of value at the exclusion of others conflict ensues.

Nnoli (2003) asserts that the concept of religious conflict contradict the peace process arising from perceptions, behaviours, phenomena and tendencies. Miall (1992) also posits that the emergence of religious conflict can be 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 which two or more religious adherents engage in mutually opposing action and use coercive behavior 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 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).

Gotan (2004) inferred that conflict is found everywhere in human interaction and it can occur in the family or the home, place of work, between different ethnic as well as religious groups as it is in the case of Muslims and Christians in Nigeria.

Religious Intolerance

Religious intolerance is a blind and fixated mental and psychological negative attitude towards religious belief and practices that are contrary to one's cherished beliefs and practices (Balogun 1988:23-30). Such negative attitudes constantly manifest themselves in violent outburst that spill over the political and economic lives of the citizens. The inability to recognize and accommodate views and opinions of others is therefore, one of the major sources of religious violence in Nigeria. Nigerian religious adherents, especially the Muslims and the Christians have demonstrated intolerant attitudes to result to violence.

Religious Fanaticism

Religious fanaticism is violent and unreasoning religious enthusiasm. Religious fanatics show excessive irrational zeal to defend their religions in Nigeria consequently become destructive agents of religious disharmony in the society (Balogun 1988: 23-30); Sulaiman 2014a: 6378). The adherents of Christians and Muslims are at one stage or another influenced by fanaticism to result to violent confrontation.

Unbridled Action of the Press

The traditional function of the press in any society is to inform, entertain and educate. Under no circumstances is the press expected to misinform, mis-entertain and mis-educate people. The mass media practitioners ought to be cautioned in their reports of sensitive issues that could threaten stability order in the society. In Nigeria, experience has shown that the mass media reports, news analysis and features are capable of playing a positive or negative role in the relationship between religious adherents, particularly Muslims and Christians depending on the intention and orientation of the journalist concerned. More often than not the actions or reactions of Muslims to Christians' action and vice versa are determined by the mass media reports (Bashir 2002: 23-30). Press on many occasions in Nigeria had fanned the embers of disunity through junk journalism and sensational headlines (Bashir 2002: 27-29). Such negative and sensational press reports and news analysis often breed religious violence. For example, the demonstration led by Mallam Yakubu Yahaya which resulted to a riot in Katsina in April 1991 was religious. The demonstration which led to riot was caused by an article titled: 'would you marry a known prostitute turned to born again?' in Fun Times, written by Orlando Emmanuel Giwa Atanda. In this article, the personalities of both Jesus Christ and Prophet Mohammad were abused and insulted (Dauda 1993: 20-26). This was nothing but a blasphemy and sacrilegious. The role played by the press in the year 1987 Kafanchan riot was also negative. Members of the public were grossly misinformed by the press with partial reports which created another crisis between Muslims and Christians (Bidmos 1993: 32-39; Sulaiman & Ojo 2013: 21-38). Even as at today, the unbridled actions of Nigeria press towards national issues like Shari'ah and other sensitive religious issues are capable of causing violence.

Aggressive or Militant Preaching/Evangelism

This means an offensive or coercive approach to conversion and propagation of one's religious faith. This happens when any religious group or individual preachers within that group set out to convert those they consider infidels or 'pagans' to their own religious system.

Poverty

The problem of poverty, especially in the urban area apparently accounts for the bulk of violence (whether ethnic or religious) due to such problems as unemployment, inadequate housing, physical and social infrastructures (Obateru 1994: 32-35; Sulaiman & Ojo 2013: 21-38). The current depression in the Nigerian economy must have worsened the problem of poverty, thereby partly responsible for the creation of religious violence.

Also, poverty creates societal problems particularly when many people cannot afford their needs like shelter, clothing and feeding. Since Nigeria lacks structural economy to cater for large population, the consequent poverty creates societal problems. Extremely poor people can do anything to sustain themselves. Thus, the poor youths (Almajiris) particularly in Northern Nigeria are manipulated with small amount of money to cause religious disturbance.

Wrong Religious Orientation

People are taught differently under different religions. When wrong methods are used in indoctrinating adherents of a particular religion, what often follows is religious obsession which invariably leads to violence.

Literacy Level of Religious Adherents

Every Nigerian belongs to one religion or another. But not too many people are educated in Nigeria, since people often believe what their religious leaders say; illiterates are easily manipulated to achieve one selfish aim or another since they are not critical and logical in their thinking.

Selfishness on the Part of Religious Personalities

Some religious leaders despite their calling are given to selfishness. They employ foul means to perpetrate religious violence knowing that they will be invited by the Government in power to their consent. That way they get closer to the Government for their personal interests.

External Influence in Religion

There is a mutual suspicion among Nigerians. While some people think that Christianity is an agent of American and European imperialism, others think that Muslims have close ties with Saudi Arabia. Both religious bodies are believed to often get financial support from their applications.

Effect of Christian disunity

There is no gainsaying the fact that the problem of religious disturbances in Nigeria has devastating effects on the stability order. The destruction which religious violence has caused to Nigeria cannot be quantified. The frequent clashes which erupted as a result of this had inflicted untold hardship on both the individuals, in terms of loss of lives and property and on the Government in terms of occasion provisions of relief materials for the victims of religious disturbances. Though, there are many consequences of religious violence, but the most obvious consequence has been loss of lives and property. Innocent citizens are in most cases the victims of violence. Religious violence has the potential of resulting into large-scale

physical displacement and forced relocation of individuals, families and groups. The spate of this violence in the last three decades has certainly resulted in varying degrees of internally displaced persons (Jibrin 1989: 65-82; Egwu 2001: 30-33). Apart from undermining the stability order, religious violence tends to dent the image of the country in the international community. The frequent eruption of religious uprising has forced some countries to issue travel warning advice their citizens not to travel to Nigeria because of religious tension that could erupt quickly and without warning. For instance, in December year 2003, the American state department citing alleged resurgence of violence crises, warned its citizens of the dangers of travelling to Nigeria (Abubakar 2003: 6; Sulaiman & Ojo 20013: 21-38). Also in December year 2004, the Government of United State and Britain re-issued travel advice to their citizens travelling to Nigeria. The advisory noted among other things that 'religious tension between some Muslim and Christian communities results in occasional acts of isolated communal violence that could erupt quickly and without warning...' (Egua & Makinde 2004: 6; Avalos 2005: 32). It is a truism that this kind of warning does not augur well for stability order in the country, hence, the need for religious peace. It also causes psychological trauma to those who witnessed the killing of their relatives, and burning of their properties. And it increases the unemployment level when most of the small-scale industries that employ young and able youths are lost to religious violence.

In other words, religion has been a factor in national development while it has also been manipulated to wrought havoc on the Nigerian populace. Between the year 1980 and the year 1990, Nigeria recorded eight major religious disturbances with heavy human and material losses; many monuments of high historical value were also destroyed.

Apart from the monumental losses which can be qualified, the crisis further deepened the division which hitherto existed among the various religious adherents. For example the psychological trauma and the sear among the victim of religious disturbances is a recurring decimal. Such persons never live to neither forgive nor forget the persons involved in the circumstances of such carnages.

And economically, Nigeria has lost opportunities of economic recovery owing to suspicions based on religious rivalry. For example, in the year 1984, Nigeria lost an opportunity of an interest free loan from Saudi Arabia which agreed to lend Nigeria a substantial part of the 2.5 billion Naira loan, she was negotiating with I.M.F. The rumour then was that Nigeria's regulation of her membership of the Organization of Islamic Conference (OIC) would make Nigeria an Islamic state (Ojie 2004: 12-17; Eniola 1990: 24-30). Nigeria lost this golden opportunity even when relatively smaller nation such as Gabon, Uganda, Burkina Faso, Sierra Leone, Cameroon and Guinea Bissau enjoy comprehensive economic facilities of the OIC and have not become Islamic States in the process of their regular membership.

The incessant nature of violence in the country also has the impact of breeding social miscreant and criminals who by their access to weapons of war (which are usually sophisticated) become terrors to both their immediate community and the larger society. After the crisis, it is always difficult to retrieve such weapons back because most of these people are originally jobless; they often found solace in terrorizing the society. Also, the inability (in most cases) of the security forces to nip in the bud this religious violence before they escalate to the

level of wanton destruction and killing expose the quality (in terms of knowledge, readiness expertise and equipment).

Prospects for Combating Religious Violence

Having synthesized the implications of religious violence for stability order in Nigeria, it is necessary to make some recommendations which the following antidotes are, therefore, expected to go a long way in combating the phenomenon. The constitution must be strengthened and respected. This include the respect for the rule of law, respect for the fundamental human rights, independence of the judiciary and respect to all democratic norms and values. This is the running of Government affairs in a positive and progressive manner that will be beneficial to the Governed by the following process and the rule of law.

The issue of faith is the concern of every individual. Thus, man has the choice and freedom to follow whichever religion he or she thinks he can find solace and tranquility in (Bashir 2002: 27-29; Sulaiman 2014c: 368-387). So also must every person be free to invite others to consider his or her religion of choice without any harassment whatsoever. In doing this, the principle enumerated by different religions on how to invite people to the way of Allah should be employed. Invitation of another person to one religion should not be done in an aggressive manner. The invitation should be done with wisdom and discretion, meeting people on their own ground and convincing them with illustration from their own knowledge and experience, which may be very narrow, or very wide. The use of social and economic diplomacy can also be employed to win souls into one's religious belief.

Also, to avert religious violence, the Nigerian Government should, at the federal, State and Local Levels, adopt an open and uncompromising neutral attitude towards religious groups in the country. By this, it means that anyone in the position of power in a multi-religious country should not allow his religious inclination to override common interests. Nigerians should be treated equally and be given equal rights and privileges irrespective of their religious background.

Relatedly, religious leaders should preach the genuine teaching of their respective religion about peace to their followers. All religions could promote peaceful and harmonious co-existence among people if only their teeming followers are informed of the erroneous consideration of anyone outside their faith as an antagonist. Biblical and Qur'anic injunctions are germane for promoting love and religious peace in contemporary Nigeria.

In addition, the Nigerian press can play a big role towards averting religious violence and promoting national peace and stability order. The objectivity of the press in reporting religious matters, will promote religious harmony and peaceful co-existence. It is expected that the mass media practitioners should always imbibe the ethics of professional journalism whenever they are reporting or making news analysis and features.

Furthermore, at the 'levels of education in Nigeria, Students and their Lecturers should constantly reflect on the value of religious tolerance in a mixed community of religious believers. In all tertiary institutions; symposia, lectures and conferences should be frequently organized on this topic (Lederach 1995: 43; Ekwenife 1993: 10-16). Experts on dialogue with

different religions should be invited to present leading papers that will promote meaningful dialogue. Enlightenment campaigns should also be organized for the members of the public on religious peace.

The need for inter-religious dialogue in a religiously pluralistic state like Nigeria is equally expedient. The aim of dialogue should be to obliterate the identity of a participating religious group. Rather its objective should be to discuss the various aspects of the pose as threat to the peaceful co-existence between different religious groups. The promotion of inter-religious dialogue in Nigeria, will therefore contribute a great deal in averting religious violence.

In another development, all religious bodies should work hand in glove to identify the fundamental aspects of religion in relation to the complex national and international issues (Balogun 1988: 23-30; Sulaiman 2014b: 106-120). For instance, what does religion say about corruption; child abuse, secret cultism, terrorism and poverty to mention but a few. They should come together to fuse their knowledge and fight these social problems in unison rather than broad generalization and more sentimental statements of concern from different religious bodies.

The problem of religious violence can also be tackled through poverty alleviation programmes. In this respect, it is imperative that the economy should be empowered to take care of the unemployed and a poverty-ridden populace. Besides, Government should pursue democratic governance that respects individual and group rights while shifting emphasis from distribution to innovative and productive politics.

Furthermore, there is the need for the development of an early warning system for raising alarm on the imminent eruption of religious uprising. Such warning system will enable the law enforcement agents to intervene promptly in religious tension before it escalates into violent out-burst. The pluralism on religious matters and ethnicity call for sincerity when relating with people of different faiths, we must be truly tolerant of each other especially where the practice of religion proves divisive. Since all religions preach peace and love and since we are children of one God; all efforts must be geared towards unity. Any country that is divided by religious conflicts finds it hard to recover. Christian and Muslim preachers must carefully guard their utterances so as not to wound people's sensibilities.

Finally, the curriculum of religious studies in the Nigerian Educational System should be wholly reviewed. Basic tenets that are characteristic of the three major religions should be more emphasized through realistic comparative studies, which should be made compulsory in all schools. Through this, the youths shall be opportune to know more about themselves not only in the set tip or their Christian or Muslim or organization or soldier but have their religious understanding sharpened and refined.

Conclusion

1. The Way Forward

It concluded that, education, tolerance, dialogue and reconciliation among others should serve as tools with which to douse the social violence that emerges from the practice of religion

in Nigeria. This will ensure peaceful co-existence of Christians, Muslims, Traditionalists and members of other religions. This would also help in the restoration of peace, security, growth and stability order in Nigeria as a nation.

In this article, it was found that among the causes of Christian Disunity in Nigeria are: Religious Intolerance, Religious Fanaticism, Unbridled Action of the Press, Aggressive or Militant Preaching/Evangelism, Poverty, Wrong Religious Orientation, Literacy Level of Religious Adherents Selfishness on the part Religious Personalities, poverty and External Influence in Religion. It was also found that the destruction which religious violence has caused to Nigeria cannot be quantified. The frequent clashes which erupted as a result of this have inflicted untold hardship on both the individuals, in terms of loss of lives and property and on the government in terms of occasional provisions of relief materials for the victims of religious disturbances. Apart from undermining the stability order, religious violence tends to dent the image of the country in the international community. Also the frequent eruption of religious uprisings has forced some countries to issue travel warning advising their citizens not to travel to travel Nigeria because of religious tension that could erupt quickly and without warning. It also causes psychological trauma to those who witnessed the killing of their relatives, and burning of their properties likewise, economically, Nigeria has lost opportunities of economic recovery owing to suspicions based on religious rivalry. In good conscience, the religions meant to bring peace and stability to the world and unite humanity irrespective of tribes or nations. Moreover, anyone who understands the teachings of religions will not relate the overwhelming presence of violence in Nigeria to religious mission.

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