

Religious Intolerance in Northern Nigeria
(A Case Study of Kaduna State.)

BY

Edineh A. Joneh ENG CRS LA 3759
Aiysetan Michael ENG CRS LA 3755
Daura Yakubu ENG CRS LA 3764
Umeh Pauline ENG SOS AS 3552

TO

Department of Religion Religious Studies
College of Education Idina, Niger State.

In Partial Fulfillment of Requirement for the Award
of Nigeria Certificate of Education (N.C.E)

Sept. 2000

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EDIMEH A. JONAH	ENG/CRS	LA 3759
AIYEETAN MICHAEL	ENG/CRS	LA 3755
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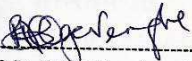
**DEPARTMENT OF CHRISTIAN RELIGIOUS STUDIES
COLLEGE OF EDUCATION MINNA, NIGER STATE.**

**IN PARTIAL FULFILMENT OF REQUIREMENT FOR
THE AWARD OF NIGERIA CERTIFICATE OF
EDUCATION (N.C.E).**

SEPTEMBER, 2000

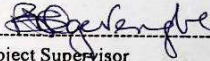
APPROVAL PAGE

The research project has been read and approved as meeting with the requirement of the Niger State College of Education Minna for the award of Nigeria Certificate in Education Christian Religious studies department.



H.O.D. C.R.S Department
College of Education Minna

Date: 25/10/2000

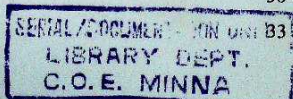


Project Supervisor

Date: 25/10/2000

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DEDICATION

This project is whole heartedly dedicated to God the Father, God the Son, God the Holy Spirit and all the innocent lives that were lost during the sectarian crisis in Kaduna State.

May their gentle soul rest in perfect peace (Amen).

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ACKNOWLEDGEMENT

It is impossible to acknowledge all contributors in a project of this magnitude. In an academic environment or climate, one assimilates ideas without being aware of their sources. However, this project emerged as a result of many encouragements. We are particularly conscious of our debt of gratitude to our Almighty God for his guidance throughout the period of our academic pursuits.

Our indebtedness also goes to our project supervisor Mrs. B.A. Ogedengbe, H.O.D. C.R.S., Niger State College of Education Minna, she did not only take her time to read the initial and final manuscript but also effected corrections in term of ideas, language and structure.

Indeed, the understanding displayed by all the lecturers in C.R.C. department, Niger State College of Education towards this hectic venture is highly commendable.

The effort of Pastor M.O. Aiyeetan of Christ Apostolic Church Tunga and Pastor J.O. Olatunji of Christ Apostolic Church Kaduna is worthy of note. The co-operation and understanding enjoyed from students of Kaduna State Polytechnic and the final year students of department of C.R.S. Niger State College of Education Minna formed the basic part of this project and contributed in a no small measure.

Thank you most sincerely.

ABSTRACT

From time immemorial, man had been communing with his creator through prayer but the mode by which this is done varies. However, one thing has always stood out clearly and that is the freedom, which enables anybody to choose his or her own mode of worship.

These days, this freedom seems threatened by some religious zealots. They want to force others to accept their own mode of worship as the only acceptable one. As a result of this, there are report of various religious intolerance and disturbances in the Northern part of Nigeria.

Unfortunately this religious violence grows in intensity owing to the surprising doctrine that one who stubbornly dies in the course of fighting the "infidels" will inevitably finds himself to heaven.

This project religious intolerance in Northern Nigeria was therefore written at a time when some parts of the nation particularly Kaduna State was engulfed with incessant religious crisis and violence leading to killing of innocent citizens, burning of churches and mosques as well as other properties.

In Chapter one of this project we stated categorically the purpose and significance of embarking on this research work.

Chapter two highlights the various problems associated with the practice of religion in Nigeria today as well as the causes of religious intolerance in Kaduna State and the need for religious tolerance.

Chapter three gives us an insight to the various methodologies being employed to bring this research work to its successful completion.

In chapter four, the data's were critically analyzed with the view to determining the magnitude of damages done to lives and properties as well as the need for religion and peace. Dialogue was seen as the only panacea to religious crisis.

The final chapter proffered solutions and recommendation to this ugly religious mayhem so as to maintain the peaceful co-existence and unity of our beloved nation.

CHAPTER ONE

INTRODUCTION

The new waves of inter and intra-religious crisis in the world especially in the Northern part of Nigeria is a serious matter of concern. This is so because it deals with aspect of human life. In the time past, people have co-existed and progressed in spite of their religious differences.

Among people of the same faith, differences in interpretation of religious texts are common nay human. Yet the new trend is for people to allow such differences to enlarge into crisis that engulf whole communities and leave nothing else but the ugly in their trail. Afterall, differences in human reasoning does not make one less or more intelligent but it explains the nature of divergence in human feelings.

At the root of religious crisis is ignorance on the part of majority of people about their faith. Next is the tendency by the knowledgeable minority to use religion for their own selfish ends. People really hold firm to their ways and rate them the best probably because they have not been opportune to be in contact or know the content of any other creed.

The need therefore for more enlightenment on the issue of religious intolerance is pertinent today because the propensity with which human lives and property are being destroyed, social injustice perpetrated all in the name of religious is so much that it is now time it should be condemn by all men of good will.

It is a truism that of all subjects, the most controversial, religious problem seems to be the least capable of being settled by controversy. No divisions among men are as unbridgeable as the chasm between the faithful and those they call infidels. It has become clear from human history that faith and lack of faith or the diversity of faiths seems to render certain questions as imponderable as they are weighty and this seems to be the case in Nigeria religiosity. Between a believer and a non-believer who disagree in faith expressions the result is nearly always a crisis.

The issue therefore between man of different faith is almost as difficult as that between the religious and irreligious, between the faithful and the unfaithful. When those

who have faith disagree with those who have no faith, the disagreement is strong but when those who have faith in different doctrines disagree, their disagreement is a war. This type of situation can lead to accusations and counter accusations and can be inimical to peace and unity.

It is only by developing an ecumenical attitude to religion that the gap between the religious and the irreligious men and the chasm between the faithful and the unfaithful can be settled. We have to start repudiating fanaticism in all its forms. Authentic religious education emphasizing tolerance is a *sinqua non* for the very survival of Nigeria.

Dialogue must replace procrastination, indifference, ignorance, fear, jealousy, envy and hatred among religious. Consequently let us travel the road to progress together in love and fidelity in Nigeria, otherwise we may sink.

PURPOSE OF THE STUDY

The issue of religious intolerance in the northern part of Nigeria most especially in Kaduna State, has been the matter at stake. People do not think well or stay without complaining the bad things others have done to them, they act in their own way which will only favour their selfish interest at the expense of other people. However, religious crisis in Kaduna State have become of paramount importance to be discussed based on the recent incidences.

This piece of project however, is to make a serious research on the causes which of course has its effects and consequences and most importantly the possible steps which the state and the Federal government has taken in solving the puzzle.

As a matter of fact, one of the reasons for this project writing is to point out the causes of religious intolerance in Kaduna as a case study. This will of course be treated in details.

This project, will in fact make an observable research on the implications and consequences of these crises in Kaduna as the case may be.

Furthermore, the work will also look at the various measures taken by the government to seeing that this very vital puzzle is solved so that no religion would act at the expense of the other religions being that Nigeria is a country with diversity of religions so that all may live together in the polity called Nigeria.

STATEMENT OF PROBLEM

The rate at which human beings are being battered or killed under the guise of defending one's faith has given cause for concern or left much to be desired. This attitude must be stopped, because religion is a personal affair. One tends to wonder of the rationale or justification associated with this inhuman behavior. The fact remains that no religion permits killing of human beings "you shall not kill" (Exodus 25 vs 14).

Since this menace (killing) is a crime against humanity and before God, there must be no reasons whatsoever that one must be killed. In the recent past, some places or areas in Nigeria and the wider world in general had experienced religion crisis that rooted from inability to understand or tolerate one another. This attitude exhibited by both Christians and Moslem brothers has generated but yet unanswered questions as thus; since both Christianity and Islam preaches love, peace, unity or harmony and tolerance, why must the two religions turn one another into punching back? Must observance or defending of one's faith entail the killing of one another? Is there any biblical or Quranic injunctions that suggests these acts of killing?

With these questions and many more, this piece of project with a topic "Religion Intolerance" narrows its vision to a case study of Kaduna state, with aims to bring into focus the reasons responsible for religion intolerance and ways by which this menace can be curbed.

HYPOTHESES

The inability to tolerate others people's faith who are not of the same religion has in most cases led to strife or religious disturbance and the end reward of it sometimes resulted to the death of many innocent souls. Misconception about others faith is one of the supposed reasons of religious intolerance. It ought not to be so since religion means "recognition of our duties performed by man to God as a divine instruction" then, those who practice it should portray it in a manner that will please God and the entire human race.

Religious intolerance could be curtailed to its barest minimum by way of adopting the following measures.

- i. Creating an avenue for inter religious dialogue.
- ii. Organize inter religious workshops and seminars to instill the spirit of love and tolerance between Christians and Moslems.

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Religious intolerance could be curtailed to its barest minimum by way of adopting the following measures.

- i. Creating an avenue for inter religious dialogue.
- ii. Organize inter religious workshops and seminars to instill the spirit of love and tolerance between Christians and Moslems.

- iii. Creating awareness of the need to tolerate one another and the dangers of intolerance.
- iv. Avoidance of governmental policy (i.e) that could lead to strife. In the other side of the coin, government should formulate policy (i.e) that has direct bearings on the religious lives of the people.
- v. Finally, the leaders of both the Christians and Moslems should present religion the way it should be practiced and not just to suit their selfish interest.

THE SIGNIFICANCE OF THE STUDY

The study is very significant in the sense that it will provide information to the reader about the dangers and implication of religious intolerance in Nigeria as a whole and especially Kaduna State in particular.

In addition, it will educate the reader on social, political, economic and religious implications of religious intolerance in our society.

Again, it will help the reader to have the adequate information about the problems that have been passed through by the Christians in the northern part of Nigeria.

It will also help the reader to understand that the people who are supposed to live in harmony among each other in the society were the people that are causing riots in the country.

The reader will also understand that many souls and properties had been lost and will still be lost in the country because of religious intolerance.

Lastly the project is aimed at providing the necessary information to those who may want to undertake further research on religious intolerance in northern Nigeria (a case study of Kaduna state).

SCOPE OF THE STUDY (LIMITATION)

Religious intolerance is a social problem, which cut across the entire states of our nation. It is therefore of paramount significance that conscious effort should have been made to x-ray the rationale behind this ugly religious phenomenon in various states but due to time factor, inadequate availability of materials, space, limited financial resources

at our disposal etc. We have decided to focus our attentions to some parts of Kaduna state where the incidence seem to be highly pronounced.

CHAPTER TWO

THE REVIEW OF RELATED LITERATURE AND INFORMATION THE POLICE EXAMINATION OF DEATHS IN NIGERIA

Specialized literature is a subject which is the order of the day in our times. The reason for this is that the police examination of death is a subject which has become a subject of public interest and a subject which is of great importance to the public.

There are many reasons why the police examination of death is a subject which is of great importance to the public. One of the reasons is that the police examination of death is a subject which is of great importance to the public. Another reason is that the police examination of death is a subject which is of great importance to the public.

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More than 50% of the population of Nigeria are illiterate. This is a great problem for the police examination of death. It is a subject which is of great importance to the public.

And in a great extent, the government of Nigeria is not doing enough to solve this problem. It is a subject which is of great importance to the public.

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CHAPTER TWO

THE REVIEW OF RELATED LITERATURE AND INFORMATION

THE PROBLEM WITH RELIGION IN NIGERIA

Since the assertion over a century ago by the father of communism Karl Marx, that religion is the opium of the people, an endless controversy has ensued on whether religion should be a pillar of public functions or a private affair.

Those who saw a seed of dissension in religion hold tenaciously to the assertion and adopt it as a faultless ideology while others who believe that nothing can be successfully achieved without faith in the supreme creator of all things regard such an assertion as a mere fallacy fabricated by an infidel. The former group claims that religion is an institution which is as old as the world but which should be obliterated or, at least, restricted because it has adversely affected the development of the world.

The latter group argues that it is religion which has so far sustained the world because all laws, rules and regulations that governs the conduct of man anywhere under the sky emanated from religion and without these laws, rules and regulations, the world would have gone into permanent oblivion. It is therefore, the recommendation of this latter group that if the laws, which regulate the public life of mankind, are directly or indirectly from religion, then religion should continue to be the main pillar of the public life in any given society.

Here in Nigeria, more than 90% of the population definitely agrees with the view that religion is the core of culture and should form the main pillar of our public and private life. But unfortunately, more than 98% of such people are dogmatically ignorant of how to practice their religion to ventilate the society with the breeze of peace and harmony. And to a great extent, the ignorance of such people is being tacitly encouraged by the federal and state government, which has never seem any danger in ignorance.

Each time there is a crisis in the country, be it social, political or religious, it is the people who are caught in the violent action or those suspected to be behind the crisis or the political foes of the rulers that bear the brunt. The government is often free from

blame even when it fails to prevent the outbreak of violence. Illiteracy seems to compound the problems as over 70% of the population cannot read or write and are unable to understand Nigeria written law. Consequently, this group of people cannot even understand what actually constitutes a breach of the law.

Nigeria has witnessed several religious crises. The maitasine carnage of October 1987 is an example; also the recent introduction of sharia law on 21st February 2000 in Kaduna state is a case of illustration. It is painful that, whenever there is any form of crisis in the country, the government only reacts by settling up a commission of inquiry. Quite often, such inquiries are used as instruments for destroying political opponents. In the end, neither the government nor the people learn any lesson from the findings of such inquiries.

Many things are responsible for religious crisis in Nigeria. Open-air preaching is a major factor.

Religionist often barricades the streets and using the front space of other people's houses in the frantic endeavor to win converts. This is an awful scene, which is possible only in Nigeria. People should preach inside the church or mosque or hire halls for their religious activities.

Some people see religion as a lucrative enterprise. This alone shows why people are ready to kill themselves in the name of religion. If the rate at which Nigerians troop into religion these days is a reflection of their godliness, why is the rate of crime rapidly increasing? Why are some of the religious leaders caught in criminal acts?

People should practice religion honestly. They should not use religion for achieving political goals or material benefits. It is only in this way that they can prove their sincerity to God their creator.

CAUSES/INSTANCES OF RELIGIOUS INTOLERANCE IN KADUNA STATE.

Kaduna state has been the home base and a quite-essence for various religious crises right from time immemorial. What then are responsible for this ugly scenario? This chapter will describe and throw more light on various instances as well as the causes of this religious imbroglio in this so-called "liberal state." How liberal is the state amidst all these religious crises.

Since the early days of the Iranian revolution, a renewed interest in the purification of Islam has become noticeable in Kaduna and its environs. Initially it was seen more in intra-moslem conflicts and later in apparent hostility between Moslems and Christians.

Recorded cassettes tapes with revolutionary messages from the Ayatallah Khomeini and other Iranian Moslem scholars are all over town. Hawkers sell them every where in the streets, vehicles with mounted loudspeakers continuously relay the preaching and message of Islam, the wisdom of the Iranian revolution and the need to die while preaching the word. To be seen as a strong Moslem, it has become imperative for one to own such tape recorded messages.

In Moslem special training centers, the women are taught how to isolate and distance themselves from their Christian colleagues. Kaduna has all the elements of activism and fanaticism. The brainwashing of these Moslem women and their hostility towards their Christian colleagues represent a major development in religious intolerance in Kaduna.

Religious preaching by Moslem scholars based in Kaduna and the activities of Radio Kaduna has contributed to the present rather tense situation. Often mentioned is the role-played by Sheik Abubakar Gumi who preaches Moslem militancy. He does not accept a religion that says "turn the other cheek when the first one is slapped." His doctrine is "an eye for an eye, a tooth for a tooth." He uses three channels to preach this doctrine ... Kaduna central mosque, his four-hectare residential apartment in Kaduna, and the Radio Kaduna.

Gumi is known to lead the Izala sect that has a rigid and uncompromising attitude to the interpretation of the Quaran. The Izalas are said to draw inspiration from dying for the cause of Islam. They despise the Derikah, another Islamic sent and abhor Christians. Gumi's attitude to Christianity is revealing. He neither believes it is a religions worth anything nor does he see it as true. The 1982 riots in Kaduna led to the killing of over 400 persons. The Bulunkutu riots also involved heavy cost of lives and property.

A cursory look at the religious history of Nigeria would show that there has been no report of acts of violence initiated and executed by any other religious group other than Islam. Rather people of other religions and their property have almost always been victims and targets of Islamic acts of violence. The religious upheaval in March 1987 is

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indicative of this assertion. By that time, eight people had been reported killed, five in Zaria and three in Kaduna, more than 15 churches had been burnt, Christians were in hiding and there was general insecurity of life and property.

By 10:00am on Tuesday March 11, hordes of Moslem Youth had taken over the streets of Kaduna. Originally their targets were the homes and shops of the Kajes (Non-Moslem Indigenes of Kaduna State) but soon, facing little resistance from the police, the mobs turned their attention to churches and properties of Christians. By noon that day, twelve churches had been burnt in Kaduna and its environs alone.

Unlike in other religions, in Islam there are evidences of deliberate preparedness for violence... A case in point is the Izala, which is the militant sect of Moslem students.

The violent and militant Islamic body, the Izala, it has been noted is well funded by well-to-do Moslems and also receives some foreign aid. It gets substantial aid from Saudi Arabia through Nigerian intermediaries. Some of the radical ones too, have had training in Iran and Libya. Activities of this sect have formed the subject of intelligence reports from the Northern state.

Below is the report of a sample of Moslem act of vandalism. The (Moslem) mob then moved into the cathedral. They reached for the statue of Christ erected on the balcony on the main entrance and smashed it on the ground. Then they doused the floor with petrol, threw in some used tyres and set it ablaze. They turned to the residence of Kor and the N40,000 bookshop inside the compound and torched it and trooped to the next target chanting war songs. They trooped to the neighboring samaru village where houses, shops, hotels and beer parlors were burnt and looted.

Moslem mobs would accost motorists and ask them in Hausa, "Are you a Moslem or a Christian"? If the respondent could not speak Hausa or he was hostile or was suspected to be a stranger he would subsequently be dragged out of his car, manhandled or killed while the vehicle would be set ablaze.

Below is yet another report of Moslem violence that evening a group of Christian students were holding a prayer meeting in Room J.104 in the faculty of social sciences when a group of Moslem students descended on them. In the ensuing fight twenty students were wounded and a bus belonging to the Christian movement was burnt and some Christian lecturers were attacked and two more cars burnt.

The relatively gentle governor Umar of (Kaduna State) a Moslem himself, was so overwhelmed with the Moslem violence and vandalism that he bluntly lamented: "I fell ashamed to associate myself with the Moslem who perpetuate this havoc."

Furthermore, governor Umar told the Katsina people that what they did to Christians and strangers in their midst was a display of injustice, inhospitality and cowardice.

Another instance of religious intolerance in Kaduna state was that of 1987 riot in which so many churches were raised down by fire.

It is obvious that certain reasons have come together for the various causes of this religious intolerance. In the first place, religious arrogance due to power drunk and intention to build fence around oneself for selfish end, does not preach religion at all but rather spiritual indignation, inciting, blasphemy leading to spiritual violence and finally religious intolerance. This has been so destructive and made the northern part of Nigeria a place of terror more like another country in a country.

The tribal sentiment an upsurge to religion fanaticism and intolerance is more conspicuous than what we are seeing today as religious war. Many who want their tribe to rule other tribes for instance the Hausa whose hopes and aspirations are to lead other no matter the ethnic group and religious control, have so master-minded some of our past leaders to force Emirs on predominantly Christian areas. This was the case of Kafanchan religious war in some recent past. It started in significantly with argument on turbaning an Emir there or not leading to destruction of lives and properties, rising down of so many churches with little destruction of mosques. The then Kaduna state Military Administrator caused this evil, the effects, which are still biting hard on the inhabitant to date.

The northern Nigeria is prone to Islam Federation and states, other than some part of Nigeria. To them Islam should be overall in every place. This has often caused riot and intolerance, powerfully masterminded by some rich Islamic men and women in the north and have sponsored so many destruction of churches in no small measure. The effect is that of loss of lives and properties, exodus of their tribes from the north to their state of origin. Then, where is one Nigeria?

Political inclination of some people who are power drunk with the notion that one tribe and section of the country should continue to rule the nation is also responsible for

religious intolerance. When they fail in this pursuit the next thing is the upsurge of religious crisis.

More so, when the leadership mantle does not fall on their side of religion, they now instigated some religious uprisings and confusions that might set at naught the government of the day. This is nothing but a complete sabotage to derail the young democratic government we are hoping for in a country. It is obvious that some so called leaders are causing this religious problem in the cloak of politics.

The recent introduction of Sharia legal system in some part of states, which nearly tear the country apart, is a clear demonstration of this fact.

The sharia riot has been described as the worst incident of blood-letting since the Nigeria civil war of 1967-1970. The clamour for Sharia law in Kaduna state itself has been variously dubbed a time-bomb waiting to explode and tear the country into pieces. A conspiracy to bring down the democratic government and the cowardly attempt by the concerned states that is Kaduna. In this regard, some religion then tend to take themselves as being superior to other religion and enforcing sharia law in some state as a constitutional law when other states are not practicing it. Beside, the recent troubles in Kaduna State over sharia, which led to the Massacre of so many Nigerians and properties has brought into sharp focus the level of discontent within the polity.

Therefore it is stated categorically that the introduction of Sharia law are only trying to put forward the north grievances over the recent or current political equation in the country.

Violence broke out again in Kaduna metropolis on May 22 the second in three Months pitching Muslim, against Christians in a blood bath that reportedly lasted about three days. Not less than 500 lives were lost and much valuable property destroyed in the mayhem.

As usual, several worship places were razed while panicking residents fled the town in droves, leaving the bursting metropolis completely paralyzed for the duration of the fracas. Among the victims was a member of the House of Representative, Honorable Ibrahim Abdullahi, representing the Sabon gari constituency of Kaduna. He was burnt to death along with his driver by a mob. At least 118 suspects have been arraigned in court while an army captain is reported to be under investigation in connection with the riots.

The latest round of violence again caught the police and intelligence agencies napping persistent inadequacies in the operational capability of the police were exposed afresh when the Kaduna police command was overwhelmed by the rioters necessitating the deployment of troops to quell the violence. Thousands of civilians fled to the police and military barracks for temporary safety. After initial reports that the Federal Government might declare a state of emergency in the troubled state, President Olusegun Obasanjo later held a closed door meeting with the state governor Alhaji Ahmed Makarfi in Abuja. One fruit of the meeting according to media report was the decision to deploy 9,000 soldiers to the embattled city to restore order.

While this measures has succeeded in separating the warring sides and restoring fragile peace, the immediate cause of the most recent phase of the recurrent blood letting in Kaduna is yet to be ascertained. One version blamed it on the alleged murder of a resident of Marayi village in the metropolis which led in turn to reprisal attacks in Bamawa and other violence prone areas of the city. But a Federal Government account as contained in a statement credited to the information minister, professor Jerry Gana, attributed the renewed violence to "disagreements between youths in the areas" in his Democracy Day broadcast president Obasanjo said that closer investigation of the latest eruption in Kaduna had revealed that there was more to the crisis than met the eye. As he put it "The old habits, fear and dichotomy in the old Zaria province came to the fore. He declared that his administration was "embarking on dialogue with all concerned."

Our investigation further reveals that the Kaduna riot is the effect of agitation for a new state by some people in the southern part of the state. After the incidence, every one of them was saying that the government should give different state and they realized that their voices could only be heard if they resolved to violence.

THE NEED FOR RELIGIOUS TOLERANCE (EFFECTS)

Since the amalgamation of the Northern and Southern protectorate in 1914 by the British colonialist, the entity called Nigeria has been drifting from one crisis to the other. From ethnic violence to tribal strife, civil war, Military coups and counter coups, electoral fraud, corruption, political crisis economic down turn and upon all, the poor condition of the citizenry in accommodation, food, clothing, education and health.

However, one of the things that has been threatening the peace and unity of Nigeria is religious bigotry. This is a situation whereby the different religious believers

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However, one of the things that has been threatening the peace and unity of Nigeria is religious bigotry. This is a situation whereby the different religious believers

from different background and nationalities are holding strongly and tenaciously to their faith without due consideration to other religionists.

This has often led to incessant religious crisis and violence leading to killing of innocent citizens, burning of churches, mosques and shrines as well as other property. All religion including Islam, Christianity and polytheism preach peace. All religion preaches good neighborliness. All religion preaches good social interaction. All religions preach righteousness. All religions preach morality. All religion preaches good manners. All religion preaches peaceful co-existence. All religion preaches the sacredness of life and property. All religions actually preach against violence, arson vandalism and destruction in any form.

Thus one wonders why religion has been politicized in Nigeria to turn it into a game of violence. One wonders why the religionists are at each other's throat. One wonder why the religionists in Nigeria are spreading hatred rather than friendship, envy rather than love, jealousy rather than togetherness and other maladies of the soul rather than happiness.

At this period of the reconciliation of the country politically, what Nigeria requires is religious tolerance where we respect each other's religions beliefs. What we require is religious perseverance where we allow the practice of each other's doctrine without opposition. What we require is religious endurance, where we allow the practice of each other's customs, even when we do not agree with them. What we require is religious harmony where we permit each other's religious without complaining.

Since the love of our country is part of faith in God, we should all be patriotic to guide against religious violence. At this stage of our nascent democracy, we cannot afford to have a religious war that may tear the country apart.

At least religion has come to make men happy in this world and hereafter. At least religion has come to suppress the beastly nature of man from fighting. It has come to suppress the brutal nature of man from engaging in killing, arson, and violence. It has also come to propel man to control his appetite and passion and to allow his reasoning to prevail by commending what is good and forbidding evil.

Infact, we that worship God that we did not see should be able to tolerate one another. We that have faith in the creator that remains unseen should be able to endure

the beliefs of one another. We that have strong belief in the forgiving lord that is not seen should be able to persevere the religious practice and dictate of one another.

Even according to the Quran AlRald chapter 13vs22, it stated that those who patiently persevere, seeking the countenance of their lord, establish regular prayers, spend out of the gifts we have bestowed for their sustenance and turn off evil with good for such there is a final attainment of the eternal home i.e paradise.

The Hadith of the prophet as reported by Abu Huraiah says, "powerful is not he who knocks (the other) down. Indeed, powerful is he who controls himself in a fit of anger." Hence in our efforts to promote our respective faith, we should never think that until we main kill or destroy or force people or coerce them into our faith. Preaching should be for enlightenment, education, information and persuasion. It should never be an attempt to force people into our faith.

The Quran in chapter 2vs256 it says "let there be no compulsion in religion." Truth stands out clear from error: whoever rejects evil and believes in God had grasped the most trust-worthy handhold that never breaks. And God heareth and knoweth all things.

Hence, the promotion of religious faiths and belief is meant to serve as reminder and never to force people into the faith. Then, there is no need to kill and main one another in the name of God. It is therefore against the pursuance of national unity for religionists to engage in arson and vandalism. It is against political stability for religionists to propel violence in the name of God.

We should strive in the promoting of national peace through good preaching, good attitude and forbidding what is wrong.

What then are the effects of religious tolerance? It is religious tolerance that can redeem our country politically. It is religious tolerance that can redeem us from economic doldrums. It is religious tolerance that can achieve socio-cultural fidelity for Nigeria. It is religious tolerance that can achieve for us true peace, unity and happiness. It is religious tolerance that can ward-off suspicious in our polity and make us live as brothers and sisters. It is religious tolerance that will ward-off every hatred, jealousy and prejudice from or land.

CHAPTER THREE

RESEARCH METHODOLOGY

This chapter contains the methods adopted in collecting the necessary data as well as the sources of our information in this project. Institutions of higher learning, Religious organizations, government establishments, businessmen and indeed the general public were sources used to collect data. The selection of respondents, the administration of the questionnaires and data analysis.

Religious bodies such as churches, mosques and institutions of higher learning like Federal Polytechnic Kaduna, Federal Government College, Ahmadu Bello University Zaria were contacted in order to be able to collect the useful information. Our areas of coverage also include Kawo, Zango Kataf, Kafanchan, Sabo-Gari, Sabo-Tasha, Marayi Village, Bamawa, Zaria, Police and army barracks, some selected hospitals, etc.

This investigation work provided us with some basic idea of the causes of religious intolerance in Kaduna State as well as the magnitude of damage done to lives and properties.

The following were the techniques used to collect the necessary data.

- a. Oral interview
- b. Questionnaires
- c. Personal Observation

Other sources of information also includes article written on newspapers, magazines and literature review.

A. Oral Interview

In an attempt to obtain useful and reliable information for this study, not every Tom, Dick and Harry were contacted but those we feel that have the competent knowledge to give us the desired assistance. They include leaders of religious organizations such as Pastors, Rev. Fathers, Sheiks, Imams, Officials of government parastatals, Doctors in some selected hospitals as well as students and lecturers of higher institutions.

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sample the views of the people. In one of the interview we held with some of the students of Federal Polytechnic Kaduna to ascertain the root cause/causes of the sectarian crisis, one of them though refused to disclose his name simply put "Kaduna riot is nothing other than a political gimmicks, which is not un-usual in any political history of a democratic setting."

Another student of the aforesaid institution by name Abdulrasheed Ibn Khalid , department of mathematics and statistics viewed the crisis as been triggered by Christians as a result of mutual ignorance and misconception about the concept of sharia.

To Mr. Akut FINengak of Federal Government College Kaduna, he attributed the problem as been fueled by Moslems in their attempt to introduce sharia law which to him would have infringe on ones fundamental human rights.

B. Questionnaires

Parts of the questionnaires administered dealt with the socio-economic status of the respondents from the general public as well as their religion and life patterns. The questions were preplanned and asked during the visit.

In an attempt to obtain useful information from our respondents, we encountered a lot of problems as many of them were not willing to make comments let alone to write on the questionnaires to be distributed for the fear of being implicated on the issue of discussion but after much persuasions and explanation of our motive behind embarking on the project which was purely academic, we were able to allay their fears after which they later gave us their optimum co-operations.

As a method of getting authentic and accurate causes, estimate of damage being done to properties, the role of state government, and the role being played by security agents, questionnaires were administered to business tycoons, clergymen and opinion leaders. Data show that an estimated colossal sum of six hundred and eighty seven million naira properties was destroyed.

However, data also has it to say that an element of negligence on the part of the state government and lapses on the part of the security agents were exhibited.

In order to ascertain the number of people that died, we contacted the management and staff of Ahmadu Bello teaching hospital Kaduna and other health centers to get the figure of corpses deposited in their mortuaries during the fracas but all

our effort proved abortive.

C. Observation

We observed with deep regret how helpless ruined families and wandering orphans languish in congested military and police barracks famished and dying of diseases. Surviving widows and their children weep all night as they lumped themselves for warmth under trees uncertain of what tomorrow may bring.

The glimpse of the magnitude of damage done to lives and properties were also carefully observed through television and also with the use of videocassettes. In one of the videocassette that the researchers took the pains to watch, it is painful to note that innocent souls were killed and the majority were children. The rate of damage been done to properties are beyond human imagination.

Besides, a lot of people were forced to take refuge in police and army barracks.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF DATA

Investigations carried out so far reveals that many factors are responsible for Religious intolerance in the so-called liberal state Kaduna. Among those factors includes lack of love and mutual understanding between Christians and Moslems, provocative utterances during sermons misinterpretation of religious texts, inferiority complex attached to other religion, political inclinations of some people who want to get into government positions at all cost, tribal and regional sentiment, poor governmental foresight, illiteracy of the almajiris/gansters who are being used to cause havoc, introduction of Sharia etc. That Nigeria is one and indivisible is not applicable to the reality in Kaduna. Whether one calls Kaduna a liberal state or a crocodile city, the reality is that it is now a burning metropolis partitioned along ethnic and or religions line. Gangsters both highly and lowly placed have succeeded in dividing the people into irreconcilable tribes of warmongers.

Kaduna today can best be described as a room filled with flammable gas, which easily lights up with a spark. Negative rumors spread and mere argument between two people belonging to different ethnic or religious groups can easily transform into a conflagration. To the dwellers of the liberal state, peace is an illusion and murder ironically becoming a way of life.

The delicate nature of the state in terms of the incident of blood letting has evidently defied the logic and all strategies of the state governor and its local lawmakers. When Ahmed Makarfi the State Governor and the state assembly members contested and won election a year ago, they thought they are going to smoothly preside over a state in the Nigerian Federation. They never knew they will preside over a state of war where murder is freely committed by hoodlums in the name of God but without the consent of God. Ahmed Makarfi and his idle deputy may perhaps now know better that managing volatile Kaduna is not managing Abacha foundation.

Kaduna residents are now divided into four categories of people. Those killed and maimed, those waiting to be killed and maimed, those who killed and maimed, and those who are brazing to kill and main in vengeance. Despite the militarization of the

city in the wake of the May mayhem by the government to deter another eruption, the symptoms of more violence is elaborately visible from the faces and minds of those who lost everything including the desire for peace. Behind the line of troops deployed at various locations within the city are youths sharpening their axes, knives, swords, arrows and spears warming up for the third round of vendetta. Revenge, not peace or dialogue has become the only language the belligent natives understand.

The truth of the matter as it stands today is that to say peace has returned to Kaduna is utter deception or playing the Ostrich. Kaduna is now a symbol of intolerance and a model for periodic lawlessness. In the crocodile city, human life is the cheapest commodity. Our beloved, once tranquil city known for its liberations has receded to a religiously stratified gangland where socially frustrated youngsters wore ethnic and religious garbs, liberating their anger, murderously against innocent citizens. The critical situation in Kaduna is beyond the emptiness of the lame duck state government. If the Federal Government and indeed the entire nation refuse to take a decisive, firm and permanent action against the bloody confrontations in Kaduna, the mob rule in Kaduna will write the epitaph of this civil rule and the unity of the country.

The most difficult and challenging aspect of human rights advocacy in the geographical north of Nigeria is the odds of dealing with extremism. The bloody events of February and of the recent past in Kaduna that led to the wanton butchery of human beings and its accompanied destruction of property worth millions of naira is a gory scenario that cannot be fathomed from the comfort that abound in the government offices in Abuja or workshops and seminars elsewhere.

It is easy to describe a specific case of murder or even to call the murder of 10 to 20 people a massacre, but when it translates into a widespread slaughter of people ranging from nursery pupils as young as four year old, suckling beheaded and roasted, pregnant women disemboweled and the embryo smashed and dissected with blades of 'faithful' murderers, it simply becomes indescribable.

The distance from Abuja to Kaduna is something within the range of a hundred and eighty kilometers. And from Abuja entrance to the seats of the legislature and the executive is somewhere within five kilometers. Despite this short distance in comparison to the distance between Niger Delta and Abuja, our leaders could not hear the screaming of innocent women trapped, raped and cut into pieces in Sabon Tasha ward of Kaduna

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While our leaders returned to Abuja after visiting for an hour or two, praising themselves of tackling the Kaduna inferno, helpless ruined families and wandering orphans languish in congested military and police barracks famished and dying of disease. Surviving widows and their children weep all-night as they lumped themselves for warmth, under trees, uncertain of what tomorrow may bring. In the daytime, the trauma, the fear and the uncertainty of their lives can easily be read from their faces. A once struggling people trying to make ends meet in a highly exploitative society are now fighting to survive from the bloody adventure or Yaboos and vandals. Victims queue up for the roughages or a ration provided by so-called relief agencies.

Relief agencies apart from being biased in the distribution of their materials that is showing preference for some victims have indicated that they are more interested in making video film or recipients of their aid than assuaging the problem of the affected lots. Victims only hear of millions given out by the government for same purpose but nothing reaches its supposed recipients.

Victims of the violence could be categorized into two. Those who are camped in the refugee centers and those who decided to leave Kaduna for their respective villages or hometowns. The former, in the refugee camp have to contend with under nourishment, exposure, diseases, poor sanitary facilities and resentment and contempt from their host community that grew out of stale sympathy. These victims are the stranded lots who had lost their homes and their loved ones. In this category are those who made Kaduna their home for decades. Also in this category could be found stranded children born and nurtured in Kaduna whose parents were exterminated and never knew where to go next. As for the latter, that is those who leave ahead of them is the trauma of their bitter experience and the discomfort or relocation and adaptation to a different environment.

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To non-Kaduna residents, Nigeria is a tranquil state celebrating a year of democracy. But to Kaduna residents, eyewitnesses and victims of the re-occurring orgy in Kaduna, Nigeria is not much different from Sierraloane or Somalia. The amputation of hands and other barbaric acts of the RUF rebels meted out against innocent Sierraleonans is much present on the same magnitude in this liberal state.

It can therefore never be an exaggeration to say that the blood shed in Kaduna in February and May alone is capable of changing the coloration of Kaduna rivers. Undoubtedly, many of the atrocities committed may never be detected and many of the perpetrators of that act may never answer for this crime until the hereafter.

RELIGIOUS DIALOGUE THE PANACEA TO RELIGIOUS CRISIS

Advanced learner dictionary defines dialogue as a conversation or talk, exchange of ideas or views between two or more people. It could also mean the recognition of the right of the opposite party to assert his own opinion in atmosphere of freedom, mutual respect, sincerity and objectively.

Religious dialogue therefore is a dialogue that focuses on religious matter. It is a discussion among people of different religion on religious matter in order to clarify issues, deepen the faith of the others, and to have an understanding on the beliefs and practices of the other in an atmosphere of mutual respect and love for one another's faith.

Religious dialogue does not mean sharing what is common in religion but a real insistence on the specific authenticity of the singularity of every religious value or religious faith expression. Dialogue must imply a conflict but because of the absolute openness of one person to the other, this conflict must of necessity be 'a loving struggle.' Nigerian religionist must learn to dialogue in a loving struggle.

Religious dialogue must be a type of religious struggle that has its base on the notion of religionist who recognize and accept themselves as radically united but equally have as a pre-requisite a condition of their liberty as the basis of their existence and separation. The religionist has then to see that the authentic assertion and maintenance of their differences do not jeopardize their unity. God is essentially a manifestation of unity in diversity. We cannot but accept that ecumenical/religious dialogue recognizes that the truth has not alternatives. We may not demand an impossible condition of the other person. This is why religious dialogue in its 'having struggle' of self revelation and communication obeys the necessary law of the solitude of Truth. Religious and

denominations are linked by striving to bring themselves to a real unity in diversity. The anguish and conflict necessary to dialogue endeavor arise from the fact that truth is solitary in nature but its existential manifestation must necessarily remain multiple. To be oneself is to be constant with this multiple but solitary nature of truth. What is at stake in Nigerian ecumenical conflict is the 'How' and not the 'why'. We know why truth is both multiple and solitary but how do we practice truth in its unity in diversity in Nigeria?

If Buddhism or Christianity for example were a merely teacher of doctrine, the doctrine would one day be fully apprehended and comprehended. But as authentic religions, they always, end in a mysterious eternity or 'niaverna.' The object of religious faith is the reality of God – Allah etc.

The teacher in religious faith has to elicit the response of faith in unconditional Yes or No. Religions is an engagement, a commitment of self to another absolute self – a God.

An authentic religious ecumenical spirit demands that communication at a religious level must be 'naked' before the other religionists.

The formalities, conventions and reserves of politics are not appropriate to Religious Ecumenical Dialogue. The authentic religion attitude that can lead to active participation in communal life starts from respect of human life and dignity. Kart Jaspers makes us think that our being awakened to liberty and self-choice, unconditioned being oneself is a pre-requisite condition for being in faith with God. For him an unconditional self oriented towards other unconditioned selves requires and seeks communication with them (H.J. Blackham, Six Existential Thinkers 1961 P.56)

We are led to feel that being oneself is not real without communication; consequently Nigeria cannot be true Nigeria as long as they are plagued with religious rivalry and its resultant incommunicable otherness. The thought of a possible domestication of the true God, the creator of the universe is absolutely defenseless and impossible.

When the human mind putatively avers that it has totally grasped the concept of God and has fully understood the totality of God's will for man, we then know that the hour of supreme crisis is a foot. When the human mind maintains that it has

domesticated God to put Him completely into a political structure of one nation and one destiny, then we also aver that the whole idea of a transcendent and immanent God is being repudiated, an action that leads to the thinking of man, massification of the individual human being, a possible depersonalization and dehumanization of man. This creates a situation, which favours the frightening erosion of human values and human rights in the name of religion or politics.

The dreadful lack of religious tolerance among Nigeria religionist causes the callous appraisal of human being's value and initiates a total repudiation of man's inalienable rights a denial of man's liberty and independence.

A religious stance, which repudiates dialogue inevitably, treats the individual human person as a commodity to be used and exploited by a kind of mass movement, whether political or religious. The absence of genuine ecumenical spirit among Nigeria's Religionist is already leading Nigerians to fear one another, suspect each other and hate themselves. The tragedy of our age is that this hatred is presented as a virtue before the people and they are religiously led to see inter and intra religious hatred as religious fulfillment and commitment. The leaders of the self-hate religionists among Nigerians present themselves as saviors and Redeemers of the sectarian or denominational affiliates. Gangrism preferred to dialogue, hatred preached instead of love, polemics replacing gospel proclamation. Gangrism replacing unity in diversity and the result is that Nigerian instead of building a nation where no one is oppressed, we rather have produced men and women of religion who seek refuge from national involvement by becoming religiously regimented, armed and standing together according to religious stances. We have divided the innate values of communitarian consciousness by religious wars.

The lack of dialogue or an ecumenical attitude among Nigerian religionists, whether from the Christians Moslems or traditional religionist stances lead to a devaluation of Religion worth, the collapse of the sense of the sacred, the distortion of individual commitment to National objectives and if not corrected, it can lead to a possible disintegration of the forces of national cohesion and security. The supreme enemy of progress is insecurity and we cannot but aver that religious intolerance produces insecurity, disintegration and disaster in the political-religious sectors of the national life. Hence the need for religious dialogue becomes imperative.

RELIGION AND PEACE

Blessed are the peacemakers for they shall be called sons of God. Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven (Mt 5:9-10)

Although violence in Kaduna has been suspended, peace is far from being achieved. The destructive weapons of violence may have been laid aside, but many hearts are still filled with thoughts of vengeance. The Kaduna riots have cast a shadow ahead that would be long and dark. The violence was like a big stone thrown into a pond, sending widening violent ripples to all parts of this troubled nation.

Thus, in the mists and swamps of our troubled times, this country must toe the time-tested path of religious tolerance. Religious tolerance is the capacity to accept others as unique human persons, who have the right to be different especially in religious beliefs and practices. It entails the loving acceptance of the other as an image of God, who has a destiny with God. For there to be religious tolerance, no one religion should absolutize itself nor seek the violent path in order to enforce itself, since faith seeks understanding and conviction that all human beings are equal in dignity and rights, and that one's religious affinity confess no right of supremacy over others.

Many multi-religious countries in the Middle East, the Indo-Pakistani sub-continent, Far East, Eastern and Northern Africa have recognized that modern democracies survive when religious differences are accommodated and tolerated. The case of Lebanon, a classic case of the failure to adopt religious tolerance, can help Nigeria to re-think her ways in the face of the danger of sharia to our collective survival.

About 33 years ago, Lebanon was called 'The Switzerland of the Near East' a peaceful island in the midst of regions and religions. It was a point of intersection between Christianity and Islam and melting pot of tradition and Western Civilization. As time went on, the merchants of violence went to work, poisoning the minds or many that the political balance between the two main religions (Islam and Christianity) was fluid and that the Christian predominance was endangered by the growth in the Moslem population. In the early 70's Lebanon slithered into a religious catastrophe of incalculable dimensions, sustained by religious fanaticisms that was characterized by violence, murder and destruction. This resulted in gruesome chaos, immeasurable bloodshed and an endless civil war from which Lebanon is yet to fully recover.

RELIGION AND PEACE

Blessed are the peacemakers for they shall be called sons of God. Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven (Mt 5:9-10)

Although violence in Kaduna has been suspended, peace is far from being achieved. The destructive weapons of violence may have been laid aside, but many hearts are still filled with thoughts of vengeance. The Kaduna riots have cast a shadow ahead that would be long and dark. The violence was like a big stone thrown into a pond, sending widening violent ripples to all parts of this troubled nation.

Thus, in the mists and swamps of our troubled times, this country must toe the time-tested path of religious tolerance. Religious tolerance is the capacity to accept others as unique human persons, who have the right to be different especially in religious beliefs and practices. It entails the loving acceptance of the other as an image of God, who has a destiny with God. For there to be religious tolerance, no one religion should absolutize itself nor seek the violent path in order to enforce itself, since faith seeks understanding and conviction that all human beings are equal in dignity and rights, and that one's religious affinity confess no right of supremacy over others.

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Had Lebanon followed the path of religious tolerance and dialogue, it would have been a model of ecumenical understanding and a very prosperous country. Elsewhere in the world today, many other economic, political and military conflicts have been partly started, partly colored, inspired or legitimated by religions.

In the Near East, for instance, there are the ceaseless religious conflicts between Moronite Christians, Sunni and Shi'ite Moslems, the Syrians and Palestinians, Iran and Iraq.

In Asia, the religious war rages on between Hindus and Sikhs, Singhalese Buddhist and Tamil Hindus, and in Northern Ireland, war goes on between Catholic and protestants, all in the name of God! The logic has always been 'God is on our side, and not on the side of the other religions; thus unrestrained violence and caustic hatred which result in burnings, destructions and killing of the others are permissible in the name of God!

Our beloved country is gradually and steadily descending into this valley of religious war. Happily, the two main religions in the country, Islam and Christianity preach peace. In the Koran, Allah is called God of peace (as-salaam) and Allah is presented as the one who calls all to the home of peace (Quran 10:25). Christianity also preaches peace and Jesus Christ is called the prince of peace (Isaiah 9:6). The two religions share a common origin, tracing Abraham as their common father in faith. The two religions share the common ideal of love and the vision of a better world as preparatory for the fullness of life in the world to come.

The Kaduna sharia riots contradicted the very essence of the two religions. Indeed, were Christians and Moslems of this country to live their lives in full fidelity to the tenets of their religions, our nation would not have been in this sorry state. If Moslems and Christians accept each other as brothers and sisters, collaborate sincerely and adopt religious dialogue, they would be the veritable instruments in restoring sanity and unity to our nation.

We must therefore come together with our hearts in mutual understanding, esteem and love. The Moslem Ulamas and Christian leaders must inculcate in their adherents the message of tolerance. They should also expose those hypocrites whose religious grandstanding has no religions motives, and who use religion to feather their political

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nesses and to fatten the linings of their vaults. Is it not curious that sharia, a religious issue, is being championed by politicians and not the Khadid and Ulamas?

Christians and Moslems must learn to walk together in love, and work together in harmony. If the world once tolerated religious imperialism, and secretarian violence, it now abhors them as unsuitable for civilized societies. Therefore, all minds that think, hearts that feel and soul that sincerely worship God must bring wise counsels to bear in these trying times. Any aspect of our various religions that threatens our mutual co-existence should be checkmated. Felt wrongs must be righted and the present conflict should be urgently addressed and its negative effect remedied. We must renew the inner vitality of this nation by decisively destroying the wicked intentions of those who wish to destroy this country piece by piece. As for the Sharia law, it is clear to all that it is an idea whose time has passed especially in its latest variant, as pioneered by governor 'Ahmed Sani of Zamfara State.

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CHAPTER FIVE

CONCLUSION AND RECOMMEDATIONS

It is a clear fact that the dangers or religions war erupting in the country cannot be over-emphasized.

It is a war that no body wins. Examples abound e.g. Northern Ireland, Lebanon, Sudan, and Chad etc. Such wars create irreconcilable enmity between families and relations. Such a country lives on destructions carnage, and hostility and bloodshed replaces peace. Properties worth billions of Naira are destroyed.

Some years ago for example, the Federal Government of Nigeria launched a program christened "shelter for all by the year 2000." Today, the dream of every Nigeria to realize that noble objective is dashed, but only God knows what year again will be targeted for shelter for all. Maybe 2020, we are yet to be told.

And inspite of the fact that every Nigerian is aspiring to have a shelter of his own, those built years back are being destroyed and burnt down by religious fanatics. What has taken years of hard labor to achieve, was brought to rumbles in Kaduna in only three days of mayhem that was unleashed in that ancient city when Muslim fundamentalists, backed by a few wealthy Nigerians declared war on Christians.

Private and public property destroyed in the mindless violence where more than 1000 lives were lost was conservatively estimated at over N50 billion by experts.

Properties mostly affected were residential houses where properties were looted before they were set ablaze.

The gorry story of Kaduna city, in the area of property can never be told over night. Until peace returns to that city and people have no shelter to put their heads.

Thousands of houses including offices, companies, filling stations, churches and mosques were burnt to ashes, in what has been described as senseless wanton destruction of lives and properties.

When would such a whopping amount of approximately N50 billion be raised for a reconstruction of that city which was once the pride of Nigerians? Also not spared, in the senseless and wanton destruction of lives and properties is the multi-million naira

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Kaduna central mosque that was touched. What is more, foreign investment in that liberal state has been disrupted.

We should therefore do everything to prevent a religious war in the country. The culprits of these riots therefore should be brought to book and punished.

We the Christians should thereby re-affirm our commitment to the unity and peaceful co-existence of all citizens in Nigeria. We also wish to specially appeal to the Moslems of this nation to borrow a leaf from our self-control and peace loving nature. They must not allow themselves to be used by few ambitious, selfish and unpatriotic people to destroy our fatherland. They should also understand that silence on the part of Christians in participating in violence activities does not necessarily mean cowardice.

RECOMMEDATIONS

If there is going to be any solution to the problems of religious intolerance in the Northern States of Nigeria particularly Kaduna state, then the following recommendations must be strictly adhered to.

1. That we are one Nigeria, must be clearly redefined. This is to say lets know whether other tribes can inhabit the Northern Nigeria or not.
2. The government must take up the trouble of this religious intolerance upon their shoulder and should in no wise allow any killing in case of riot before intervention. The government should not handle it lightly or with levity.
3. Our constitution must be well addressed which speaks to free practice of ones religion.
4. No religion should be allowed to impose its own laws on another to avoid riot and pandemonium. The sharia law of Zamfara state dated the 8th of October 1999 is violative of section 10 of the 1999 constitution, which specifically forbids the adoptions of a religion by any state. It is also violative of the fundamental rights entrenched in our constitution.
5. Worship houses, churches and mosques should not be built much closer to avoid any future fight when inciting words are pronounced.
6. Government should not hesitate to deal with anyone who causes religious trouble. As an indication of action, the perpetrators of religious violence should unfailingly be brought to book. The burnt churches and mosques should also be



rebuilt by both the government and those found to be involved in the destruction of lives and properties.

The government should call to order the wealthy Moslems, Islamic scholars, and emirs fermenting religious intolerance. This will go a long way to remove the impression Moslems have that after all the government will do nothing to them.

Finally there should be a distinction set up between government policies applicable to the public life of the citizenry and religious belief which are applicable to the private lives of the citizens.

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APPENDIX

Below is part of the sample of questions and interview administered during the course of investigation of this work.

QUESTIONNAIRE

INSTRUCTION:-

Please indicate correctly whether you are a Christian or a Moslem

Xtian

Moslem

Occupation.....

Age.....

District.....

Among which of the following groups of people is religious crises more prevalent?

- Moslem of different sects
- Moslem and Christians
- Christians of different denominations.

2. Which of the following states of the Federation is religious crisis highly pronounced?

- Lagos and Ibadan
- Kaduna and Kano
- Anambra and Imo

3. Religious intolerance is mostly caused by which of the following factors

- Lack of love and mutual understanding, provocative utterances during sermon and misinterpretations of religious texts.
- Inferiority complex attached to other religion
- Political inclination and tribal/sectional sentiment.

4. Please indicate either true or false

Government is partly responsible for religious crisis in our country

True

False

5. Highly placed individuals also fan the embers of religious intolerance for selfish reasons

True

False

6. As an eye witness of the incident that happened on the 22nd February 2000, do you attest that the crises was caused as a result of the attempt to introduce sharia law by the state government?
Yes No
7. Do you regard lack of understanding and illiteracy among the people as one major factor militating against religious tolerance in Kaduna State
Yes No
8. Could the damages in the state be recovered in a distant time of five to seven years
Yes No
9. Do you think that sharia legal system can effectively work if finally launched in the state?
Yes No

INTERVIEW

1. Kaduna state has had a lot of secretarial crisis in a quick succession. Some people attribute it to lack of religious tolerance. What then is religious intolerance?
2. One of the supposed causes of religious intolerance is misconception about other faith. If that is conceived, what then are the other causes?
3. Does religious intolerance have any socio-economic and political effects in the day to day affairs of the citizenry?
4. Some views hold that most of the cases of religious crises in Kaduna State is due to poor governmental foresight. What is your opinion about this assertion?
5. The February 22nd riot, which erupted in Kaduna as a result of the introduction of sharia, was reported in Nigeria tribune on 28th February to have been fuelled by one cabinet ministry and highly placed business tycoon. To what extent is their involvement?
6. There have been a frequent agitation for Kaduna State to be divided into two. What is the rationale behind this quest?
7. There was a lot of looting of goods from shops during the fracas. What actually was the role of security men during this incidents and what can you say to be the estimated cost of items looted?

8. Many churches and mosques were razed down by the fundamentals during the incident. Can these places of worship been rebuilt in a distant time to come? What are the implications or effect on the part of the worshippers?
9. What are the ways by which the rampant causes of religious intolerance in Kaduna state be curbed?

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