

THE IMPLICATION OF RELIGIOUS CONFLICTS ON THE DEVELOPMENT OF KADUNA STATE, 1992 - 2014

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Abstract

Right from creation people have witnessed series of conflicts (Genesis 4:8). Despite the commission God made in the scripture that we (humans) must be at peace. Religious conflicts are on the increase. Conflicts have harmful implications to the people and society. Conflict causes underdevelopment, lack of peace, loss of lives and property, poor healthcare services as well as poor social services. The paper uses both primary and secondary data source of information, which comprises of documents, books, journals, as well as magazines and other relevant materials available to the researchers. The researcher used Marxist theory of religion, which is rooted in Karl's Marx critique of capitalism. The paper established that the implications of conflicts in Kaduna State; most especially Southern Kaduna is very devastating. In addition, many people have lost their loved ones and means of livelihood which can never be recovered. It has led to closure of both primary and tertiary institutions in Kaduna State. As a consequence, no single project was carried out in Southern Kaduna for the development of the area by the Government from 2010 to 2015. Never the less, from 2015 to 2021, Southern Kaduna had suffered from the experience of killings and kidnapping. The paper recommends that to maintain peace in Kaduna State. Government should avoid all overt and covert support for any religion at the detriment of the other. All religious faiths in the State should be given equal treatment both in theory and practice as it is enshrined in the constitution. In the light of the above, the paper concludes that, all Nigerians especially Kaduna State citizens should make conscious and deliberate effort to win and preserve peace by taking dialogue very serious and with all sincerity.

Keywords: Religious, Conflicts, Development, Southern Kaduna, Kaduna State

Introduction

Societies accommodate various tendencies, interests and identities which often results to conflicts. Conflicts is a global phenomenon which is not peculiar to Kaduna State alone. There has been an escalation of conflicts in many parts of Nigeria hitherto known to be peaceful. This is a worrisome phenomenon. The Zango-Kataf religious riot between Christians and Muslims led to loss of lives and destruction of property like mosque, churches and houses worth thousands of naira and those that occurred in other spheres of Kaduna State in March 1992 also the conflicts in the Kaduna metropolis in 2000 have left all well-

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meaning Nigerians restless. This brought about lack of trust for one another between the two major religion institutions of Kaduna state; Christians and Muslims.

Conflicts of ethnicity and religion are conflicts of identity which is an issue that dominates the minds of the parties concerned. It is so valued that as Tanko(2011), observed, "Parties concerned prefer to die than to lose their identity. In addition, Yusuf (2000) opines that, "it is a facts that people live based on what they value and believe in" It is in this context that the researchers believes that, conflict of identity truly dominates the belief and value system of different ethnic groups in Kaduna State. It is what people believe in that they can die for; therefore, people always depend on what they believe in, to make it valuable.

From a popular view point, the conflict in Kaduna State is basically a conflict of ethnicity and religion. Kukah (1989), claims that, " religion on its own cannot cause conflict neither can ethnicity on its own cause violence. Rather, it is the way people perceive and practice their religion and profess and promote their ethnicity that is the problem. There are various forces in operation in a given society or area at any given time, which necessitate and promote crises in Kaduna State. There are behaviours that are undesirable, dangerous or costly especially in relation to human health and social welfare. In the light of the above, the researcher aims to highlighting the implications of conflict and factors that affects the development of the state as a result of this menace, as well as to proffer solutions against the reoccurrence of religious conflicts in the state.

Conceptual Clarifications

i. Religious Conflicts

The term religious conflict has been variously defined by different scholars. These definitions are diverse and they all convey the single meaning of disagreement between two or more religious groups. Hormby (2006), also defines religious conflict as a situation in which religious adherents are involved in religious groups and another. These are a situation in which there is opposition in ideas, opinions, feelings and wishes. Olite and Olawale (2003), see religious conflict as struggles over values and claims to scarce resources, status and power. The aims of the opponents are to naturalise, injure or eliminate their rivals. This definition very much suits the conflict between Muslims and Christians in Nigeria. Gyuse, (2006), further point out that when two or more persons, groups, communities or nations seek to take possession of or dominate particular object of value to the exclusion of others, conflict ensues.

Gotan (2004), cited a traditional definition of religious conflict as the conceive interactions in which two or more religious adherents engage in mutually opposing action and use coercive behaviour to destroy, injure, thwart or otherwise control their opponents. Aliyu (2004), sees religious conflict as ä process of social interaction involving a struggle over resources, power and status, belief and other preferences and desires.

For Bauna (2006), religious conflict is the disagreement, dispute or controversy in ideas or viewpoints held by two or more individuals, communities or religious groups. A religious conflict becomes violent if physical or emotional force is used to hurt or kill people. Gotan averred that conflict is found everywhere in human interaction and it can occur in the family or the home, in the place of work or between different ethnic as well as religious groups as in the case of Muslims and Christians in Nigeria. Ayandely (1994), also postulates that religious conflict is a universal phenomenon and it becomes problematic, open, confrontational and violent if appropriate measures are not taken to curtail it.

ii. Conflict

Societies accommodate various tendencies, interests and identities which often result to conflict. Conflict is a global phenomenon which is not peculiar to Kaduna State alone. It has been variously defined by many scholars. Animasawun (2008), traces the origin of the word conflict to the Latin word "configure" which means to strike together). Tanko (2011), confirmed that, "conflicts are part of life and are found in every part of the world". Anywhere you find more than one person, there could be conflict. Even an individual, can experience conflict.

The New Webster's Dictionary of the English Language defines conflict as an "armed fighting, a war, a struggle between opposing principles or aims, a clash of feelings or interests, such a clash is a source of dramatic action". Sociologists see conflict in human society as a normal development. It is a basic assumption that no societies is devoid of conflicts of interest and in the process of struggling for scarce and valuable resources groups develop strategies to maximise their rewards and minimise their losses. Following this understanding, sociologists define conflict as "the tension, hostility, or competitiveness that exists among groups in society as they struggle to obtain social resources and improve their position in the social system.

Conflict can be positive or negative, depending on how it is managed. They may be associated with numerous parameters of human endeavour. These include economic, social, religious, political, ethnic, communal, gender, racial, sectarian or professional issues. From this definition, it is clear that conflicts are bound to occur in society as long as people are to compete for what they cherish, which is scarce, be it power, position/status or resources such as farm lands, grazing lands, appointments, into elective offices and so on. What is fundamental to our existence is the ability to manage conflicts when they occur so that peace can quickly be restored. Without peace there can be no development in any society, because conflicts only generate more conflicts.

Theoretical Framework: Marxist Theory of Religion

The social conflict approach is rooted in Karl Marx critique of capitalism. According to Marx, in a capitalist society, religion plays a critical role in maintaining an unequal status quo, in which certain groups of people have radically more resources and power than other groups of people. Marx argues

that the bourgeoisie used religion as tool to keep the less powerful proletariat pacified. Marx argued that religion was able to do this by promising rewards in the after-life, instead of in this life. It was in this sense that Marx asserted that religion is the sign of the oppressed creature, the feeling of a heartless world, and the soul of soulless circumstances. It is the opium of the people.. The above statement reveals why Marx is calling for the proletariat to discard religion and its deceit about other – worldly events. Only then would this class of people be able to rise up against the bourgeoisie and gain control of the means of production, and only then would they achieve real rewards, in this life. Thus, the social-conflict approach to religion highlights how religion, as a phenomenon of human behaviour, functions to maintain social inequality by providing a world view that justifies oppression.

It should be reiterated here that Marx’s approach to sociology was critical in the sense that it advocated for change in the world. This is in stark contrast to other scholars, many of whom pursue knowledge for knowledge’s sake, and lack overt political aims. Because Marx was committed to criticizing the prevailing organisation of society during his time he took a particularly aggressive stance towards’ religion. He believed that it was a tool of social control used to maintain an unequal status quo, and that it should be abolished.

Factors That Influenced Conflicts In Kaduna State From 1992- 2014

i. Religious Differences

Religion has contributed greatly to the series of crises in Nigeria and in Kaduna State in particular. Daudu (2006), observes that; “Kaduna seems to be the only State in Nigeria that is sharply divided along religious lines. Kaduna politics has always been influenced by religion, ethnicity, and sectional affiliations. Since the attainment of independence, Northern Nigeria especially Kaduna State has always played the politics of religion and divide and rule system.

The researchers strongly opine that in Nigeria, no party or individual could sing its own praises of getting elected by members of a single religion. Okafor (1997), opines that conflict can arise along the lines of religious affiliations, especially when people try to claim rights and privileges on the basis of their religious affiliations. It is therefore important to realise that religion is only one out of many dimensions of conflict in our country.

The doctrinal issues have caused too much misunderstanding in our society and have done a lot of havoc in the development and stability of our political, social and religious lives. Marshall (2001), defines doctrine as “the belief or beliefs engraved in any religious group which adherents accept without questioning”. The belief of Muslims is different from that of Christians. Christians believe in Jesus Christ as the only hope for salvation of mankind, while Muslims see this as blasphemy. In addition, Marshall, also stated that Christians have Jesus for mediator (II Timothy 2:15) between man and God but for Muslims according to the Qur’an (Sura 18:4), there is no room for any intermediary, mediator or redeemer.

Religious intolerance is a blind and fixed mental and psychological negative attitude towards religious belief and practices that are contrary to one's cherished beliefs and practices. Such negative attitudes constantly manifest themselves in violent outbursts that spill over to the political and economic lives of the citizens. The inability to recognise and accommodate the views and opinions of others is therefore, one of the major sources of religious violence in Kaduna State. Kaduna religious adherents, especially the Muslims and the Christians, have demonstrated intolerant attitudes that result to violence Kukah (1989). It is well known that all religions involve specific intellectual beliefs. Each has a number of literatures held especially sacred which contain historical materials with which the validity of the doctrines are connected as well as their modes of propagation.

ii. Agricultural Activities

Agricultural activities have influenced conflicts in multiple ways. These include disagreement over rights to land, waters and water bodies and water quality can act as flash points. A research conducted by the Kukah Centre (2012), showed that there are an increasing number of under-age children who undertake the task of grazing. Some of them lack the requisite experience to look after large herds of cattle. Consequently the herds of cattle could easily wander into people's farms, triggering an unexpected violent conflict. Affected communities also alleged that some of the young herders are distracted by the use of mobile phones while grazing and as such, pay little attention to herds of cattle that wander into people's farms causing havoc and destruction.

Farmers and herdsmen crises linger as a major problem to the development of agricultural activities among farmers in Nigeria. Onwumere avers that as a result of this, hundreds of thousands of lives, billions of naira worth of property and farm produce are lost to the clashes. Agricultural activity in areas seized by the Islamic groups creates conflict between the land owners and the Islamic groups. Wars often involve land for agriculture activities (Asu18). According to the United Nations War-Torn Societies Project, in 40 per cent of past conflict countries, clashes eventually resume and land for agricultural activities is the leading cause.

There are numerous reasons for conflicts related to land for agricultural activities. Groups may struggle for control of lands. The identity of individuals, or tribes for, land confiscation or. Border for agricultural activities had always been a central problem, between communities in Kaduna State. Farm lands are means by which rural agricultural communities made their living. The struggle for the control of land for agriculture has thus been the basic cause of inter-group conflicts or relations in Kaduna State. As a result most crises border on land for agricultural activities and bordering issues. Farmers and herdsmen often fight over the monopoly of the same land. Herdsmen often drive animals into farms and animals eat up agricultural produce which farmers would not tolerate. Similarly, herdsmen are often provoked when farmers kill their animals or do not allow the animals to graze in their land. As a result of these conflicts interest the farmers as well as the herdsmen cannot work peacefully. Herdsmen

have often harassed and killed farmers on their farms. Consequently, many of them fear going to work on their farms. When farmers do not go to work on their farms it will affect the crops they will harvest at the end of the year.

iii. Political Factors

According to Joseph (2004), many people believe that the conflicts are more political than religious. Essentially, be it for the benefit of Christian politicians or of Muslim politicians, there is political manipulation of religion since it is the best card politicians can use to get the support of the masses. Christians see the conflicts as strategies by traditional Hausa-Fulani. Muslims in their turn see Christians as the aggressors and claim that the politicization of C.A.N ushered in violence in Kaduna State. They claim that the C.A.N leaders aim to prevent Muslims domination by inciting Christians to violence.

Defeat in election is another big source of political conflict. Kaduna State politicians do not accept defeat in election. Victory is acceptable, but defeat is unacceptable. This means that political actors do not accept the reality of political competition which is naturally stiff. Therefore, whenever a candidate is defeated in an election, he rejects the results and resorts to confrontation which creates political crisis in his own constituency. According to Dzurgba (2002), Court judgment regarding election petitions or constitutional disputes may lead to political conflicts, especially when the court decision favours a candidate who has clearly been defeated in an election. A court verdict regarding a constitutional dispute may lead to a series of lawsuits. This may create a legal controversy. In the absence of justice, the aggrieved party may resort to violence and bloodshed by recruiting thugs, hoodlums, arsonists or assassins. Thus, political conflicts lead to large-scale destruction of lives and property.

Almost the reminding blames of most conflict in Kaduna State on the problem of unemployment. Unemployment has created an army of street beggars with no visible means of livelihood. These unemployed youths are readily available to be used during crises and conflict. A few respondents however opined that conflicts are always caused by politician and religious leaders or their selfish interest.

iv. Economic Factor

Conflict is the most recognisable form of disrespect, a very public indicator that respect and understanding have broken down. Economic conflict is particularly explosive where such issues combine with a sense of injustice and perceived marginalisation in the distribution of resources such as land, economic power, employment prospects and many others. According to Paul (1971), it concerns the distribution of economic resources within a society, where perceived imbalance in distribution fuels deep rooted conflicts. Otite and Albert (2002), describe it in conceptual terms that conflicts arises from the pursuit of divergent interest, goals and aspirations by individuals and, or groups in a defined social and physical environment. In traditional terms, conflict is a struggle over values and claims to share status, power and resources in which

the aims of the opponents are to neutralise or eliminate their rivals. In this sense, conflict may be conceptualised as a way of settling problems originating from opposing interests and from the continuity of society.

The conflicts also have a basis in the structural injustice and socio-economic poverty prevalent in Northern Nigeria especially in Kaduna State. Both the Muslim and Christian élites are seen to engineer the conflicts by taking advantages of the economic deprivation of their people. When people are asked what they are fighting about, they inevitably turn to questions of one group having been given a chieftaincy title or some other privilege while their own group was not. Such positions imply access to government resources.

In the words of Musa (2002), various crises in Kaduna State can also be read as a result of competition over socio-economic resources and unequal access to political power. There, the so called settlers, - the Hausa/Fulani-control the market side are seen by the indigenes as displacing them from their land and fashioning ways to create and expand their political frontiers for consolidating economic power.. In addition, the existence of conflict does not imply in any way the absence of inter-group coexistence, mutual dependency and harmony. Conflict itself is an aspect of relationship and inter-group existence, and the Nigeria society has experienced several economic conflicts and crises based on the above mentioned issues.

v. Ethnic Factors

Ethnicity is derived from ethnic which is an adjective qualifying a group of people of the same race or nationality, sharing common and distinctive cultural affiliation. Ethnicity has unduly eaten deep into the fabrics of our Nigerian society such that it is negatively affecting the mutual co-existence among citizens of the same nation. Ethnic conflicts can have an important religious dimension. According to Salawu (2010), an ethnic conflict means, "A situation in which the relationship between members of one ethnic group and another of such group in a multi-ethnic and multi-religious society is in lack of cordiality, mutual suspicion and fear, and a tendency towards violent confrontation"

Religion is potentially a very important element of ethnicity. Garba and Anyawu (2012), state that, "some ethnic groups have their primary origin in religion. And the identification of an ethnic group is determined by common perceptions among its members". Therefore, conflict among these groups has an ethnic quality. According to Toure (2003), some of the reasons for conflict were to mainly to vent out their anger over certain injustice against the other group in order to claim rights over certain privileges in some ethnic groups, their clashes with most of their neighbour Hausa/Fulani were armed at reclaiming their farmlands and some "privileges" that were unjustifiably denied for example the clashes between the Kurama, Kataf and Hausa/Fulani their neighbours in Southern Kaduna States reveals that farmland is one of the serious factors in escalating a conflicts.

Northern Nigeria especially in Kaduna State, ethnicity is always tied to religion. The majority of the Non-Muslim ethnic group in the North are Christians, whereas the Muslims are usually Hausa-Fulani. When there is any

quarrel between a Non-Hausa and a Hausa, both look to their religion for support. Ethnic conflict is a conflict that is inspired by ethnic factors such as the land space and the resources available which consequently degenerate into the question of “settlers and indigenes”. Another reason is the jurisdiction of certain traditional rulers and chieftdom for instance when a king of one ethnic group or sub-ethnic group claims ruler ship over people belonging to another ethnic group, his action may generates conflict.

Statistics of Religious Conflicts in Kaduna State

Table 1: Religious conflicts destruction of lives and properties in Kaduna State between 1992 and 2006

L.G.A	DATE	VILLAGES	NO. OF DEATH	NO. OF INJURED PERSONS	HOUSES/PROPERTY BURNT
Zango Katab	20/2/1992	Zango	95	252	133 houses, 26farmlands destroyed.
Zango Katab	20/5/1992	Zango	Over 1000		Many houses were destroyed.
Zaria	21/9/1988	ABU Samaru	9	107	Many vehicles were burnt
Kaduna Metropolis	22/2/2000	Kaduna North and South	Over 2000	609	1944 houses were burnt, 746 vehicles were destroyed.
Zaria	23/10/2000	FCE Zaria, Congo/Tudun Wada	Several lives were lost	Several injured	Many Christian students were massacred by the Muslims
Zango Katab	13/3/2001	Zango	Many lives were lost	Many people injured	Uncountable houses and property were destroyed.
Sanga	5/10/2001	Gwantu			26 farm lands destroyed
Sanga	20/1/2001	Numana	11	45	31 houses, 56 vehicles destroyed
Zaria	15/12/2006	FCE Zaria, Congo/Tudun Wada	Many Christian students lost their lives.	Many Christian students were injured	Chapel of Resurrection, Chapel of Salvation, Congo Campus, ABU were burnt

Sources:Mordecai S.I. New Impression. *Truth Pathway to Freedom*Vol.7, No.8 April 2014. Print.

LGA	DATE	VILLAGES	NO. OF DEATHs	NO. OF INJURED PERSONS	HOUSES/PROPERTY BURNT/DESTROYED
ZangoKatab	20/04/2011	Kidache	9	-	-
	21/08/2011	FadiyaBakut	5	3	1
	13/11/2011	Tabak	3	8	6
	13/11/2011	FadanKajeGida	Nil	1	1

Table 2: Destruction of lives and properties in Southern Kaduna between 2011-2014

LGA	DATE	VILLAGES	NO. OF DEATHs	NO. OF INJURED PERSONS	HOUSES/PROPERTY BURNT/DESTROYED
ZangoKataf	20/04/2011	Kidache	9	-	-
	21/08/2011	FadiyaBakut	5	3	1
	13/11/2011	Tabak	3	8	6
	13/11/2011	FadanKajeGida	Nil	1	1
	03/02/2013	AduwanGida	8	9	5
Kaura	11/12/2011	KukumDaji	2	4	4
	20/12/2011	FadanDaji	2	1	7
	01/01/2012	Zuhuruk	-	4	-
	13/01/2012	Adam	-	3	-
	17/02/2012	Zonkwa	2	-	-
	26/02/2012	Adam	1	3	-
	20/03/2012	Zilang hills	1	-	-
	14/05/2013	Zangang	15	28	37
	30/3/2013	Mafang	16	8	A total no of 220 houses in these villages were burnt as well as 6 churches and 1 primary School
	05/09/2013	Telak	1	21	
11/09/2013	Danti	13	4		
30/09/2013	Mayit	5	12		
03/03/2014	Kirim	13	30		
	03/03/2014	Zadiem	14	11	
Sanga	06/05/2014	Fadan Karshi	62	1	9 houses, 2 Churches, 4 shops,4 cars
	23/06/2014	Kabamu	37	3	-
	23/06/2014	Ankpong	35	Nil	Nil
	23/06/2014	Ungwan Bahago	4	Nil	Nil
	24/06/2014	Kobin	94	5 people missing	2 houses, 7 shops
	24/06/2014	Hayin Kwanta	15	-	85 houses, 5 Churches
	24/06/2014	Ungwan-Haruna	6	Nil	Nil
	24/06/2014	Ambe Sarki	54	Nil	8 houses, 6 shops
	24/06/2014	Dogon Daji	42	Nil	71 houses, 2 shops
	26/06/2014	Ungwan-Pa'ah	3	Nil	63 houses
	29/09/2014	Ningo Kirya	10	Nil	Nil
	30/06/2014	Ungwan-Rimi	2	Nil	Nil
	30/06/2014	Ungwan-Ganye	1	Nil	5 houses, 1 Church
	12/08/2014	Kutal	6	Nil	135 houses, 1 Church
		Total	481	154	622

Source: Reports on the crisis in Southern Kaduna from the Catholic Diocese of Kafanchan, 2017; Bajju Development Association; Mora' Development Association, others from Valley Death Historical Perspective on Contemporary Violent Conflict in Southern Kaduna. The Kukah Centre, faith, leadership and public policy Abuja. Note: 481 persons were killed; 154 persons sustained varying degrees of injuries; 622 houses were burnt/destroyed; 15 churches were burnt/destroyed; 1 school was destroyed; 19 shops were burnt/destroyed and 5 cars were burnt/vandalized.

Implications of Religious Conflicts on Kaduna State From 1992-2014

a. Underdevelopment

On the implications of conflict in Kaduna State: conflict in Kaduna has led to underdevelopment, retardation in educational development, so also infrastructural development, low investment profile, poor health care services, poor social services. There is also heightened tension and suspicion among the people of the State as a result of conflict in the state which has led to political instability.

Every developed society or country wants to preserve what it has acquired or built over the years. Kaduna city as an example has gone through many religious crises which have caused the destruction of many buildings. Tudun Wada and Rigassa are inclusive communities of Kaduna, and many of the Christian magnificent buildings were destroyed because of religious violence. Many home owners in these areas are Muslims who got their means of livelihood through rent from Christian tenants. The Christians chose to live in these areas because they offered them opportunities for lucrative businesses. As a result of the persistent crises, all the Christian tenants in these areas had been forced to leave. Rigassa had a more pitiable situation because almost 40% of its resident population was Christian. After the crises, the tenants went to different areas of the city, especially to the southern part of the city where Christians are the majority. No good development could ever come to a place where there is no certainty of life and protection of properties

According to Aku (2006), another feature of underdevelopment resulting from conflict is lack of social amenities. For instance, the Southern Kaduna area is highly underdeveloped. It lacks basic infrastructure and social amenities like good hospitals, schools and electricity among others. During violent conflicts, the few of the available infrastructure were destroyed. Those that were not destroyed do not have personnel to manage them as the workers have relocated to safer places. For instance, during the 2001 conflict, the electrification project from Kurmin Sara to Jaba Kogo was abandoned and the materials on site were vandalized. Consequently, up till the time of writing this paper, those areas do not have electricity. The road that links Gumel to Ungwan Rimi Kaje with Kwaturu through Sabon Sarki to Kwoi was abandoned in 2001-2002 due to violent conflicts in Kaduna State.

b. Absence of sustainable Peace

According to Hanks (2000), peace is lawfulness, order, harmony, amicableness, goodwill, friendship, cordiality, non-aggression, non-violence, cease fire, respite and lull, suspension of hostilities alliance, appeasement and reconciliation. Similarly, Watkins sees peace as a condition or period in which there is no war, a state of freedom from disorder within a country with the citizens living according to the law of the land. It is a state of calmness; quietness and freedom from anxiety. Onwubiko (2002), opine that peace begins in the peoples' heart.

A careful consideration of the definitions of peace, especially Wikipedia's (1992), definition as stated above, points to the fact that Nigeria as a nation lacks peace. According to Kaigama (2006), there are two types of peace, positive

and negative peace, positive peace is what we yearn for and should work for. It springs from the presence of justice throughout society with opportunities for all and, a fair distribution of power and resources, protection from harm and impartial enforcement of the law. Positive peace means the elimination of the root causes of war, violence and injustice and conscious effort to build a society that reflects these commitments.

Negative peace on the other hand is that peace that springs from an absence of direct or systematic violence. This does not mean that weapons are not easily available or social conditions of life have improved to the extent that hunger and disease have been drastically reduced. Negative peace has been identified as the sort of peace enjoyed in Kaduna State today. (Lack of peace leads to unhealthy relationship, some people vents their frustrations on others. They become unforgiving and fault finding, nothing any one does pleases them. They become bossy, unbearable and unpleasant to be with. When you don't have peace, you cannot deal wisely with any challenge that comes up in your relationship with people. A person needs to be at peace with himself before he/she can make peace with another person. Cain in Genesis 4; 8 lost the peace of God when his own sacrifice was rejected and Abel's own was accepted. He became stressed emotionally and instead of dealing with his attitude towards sacrifices with God, he chose to vent his anger on his brother to the point of killing him.

c. Loss of Lives and Property

Conflict has become a fear-inducing phenomenon among the people of Kaduna State. Often this violence has led to the brutal killing of innocent members of the public who have neither challenged nor obstructed the teaching of the religion of their persecutors, nor provoked the rioters in any way.

According to Bitiyong (2000), violence has great negative impact on human beings. Conflict in Kaduna State has had devastating effects on inter-group relationships. Apart from the loss of lives and property, it has profound influence on residential relationships, leading to new trends in the polarisation of communities. Individuals are denied the freedom of movement, hunger, starvation, hardship, family being divided, parents and children relationship suffer. Also social activities which would bring about societal growth are all turned down.

In the last 30 years, Kaduna State has recorded more conflicts than any State in Northern Nigeria and indeed the entire country. In 2000 alone, about 100,000 people were displaced while property worth billions of Naira was destroyed on sartorial crises in February and May of the same year..Conflicts have had devastating effects on inter-group relationships in Kaduna State. They have created more room for persecutions and hinders' harmonious living. Again, religious crises in Kaduna deny its people their right of religious worship and self-expression, For instance, Southern Kaduna people who are citizens of Nigeria and indigenes to certain part of this state but they are adherents of a major religious movement especially Muslims. Christianity where adherents

are in majority is not only considering as deviants but those who have no voice. Thousands of people have lost their lives in the armed conflict in Kaduna State from 1992 to 2014.

d. Educational Backwardness

Mordacai (2014), opines that the conflicts in Kaduna State, particularly those involving Southern Kaduna, have resulted to educational backwardness of the area. During these conflicts, some Primary Schools, Bondon, Rafin-Ido, Secondary Schools, College of Education Kafanchan, School of Agriculture Samaru Kataf, College of Nursing and Midwifery Kafanchan and Kaduna State University Kafanchan Campus and other educational institutions were closed down. It is worthy of note that during the 1987 religious conflicts in Kafanchan, the destruction of schools left the people without basic education and facilities for over 9 months.

The Sharia riot of 2001 in Kaduna State has had great effect on the exchange programmes of the Federal Government Unity Schools as parents are no longer comfortable sending their children/wards to Kaduna State for fear of losing them in the cause of sharia implementation. The persistent conflicts in the state which often lead to curfews and closure of schools often make teachers not to exhaust the curriculum for the year, which leads to students' failure in the examination conducted by the West African Senior Secondary School Certificate Examination (WASSCE) and National Examination Council (NECO).

Conflict in Kaduna State destroys not only school infrastructure, but also the hopes and ambitions of a whole generation of children. Due to the destruction and damage of educational infrastructure as a result of armed conflict in Kaduna State especially in southern Kaduna, 55% schools require reconstruction and rehabilitation. In Southern Kaduna, most schools were destroyed or closed down as a result of conflict.

e. Political Instability

Political instability is one of the effects of conflict, which has greatly affected the unity and peaceful co-existence of the people of Kaduna State. Bauna (2003), opines that political instability stems from the recurrent incidents of perceived social injustice and discrimination among citizens and the inability of the government to address the challenges of the masses. This can lead to wanton destruction of lives and properties and loss of substantial revenue by the government.

Harrison (2000), explained that instability is a common phenomenon that continues to dominate the political terrain in Kaduna State. The process of gaining entrance into the corridors of political power is replete with violence and conflicts resulting from rivalry and suspicions among the various ethnic groups in Kaduna State. Kaduna State is still affected by injustice and oppressive system. The resultant effect of which is the weak instruments of the State and incessant struggle for political power. This in many instances is at the detriment of the masses and the development of the country at large. This is despite the

abundant human and natural resources prevalent in the State. Politics in Kaduna State has always resulted to conflict which has made it difficult for the government to carry out its official duties.

f. Poor Health Care Services

Health-care refers to the efforts made to maintain or restore physical, mental or emotional well-being especially by trained and licensed professionals. According to Pamela (2000) health-care also is the prevention, treatment and management of illness and the preservation of mental and physical well-being through the services offered by the medical and allied health professionals. David (1999) opines that health-care means the service rendered by members of the health professions for the benefit of a patient.

Hormansdofer (2016), opines that the sustainability and viability of a country's economic and social growth depends largely on the vibrant health care sector of the nation. No country or State can maintain steady economic growth in the midst of crises or in the absence of peace or of adequate health care infrastructure. Health care issue is an enigma in Kaduna State and its citizens are suffering the consequences.

The challenges continue to mount on people and people keep dying of minor illness that could have been prevented with simple medications and a healthy lifestyle. Kukah (1989) also stated in his assessment of service delivery in Southern Kaduna General Hospital and Primary Health Care Centres (PHC), which the following amenities are lacking:

1. There are no basic amenities and infrastructure.
2. There is poor water supply in the General Hospitals and Primary Health-Care Centre (PHC) in the southern part.
3. There is no reliable electricity supply routinely available during conflict and service hours.
4. There is lack of basic equipment and medicines availability of drugs and medicines was a major indicator used in determining the quality of service delivery.
5. Paramedic services like ambulances were lacking to carry those who were injured during conflict to the nearest hospital.

The number of medical personnel required for the functioning of an efficient medical facility providing quality healthcare such as doctors, nurses, pharmacists and many others to handle the conflict victims were displaced. Many doctors, nurses and pharmacists sought to be transferred from the conflict affected areas, leaving the victims with no one to attend to them.

g. Poor Social Services

The term social services or social welfare refers to the variety of programmes made available by public or private agencies to individuals and families who need special assistance. Prior to the 1920s, Americans referred to these services as charity or relief, but they covered a wide range of services including legal

and immigrant assistance and travellers aid. According to Ferhat, (2003), social service, also called welfare service or social work, means any of numerous publicly or privately provided services intended to aid disadvantaged, distressed or vulnerable persons or groups. The term social service also denotes the profession as engaged in rendering such services.

Dercon (2009), opines that both People and businesses are separated by vast distance in rural areas. People often have to travel for more than an hour to get to the nearest hospital, a grocery store, or School. Specialists therefore are often impossible to find in rural communities because there is limited demand for their services in less populated areas. When Specialists are available they often have to charge more due to the increase cost of travelling and more time consuming Jobs. Since one of the most important responsibilities of social work is to refer struggling individuals to specialists who can help with a unique problem, the limited availability of specialists can make a social workers ability to make a difference.

Otsuka (2009), posits that shortage of human resources compel social workers in conflict zones to add more cases into their busy schedules. Individuals suffering domestic abuse outside cities, therefore, often receive a lower quality of care because social workers have less time to dedicate to an individual case. While social workers try their best to make optimal use of their limited resources, the reality is that staff shortages leave more individuals without the help they need.

Conclusion and Recommendations

The prevalence of conflict in Kaduna State has become a major concern for all well-meaning Nigerians considering the impact of the security on lives and properties and the economy of the State. Destruction of lives and properties has almost become an everyday affair. These happenings have created a fearful atmosphere that discourages investors, both domestic and foreign. It is the belief and hope of the researcher that the recommendations listed above will help to curb the menace.

It is for this same reason that religion becomes such an important instrument in building peace for the past decades of conflicts. Violence and bloodshed have inflicted so much harm on the social fabric of Kaduna State and have left so many traumas in the minds and lives of so many individuals or victims that peace is impossible without a phase of moral catharsis involving forgiveness, reconciliation and the healing of past wounds. It is therefore recommended that:

1. The Kaduna State should make security and safety of the lives and property of all citizens a point of responsibility by providing adequate means of dealing with conflict.
2. Government at all levels should ensure effective monitoring of dangerous religious groups and who perpetuate and spearhead conflicts and deal decisively with them in a pro-active manner so as to nip any uprising in the bud. .

3. The Government as part of its responsibility to govern should enact a law against any conflict that results in loss of lives, making it punishable by death for convicted perpetrators of such conflicts.
4. Political leaders in Kaduna should as much as possible be transparent in their leadership to enable the system function properly for the good of all citizens of the state. They should be seen to be truly nationalistic to curb further conflicts in the country that destabilize the lives of all people in the state.

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