A STUDY OP *CHRISTIAN* RESPONSE TOWARDS INTERRELlGIOUS CRISES IN NORTHERN NIGERIA

BY

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DECLARATION

I hereby declare that this Thesis is a record of my own work. It has not been presented partially or wholly anywhere in any previous application for a higher degree.



MAMMAN DAUDU

DEDICATION

This work is dedicated to my beloved wife, HANNAH and our dear children, VICTOR, MANASSEH, TABITHA, COMFORT, TIMOTHY AND ITOM'USHI.

CERTIFICATION

This Thesis Entitled

"A Study of Christian Response Towards Interreligious Crises in Northern Nigeria" by MADMAN DAUDU meets the regulations governing the award of the degree of Doctor of Philosophy in Education (Christian Religious Studies) of Ahmadu Bello University, and is aproved for its contribution to knowledge and literary presentarion.

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ABSTRACT

The study was carried out to find out how Christians believed they should react to interrreligious crises in Northern Nigeria. Three hundred and fifty (350) randomly selected, along the stratified fashion, male and female Christians comprising of Roman Catholics, Protestants and Pentecqstals in Bauchi, Gongola (now Adamawa and Taraba) and Kaduna states made up the sample. The specific objectives of the study were to;

a) to find out the difference between male and female Christian reactions to the use of peaceful means to resolve inteirreligious crises in Northern Nigeria,
b) to Identify the differences between young and old Christians' reaction to the use of force to resolve interreligious crises,
c) to determine whether one's reaction to absorbing hurt without retaliation as a means of resolving inter-religious crises is influencd by one's denomination,
d) to distinguish between young and older Christians' reactions to resolving interreligious crises through fleeing for safety,
c) to ascertain whether Christians with secondary education and those with post-secondary education differ significantly in their reaction to the use of force in resolving interreligious crises.

The findings of the study repealed that:

a) There was no significant difference between age, sex, denomination, position held in church,quali-

fication, state and Christian reaction to inter-religious crises in Northern Nigeria;

b) Christians favoured the use of peaceful means to resolve interreligious crises;

c) Christians' obiectior to the inclusion of Sharia Law in Nigeria's constitution and Nigeria's full membership of O.I.C. was based *on* the alleged fears that these measures would deny them religious freedom;

d) Christians and Muslims have maintained a peaceful coexistence with each other over the years;

e) Interreligious crises involving Muslims and Christians in Northern Nigeria are recent developments;

The following conclusions were made based *on* the results of the study:

a) It seemed that Christians do not differ significantly in their reactions to interreligious crises irrespective of their age, sex, position in church, denominational affiliations and qualifications.

b) Unless non-Christians in Northern Nigeria reciprocate the Christian peaceful approach to resolving religious crises some Christians may be tempted to use physical force to retaliate unprovoked attacks *on* them.

c) It appeared that majority of Christians in Northern Nigeria have imbibed the New Testament teaching of non-violence as a guide for their reactions towards interreligious crises,

d) Since interreligious crises involving Muslims and Christians are recent developments in Northern Nigeria,

their causes and solutions may be found in order to restore the peaceful coexistence hitherto enjoyed by the two religious groups.

In view of the findings and the resultant conclusions it was recommended that:

a) Despite, the alleged peaceful approach by Christians in revolving interreligious crises, there was the need for both Christians and Muslims to refrain from making derogatory comments about each other beliefs and practices, since some preachers may use these comments to incite their followers against other religious groups.

b) Religious groups in nothern Nigeria should create a forum for interreligious dialogue to foster better religious understanding among them.

c) Christians and Muslims should be taught the basics of the two faiths at all levels of our educational system to help reduce ignorance about the other religion.

d) Instead of fighting among themselves, religious groups should unite to fight besetting societal ills like corruption, armed robbery, laziness and fraud,

e) The Federal Government should ban the importation and or distribution of inciting religious publications and broadcasts whether local or foreign.

f) Since some of the religious crises in Northern Nigeria have political undertenes, some groups seeking freedom from domination, the government should consider giving such groups their right to rule themselves.

TABLES OF CONTENTS

CHAPTER		PAGE
	Title Page	i
	Declaration	ii
	Dedication	iii
	Certification	iv
	Acknowledgements ...	v
	Abstract	vi
	Table of Contents ...	ix
	List of Appendices ...	
	Abbreviations and Definitions of Terms	xvi
1.	INTRODUCTION	
1.1	Background to the Problem	1
1.2	Statement of the Problem	6
1.3	Hypothesis	11
1.3.1	Research Questions ...	11
1.3.2	Basic Assumption ...	12
1.3.3.	Null Hypotheses ...	13
1.4	Justification and Significance of the study ...	14
1.5	The scope and Delimitation of study.	20
1.6	Limitations of the study	25
1.7	Summary	26
2.	REVIEW OF RELATED LITERATURE	
2.1	Introduction	28

PAGE

2.2 The Introduction of Islam and Christianity in Northern Nigeria 30

2.3 Factors Influencing Human Behaviour 45

2.4 A Survey of Religious Conflicts, at the Global Scene ... 57

2.5 Attempts to End Interreligious Conflicts 64

2.6 Old Testament Teaching on Aggression 68

2.7 New Testament Teaching on Aggression 69

2.8 Interbestament Teaching on Aggression 84

2.9 Present Day Christian Teaching on Aggression ... 89

2.10 The Teaching of the Qur'an on Aggression 103

2.11 Summary 108

3. RESEARCH DESIGN AND PROCEDURE

3.1 Introduction 111

		PAGE
3.2	The Population for the study ...	113
3.3	Instrumenttation	119
3.4	Validity and Reliability of the Instrument	121
3.5	Administration of the Questionnaire	125
3.6	Data Treatment	126
3.7	Level of Significan... ...	128
3.8	Summary	129
4.	PRESENTATION AND ANALYSIS OF DATA	
4.1	Introduction	130
4.2	Christian Reactions to National Controversial Issues.	130
4.3	Presentation and Analysis of Data from Questionnaire	178
4.4	Christian Response to 1987 Crises and other Related Issues ...	183
4.5	Suggested Christian Response to Muslim Demand for OIC and Sharia law	192
4.6	Effects of Interreligious Crises on Christians.	194
4.7	Influence of Bible Teaching on Christian Behaviour... ...	197
4.8	Future Christian Response to Inte Interreligious Crises ...	200
4.9	Measures to Curb Reccurrence of Crises. ...	202
4.10	Behaviours the Social, (Christian) Respect. ...	206
4.11	Testing of Hypotheses ...	207
4.12	Summary ...	213

5. SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction 214

5.2 Summary 214

5.3 Results of Testing of Null Hypotheses ... 227

5.4 Conclusions 227

5.5 Recommendations 228

5.6 Suggestions for Further Studies and Related Research 232

References 234

Appendices 242

Appendix (A) 242

Appendix (B) 242

LIST OF TABLES

		Page
2.1	A Catalogue of Anti-Christian Activities by Muslimsm	44
3.4	Responses to validation checklist	
4.3.1	Distribution and Return of Questionnaire	178
4.3.2	Sex of Respondents	179
4.3.3	Age of Respondents	179
4.3.4	Educational Background of Respondents	180
4.3.5	Respondents' States of Origin	180
4.3.6	Respondents' State of Domicile	180
4.3.7	Respondents' Tribal Groups Based on Three Major Nigerian Language	181
4.3.8	Denominations of Respondents...	181
4.3.9	Positions of Respondents in the Church	181
4.3.10	Respondents' Experiences in Interreligious Crises	182
4.4.1	Respondents' Views About Christian Reaction During 1987 Crises	184
4.4.2	Reason for Non-retaliatiory Reaction by Christians	189
4.4.3	OIC and Sharia Issues and Christian/Muslim Religious Freedom in Nigeria	191
4.5.1	Christian Response to Muslim Demand for OIC and Sharia ...	193
4.6.1	Christian Opinion Effects of Interreligious Crises	195
4.7.1	Influence of Biblical Teaching on Christian Behaviour	199

e 4.8.1 Future Christian Response to Religious Crises in Northern Nigeria ..

4.9.1 Respondents views on which measures would Curb Reoccurrences of Religious Crises. ..

4/10.1 Societal Attitudes Towards certain Behaviours. ..

4.11.1 Association Between Respondents Sex and their Responses Towards Religious Crises. ..

4.11.2 Analyses of the Association Between Age and Respondents Responses Towards Religious Crises. ..

4.11.3 Analysis of the Association Between Denominations and Responses Towards the Suggestion that Christians should not fight back even in self-defence. ..

4.11.4 Analysis of the Association Between Sex and Responses Towards Turning the other cheek only when there is no means to Defend Self. ..

4.11.5 Analysis of Association Between Age and Response Towards Fleeing for Safety During Religious Crises. ..

4.11.6 Analysis of Association B Between Age and Response to Peaceful Demostration Against Interreligious Crises. ..

Abbreviations and Definitions of Terms

C.A.C.	Christ Apostolic Church
C.A.N.	Christian Association of Nigeria
C. & S.	Cherubim and Seraphim (an indigeneous Church Movement).
E.C.W.A.	Evangelical Church of West Africa (formerly S.I.M., Sudan Interior Mission)
F.C.S.	Fellowship of Christian Students
H.E.K.N.	Haddadiyar Ekklisiyar Kristi a Nigeria (Hausa form for United Church of Christ in Nigeria; same as T.E.K.A.S. below)
M.S.S.	Muslim Students Society
N.T.A.	Nigeria Television Authority
O.I.C.	Organisation of Islamic Conference
Ph.D.	Doctor of Philosophy (degree)
T.E.K.A.S.	Tarayyar Ekklisiyar Kristi a Sudan (Hausa form for United Church of Christ in the Sudan).

Definitions of Terms

Aggression : Hawkins (1988) defines aggression as unprovoked attacking; a hostile action, hostile be behaviour.

Dialogue: This term is used here to refer to an interfaith conversation, a reasoning or discussion involving two or more persons aimed at achieving mutual understanding.

Extra-Biblical Literature: As used in this study the term refers to Christian literature which is not part of the Holy Bible.

Interreligious Crises: This term is used here with specific reference to the religious disturbances in Nigeria involving two different religious groups, namely, Muslim and Christian .

Intertestamental Period: In this study the term refers to the period in Jewish history which covers the gap between the Christian Old and New Testaments.

Judaism: Webster (1947) defines the term as "the religious doctrines and rites of the Jews."

Maccabees: Webster (Ibid) says that this term is "the name given in later times to the Hasmonaeans, a family of Jewish patriots, who headed a religious revolt in the reign of Antiochus IV, 175-164 B.C." The term is also used in this study to refer to two of the historical Apocryphal books which describe the experiences of the Jews during the reign of Antiochus Epiphanes 175BC up to the death of Simon Maccabees 135B.C.

New Testament: This refers to the second of the two general divisions of the Christian Scriptures which deals with the coming of Christ and his teaching and of his followers.

Northern Nigeria: In this study, the term is used to refer to one of the defunct three regions of Nigeria which at the time of this study comprised eleven States including Abuja.

Old Testament: This refers to the first of the two general divisions of the Christian Scriptures.

Olympian Zeus: Webster (Op.cit) refers to this as 'one of the deities of highest rank supposed to dwell upon mount Olympus.

Qur'an: This is the name given to the Muslim Holy Scripture containing the revelations of Allah to the Prophet Mohammad.

Response: The term is used here to describe Christian reactions to controversial religious issues.

Shari'a Law: It is the sacred legal system of Islam which prescribes religious and other duties for Muslims. The demand by Nigerian Muslims that this legal system be enshrined in the constitution has attracted criticisms from their Christian counterparts.

Sine Qua non: A thing that is regarded to be indispensible or a necessity.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Problem

The March 1987 interreligious crisis during which many Christian worship places and property were either set ablaze or looted by Muslims in Kaduna State was perhaps one of the greatest shocks that the researcher had ever experienced in life. In Zaria, for instance where the researcher personally witnessed the burning of Churches and Christian property, Christians merely became spectators of the violent destruction by the Muslim rioters. At least the researcher is not aware of any reported incident in which Christians returned fire for fire up to the time that the last Church was reduced to ashes in Zaria. Since that time, the researcher has been wondering whether the Christians in Zaria did the right thing when virtually all of them folded their arms and watched their churches and business places being destroyed. The circumstances triggered the following questions.

a) Was it not foolish and irresponsible of the Christians to have failed to protect their churches and property from destruction?

b) Should they not have gathered courage and put up some resistance against their assaulters?

c) Why did they not do something?

The researcher was not able to find a satisfactory answer to these puzzling questions. It was the search for a satisfactory answer to these questions that motivated the researcher to undertake this investigation of Christian response towards interreligious crises in Northern Nigeria.

1.1.1 Advent of Islam in Northern Nigeria

Tracing the history of Islam and the genesis of religious disturbances in Nigeria, Momoh (1984) has maintained that muslim teachers and traders known as the Wangarawa brought Islam to Katsina and Kano in Northern Nigeria in the 1340's and that three centuries earlier, there had been a muslim presence in Kanem Borno. Momoh claimed that over the centuries, by peaceful penetration Islam gained ground among the peoples of Northern Nigeria and began from the 16th century to spread to Western parts of Nigeria.

Commenting on the genesis of religious riots by muslims in Nigeria, Momoh (Ibid) maintains that the history of the phenomena may be traced to the 18th century when Islam became a strong intellectual and political force in Northern Nigeria. According to him, it all began by the Wahabi fundamentalist movement which was challenging the muslim world to reform itself by reviving the practice of Islam as

it existed in the golden age of Islam under the first four caliphs. According to him, Usman Danfodio began to preach religic.. reform in Northern Nigeria. He further alleged that Danfodio began to preach religious reform in Northern Nigeria. He further alleged that Danfodio was primarily interested in bringing about reform through peaceful means, but he was forced by political events which threatened to destroy his community to resort to reform by a religious war, the Jihad (Holy War).

The outcome of the Jihad was the establishment of an Islamic State in Northern Nigeria. Consequently, many non-muslims were forced to accept Islam.

1.1.2 Advent of Christianity in Northern Nigeria

Momoh (Ibid) claimed that Christianity made tentative beginnings in .. 16th century in .. establishing Christian Kingdoms in Nigeria. But no significant progress was made until trade with the Western World flourished and Colonial rule was established. Similarly, Crampton (1979), Kenny (1983) and Ojo (1982) have made references to the 16th and 17th centuries beginnings of Christianity in Northern Nigeria. A close study of these works shows that those early attempts were made by Roman Catholic Priests. It was at a later date that the protestant missions came into this part of the country. The result is that there are Christian Churches in each of the Northern States today.

1.1.3 Muslim/Christian Relation in Northern Nigeria Over the Years

The relationship between Muslims and Christians in Nigeria at the level of personal contact has been good. One finds both muslims and christians living and working together in harmony. However, there have been occasions where fanatics have made attempts to impose their beliefs and convictions on others perhaps for reasons other than religious. These fanatics seem to be the cause of fear, suspicion and insecurity between t wo religious groups. It is interesting to note here that some christian victims of the religious crises in Northern Nigeria have often testified of having been delivered from the hands of the rioters by some well meaning muslims. For example, the family of the Minister of the Dakata ECWA Church, Kano escaped being burnt to death by the timely information of an old muslim lady who during the October, 1991 Kano religious riots warned and pleaded that they should vacate their premises because muslim fanatics had planned to attack them.

Observation has revealed that some religious leaders have often misled their followers by their actions and words which ... not only offensive to the followers of other religions but pose a threat to the unity and progress of the nation. The 1980 Maitatsine religious riots were the hand-work of a

fanatical muslim religious leader who appeared to have been an expert in manipulating his followers to cause trouble. Times International (1984) alleged that there have been numerous cases of some muslim preachers forming the habit of making provocative statements not only against Christians but also against their muslim brothers in different Islamic Sects. These acts of intimidation have always resulted in violent clashes, leading to loss of lives.

Before the appearance of these ugly religious disturbances, the Muslims and Christians in the Northern States have enjoyed a cordial, cooperative and friendly relationship, their differences notwithstanding. Kalu (1978) pointed out that this friendly atmosphere between Christians and Muslims led to the sending of a delegation consisting of both muslims and christians to Libya, Pakistan and Sudan to study how their governments have been able to manage the difficult business of looking after people of different races and creeds. Furthermore, some of the muslim rulers appear to have been friendly with the European Christian Missionaries who came to the Northern States. Crampton (op.cit) made references to a warm reception accorded CMS Missionaries in Zaria by the Emir and the invitation by the Emir of Kontagora to Crowther to come and build in his area. It is true that there have been differences, but they had always been settled by tolerance and

good-will by the two groups.

1.2 Statement of the Problem

From the brief history of how Christians and Muslims in the Northern States have related to themselves over the years, it may be observed that Christians have often complained along these lines:

a) That they had been hounded from place to place:
b) that they had been subjected to physical assault:
c) that they had suffered mental maltreatments:
d) that they had been denied certain rights as citizens of Nigeria: and
e) that some of their members had suffered martyrdom.

In short, the complaint and assumption in certain circles are that over the years Muslims have sought to eliminate the Christian Church in Northern Nigeria by use of physical force, taunting and coercive language. Interreligious conflicts in Nigeria seem to have reached staggering proportions with people being killed in the name of religion. This raises the question of whether Nigerians eventually destroy themselves as a nation.

Well meaning Nigerians have expressed concern over the incessant occurrences of interreligious conflicts which have become a national problem, for

example, Justice Abdulrahamman Sahid, Chairman of the Judicial Commission of Enquiry into the June 1990 religious disturbances in some post primary schools in Bauchi State, attri ed the disturbances to over-zealous religious preachers with diabolical motives. Sahid is reported by the National Concord of the 11th September 1990 to have described the situation as unfortunate because according to him, muslims and christians were turning Islam and Christianity into religions of violence and rampage instead of peace and in search of hatred and persecution instead of love and good neighbourliness.

Observation confirmed by this example shows that these conflicts occur between muslims and christians. These interreligious crises are threatening to destroy the nation. Therefore, it is imperative that one ... towards eliminating them or at least reducing their frequency as well as mitigating the amount of destruction of lives and property in each crisis. Because it is feared that if these ugly interreligious conflict are left to get out of hand it may not be possible to distinguish between victory and defeat.

Such is the problem facing Nigerians today and the researcher wants to find out a Christian solution to it.

How should the christian respond to these acts

of aggression from his muslim neighbours? Should he reciprocate their hatred, hostility and violence against him? This is one of the problems facing the christian in the Northern States of Nigeria today. This study was designed to address the questions posed by the Christian-Muslim antagonism and or tension.

As far as the Christians are concerned, their plight is compounded by the biblical injunction to refrain from vengeance. The Gospel according to Saint Mathew Chapter five verse thirty nine and Chapter ten verses twenty-two and twenty-three states:

> But I say to you, do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also... And you will be hated by all for my name's sake. But he who endures to the end will be saved. Whenthey persecute you in one town, flee to the next...

These words of Jesus suggest that the Christian should adopt the attitude of non-resistance to injuries done to him. Instead of resisting or reciprocating the evil the Christian is called upon to endure that pain. Did Jesus want His disciples to understand His injunction literally or differently? The researcher hopes that this study will help us to find a proper interpretation of these words from the mouth of our Lord Jesus Christ.

The various violent acts of religious intolerance

which muslims are alleged to have carried out over the years against Christians in the Northern States have likely created anxiety in members of the Christian Community, particularly those who have been victims of these interreligious riots. The fundamental question that may have been raised in the minds of many Christians is "For how long shall we continue to endure these humiliation, harrasment and injuries?".

It seems that many Christians will not easily accept a literal understanding of "turn the other cheek". If they do, it is very likely that they will not be comfortable with it. These Christians who may reject the literal interpretation of "turning the other cheek" would likely suggest a re-interpretation of the phrase and further advocate that Christian should respond by returning fire for fire in the event of continued aggression against them by people of another faith. Their argument in favour of this view may likely be that Christians do not have many cheeks to turn. But one may ask, "would this be the right Christian response towards interreligious crises?".

It is very likely that during the various religious riots over the years some Christians might have reciprocated the injuries inflicted on them. One may ask, "Who acted in the manner a

Christian is expected to act in situations such as these ones? The researcher feels that the two responses could not have been correct because obviously, they appear to be conflicting responses. Therefore, he feels that it is either that one view is correct and the other is wrong or that there is a middle course of action which the two groups of Christians should have explored and chosen to act. A clear understanding of Christian response on this issue will very likely help to reduce the anxiety which muslim attacks seem to have created in the minds of many Christians in this part of the country.

The problem that is being addressed by this study is aimed at finding out the views of Christians on what they believe should be the Christian response to interreligious crises. It appears that no person can say with some degree of certainty whether or not interreligious crises have ended in the Northern States. In the event of further occurrences of interreligious crises, the researcher wonders whether they will respond rationally to the situation. The researcher also strongly feels that it is very dangerous for the Christian Community to be tossed between two opinions over an issue such as this one which affects their life and property. He also feels, therefore, that there is surely an urgent need for a definite Christian stand on this important

issue . The Bible says that God's people perish for lack of knowledge. This study has been designed in order to find out and give the people knowledge in order that they might not perish.

1.3 Hypotheses

1.3.1 Research Questions

The following questions were designed in order to give the research a form of direction as it seeks to find a solution to the problem that has been identified;

a) When and how were Islam and Christianity established in Northern Nigeria?

b) How have the followers of Islam and Christianity related with each other over the years in Northern Nigeria?

c) What is the biblical teaching on the Christian response towards injuries done to him?

d) How have Christians responded to interreligious crises in the history of the Christian church?

e) What has been Christian response towards interreligious crises in Northern Nigeria?

f) In what ways have interreligious crises affected Christians in Northern Nigeria?

g) How should a Christian respond to aggression and hostility shown to him by his non-Christian neighbours?

h) How can Christians help curb reoccurrences of interreligious crises in Northern Nigeria?

1.3.2 Basic Assumptions

In order to carry out a study of this nature, it is perhaps very necessary to make some assumptions which the researcher believes will serve as a springboard for the work. This is necessary more so that perhaps no person can predict with certainty human behaviour particularly in times of stress. It is, therefore, for this reason that the following assumptions have been made for this study.

a) In interreligious crises situation, the majority of Christians in the Northern States of Nigeria would always respond to the situation accoring

to the Biblical teaching of non-retaliation.

b) Denominational affiliation is the determining factor of the manner in which a person would respond to interreligious crises among Christians in the Northern States of Nigeria.

c) Non-literate Christians in the Northern States of Nigeria irrespective of their denominational background would respond in the same way to an interreligious crisis.

d) Young and elderly Christians in the Northern States would respond in a similar manner to interreligious crises.

e) Christian men and women in the Northern States would react to interreligious crises in the same way.

f) The response of Christians who have been physically attacked during interreligious crises in the Northern States of Nigeria does not differ significantly from the response of Christians who have not been physically attacked during interreligious crises.

1.3.3 Null Hypotheses

a) There is no significant difference between male and female christians in their responses to the settlement of interreligious crises through peaceful means.

b) There is no significant difference between

Protestants and Roman Catholics in their responses to the use of legal means to resolve interreligious crises.

c) There is no significant difference between church members and church leaders in their responses to absorbing hurt without retaliation as a means of resolving interreligious crises.

d) There is no significant difference between Bauchi and Kaduna State Christians in their responses to peaceful demonstrations as means of resolving interreligious crises.

e) There is no significant difference between young and elderly christians in their responses to resolving interreligious crises through fleeing for safety.

f) There is no significant difference between christians with post secondary education and those with secondary education in their responses to whether force should be used to settle interreligious crises.

1.4 Justification and Significance of the Study

This study is an investigation of christian response towards interreligious crises in Northern Nigeria; and it is designed to find out the extent to which this response does or fails to conform to biblical principles of interpersonal relationships.

The Federal Government seems to be leaving no stone unturned in its search for peaceful coexistance among the religious groups in the country. In order to demonstrate its seriousness and desire to encourage religious tolerance among its citizens, the Federal Government through the then Minister for Information, Tony Momoh, bought copies of the book "Nigerian Studies in Religious Tolerance" when it was launched on the 19th day of September, 1989 at the University of Lagos. According to the 9 O'clock NTA Network News of the same day, the Minister bought the copies of the book in order to distribute them to all tertiary institutions throughout the Federal Republic of Nigeria.

In the light of this need for religious tolerance, this study was designed to find out the extent to which Christian response towards interreligious crises will or will not encourage

peaceful coexistence among the people of Northern Nigeria. Should the findings of this study show that Christian response towards interreligious crises will not encourage peaceful coexistence, the researcher would then be in a good position to recommend a more positive response. In this way the researcher feels that the study will serve as a positive contribution towards helping the Federal Government and the Northern States Governments in particular to find a lasting solution to the ugly interreligious conflicts which often start in the Northern States and seem to threaten the peaceful coexistence of the nation as a whole. For the purpose of helping the nation find solution to religious intolerance, the researcher hopes to make available to the Federal and the Northern States Governments the recommendations of this study.

Furthermore, this study has been undertaken with an academic purpose in mind. It was undertaken in order to enable the investigator make a meaningful contribution towards the development of Christian Religious Studies as a field of very serious academic research. And

in addition, this study has been undertaken in order to inform Christians and prepare their minds in order that they may either accommodate or resist the alleged grand design by Nigerian Muslims to Islamise the country. Should the alleged grand design be carried out, the Christian, ought to know what his response should be in that situation in order that he may not be taken unawares. Omorosemi (1986) alleged that the whole issue of Nigeria's membership of the Islamic Conference Organisation (OIC) and the resurrection of Sharia debate are part of a bigger design for the total islamization of Nigeria. If this allegation is true, the need for this study is justified.

Religion seems to play a very important role in the lives of Nigerians. It may be used as a very strong political weapon to unite us as one people or to cause division, hatred, chaos and disharmony among the people. Nigerians seem to be so committed to their religious beliefs that it appears they go to any lengths to protect their religious interests. For this reason, one cannot afford to ignore religious problems or treat them with levity. The realisation of the sensitive nature of religion in the society and the increasing tendencies to polarise the country along religious lines seem to suggest the significance of research work on

religious issues in this country.

The significance of this study, therefore, is to help Christians to explore ways of using religion as a weapon for social cohesion and stability. The researcher feels that this research is very significant in the following ways:

First, since some individual Christians and groups have written newspaper articles about the religious crises which have taken place in the Northern States of Nigeria, the researcher felt obliged to undertake this study as his own contribution to the discussion which will be handed down to posterity. Moreover, those who have written on the topic seem to have approached it from a broad and general perspective; but this study has identified one aspect only of the topic to deal with.

Secondly, it appears that no serious research work has been carried out on this topic at a masters or doctoral level. And so the researcher strongly feels that this study would be an important research innovation in Christian Religious Studies.

Thirdly, it is the opinion of the researcher that the study deals with a very current national issue, and hence he believes that both Christians and non-Christians would likely show special interest in it,

since it touches on how they relate to each other.

Fourthly, the researcher has observed that Nigerian Christians do not seem to agree among themselves what the Christian response should be towards interreligious crises. For example, during a meeting of Church Ministers and Christian leaders that was held in the Christ the King's Church in Zaria on the 13th day of October, 1989 to identify the appropriate action that Christians should take in view of alleged killings of some Christians by Muslims in Zaria, two contrasting approaches emerged. One group advocated that Christians should mobilise themselves and strike back whenever they were attacked or killed. The other school of thought maintained that Christians should fast and pray for the Muslims so that they may either be converted to Christianity or at least see reason for a change of their hostile attitude towards Christians. They added that Christians should call a press conference in order to tell the world what evil things Muslims were doing to Christians in Zaria and other parts of the Northern States.

The researcher felt rather uncomfortable about this unfortunate divided opinion among Christians over this serious issue which apparently threatened their security as a group and as individuals. It was most disappointing in view of the likelihood of further reoccurrences of this interfaith crisis in

our society. The study is of great significance therefore, as its fin' s would most likely help to educate Christians about the generally acceptable Christian reponse towards interreligious conflicts. This education, was felt, would help to create in the minds of Christians healthy interpersonal relationships which in turn will hopefully enhance the much desired peaceful co-existence among Nigeria's religious groups.

Fifthly, the researcher was of the opinion that in order to handle effectively a problem that is common to all Christians in the Northern States, they must unite and take one meaningful decision for the good of all, bearing in mind that unity is strength. It was for this reason that the researcher felt that the study was signifi[illegible] because its recommendations if adopted would enhance Christian unity and better understanding towards Muslims.

1.5 The Scope and Delimitation of the Study

As the topic suggests, this study was limited to Christian attitude towards interreligious crises. It was for this reason that the researcher excluded any discussion on intrareligious crises. Specific attention has been given to interreligious crises that took plce between the years 1982 and 1988. They include the Kano and Kaduna States religious disturbances, and the O.I.C. and the Sharia Law issues.

In this study the researcher intended to get a representative opinion of the Christians in the defunct eleven Northern States of Nigeria, namely, Bauchi, Benue, Borno, Gongola, Kaduna, Kano, Katsina, Kwara, Niger, Plateau and Sokoto. The researcher chose the Northern p. of the country to carry out the study because it has been the scene of violent religious riots in the country. Perhaps two examples will suffice to support this claim.

First, it was here that the Maitatsine religious riots took place in 1980. Second, it was in the Northern parts of the country that the March 1987 interreligious crisis errupted. The areas that were hit directly were Kaduna, Kano, and Katsina States.

The eleven Northern States cover a very wide area and so it would require much time and funds in order to enable the researcher cover adequately every state. Because of these physical and financial constraints, the scope was further limited to Kaduna, Bauchi, Gongola and Kano States.
Since some of the Christians in these States were hit directly by some of the ugly interreligious crises in the country the researcher strongly believed that they may be in a better position to say from experience how they believed a Christian should respond to an interreligious crisis.

These particular states were selected also for this study because they seem to contain a very large number of Christian communities. Furthermore, the researcher strongly believed that most of the Christian denominations Christian Ministries, and Fellowship groups were represented in these states, particularly in their Headquarters which were cosmopolitan centres. The number of Christian Churches, Ministries and Fellowships in these states from observation was quite large. This lent great support to the researcher's strong belief that most of the Christian groups in Nigeria and the Northern States in particular were fairly represented in them. If this is true, then the findings of research are valid. It was also felt that since Christians from the rest of the Northern States of Nigeria are likely represented in these three states, their opinions also will very likely be representative of the views of the Christian communities in their States of origin. This restriction in scope notwithstanding, reference has been made to incidents of interreligious crises which had occurred in other states of the Federation, the Northern States in particular.

As the topic suggests, this study was strictly limited to finding out Christian response towards interreligious crises. The research did not ask for the opinion of non-Christians since their views would not reflect Christian points of view.

Finally, in treating this topic, it may be observed that the researcher has limited his discussion almost exclusively on the relationship between Christians and Muslims only. Very little mention has been made of the relationship between Christians and Worshippers of African Traditional Religion. This omission does not suggest that the researcher was not aware of the existence of traditional religious believers in the Northern States. The reason was because it appeared that there had not been known and therefore reported cases of serious interreligious crises involving Christians and Traditionalists at least within the period of this study.

One exception was the clash between Christians and traditionalists of Awoli Awgu Local Government of Enugu State. According to Orji (1991), the traditionalist had earlier on accused Christians of desecrating their sacred places; throwing away juju stones; worshipping in a school jointly built and owned; burying people killed by the gods without consulting juju priests to find out reasons of their deaths.
Christians on the other hand accused the traditional believers of sending juju to Christian homes and flogging inhabitants and fining them ₦40 each.
Tension continued to mount between the two religious groups until it exploded in an open conflict.

Greater credit may be given to traditionalists for this seemingly friction-free atmosphere between the two faiths. In his contribution during a seminar on "Towards Religious Understanding and Cooperation in Nigeria", Adewale (1[illegible]) pointed out that Christians and Muslims have always been the perpetrators of interreligious disharmony in Nigeria. He claimed that,

> A history of Christianity all over the country shows that initial relationship between the adherents of Traditional Religion and the Missionaries was one of peace and solidarity. The deterioration which later reared its head was caused by the missionaries who adopted a negative attitude towards Traditional Religion and its institutions... Whenever there is any religious conflict between the adherents of Traditional Religion and those of another religion, the cause will be the adherents of the other religion who will not tread softly on what the Traditionalists hold dear.

Arguing his point further, Adewale submitted that adherents of African Traditional Religion have always carried out their religious activities in an atmosphere of peaceful co-existenc in relation to the Christians and Muslims in their midst. Infact, he argued that adherents of Traditional Religion often favoured the coming and spread of both Christianity and Islam. But neither has Christianity nor Islam shown a similar liberal and friendly attitude.

He maintained,

> It may be possible to have a few Muslims in certain parts of the country and a few Christians in other parts, it is not the hostility of Traditional Religion that is responsible in those areas; but the hostility and rivalry between Islam and Christianity.

1.6 Limitations of th. tudy

The researcher anticipated that certain difficulties would arise in the course of the study. Hence, the difficulties which arose have been identified and described in this section of the study. First, in view of the numerous Christians and the diverse doctrinal teachings and beliefs which have continued to emerge along denominational lines, the researcher feared that these divergent views may also be reflected in their opinions regarding Christian response toward interreligious crises. But as the results of the study show, denominational differences did not adversely affect the reactions of Christians towards issue that affected them.

Secondly, it was feared that the inadequate financial resources of the researcher would not permit him to cover adequately the Christian populations in the then eleven Northern States. It was felt that this may interfere with the findings. He was forced to rely on representative opinions of Christians in only four of the Northern States. However the researcher made an attempt to minimise the effect of this limitation on the study by reviewing quite extensively documented Christian views on particular national issues which touched on Christian/ Muslim relationship.

Thirdly, the Kano violent interreligious crises

of October 1991 reduced the number of states and population samples of the study. The anticipated responses from 100 respondents from Kano were lost in the copies of the questionnaire that were destroyed in the clashes. Thus the study was based on the samples from three states. But as it has been stated above it is felt that the review of views of numerous Christians which was made helped to minimise the effect of this difficulty on the study.

Fourthly, sentiments may have influenced the manner in which the respondents reacted to some of the issues raised in the questionnaire. With the ugly incidents of bloody interreligious clashes of Kaduna, Bauchi and Kano States still fresh in the minds of many Christians, it would perhaps be natural to anticipate that many of the respondents may have allowed consciously or unconsciously their emotions to influence their responses.
Again an attempt was made to overcome this difficulty by including items in the questionnaire which appealed to Christian ideals of interpersonal relationships. (See sections C, G and I of the questionnaire).

1.7 Summary

The discussion in this chapter has centred on the background to the problem which include a brief history of the establishment of Islam and Christianity in Northern Nigeria, and Muslim/Christian relations

over the years. It was observed that Muslims and Christians have hitherto maintained a cordial relationship. But that this friendly relationship seems to have ceased to be, and in its place, the atmosphere is that of crises, accusations and counter accusations of religious intolerance, Muslims against Christians and vice versa. The study was aimed at finding out Christian response towards interreligious crises in Northern Nigeria. Since the Federal Government has been trying to find solutions to the incessant religious disturbances in Nigeria, the researcher would after identifying Christian views on the topic, be able to make recommendations to foster good relationships betw. Muslims and Christians. Since religion plays an important role in the lives of Nigerians, the researcher felt that the study was justified because it dealt with religious issues. The study was limited to Bauchi, Gongola and Kaduna States.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Introduction

In this Chapter, the researcher examines various publications, articles and research studies that are relevant to the research topic. The researcher briefly traces the history of both Islam and Christianity in Northern Nigeria and how the two religions have related to each other. Since the study deals with interreligious crises, a review has been made of some literature which describes human behaviour, aggression in particular. The rest of the literature review was directed towards Christian responses towards interreligious aggression, with particular reference to the situation in Northern Nigeria.

The review was made mainly from secondary sources which included newspapers, magazines, the Bible, books and journals since very little research work has been carried out on the present study. The researcher therefore covered the following areas in the review:

a) the history of the establishment of Islam and Christianity in Northern Nigeria;

b) the psychology of Human Behaviour;

c) a survey of religious conflicts at the global scene;

d) Old Testament Teachings on the Believer's Response Towards Aggression;

e) Believers Response Towards Aggression During the Intertestamental Period;

f) New Testament Teachings on the Christian Response Towards Aggression; and

g) Current views on Christian Response Towards Aggression.

The researcher believes very strongly that this review cannot be complete without giving special consideration to what the Holy Bible teaches on this topic. This is so because most Christians believe that the Bible is the Christian handbook or yard-stick for both matters of faith and practice. If this is so, then it is equally believed that from the Bible the Christian will be able to find instruction and examples to guide him to decide how he should react to situations of aggression in his Christian experience.

Extra-Biblical Christian literature is equally very important to this review since at denominational and individual levels, Christians differ significantly in their understanding of certain teachings of the Bible. The researcher, therefore, believes that a review of extra-Biblical Christian literature will shed some light on the various Christian views and enable the Christian to identify those areas of

agreement and disagreement on the topic.

2.2 The Introduction of Islam and Christianity in Northern Nigeria

Although the researcher did not set out to carry out a historical investigation of the establishment of either Christianity or Islam in Northern Nigeria, he strongly feels that a brief history of the establishment of these two religions in this part of the country is not out of place. He believes that such a brief history will help one to examine with understanding the relationship that has existed between Muslims and Christians since the time the two religious groups came into contact in the Northern States of Nigeria. The researcher also believes that a history of how the adherents of the two religions have related to each other over the years will provide a good background that is perhaps very necessary in order to conduct a meaningful and objective research on a topic such as the one being embarked upon.

2.2.1 The Beginning of Islam in Northern Nigeria

From the historical evidence available to us, Islam seems to have been introduced and accepted in some parts of Northern Nigeria long before the advent of Christianity. Historians such as Groves (1948) believe that Islam came to this part of the country in the fourteenth century of the Christian Era.

He maintains,

> According to the Kano Chronicles, it was the Mandingos who brought Islam to Hausaland in the fourteenth century, for an ent[illegible]nder Yaji's reign (1349-1385). It reads: "[illegible]his time the Wangarawa came from Malla, bringing the Muhammadan religion... They commanded the King to observe the times of prayer and he complied. A Mosque was built and the Muslim judicial system was introduced.

Clarke (1982) cites three sources which suggest the time of the arrival of Islam in two areas of Northern Nigeria, namely, Kano and Borno. The first source is the Kano Chronicles which Groves (op.cit) referred to. The second source which he does not identify by name but says that it dates from the 17th century. According to Clarke, this document claims that the Wangara brought Islam to Kano, not in the reign of Yali (1349-85), but some one hundred years later in the reign of Mohammad Rumfa (1463-1499). The third source he calls a Borno Mahram (a letter of privilege) Humai Jilma, with the assistance of a certain Muslim Missionary Muhammad B. Mani, was responsible for the wide-spread dissemination of Islam in Kanem Borno. He further states that one extracts from the Mahram reads: "The first Muslim country in the Sudan which Islam entered was Borno. It came through Muhammad Ibn Mani ..."

Crampton (1979) seems to favour an earlier date of the coming of Islam to Northern Nigeria.

According to him there have been Islamic influences in the more northern parts of Nigeria for over a period of 700 years. If that is true, it means Islam was introduced to the people of Northern Nigeria during the thirteenth century.

Whether Islam was introduced in Northern Nigeria during the fourteenth, or the fifteenth, or even as early as the thirteenth century, it does not seem to be an important consideration for this study. An important fact has, however, been established, that Islam preceded Christianity in Northern Nigeria. Another vital information that we may gather from the above source relates to the mode of the introduction of Islam. It appears that Islam was introduced in the Northern States of Nigeria through different influences, namely, through cultural contacts with North Africa, Egypt and Niletic Sudan; through Muslim Arab traders who traded along the central Saharan trading routes; through a legal cult by clerics from Kanem and Western Sudan; and through forceful conversion especially during the Fulani Jihad that was carried out under the leadership of Dan Fodio who conquered and islamised the Hausa states and swept his way as far south as Ilorin, part of the Old Yoruba Kingdom of Oyo.

2.2.2. The Beginning of Christianity in Northern Nigeria

Church historians have worked hard to trace the

history of the establishment of Christianity in Northern Nigeria (present fifteen Northern states which include Bauchi, Benue, Borno, Gongola, Kaduna, Kano, Katsina, Kwara, Niger, Plateau, Sokoto, Taraba, Jigawa, Kebbi, Yobe and the Federal Capital Territory, Abuja). They seem to suggest that Christianity was introduced in this part of the country at an earlier date than the researcher had imagined.

Crampton (op.cit.) says that there was one abortive attempt to introduce Christianity from the North. He says that this attempt was made by one Father Carlo de Genove ...o, in 1710 and 1711, travelled overland from Tripoli with the aim of beginning a station in Borno. The mission was not successful because he died in Katsina. According to Crampton, there was not serious Christian Missionary activity in Northern Nigeria before the Niger Expedition about the middle of the nineteenth century. He writes,

> The impression that Christian missionary activity in the North began in the ... closing years of the nineteenth century is incorrect. Formal European Missionary activities unconnected with commerce and government did not appear until then, but Christians were already working in the North of Nigeria on the Niger Expedition of 1841, over fifty years before Miller or Bingham or Kumn appeared.

Onotu in his article "Milestones in the Growth of the Catholic Church in Northern Nigeria" in Makozi and Ojo (1982) suggests an earlier date than

Crampton would have one believe. According to him, the first Christian M[illegible]onary attempt to introduce Christianity in the Northern States of Nigeria was perhaps carried out by a Franciscan Catholic Priest named Peter Farde OFM, from Belgium. He is said to have come to Northern Nigeria in as early as 1688. Onotu also claims that Father Farde was able to make converts in Agadez, North of Kano after which he travelled through Gobir and other towns in present day Sokoto State. He further maintained that there was some Christian Missionary activity in Borno, Agadez and Katsina between 1705 and 1711. He believes that this Christian activity was motivated by two factors: the reports of the movement of freed slaves through Tripoli into Northern Nigeria, and the discovery of the existe[illegible]e of Christians in the Goforfa Kingdom near Borno.

Kenny (1983) speculates that Christian influences began in Northern Nigeria as early as 1655. This is about thirty years earlier than the suggestion that has been credited to Onotu. Kenny submits that:

> In the late 1630s a group of European renegades (captives who became muslim) was sent from Tripoli to Borno to instruct the Borno soldiers in the use of fire arms. In 1655 another group was sent. These Europeans did not preach Christianity, but inevitably they spread some knowledge of it. Their presence may have contributed to the later rumours of the existence of Borno or Kwararafa Christians.

One may, therefore, conclude that it was these early attempts that became the foundation upon which more successful Christian Missionary ventures were made in later years. The last half of the 19th century and the first half of the 20th century and subsequent years witnessed extensive and intensive Christian Missionary activity in the Northern States of Nigeria which resulted in the firm establishment of Christianity among Hausa, Fulani, Kanuri and the ethnic groups who occupy the Middle Belt Zone. The researcher finds it very interesting to note that when Christianity was introduced in Northern Nigeria by the European Christian Missionaries, the Muslims appeared to have been friendly with the agents of the new faith. This claim is confirmed by Crampton who reports that:

> In 1881 the son of the Emir of Kontagora told Crowther that his father would be glad to see missionaries in his emirate. In 1883, the Emir of Nasarawa wrote that Crowther was welcome to build at Loko.

Obviously, the motive behind this friendly gesture was never in order to promote Christianity at the expense of Islam. The motive was very likely in order that they may benefit from the trade and commercial links which the European missionaries could make and the hope of receiving military aid from the Missionaries. This interpretation is strongly supported by the reported incident of

rebellion in Nupe, a Muslim emirate. Crampton reports that:

> This area had been raided by the Nupe since the time of the Fulani conquest and the Etsu Nupe had a certain hegemony over the area. Towards the end of the Nineteenth century the Yoruba of Ijumu and Akoko united to assist the people of Ogidi, a small place near Kabba, in refusing to tribute to the Nupe forces at Kab... The Nupe believed that Christians were behind this resistance movement and that the Southern Yoruba Christians were supplying them with guns.

Although he did not elaborate upon the point he made, Payne (1973) seems to believe that the friendly gesture which the emirs extended to the Christian Missionaries was for political reasons. But Crampton further pointed out that even the common people were friendly to the missionaries as they moved northwards from Jebba.

Whatever might have been the true motive for which the Muslims accorded the Christian Missionaries this warm reception, the point we are trying to establish is that there seems to have been some cordial relationship between the first Christian agents and the Muslims in the Northern States of Nigeria. The fruit of this cordial relationship was the establishment of a Hausa Christian Community in Zaria by Miller, according to Crampton.

It is also interesting to note that this cordial

relationship was also extended to Christian children who attended the Sokoto Native Administrative Secondary School. Crampton claims that from reports he had received from the Senior Master and staff of the school, the Sultan of Sokoto, Alhaji Sir Abubakar bought copies of the Holy Bible for the Christian students to use during Bible Knowledge lessons.

Having said all this, it appears that the friendly reception which the Muslims of Northern Nigeria gave to the European Christian Missionaries was limited to certain personalities, places and periods. Some of the examples which we have referred to above and those that are cited below lend credence to this assertion. It appears that some Muslims did not feel very comfortable to have Christians in their midst; and so they naturally became difficult, apprehensive and hostile to the Christian Missionaries.

According to Crampton, the Christian Missionaries got carried away by the warm reception of the Emir of Zaria and wished to prove to the world that they could go anywhere in Muslim territory. With this mistaken confidence they decided to move beyond Zaria. But to their great disappointment and embarrassment, the reception that the people gave them along their route was not warm. Crampton adds that when the missionary team finally arrived in Kano, the Emir of Kano was very hostile to his guests. Infact the Emir

is reported to have ordered them out of Kano and told them that they should never return to Kano. And to worsen the situation, when the missionaries returned to Zaria, the Emir who had previously been friendly to them suddenly changed his mind and became less friendly.

The Kano episode and the sudden change of attitude by the Emir of Zaria towards the Christian Missionaries, the researcher believes marked the beginning of Muslim hostility towards Christianity and all that it represents in Northern Nigeria.

From these two developments, we may conclude that while some muslims seemed to maintain a friendly relationship towards Christians, some other Muslims maintained a hostile attitude towards them depending on the place and individuals and time. This dual relationship which was exhibited by Muslims towards Christians in Northern Nigeria was admitted directly or indirectly by the then Premier of Northern Nigeria, Alhaji Sir Ahmadu Bello Sardauna of Sokoto in his address to the representatives of Protestant Missions in Jos and the members of the Roman Catholic hierarchy at Kaduna. Kalu (1978) quotes the Premier as having said,

> ... I am pleased to know too, that relationship between the Government and the Missions have generally been cordial, cooperative and friendly. We cannot deny that there have been differences from time to time, but such

> differences can generally be settled by tolerance and good-will; the differences in our religions need no bar our continuing to work together for the good of our people... Earlier this year we sent delegations consisting of both Christians and Moslems to Libya, Pakistan and the Sudan - all in order to study how their governments manage the difficult business of looking after people of different races and creeds...

Kalu (ibid.) further explained that the anti-Christian posture of the Government of Northern Nigeria in favour of Islam worried some Christians. Their fears were not without some basis. The Premier was alleged to have spent a considerable part of the last year of his life to promote Islam through religious campaign tours which he undertook. This caused further fears among the Christian communities in Northern Nigeria. This led to the formation of the Northern Christian Association to cater for the interests of Christians in the North irrespective of their tribe, political party or denomination. Christians often cried out against acts of intolerance by the Muslim controlled Northern Government but such allegations had always been denied and Christians were urged to propagate their faith without fear.

One of the clear examples of the anti-Christian activities of the Muslim Northern Government was the take-over of Voluntary Agency Schools in 1972 by which Christians were most hard hit since they owned

more schools than their Muslim counterparts. It may be argued that a Christian was the Head of State when Voluntary Agency Schools were taken over by the government. On its face value that argument appears to be very sound. Hence it may appear that Christians have no case whatsoever when they interpret the take-over of schools as an anti-Christian exercise which Muslims carried out against Christians. Plausible as that argument may sound, it does not seem to be a strong enough argument to convince the researcher. The researcher strongly feels that the Muslims must have influenced the government decision to take over non-government schools since it was very obvious that Christians rather than Muslims had more to lose by that action.

In subsequent years the relationship between the adherents of Islam and Christianity seems to have continued to deteriorate. This has often caused some anxiety among members of both faiths. This atmosphere of uneasy calm has often been expressed in the form of accusations and counter accusations which Muslims level against Christians and vice versa. Second, this incessant interreligious conflict has unfortunately been expressed in the form of open physical assault on people and their property. Some of the causes seem to border along certain national issues.

Quoting from a press release that had been made to the Governor of Plateau State Wambutda (1978) in a paper titled "Towards Peaceful Religious Co-Existence in Nigeria: From a Christian Perspective" made reference to the interreligious friction which has become a common phenomenon in Nigeria, the Northern States in particular.

He said that there has been the charge of intolerance levelled against the Nigerian Christians in matters relating to Islam. To such a charge, which at the material time came from the Muslim brothers of Plateau State and directed to their Christian counterparts, Wambtda maintained that soon after the charge, a reply was given enumerating how the government has been spending money on Pilgrims' Board and institutions of learning and teaching Islamic faith while denying the Christians just one opening up of a Department of Religious Studies in a major University which was established to serve the educational interests of the then Northern States. He also declared,

> For many years, indeed, for as far back as the beginning of the missionary work amongst the non-muslim Northern/Middle Belt Zone, equal opportunities have been denied the religious tribal minorities. About a year ago, the same case of denying the Christian the opportunity to be taught his religion in the primary school was repeated in Borno State...

Nasiru (1978) admitted the existence of unfriendly co-existence between the Christians and Muslims in

Northern Nigeria when he said,

> Most schools belonged to the Christian Missionaries... In some cases, they (Muslims) were made to change their names or lose their Islamic faith as a result of learning in Christiar schools... There were instances ... when adherents of the two faiths often fought each other, emphasized the differences between them, and disregarded factors they had in common.

In the same write up, Nasiru pointed out that Christians and Muslims referred to each other by the derogatory names of Kiriyo and Imale respectively. Kiriyo, he explained is a corrupt form of Creoles, a word used of liberated slaves who settled in Sierra Leone. The literal meaning of the word is "wandering and drinking from place to place till satisfied". Imale, he explained, is a corrupt form of Mali from where early Muslims came to Yorubaland. And that the word in Yoruba literally means "hard knowledge". He also submitted that the Christians sometimes expressed their hatred for Hausa Muslims by saying that they would rather die than to prostrate full length on the floor to greet a Hausa.

Onotu in Makozi and Afolabi whom we have quoted earlier on in this chapter opined that the riots in the Northern States which culminated in the Nigerian bloody civil war may have been motivated by anti-Christian sentiments. He maintained that although the riots may have been motivated by political reasons,

we may not completely rule out the fact that religious sentiments were woven into the crisis. The researcher is tempted to read this meaning into the disturbances which broke out in the late sixties. This is because the researcher observed that at that time the aggressors were muslims while the victims of the riots were mostly Christians.

If Onotu and the researcher's interpretation of the events at the dawn of the civil war is correct, perhaps we may assert with some degree of confidence that the first major interreligious crisis in Northern Nigeria occurred during the 1966/67 military coup de tats.

Another reason for accepting this view by the researcher is the fact that it was observed that some churches were destroyed, and Christians were either maimed or killed. The researcher is, however, aware that these hostilities were most probably directed against Southerners who happened to be mostly Christians and living in Northern Nigeria at that material time.

But did the muslims from the Southern States who were living in the Northern States during the crisis suffer any loss of lives and or property as did their Christian counterparts? The answer to this question may be very difficult to come by.

Between 1980 and 1987, Muslims masterminded

and executed many acts of aggression against Christians in Northern Nigeria. The Christian Association of Nigeria (CAN) Zaria Branch (1987) lists such occassions as you find in the table below.

TABLE 2.1

A Catalogue of Anti-Christian Activities by Muslims in Northern Nigeria Between 1980 and 1987

DATE	LOCATION	ACTORS	REMARKS
December 1980	Kano	..slims	Destruction of Churches, Christian lives and property.
1981	A.B.U. Zaria	Muslims	Destruction of staff Club, Kongo Conference Centre; Non-recognition of Nigeria, the Government and the V.C. of A.B.U.
October 1982	Maiduguri	Muslims	Destruction of churches, Christian lives and property.
October 1982	Kano	Muslims	Burning of Churches and Christian property.
March 1984	Yola	Muslims	Destruction of Churches, lives and property.
1984	Gombe	Muslims	Destruction of Churches, Christian property.
1986	Ilorin	Muslims	Attack on Palm Sunday, Christians and burning of three Churches.

Source: And It Came to Pass, pp.32-33 C.A.N. Zaria 1987.

2.3 Factors Influencing Human Behaviour

The aggression of man against man has for long remained a puzzling phenomenon for students of human behaviour. Explanations for aggression have been incorporated into three quite different theoretical perspectives, namely, the psychoanalytic tradition, including the frustration - aggression hypothesis; the instinct tradition and the social learning theory. Whichever theory one holds it appears that any assessment of aggression must take into consideration the social context within which the bahaviour occurs. To account for a person's behaviour, it is necessary to look into the learning variables in the individuals history. For example, if the child has had many experiences in which an aggressive behaviour has been reinforced it would be expected that the behaviour of this type would become strong. According to Staats and Carolyn (1964) contral to all psychoanalytic theories of aggression is the orientation that things that happen early in the life of an individual influence his later life. They maintain that people who are authoritarian were typically raised in homes where there was strict discipline and no toleration of aggression toward authority. It follows that aggressive impulses which are not allowed expression during childhood and adolescence, are displaced into minority group members later in life. "These negative and aggressive impulses" they further maintain, "have to be manifested

sooner or later, and minority groups are convenient targets".

Some psychologists have emphasised learning processes in their accounts of aggression. For example Scott (1958) after a review of the literature on aggression, concludes that "all research findings point to the fact that there is no physiological evidence of any internal need or spontaneous driving force for fighting". He argues further that all stimulation for aggression comes eventually from forces present in the external environment. He asserts that an act of aggression is learned behaviour. Scott's argument is an important one in its implications. If aggressive behaviour is learned then it is possible to alter those aspects of the social environment from which the learning of aggression takes place. If, however, all human beings are innately aggressive, then it suggests that there is no way ultimately of preventing aggression from becoming manifest.

The frustration-aggression hypothesis was first offered by Dollard, Doob, Miller, Mowrer and Sears (1939). The theory postulates that all frustration leads to aggression and that all aggression is the result of frustration. Miller (1941) modified it to indicate that frustration is an instigator to aggression, thus allowing for outcomes other than aggression.

According to Back (1977), frustration creates a readiness for aggressive acts. Previously acquired aggressive habits can reinforce this readiness. Environmental cuing stimuli play an important role in actually eliciting the aggression. They are not essential for the occurrence of aggression but increase the probability of its occurrence.

Lorenz argues that aggressive behaviour is instinctive and that the instinct of aggression serves a major evolutionary purpose: Survival by means of the protection by the adults both of the young and of the territory in which they find food and shelter. Lorenz believes that aggression is an inevitable component of life and as such, must find periodic outlets. This would explain the outbreak of a major war in almost every generation.

The study of aggression has perhaps more than any other speciality in social psychology, a direct application. Aggression is a social problem. Whether aggressive acts are performed by an angry individual, an unrully mob, a politically organised movement for social justice, or a nation at war, when people perform aggressive acts, other people are hurt.

Akin to the frustration aggression theory is the blocked opportunity theory which Sears and McConahay (1970) attribute to Cuplan. According to this theory,

people become aggressive when they think or perceive that their aspirations concerning their lives will not be realised because of the belief that the social system will prevent the realisation of these expectations.

Conflict within a group or between groups is commonly viewed as something negative and should be avoided. Sampson (1976) has drawn our attention to the positive function that conflict can serve. He cites two sociologists namely, George Simmer and Lewis Coser to support his claim. These authors maintain that conflicts help growth and development or serve as a positive force of cohesion. In their own words the argument reads "An absolutely centripetal and harmonious group, a pure unification not only is emperically unreal, it could show no real life process".

To resolve conflicts David (1978) has pointed out that it is important that the conflict is defined in a way that does not make either you or the other person defensive, The reason for this suggestion is that when people are defensive they feel attacked and defend their own point of view. Defensive people, he says, believe they are in a win-lose conflict and must prove that they are right and you are wrong. Consequently making the other person defensive makes it more difficult to resolve

the conflict.

Medinnus and Johnson (1969) pointed out that based on reinforcement theory, rewarding a behaviour increases the likelihood that such a behaviour will occur again, while negative reinforcement, like punishment weakens a response. They maintained that researches and observations have shown that a variety of behaviours such as tantrums and aggressive behaviour may be controlled by using reinforcement principles. They stated that when an aggressive behaviour of a child toward another child, such as hitting, is followed by positive reinforcement which may include crying by the victim or relinguishing a toy to the aggressor, next time the aggressor is likely to select that child again as a target. However, if such aggressive behaviour is followed by negative reinforcement, such as retaliation by the victim, the aggressor will likely avoid the first child and select another child as his target.

Medinnus and Johnson (ibid) further pointed out that studies carried out through observations have shown that aggression is more likely to occur when it is permitted. They maintained that in a permissive atmosphere, the child's fear of punishment for aggressive behaviour diminishes. He perceives the nonreproachful attitude of the adult as a signal, granting him permission to exhibit aggression. They also maintained that the hostile feelings underlying aggression do not promote social exchange. Aggression is likely to incur counteraggression

In explaining the aggressive behaviour of Black Americans, Guesfield (1984) pointed out that the direct cause of Black American participation in riots is the fact that they have been marginalised economically. He maintained that a lasting solution to the riots would elude the American society until when the economic problem of the blacks has been solved, raising their standard of living to the level of the average American family. He believed that only then can those who participate and support the rioting cease, when it has become a meaningless and useless activity.

In his study of the causes of American Negro involvement in aggressive criminal behaviours against the white American people, Johnson (1970), a social psychologist, identified four factors:

a) The economic factor which he explained that the Negro has remained an underprevileged economic class. Hence, he uses a proportion of his energies to protect himself against exploitation.

b) Social prejudice makes it impossible for him to live where he pleases. The racial prejudice tends to make him a permanent 'ghetto' dweller. Furthermore, the negro has virtually no political power and so he cannot obtain an equitable share of the benefits and protection of government.

c) The administration of justice - Johnson said that the negro were often treated with undue severity. Before the law, the negro was inferior to the white man.

d) The frustrations of being a negro in a white-dominated society put the negro under severe emotional strain and give rise to impulses of hate and revenge. These impulses are undoubtedly related to the causes of aggressive criminal behaviours. Most of the violent attacks by negroes on white persons are the final explosion of emotional tensions which have accumulated over a period of time. He emphasised that hate and revenge play a dominant role in negro aggression.

Other studies have been conducted in the area of aggressive behaviour control. After their study, Sue, Derald and Stanley (1986), argued that when less drastic methods are ineffective, punishment is sometimes used in the treatment of schizophrenic children (children who suffer from schizophrenia - a mental disorder in which a person becomes unable to act or think rationally, often with withdrawal from social relationships). They refered to a study in which an attempt was made to modify the behaviour of children who had been diagnosed as schizophrenics. The cildren had shown no response to conventional treatment and were largely unresponsive in everyday interpersonal situations. They exhibited temper tantrums and self-destructive behaviours. The experimenters decided to use electronic shock as a punishment for the purpose of modifying the children's behaviours. It worked. Affectionate responses were developed and tantrum behaviours were eliminated - all by the use of punishment as an aversive stimulus.

Bandura (1965) conducted a number of influencial studies dealing with aggression. On the acquisition and expression of aggressive behaviour, his research showed that children can learn to be aggressive by observing aggressive models. Further research, he maintained, showed that observing an aggressive model does not mean that the child will always act aggressively. Bandura made an important distinction between acquisition and performance of behaviour. Children observing a model who was rewarded for acting aggressively would likely act aggressively. It follows, according to Bandura, that conversely if children saw a model being punished for aggressive behaviour, they would not act aggressively.

In another study, Bandura (1973) pointed out that social learning theorists have provided a large body of research that attests to the importance of learning in acquiring and performing aggressive behaviour. People learn aggressive behaviour by observing others engage in it. They learn that aggression is an appropriate response to stress or frustration. They engage in aggressive behaviour because of the rewards that are obtained for doing so. He maintained that one's cognitions play an important role in aggressive behaviour and people often identify ways of justifying their acts of violence and brutality. He also claimed that research attesting to the effects of modelling has led psychologists to be concerned about media portrayals of violence and aggression. Viewing aggressive filmshows and television

shows seems to lead to increase in aggression and greater tolerance for aggression.

Similarly, Louis and Karin (1983) have pointed out that many studies in the psychology of aggression have shown that aggressors tend to justify their aggression by believing they were forced into it by the victim. That is, he asked for it, they claim.

Another study of aggression by Eron (1980) showed that people who are aggressive are likely to act that way in many situations. He maintained that children who are aggressive at home are usually aggressive at school, And that people who are verbally aggressive are usually physically aggressive. Hence, one truism in psychology is that the best predictor of future behaviour is past behaviour and this certainly applies to aggression. Eron further claimed that people who have behaved aggressively in the past are likely to behave aggressively in the future.

Harris (1962) observed that when a patient reacts with excessive vehemence to a mild stimulus, a doctor at once becomes suspicious of some deep-rooted malaise. Similarly, the historian should be alert to see in extraordinary and unprovoked violence of expression the symptom of some profound/social or psychological dislocation.

Harris (ibid.) has pointed out that philosophers such as Hegel believed that conflict is inevitable in

human relations. He maintained that every process is one of perpetual conflict advancing their own development. Harris points out that this duel grows in strength and sharpness until it turns into an open conflict, culminating in violence which often destroys both adversaries. Each of the opposing forces, in aiming to destroy the other, always somehow manages to justify itself in its own eyes. The enemy has evil intentions, we have good intentions. This is what obtains in the Nigerian situation. Christians and muslims are at each others throats, each group claiming to have good intentions. It is muslims only or christians only that are always right or wrong.

In explaining human behaviour, Adhikari (1981) maintains that man is essentially a defensive being struggling to exist, fighting against all the threats to his existence which he encounters in life. He claims that aggression is one of man's strongest weapons of defence. Man is aggressive because man is afraid. He attacks to pre-empt the threats of attack on him. Adhikari further maintains that the power impulse of human nature is the motivating factor in human behaviour, individual or social. In order to support his claims he quotes from Bertrand Russell's book 'Power' in which the author maintains that history, ancient or modern can be rightly interpreted after realising that love of power is

the cause of the activities that are important in social affairs. Interreligious conflict, for example, he believes is nothing but a struggle for power between two groups.

Adhikari further points out that all aggression must unavoidably lead to a reaction on the part of the individual or group of individuals whose interests have been invaded. Submission to the power impulse of another individual or group may have its entirely pragmatic motive but such submission is not necessarily permanent and when circumstances change.- when the need for the initial submission is comparatively diluted, rebellion, real or potential may result. Rebellion occurs when an individual or group is conscious of his or their rights. By rebelling the individual or group is saying "this has been going on too long; so far and no further". In every act of rebellion, the man concerned experiences a feeling of revulsion at the infringement of his rights. This should serve as a warning to the perpetrators of religious conflict in Nigeria, because the groups who have been victims of unprovoked attack will not continue to endure, they are bound to react. Their reaction which is likely going to be aggressive, may not serve for peaceful co-existence which all of us claim to be praying for.

Swartz (1983) maintains that renown psychologists of human behaviour have stressed the fact that parents exert influence on the behaviour patterns of their children. He quotes Dr. Wanda, a psychologist who specialises in counselling teenagers as having pointed out that a child models his / her behaviour on the behaviour of the parents. Parents' attitudes, examples and performance influence their children for ever. He accepts the fact that peer group pressures influence children's attitudes and behaviour but he strongly maintains that parents' attitudes, examples and performance exert greater and more lasting influence on the behaviour of their children.

According to Ogundele (1991), of all the theories of human behaviour, the one that has probably attracted much attention is egoism. This theory is based on the selfish consideration of an individual in any action. So, for an egoist, the

first thing he considers is whether an action will be beneficial to him or not. He will always inflict pains on others so long as it does not affect him in anyway. Ogundele (ibid) identified several factors which influence human behaviour. The one which concerns us and which we shall comment upon is the role of the society. He maintained that in a given society certain behaviour patterns are outrightly condemned wherever they are exhibited whereas some are approved by the vast majority. Thus the society in which one lives plays a vital role in determining one's behaviour. The society prescribes acceptable behaviour patterns and unacceptable ones by which individual actions are evaluated.

2.4 A Survey of Religious Conflicts at the Global Scene

Observation has shown that differences of religious beliefs have played a background but very important role of starting or fanning the embers of intergroup conflicts among world communities. In this section of the study, the researcher has attempted to support this claim by citing examples of trouble spots in the world where religion has been used as a motivating tool.

2.4.1 The Middle East

The researcher tends to believe that the causal factor of the age long Arab-Israeli conflict may be traced to differences in religious beliefs. One finds on one side of the warring parties Judaism, represented by the Israeli and on the other Islam which is represented by the Palestinian Arabs. Supporters of both parties are also peoples of different faiths. The Western nations whose populations are predominantly Christian side Israel to protect Christian interest in the Holy land. The Arab world naturally side the Palestinian Arabs in order to protect their own religious (muslim) interests in the same place. It is evident from Ausubel's (1953) account of the conflict that religion was one of the motivating factors which set the conflict in motion. He reports that:

> The controversy that raged over the Balfour Declaration through the years generated illwill towards the Jews among the Arabs of Palestine. Their nationalist leaders and especially Haj Amin al-Husseini, the Mufti or moslem religious head in Jorusalem constantly incited them with charges that the Jews meant to take their holy places away from them.....

It is worthy to note here that people often use religion as a cloak to cover their selfish motives. Ausubel points out that the Chief source of opposition to the creation of Jewish home land in Palestine came from the effendis, the privileged

land owning class. They had been the feudal rulers of the oppressed Arab peasantry, the falaheen who were treated as serfs. This privileged class feared that civilized standards of life and work and the human relationships within the democratic group existence of the Jewish settlements might prove a dangerous example for Palaheen. In the words of Ausubel, in order to defend their vested interests of cheap labour and a submissive peasantry, the effendis banded together, and allied with the ever-growing number of nationalists among the educated and the well to do Arabs, they waged a relentless savage warfare against their Jewish neighbours.

Similarly, the background of the conflict in Lebanon has been religious. Lebanon is a multi-religious country. The muslims are only second to the Christians in number. The muslim politicians have always wished to demonstrate their loyalty to their muslim neighbours, Egypt, Syria, Iraq, Saudi Arabia, Trans-Jordan and Yemen. Their Christian counterparts have refused to abandon their pro-western (Christian) policies. According to Bram, Robert and Norman (1975) Muslims expressed their dissatisfaction with the distribution of government power according to religious faith. This led to clashes between the two religious groups, the result of which is the present-day protracted civil war that has ravaged that country.

2.4.2 Northern Ireland

Like Lebanon, Northern Ireland is a country where religious crises have caused severe human suffering and the loss of lives and property. That country has for some years known no peace because of religious differences interwoven with politics. Oliver Smith (1988) traced the crises in Northern Ireland to the domineering politicoreligious policies of the English Colonial rulers who occuped the area. According to Oliver Smith, the English rulers tried to force their protestant ideas on the Irish who were predominantly Roman Catholic. For example, he alleged that savage laws were enacted compelling government officials to attend protestant services; persecutions were unleashed against the Catholics, monasteries and convents were closed down, monks and nuns expelled and property belonging to Catholics were seized. The war in Northern Ireland today is a war being fought by the Irish in order to gain political as well as religious freedom, whereas the English are fighting to maintain their religious and political domination.

2.4.3 The Sudan

Observation has shown that the main cause of the prolonged civil war in Sudan is none other than religion. Northern Sudan is predominantly muslim while Southern Sudan is predominantly Christian. In an interview monitored in a BBC News of the

African World Programme on the 16th November, 1991, a Southern Sudanese was asked to describe the crisis in his country. The interviewee remarked that the struggle was multi-dimensional. It was a racial struggle, the Arabs against the Blacks; and it was a political struggle by the oppressive Arab rulers against the suppressed Southern tribes. Then more significantly, he felt it was a religious struggle - Islam against Christianity. Differences in religious ideologies have helped to fuel the racial and political tensions leading to the protracted civil war.

2.4.4 The Philippines

The relationship between the predominantly Christian population and the muslim minority does not appear to have been cordial. Perhaps this alleged interreligious disharmony was responsible for the move by the government of that country to create a separate political unit for the muslim minority towards the end of 1989.

According to a report in the New Nigerian of 22 November, 1989, "the Philippine government is forming an autonomous region for the country's muslim minority in spite of the refusal of most provinces concerned to join the political unit, a senior official said in Manila yesterday".

2.4.5 Greece

The situation is not any better in Greece, Christians and muslims have not always maintained a friendly relationship. The National Concord (1990) reported the following incident as having been monitored from Athens, t.. .reek capital. According to the report, muslims and christians clashed in the Northern Greek town, Komotini following the gathering of muslims at a mosque to protest against jail sentences passed by the government on two muslim candidates for parliament.

The report further alleged that several thousand muslims of Turkish descent had assembled and were demonstrating peacefully when they were attacked by Christians who threw stones and welding clubs at the demonstrators.

2.4.6 India

India, a multi-religious country has been the scene of many interreligi conflicts. The religious tension here was responsible for the breaking up of the country into two. The muslim not comfortable with Hindu control of the government formed a muslim league which later demanded and were granted a separate muslim state of Pakistan. In both India and Pakistan violent conflicts often broke out between territory and thousands of persons have been reported killed, following such religious clashes.

According to a special situation report on the state of affairs in India by Adiche (1986) Hindus and Sikhs clashed killing people and burning shops, houses and vehicles in suburb of New Delhi. The same report alleged that the Sikhs have on several occasions clashed with government troops. Two reasons have been suggested for the militant posture of the Sikhs. First, that they have been disenchanted with Article 25 of India's constitution which classifies them as a Hindu Sect. Secondly, that the government has not granted the Sikhs' quest for their own separate independent nation. The Hindus and the Shiv Senas in the Punjab State have also threatened public peace on the grounds that they felt that they were not being protected by the government from the incessant attacks by the Sikhs. The report cited some incidents to support the allegation that religious tensions have always disturbed public peace in India.

One of such incidents took place between August 4, 1982 and June 3, 1984 when over 1,200 violent clashes took place in which 210 persons were killed and more than 1,180 injured according to government reports. Another example was the assassination of India's Prime Minister, Mrs. Indira Gandhi by her two body guards both Sikhs in October 1984. The aftermath of this assassination, according to the report, was a nation wide spread of anti-Sikh riots which claimed over 3,000 lives. The government had to step in.

On two occasions government troops stormed the Sikhs' Golden Temple in Amritsar on June 5, 1984 and on January 26, 1986 respectively. Hundreds of souls perished during these clashes.

Barely one week after the 1986 military offensive against the Sikh religious group, a Hindu radical was alleged to have hurled a firecracker at Pope John Paul II in a New Delhi Stadium where thousands of Christians had gathered to welcome the religious leader to India. In another development during the Pope's visit, some Hindu in Ranchi Province staged a demonstration in protest against the brief visit to the area. Their protest according to the New Nigerian (1986) forced the Pope to celebrate mass at the Ranchi Airport for an estimated 400,000 local Christians.

2.4.7 Uganda

The war between government troops and rebel soldiers in Uganda was motivated by religious sentiments. The Daily Times (1991) revealed that the rebels have been demanding for the declaration of Uganda a Christian State since 1986. The Ugandan and Nigerian situations stand in contrast. While the Christians in Uganda have been on the offensive, the ones in Nigeria have been on the defensive.

2.5 Attempts to End Interreligious Conflicts

Despite centuries of many quarrels and hostilities between various religious groups in

different parts of the world, attempts have been made and are still being made to foster a friendly and cordial relationship between them. Religious groups have often been urged to forget the past and strive sincerely for mutual understanding. Men of good will have often encouraged dialogue between Muslims and Christians at a global level.

Jonier (1971) suggested that dialogue would help followers of the two religions to understand and appreciate the values contained in each other's religion. Such understanding and appreciation would help them to avoid unfruitful arguments which often stem from ignorance. He further suggested that a mutual understanding between Christians and Muslims would likely enable them on behalf of all mankind, make common cause of safeguarding and fostering social justice, moral values, peace and freedom. The researcher strongly feels that the much desired peaceful co-existence between muslims and Christians in Nigeria, the Northern States in particular, may continue to elude us until we have established a forum for dialogue between the two groups.

A report on an attempt made to bring Christians and Muslims together for better understanding is contained in the Roman Catholic Paper (1976). The Paper revealed that a seminar organized by Christians and Muslims was held in Tripoli Algeria. According

to the paper, "despite some misgiving about certain political passages in part of the document, a statement issued" at the end of the seminar had been "hailed as an important and necessary step in the continuing dialogue between these two great world religions." The aim of the seminar was to create "a new atmosphere of mutual confidence between muslims and Christians and to construct bridges of understanding and cooperation between them," the paper claimed. The researcher found it encouraging to note that the seminar was spearheaded by Christian and Muslim laymen and leaders from all over the world. Perhaps a more encouraging aspect of the seminar was the report that Gaddafi, the Libyan Head of State appeared at the venue of the seminar and indicated his country's intention to set up diplomatic relations with the Vatican. These seem to be indications of hope and one hopes that more purposeful avenues of Christian/Muslim cooperation will be explored and persued with all the seriousness that this subject deserves.

Similarly, in recent years there has been growing interest in the contact between Christians and Jews. Christians have studied the Jewish religion and have listened to Jewish voices. So also the Jews have studied Christianity and have been willing to listen to Christians. Baum (1960) claimed that the efforts to hold dialogue between Christians

and Jews have yielded positive results. The results, he submitted, include transformation of Jewish attitudes towards Christianity, a change of attitude among some Jews to the Person of Jesus Christ, and embracing of the Christian faith by some Jews.

Christian interest in fostering better relationship with people of other faiths appears to have grown from its efforts to foster internal understanding among its various denominations. Bilheimer (1952) said that there has been the quest for unity among the various Christian sects and denominations for the past half century. This quest grew out of the concern that though they have many things in common, they appear to live in isolation from each other. Worse still, they often engage themselves in unhealthy competition.

Bilheimer maintained that this situation contradicts the unity Christ prayed for - "that they may be one". However, he pointed out that some progress towards unity has been made in several parts of the Christendom. For example, since the beginning of the nineteenth century, Christian unity in America has taken the forum of cooperation among individuals and among autonomous churches. One of the fruits of this cooperation was the formation of the National Council of Churches of Christ in America in 1950. At a global level the World Council of Churches had been formed two years earlier. The World Council of Churches is a framework within which various churches may arrive at common positions and carry through common programmes of action.

2.6 Old Testament Teaching on Aggression

This section of the study is a review of the views of some Old Testament writers regarding the response of a believer towards aggression. The researcher has employed the term 'believer' instead of 'Christian' for one obvious reason, namely; that the term 'Christian' does not appear to have been known and or used in Old Testament times. If this is so, then of what relevance to the research topic is the teaching of the Old Testament? Or what is the relationship between the believer of Old Testament times and the Christian today? These questions seem to be in order, more so that in this study the researcher regards Judaism and Christianity as two separate religious systems.

While the researcher maintains that Judaism and Christianity are two separate religious systems, there are four reasons why he believes that the teachings of the Old Testament on this topic are for the consumption of the members of the two religions:

i) Christianity grew out of Judaism.

ii) The founder of the Christian faith, the Lord Jesus Christ, believed strongly in the authority of the teachings of the Old Testament..

iii) From the time of the ministry of the Lord Jesus Christ on earth to the present day, the Old Testament appears to have always been an inseparable part of the Christian Holy Bible.

iv) The Christian is expected to uphold the principles of conduct that we find in the Old Testament, following the example of the Lord Jesus Christ.

Odekunle (1975) a criminologist at the Ahmadu Bello University, Zaria once declared during a class lecture that his favourite law in the Bible is the Old Testament law which says "tooth for a tooth" and 'an eye for an eye'. From this and other related laws it appears that the teaching of the Old Testament permitted the believer to use force in order to respond to aggression. Old Testament Bible references abound which support aggression as a response to aggression.

In the light of the teaching of the Old Testament, we may argue that Moses was not wrong when in Exodus 2:11, 12 he took revenge upon an Egyptian who had maltreated a Hebrew. That revenge was lawful in Old Testament times in supported by the provision of cities of refuge where a manslayer may take refuge to avoid being killed by the avenger of blood. A stronger case can be made from the following

passages that the Old Testament permitted aggression as a response to aggression. The first is Exodus 21: 23-25 which reads,

> If any harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe.

The same law is repeated, though not exactly in the same words, in Levitious 24:19, 28. It says,

> When a man cause a disfigurement in his neighbour, as he has done it shall be done to him, fracture for fracture, eye for eye, tooth for tooth; as he has disfigured a man, he shall be disfigured.

The law is stated in more blunt terms in Deuteronomy 19:21

> Your eye shall not pity: it shall be life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Since the law which permitted retaliation was enacted in order to regulate the relationship between fellow believers, the researcher believes that the same law was applied in order to settle grievances between believers and non believers. Probably a stricter application may have been the case.

In view of the above consideration, is it right for us to conclude that Old Testament saints neither knew nor practised the injunction which says, 'Love your enemy and pray for those who persecute you'? The researcher believes that such a conclusion may

be wrong. The researcher's belief is based on the observation that the Old Testament law which permits the revenge of aggression runs parallel with an injunction which demands that the believer should not revenge. Instead, he is required to leave his cause to God, the righteous Judge to take revenge on his behalf.

As the following examples would reveal, this requirement was necessary not only in dealing with believers but even their enemies.

The passage that strikes the researcher most is Proverbs 25:21, 22 which reads,

> If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink; for you will heap coals of fire on his head, and the Lord will reward you.

This injunction is probably least expected in the Old Testament where the atmosphere is charged with what appears to be uncontrolled violence or aggression. But there it is in very clear and unadulterated terms. This is a strong proof that the doctrine of turning the other cheek is not unique to New Testament times but Old Testament times as well.

Leviticus 19:18 says,

> You shall not take vengeance or bear any grudge against the sons of your own people, but you shall love your neighbour as yourself; I am the Lord.

The Lord God Himself emphatically states in Deuteronomy 32:35, 36.

> Vengeance is mine, and recompense for
> the time when their foot shall slip;
> for the day of their calamity is at
> hand, and their doom comes swiftly,
> for the Lord will vindicate his people.

The following words from Psalm 58 and 59 perhaps sum up the spirit of the Old Testament, which discourages the believer from taking vengeance upon his enemies. Instead, he is urged to leave his cause to God to act on his behalf.

> The righteous will rejoice when he
> sees the vengeance; ... Men will say,
> "Surely there is a reward for the
> righteous; surely there is a God who
> judges on earth. Deliver me from my
> enemies. O my God, protect me from
> those who rise up against me... For,
> Lo, they lie in wait for my life;
> fierce men bend themselves against
> me... Awake to punish all ... spare
> none of those who treacherously plot
> evil.

Prophet Jeremiah was one of those Old Testament prophets who preached the Gospel of leaving one's cause to God instead of revenging any harm done to one. In chapter 11 verse 20 and chapter 15 verse 15, he pleaded with God to take vengeance on his enemies. He said, "O Lord of hosts, who judges righteously,... let me use thy vengeance upon them, for to thee have I committed my cause. ... take vengeance for me on my persecutors... know that for thy sake I bear reproach."

In chapter 50 verse 15, Jeremiah repeats the same plea to the Lord. This time it is against Babylon saying,

> Raise a shout against her round about, she has surrendered; her bulwarks have fallen, her walls are thrown down. For this is the vengeance of the Lord; take vengeance on her, do to her as she has done.

It is interesting to note that despite the law permitting vengeance, some Old Testament believers did not only commit their cause to God but practically adopted a non-violent response to their persecutors.

The following examples clearly support this claim:

In Genesis 26, we read about the Patriarch, Isaac's bitter experience with his Philistine neighbours. At Gerar the Philistines stopped and filled with earth all of the wells belonging to Isaac. He was forced to dig new ones which the Philistines took away from him. It is perhaps needless to say that as a desert dweller wells were indispensible facilities to him. Yet, Isaac neither claimed his rights nor did he resist the evil that was shown to him. Instead, he quietly moved out of the territory in search of a new settlement. His non-violence response won him the friendship of his enemies who signed a treaty of peaceful coexistance with his men.

King David was another Old Testament Saint who turned the other cheek instead of taking revenge upon his persecutors. Two incidents in his life illustrate

this point very well. First, David was always on the run trying to escape from the wrath of King Saul. On several occasions he had the opportunity to kill King Saul but he refrained from doing so. In 1 Samuel 24:4,5 we read,

> And the men of David said to him, "Here is the day of which the Lord said to you "behold I will give your enemy into your hand, and you shall do what seem good to you".
> ... And afterward David's heart smote him, because he had cut off Saul's skirt. He said to his men, "the Lord forbid that I should do this thing to my Lord, the Lord's anointed, to put forth my hand against... and did not permit his men to attack Saul.

Still on another occasion during his attempt to escape from Saul, David had another opportunity to kill his enemy, Saul but he declined. We read in 1 Samuel 26:8,9 that David found Saul when he was fast asleep yet refused to kill him. Instead he said, to the soldier who was with him.

> Do not destroy him; for who can put forth his hand, against the Lord's annointed, and be guiltless?"... the Lord will smite him; or his day shall come to die... The Lord forbid that I should put forth my hand against the Lord's anointed...

Later on in 2 Samuel 16:5-7, we read of one Shimei, a member of King Saul's clan, who continually hurled curses and stones at King David and his followers. In his response to this humiliation, Abishai wanted to revenge on behalf of the King and his men but David would not permit him. Instead David said,

> If he is cursing because the Lord has said to him, Curse David; who then shall say, why have you done so?"... Behold, my own son seeks my life; how much more now may this Benjaminite: Let him alone, and let him curse, for the Lord has bidden him. It may be... that the Lord will repay me with good for this cursing of me today.

David's mourning for the death of King Saul and the murder of Abner was yet further demonstration of his love for his enemies, (2 Samuel 1:11-27 and 2 Samuel 3:31-39).

2.7 New Testament Teaching on Aggression

Having considered the Old Testament teaching about the believer's response towards aggression, we now turn our attention to the teaching of the New Testament on the same topic. When Christianity was first established in Palestine and other parts of the Mediterranean World, already Judanism and the Greco-Roman religions had been established firmly.

The establishment and particularly the spread of Christianity was bound to spark off some inter-religious illfeelings and perhaps conflicts too. The older religions did put up stiff resistance against the incoming religion which they naturally regarded as an intruder whose influence appeared to be a great threat to their very existence. The New Testament records which we shall review in this section would show that the followers of the older religious systems were often suspicious and

apprehensive toward Christianity. This atmosphere of suspicion often degenerated into open confrontations against Christians.

Perhaps some of the New Testament Writers experienced personally some of these interreligious crises. If so, the researcher believes that when they wrote, they were bound to comment on their personal and perhaps general Christian response towards those interreligious aggressive acts. The researcher strongly believes that Christians in Nigeria, particularly in the Northern States, can learn from the experiences and responses of these earlier Christians how they also should respond to the interreligious crises in the society today. The Gospel writers appear to teach that followers of the Lord Jesus Christ should adopt a non-violent response towards aggression shown against them. The following examples support this claim:

In Mathew 10:14, 22 and 23, the Lord Jesus predicts that his followers would be hated and persecuted by people who held different religious beliefs. Following this prediction, he appealed to his followers to endure and where possible to flee from their aggressors.

> "... for they will deliver you up to councils, and flog you in their synagogues... for my sake... But he who endures to the end will be saved. When they persecute you in one town, flee to the next."

In Luke 9:56-58, we read that, the Lord Jesus rebuked his disciples who suggested an aggressive response towards the people of a Samaritan village who had been unfriendly to them. The passage reads,

> ... but the people would not receive him... And when his disciples James and John saw it, they said, "Lord, do you want us to bid fire to come down from heaven and consume them?" But he turned and rebuked them. And they went on to another village.

Perhaps the clearest passage which shows non-violence as a response to aggression is found in Mathew 5:39, 44 where Jesus said," Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also; love your enemies and pray for those who persecute you."The Lord Jesus taught his followers this principle of non-violence by his own personal example. Talking about the suffering servant who the researcher identifies with the Lord Jesus, the Prophet Isaiah said that he was oppressed and afflicted yet he did not resist his oppressors. And in Luke 23:34 the Lord Jesus offered a very good prayer for his murderers. He said, " Father forgive them; for they know not what they do." Earlier on, Jesus did not support Peter who used the sword in order to defend him from those who had come to arrest him. In Mathew 26:52, 53 and John 18:10 Jesus said to Peter,

> Put your sword back into its place;
> all who take the sword will perish
> by the sword. Do you think that I
> cannot appeal to my Father, and He
> will at once send me more than
> twelve legions of angels?

Having said this, he healed the ear of the servant of the high priest, his arch enemy, Luke 22:36. While he was being nailed to the Cross the Lord Jesus prayed for his murderers. In Luke Chapter 23 He prayed to God to forgive them for this ill-treatment of Him. He c... rather to suffer. However, it would not be fair to fail to point out that certain passages in the Gospels seem to suggest that Jesus non-violent response to his aggressor did not amount to cowardly submission, There were occassions during the life and Ministry of the Lord Jesus when he had to put on a bold face against his enemies. The researcher strongly feels that the following passages support this claim.

First, the Lord Jesus Christ did not spare his archopponents, the Jewish religious leaders. He boldly and in very strong terms castigated them. Jesus referred to them as white washed tombs and hypocrites. This co... have led to a fight. And in John 8:44, he told them that they were the children of the Devil. Second, in John 18:22-34 at his trial before Annas, Jesus challenged the officer who struck him. He demanded to know from the officer

the reason he had struck him. It could be argued that when in Luke 22:36, Jesus told his disciples to sell their mantles and buy swords, he probably meant to impress upon them that it may be necessary to counter force with force in order to protect themselves. This would probably be a necessity only after he might have ceased to be with them physically. This seems to be the case because shortly after he had told them to purchase swords he rebuked one of his disciples who attempted to defend him by the use of the sword at his arrest (See Luke 22:49-51).

It is perhaps in the Acts of the Apostles that there is a clear case of interreligious crisis when Christianity was making its impact to be felt among the people of other faiths. The author has recorded both the occurrence of crises and the corresponding Christian response. Following the healing of the lame man in Acts Chapter 3, the Jewish council imprisoned the apostles and charged them not to teach in the name of Jesus any more. The Apostles Peter and John responded in Chapter 5:29 that they must obey God rather than man. They defied the orders of the Jewish leaders and rejoiced that they were suffering for the sake of Christ.

In Acts Chapter 6, Judaisers instigated the people against Stephen, a staunch believer in the Lord Jesus. In the crisis that followed their instigation, Stephen

was murdered. And following the footsteps of Jesus Christ, while he was being stoned to death, Stephen prayed for the forgiveness of his enemies. Again in Chapter 8 when the Jewish religious leaders mounted a severe persecution against the Church in Jerusalem, the Christians did not put up the least resistance. Instead, they fled from their persecutors into the regions of Judea and Samaria and Syria.

In Chapter[s] 13 and 14 when the Jews incited the people in Antioch of Pisidia and Iconium and stirred up persecution against the Apostles Barnabas and Paul, the Apostles fled to the next town/s.

In Chapter 16 the Apostles Paul and Silas were involved in a religious crisis that led to their torture and imprisonment. That it was an interreligious crisis, is suggested by the following pronouncement by the inhabitants of Philippi who protested saying that the Jews (referring to the Apostles) were disturbing their city by advocating for customs which were not lawful for them (Romans) to accept or practice. This a clash between Judaisers and Roman religionists.

The response of the Apostles to this crisis was slightly different from their previous response. On this occasion the Apostles claimed their rights as Roman citizens and demanded that their persecutors should apologise for their action. After their demand

had been met, the Apostles left Phillippi.
In Chapter 17 of Acts .ere were two interreligious disturbances. One at Thessalonica and the other at Beroea. In each case the Apostles had to/by night escape to another place.

In Acts Chapter 19, there was a great inter-religious riot at Ephesus when Paul introduced the Christian faith in that city. The head of the traditional religious group, Demitrius with the support of other religious leaders masterminded and carried out the disturbance. The Apostle Paul made an attempt perhaps to make a defence before the rabble, but other Christians advised him not to venture into the crowd. After the uproar had ceased, Paul left Ephesus for Macedonia.

Like his response in Chapter 16, the Apostle Paul did not flee persecution in the religious disturbance against him in Jerusalem as it is recorded in Chapter 21. He made several appearances before Kings and put up a defence which culminated in his appeal to the Roman Emperor. In like manner in Romans Chapter 12, the Apostle Paul appeals to Christians to adopt a non-violent response to acts of aggression. This is clearly brought out in the following expressions.

> Bless those who persecute you; bless and do not curse them... Repay no evil for evil... never avenge yourselves, but leave it to the wrath of God... If your enemy is hungry, feed him...

Similarly, in I Corinthians Chapter 13, Paul's analysis of the characteristics of love suggest that it would be unchristian to return aggression for aggression. He says that love is patient and kind; it bears all things and endures all things. Also according to 1 Thessalonians, Chapter 5, Paul appeals passionately to the Christians in Thesealonica to refrain from taking vengeance, rather he admonishes than to seek to do good to fellow Christians and all other people and to give thanks in all circumstances. Similarly, the Apostle Peter encouraged believers to endure persecution. In fact he points out that suffering for the sake of Christ is the lot of the Christian. In 1 Peter Chapter 4 the Apostle Peter declared,

> Beloved, do not be surprised at the fiery ordeal which comes upon you to prove you, as though something strange were happening to you. But rejoice in so far as you share Christ's sufferings... If one suffers as a Christian, let him not be ashamed but glorify God... and entrust their souls to a faithful creator.

Christians in the Apostolic days appear to have endured persecution without resistance. The strong, hope of a future bliss in heaven seems to have motivated them to endure persecution. The writer of

the Epistle to the Hebrews commended his readers for their endurance of persecution. In Chapter 10 he says:

> You endured a hard struggle with sufferings sometimes being publicly exposed to abuse and affliction... and you joyfully accepted the plundering of your property, since you know that you yourselves had a better possession and an abiding one.

It has been observed that Jesus and Paul demonstrated this by their teaching and example. However, it has also been observed in this chapter that there are some New Testament pasaages which suggest that on certain occasions the believer may have to put up resistance for the purpose of self-defence and never to let his aggressor take him for a ride. It may be argued that the two positions are contradictory. But the researcher feels that it is not the case. It appears that it was not the intention of the Lord Jesus and New Testament writers to spoon feed Christians on this topic. What the Lord Jesus told His disciples seems to confirm the researcher's claim. He said in Matthew Chapter 10 verse 16 that He was sending them out as sheep in the midst of wolves, so they should be as wise as serpents and as innocent as doves.

The researcher believes that this passage suggests that a Christian's response to interreligious crises should be determined each case on its own merit. It may be wise on one occasion to escape persecution. On another occasion, the wise thing to do may be to fight back in self-defence. Yet on

another occasion, one may have to endure without resistance. The last option may be necessitated when escape is not possible and resistance may not be effectively carried out.

2.8 Intertestament Teaching on Aggression

The experience of the Jews during the Maccabean era seems to be one of the most appropriate inter-religious experiences to which we must give special attention in the treatment of this research topic. Its importance as well as its relevance enjoys the status of timelessness, particularly that the Christian religion has emerged out of Judaism. It is probably not an exaggeration to claim that the religious experience of the Judaisers at that time was the most bitter interreligious crises that humankind has ever experienced. The crises threatened not only the survival of their faith but also their very existence as a people. The researcher also believes that the response of the Jewish faithfuls to the grave religious situation is very interesting. Could Christians borrow a leave from their religious ancestors? Because it is both interesting and relevant to this study, we shall devote several pages to review it. It is hoped that this review will help Nigerian Christians find an appropriate response to their own crises.

Schurer (1974) describes the Jewish experience

During the Maccabean era as a time of greatest crisis which Judaism had to endure; an attempt was made to destroy their religious heritage and convert the Jews to heathen worship. Some Jews are alleged to have consented and willingly promoted the Hellenising programmes of Antioch Epiphanes. Particular reference is made to the Aristocratic and educated classes. It is feared that if the process of Hellenising the Jewish religion had been allowed to continue peacefully, perhaps Judaism in Palestine would have lost its identity once it had been clothed in Greek dress.

Amidst the crisis, Schurer points out that two opposing parties emerged from among the Jewish people. One party hailed the Hellenising influence as a welcome development. Another party was the diehard devout Jews who held fast to the strict ideal of the scribes. From all indications, it would appear that prior to the Maccabean uprising Hellenism had already been embraced by most of the Jews. Its acceptance and establishment as a state religion was well on the way in the event of which Judaism would be reduced to a sect.

Schurer (op.cit) believes that Antiochus Epiphanes' radical attempt saved Judaism from impending death - his orders by which Jewish worship was to be totally abolished and in its place Greek rites

introduced. It is interesting to note that not only the strict party rose in defence of the Jewish faith but also the mass of the people.

The result was that Hellenism was completely disloged from Jewish soil. The writer of 1Maccabees 1:41-52 and 2 Maccabees 6:1-2 presented the intolerable and harsh orders of Antiochus thus:

> Antiochus now issued a decree that all nations... should abandon their own customs... and even many of the Israelites submitted to the decree. They adopted the official pagan religion... They were even ordered to defile the Temple and the holy things in it... They were forbidden to circumcise their sons... many of the Jews (in Judea) were ready to forsake the L[illegible] and to obey.
>
> Not only that, the king sent an elderly Athenian to force the Jews to abandon their religion... He was also to defile their Temple by dedicating it to the Olympian god Zaus... The oppression was harsh and almost intolerable.

It was alleged that in December of 167 B.C. a heathen altar was built in Jerusalem on the great altar of burnt-offering and the first heathen sacrifice was offered on it to Olympian Zaus, to whom the Temple in Jerusalem had been dedicated.

Perhaps the details of the Maccabean revolt may remain uncertain, but the fact remains that the people with glad courage defended their faith and many of them suffered martyrdom one after the other.

It is interesting to note that passive resistance was soon accompanied by open insurrection. From the human point of view, it seemed to be a fool-hardy undertaking for a tiny ban of Jews to face the might of the king of an Empire. But it seems that religious enthusiasm defied the king's might and did not inquire whether success was possible. Our source further revealed that a daring Jewish priest by the name Matthias along with his five sons, John, Simon, Eleazer, Judas and Jonathan incited the people of the little town, Modein to rebel. It is alleged that the crises came to its peak when an officer of the king arrived there to demand the offering of heathen sacrifice and Mattathias refused to obey the orders of the officer saying;

> Though all the nations in the King's realm lapse from the religion of their fathers, yet will I, with my sons and brothers, walk in the convenant of our fathers. May God preserve us from abandoning the law and the commandments.

Schurer (op.cit) also alleges that Mattathias instantly killed a fellow Jew who came forward to offer the heathen sacrifice. Then he also killed the king's officer and destroyed the altar. Thereafter, Mattathias is reported to have gathered together all able and willing Jews to fight for their faith. They sent through the country destroying anything heathen that they could find, killing lapsed Jews, circumcising

the children, and encouraging everyone to offer open resistance to their heathen religious persecutors.

Describing the same religious crisis, Unger (1957.61) says that under the reign of Antiochus Epiphanes the Jews went through a period of terrible religious crises. He maintained that they were severally persecuted, with a decree issued that they should conform to the king's religion on pain of death. Refusal to obey the decree, led to the Maccabean war. According to Unger, the result of the long war was both political and religious freedom. Old Israelite religious customs and practices were reintroduced. It was their courage which enabled them to make these achievements. Unger describes that courage in these words.

> Probably history affords no parallel to the courage with which this ban of men decided to face death, one by one, in a holy cause. The Maccabees inspired a subject people with independence; they found a few personal followers, and they left a nation.

Ausubel (1953; 78) describes the events that triggered the violent resistance thus;

> A cry of anguish and indignation convulsed the Jews in Judea as well as in the foreign settlements. They could not bludgeoned into becoming Helenistic pagans,... Thousands were slain, thousands fled into the wilderness, into the mountains, or hid in caves. They wandered about, famished and hunted, dressed in skins of sheep and goats... It was in this time of trial that love of their religion... became a patriotic passion

> among the Jews of Judea. This was the beginning of the tradition of Martyrdom, ...

The courage and zeal of Mattathias was marvelous, For Ausube[1] tells us that in the presence of the King's Commander, Mattathias killed the Jew who wanted to sacrifice at the pagan altar. Then immediately he summoned his fellow townsmen who were jealous for the law of the Lord to join him to defend the faith. Mattathias is alleged to have exhorted his children before his death to give their lives for their faith.

2.9 Present Day Christian Teaching on Aggression

Since aggression and its corresponding responses are universal phenomena wherever human beings may be found, efforts will be made here to review christian sources which speak on aggression generally and christian response to it.

In his 'Spirit Controlled Temperament', Lahaye (1966) is of the opinion that the spirit filled Christian would gradually find it easier to wait on the Lord for his wisdom rather than rushing off half-cooked on the basis of his intuitive judgement. He further maintains that as the peace of God replaces his innate anger, the Christian finds that he is happier and more contented. He adds that instead of 'stewing' and 'churning' over some

injustice done to him, the Christian lets the Lord do it if vengeance is to be taken. A similar response is credited to Athanasius by Stevenson (1966). Stevenson says that Athanasius advocated that Christians should flee when persecuted and that they should hide when sought for. According to Athanasius, it would be really tempting God if a Christian should give himself up to his persecutors. Stevenson explains further that Athanasius was believed to have advanced this view when other Christians accused him of cowardice when he fled from Alexandria during Emperor Julian's persecution of Christians in his attempt to promote and reform the pagan (Hellenic) religion.

Bonhoeffer (1959) suggests that the Christian must patiently endure aggression and when he meets injustice, he should no longer cling to his right and defend it. He maintains that the right way to overcome evil is not to resist it but to let it run itself to a standstill because it does not find the resistance it is looking for. Bonhoeffer presents another view which is slightly different from his non-violence response. He maintains that the Reformers maintained that the precept of non-violence applies to personal suffering. He says that they argued that sufferings incurred by Christians in the performance of duty as bearers of an office

ordained by God may be resisted by meeting force in order to check the assault of evil. The Reformers, he added, argued along these lines to justify war and other legal sanctions against evil. Bonhoeffer (op.cit) has pointed out that there are apparent difficulties with the distinction which the reformers tried to make. According to him;

> When it comes to practice, this distinction raises insoluble difficulties. Am I ever acting only as a private person or only in an official capacity? If I am attacked, am I not at once the father of my children, the Pastor of my flock? Am I not bound to defend myself against every attack, for reason of responsibility to my office?

It may be observed that the precept of non-resistance to aggression appears to know no boundaries. It appears that the Lord Jesus sanctioned its application in both private and public life. However, without being too sentimental or sounding too pietistic the researcher feels that the precept of non-resistance may not be taken as an ethical blue print for general application. Particular situations may warrant paying the evil man in his own coin in order to deter the spread of evil. And when it seems obvious that defencelessness would only help to invite aggression, it may be more ethical to resist aggression than to endure it.

Sugden (1976), one of the advocates of non-violence as an option for Christian response to

aggression argues that the option is not the question of avoiding strife in order to buy cheap peace. According to him the question is how in a situation of conflict and injustice Christians should witness politically. Non-violence, he says, is an appropriate expression of Christian social ethics and the command of Jesus to love one's enemy. Sugden (op.cit) has put forward four theological arguments to justify his support for non-violence. First, that non-violence gives the evil doer the opportunity to repent and change his behaviour when he understands that he is loved and respected ev.. ..f his activities are resisted. Second, that a non-violence response presupposes that you and your opponent share a relationship that can be restored. He backs up his argument by pointing out that the restoration of broken relationships between men is the heart of th e Christian Gospel. Third, that the aggressor will not win the sympathy and support of the society since he appears to be a threat to peace and security of the community and property. Fourth, that non-violence is peculiarly adapted to the needs and limitations of a group who may not be able to afford weapons or do not have the economic muscle; but they can march, sit-in and disrupt.

The researcher feels that Sugden's arguments are plausible but would work only if the aggressor is the

type that would realis e evilness of his action and repent in order that broken relationships may be restored. Furthermore, the researcher wonders if winning the sympathy and support of the society alone can effectively stop or even check aggression.

Arguing in favour of non-violence response for Christians against quarrels, or persecution, Sider (1985) submits that throughout human history, man has sought security through violence. He also points out that almost all societies have all along hoped that weapons would deter aggressive neighbours, but it has not always been effective for long. The researcher totally agrees with Sider's submission but wonders why the accumulation of deadly weapons by nations is on the increase. Lewis (1943) shares a different view. He believes that the Biblical injunction that we should love our enemy does not rule out altogether violent response to the evil acts of the enemy. He argues that it would not be wrong for a Christian to kill an enemy particularly when he has to defend a just cause. He asks,

> Does loving your enemy mean not punishing him? No, for loving myself does not mean that I ought not to subject myself to punishment - even to death.

In order to resolve certain crises and disputes which arise in human affairs, some Christians believe that we must respond violently in such situations.

Gill (1985) supports this opinion. He writes,

> However inexpedient and immoral war may be, it will continue to be used because it is the only method we have at the present time of resolving certain crises which can and do arise in human affairs. Not all disputes can be deterred away or reconciled away.

The above quotation seems to suggest that violent reaction to crises is a legitimate Christian response, particularly where peaceful means of resolving the crises has not been achieved. It also seems to suggest that when victims of aggression are faced with the choice to either fight or submit to injustice, such persons would be right to fight back. There is nothing unChristian about it. The researcher does not fully support this opinion because plausible as it may sound, it raises some questions. Doesn't this contradict Christ's command to love our enemies? When we add fuel to flames, would this response prepare a conducive atmosphere for Christian witness? Is it not impatience that makes us feel that non-violence is an ineffective method of fighting acts of aggression?

Stott (1984) has pointed out that there is some disagreement among Christians about Christian response to aggression. But he believes that all Christians affirm that the Kingdom of God is God's rule of righteousness and peace; that the Christian community is to pursue peace, love enemies and forebear revenge.

Apart from this Biblical background, Stott identifies three positions which Christians hold and defend on the Christian response to aggression. The first view is the 'Total Pacifist' position which advocates total commitment to non-violence in the spirit of the Sermon on the Mount in which Jesus enjoined believers not to resist an evil person. According to this view, to do the contrary is to go by the standards of the world.

Pacifists maintain that Christians must be committed to the way of non-violence and non-resistence because their Master loved those who despised and rejected him and even prayed for the forgiveness of those who nailed Him to the Cross. Eventhough Stott does not quote any sou to buttress his submission, he argues that it is historically proven that until the conversion of Constantine, most Christians refused to serve as soldiers in pursuance of pacifistic tradition. While the pacifists attitude may be laudable, it appears to be blind to the nature of man whose patience may run out in the face of continued provocation. Is it right to submit to injustice even when we are supposed to promote justice? Should we not protect lives and property which have been entrusted to us by God against destroyers?

The second view is the 'Just War' theory which

Saint Augustine Christianised in the fourth century, systematised by Thomas Aquinas in the thirteenth, further developed by Francisco de Victoria in the sixteenth and endorsed by most of the Reformers. According to this theory, in order to justify violence as a legitimate Christian response to aggression three criteria must be met. The first criterion is that its cause must be righteous; it must be defensive and not aggressive; its objective must be to secure justice, to protect the innocent or champion human rights, and must be undertaken as a last resort only after all attempts at negotiation and reconciliation have been exhausted. It adds that only legitimate authority not groups or individuals can carry it out. The second criterion is that its means must be controlled. There must be no wanton or unnecessary violence that the ultimate gains will outweigh the losses. The third criterion is that its outcome must be predictable, implying that before one responds to violence with violence, one must calculate his prospects of victory or achieving the desired just cause.

It would seem very difficult to see how these criteria may be met in real life situations. Moreover, since the view says only legitimate authority may carry out violence against aggression, this may likely put groups and individuals at the mercy of an unscrupulous aggressor particularly when

the legitimate authority fails to act. This view also seems to reduce human passion to a thing we can control and if so can predict its outcome. What instruments are there to help us predict the end result of a violent response to aggression when it appears that one act of violence tends to breed more violence? And so once it starts no person may predict the end. The third view is the 'Relative Pacifism' theory which condemns indiscriminate use of weapons when responding to acts of aggression. This view further prohibits the shedding of innocent blood, demanding that violent response must be directed against identified aggressors only.

One wonders if these are not impracticable ideals that are being suggested: In the time of disturbance, civil strife or even war it may be difficult to discriminate between weapons. Perhaps the victim of aggression needs the assurance that a limited or less destructive weapon would be effective to make his aggressor back off before they can decide to discriminate against the more deadly one. Is it not rational to believe that any weapon against an enemy is legitimate provided that we believe it would bring the hostility to an end? That the shedding of innocent blood must be avoided at all cost, this is an indisputable Christian or moral principle. But is it not true that when two elephants fight, it is the grass that gets hurt?

The Jerome Bible Commentators (1968) seem to support very strongly the total pacifistic view. Commenting on the injunction 'Do not resist the evil one', they maintain that the customary principle of self-defence is rejected by this saying of Jesus. They argue that this injunction of Jesus has been the object of more rationalisation than any other and they believe that that should not be the case. They maintain,

> The statement is simply not to resist evil or the evil one. In the context it seems that the person rather than the neuter is meant, and we think of the evil one as the aggressor. Concrete examples are given that take the saying out of the mere abstract and general: The first area is the area of physical violence, which is not to be met with physical violence; it is to be suffered. The second area is that of legal contention; the disciples are told not to meet legal action with legal action, beyond what is contested.

On the issue of forgiveness, the commentators express the same pacifistic doctrine. They argue that the 'seven times' in Mathew 18:21-22 if account is taken of the symbolic value of the number 7, it should signify a definite but not a specified number; there should be a point at which forgiveness becomes perfect and the duty to forgive ceases, if the offence continues. However, they point out that by the multiplication of seven by itself and ten Jesus uses another symbolic significance on the number and makes the number indefinite; no definite number makes forgiveness perfect.

Kee and Young: (1960: 136, 7) believe that the demand of Jesus that men should not resist evil with retaliation and to love not only friends but enemies as well must be taken in its literal meaning. They maintain that it is inadequate and dangerous for Christians to rationalise this teaching. And reacting to those who feel that it is impossible to comply with this demand in this life, Kee and Young submit that 'Jesus optimistically expected that men ought to be capable of radical action here and now! They dismiss the claims that to live like this would mean the breakdown of all social order and that such teaching is utterly unrealistic in our world. According to them, it is impossible to avoid the conclusion that Jesus often meant exactly what he said .

Commenting on non-resistance and suffering as a Christian duty of communities facing oppression, O'donovan (1977) maintains that 'most Christian thinkers will accept at its face-value Jesus' command that we should suffer rather than resist those who oppress us'. If this is so, it suggests that we may not dismiss violent resistence as a legitimate Christian response to aggression. O'donovan wonders if it would not have been a disservice to the Europeans if an Armerican pacifist had said in 1940, 'Let us not resist, but rather

suffer.' Would not that have meant the same thing as saying, 'Let us not defend the Europeans, but let them suffer'? He argues further that in certain circumstances violent resistence may be a duty that a Christian may be called upon to perform. He submits that,

> The Christian realist... aware at his duty to community which may need defence by force or by the threat of it, regards this sense of duty... as the demand of the natural conscience. The private virtues of patience and suffering, which are all that the pacifist can recommend, do not satisfy this sense of obligation. ... We too believe that... fighting, in certain circumstances, is an expression of love for the neighbour.

Boesak (1982) seems to be supporting the Christian pacifists' view when he says that real hope for freedom from oppression in black South Africa does not rest solely on improved weaponry but in God. He suggests that the black Christian community must share the experience and hope of the Isrealites. He points out that the Hebrews went through untold hardships during their years of slavery in Egypt. And that many of them may have lost hope in God, but God broke his silence and proved that he was the great liberator. "The Hebrews did not achieve their freedom through resistence", he maintains.

One observes with interest and amazement that a South African who very probably has suffered from

the hands of heartless appressors would advocate for non-violent resistence as a means of solving the problem! Similarly, it is interesting to observe that O'donovan who probably has never had Boesak's bitter experience appears to be in favour of the use of force as a legitimate Christian response towards aggression. It might be interesting to find out how Boesak would reconcile the facts that the Israelites gained their freedom from Egypt through non-resistence; and that the Jews during the Maccabean Era gained their own freedom from oppression by means of armed resistence. One wonders if Boesak would condemn or even frown at the action of the Maccabees. Similarly, one wonders if Odonovan's 'community which may need defence by force' cannot have that need met by non-violent means?

According to Kareem (1990), Major General Dogonyaro has warned that Nigeria would collapse the very day that religion is allowed to creep into the Nigerian armed forces. The researcher believes that the warning was not unconnected with the seemingly confrontational reactions by the major religious groups in the country over the Presidents' cabinet reshufflement and appointments as they affected key posts in the army as well as in the government. Christians are alleged to have reacted by peaceful demonstrations in some state capitals of the

Federation. Although Dogonyaro was speaking in his capacity as an army officer, the researcher believes that we may not avoid the conclusion that his speech was proba. influenced by his Christian background or situational ethnics in the sense that what belongs to a mixed group should be seen to be shared fairly by the mixed group. So Dogonyaro's expressed fear and posture against interreligious hostility may be regarded as a Christian response to the alleged religious discrimination in the appointment of government officers in favour of muslims.

Olatunde (1990), who is a Muslim has alleged that Christians approve and support the use of force in religion, He cites Christian thinkers such as Thomas Aquinas to support his claim. In his words,

> I have just been reading the volume 12 of the book Encyclopaedia of Religion and Ethics. The opinion of Christian writers and holy men like Thomas Aquinas has been freely expressed at pages 678-679. The use of force in religion has not been condemned... Christian teachings include precepts which at first sight appear to rule out any kind of engagement as inconsistent with its moral ideas, but an unqualified condemnation of war of force.

The researcher wonders if this claim by Olatunde represents the true and current christian view about interreligious relationship, particularly during crises.

Peschke (1978) maintains that there is nothing unchristian or immoral in a people taking up arms to defend themselves against aggression. He believes that sometimes war is the only means to defend the weal of a people efficiently against unjust aggression. He argues further that the higher a good that is in peril, the higher the sacrifices that are justified, and demanded in its defence. According to him where an unjust aggressor endangers the highest goods of people, namely, their existence and especially their moral and religious freedom, the people concerned have the right and even the duty to defend these values against assault. Peschke (ibid) then quotes the Maccabean experience to support his view. He argues,

> The fate of the Jews in the time of the Maccabees, who refused to obey the blasphemous laws of the foreign oppressor Antiochus, but who at the same time declined to fight on Sabbath day, served their compatriots as a warning against inappropriate practice of religion. For they all who decided not to fight were massacred together with their wives and children by the enemy. Therefore their fellow Jews drew the conclusion: 'If we all do as our brethren have done and refuse to fight with Gentiles for our lives and our ordinances, they will quickly destroy us from the earth'. And they decided to fight for their lives and faith.

2.10 The Teaching of the Qur'an on Aggression

Although the research was not aimed at finding out both Christian and Muslim responses towards

aggression, it was felt that some knowledge of the teaching of the Qur'an on the topic being studied would help to explain the behaviour of Muslims as it relates to the topic. It was also felt that this knowledge was imperative to this study for two reasons, namely, that this study points out that both Christians and Muslims have been engaged in a war of accusations and counter accusations of acts of aggression one against the other; and that the teaching of the Qur'an is believed to be the guiding principle on which the Muslim is expected to pattern his actions. The researcher wishes to state that this information about the teaching of the Qur'an on the topic as given in this section is based entirely on his personal literal understanding of this Holy Book.

From Surah II verses 178 and 179, it appears that retaliation is not only approved but prescribed for the believer (Muslim). Verse 179 reads, "And there is life for you in retaliation, O men of understanding, that you may ward off (evil)." The Qur'an does not seem to encourage Muslims to embark on unprovoked aggression. Rather, the believer is enjoined to refrain from perpetrating hostility because Allah does not love aggressors. However, he is free to fight (it is a duty to Allah) when he is provoked according to verse 194 of the same Surah II which says, "... and one who attacketh you,

attack him in like manner as he attacked you:.."

Surah III verses 124 and 125 further suggests that God would help the Muslim in his fight against an unprovoked attack. It reads, "If you persevere, and keep from evil and the enemy attack you suddenly, your Lord will help you with five thousand angels sweeping on:" Verses 156-174 and 195 encourage the Muslim to be undaunted in his fight for the cause of Allah in anticipation of great reward in the hereafter. This is clearly stated in verse 195 which reads"... So those who fled and were driven forth from their homes and suffered damage for my cause, and fought and were slain, verily I shall remit their evil deeds from them and verily I shall bring them into Gardens underneath which rivers flow - A reward from Allah..." Similarly, Surah IV verses 74-76, the Muslim is encouraged not to fear selling his life for the hereafter. Consequently, he is urged not to refrain from fighting for the cause of Allah.

The introductory commentary on Surah II suggests that the experience of the prophet and his followers at that material time (when the Surah was revealed) necessitated the support for retaliation. According to the commentary, the Surah was revealed to the Prophet when the Muslims were going through severe persecution by non-Muslim Arabs of Mecca. It further

claims that many of the Muslims were at first reluctant to fight having been subjected hitherto the rule of strict non-v..lence. Even in self-defence, the commentator maintains that it was difficult to persuade the Muslims to fight. However, eventually they had to fight in compliance with the revelation to the Prophet and in order to defend the Prophet, their wives and children against their persecutors. Verses 38, 39, and 65 of Surah VIII suggest that Muslims should not withhold the sword against their persecutors until they cease persecuting them. For this reason, the Prophet is commanded to exhort his followers not to relent their efforts to fight non-Muslims. Similarly, Surah IX verse 123 encourages Muslims to be hostile against their non-Muslim neighbours. It says, "O ye who believe! Fight those of the disbelievers w.. are near to you and let them find harshness in you..."

The Christian New Testament teaching and appeal to Christians to turn the other cheek should any one strike them on the right one do not appear to have a parrallel in the teaching of the Qur'an. Muslims are urged not even to make friends with those who are hostile to their religion. They are told to withhold the sword only from those who do not offer hostility against them (See Surah IV verses 84, 89-91 and 94). Muslims are specifically commanded

not to be friendly with both Jews and Christians because, it is alleged that they made jest of Islam. (See verses 51 and 57 of Surah IV). The introductory remarks to the Surah offers two explanations for the warrant of hostility against Jews and Christians, namely, that the chapter was revealed to the Prophet when he was at war with certain Christian tribes; and that both Jews and Christians had not been faithful to Allah's revelation to them in their scriptures.

These notwithstanding, it appears that Christians had been friendly to the Prophet and his followers particularly during their time of severe persecution by their non-Muslim fellow Arabs. The introductory remarks to Surah XIX points to the fact that Muslims who were persecuted in Mecca were kindly given refuge by Christians in Abyssinia. In fact, the commentator suggests that the Prophet had urged his followers to seek protection in that Christian land because he believed they would not be persecuted for their worship of one God.

Though the general impression that the researcher gets from these Qur'anic references is that of revenge and hostility against non-Muslims, he finds some verses that do not support this impression. For instance, Surah III verse 134 reveals that God is pleased when Muslims control their wrath and are

forgiving towards others. It is further interesting to note that the Qur'an does not seem to support some Nigerian Muslim religious fanatics who feel that every person must accept the Islamic faith or else must die. The first part of verse 256 of Surah II declares in unambiguous terms that "there is no compulsion in religion". Giving the multi-religious situation in Nigeria, one would expect Muslims to emphasise the teaching of those passages of the Qur'an which discourage perpetration of aggression and forcing their own beliefs on non-Muslims as the acts of religious intolerance suggest.

2.11 Summary

In this chapter, the researcher has reviewed the available literature on the establishment of Islam and Christianity in Northern Nigeria. Consideration was also given to the manner in which the two religious groups had related to each other over the years. A review was made of theories of aggression in human behaviour. Among others, the following theories were idenfied:

a) that aggression is an inborn human behaviour,
b) that aggression is a learned behaviour acquired through observing others behaving aggressively,
c) that frustration leads to severe emotional strain which may be expressed by hate and revenge,

d) that aggressive behaviour may be controlled by the use of reinforcement principles; if aggression is positively reinforced, it may be likely to reoccur. If it is negatively reinforced, it may be eliminated.

e) that aggression is likely to incur counteraggression.

Thereafter, the researcher reviewed cases of religious conflicts in different parts of the World. Particular attention was given to the situation in Middle East, the far East, Europe, and Africa. In addition, mention was made of the attempts that have been made at a global level to create an atmosphere of religious harmony and understanding particularly between Muslims and Christians. An extensive review was made of the teaching of both the Christian Old and New Testaments about Christian response to aggression. The opinions of present day Christians on aggression were reviewed. The aim was to find out a popular view which one would encourage Christians to imbibe in their response to interreligious crises...

Previous studies seemed to have been concerned with aggression in broad terms. Those who have narrowed the scope of the topic, seemed to have addressed the issue by the aggressor.

Very little attention has been devoted to the victim of aggression which is the specific concern of this study. Bako's (1981) study on aggression seemed to be an exception at least because of its concern with the Nigerian context. In his findings, he discovered that both aggressiveness and extreme forms of tolerance and pacifism seemed to be very rare in the Nigerian families. This notwithstanding, a greater part of the work dealt with agression in a wider perspective. Attention was also given to factors responsible for expression of aggressive behaviour, for example, by minority ethnic groups. The chapter ends with a review of the teaching of the Qur'an on aggression, Muslims are encouraged to refrain from perpetrating acts of aggression. However, they are commanded to fight back any unprovoked attack and whenever their faith was being threatened by non-Muslims. The believer, according to the Qur'an has a duty to fight in order to defend the cause of Allah.

CHAPTER THREE

RESEARCH DESIGN AND PROCEDURE

3.1 Introduction:

From observation, it appears that interreligious crises have become common place in the socio-political life of Nigerians. It has been observed further that the frequency of the occurrences of these religious crises is higher in the Northern States. And that they often involve two particular religious groups, namely, the Christian and Muslim ones. It has often been claimed by both Christians and Muslims that their respective religions promote peaceful co-existence among people. Yet, experience in this country has indicated that neither of the two religious groups has truly demonstrated practically this spirit of the gospel of peaceful co-existence. Not one group has been willing to accept full or even partial responsibility for the crises - ridden atmosphere that pervades our society. Although each group claims to be a saint, the allegations and counter-allegations of acts of provocation from the two religious groups to which we have referred in the early sections of this study strongly suggest that both groups cannot be absolved from blame for the

incessant religious crises.

It is strongly felt that a person's private life and his interpersonal relationships should be guided by the ethical and religious principles of the faith he professes. The researcher being a Christian and having found himself trapped in the scene of these interreligious crises by divine providence or by sheer accident of history, took it up as a challenge to carry out this study in order to find out what Christians believe they should do in situations of interreligious crises. It is hoped that this study will help the Christian to make some adjustment in his interpersonal relationships in harmony with Christian ethical standards. It was for this reason that the study was designed to sample the opinion of Christians about their response towards interreligious crises.

Northern Nigeria seemed very large indeed as a geographical area. According to Eleazu (1988), the eleven Northern States and the Capital Territory, Abuja, cover an area of 730,885 square kilometers. This accounts for 79% of the country's land mass which covers 923,768 square kilometers. To cover it in a research such as this would be formidable and time consuming. Further careful examination has revealed that similarities of several segments of the entire area would recommend some amount of stratified random sampling. For this reason some

Christians from certain local government areas of Bauchi, Gongola and Kaduna States were selected for the study. The sections that follow describe the population sample and the states that were studied.

3.2 The Population for the Study

The population for the study was Christian Communities in the eleven Northern States. But the study concentrated specifically on the Christian communities in Bauchi, Gongola and Kaduna States. The Christian communities in these states were grouped under the following headings:

a) Priests and Church elders with Roman Catholic and Protestant backgrounds,
b) Laymen and women with Roman Catholic and Protestant backgrounds, and
c) Christian youth of both Roman Catholic and Protestant views.

The proliferation of churches in Nigeria has given rise to many protestant denominations. Efforts were made to cover the following denominations in the distribution of the questionnaire designed for the study, namely, Evangelical Church of West Africa, The Baptist Church, the Anglican Church, the HEKAN/TEKAS Church, the Apostolic Churches, Cherubim and Seraphim Church, Deeper Life Church and the Methodist Church.

3.2.1 Sampling Procedure

Sampling of populations seems to have become an indispensible factor in research work. In order to obtain samples, research students often employ certain criteria. Since the human mind is prone to prejudices and bias, research students opine that random sampling must be entirely unsystematic if it is to be truly random.

In this study, a total of three hundred and fifty (350) Christians were randomly selected along the stratified fashion from the geographical areas the investigation set out to cover. The sample of the subjects was a hetoro-geneous one in several ways. First, the sample comprised Christian students and workers of both sexes. Secondly, it comprised Christians of diverse ethnic and linguistic groups. But they shared a common geographical area - Northern Nigeria. Similarly, they shared common religious beliefs. The distribution of the sample among the three states was as follows: Bauchi 100, Gongola 100 and Kaduna 150. Their age ranged from twenty years and above.

3.2.2 Geographical Area Sample

Three of the eleven defunct Northern states were selected as the geographical location of the study. They were Bauchi, Gongola and Kaduna states. Their choice was a deliberate one - they had been centres of religious riots. It was felt that the subjects, having had some experience in interreligious riots were good for the study.

a) BAUCHI STATE

Bauchi State has been a scene of violent religious crises involving Christians and Muslims. In 1990, it

schools. During the rampage, some young people lost their belongings; and still others sustained injuries, having been cruelly beaten by their fellow students and their supporters from the community.

The year 1991 witnessed yet another outburst of interreligious riots in Bauchi State. Reports from eye-witnesses revealed that both Christians and Muslims were murdered in hundreds. The above reported incidents justified the selection of Bauchi as one of the states in which to carry out the study. Furthermore, the state has a considerable number of Christian communities scattered all over its local government areas. Their responses were felt would contribute greatly to identifying Christian response towards interreligious crises since they have had these experiences of violent interreligious insurrections.

3.2.2 GONGOLA STATE(PRESENT ADAMAWA AND TARABA STATES)

Like its Bauchi counterpart, the then Gongola State appeared to have been one of the hot spots of religious disturbances in the Northern States. Christian and Muslim communities in this state do not seem to have maintained good relationship with/ each

other over the years. It will be remembered that in 1984, Christian Churches, lives and property were destroyed by Muslims in Jimeta (Yola) although this was supposed to have been a misunderstanding between Muslim sects only.

The Christian community had often complained that some government policies had been discriminatory against Christians living in the state. One of such complaints was expressed in that state CAN's demand that the State Government should erect a chapel for Christians in the Government House just as it had erected a mosque for their Muslim counterparts. In their response to the demand, the Muslim community interpreted it as a threat to the peaceful co-existence among religious groups and warned the state government to check what they termed 'the exceses' of the CAN in order to avoid the reoccurrence of the 1987 Kafanchan riots in the state. The researcher felt that this atmosphere was adequate for the study, hence the choice of the state.

3.2.3 KADUNA STATE

Kaduna state appears to have earned for itself a distinct reputation as the home of religious fanaticism. It will be remembered

that the Maitatsine religious rioters carried out one of their operations in Kaduna State where they appeared to have made Rigaza Village in the outskirts of Kaduna Metropolis their base. Then Zaria also in Kaduna State has been the scene of several religious disturbances. For instance, it was in Zaria that some religious fanatics seized and occupied the Mosque in the Main Campus of the Ahmadu Bello University in Samaru. One of such occasions took place in 1988. The CAN, Zaria branch (1987:88) alleged that the Zaria Muslim Students Society (MSS) had on many occasions put up graffitti stating: 'Down with the Nigerian Constitution: Islam only, and 'Islamic Revolution, Now'. The 1987 religious riots which almost set the country ablaze, began in Kafanchan, Kaduna State. Close observations showed that the greatest destruction of property during the crises took place in Zaria.

The above observations have been supported very strongly by the Democrat Newspaper (1990:9). The Editorial of the said paper maintained that a large number of Muslims and Christians live together in many states of Nigeria, yet, we do not hear of the type of religious rancour and bitterness that exists in Kaduna State. The paper further claimed that although religious misunderstanding had been reported

in other states in the North, such as Gongola and Plateau States, it had not developed to the level of the happenings in Kaduna State.

Although both Christians and Muslims live in these states, effort was made to pay particular attention to those areas that were predominantly Christian. The reason being that the study was about Christians only. It was also felt that the interreligious crises in Northern Nigeria must have had greater impact on the people of these areas than others. More questionnaires were distributed in Kaduna State for two obvious reasons. First, because it was strongly felt that there were more Christians in Kaduna State than either Bauchi or Gongola State. Second, because it was felt that the greatest effects of the 1987 March interreligious disturbances had been felt in Kaduna State than in any other place in the whole of the Northern States.

3.2.3 Procedure for Collection of Data

For the purpose of answering the questions that were raised in this study, a questionnaire was

designed for literate respondents. Before the questionnaire was administered the researcher wrote a letter to heads of Churches and Schools in order to obtain permission to carry out the research among their Church members and students respectively. Although the researcher intended to administer the questionnaire personally, he was forced to employ the services of research assistants in Bauchi and Gongola States.

3.3 Instrumentation

The researcher chose the use of questionnaire as the methods of collecting data for this study. The same questionnaire was administered to all the literate population sample that had been selected for this study. The questionnaire was designed in order to find out the following information:

a) Biographical data of each respondent. This include age, sex, tribe, State and denominational affiliation,

b) Whether or not the respondent has had any experiences of interreligious crisis, and

d) Respondents suggestions for curbing future interreligious crisis in Northern Nigeria.

Claire Selltiz (1967) had said that the type of summated scale most frequently used in the study of social attitudes follow the pattern devised by R. Likert. It was therefore decided to use the

Likert-type scale. In the Likert-type scale the subjects are asked to respond to each item of five degrees of agreement or disagreement.

Below are some of the factors that were considered in constructing the instrument for this research:

a) the hypotheses that there is no significant association between sex, age, denominational affliation, qualification direct experience and Christian response towards interreligious crises and

b) the role that religion plays in the socio political life of our nation today. The Democrat Newspaper (1990:9) in its editorial claimed among other things that religion is one of the greatest instruments of instability in this country today. It was decided to find out if Christians would use religion negatively in line with the claim that has been made by the Democrat. With the hypotheses and the fact that religion is one of the greatest instruments of instability in this country today, the attitude items of the questionnaire were constructed.

Apart from the attitude statements (items of the questionnaire), one other item was added to the instrument to provide supportive information on Christian attitude. The item requested respondents to assess on a five degree scale the prestige they thought the general Christian public accorded certain behaviour patterns. The aim was to examine how

Christians rated their reactions towards certain interpersonal issues.

Since the attitude statements were designed along the Likert-type scale, they were scored on points ranging from 1 to 5. The favourable (positive) statements were scored 5 points for strongly agree, 4 for agree, 3 for undecided, 2 for disagree, 1 for strongly disagree. The unfavourable (negative) statements were scored 1 for strongly agree, 2 for agree, 3 for undecided, 4 for disagree, and 5 for strongly disagree.

Each respondent's total score on the attitude statements represented his attitude level. Respondents who scored up to the total obtainable for neutral (undecided) point were ignored and those with total scores above the neutral point as those with a favourable response.

The item on the degree of prestige accorded certain responses to particular issues was reported in total points scored and ranked.

3.4 Validity and Reliability of the Instrument

After the researcher had drawn up the questionnaire, he submitted it to the thesis supervisors who went through it and made some corrections. Then the questionnaire was given to tests and measurement experts at the Iya Abubakar Computer Centre and Faculty of Education, both of the Ahmadu Bello University Zaria. They also suggested corrections which were effected. Following

these corrections, the researcher reconstructed some of the items of the questionnaire.

A further step was taken to ensure the validity and reliability of the items. A pilot test of the items was carried out in July, 1991. The study involved 98 randomly selected male and female Christians of Roman Catholic and Protestant denominations in Zaria.

After they had completed the questionnaire, they were further asked to assess the clarity and relevance of the questionnaire by completing a validation checklist. The results of their assessment is given in Table 3.4.

Table 3.4: Responses to Validation Checklist

Questions	Responses			
	Yes		No	
	N	%	N	%
1. Did you understand the purpose of the Questionnaire?	98	100	-	-
2. Did you understand all the items of the questionnaire?	91	92.86	7	7.14
3. Indicate the items that were not clear to you.	7.01, 7.02, 7.03, 7.04 and 7.05			
4. Were the instructions abbut completing the questionnaire clear?	Yes		No	
	98	100	-	-
5. How long did it take you to complete the questionnaire?	70 (71.43%) 25 mins			
	28 (28.57%) 30 mins			
6. Was the length of time you took to complete the questionnaire adequate?	Yes		No	
	N	%	N	%
	80	81.63	18	18.37
7. Did you find any item irrelevant to the study?	98	100		
8. If you answered Yes to question 7 above, kindly indicate those items you thought were irrelevant.	Nil		Nil	

From the above table, it may be observed that:

a) Ninety eight (98), representing 100% of the participants in the pilot test indicated that they did not find it difficult to understand the purpose of the questionnaire.

b) Ninety one (91), representing 92.86% of the participants indicated that the items were clear to them.

c) All of the ninety eight (98) participants representing 100% indicated that the instructions on how to complete the questionnaire were clear.

d) Seventy (70) participants, representing 71.43% indicated that it took them 25 minutes to complete the questionnaire. The remaining 28, representing 28.57% of the participants indicated that they took 30 minutes to complete the same questionnaire.

e) Eighty (80) participants, representing 81.63% indicated that the time they took to complete the questionnaire was adequate.

f) Seven (7) participants, representing 7.14% indicated that two or three of items 7.01, 7.02, 7.03, 7.04 and 7.05 were not clear. Their responses to those items in the questionnaire showed that they marked 'undecided' as their answers. The researcher viewed this as their inability to make up their minds about the items rather than their inability to understand what was being asked. Hence, the items were left without modification.

g) All the ninety eight (98) participants, representing 100% indicated that they did not find any item irrelevant to the study.

The results of the pilot test, the recommendations of the thesis proposal defence committee and the corrections by test and measurement experts contributed in determining the validity and reliability of the

questionnaire for its final administration. The pre-test experience showed that the instrument was clear and relevant. Hence it was felt that there was no need to modify any of the items. The researcher wishes to state emphatically here that neither the responses nor the participants of the pilot test were used as part of the main research.

3.5 Administration of the Questionnaire

Questionnaires may be administered through the mail or by a face to face contact. The researcher did not believe that the former method would be very effective in our society where the postal system was yet to operate very efficiently. There was therefore, the fear that if this method was used, some respondents may not receive their questionnaires at all. For that reason, the researcher decided to employ the latter method fully in Kaduna State, and employed research assistants for the other two states. The assistants administered and posted the completed questionnaire in bulk to the researcher.

The researcher was aware of the fact that the direct method was not likely to be fool-proof, yet, the following considerations were among the factors that compelled him to choose the direct method:

a) It was felt that it would probably be esier to retrieve most (if not all) of the completed questionnaires from the respondents.

b) The researcher believed that this method would save him from anxiety of having to wait for

single questionnaires to be returned to him by post.

c) The researcher felt that this method would give him and his research assistants the opportunity to explain personally the purpose and importance of the research to the subjects. Obviously, this may not be carried out effectively through mailed questionnaires.

In order to save him time and that of the respondents, the researcher designed a moderately short questionnaire in order to enable the respondents to complete and submit them within a short time. The researcher strongly felt that this would enable him to cover in good time the number of places that he had to cover for this study. Although the researcher intended to administer the questionnaire personally to the respondents, the questions were preceded by a short letter explaining the objectives and importance of the study because he realised he had to use research assistants in Bauchi and Gongola states.

3,6 Data Treatment

Hypothesis 1 maintains that there is no significant difference between male and female Christians in their responses to the settlement of interreligious crises through peaceful means. To measure this, each respondent's total attitude score was obtained by adding his item scores. Respondents were divided into two groups, namely, those with favourable and those with unfavourable attitudes. A Chi-Square test was computed to determine the level of

significance of the difference between the two numbers.

Hypothesis 2 states that there is no significant difference between young and elderly Christians in their responses to whether force should be used to settle interreligious crises. Respondents were divided into two groups on the basis of their ages. The first group was labelled younger Christians whose age ranged between 20 and 30 years. The second group was labelled older Christians whose age rang. From 31 years and above. A Chi-Square test was computed to find out the difference between the scores of the younger and older respondents.

Hypothesis 3 states that there is no significant difference between Roman Catholics and Protestants in their responses to absorbing hurt without retaliation as means of resolving interreligious crises. The respondents comprised members from Roman Catholic, Protestant and New Church Movements (Pentecostal) denominations. A Chi-Square test was computed for the difference between the scores of the denominations.

Hypothesis 4 asserts that there is no significant difference between Bauchi, Gongola and Kaduna states' Christians in their responses to peaceful demonstrations as means of resolving interreligious crises. A Chi-Square test was computed for the difference between the scores of respondents according to their states.

Hypothesis 5 maintains that there is no significant difference between Christians with positions in the church and those who held no positions in the church in

their responses to absorbing hurt without retaliation as means of resolving interreligious crises. Respondents' positions in the church were identified, namely, Priest or Pastor, lay leader or elder. Those who held no positions were labelled members only. A Chi-Square test was computed for the difference between the scores of the responses of the two categories of respondents.

Hypothesis 6 states that there is no significant difference between Christians with post secondary education and those with secondary education in their responses to the use of legal means to resolve inter-religious crises. The qualifications of respondents ranged from primary school education to post secondary education. Respondents with primary school education were very few and so their scores were not considered in the analysis. The analysis was based on the scores of respondents with secondary and those with post secondary education. A Chi-Square test was computed for the difference between the scores of the respondents as grouped according to their qualifications.

3.7 Level of Significance

The 0.05 level of significance was chosen by the researcher for rejecting the null hypotheses. The 0.05 level of significance means that in rejecting a null hypothesis at that level, the chances of committing the Type I (one) error is not more than 5 out of 100. Type I

(one) error implies an error involving the rejection of the null hypothesis when it is true.

3.8 Summary

In this chapter, the researcher described the research methodology. The states chosen for this study have been identified and reasons given for their selection and not other states. The population for the study were Christians comprising of Roman Catholics, Protestants and New Church Movement members in Bauchi, Gongola and Kaduna States. The sample population was 350 and the data were collected through a questionnaire of church members, elders and church leaders. The administration of the questionnaire was carried out by direct and indirect methods. A Chi-Square test was chosen to determine the level of significance. The 0.05 level of significance was chosen for rejecting the null hypothesis.

CHAPTER FOUR

4.0.4 PRESENTATION AND ANALYSIS OF DATA

4.1 Introduction

Authorities on theories of aggression such as Medinnus and Johnson (op.cit) submitted that aggression is always likely to incur counteraggression. The literature review showed that Christian/Muslim relationship in Northern Nigeria has been cordial until the recent past. Some aggressive political and religious developments seemed to bend toward violation of the constitutional provisions of the freedom of religion. These developments appear to put the Christians at a disadvantaged position.

This study was carried out to identify Christian response to these seemingly unhealthy developments. Data for the study were collected from two sources. First from primary sources which expressed Christian reactions to some issues of controversy which affected Christian/Muslim relationship. Secondly, a questionnaire was administered to Christians in Bauchi, former Gongola and Kaduna States. The data collected from the two sources were presented and analysed in this chapter to see whether the above theory of aggression applied to Christians in Northern Nigeria.

4.2 Christian Reactions to National Controversial Issue

4.2.1 The Sharia Controversy

The demand by Muslims to have Sharia law included

in the constitution and the rejection of its inclusion by Christians seem to be among the national issues that have threatened the peaceful coexistence between Christians and Muslims in Nigeria, Northern Nigeria in particular. Crampton (1979) has pointed out that the Shari'a controversy in Northern Nigeria began even before this part of the country became self-governing in 1959. He submitted that non-muslims, Christians in particular complained that certain aspects of the Shari'a Law discriminated against them in favour of their Muslim counterparts. He went on to point out that it was in response to the complaints by Christians that a new Penal Code was introduced in self-governing Northern Nigeria whereby the religious distinctions between Muslims, Christians and Pagans were removed under the Criminal Law.

Apparently the controversy did not end there, for Christians were said to have entertained fears over certain religious developments in Northern Nigeria, namely, the islamising tendencies by highly placed Muslims. For example, it was alleged that appointments and promotions in the civil service always favoured more Muslims than Christians. It was also alleged that Christians and other non-Muslims who renounced their faith and embraced Islam were given financial and material rewards; others

gained chieftancy titles and or influencial positions in the society. According to Crampton (ibid.), Christians responded to these developments by pointing out that they were discriminatory. It may be suggested that tribal and political sentiments rather than religious may have been behind the alleged religious discriminations, but it seems to be a difficult task to dismiss the religious factor which may have influenced the tribal as well as the political sentiments. In order to support this view, it may be observed that the ruling class in Northern Nigeria were Hausas and their Fulani lords who were predominantly Muslims. The Northern Christian Association submitted a paper in 1975, demanding for religious freedom and the separation of politics from religion. In their memorandum to the 1979 Constitution Review Committee, the Catholic Bishops (1987) vehemently opposed the entrenching of the Shari'a Legal System in our constitution. They demanded that no religious laws of any particular religion should be enshrined in the constitution. They specifically referred to the Shari'a legal system which they believed is purely cherished and upheld by only one religious group in Nigeria. They warned that any attempt to rain Shari'a down the throats of other religious groups would likely breed religious dissention and civil disorder.

In a similar development, the National Youth

wing of the Christian Association of Nigeria and Kaduna State jointly published the pamphlet 'The Shari'a: Implications for Nigeria" in order to educate Christians about the Shari'a and to expose the dangerous religious implications of introducing Shari'a nationwide and entrenching Islamic laws into the Nigerian Constitution. In the News Bulletin Volume 3 number 1, representatives of the C.A.N. of the ten Northern States and Abuja (1989) opined that the Babangida Administration seemed to be the Principal agent for the Islamisation of Nigeria. They alleged that the administration had manifested its patronage and preference for Islam through overt and covert acts. In support of this opinion they also alleged,

> The Babangida Administration through a Government Newspaper, the New Nigerian decided to sponsor a debate for the entrenchment of Shari'a in our constitution as far back as December 1985... The Government knew that the subject is a tension builder but did so to lay the foundation for its desired goal of Islamising Nigeria.

They also alleged that the government issued decree No. 26 of 1986 in order to achieve the uninhibited application of Islamic Law in all Civil matters before the Sharia Court of Appeal. They believed that it was in order to ensure the entrenchment of the Sharia that the government interrupted and stopped the almost concluded democratic Shari'a debate by the Constituent

Assembly. They concluded by pointing out that a Shari'a laden constitution was unacceptable to Christians; and called upon all Christians to reject it because it was a clear threat to their religious freedom. In his contribution to Shari'a debate, Amazueba (1986) opined that Shari'a being a thorny issue that is capable of endangering the unity of the country should not be debated at a time when the nation was fighting an economic war which holds the key to our continued survival as a nation.

On his own part Nwosu (1984) thought that it was irresponsible for any body to advocate for the establishment of Shari'a Courts in the Southern parts of the country. He believed that the establishment of Shari'a legal system would tantamount to an imposition of Saudi Arabian and Arabic law on the people who had already established a form of judicial system. According to him, if this imposition were done, it would likely eradicate our cherished culture.

Commenting on the Shari'a issue Abogunrin (1986) argues that the Shari'a does not seem to have any relevance to a religiously pluralistic country like Nigeria. According to him majority of Nigerians have consistently resisted the introduction of the Shari'a throughout the country because it is one of the cultural things which bind together the OIC countries. He expressed the fear that the introduction of Shari'a

in toto would curtail the religious freedom of non-muslim Nigerians, pointing out that muslim religious leaders of some States and Local Governments of Nigeria had issued threats for the removal of Churches and Crosses. Adamson, Reme (1986) called on all Christians in Nigeria to wake up and contribute their own views to the Shari'a debate, before something unpalatable happens to them. He also called on Christians in positions of leadership and responsibility to stand up for Christ, and defend their faith.

Byang; Danjuma (1986) alleged that Muslims have got more than enough preferential treatment in all aspects of our national life. Then he warned that the Shari'a debate and work free Fridays was like planting time bombs, pointing out that when the bombs go off there may be no person to celebrate the victory. In his view, the debate should be on more relevant issues such as restoration of diplomatic ties with Israel and Government withdrawal from funding pilgrimages.

In his own contribution to the Shari'a debate between muslims and Christians in Nigeria, Canon E.B. Boluade of the Religious Studies Department University of Jos, has called on the Muslims to borrow a leaf from certain modern Islamic States who have had to modify and reform the Shari'a Principles in order to enable them to cope with international relations. He said,

> In the 19th and 20th centuries, as more and more Islamic states had dealings with societies of the West in terms of trade and commerce, Sharia could no longer cope with international relations.... The result was that in ... Egypt, Turkey, Pakistan, Iraq and India there has been cause for inner reform of the Sharia even as it affects both public and private law (in certain cases a total abolition of the Sharia has been reported) in keeping with modern civilization!

Boluade opined that the Muslim agitation for a separate Federal Sharia Court of Appeal is superflous and unnecessary. He maintained that this demand seems to undermine what he called the few indispensable vestiges of colonial era, like a common judiciary, a common army and police. Then he submitted that if Nigeria would remain one country, Sharia at the highest level is not a sine qua non!

4.2.2 The Organisation of Islamic Conference Crisis

The question of Nigeria's full membership of the Islamic Organisation Conference (O.I.C.) appears to have been one of the issues that helped to fan the embers of interreligious crises in the Nation. Christians and their Muslim counterparts waged the war of words against each other over this issue. Christians consistently maintained that Nigeria's alleged full membership of the O.I.C. was a dangerous development in the country's foreign policy since it would favour one religion only. Thus they warned that it seemed to pose a serious threat to the peaceful co-existence of

the religious groups that we have in the country.

It was perhaps the realisation of the dangerous nature of the OIC crisis that led to the setting up of the Shagaya Panel by the Federal Military Government. The panel was mandated to examine the implications of Nigeria's full membership of the Islamic body. According to the New Nigerian (1986), the Head of State, President Ibrahim Babangida inaugurated the Shagaya Committee in Abuja on the 3rd day of February, 1986. And according to the Nigerian Christian Graduate Fellowship, Zaria Branch (1986), the John Shagaya Committee submitted its report on the 20th day of March, 1986 to the President. Also on the 27th day of June, 1986, President Babangida made a broadcast to the nation that the Government would set up a National Council for Religious Affairs which would regulate the activities of all religious groups as well as promote dialogue, consultation and understanding amongst them.

According to The Guardian (1989) both Christian and Muslim leaders welcomed the formation of the Council for Religious affairs. The paper added that the Christian and Muslim leaders gave strong indications that they were ready to take part in a forum where interreligious disputes and grievances can be resolved amicably.

The New Nigerian (1986) declared that the

President stressed more importantly that the Council would resolve issues which tended to cause suspicion, mistrust and antagonism among religious groups.

The Anglican Bishop of Lagos, Right Reverend Abiodun Adetiloye (1986) critised Nigeria's membership of the O.I.C. According to the Bishop, any attempt by the Federal Government to join the Islamic Conference Organisation may lead to a religious strife in the country. He warned Nigeria's decision makers to avoid anything that could lead Nigeria into religious warfare. According to him, a religious war if it is fought will tear the country into pieces with very serious consequences.

The Nigerian Christian Graduate Fellowship, Zaria Branch has made remarks similar to the ones which Bishop Adetiloye made over the O.I.C. issue. In its maiden issue of 'The Grand Design', the Fellowship expressed dismay over Nigeria's membership of a particular religious body despite the multi-religious composition of the country. The group warned the nation on the potential dangers of this religious decision. Then it appealed for inter-religious harmony. It said,

> Nigeria is once again at the cross roads of history... The sudden resurrection of the religious issue which puts to question the secular order of State, threatens the very fabric of our national unity.
> ... Nigeria has been lucky to have avoided a major crisis between the major religious communities. The fact of our cultural and religious diversity should serve notice of potentially damaging effect of religious confrontation. Events of the past few years have shown that religious tensions have been increasing in both scale and intensity... the unfolding drama of the admission of Nigeria into the Organisation of the Islamic Conference (OIC) point to a grand design for the total islamisation of Nigeria. This is ominous!!
>
> Religious motivation generates such powerful force that if misdirected can cause massive destruction... We appeal to the peoples of this great country, no matter their religious leaning to emphasize only those things that unite us... We appeal to the Government to outrightly renounce Nigeria's admission into the OIC... (and) must be a disinterested UMPIRE amongst the religious and cultural communities...

The group also pointed out that one of the Christian representatives on the occasion of the submission of the report of the Shagaya Committee, Reverend Stephen Ezeanya pledged that Christians would continue to make friends with Muslims despite the fact that muslims took Nigeria into the O.I.C. without the consent of their Christian counterparts in order to support their appeal for interreligious harmony.

The Catholic Bishops of Nigeria (1987) condemned Nigeria's alleged membership of the O.I.C. In their condemnation, the Bishops declared,

> We do not and shall not agree to Nigeria's membership of the O.I.C. In the overall national interests of unity peace, equity and progress, we strongly advise the Government to withdraw the country from the Organisation of Islamic Conference. Our continued membership is perceived by many as indirectly but effectively making Nigeria an Islamic State despite all assurances to the contrary. To elevate one religion to the status of a State religion is clearly against our Constitution (Section 10).
>
> Withdrawal in no way infringes the fundamental religious rights of our moslem compatriots. O.I.C. membership is not one of the pillars of Islam.

The Christian Council of Nigeria (1986) submitted a memorandum addressed to the Christian members of the Presidential Committee on the Implications of Nigeria's membership of the Organisation of Islamic Conference. The conclusion of the submission reads,

> We affirm our resolve to employ only peaceful discussion and negotiation in securing the resolution of the religious crisis created by Nigeria's accession to the membership of the Organisation of Islamic Conference. Conscious of the danger inherent in failing to resolve the crisis with despatch we call on the Federal Government, in the interest of the nation and its unique continental and international commitments to dispose of the controversy BY WITHDRAWING WITHOUT DELAY Nigeria's membership of the Organisation of Islamic Conference in accordance with Article X of the Charter of the Islamic Conference.

The Fellowship of Christian Students (FCS) of the University of Jos reacted to the alleged Nigeria's membership of the OIC. Their response

to this interreligious issue is contained in the Communicator (1986). They affirmed that Nigeria's membership of this Islamic Organisation was a way of forcefully islamising Nigerians, Christians inclusive. They gave the following reasons to support their opposition to Nigeria's membership of this religious group:

i) That our membership of OIC is tantamount to submission to Arab hegemony;

ii) That our membership of OIC is a flagrant imposition of Islamic religion on the nation;

iii) That our membership is merely in the interest of the Islamic cause in Nigeria.

Population seems to have been one of the controversies between Christians and Muslims in Nigeria. The population issue seems to have played a key role in fanning the fires of the OIC controversy. The Christian Graduate Fellowship has alleged that false claims to the population structure of Nigeria by Muslims was one of the major reasons why Nigeria was granted an accelerated entry into OIC. Sheik Mahmud Gumi, the former Grand Khadi of Northern Nigeria is alleged to have claimed that Muslims form the majority of Nigeria's pupulation with 80% while Christians number 5% and

others 15%. Two other Muslims, Liad Tella and Femi Abbas are alleged to have produced a population table showing that, Nigeria had 60% of her population as Muslims 34% Christians and 6% animists (The Grand Design Vol. 1 No. 2).

The Christian Graduate Fellowship submitted that it had published this issue of the Grand Design in order to expose a grand design by Nigerian Muslims to falsify Nigeria's religious population statistics. This exposure, according to the Grand Design, became necessary in view of the fact that Muslims seem to have used their claim to majority not only to argue Nigeria's membership of OIC but also to support their call for Federal Sharia Court of Appeal, scrapping the cross sign from hospitals and abolishing the use of the so-called English Calendar.

Both Christian and Muslim response to inter-religious controversy appears to be clearly illustrated by the reaction of the staff of the Newswatch Magazine as it is reported in the Editorial suite of its 24th February, 1986 issue. Said the Editor-in-Chief,

> When the meeting finally took place that Friday evening, it became quite clear that religion was a dangerous issue. The meeting that was scheduled to last one hour went on for more than two hours, at the end of which all the participants lost their voices. Passion entered and most of the staff lined themselves behind what their faith told them.

The above report shows how interreligious issues seem to have dangerously polarised the Nigerian community along religious lines. Such reactions may or may not be rational, since there is the likelihood that people may argue blindly in order to defend their faiths.

The same Newswatch reported that the Catholic Bishop of Lagos, Anthony Olubunmi Okogie reacted angrily over the OIC controversy and blamed it all on President Babangida, saying that he alone did not make Nigeria and as such had no right to draw Nigeria into any religious organisation. Other Christians were reported to have reacted in a similar manner. For instance, Catholic students were reported to have regarded as 'a mess of pottage' and a plan to islamise the nation', the financial aid which muslims claim Nigeria would obtain from OIC. And in Ibadan, Christians were reported to have vowed that it would be over their dead bodies that the nation would accept the OIC membership. Then Herbert Haruna, the Anglican Bishop of Kwara diocese warned the Government that the OIC issue could lead into a religious war.

Representatives of the United Christian Association of Oyo State (1986) referred to the alleged Nigeria's membership of the OIC as smuggling and a Religious Palace Coup D'etat, then

they listed 18 points in support of their allegation that the Nigerian Government was systematically carrying out OIC measures. They concluded their reaction to the OIC issue thus:

> The Christians shall be undaunted in the defence of their legitimate rights as citizens of this country. No decrees or intimidations from government and/or moslems shall deter us until Nigeria withdraws from the OIC. Afterall the blood of the martyr has always been the seal of faith...

In its own opinion, Today's Challenge (1986) frowned at the manner in which Nigeria was smuggled into OIC in total disregard for the feelings of Christians and other non-muslims. It maintained that no person has given convincing reasons to justify Nigeria's entry into OIC, except if the goal is to turn Nigeria into an Islamic country. It concluded by appealing to the Federal Military Government to withdraw from the OIC in the interest of peace and religious harmony and in fairness to Christians and other non-muslims.

Gumi (1986) is credited to have claimed in his defence for Nigeria's decision to join O.I.C. that Nigeria would be able to benefit from the humanitarian services of the Islamic body. He is also reported to have maintained that since Nigeria had a full diplomatic relation at the Vatican, he could see no reason why Nigeria's membership of OIC should be a source of

controversy in Nigeria between Christians and Muslims. He submitted that it would be unfair to deny Nigerian Muslims the opportunity to join their fellow Muslims in other countries.

It may be observed from the above pronouncements by Christians that they would not accept Gumi's arguments as sufficient reasons to justify Nigeria's membership of the OIC. Christians seem to be suspicious of the financial aid and humanitarian services which Gumi claims Nigeria would benefit by joining the Islamic body. They fear that these may be baits only to lure Christians to sell their religious liberty. Christians were reported to have vowed that it would be over their bodies that Nigeria would accept the OIC membership. In a press conference at Jos, Fom (1986) declare the stand of the Catholic Laity on the OIC saying, "If the John Shagaya Committee has been constituted to examine the financial benefits of membership of the OIC,... we wish to state categorically that we refuse to be taken in through it ploy. In the same press conference, Fom noted that having refused to be sold to Western Imperialism through IMF, Nigeria cannot now be sold for a pottage of Arab-Islam petro-dollars to satisfy anybody's expansionist fanaticism, religious or political.

In his own reaction, Williams (1986), Secretary General of t' Christian Council of Nigeria is reported to have said, that Nigeria's membership of OIC is a problem. He is credited to have said that it was a very big step towards becoming an Islamic State. Then he concluded by saying: 'that even if the OIC is to give us all the money in the world, we are not going to sell Christians to the bargain.

In his own assessment, Baba (1986) believes that Christian response to the news of Nigeria's membership of OIC has been prompt and vigorous. He, however, does not seem to be optimistic that this would yield positive results. According to him whatever the recommendations of the Presidential Committee on the OIC, 'it is unlikely that Nigeria will withdraw its membership'. Then he observed that Christians responded to the OIC controversy in three different ways:

The first response, he said; has been that of complacency as many Christians seemed to believe that Nigeria's membership of OIC was no real danger to their religious liberty. It appears that Christians who reacted in this manner assumed that Islam would not be imposed on them because the

President had given non-muslims that assurance; they believed that the fears of violent reactions by Christians may not allow the total Islamisation of Nigeria; they believed that there were highly placed Christians in the government who would neutralise any threats to Christian liberty; and because there were many Christian/Muslim families in Nigeria.

The second response was that of fear and despair. According to Baba (op.cit), those who responded in this way believed that there was practically nothing that Christians could do to stop the total Islamisation of Nigeria. Hence they lived in the perpetual fear and anxiety of what may happen to them and their faith in the event that Nigeria was declared an Islamic State.

And yet a third response according to Baba's observation was that of self-defence. Christians who cherished this alternative response would want Nigerian Christians to summon courage and fight back, using all available means.

Baba suggested a fourth alternative response. Like other Christians whose views we have considered, he advocated that the best alternative reaction was to turn to God and let Him fight our cause. That Christians must pursue the path of true godliness, then they could rest assured that God would intervene.

When and if that had been done, he was of the view that,

> ... it won't be us trying to protect ourselves, but Christ definitely protecting us. Christians won't be under the decision of fighting for Christ anymore. Christ never needed us to fight for Him. In Matthew 26:51-53 Peter tried to fight and defend Christ. But Christ rebuked him and told him God was capable of defending Himself. If we only turn to a sincere relationship with Christt, we can then count on His numerous promises to protect us and all our interests.

4.2.3 The 1982 Religious Intolerance in Kano State

Christians in Kano State have claimed that they have been victims of several religious crises allegedly caused by muslim religious fanatics and the muslim dominated state Government. According to the Christian Association of Nigeria Kano State Branch (1982), the Christian community in Kano State has suffered hardships because of their faith. The alleged hardships, they claim included, harrassment arrest and torture, destruction of their worship places and denial of their rights and privileges as citizens of Nigeria. Below are some of the examples that the CAN cited in order to support their allegation

First, that the Kano State Muslim controlled government took over Christian schools for which they paid no compensation. Akin to this allegation, the CAN also claimed that the Kano State Muslim government continued to deny Christians their rights

by refusing to employ Christian Religious Knowledge teachers to teach Christian children, particularly in the Christian primary schools which were taken over by the government. CAN further claimed that Christians made many attempts to start private Christian primary and secondary schools in order to help minimize the education crises which they were facing in the state. But such attempts were very often frustrated.

Second, that the media houses in Kano discriminated against the Christian community in their programmes. CAN claimed that the Nigerian Television Authority, Kano provided muslim programmes for its muslim viewers only. This obviously suggested that the Christian viewers of NTA Kano had very often been starved or totally disregarded due to the alleged refusal of this media house to provide them with Christian programmes. Of Radio Kano programmes, CAN complained that the weekly programmes were not significantly different from the NTA Kano programmes. They were equally discriminatory against the Christian listeners. Of all the weekly Radio Kano programmes CAN complained that there were forty three muslim programmes and only one Christian programme on Sunday.

Third, that some Churches in Kano State had been demolished by either the State Government or

the muslim community. Four Churches which had been victims of such acts of religious intolerance were cited in order to support the claims made by the Christians. They were the Assemblies of God Church, Kachako, in Sumaila Local Government; Saint Stephen's Anglican Church, Tudun Wada Road Kano; and the ECWA Church, Tudun Murtala, Kano.

CAN further alleged that since 1975 the Christian community in Bayero University, Kano submitted an application for permission to build a Chapel to meet the worship needs of the Christian community of that Federal Government owned institution, but up to 1982 no positive response was received. Bayero University Chapel Building Committee was quoted by CAN as alleging that the delay was deliberate in view of what they described as "known and undisguised opposition to the building of a Chapel, which had been expressed by certain sections of the muslim community who apparently had expressed the view that Bayero University was an Islamic University". The BUK Christian community allegedly supported their claim by pointing out that inspite of the fact that they had a standing booking to use one of the theatres for Sunday morning worship, there had been occasions when at short notice muslim programmes were given priority.

Fourth, that muslims had physically and

violently assaulted Christians in the course of propagating their faith which was often carried out in a peaceful manner. The interreligious crises in Kano State seemed to have taken a very serious dimension because Christians were reported to have suffered not only from the muslim community but also from the hands of government security agents. It was alleged by CAN that DPO Mutari of the Police Force ordered on two occasions in 1982 the forceful confiscation of Christian property and their owners arrested, tortured and locked up. This was alleged to have happened as they were expressing their constitutional right to give witness to their faith in public.

Fifth, that the muslim community in Kano urban and rural areas often protested against building of churches even on plots they had legally obtained certificates of occupancy. CAN observed that following such protests, the government would withdraw the Christian right of occupancy of the piece of land in question. One example of the withdrawal of certificate of occupancy is contained in a letter written by the Kano State Commissioner for Land and Survey in respect of the church at along Kano-Wudil Road.

How did CAN or the Christian community respond to these alleged frustrating, humiliating, and intolerant postures by the muslims in Kano State? Some of the speeches by the CAN, Kano State Branch seem to suggest very clearly that the Christians as a body did not believe in violence as a response to the interreligious crises. The following excerpts from its release on the Kano religious disturbance of 1982 support the claim of the researcher.

> We have always tried to respect the religion of our brother moslems in the belief that they have a right just like anybody else, to worship God in their own way... It is an offence before God Himself and man to want to arrogate ourselves the duty of Christianising those whose mode of worship is different from our own.
>
> Christianity seeks to build, not to destroy. Christianity seeks to win souls by persuasive sermons and actions, not by beastly violence. ... No matter the amount of injury we have suffered... we appeal to honest moslems to join hand with all peace loving Nigerians to rise to as one man and stem this baseless, irrational tide of violence being introduced into the Nigerian religious scene by vandalistic Muslim students... Nigeria definitely will not be able to stand erect after a national religious conflict. We should therefore not give room to people who want to ruin it.
> ... In the Sabon Gari area of Kano Municipal which is predominantly inhabited by Christians, Mosques and praying grounds for moslems outnumbered churches in the same area by a ratio of almost 2:1. The Christians have not compalined about THIS IMBALANCE.

The above quotations suggest that Christian

response to the interreligious crises in Kano State has been expressed in the form of writing memos and or protest letters to the State Government.

4.2.4 1987 March Religious Crisis in Kaduna State

The March, 1987 religious crisis which almost tore Nigeria into shreads appeared to have made much an indelible mark on the pages of the history of this nation that we believe the events will very likely linger in the minds of many Christians particularly those who were residing in Kaduna State at that material time. This is more so that CAN, Zaria branch has decided to commemorate the events annually in the month of March. The researcher observed that during and after the alleged unprovoked attack and destruction of Christian worship places, property and lives, Christians responded to the situation in several ways.

According to Cyril Mbah (1987) neither muslims nor Christians at the College of Education, Kafanchan gave peace a chance; before the crisis both had been nursing ill-feelings against each other and both violently attacked each other. Mbah's report suggests that the Christians response was a tit for tat reaction.

The reports of the crises in the College of Education Kafanchan as carried by Igwebueze, Adeosun and Ojudu (1987) seem to give the picture of violent resistance from Christians as they responded to the alleged Muslim aggression on them. Igwebueze, Adeosun and Ojudu claimed that the trouble started when Muslims allegedly reacted violently to an alleged blasphemous interpretation of the Qur'an by a Christian preacher. The Christian response as described by them is given below:

> One female student, a muslim, demonstrated a physical objection. She walked up to the stage and rained blows on the student preacher. The Christian fellows swiftly reacted by attacking the Muslims.

One is inclined to endorse the view expressed by the Student Affairs Officer (1987) of the College of Education Kafanchan who though a Muslim strongly believed that it was the Muslim students' continued attacks on their Christian counterparts that provoked them to respond with violence. He maintained that senior members of staff had successfully dissuaded the Christian students from violent reaction to the provocations from the Muslims. He said,

> I appreciate the way the Christian students listened to, respected, and obeyed their Christian members of staff of the College, things we did not enjoy from our Muslim students. Had the Muslim students obeyed us perhaps nothing would have happened.

Responding to the charge by the Muslim Council of Ulama that there had been a connivance between security agencies and Christians in the arrest of muslims in Zaria, Kaduna and other places, CAN Secretary (1987) in Kaduna called on the Ulama to make public the evidence/s it had to substantiate its allegations. He also pointed out that:

> Since the beginning of the religious crisis, the CAN has done all within its powers to restrain all Christians from making utterances that would worsen the present situation. CAN has expected that the "learned" Council of Ulama would have also done the same. Unfortunately, the Council has consistently been making utterances that have not only been provocative but have also tended to undermine the unity and security of the nation.

Salifu took the pains to unveil that the security line-up in Kaduna State, the scene of the religious crises and in the country was predominantly muslim and wondered how the muslim dominated security arm of government could connive with Christians to arrest muslims. Then he appealed to the Federal Government to take urgent steps to save the country from total collapse at the threats of the religious crisis.

The Catholic Bishops of Nigeria (1987) felt greatly grieved and so they strongly condemned the violent religious crisis of March 1987. They appealed to the Federal G. rnment to carry out a

thorough, speedy and honest investigation in order that the culprits would be identified and punished so that justice may be done and to prevent a reoccurrence. Then they called on religious leaders and Christians generally to dissuade themselves from retaliation despite the provocation by the muslims. They expressed their full support to the non-violent response demonstrated by Christians during the riots. According to them, this response was based on the Christian principle of never to pay evil for evil. But they warned, however, that muslims should not push the christians to the wall by their continued attacks because there is a limit to human endurance in the face of unprovoked aggression. Their response did not end there. Because they faced the same problem, the said Bishops joined other Christians to demand that no religious laws or principles of any religion should be enshrined in the nation's Constitution. The point out,

> To be specific, the Sharia legal system which is purely... exposed by only the adherents of one particular religion in this country... Any attempt to rain this down the throat of the other religious groups in this country... will inevitably breed religious dissension and civil upheaval which will render national cohesion and survival impossible.

One year after the Kafanchan religious crises Dolom (1988) decided to voice out his own view on

~~what he~~ believed the Christian attitude should be in the event of being attacked by another religious group. According to him, in the event of a reoccurrence of an interreligious crises in Nigeria involving Christians, Christians should respond with corresponding violence. He declared:

> "What CAN and Today's Challenge should do now is to ask Christians to return fire for fire. They need not be discrete about it. After all, how many plots of jihads have been foiled in Nigeria? Nothing less than this can improve the plight of Christians in Nigeria because the law has been silent over attacks by muslims on Churches and Christians. I feel this is the solution to the issue in an ungodly society like ours...
>
> Waiting on the government to arbitrate in a matter that it also has vested interest, will amount to disservice to the Christian faith by CAN. For sooner or later, all Christians will be killed in this socio-economic and political class crisis that frequents our society in the guise of religious conflict. Perhaps one would just advocate that Christians and Muslims should draw the sword in a "winner-takes-all duel" to ensure who governs Nigeria. In the event of a draw, the survivors would, learning from it, have a government that is truly secular, and neutral.

He concluded his submission by pointing out that it would tantamount to sheer cowardice should CAN fail to take positive action in place of its write-ups in the National Dailies, radio and television in which it accuses the government of partiality. Then he called on CAN to take positive steps to defend Christians and their faith since

the government seemed to have turned a deaf ear to appeals for redress.

In his submission to the Donli panel on the Kaduna State religious crisis at its sitting in Zaria, the researcher (1987), representing Pastors from Southern Zaria who lived and worked in Zaria and Ikara Local Government Areas, responded very angrily to the organised Muslim attacks on Christian Churches, Christians and their personal property. The researcher then opined that if Muslims would not tolerate having to live together peacefully with Christians, then the government had better broken the country into two along religious lines, namely, a Christian Nigeria and a Muslim Nigeria.

The researcher's response drew sharp criticisms during and after the Donli Panel sittings from the muslims. Haruna (1987) condemned the suggestion that Nigeria be split into two as a solution to the incessant interreligious friction between Christians and muslims. He felt that the researcher had over-reacted to the crisis by that suggestion. He suggested that despite the differences between the two religious groups, they could be reconciled. He wondered why muslims and Christians alike cannot learn to live together peacefully, their differences notwithstanding. The researcher welcomes Haruna's

suggestion for a non-confrontational solution to the problem, hoping that his muslim brothers would accept and act on it in good faith.

Samuel Jimba (1987) replied to Haruna's criticism by pointing out that the researcher's suggestion was in order. He wondered how Haruna could convince any person that Islam was a religion of peace and tolerance. And he alleged that wherever there has been a religious crisis in Nigeria, the muslims had always been the aggressors. It is to be observed that up to the time of this study no muslim has disputed Jimba's allegation and the handling of national issues in favour of muslims seems to be in the increase as has been alleged by Christians and pointed out in this study.

Igwe and Cyril Mbah (1987) reported that in response to the March '87 religious riots in Kaduna State, the CAN appointed three committees to take stock of property belonging to Christians that was burnt during the religious crises. Following the appointment of these committees, the CAN is said to have made a release, condemning the perpetrators of the riots. Igwe and Cyril also reported that the Methodist Bishop of the Benue and Abuja Diocese, Rt. Rev. Benjamin Achigili responded to the crises by calling on the Federal Government to create a

Commission for religious affairs which will ensure the conduct of Christian and Muslim religious practices in the country.

It is the view of the researcher that the Christian Association of Nigeria, Oyo State Branch (1987) responded calmly and maturely too to the reports of the March '87 religious crises. The researcher believes that the response was calm because it came when tensions were still very high. The response is contained in a Communique which was issued by the officials of that Branch of the CAN. In the said release, the officials submitted that suffering was normal for the growth and progress of the Christian Church. Part of the communique reads,

> Our assurance to the Christians of Oyo State and all Christians in Nigeria and particularly those in Kaduna State, is that their present suffering is being used by God for the propagation of the name of His Son, Jesus Christ... We pray that God will forgive those fanatics who have harmed us because of our faith.

The Communique ended with a call to all Christians to observe three days special prayers and fasting for the peace and stability of Nigeria. The researcher believes that this response was in keeping with Okogie and Williams' claim that Christians have an inborn respect for law and order and so have maintained a culture of non-violent response in Nigeria.

In their submission on the Kaduna State interreligious crises, Sabiya and Mambula (1987) representing the TEKAN group of Churches maintained that Nigerian Christians did not retaliate the acts of provocation against them by muslims. However, they warned that the turning of the other cheek by Christians may not continue indefinitely in the event of continued muslim assault on Christians and destruction of their property. As has earlier been expressed, the researcher believes that retaliation may be a legitimate Christian response to aggression after peaceful means of reconciliation may have been exhausted.

In his submission to the Donli Panel which investigated the causes of the March 1987 religious riots in Kaduna State, the Chairman of CAN, Zaria branch is credited by Sani Haruna (1987) as having claimed that Christians have never raised a finger in response to muslim misinterpretation of the Holy Bible. The Chairman is also reported to have alleged that the Federal Government has always supported muslims and that was why they had always allegedly taken the laws into their hands. The Chairman is further credited to have alleged that the CAN, Churches and individual Christians made attempts to avert the ugly religious riots in Zaria but their efforts yielded no fruit; and then warned that Christians would no longer sit back and watch themselves

~~and~~ their faith being destroyed.

Bamidele Oloruntoba (1987) reported that Daniel Gowon, the Chief of Wusasa, Zaria responded calmly to the muslim bu[illegible]ng and destruction of Christian property during the 1987 religious crises. According to Oloruntoba, the Christian Chief opined that verbal warfare would have been appropriate rather than the looting and the act of arson carried out by the vandals. Then he said,

> I thanked God that my people turned the other cheek because if they had reacted, only God knows what would have happened. We shall continue to be peace-loving and refuse to be involved in any sectarian war or killings.

In a similar report, the Newswatch (1987) credited Daniel Gowon as having advocated for non-violent reaction by Christians to the muslim aggression. According to Newswatch, Gowon opined that Christians should leave their cause to God since he believed that the religious crises were sent by God in order to test our ability to tolerate one another. He also opined that retaliation should be ruled out because he believed that it would only make things worse for all Nigerians. The Newswatch also reported that the reaction of Christian leaders to the 1987 religious crises was one of outrage and shock. It alleged that the Christian Council of Nigeria through its Secretary General claimed that the harrassment of

of Christians by Muslims was a device to tell Christians that Nigeria had become an OIC country. However, it also reported that the Anglican Archbishop of the Diocese of Nigeria, T.O. Olufosoye sued for peaceful solution to the crises and demanded that the perpetrators of violence be dealt with according to the law.

In response to some Christians who demanded to know why Christians refused to fight back during the 1987 crises in Kaduna State, Amoromare (1987) gave three reasons to justify the non-retaliatory posture by Christians:

First, that retaliation would have violated the Christian Code of forgiveness and vengeance in the light of Jesus rebuke of Peter who attempted to fight to defend Him (Matthew 26:52). Second, that all the mosques in one city were not equivalent to one big Christian Church. Third, that Christians' refusal to retaliate has won them the sympathy of the Federal Government and some muslims and that it has also exposed the muslims as the aggressors who attacked Christians without provocation.

In its report of the March 1987 interreligious crises, the Zaria Deanry Council of the Catholic Church (1987) described the destruction and loss of property as a challenge to the Christian faith.

Then it appealed to all Christian communities to mobilise all possible financial and material resources to enable them cope with the burden of reconstruction. It also noted that inspite of the enormity of the destruction and its disruptive effects, most churches have continued to record steady, and in some cases increased, attendance at masses and other church functions.

Mohammed (1987) blamed Muslim students of religious intolerance for allegedly invading the area of Christian religious revivalist crusade in Kafanchan. Then he blamed the Christians for allegedly responding in a manner that could hardly be described as Christian. He charged,

> Similarly, the Christians who reacted by carrying the battle to the town where many lives were lost could not be said to be the true followers of Christ, and unquestionable embodiment of fortitude.

Boluade (1987) reacting to the March 1987 religious crisis in Kaduna State, alleged that for the past seven years, Nigeria has known no peace due to intermittent Muslim terrorism; and he wondered for how long Christians would continue to endure this. Said he,

> If Islam would deny the right of Christianity and Christian based culture in this country, then Islam too with its Arab based culture has no place in Nigeria; both Christianity and Islam are foreign to the African culture.

He submitted that the Kafanchan episode seems to suggest that Christians would now worship in their Churches at the risk of losing their lives to muslims. Then he declared that although as a priest he has vowed not to hold a gun against a human being, at the same time he should be able to guarantee the safety of the lives of his congregation whom he calls together for worship. Rather than call on Christians to retaliate, he calls on the government to protect the lives, property and interests of every member of the community irrespective of his social status.

The Editor of the Nigerian Baptist (1987) maintained that Christians have patiently borne the pain inflicted on them by muslims through physical attack and wanton destruction of their property and buildings. According to the editor, Christians responded to the religious crises in that manner because they live for peace and by the injunction of the Holy Bible which enjoins them to be at peace with all men, following the footsteps of Jesus who lived and died for peace. Then he urged all Christians to accept the religious disturbances as God's own way of trying the genuineness of their faith.

Some Christians resorted to praying to God to intervene in order that the crises would be brought to an end. In his report, Lakoku (1987:173) revealed that having waited in vain for information from the

CAN to know the line of action Christians in the community were expected to take, he and his friends locked themselves up in a room and continued to pray. In the same manner, the F.C.S. President, Job Nmadu (1987: 167, 8) claimed in his report that before the burning of Churches in 1987 there had been seven instances in which muslims were alleged to have insulted, harrassed and injured Christians in Ahmadu Bello University, Zaria, Main Campus hoping to provoke Christians to confrontation. According to him, Christians refused to react to the alleged provocations. And when he and his members learnt that the Main Campus Chapel was going to be burnt, they went to the Chapel and prayed from 6 p.m. to 2 a.m. when they were persuaded by other Christians to leave to avoid confrontation with the rioters. So also Anyanhun (1987: 177), Pastor of the Calvary Baptist Church, Samaru reported that on hearing that muslims would burn Churches in Samaru, he and his members went to their Church to pray and keep watch from 7.30 p.m. to 12.30 mid-night.

In his own submission, the Minister-in-charge of the Igbala Apostolic Church of Christ, Sabon Gari Zaria, Pastor S.O. Oyinloye (1987: 201) appealed to Church leaders in the country to restrain their followers and indoctrinate them on the ethic of non-violence. He claimed that Christians believe

in promoting peaceful co-existence in all parts of the country.

In their own reports Jogai (1987) and Dodo (1987) alleged that Christians in Samaru neither challenged nor resisted the Muslim rioters as they were about burning and destroying Churches. In their words, "Christians just stood watching them; nobody said a word to the rioters." Instead, according to Jogai, many Christians from the Southern parts of the country responded to the crisis by moving their belongings to their home towns. And Duniya (1987) reported that thousands of Christians fled with their families to the army barracks for safety. Ebenebe (1987) claimed that he suffered injuries from and losses to the Muslim rioters. But the researcher found his response to the situation very interestingly and amazingly non-confrontational. He said,

> But there was also some gain which far outweighed the losses. A reconfirmation that God is TRULY GREAT! and the opportunity to be grateful for things we usually take for granted - things such as life and a fair measure of good health!

Similarly, Uruawuike (1987), who allegedly lost virtually everything during the 1987 interreligious crises, felt that the incident was a spiritual blessing. And so he claimed that he

responded to it with joy instead of bitterness. He also declared that he had highly felt privileged of God to be counted, worthy to suffer with the people of God in situations and times like this. He contended that God had allowed the crises in order to humble, revive and elevate his people to hunger and thirst for right living.

Olaofe, Kayode and Kolawole (1987: 184) also felt that they were highly privileged to have been counted among those who were persecuted for the sake of Christ. However, they opined that it would have been wise if Christians had retaliated. They argued that God would likely be unhappy with Christians in Nigeria if they continue to fold their arms and watch themselves being oppressed in a country where freedom of worship is supposedly guaranteed.

Other Christians who were victims of the alleged muslim attack expressed views that leaned towards the one expressed by Olaofe, Kayode and Kolawole. Gabriel (1987: 231), the Christian Community at the Ahmadu Bello University, Zaria (1987: 248, 9), Julius Oladipo (1987: 262) and Hyacinth Eluwa (1987: 105) have all maintained that Nigerian Christian have turned all their cheeks to the muslims to slap. Then they warned that any reoccurence of muslims attack on Christians may force Christians to redraw the map of Nigeria by force of arms. Alternatively, they

recommended that the Federal Government split the country or create separate muslim and Christian zones if that would promote peaceful co-existence between the adherents of the two religious groups. The researcher has earlier in this chapter expressed support to this view which of course had been criticised by muslims.

After the Donli's Panel had completed its assignment and submitted its report on the causes of the religious riots and disturbances in Kaduna State, the C.A.N. (1989) reacted against the report, claiming that the committee covered up many things. The C.A.N. reactions are summed up in these words:

> The whole report and recommendations are deliberately evasive and designed to protect, nourish and sustain the cover up syndrome that denies to all victims of oppression justice and the sacred-cow concept that makes the privileged Muslim class bigger than the laws of the land and their whims and laws which the ever oppressed Christians must obey.

One of the issues which the C.A.N. alleged that the Committee was evasive was the committee's observation that youths have developed religious militancy. The contention of the C.A.N. was that the committee failed to identify the youths of the particular religion that promoted the alleged militancy. And believed that the unidentified militant religious youths were members of the Muslim Students Society and its mentors which had

been exposed in Anyingolu ' port. While the researcher sympathised with the C.A.N. who appears to have been the victim of the religious riots, he believed that the Committee was not playing the role of a partial referee. It was perhaps trying to avoid being accused of taking sides with one particular party (religious group).

Amunkitou (1988) advocated that Christians should stop crying out that they were being victimised by Muslims. Instead, he believed, Christians should fight back. Two different reactions by Christians emerged following this suggestion, one supported Amunkitou, the other rejected the suggestion. The two reactions were carried in Today's Challenge Number 2, 1989. Mairuwa felt that if Christians refused to fight back, there may be no end to the religious oppression in the country. He contended that Christ never intended that His followers should be foolish. But Takon Etta felt differently. He opined that a tit for tat approach cannot solve the problem of religious injustice in Nigeria. Violence, according to him is a contradiction of Christian ideals. He advocated that Christians should rise and evangelise the community and pray for peace. The researcher would be interested to know what majority of Christians would say on these two opinions.

4.2.5 Interreligious Crises in Schools in Kaduna and Borno States

The fires of interreligious crises in Northern Nigeria seem to have spread in alarming proportions. Clashes between Muslim and Christian students have become common phenomena in schools. If nothing is done to stop the trend, it is feared that religion may tear the country into pieces since our young people are being polarised along religious lines. Students of Queen Amina College, Kaduna were reported to have been polarised along religious lines, Muslims against Christians over the style of school uniform. According to Tsado (1987), the issue caused unprecedented tension and riot in the institution. He also disclosed that a Parents Teachers' Association meeting was forced to end abruptly because the parents and teachers of the two religious groups could not resolve the uniform controversy. Worse than that, some Christian parents and students were alleged to have been molested and beaten up by the muslim students. Tsado alleged that Christian students remained calm in the face of these provocations, and later had to flee the college compound as the muslim girls continued to molest them.

In continuation of their alleged violence, the muslim students were reported to have gone into the dormitories and destroyed Bibles and rosaries which belonged to Christians. Then they were alleged to have

launched a full scale attack on Christian girls. Tsado maintained that the Christian girls were forced to retaliate when their per. utors repeated their attacks.

The researcher observed that Christians responded to this crisis in two different ways. First, they suffered insults and molestation without resistance as the precedihg paragraph indicates. Secondly, when they seemed to have been pushed to the wall, they fought back. The researcher wonders if this is not the right Christian response to aggression - begin by giving peace a chance then meet force with force as the last resort.

In Borno State, students of four post-primary institutions were alleged to have clashed over unnamed religious matters. According to the New Nigerian of February 22, 1984, the clashes broke out between Christian and Muslim students. Why did the students respond in this manner? The researcher wondered if the two groups gave peace a chance before they engaged themselves in the fight!

In June 1988, an interreligious crisis broke out in Ahmadu Bello University, Zaria over students' election results. The New Nigerian of June 15, 1988 alleged that Christian students laid ambush and attacked Muslim students who had gone to the Mosque for their eveing prayers. Few days following this allegation, Christians counteracted in a rejoinder the allegation by the New Nigerian newspaper. In the rejoinder, they described the report as pro-Islam, a distortion of facts,

sensational and biased reporting calculated to poison and incite Muslims against Christians. They then alleged that Muslims engineered the crisis by disrupting the counting of presidential candidates votes and by arming themselves with dangerous weapons and insulting Christian students.

From the above accusations and counter accusations, it may be suggested that Christians did not 'turn the other cheek' in response to this crisis. They appeared to have been either on the offensive or on the defensive. One wonders whether or not this was the right Christian response. That Christian students returned fire for fire in this encounter with their Muslim counterparts over the election results controversy is further supported by Jibrin's (1988) report on that cirisis. According to him, both groups reacted violently.

Judging from these ugly incidents of religious intolerance in our institutions and pronouncements by some Nigerians on religious issues, the researcher was tempted to conclude that these developments may eventually lead to a religious strife in the country. This more so that university students, of all classes of people in the society would allow religious sentiments to cause them to engage themselves in physical combat over campus politics. However, while some intitutions may appear to be incubators of explosive interreligious strife, others seem to be citadels of understanding, tolerance and peaceful co-existence between religious groups, Muslims and Christians in particular.

In the University of Lagos, Christian and Muslim communities have co-existed peacefully despite their differences. Ajidagba (1986),described the religious atmosphere in Lagos University thus:

> We have the University of Lagos experiment on religious co-existence. About one hundred meters from the main gate of the Akoka Campus...One can see two modern structures a Church and a Mosque standing next to each other, with leterally, no fence between them.
>
> Commenting on how such arrangement has worked... a moslem leader asked plaintively, "how do you expect religious intolerance in a University"... "We worship on Fridays and they worship on Sundays, why should there be any quarrel?"

This opinion was shared by many of the adherents of both religions. A lady, Mrs. P.I. Jack, A Christian was said to have recounted how she used to tease the Secretary to the Mosque Building Committee, that all the left overs in the Mosque should be passed over to the Church if there was no need for them. Ajidagba continued that the lady pointed out that when Moslems go to pray on Fridays, they park their cars in the Church premises and on Sundays Christians park their the Muslim ground. No person ever raises an eye brow about it.

4.2.6 Other Related Controversial Issues

On the 20th day of February, 1990 a Nigerian Tribune reporter, Dare Oyewole reported that the Northern Zone of the Christian Association of Nigeria demanded for the establishment of a Christian Bank in the country. He alleged that the C.A.N. spokesman, Dr. Chris Abashiya

said that Christians would not settle for anything less "as what is good for the goose is also good for the gander". According to him the demand for the bank was a response to the Government's alleged intention to establish an Islamic Bank in the country. The argument advanced by the Christians was that if a Bank would be established in order to cater for Muslim interests, one should be established in order to cater for Christian welfare since they also belong to the same Goverment.

Boluade(1989) believed that the Federal Government's take-over of Christian Missions' schools in the 1970s was religiously motivated. As a result the take-over did not achieve its secularised objective; instead it only helped to escalate the smouldering interreligious tension between Christians and Muslims. He alleged that after the take-over, the government embarked on a policy of eradicating traces of Christian culture from the affected schools and replacing them with Muslim culture. He submitted that Our Lady Queen of Apostles College, Kaduna was renamed Queen Amina College, the Niger Baptist College, Mina was renamed Ahmadu Bahago College, the Cross symbols of such institutions were removed. Chapels were turned into Assembly Halls, Mosques were built for Muslim students without replacement of the original Christian Chapels.

In another development, a Committee of Elders (1988) from Southern Zaria, a predominantly Christian area of Kaduna State, wrote a petition to the then Military Governor of the state. In the petition.the elders

~~expressed~~ their dismay over the manner in which certain policies were made and carried out in the state. For example they pointed out that no Christian Welfare Pilgrims Board had been established to take care of intending Christian Pilgrims to the Holy land, a privilege that Muslims enjoyed. They also alleged that all Area Court Judges in the State were Muslims who dispensed justice based on Sharia Law and no Christian judges were appointed to man courts particularly where Christians were in the majority. According to the elders these anomalies bordered mainly on religious discrimination.

Similarly, Toyin (1990) lamented the religious disharmony which exist in Nigeria. He cited as an example the reactions of both Muslims and Christians to President Babangida's administrative changes. He maintained that while Muslims supported the changes, Christians protested against them, because they felt that the changes fqvoured Muslims only. He also blamed both Muslims and Christians for endangering the peace of the nation by their protests over the appointment of administrative secretaries to the government approved political parties on the allegation that one religious group was dominating the other.

In their response to an alleged Muslim destruction with fire of the statue of Christ at the Chapel of Resurrection, University of Ibadan, and the destruction of church buildings in Ilorin, Archbishop Okogie and Williams (1986), claimed that Christians have over the years maintained a deliberate culture of non-violent

response to Muslim acts of unprovoked aggression. Then they declared that Christians would continue to amintain this attitude until when they were pushed to the wall. According to them, at no time in the history of Nigeria have Christians, individually or as groups, destroyed or damaged Muslim places of worship. They also submitted that respect for law and order by Nigerian Christians was characteristic of the Christian religion. They warned, however, that

> Our passivity and silence in the face of calculated acts of provocation, should not be misinterpreted as inability to strike back... even Christians are like other human beings ordinary flesh and blood. We pray that we may not be forced to a position where we will not only have to bark but bite as well. Meanwhile, we are advising all followers of Christ in Nigeria to keep calm in the face of provocation.

Abdullahi (1989)felt that the Christian community in Nigeria has in recent years developed a hostile attitude towards Muslims, and that Christians were trying to alienate, and intimidate the Muslim Ummah in Nigeria. Since Abdullahi did not point out particular instances to support his allegation, it was difficult to assess the alleged Christian acts of hostility. Similarly, Lawal (1989) alleged that the Christian community in Northern Nigeria was a troublesome, hostile community. According to him, 'The Beginning of Christian Unity in Nigeria', a book being written by Ambassador Jolly Tanko Yusuf "dwells essentially on distorting Nigeria's history in relation to Islam and Muslims as well in showering insults and abuse on some prominent and highly respected Muslim personalities."

Whether there is a grain of truth in Lawal's allegation, it was difficult and premature to state. What is apparent so far is that the religious climate in Nigeria is foreboding. The air is filled with allegations and counter allegations of suspecion of intolerance extending from one religious group to the other. In the main, the Muslim and Christian groups have been targets of each other's ill-feelings.

4.3 Presentation and Analysis of Data from Questionnaire

A total of 350 copies of the questionnaire were administered in three of the Northern States that had been selected for the study. The distribution of the questionnaire is shown in the table below.

Table 4.3.1 : Distribution and Return of Questionnaire

Table 4.3.1: Distribution and Return of Questionnaire

State	No Distributed	%	No Returned	%
Bauchi	100	28.57	84	84.00
Gongola	100	28.57	73	73.00
Kaduna	150	42.86	131	87.33
Total	350	100	288	82.23

As the above table shows an equal number of questionnaire was administered in both Bauch and Gongola States. More copies of the questionnaire were administered in Kaduna State. The returns from Bauchi State shows a deficit of sixteen copies of the questionnaire. Eleven of these were not returned at all; five of them were returned uncompleted. From the copies sent to Gongola State, ten copies were not fully completed hence they were not used for this analysis because of the incomplete

information in them. The remaining seventeen copies were never returned. Of the 150 copies administered in Kaduna State, all were completed and returned, representing one hundred percent But nineteen copies were only partially completed, hence they have been subtracted from the total.

In the questionnaire, respondents were required to supply the following biographical information about themselves, namely, their sex, age, educational background, states of origin and domicile, denomicile, denominational affiliation, position held in the church and their experience in interreligious crises. These have been put on tables in the following section.

Table 4.3.2: The Sex of Respondents

Sex	No	%
Male	191	66.32
Female	97	33.68
Totals	288	100

This table shows that there were more male respondents than female respondents. There were about two times more male than female respondents, 191 of them representing 66.32%. The female respondents were 97, representing 33.68%.

Table 4.3:3: The Age of Respondents

Category	Years	No	%
Youngsters	20-30	179	62.15
Elders	30 and above	109	37.85

The table above shows that 179 out of the 288 respondents were young people, representing 62.15 while 109 of the respondents, representing 37.85% were elderly people.

Table 4.3.4: Educational Background of Respondents

Category	No.	%
Had some Primary Education only	4	1.39
Completed Primary Education only.	17	5.90
Had only some Secondary /TC II Education.	44	15.28
Completed Secondary/TC II only	53	18.40
Have post Secondary Education	170	59.03

Table 4.3.4 above shows that respondents' educational backgrounds varied from some primary school education to post secondary education. Majority of them 170, representing 59.03% have attained more than secondary or Teachers' Grade Two education. Only 53, representing 18.40% of the respondents were secondary or Grade II School leavers. Those who have had only some Secondary or Teachers' Grade II education were 44, representing 15.28%. The rest have had either only some primary education or have completed primary school education only.

Table 4.3.5: Respondents' States of Origin

States	No.	%
Northern States	259	89.93
Southern States	29	10.07
Totals	288	100

As the above table shows, about ninety per cent of the respondents hailed from the Northern States, while only twenty nine, representing ten per cent of them hailed from the Southern States. In identifying the respondents' states of origin, it may be observed from the table that all the states of the federation have been classified into Northern and Southern States.

Table 4.3.6: Respondents' States of Domicile

State	No.	%
Bauchi	84	29.16
Gongola	73	25.34
Kaduna	131	45.49
Totals	288	99.99

The above table shows the states where the respondents lived and where they filled the questionnaire. It suggests that non-indigenes of the Northern states had the opportunity to complete the questionnaire. However, since the study was carried out in the Northern States, majority of the respondents came from the ethnic groups in this area as it is shown in the table below.

Table 4.3.7: Tribal Groups of Respondents Based on the Three Major Nigerian Languages

Main Language group	No.	%
Hausa	259	89.93
Ibo	20	6.94
Yoruba	9	3.12
Totals	288	100

The above table shows that majority of the respondents 259 of them, representing 89.93% were Hausa speaking ethnic groups. The rest of them were 20 Ibo speaking, representing 6.94% and 9 Yoruba speaking, representing 3.12%.

Table 4.3.8: Denominations of Respondents

Denominations	No.	%
Roman Catholics	86	29.86
Protestants	180	62.50
Pentecostals	22	7.63
Totals		99.99

Classification of respondents according to denominational affiliation was made in order to determine whether or not a person's denomination exerted some influence on his response to religious crises in a way that is different from other Christians of other denominations.

Table 4.3.9: Positions Held by Respondents in Church

Category	No.	%
Priest/Pastor	26	9.03
Elder/Layleader	67	23.26
Only a member	195	67.71
Totals	288	100

As the the above table shows, respondents were classified according to positions they held in their churches. This was done to find out whether their positions would influence their reaction towards inter-religious crises in a particular direction.

Table 4.3.10: Respondents' Experience in Religious Crises

Types of Experience	No.	%
Have witnessed Religious Crises	134	46.53
Have taken part in Religious Crises	8	2.78
Have only heard about religious crises	90	31.25
Have suffered Physical/Material loss during Religious Crises	56	19.44
Totals	288	100

The above table shows that the majority of the respondents 134, representing 46.53% have personally witnessed interreligious crises. A good number of them 90, representing 31.25% have not witnessed religious crises; they have only heard about them. And 56, representing 19.44% have been victims of interreligious crises having suffered physical and or loss of personal materials during these crises. A very small number of the respondents 8, representing 2.78% according to this table have actually taken part in interreligious crises.

4.4 Christian Response To 1987 Crises and other Related Issues

The section of the questionnaire which covered this topic required the respondent to express his views about Christians' reactions to the 1987 interreligious crises in Kaduna State, the Sharia Law and the O.I.C. controversies. The table below is a summary of the views of the respondents about these issues:

Table 4.4.1 Respondents' Views About Christian During the 1987 Interreligious Crises

Statements	Responses					
	Agree		Undecided		Disagree	
	No.	%	No.	%	No.	%
Christians retaliated.	128	44.44	39	13.54	121	42.01
Christians who retaliated were foolish.	67	23.66	31	10.76	190	66.97

The table shows that 128 respondents, who represented 44.44% agreed that Christians retaliated during the 1987 interreligious crises. Some respondents, however, felt that Christians did not retaliate. The table shows that 121 of them representing 42.01% held this opinion. Again the table shows that 67, representing 23.66% of the respondents indicated that Christians who fought back were foolish. A greater number 190, representing 66.97% were of the opinion that those who retaliated were not foolish.

If Christians retaliated and a significant number of respondents supported their response, then one may have to be causious in blaming those who retaliated, given the prevailing political atmosphere in this part of Kaduna state. Since the Fulani Jihad, Southern Kaduna people have been elbowed aside by their feudal lords. This political domination by the minority group seemed to have built up tension in the predominantly Christian population of the area. And given the slightest opportunity, it

erupted as it did. Perhaps they saw in their response to the alleged Muslim provocation an opportunity to reassert their lost freedom and traditional values which would help them achieve self-fulfilment that they had hitherto been denied.

The claim that the Southern Kaduna people have experienced the degradation of slavery and a persistent status of subordination is supported by Orr's (1965) submission about the Northern Region's past. According to him, individual Muslims in Northern Nigeria owned more than a thousand slaves. The emir received every year in tribute, besides horses and cattle, about 5,000 slaves. He added that slaves contituted the chief export of Northern Nigeria. Revelations from elders and the personal experience of the researcher stongly lend credibility to Orr's claims as they apply to Southern Kaduna State people.

In the recent past, some of the non-Muslim population of Southern Kaduna spent some of their working days in the service of their Muslim ruling class. The system of forced labour was in full operation up to the early 50s. Hamlets and villages rotated to ensure regular flow of labour in the fields of the ruling family. They were also expected to keep the buildings in good repair and to carry the produce of the estate to the market. The market goods of the non-Muslims were sometimes received and owners given any amount and they dared not complain. An elder lamented to the researcher, "we

often felt like strangers in a strange land. They rode on us!" If it is true that Christians reacted violently to the alleged unprovoked attack on them by Muslims in Kafanchan, then their behaviour should be explained in the light of this histo-political background.

The review of the factors affecting human behaviour in chapter two showed that frustration puts people under severe emotional strain and gives rise to impulses of hate and revenge. The alleged Muslim provocation which led to the alleged aggressive response by Kafanchan people, may be explained in the light of the same psychological factors.

Perhaps the Muslim rulers in Northern Nigeria realised that the introduction of Christianity with its teaching of the equality of all men along with western and modern education would enhance the emancipation of their subjects in this area from their serfdom. Now that the wind of social change has been set in motion, the Hausa/Fulani Muslim rulers feel uneasy and threatened and as a result they are forced to employ all means to safe-guard their privileges and advantages. It is perhaps natural for them to display aggression towards their non-Muslim subordinates as an indication of their unwillingness to let them go.

The researcher felt uneasy to observe that 65.97% of the respondents felt that Christians who fought back made the right decision. It seemed to

predict sour Muslim/Christian interpersonal relationships in the future. The researcher feels that the Federal Governm should double its efforts to stop the incessant interreligious crises in the country. The experience of the October, 1991 Kano religious riots and comments made by some Christians should serve enough warning to both Muslims and Christians who are peace-loving. According to the Nigeria's Christian Digest (1991), for the first time in the history of religious violence in Nigeria, some Christians and non-indigenes organised a defence squad against their killers. The paper further pointed out that it was this response that accounted for the safety of lives and property in Sabon Gari.

The Secretary of the C.A.N., Kano Chapter, according to the Digest (ibid), lamented Christians' inability to act before this time. He felt that Christians in the North should all be ready to defend themselves because the Bible does not condemn self-defence. He further warned Christians that so long as they continued to misinterpret and apply the scripture with regard to peace, they would continue to suffer. It was his submission that Christians should embrace liberation theology which encourages the oppressed to fight for freedom from oppression instead of turning the other cheek which he said has caused the death of many Christians.

The researcher wishes to commend the fatherly and timely concern of the Sultan of Sokoto, Alhaji Ibrahim Dasuki over the incessant religious and ethnic uprisings in the country, notably in the Northern part. Speaking during a meeting of the Emirs and Chiefs of the then 11 Northern States of the Federation in Kaduna, the Sultan noted that in the past, people of the region used to live in peace with one another, irrespective of tribal or religious sentiments.

Alhaji Ibrahim Dasuki said he was sad that all types of uprisings originated from the North while Southerners lived in peace with one another. "When it is fighting, it starts from the north", he lamented. Following these remarks, a committee was set up to find out lasting solusions to the inter-faith conflicts which have saddled the Northern States. The researcher felt that if more Muslims and Christians share similar views and really mean business, we may soon see the end of interreligious crises in the Northern States.

Table 4.4.2 Reason for Non-retaliatory Reaction by Christians

Reasons	Responses					
	Agree		Undecided		Disagree	
	No.	%	No.	%	No.	%
1. They were obeying Biblical teaching which prohibits revenge.	214	(74.30)	22	(7.64)	52	(18.06)
2. They were afraid to revenge.	44	(15.27)	33	(11.46)	211	(73.26)

It may be observed from the table that majority of the respondents, 214 who represented (74.30%) indicated that Christians restrained from retaliation in obedience to Biblical teaching of none revenge. Only 44, who represented (15.27%) of the respondents indicated that fear rather than obedience to Biblical teaching make Christians not to retaliate during the crises. The table shows that 211 representing (73.26%) did not agree that Christians were afraid; 33 respondents representing (11.46%) could not decide.

Reacting to the suggestion that Nigeria's full membership of O.I.C. was a threat to Christian religious freedom in Nigeria, 247 (85.76%) of the respondents indicated that they thought that it constituted a threat. Only 27 (9.37%) of them indicated that Nigeria's full membership of OIC would not be a threat to Christian

Religious freedom, And a small number 14, (4.86%) of them could not mak· ·p their mind. Similarly, 244, representing (84.72%) of the respondents said that the muslim demand for inclusion of Sharia law in Nigeria's Constitution would threaten Christian freedom in Nigeria. A small number of 35 (12.15%) of the respondents did not agree that Sharia in Nigeria's constitution would threaten Christian religious freedom. Respondents who were undecided were only 9 (3.12%). Responding to the suggestion that the objection to O.I.C. and Sharia issues by Christians was a denial of Muslim religious rights in Nigeria, 21% (74.31%) of the respondents indicated that it was not. But 34 (11.80%) of them agreed that it was a denial of muslim freedom by Christians to resent Nigeria's membership of O.I.C. and the inclusion of Sharia law in the constitution. The respondents who did not make their stand known were 40 (13.89%). A summary of these responses is given in the table below:

Table 4.4.3 O.I.C. and Sharia Issues and Christians/ Muslim Religious Freedom

Suggestions	Agree No.	Agree %	Undecided No.	Undecided %	Disagree No.	Disagree %
1. Nigeria's membership of OIC is a threat to Christian religious freedom.	247	(85.76)	14	(85.76)	27	(9.37)
2. Inclusion of Shari'a law in Nigeria's Constitution is a threat to Christian religious freedom.	244	(84.72)	9	(3.12)	35	(12.15)
3. Christian objection to OIC and Sharia Law is denial of Muslim Religious freedom.	34	(11.80)	40	(13.89)	214	(74.31)

Perhaps it would have been an abnormal happening if majority had responded in favour of Muslim demands, since all the respondents were Christians. However, it is interesting to note that some Christians, though very few, did not respond in favour of Christian interest; 27 and 35 of them respectively did not agree that Nigeria's full membership of O.I.C. and inclusion of Shari'a Law in Nigeria's Constitution would be a threat to Christian freedom. Similarly, another 40 (13.89%) of the respondents agreed that the

objection by Christians to Muslim demands for Nigeria's membership of OIC and inclusion of Shari'a Law in the Constitution of Nigeria was a denial of Muslim religious freedom. These respondents may have responded the way they did either because they cherished the philosophy of reciprocity in human relations or because they were not aware of the alleged implications of the muslim demands for Christians.

4.5 Suggested Christian Response to Muslim Demand for OIC and Sharia

It was suggested that the best Christian response to Muslim demand for Nigeria's membership of OIC was to demand for restoration of diplomatic relations with Israel in return. Then demand for inclusion of Canon law in the constitution in return for muslim demand for the inclusion of Shari'a law in the constitution. The table below gives a picture of the reactions of the respondents to these suggestions.

Table 4.5.1 Christian Response to Muslim Demand for OIC and Sharia

Suggestions	Responses					
	Agree		Undecided		Disagree	
	No.	%	No.	%	No.	%
1. Christians should demand for restoration of diplomatic relations with Israel.	142	(49.30)	62	(21.53)	84	(29.17)
2. Christians should demand for the inclusion of Canon Law in Nigeria's Constitution.	166	(57.64)	41	(14.24)	81	(28.12)

It would be observed from the table that majority of the respondents were in favour of the two suggestions. The suggestion that christians demand for the restoration of diplomatic relations with the state of Israel was supported by 142, representing 49.30% of the respondents. It was rejected by only 84 representing 29.17% of the respondents. However, 62 representing 21.53% were undecided. The second suggestion that christians should ask for the inclusion of Canon Law in return for inclusion of Shari'a Law in the Constitution was supported by 166 representing 57.64% of the respondents, 41 representing 14.24% were undecided, while 81 representing 28.12%

of them rejected the suggestion. That some christians rejected these suggestions may be attributed to the fact that some politic analysis and members of the community Muslims as well as christians have both been critical of Israel's alleged illegal occupation of Arab land. Consequently, not only Muslims but christians also have supported Nigeria's continued broken diplomatic relations with Israel. It would be strange, therefore, for people with this view who are most probably represented here to turn round and demand for restoration of diplomatic relations with that country. Furthermore, a sizeable minority 81 (28.12%) of the respondents did not agree with the suggestions that christians should demand for Canon Law in Nigeria's Constitution. It seems difficult to explain why they responded that way. But it was very likely because many Nigerians, Christians in particular have often argued that Nigeria is a secular state. To advocate for the introduction of Canon Law into Nigeria's legal system would contradict that secularity, a demand which this group of Nigerians would not support.

4.6 Effects of Interreligious Crises on Christians

In order to find out the effects which the incessant interreligious crises in Northern Nigeria have had on Christians, eight possible effects were identified and respondents were asked to indicate

whether they agreed or disagreed with the suggested effects. The table below is a tabulation of responses to the suggested effects.

Table 4.6.1 Christians Opinions on the Effects of Interreligious Crises

Suggestions effects	Responses					
	Agree		Undecided		Disagree	
	No.	%	No.	%	No.	%
1. Have helped Christian unity.	184	(63.89)	30	(10.42)	74	(25.69)
2. Have been a blessing so we pray for more crises.	25	(8.68)	19	(6.60)	244	(84.72)
3. Have made some christians to denounce their faith.	144	(50.00)	32	(11.11)	112	(38.89)
4. Have aided growth and expansion of the Christian church.	187	(64.93)	58	(20.14)	43	(14.93)
5. Have caused hatred between religious groups.	240	(83.33)	11	(3.82)	37	(12.85)
6. Have not changed Christian behaviour towards muslims.	108	(37.50)	50	(17.36)	130	(45.14)
7. Christians have vowed to retaliate any aggression.	132	(45.84)	62	(21.53)	94	(32.64)
8. Christians still maintain friendly relationship with Muslims.	191	(66.32)	49	(17.01)	48	(16.67)

It may be observed from the above table that the respondents felt that Christians in Northern Nigeria had been affected both positively and negatively by interre ous crises. Positively 184 (63.89%) and 187 (64.93%) of respondents indicated that the crises have resulted in the unity, growth and expansion of the church respectively. These blessings notwithstanding, 244 (64.72%) of them would not pray for a reoccurrence of the religious crises. This seemingly contradictory response is not unexpected because naturally no human being would readily wish hardship for himself despite the probability that good things may emerge after the hardship. Negatively, 144 (50%) and 240 (83.33%) felt that the crises have made some Christians to denounce their faith and created hatred respectively between Christians and slims. A sizeable number 112 (38.89%) disagreed that some Christians had renounced their faith having experienced religious crises. Another negative effect of the interreligious crises on christians in addition to the hatred they have generated between some christians and muslims, according to 132 (45.84%) of the respondents, is that some christians have now become aggressive, vowing to retaliate any aggression against them. This ugly effect is further indicated by 130 (45.14%) who disagreed with the suggestion that the

prises have not changed christian behaviour towards muslims. However, 108 (.37.50%) of them agreed that the crises have not affected christian behaviour towards Muslims. Despite the fact that some Christians have changed their behaviour towards muslims, a high number of them 191 (66,32%) agreed that they stil. maintained a friendly relationship with Muslims. Only *l\Q (*16,67%) indicated that they no longer maintained a cordial or friendly relationship with their Muslim counterparts. From these responses, it is difficult to predict the future since it appears that some Christians would resort to violence in response to further acts of aggression by non-christians, and yet other christians have vowed to maintain peace with their muslim neighbours. There is, however,, some ray of hope since a good number of christians are prepared to give peace a chance,

h• 7 Influence .02? Biblical Teaching on Christian Behaviour

In this section tne researcher wanted to find out how much Bible teaching has influenced christian behaviour with particular reference to interreligious crises. Seven statements which portray certain behaviours were given and respondents were requested to indicate whether or not they agreed with the statements. Their responses were as per the table that follows.

Table 4.7.1 Whether Biblical Teaching Influences Christian Behaviour

Possible Influence	Responses					
	Agree		Undecided		Disagree	
	No.	%	No.	%	No.	%
1. The Bible is the guide for my behaviour.	282	(97.92)	2	(0.69)	4	(1.39)
2. My behaviour complies with Biblical teaching.	191	(66.32)	62	(21.53)	35	(12.15)
3. The Bible allows the use of force in self defence.	182	(63.19)	29	(10.07)	77	(26.74)
4. I do not retaliate injuries suffered because the Bible prohibits revenge.	196	(68.8)	30	(10.42)	62	(21.53)
5. Christians should flee when they are attacked according to Biblical teaching.	59	(20.48)	39	(13.54)	190	(65.97)
6. The Biblical teaching of turning the other cheek is not to be obeyed at all times.	177	(61.46)	32	(11.11)	79	(27.43)
7. It is not easy to obey Biblical teaching on non-revenge.	202	(70.13)	31	(10.76)	55	(19.10)

From the above ıe all except 6 (2.08%) of the respondents indicated that the Bible is their guide for christian behaviour. Again majority 191 (66.32%) agreed that their behaviour conformed with Biblical teaching. Only 35 (12.15%) indicated that their conduct did not comply with Biblical teaching. The rest 62 (21.53%) were undecided. The table shows also that 59 (20.48%) of them indicated that christians should flee when attacked in compliance with Biblical teaching. A higher number of the respondents 190 (65.97%) felt that christians should not flee. Perhaps this explains why majority 182 (63.19%) of respondents agreed that the Bible allows one to use force in self defence, the prohibition of retaliation nothithstanding to which 196 (68.06%) of them agreed. The table seems to suggest that majority of the respondents while agreeing that christians should not retaliate, felt that the situation would dictate a person's response. This impression is given by the 177 (61.46%) of the respondents who indicated that the Biblical teaching of turning the other cheek was not meant to be obeyed at all times. The acceptance by 202 (70.13%) of the respondents that it was difficult to obey the Biblical teaching of suffering injuries rather than revenge further confirms the impression that in real situations christians would likely react violently.

4.8 Future Christian Response to Interreligious Crises in Northern Nigeria

In this section respondents responded to eleven suggested ways of how christians may react to inter-religious crises when they do reoccur. The following table gives the responses at a glance.

Table 4.8.1 Christian Response to Future Interreligious Crises

Suggestions	Responses					
	Agree		Undecided		Disagree	
	No	%	No.	%	No.	%
1. Retaliate as a moral obligation to defend lives and properties	179	(62.16)	36	(12.50)	73	(25.35)
2. Fight back because we have endured enough suffering and discriminations.	174	(60.42)	20	(6.94)	94	(32.64)
3. Endure because the Bible prohibits revenge.	140	(48.61)	43	(14.93)	105	(36.46)
4. Do not retaliate to avoid further violence.	112	(38.89)	26	(9.03)	150	(52.08)
5. Seek peaceful means of solving the crises.	237	(82.30)	28	(9.72)	23	(7.99)
6. Fight only when peaceful means have failed to resolve the crises.	165	(57.29)	40	(13.89)	83	(28.82)
7. Appeal to the govt. to intervene.	194	(67.36)	38	(13.19)	56	(19.44)
8. Take legal action against persecutors.	155	(53.82)	31	(0.76)	102	(35.42)
9. Flee for safety.	60	(20.83)	25	(8.68)	203	(70.49)
10. Withdraw social services in protest.	52	(1.)	32	(11.11)	208	(70.83)
11. Stage peaceful demonstration.	203	(70.49)	21	(7.29)	64	(22.22)

It would be observed from the above table that the general christian opinion is that of peaceful approach to resolving religious crises in the future. This observation is based on the facts that 237 representing 82.30% of the respondents favoured suggestion 5 that christians should seek peaceful means of solving religious crises. So also majority of the respondents favoured suggestions 7, 8 and 11 which do not require violence in resolving crises but rather appeal to the government or take legal action or stage peaceful demonstrations to protest against those who would perpetrate the violence. Although majority favoured retaliation as observed in their response to suggestions 1, 2, and 6, it is to be further observed that these suggestions are for a situation where one is pushed to the wall and all peaceful means have failed to resolve the issue. In this case it appears majority of christians would resort to retaliation as the last resort. Otherwise they would endure in obedience to the Bible which prohibits christians to take revenge as the response to suggestion 3 suggests. From the table, 48.61% of the respondents favoured obedience to the non-violent approach as taught in the Bible, 36.46% of them did not. Majority of the respondents did not feel comfortable with suggestions 9 and 10 most likely because suggestion 10 would involve hardship which would

amount to retaliation. Suggestion 9 on the other hand would support the peaceful approach, however, it would negate the moral responsibility to defend lives and property against danger.

4.9 Measures to Curb Reoccurrences of Interreligious crises

The researcher suggested 8 different measures he believed would help reduce occurrences of interreligious crises in the Northern states. Then he asked respondents to react to these suggestions in order to identify which of them most christians believed would best solve the problem and hence would adopt. Find below a table indicating the views of the respondents.

Table 4.9.1: Respondents' views on which measures would Curb occurrences of Interreligious crises

Suggestions	Responses					
	Agree		Undecided		Disagree	
	No.	%	No.	%	No.	%
1. Pray that God may change the hearts of the trouble makers.	280	(97.22)	4	(1.39)	4	(1.39)
2. Christians should return fire for fire.	132	(45.83)	25	(8.68)	131	(45.49)
3. Create forum for dialogue to foster better understanding between religious groups.	232	(80.56)	24	(8.33)	32	(11.11)
4. Split the country into christian and muslim zones to allow religious practice without interference.	62	(21.53)	28	(9.72)	198	(68.75)
5. Ban public preaching which some preachers use to incite members against other religious groups.	71	(24.66)	20	(6.94)	197	(68.40)
6. Muslims and Christians should not pass comments about each other's beliefs and practices.	177	(61.45)	20	(6.94)	91	(31.60)
7. Compulsory teaching of Islam and Christianity at all levels of our education.	219	(76.05)	30	(10.42)	39	(13.54)
8. Teach moral education instead of religious education at all levels of our education.	49	(18.02)	23	(7.99)	216	(75.00)

From the above table it would be observed that three suggestions are very unpopular. Majority of the respondents did not accept these suggestions as measures to curb interreligious crises. First, suggestion 4 that the country be split into Christian and Muslim zones to allow each religious group practice its faith without fear of interference was rejected by 198 representing 68.75% of the respondents. This suggestion was not accepted by the majority probably because its implementation would be very difficult since members of the two faiths are interwoven in the community even at family levels. It was also likely felt that those who may be in the minority should such a measure be taken, would be at a great disadvantage. Secondly, suggestion 5 that public preaching should be banned to discourage religious leaders using it as a form to invite their followers against other religious groups was rejected by 197 representing 68.40% of the respondents. This was probably rejected because it would amount to denial of the constitutional provisions which guarantees freedom of propagating one's religious beliefs. It may also have been rejected because it may be argued that it is not the majority of religious preachers who have been in the habit of inciting trouble in their preaching. Thirdly, suggestion 8 that moral education instead of religious education be taught at all levels of our education was rejected

by an overwhelming majority of 216 respondents representing 75% of the total number of respondents. This position may have been taken in support of the popular belief among r. .gious adherents that meaningful morality must be religiously based.

The remaining suggestions were each accepted by a clear majority thus: No.1, 97.22%, No.3, 80.56%, No.6, 81.45% and No.7, 76.05%. It is worthy to note here that these suggestions may have been popular because they advocate peaceful means of finding a solution to the problem and as has been observed in the previous table, most Christians have favoured peaceful measures even if there were occurrences of interreligious crises in the future. The exception, however, in the response to suggestion No.2 to which respondents were equally divided, 132 against 131 representing 45.83 and 5:49 respectively. It is perhaps not very strange to see the reason. It may be recalled that in the previous table, it was observed that very many respondents accepted retaliation as the last resort, having exhausted peaceful means of resolving crises. It was also observed in the same table that many respondents agreed that Christians should not fight back because Biblical teaching prohibits revenge. Hence, the sharp division of opinion here should be understood in that light.

4.10 Behaviours the Society Respects

In this section of the questionnaire, respondents were asked to evaluate the respect that the society gives to people who displayed certain behaviours in their reaction to specific issues. The reactions were rated very high, high, uncertain, low and very low. But for the purpose of this analysis, these degrees of ratings have been merged thus: very high and high as respected and uncertain, low and very low as not respected. The following table shows the opinion of the society on the various behaviours. The number of responses are given with their corresponding percentages out of the total number of respondents.

Table 4.10.1 Societal (Christian) Attidues Towards Certain Behaviours

Behaviour	Respected	Not Respected	Totals
1. Patient endurance of injuries suffered.	208(72.22%)	80 (27.78%)	288(100%)
2. Retaliation of injuries suffered	106(36.80)	182(63.19)	288(100%)
3. Seeking redress of injuries suffered through legal means.	166(57.64)	122(42.36)	288(100%)
4. Defending one's rights verbally only.	126(43.75)	162(56.25)	288(100%)
5. Breaking friendship in protest for injuries suffered (from opponent).	66(22.92)	222(77.08)	288(100%)
6. Defending one's rights and property by use of physical force	122(42.36)	166(57.64)	288(100%)

It would be observed from this table that according to the responses to the questions, the Christian communities in the states where the study was carried out preferred peaceful rather than violent means of resolving religious misunderstanding and or crises. The data seem to support the assumption that Christians in Northern Nigeria follow the non-retaliatory Biblical teaching in their responses to means of resolving interreligious crises.

4.11 Testing of Hypotheses

The hypotheses that were put forward in order to help clarify issues of Christian response towards interreligious crises are tested in this section. A Chi-Square (X^2) analysis, set at 0.05 level of significance, is employed to test the differences between male and female Christians, younger and older Christians, Roman Catholics and Protestants, Christians who hold positions in the church and those who do not hold positions in the church, and Christians with post secondary education and those with secondary education in their responses to identified means of resolving interreligious crises in Northern Nigeria.

a) Null Hypothesis 1

There is no significant difference between male and female Christians in their responses to settlement of interreligious crises through peaceful means. To test this hypothesis a X^2 [illegible]

Table 4.11.1 A Chi-Square Analysis of the Difference Between Male and Female Christians in Their Responses to Settlement of Interreligious Through Peaceful Means

X^2 Value	D.F.	Critical Value of X^2 at 0.05	Decistion
0.680	4	9.49	Ho Retained

The findings in the table above have shown that the X^2 value of 0.680 is not significant at 0.05 level. Therefore, the null hypothesis is retained. Hence, it may be concluded that there is no difference between male and female Christians in their responses to settlement of interreligious crises through peaceful means.

b) Null Hypothesis 2

There is no significant difference between younger and older Christians in their responses to whether force should be used to settle interreligious crises.

In order to test this hypothesis, a Chi-Square X^2-statistic is used.

Table 4.11.2: A Chi-Square Analysis of the Difference Between Younger and Older Christians in Their Responses to Whether Force Should be Used to Settle Interreligious Crises

X^2 Value	D.F.	Critical Value of X^2 at 0.05	Decision
6.887	4	9.49	Ho Retained

The findings according to table 4.11.2 show that the Chi-Square value of 6.887 is not significant at 0.05 level. Therefore, the null hypothesis is retained. From this result, it may be concluded that there is no difference between younger and older Christians in their responses to whether force should be used to settle interreligious crises.

c) Null Hypothesis 3

There is no significant difference between Roman Catholics and Protestants in their responses to absorbing hurt without retaliation as means of resolving interreligious crises.

To test this hypothesis, a Chi-Square statistic is used as it is shown in table 4.11.3.

Table 4.11.3: A Chi-Square Analysis of the Difference Between Roman Catholics and Protestants in Their Responses to Absorbing Hurt Without Retaliation as Means of Resolving Interreligious Crises

X^2 Value	D.F.	Critical Value of X^2 at 0.05	Decision
4.667	8	15.51	Ho Retained

The findings as shown in table 4.11.3 indicate that the Chi-Square value of 4.667 is not significant at 0.05 level. Therefore, the null hypothesis is retained. It can be concluded, therefore, that there is no difference

between Roman Catholics and Protestants in their responses to absorbing hurt without retaliation as means of resolving interreligious crises.

d) Null Hypothesis 4

There is no significant difference between Bauchi, Gongola and Kaduna States' Christians in their responses to peaceful demonstrations as means of resolving interreligious crises.

To test this hypothe -, the researcher used a Chi-Square statistic which produced the results tabulated on table 4.11.4.

Table 4.11.4: A Chi-Square Analysis of the Difference Between Bauchi, Gongola and Kaduna States Christians in Their Responses to Peaceful Demonstrations as Means of Resolving Interreligious Crises

X^2 Value	D. F.	Critical Value of X^2 at 0.05	Decision
11.554	8	15.51	Ho Retained

An observation of the analysis in the above table indicates that at 8 degrees of freedom the X^2 value of 11.554 is not significant at 0.05 level. Therefore, the null hypothesis is retain . So, it can be concluded that there is no difference between Bauchi, Gongola and Kaduna states' Christians in their responses to Peaceful demonstrations as means of resolving interreligious crises.

e) Null Hypothesis 5

There is no significant difference between Christians who hold positions in the church and those who do not hold positions in the church in their responses to absorbing hurt without retaliation as means of resolving interreligious crises.

To test this hypothesis, a Chi-Square statistic has been used, the outcome of which is tabulated on table 4.11.5.

Table 4.11.5: A Chi-Square Analysis of the Difference Between Christians who Hold Positions in the Church and Those Who Do Not Hold Positions in the Church in Their Responses to Absorbing Hurt Without Retaliation as Means of Resolving Interreligious Crises

X^2 Value	D. F.	Critical Value of X^2 at 0.05	Decision
8.363	8	15.51	Ho Retained

The findings as tabulated in table 4.11.5 have shown that the Chi-Square value of 8.363 is not significant at 0.05 level. Hence, the null hypothesis is retained. Therefore, it can be concluded that there is no difference between Christians who hold positions in the church and those who do not hold positions in the church in their responses to absorbing hurt without retaliation as means of resolving interreligious crises.

f) Null Hypothesis 6

There is no significant difference between Christians with post secondary education and those with secondary education in their responses to absorbing hurt without retaliation as means of resolving interreligious crises.

To test this hypothesis, a Chi-Square statistic is used. The out-come is tabulated on table 4.11.6.

Table 4.11.6: A Chi-Square Analysis of the Difference Between Christians with Post Secondary Education and Those with Secondary Education in Their Responses to Absorbing Hurt without Retaliation as means of resolving Interreligious Crises

X^2 Value	D. F.	Critical Value of X^2 at 0.05	Decision
17.373	16	26.30	Ho Retained

The analysis as shown in table 4.11.6 indicates that the Chi-Square value of 17.373 is not significant at 0.05 level. Therefore, the null hypothesis is retained. Hence, it can be concluded that there is no difference between Christians with post secondary education and those with secondary education in their responses to absorbing hurt without retaliation as means of resolving interreligious crises.

4.12 Summary

In this chapter, the researcher surveyed Christian responses to controversial national issues that touch on religion, namely, demands by Muslims to have Sharia Law included in the constitution and that Nigeria should become full member of the O.I.C., the 1987 interreligious crises in Kaduna State, religious disturbances in Borno and Kaduna states' institutions of learning. Analysis was made of the data collected through the questionnaire which was administered in the sample states.

The data included biographical information about the respondents and their experience in interreligious crises. Others included the 1987 crises, the Sharia and the O.I.C. controversies, effects of interreligious crises on Christians, the influence of the Bible on Christian behaviour, anticipated Christian reactions to religious crises that may reoccur in the future, measures to curb reoccurrences of interreligious crises. There was also an item on the questionnaire which sought to find out the respect Christians accorded to certain behaviours in the society. A Chi-Square Analysis was computed to determine the differences between the scores of the various groups of Christians in their responses to identified means of resolving interreligious crises. The results showed that there was no significant difference found. All of the null hypotheses were, therefore, retained.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

The researcher set out to carry out an investigation of Christian response towards interreligious crises in the Northern States of Nigeria. This chapter contains a summary of the findings of the study. It also contains conclusions strictly based on the findings. Following these conclusions, the researcher has also made some recommendations which he believed will help in fostering good neighbourliness and peaceful co-existence between Christians and non-Christians in the Northern States of Nigeria particularly and in the country generally. Additional recommendations were also made to help motivate interested researchers who may wish to carry out more investigations on different dimensions of interreligious crises in Nigeria.

5.2 Summary

In the first chapter, the investigator showed that both Christians and Muslims have co-existed peacefully over the years until very recently when violent interreligious crises broke out, thus ushering in a new dimension in the age long, cordial relationship between the two religious groups. The 1987 interreligious crises and subsequent ones prompted the investigator to carry out this study. It was observed

that a study on this topic was very significant because religious conflicts have always threatened to destroy us as a nation. Life and property have often been destroyed by religious rioters. It was therefore, felt that the study should be carried out in order to find out a Christian solution to the problem. That was why the study addressed itself to how Christians should react to acts of aggression from their non-Christian neighbours. Besides this, the investigator pointed out that this study was his own contribution to supplement the efforts by the Federal Government, and the Northern States Governments in particular in finding out a lasting solution to religious crises, particularly between some adherents of Christianity and Islam. Although the religious intolerance in Northern Nigeria has affected Nigerians in the other parts of the country, the study was carried out in the Northern States only. And although there are other religious systems in Northern Nigeria, like Traditional Religion and Islam, considering the financial and time constraints, the investigation was limited to finding out Christian reactions towards interreligious crises.

In Chapter two, the investigator made a review of literature which had bearing on religious crises or conflicts. To begin with, the investigator traced the histories of Islam and Christianity in Northern

Nigeria, the area where the study was carried out. It was discovered that both religions have co-existed in this part of the country for over one century. Although there had been occasions of misunderstanding due to differences between them, the relationship was often generally cordial. Such differences and misunderstandings were often settled by tolerance and good will. Religious intolerance in this part of the country is a recent development which has often been characterised by accusations and counter accusations levelled against each other by Muslims and Christians.

The investigator also briefly considered some factors which influence human behaviour. This was done in order to help him understand the aggressive behaviour that has been manifested between Muslims and Christians. It was discovered that a person's upbringing from childhood influences his behaviour in later life. For instance, it was observed that aggressive impulses which are not allowed expression during childhood and adolescence, are often displaced onto minority group members later in life. It was also learnt that frustration creates a readiness for aggressive acts. Akin to this, some literature showed that people become aggressive when they think or perceive that their aspirations concerning their lives will not be realised because of the belief that the social system will prevent the realisation of these expectations. Other authors

maintained that conflict between groups was a sign of growth and development; hence it should not be perceived negatively.

The literature review showed that like Nigeria, some other parts of the world also experience similar interreligious crises. The examples of the areas of religious conflicts in the world showed that the causes are often politics, religion and racism all interwoven. Some of the examples cited in the literature review include, the Arab-Isreali conflict in the Middle East, Northern Ireland where religious crises have led to severe human suffering and loss of lives and property, the Sudan where there has been a prolonged civil war between the Northern Muslim Arab race and the Southern Christian Negroe race, and India where clashes have often been reported between Hindus and Sikhs or between Muslims and Hindus. All these religious conflicts have not gone unnoticed by well meaning people. Hence the review of literature made reference to attempts that have been made by Christian organisations such as the World Council of Churches and Roman Catholics to promote dialogue and understanding particularly between Jews and Christians and between Muslims and Christians.

An extensive review of some Christian literature was made. From the review made of the Old Testament it was discovered that it suggested revenge as a response to aggression. However, side by side to this idea was the strong suggestion that it was pleasing to God when people would forgive men the wrongs done to them. The New Testament is very emphatic on its demand for tolerance and the search for peace in situations of conflict and misunderstanding. The Christian is urged to forgive and treat his enemy well.

In reviewing present day Christian attitude towards aggression, the investigator discovered that there are two views on this. One School of Thought strongly supports the New Testament view that the Christian should not resist evil. Instead he must patiently endure aggression and when he meets injustice, he should no longer cling to his rights and defend it. This school of thought believes that evil will run itself to a standstil when it does not find the resistance it is looking for. The other view suggests that in certain situations resistance would be the right and moral response to aggression. Proponents of this view argued that submitting to injustice or aggression would tantamount to encouraging injustice and aggression; and that the aggressor will never learn to see the evil of his action. They further submitted that Christians have a moral responsibility to fight and defend their families, lives and property when they are threatened.

A brief survey of some verses from the Holy Quran showed that perpetration of aggression for the love of it is prohibited for the believer. However, the Quran encourages the believer to fight back when he is provoked or when his faith is being threatened by unbelievers.

Chapter three describes the research design and procedure. The study was carried out in three of the Northern States, namely, Bauchi, Gongola and Kaduna. The justification for the choice of these states was the fact that in the past these States have experienced a number of interreligious crises, involving both Christians and Muslims. A total number of three hundred and fifty (350) Christians were randomly selected for this study. Because of the denominational differences in Christendom, care was taken in the selection of the sample to ensure a general coverage of the major ones, namely, the Roman Catholic, Protestant and New Church Movements. The study was carried out by means of a questionnaire which was administered to those who were selected for the investigation. The items of the questionnaire were designed along the Likert-type attitude statements and scored on points ranging from 1 to 5. A Chi-Square test was used to determine the level of significance. The 0.05 level significance was chosen for rejection of the null-hypothesis.

5.2.1 Christian Response to Contemporary Controversial Interreligious Issues in Northern Nigeria

a) Sharia Law Controversy

Muslim demand and Christian opposition for the inclusion of the Sharia Law in the Nigerian constitution began in the years preceeding Nigeria's independence. Christians in Northern Nigeria were in the fore front in kicking against the inclusion of Sharia Law in the constitution of this country because majority of the ruling class were muslims. After Northern Nigeria became self governing, the controversy raged on. Individuals as well as groups continued to point out that the rejection of the Sharia Law by Christians was based on their alleged fears that its application would deny them the freedom to practise their faith.

b) The OIC Debate

The alleged Nigeria's full membership of the Organisation of Islamic Conference triggered sharp criticisms by Christians against the Federal Government. The critics maintained that Nigeria's full membership of this body was a dangerous development in the country's foreign policy because it would favour one religious group only.

The criticisms were so strong that the Federal Government was forced to set up a committee in 1986 to find out the pros and cons of Nigeria's OIC membership. Later on a committee was inaugarated to help resolve issues which tend to cause suspecion, mistrust and antagonism among religious groups. The Christian Association of Nigeria, the Christian Council of Nigeria, and the Fellowship of Christian students were among the groups besides individuals who voiced out Christian rejection of Nigeria's alleged full membership of OIC. There were, however, few individual Christians who saw no problem in Nigeria taking full membership in the Islamic body.

c) The 1987 March Religious Crises in Kaduna State

Following the March 1987 interreligious crises which began in Kafanchan, many Christians expressed their views about the incidents on the pages of some of the national dailies. According to them, Muslims attacked Christians and that Christians refused to retaliate the alleged Muslim attack. Explaining why they did not fight back, some Christians maintained that the Holy Bible encourages them to leave their cause to God who has the reserved right to execute vengeance on behalf of those who suffer unjustly. Other Christians, however, did not share this view. In their own opinion, Christians were only being foolish by folding their arms while they watched the rioters destroy lives and property. They argued that every person has

not only the natural right but also the duty to defend his life and that of his family and property from destruction. And that God holds every person responsible for the safety of the lives and property that have been entrusted to his care.

e) Interreligious Crises In Schools

Perpetrators of interreligious crises in Northern Nigeria have extended their influence into schools. The students of Queen Amina College in Kaduna were alleged to have been polarised along religious lines, muslims against Christians over the style of school uniform. The Ahmadu Bello University that is situated in Zaria, Kaduna State also experienced a similar interreligious crises. The students of this Federal University were polarised along religious lines on the issue of student elections. Similarly, Muslim and Christian students in four of Borno State post primary schools were alleged to have clashed over interreligious matters. The problem in Borno State affected even primary school pupils. The Christian Association of Nigeria, Borno State chapter was compelled to take the State Attorney-General and the Commissioner for Education to court because children of its members were being denied Christian religious instruction in their primary schools as part of their education.

5.2.2 Data From the Questionnaire

A total number of 350 copies of the questionnaire were distributed. Of these, 288 were duly completed and returned to the researcher. Those who completed the questionnaires comprised of 191 male and 97 female respondents. 179 of them were youths of between 20 and 30 years of age. The remaining 109 respondents were above 30 years old. All of them could read and write. Most of the respondents came from the Northern States while very few came from the Southern States, but residing in the Northern States. Respondents' denominational affiliation include Roman Catholic, Protestant and Pentecostal (New Church Movements). The sample included ministers, Church elders and laymen and women.

5.2.3 Christian Response to 1987 Crises, Nigeria's Membership of OIC, And Inclusion of Shari'a Law in Nigeria's Constitution

The study showed that the respondents were sharply divided in their opinion as to whether Christians resisted their Muslim persecutors during the 1987 interreligious crises. However, majority of the respondents indicated that Christians who refrained from retaliation did the right thing. The reason, according to them was the Biblical prohibition of revenge for believers.

Responses towards Nigeria's full membership of Organisation of Islamic Conference and the demand by Muslims that Sharia Law be enshrined into Nigeria's Constitution indicated that Christians were opposed to the two issues at stake. Their objection was not unconnected with the fears which they had often entertained that Sharia in Nigeria's Constitution and Nigeria's full membership of OIC would infringe upon the religious freedom of Christians. For example, they argued that an observation of events showed that Muslim controlled governments which operated the Sharia legal system did not give Christians equal rights with their Muslim counterparts in those countries. They maintained that the only way to remove these fears from the minds of Christians was to include Canon Law in the Constitution of Nigeria if Sharia Law must be included.

5.2.4 Effects of Interreligious Crises on Christians

The study showed that Christians interpreted the interreligious crises in Northern Nigeria positively and negatively. Those who affirmed the positive effects regarded the crises as a blessing because they had aided Christian unity, growth and expansion of the Christian Church in Northern Nigeria. While those who considered them as having negative effects felt crises create hatred between

members of religious groups, and that some Christians had been forced to renounce their Christian faith.

5.2.5 Influence of Bible Teaching on Christian Behaviour

The study revealed that Christians believe that the Bible is their guide for daily Christian living and therefore for their behaviour. Hence their behaviour, they claimed, complied with Biblical teaching. Although they believed that some portions of the Bible seem to allow the use of force in self-defence, the respondents still maintained that Christians should obey the Biblical injunction of non-revenge, despite the fact that it was not always easy to do so.

5.2.6 How Christians Would React Towards Future Interreligious Crises

The study showed that respondents were of the opinion that Christians should seek peaceful means of resolving any interreligious crises that may reoccour. When and if peaceful means fail to resolve the crises, they suggested that Christians should fight back, but with the following motives:

a) to do so as a moral obligation to defend lives and property.

b) to do so only because they have been forced to retaliate, having suffered

to help the aggressor to see the evilness of his action.

5.2.7 Measures to Curb Reoccurences of Interreligious Crises

Respondents suggested that Christians should adopt the following as measures for effectively curbing insessant occurrences of interreligious crises in Northern Nigeria. The suggestions are stated below in their order of popularity among the respondents:

a) that Christians should pray so that God may change the hearts of the trouble makers;

b) that a forum should be created for dialogue which will hopefully help foster better understanding between religious groups;

c) that the teaching of Christianity and Islam be made compulsory at all levels of our educational system; and

d) that religious groups should stop passing comments about each other's beliefs and practices.

5.2.8 Assessment of Christian Attitude Towards Certain Social Behaviours

Respondents pointed out that Christians would respect people who demonstrate the following social behaviours:

a) patient endurance of injuries suffered

b) seeking redress of injuries suffered through legal means instead of using physical force.

The study also revealed that Christians do not respect people who demonstrate the following behaviours:

a) retaliate injuries suffered;
b) break friendship in protest for injuries suffered from an opponent, and
c) defence of one's rights and property by use of physical force.

5.3 Results of the Testing of the Null Hypotheses:

A total of eight hypotheses were put forward and tested to clarify the issue of Christian response towards interreligious crises in Northern Nigeria. The results showed that all the hypotheses were retained because no significant association was found between the identified variables for the test and the responses of Christians towards interreligious crises.

5.4 Conclusions:

The summary of the testing of the hypotheses shows that all the eight hypotheses were retained. Based on this and other findings of the study, the following conclusions are made:

a) that age, sex, position in church, denominational affiliations and States of origin do not influence Christian response towards interreligious crises;
b) that unless non-Christians reciprocate the Christian peaceful approach to settling interreligious crises, Christians may be forced to respond with similar physical force to [illegible] attack on them; and

(c) that majority of Christians in Northern Nigeria have imbibed the teaching of the Bible as a guide for their practical Christian living.

5.5 Recommendations:

The researcher made the following recommendations based on the findings of this study:

First, the experiences of interreligious crises in Northern Nigeria and some of the findings of this study should be of great concern to the local, state and Federal Governments of this country. This is more so that the Federal Government has had to pay huge sums of money on many occasions to aid the victims of interreligious crises in Northern Nigeria. Furthermore, these incessant interreligious crises have often threatened the political stability of the nation. In the light of these factors, it is recommended that the three arms of government should improve their security services to enable them nib in the bud these unpleasant interreligious crises in order to avert the negative effects that they have had on the nation's economic, social and political life.

about their religious beliefs and practices and often go to any length to protect these beliefs and practices calls for caution by members of both religious groups who p[illegible] comments about each other's beliefs and practices. It is therefore recommended that religious groups and individual members should avoid passing derogatory comments concerning a religious system other than their own. Because such comments often raise the tempers of the affected religious groups and thereby fuel the embers of interreligious crises.

Thirdly, it was noted in this study that efforts have continued to be made by world religious bodies to encourage better understanding among members of the various world religions through interfaith dialogue. It was felt that some of the interreligious crises may have occurr[illegible] probably as a result of lack of understanding the other person's point of view, a problem that may be solved through dialogue. For these reasons, it is suggested that Christians and Muslims should hold conferences and seminars which will serve as a forum for meaningful dialogue between them.

Fourthly, this study showed that interreligious crises are recent developments in the history of the relationship between Muslims and Christians who have coexisted in Northern Nigeria for more than one century. The study also showed that despite occasional

misunderstanding due to differences of opinion, such differences had always been resolved amicably by the spirit of tolerance and good will. Based on these historical realities, it is suggested that peace loving Christians and Muslims who are committed to their respective religions should join hands and collectively fight religious fanaticism by preaching religious tolerance and expose the evils of modern developments such as materialism which are threatening the existence of the two religions before they are destroyed by these developments. Both religious systems seem to have come to stay. And since Christians and Muslims in Northern Nigeria belong to the same geographical area, both should learn to live in peace with each other. Then, it is further suggested that members of both religions should jointly seek ways of using their religions as weapons of meaningful national development rather than use religion as a weapon of destruction. They can do this by teaching their members to be patriotic and uphold work ethics.

Fifthly, the study showed that Christians prefer and will in future still prefer to resolve interreligious issues through peaceful rather than violent means. It is suggested that they should continue to encourage their members to hold on to this philosophy of peace. If this culture of peace is upheld by Christians, their Muslim counterparts

would likely reciprocate this gesture of peace with a similar one in dealing with interreligious crises whatever their magnitude.

Sixthly, Christians who formed the sample for this study felt that Christians and Muslim religious studies should be taught compulsorily at all levels of Nigeria's education to help reduce ignorance about what other people believe which seems to be one of the causes of interreligious crises in the Northern States of Nigeria. Knowledge of the beliefs of one's neighbour will minimise suspecion and encourage free interraction. In support of this suggestion the researcher suggests further that having armed themselves with a solid foundation in their own religious teaching, Christians should learn Islam from a tame Muslim and Muslims learn Christianity from a tame Christian, preferrably beginning from Senior Secondary School level to the tertiary level. If this suggestion is accepted and implemented, we believe that it will go a long way to enhance the effective implementation of the third suggestion that Christians and Muslims should hold dialogue for meaningful understanding between them.

5.6 Suggestions for Further Studies and Researches Related to the Topic:

Because this study was limited in its scope, it most probably left untouched many related areas which should have been studied in order to enrich the findings. Even so, the researcher felt that he did not exhaust the limited scope of this study. For these reasons, it is suggested that further and or similar studies may be conducted on the topic and other relate topics, some of which have been suggested below. Because a study like this deals with a current relevant issue, the importance of motivating other scholars to carry out a research in it cannot be over emphasised.

First, a study may be conducted to investigate the causes of interreligious crises in Northern Nigeria.

Secondly, a study may be carried out on the effects of interreligious crises on the social life of the people of the Northern States.

Thirdly, a comparative study of the nature of interreligious studies in the Northern and Southern States may equally be carried out.

Fourthly, a research may be conducted to study Muslim response towards interreligious

crises in Northern Nigeria.

Fifthly, other researchers may like to study the effects of Christian or Islamic religious education on the social behaviour of Christians or Muslims.

Sixthly, a comparative study of Christian and Muslim reactions towards interreligious crises in Northern Nigeria may be of great interest to both Muslim and Christian research fellows.

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APPENDIX (A)

MINISTRY OF LAND & SURVEY, KANO STATE

Cables & Telegrams:
PERMLANDS KANO

Telephone: 3001

LAND DIVISION

In case of reply please quote Reference
No.

P. M. B. 3068
KANO/NIGERIA

20/2/80
22nd March, 1980

The Archdiocese of Kaduna,
Archbishop's House,
P. O. Box 248,
K A D U N A.

Dear Sir,

RIGHT OF OCCUPANCY NO. KNL. 4059 CVIII
PIECE OF LAND ALONG KANO- ZARIA ROAD

I am directed to inform you that Right from the time the above piece of land was granted to your Mission for the purpose of Church building several petitions, and letters of protests against building of Church in the area have been received from the Local Communities of the area. The situation has now reached an alarming position that the Commissioner for Land and Survey has no alternative than to revoke the Right of Occupancy for the interest of peace and fair play.

However, you are advised to select any suitable site within or near any predominatly Christian Community and submit for our immediate consideration please.

Yours faithfully,

(A. U. [illegible])
for: Commissioner for Lands & Survey.

Reproduced by the Kind Permission of the Archdiocese of Kaduna

APPENDIX B

Questionnaire for Church Leaders, Elders and Members

This questionnaire has been designed to find out what you believe a Christian should do in response to interreligious crises in Nor[illegible]rn Nigeria. Many Christians seem to be confused about what they should do in the event of being attacked or victimised because of their faith.

You have been selected to fill this questionnaire because we feel that your opinion will help such confused Christians to respond to interreligious crises the way a Christian should. We feel that this is an important contribution which you can make towards the Christian Church in this part of the country and the nation as a whole. This is more so that it appears that interreligious crises have become part of the religio-political life of Nigeria, the Northern States in particular. We must have a solution to this nugging pr[illegible]lem.

Thank you very much for your anticipated cooperation. May you really be blessed as you help to complete the questionnaire. Amen.

Sincerely yours,

REVD. MAMMAN DAUDU
(the Researcher)

YOU CAN NOW TURN OVER AND COMPLETE THE QUESTIONNAIRE.
PLEASE, ANSWER ALL QUESTIONS.

SECTION A: PERSONAL DATA

Instruction: Tick (✓) the appropriate box and or supply the information required accordingly.

1.01 Sex: Male ( ) Female ( )

1.02 Age: 20 - 30 years ( ) 30 and above ( )

1.03 Marrital Status: Married ( ) Single ( )
Widow/er ( )

1.04 Educational Background:

Did not go to school ( )

Have some primary education ( )

Finished primary education ( )

Have some Secondary/TC II Education ( )

Finished Secondary/TC II education ( )

Attended Post Secondary/University ed. ( )

1.05 State where you live presently:

Bauchi ( ) Gongola ( ) Kaduna ( )
Kano ( )

1.06 State of Origin: One of the Northern States ( )
One of the Southern States ( )

1.07 Which of these major ethnic groups are you close to?

Hausa ( ) Ibo ( ) Yoruba ( )

1.08 Your denomination: Pentecostal Groups ( )

Roman Catholic ( ) Protestant ( )

1.09 Position in the church:

Priest/Pastor ( ) Elder ( ) member ( )

SECTION B: EXPERIENCE IN INTERRELIGIOUS CRISES

Instruction: Tick (✓) whichever is applicable.

2.01 I have witnessed but not involved in interreligious crises. ( )

2.02 I have taken part in interreligious crises. ( )

2.03 I have only heard about interreligious crises. ( )

2.04 I have suffered physical and material loss during interreligious crises. ( )

SECTION C: THE 1987 INTERRELIGIOUS CRISES AND OTHER RELATED ISSUES

In this section we want you to say what you think about the 1987 religious crises, Nigeria's membership of OIC and the Shari'a Issues. Show this by a tick (✓) under the appropriate column on the right hand side of each of the following statements:(SA=strongly agree; A= Agree; U=Undecided D =Disagree; SD= Strongly disagree)

		SA	A	U	D	SD
3.01	Christians resisted their aggressors during the 1987 crises.					
3.02	Christians who did not resist during the crises were foolish.					
3.03	Christians who did not resit the agressors were obeying the Bible which prohibits revenge.					
3.04	Christians who did not resist the agressors were afraid.					
3.05	Nigeria's membership of OIC is a threat to Christian freedom.					
3.06	The demand by Muslims for the inclusion of Sharia in Nigeria's constitution is a threat to Christian freedom.					
3.07	It is a denial of Muslim religious freedom for Christians to criticise the OIC and Sharia issues in Nigeria.					
3.08	The best Christian response to Nigeria's membership of OIC is to demand for Nigeria to restore deplomatic relationship with Israel.					
3.09	The best Christian response to Muslim demand for the inclusion of Sharia in Nigeria's constitution is to demand for the inclusion of Canon law as well.					

SECTION D: EFFECTS OF INTERRELIGIOUS CRISES ON CHRISTIANS.

State your view concer. .g the following effects of inter-religious crises on Christians Tick ( ) as you did above.

	SA	A	U	D	SD
4.01 Interreligious crises are good because they have helped Christians to unite in the Northern States.					
4.02 Because of this blessing, we pray for more interreli-gious crises in the Northern States.					
4.03 Interreligious crises have made some Christians in the Northern States to renounce faith.					
4.04 Interreligious crises have helped in the growth and expansion of the Church in Northern Nigeria.					
4.05 Interreligious crises are bad because they create hatred between religious groups and disturb peace in the society.					
4.06 Though I suffered injuries and or material loss during interreligious crises, still believe christians should not retaliate when attacked.					
4.07 From the experience of 1987 crises, I have vowed to re-taliate any aggression.					
4.08 Despite the 1987 crises, I still maintain good friend-ship with muslims.					

SECTION E: The Influence of Bible Knowledge on Christian Beha-viour. Show how much you agree with the following statements.	SA	A	U	D	SD
5.01 The Bible is the Christian guide for behaviour.					

	SA	A	U	D	SD
5.02 My behaviour always complies with the teaching of the Bible of non-revenge.					
5.03 It is not against the teaching of the Bible to use force in self defence.					
5.04 The Bible does not allow believers to retaliate injuries done to them.					
5.05 Christians should flee when they are attacked in comliance with the teaching of the Bible.					
5.06 The Biblical teaching of turning the other cheek' is not meant to/obeyed at all times. be					
5.07 During crises it is not easy to obey the Bible teaching about revenge.					

SECTION F: FUTURE CHRISTIAN RESPONSE TO RELICIOUS CRISES.

Kindly give your candid opinion on the following suggestions for Christian response to future occurrences of interreligious cri crises.

	SA	A	U	D	SD
6.01 Christians should retaliate because we have a moral obligation to defend our lives and property.					
6.02 Christians should fight back because we have endured enough suffering and discriminations.					
6.03 Christians should endure be because the Bible prohibits revenge.					
6.04 Christians should not retaliate to avoid furth violence.					
6.05 Christians should seek peaceful means of solving the crises.					

	SA	A	U	D	SD
6.06 Christians should fight only when peaceful means have failed to resolve the crises.					
6.07 Christians should appeal to the government to intervene.					
6.08 Christians should take legal action against their persecutors.					
6.09 Christians should flee for safety in the event of any interreligious crises.					
6.10 Christian should withdraw their social services to the community in protest.					
6.11 Christians should stage peace peaceful demonstrations.					

SECTION G: General Christian Social Morality.
How far do you think that the following statements conform to Christian morality.

	SA	A	U	D	SD
7.01 It is immoral to fight even in self defence because it will only help to spread more violence.					
7.02 Failure to fight back is immoral because the aggressor will not learn to see the evil of his action.					
7.03 Christians have a moral responsibility to fight to defend their life, property and faith.					
7.04 Fighting in defence of one's religion would earn one some blessings in heaven and on earth.					
7.05 Christians should turn the other cheek only when they have no means of defending themselves.					

SECTION H: MEASURES TO CURB RECCURRENCES OF INTERRELIGIOUS CRISES IN NORTHERN NIGERIA

Show how much you agree that the following measures would help to reduce occurrences of interreligious crises:

		SA	A	U	D	SD
8.01	Christians should pray that God Will change the hearts of the trouble makers.					
8.02	If Christians return fire for fire, it will help reduce occurrences of religious disturbances.					
8.03	Christians and non-Christians should create a forem for interreligious dialogue to foster better understanding between them.					
8.04	The country should be split into Christian and Muslim Zones to allow each group practise its religion without interference.					
8.05	Public preaching should be banned because some preachers use this means to incite their members against other religious groups.					
8.06	Christians and Muslims should stop passing comments about one another's beliefs and practices because it is one of the causes of interreligious crises in Northern Nigeria.					
8.07	Muslim and Christian religions should be taught as a subject at all levels of our education compulsorily.					
8.08	Only Moral education and not rel religious education should be taught at all levels of our education					