PEACE EDUCATION AS A CATALYST TO RELIGIOUS CONFLICTS AND PROBLEMS OF NATIONAL DEVELOPMENT IN NIGERIA

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Abstract

Peace and conflict studies as a discipline have no doubt become a global necessity. Its imperativeness is not unconnected with the fact that the two concepts relate to the conditions that define and determine human existence and well- being in contemporary international community. Many conditions today serve as threat to peace and security and therefore make it a sine-qua-non for its understanding as a way of achieving peace, stability and development in the human society. Conflict and insecurity appeared to have found negative place in post independent Nigeria. Consequently, the need for its study and understanding has become necessary. One major strategy for addressing this is through education in peace and conflict management for sustainable national development. It is in the light of the above that this paper examines in specific terms peace education and national development in Nigeria with a view to identifying the nexus between education for peace and development. Qualitative research method by means of consulting literature as a means of data gathering was adopted for the study. The study reveals that in virtually all human societies, religion has always been a very sensitive issue. It also reveals that there is an incontrovertible connection between peace education and national development most especially in a plural society like Nigeria. The study further discovered that religion is being used as instruments of oppression and deceit in Nigerian politics since independence. The paper therefore submitted that for the country to occupy its rightful position in the comity of nations there is need for its government to intensify efforts in the development of curriculum on peace and conflict studies in primary, secondary and tertiary institutions for sustainable peace and development.

Keywords: Peace, Education, Nigeria, National Development, Religion, conflict.

Introduction

Peace is of most the prime value in modern societies, yet the most elusive. The current level of insecurity, ethno-religious and socio-political crises with its devastating consequences call for concern. Its negative effect can be seen politically, economically, socially and most importantly in the loss of human lives. This situation has almost resulted into state collapse and earns the country, a derogative title of an 'hopeless' nation moving towards an Hobbesian state of nature where life is said to be solitary , poor, nasty, brutish and short. Nigeria like many other African countries in contemporary world is therefore faced with security challenge.

Successive governments in Nigeria and Non-Governmental Organizations (NGOS) have made series of efforts in maintaining peace and security as a basis for achieving socio-economic and political development but with an insignificant result. The country appears to be defective in the area of required knowledge and expertise for conflict prevention, management, resolution and peace building. More importantly, it has been observed that conflicts are better managed and resolved only when there is respect for human rights and social justice. This no doubt is the central focus of peace education as a strategy for achieving national development, particularly in a plural society like Nigeria. This paper examines peace

education and national development in Nigeria with a view to identifying the nexus between education for peace and development. To realise this goal, however, the paper is divided into four main sections. Section one introduces and gives the background information. Section two discusses and explains major concepts while section three discusses the nexus between peace education and national development in Nigeria. The concluding parts as well as recommendations are contained in section four.

Clarification of Concepts

The Concept of Peace: Peace like many other concepts in social sciences does not have a single and generally accepted definition. It has been viewed differently across disciplines. For example, Aja (2007) conceives of peace as a relative condition of security climate that allows individuals and group relations to progressive order and stability. The concept according to the author does not in any way connote the absence of conflict or war, but a reflection of security friendly system that frees individuals and groups of peoples from fears and dangers of losing such inalienable human rights, such as life, liberty and property. Peace in the author's opinion is a man-made condition just like war but more desirable because it is divine.

As cited in Aja (2007:2-3), David Francis conceptualizes peace as "public goals, because it guarantees security for all rather than fear or terror of mutual (assured) destruction". It remained the only condition for an individual to discover and accomplish his desires. The list of various indicators that propel peace is in -exhaustive and basically situational. These according to the author include good governance and followership; fear of the sovereign creator and respect for man; non-violent value system; religious tolerance that guarantees to each the natural liberty to any form of worships etc.

In his contribution to the world of knowledge, David (2006) sees peace as generally meaning absence of war, fear, conflict, anxiety, suffering and violence, and about peaceful coexistence. The concept is said to be primarily concerned with creating and maintaining a just order in society and the resolution of conflict by non-violence means. In the author's assertion, there exist six meanings of peace that are generally agreed on by many peace researchers. There are; peace as the absence of war (absence of direct violence). Peace as justice and development (absence of structural violence), peace as respect and tolerance between people, peace as Gaia (balance in and with the ecosphere), inner peace (spiritual peace) and peace as 'wholesness' and making whole.

As cited in David (2006) Johan Galtung, distinguishes three types of violence relevant to the understanding of peace and conditions that create peaceful situations or 'peaceless'. Direct violence, i.e. physical, emotional and psychological violence; structural violence, i.e. deliberate policies and structures that cause human suffering, death and harm, and cultural violence, i.e., cultural norms and practices that create discrimination, injustice and human suffering. The author further outlined two dimensions of peace; 'negative peace'; i.e., the absence of direct violence, war, fear and conflict at individual, national, regional and international levels; and 'positive peace', i.e., the absence of unjust structures, unequal relationships, justice and inner peace at individual level.

In his own conception of peace Oke (2006) opines that there is a tendency to conceptualised peace as the convers of war. This according to the author usually leads to conception of peace and war as two sides of the same coin. Based on this therefore, peace is seen as the absence of war, and by logical extension, war is the absence of peace. Defining peace in this way though attractive in the opinion of the author but it is inadequate for understanding the nature of peace. This is because the definition is inapplicable in situation of structural violence where social conditions such as poverty and other indicators exist. The author therefore, sees peace as a dynamic socio-economic process, rather than a condition. It is said to be process involving activities that are directly or indirectly linked to increasing development and reducing conflict, both within specific societies and in the wider intentional community. Based on this, peace in the opinion of the author relates to prevailing social conditions, rather than an ideal state or condition; a dynamic process, rather than a static condition; a work in progress and not a finished condition; can increase and decrease, depending on objective socio-economic and political conditions and be measured with some precision as it increases and decreases.

Education: Education as a concept has attracted a number of interpretations from scholars over the year; the definition of each of the scholars is no doubt a reflection of their orientation and understanding about the term. Basically speaking, however, it can be described as a lifelong process through which an individual acquires those skills, knowledge, values, beliefs, and orientation necessary for him/her to function as a complete member of the society.

As cited in Abdul (2016) Ijaiya (2012) opines that education could be seen as total experiences exposed to the recipients (learners) in order to make them more refined and enlightened so as to be useful to themselves, society and the nation at large. It is said to be designed to empower, strengthen, change, invigorate, orientate, socialise, mould and package the individuals in preparation for useful living.

Daku, Alexander and Erasmus (2020) asserts that generally education is agreed to be the acquisition of the civilization of the past, stretching to the civilization of the present; as well as the civilization of the possible future. It is said to be a way of preparing the younger generation to assume and perform their proper roles and functions in the society they belong.

Abdulkadir (2013) sees education as an instrument for national development which provides enlightenment and produces competent leaders of the nation (cited in Kurfi, Abdulkadir and Gafar 2016). Similarly, Ndubusi (2001) cited in Kurfi and et-al (2016) conceives of education as investment in human resources which can be appropriately delivered through adequate and qualified man power. The concept according to the author is said to be misconstrued because of its diverse meanings, which usually depends on the perception of person defining it. The author further described it as a light which gives insight into all spheres of life and it is expected to provide all the necessary etiquette befitting a human being. A way of life which goes on all the time in different societies either planned or unplanned, noticed or unnoticed but always influenced by external and internal stimuli.

Peace Education

The idea of peace education is a derivative of the UNESCO charter which emphasised that since wars originate from the minds of men (and women), it is in the same minds that the defences of peace must be constructed. Consequently, deliberate efforts have to be made in order to ensure that every individual is educated and enlightened in the area of peace and its promotion especially by the youth of the society. This is because it has been observed that the youth have been used as instruments to fight wars for reasons which they have little knowledge about. Peace education is an early warning strategy to conflict management and resolution.

Veronic (2006), opines that peace education is the deliberate attempts to educate children and adults in the dynamics of conflicts and the promotion of peacemaking skills in home, schools and communities throughout the world, using all the channels and instruments of socialization. Its focus is to redress the culture of violence and aggression and inculcate the values of non-violent change among young persons and adults alike. It is said to open up people's eyes and minds to see and understand actions taken and their consequences.

Galtung (1996), cited in Varonic (2006) conceived the concepts as the application of positive peace content as opposed to negative peace and processes concerning the achievement of peace to individuals who are still growing and learning. Through peace education, human beings could be taught to suppress their instinctive nature of being violent and instead strengthen their spirit-oriented nature so that it becomes dominant.

Peace education as contained in Aja (2007:26) "is the process of pro-active enlightenment on the knowledge and skills of observing and responding to early warning indicators". Beyond the nexus between peace education and early warning system, the author opined that the meaning of the concept extends to helping people appreciate how to analyse conflict and its dynamics; how to make, resolve and manage conflict situations; the relationship between all the processes involved in promoting transnational peace and security.

Importance

The following are some of the major importance of peace education:

- It helps imbibe in the children and the youth the need for the culture of peace and peaceful co-existence between them and others.

- It promotes accommodation, tolerance, cooperation and collaboration between different set of people who may not necessarily have the same ideology, religious, language and tribal affinities.
- It facilitates the knowledge and expertise to handling conflict situations and their positive and efficient management.
- It promotes anti-conflict dialogues in the form of arbitration, mediation and agreement which all engender societal as well as national growth and development.
- More importantly, peace education is an investment in the younger generation in order to appreciate the virtues of peace for harmonious living.

In the acknowledgement of peace education as a generational phenomenon, Jane Adam, the 1931 Nobel Peace Prize –Winner, while receiving her award, was reported to have said that "one generation after another has depended on its young" (Onwubiko; 2002 cited in Veronic; 2006). This statement is a testimony to the fact that peace education is an important mechanism expected to be promoted among generations of the young. Learners across institutions of learning and levels need to be taught the right path to love, harmony and peace, for peace starts in our hearts and begins from you and me.

The Concept of Development and National Development: The concept of development is viewed differently across disciplines. Development to economists means economic growth as reflected in the production of goods and services, distribution and exchange. To political scientists development can mean the same thing as a relative increase in political participation by members of the populace and increasing capacity of the state through its agent to manage internal demands and conflicts. Whereas, sociologists may view development as better integration among the diverse groups that make up a nation state.

Walter Rodney (1972), in his book pointed out that development is a dynamic concept which at the level of individual implies increased skill and capacity, greater freedom, creativity self-discipline, responsibility and material well-being. He however noted that the achievement of any of the aspect of personal development is very much tied with the state of the society as a whole. At the level of social groups, he stated that development implies an increasing capacity to regulate both internal and external relationships. Development in the past according to him meant the increase in the ability to guard the independence of the social group and indeed to infringe upon the freedom of others.

Rodney also views development as a multi-lateral process. Development is conceived within the context of the capacity for independently increasing ability by a people to live a more satisfactory life by way of exploitation of the resources of nature. He emphasizes the universality of development given that where ever man was he increasingly responding to challenges posed by nature and steadying overcome them and moved to a higher standard of living. On why different people developed at different rate when left on their own, he says "part of the answer lies on the environment in which human group evolved and part of it lies on the superstructures of human society" (cited in Okonette:286). Superstructure here refers to social relations, forms of government, legal system, pattern of behaviour and belief systems or ideology. In line with Rodney's view of development, Osagie (1995) cited in Lawal (2005) opined that development is a more inclusive concept with its social, political and economic facets. It is the qualitative and quantitative positive transformation of the lives of a people that does not only enhance their material well-being but also ensures their social well-being including the restoration of human dignity. It then means that development goes beyond economic indicators.

Iain and Alistair (2009) sees development as a normative concept referring to a multidimensional process which must be relative to time, place, and circumstance, and dismiss any universal formula. The concept has been linked to increased economic efficiency, expansion of national economic capacity, and technological advancement of a society. These and other conditions are required if development is to be sustainable. Development is further linked and attached to changes in social structure, attitude and motivation or specify the purposes of economic improvement. Increases in Gross National Product (GDP) and average real incomes are means, not ends. In some event, the increase of general social welfare embrace even spiritual and cultural

attainments, personal dignity and group esteem, development being defined as the fulfillment of the necessary conditions for the realization of the potential of human personality. At its simplest form, development is said to be the increasing satisfaction of basic needs such as for food. More importantly, conditions such as increasing national and self-determination, predicated on the notion that development is something a country does to itself and means reducing external 'dependency' are all included in development. Contemporarily speaking, the conceptualization of development has been represented to mean environmentally sustainable development, or development that meets the needs of the present without compromising the ability of future generation to meet their own needs, and feminist theories of development that emphasise gender and women's issues specifically in the recent time. Democratization, accountable government, and a respect for human rights have also become more prominent, as features of political development contained by the generic sense of development.

As contained in Olusola (2020) development is said to be a gradual growth of something so that it becomes strong and more advanced. A nation according to the author is said to develop when she has many industries and a very strong economic status. Whereas, a nation is classified as developing when she is poor and is trying to make its industry and economic system more advanced and strong by maximizing and appropriating every available national and international opportunities. He however, noted that there are social and religious vices that may not allow the needed values to work and thereby impeding national development. National development in his opinion manifests from two axis, the upper and lower. The upper being the national leaders who may be doing all they know for national development but may fail in their efforts if there is no complementary effort on the part of the citizens which constitute the lower axis.

The term development has different meaning and is used in versatile fields. The dictionary meaning is said to be derived from the verb 'develop' which means grow gradually; become or make more mature, advanced or organised (Hornby, 1993) Also, Dictionary .com, (2007) sees development as connoting an act or a process; an act of improving by expanding or enlarging or refining, and a process in which something passes by degrees to different stage, especially a more advanced or mature stage. (cited in Shamsun, 2014).

From the foregoing, it can be deduced that development is a multi-dimensional process involving the political, economic and social spheres of life of a people. It is a change process aimed at improving or making better the life and environment of man.

National development is therefore, the ability of a country or countries to improve the social welfare of the people e.g. by providing amenities like quality education, portable water, transportation, infrastructure, medical care, etc. As stated in Oladele (2005 cited in Ambali, Abdulrauf and Amin; 2020), national development could be described as those positive and meaningful changes in the sphere of social, economic, political, educational and cultural aspects of life which usher in progress and enhance better quality of life for the overall benefit of the people or the entire population of the country.

National development involves the stages and processes of development that a nation experience. This concerns the major transformation of the lives of many people in all facets e.g. political, economic, and social cultural or any other forms. It is usually a function of the strategic policy and plans put in place by the government which goes further to explain the efficient and effective utilization of both human and material resource available in the country so as to realize national goal. National development is also a function of the unity among the various diverse elements in a country, the relative level of stability in the polity, the capacity of the political system to deal with internal conflict, the level of the coalescent of the elites and the degree of participation of the masses in the running of their affairs. It also extends to educational opportunities available to the people, the gap between the rich and poor in terms of distribution of national resources, the degree of freedom and the enjoyment of social services in a country etc. The goal of national development is no doubt achieved through a national development plan which is a large scale investment project to develop the infrastructure of a country. It requires central planning and monitoring on a national level and implementation on a micro local level.

Peace Education and National Development in Nigeria

Nigeria is a country of diverse cultures, traditions and beliefs. But of the entire diverse elements, religion has proved to be most sensitive agent of legality in the society. It is this fact about religion that has made its positive application an instrument of legality, unifying factor as well as social mechanism for national and sustainable development. Among the religions Islam and Christianity record large numbers of adherents and the country's politics and national development is almost based on the two religious divides.

Religion is said to be one of the phenomena that is often misunderstood in the analysis of interpersonal activities, especially violent conflicts in Nigeria. As contained in Obagbinoko (2012) cited in Ambali and et al 2020), Gunn acknowledged that no convincing theory of religion exists. He however projected what he refers to as three principal theories of religion, which are first, religion in its metaphysical or theological sense (e.g. the underlying truth about the existence of God, the dharma, etc.) Second, religion as it is psychologically experienced by people (e.g. the feelings of the religious believer about divinity or ultimate concern, the holy, etc.) and third, religion as a cultural or social forces (e.g. Symbolism that binds a community together or separates it from other communities). Of relevance to the issue under discussion is the third theory which sees religion as a social force. In Nigeria, religion has often been used as instrument of disintegration than to integrate and has remained a major instrument for the ruling elite to manipulate politics in the country.

At the level of international relations, the guiding principle of Nigeria's foreign policy, just like other nations of the world is that foreign policy should be used to enhance the condition of the citizens i.e. national interest. Sometime such direct benefits for citizens are found within bilateral or regional-based platforms. Sometimes these bilateral and or regional platforms might have some coloration such as religion as is the case with any relationship with the Organization of Islamic Countries (OIC) and the Vatican. Given our peculiar federalism, relationships like these are often generally viewed with suspicion of some sort of hidden agenda by the other side and most often result in unnecessary and unhealthy controversy in the country. This sort of suspicion has not allowed the country to benefit from the potential of such relationships. The latest in this regard was the issue of Sukuk, when the federal government issued a seven year #100 billion Sukuk bond towards the tail end of year 2018. The proceeds are expected to be used to finance the construction of roads across the six geo political zones in the country. Nigerians were still trying to study and understand the concept when the Christian Association of Nigeria (CAN) announced its opposition to it. The religious pressure group said the introduction of the bond was 'a violation of the constitution' and likened it with an attempt to Islamize the country. However, the Muslim Rights Concern (MURIC) accused CAN of playing up sentiments, saying Sukuk is purely for business purposes. The Nigeria Supreme Council for Islamic Affairs (NSCIA) also faulted the claims made by CAN. It is however informative to note that Sukuk is an Islamic financial certificate, similar to a bond in western finance that complies with Sharia principles. The bond is actually yielding positive results going by the road construction going on across the country through the use of Sukuk (The Sun news online 2019). The lack of trust and tolerance amongst the religious groups in the country is no doubt a threat to meaningful development in Nigeria. This expectedly would be corrected through peace education.

According to Lawal (2003) cited in Ambali and et al (2020), Nigeria has demonstrated a very high propensity for ethno-religious and political violence in the past three decades. In recent times, there has been a dramatic surge in xenophobia expressions, the hardening of ethno-regional positions and the proliferation of ethnic militias that have unleashed varying degrees of violence on the polity. The polity has also witnessed a rise in the level of religious fundamentalism, religious movements of all kinds and an extreme sense of religious intolerance resulting in numerous cases of intra and inters religious violence. Unarguably, Nigeria has been a theatre of ethno-religious and political violence since independence. Despite the pluralistic and secular nature of the Nigerian state, religious violence has claimed thousands of lives and property worth millions of dollars in the past

decades. The cause could be seen in; religious particularity, religious exclusivity, religious fanatism and religious fundamentalism among others. Not only that the struggle for membership through evangelism between Islam and Christianity at times lend credence to mutual suspicion. More importantly, the claims of superiority and monopoly of salvation subsequently lead to hot debate, ill – feeling and open confrontation, mutual mistrust and distrust capable of causing an irreparable harm to both parties. The latest in this direction was the killing of Miss Deborah Samuel Yakubu, a second year student of Shehu Shagari College of Education, Sokoto on the 11th May 2022. She was lynched and set ablaze on the alleged blasphemous statements on Prophet Muhammad(The Guardian on line 20220). Similarly, as the Deborah case was on going, there was tension in Bauchi over an alleged blasphemy by one Mrs. Roda Jatau, who was said to have shared a video in a WhatsApp. group in which a convert 'insulted' the Prophet of Islam. Although she was not killed because had escaped but many people were injured in the crises and property destroyed (The Vanguard on line 2022).

There is always a deployment of government troops, the Nigerian police, mobile police, the army and the navy to quell or control some of the conflicts any time it occurred. Besides, commissions of enquiry are usually set up by the government to examine the remote and immediate cause of the conflicts. The implication of these conflicts is that the affected communities and the country at large will continue to divert its scarce resources to the purchase of arms and ammunition, which can only bring further destruction, rather than focus on priority areas of social and economic development. These conflicts apart from fostering disunity also scare away investors and thus compounded the country's underdevelopment problem thereby making sustainable development a difficult task.

However, Ja'afar and Idris (2016) cited in Ambali and et al (2020) pointed out that religious and communal crises are not in line with the teachings of the two major religions of Nigeria (Islam and Christianity). According to the authors, the Glorious Quran does not teach Muslims to fight their counterparts (Christians and adherents of other religions); neither does it teach them to be intolerable to them. This is buttressed by Quotation from the Holy Quran where Allah says that:

There is no compulsion in religion Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower (Al-Baqarah Q2:256).

It is further emphasized that Islam does not permit a Muslim to kill another Muslim or any other human being; except for a just cause. In line with this, the Quran says that:

And do not kill anyone whose killing Allah has forbidden, except for just cause. And whoever is killed wrongfully (Mazluman intentionally with hostility and oppression and not by mistakes), We have given his heir the authority {(to demand Qisas,-Law of Equality in punishment - or to forgive, or to take Diyah (blood – money)}. But let him not exceed limits in the matter of taking life (i.e he should not kill except the killer). Verily, he is helped (by the Islamic law,) (Al-Isra, Q.17-33). The foregoing shows that Islam categorically prohibits killing.

As contained in Komolafe, (2013) cited in Ambali and et al (2020), the life and ministry of Christ provides Christological foundations for the Christian involvement in peaceful co-existence. The author further stated that God's prophets who denounced evil, oppression and marginalization of the poor include; Moses, Jeremiah, Micah, Amos, John the Baptist any John the Evangelist. For instance, John the Baptist denounced corruption, oppression and victimization of the human person. This is why according to the author Christians cannot but be at peace with everybody in the society. Failure to do this crusade for a socially just and human society is indeed a great failure and negligence on the part of the Christian. The following are said to be inherent in Christianity which if honestly pursued can make for peace and development in the society:

Peace with all men (Rom. 10:18, Matt. 5-7)

Universal brotherhood of all (Luke. 10:29 – 37)

Unconditional love to all mankind (Icon, 13; John 13:34 – 35, Inn 4:20 – 21)

Patriotism and obedience to those in authority (Rms. 13:1). God, the author of life in her word is against any system that negates peaceful co-existence.

More importantly, the heroic virtues of Imam Abubakar need to be imbibed. Alhaji Abdullahi Abubakar, Imam of Nghar village, Gashish District in the Barkin Ladi local government area of Plateau state who saved about 300 Christians. According to the Punch Newspaper, the Imam saved about 300 persons on June 24, 2018 when suspected Fulani herdsmen invaded about 15 communities in the local government, killing over 200 persons. The people mainly Christians, were said to be fleeing from a neighboring Village in the local government when the Imam hid them in his house and mosque. In his words the Imam is reported to have said that "I hid the women in my personal house and after that, I took the men into the mosque and hid them there". However, the assailants were said to catch up with the Imam, forcefully demanding that he release those who were Christians in the mosque. But the cleric said he deceived the bandits that all those in the mosque were Muslims and upon hearing this, the attackers left him and continued with their killing elsewhere. By this virtue, he did not only save the people of the local government, not only Plateau state but the whole of this country because 300 lives is not a small number. It is a lesson for Nigerians to know how to maintain peace in the country for the sake of sustainable national development.

From the foregoing it is evident that the two main religions in the country promote peaceful living with one and another and have a lot of virtues that can make for peace in the society. The big question that follows is that why do we always have all sorts of religious -cum political violence in Nigeria if the religions are founded on the above tenets? The answer however, can be found in the failure of both religious leaders and the followers to conduct their religious and social activities based on the correct dictates of the religion they claimed to propagate. This has no doubt impacted negatively on the growth and development of the country. Therefore, if Nigeria must attain sustainable development like other advanced nations of the world, religious tolerance, understanding and peaceful coexistence amongst the Nigerian populace is a necessity and this can be brought about through peace education.

Conclusion and Recommendations

This research has examined the relevance of peace education and national development in Nigeria. The primary aim is to examine the nexus between education for peace and development of a nation with particular reference to Nigeria. The study so far has revealed that in virtually all human societies, religion has always been a very sensitive issue. It noted that there is an incontrovertible connection between peace education and national development most especially in plural society like Nigeria. The study revealed that ethnicity and religion are being used as instruments of oppression and deceit in Nigerian politics since independence. Having made this intellectual discourse, it is very worthwhile to make the following recommendations:

- The need for the government through the ministries of education to intensify efforts in the development of curriculum on peace and conflict studies in Nigeria primary, secondary and tertiary education levels for sustainable peace and development.
- There is need for the generality of people to embrace the social and moral values of religion as indispensable assets for sustainable peace and development in Nigeria.
- Inter – religious dialogue should be reinforce and enhanced so as to bring about mutuality and cordiality.
- Religious scholars and other clergymen should admonish their followers in the Mosques and Churches on the need of adhering to their holy books and their teachings.
- The heroic virtues of Imam Abdullahi Abubakar needs to be extolled and should be imbibe by everyone for sustainable peace and development in Nigeria.
- Finally, if Nigeria must attain sustainable development like other advanced nations of the world, religious tolerance, understanding and peaceful coexistence amongst the Nigerian populace is a sine-qua-non.

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