



ISLAMIC EDUCATION AND PEACEFUL CO-EXISTENCE: WHITHER NIGERIA

By

PROF. IS-HAQ OLANREWAJU OLOYEDE (FNIM, FNAL)
Visiting Professor, NOUN

Being a convocation lecture presented at the 5th Convocation of the
Crescent University, Abeokuta, Nigeria on Friday 25th October 2013

Dele

• Preamble

Before diving into an ocean which the topic of this lecture resembles, I need to make few clarifications and remarks which may be trivialized by innocent audience that may be unfamiliar with some domestic colorations of an otherwise international tradition of a commencement lecture (actually valedictory) for every set of graduating university students. In Nigeria it is called Convocation Lecture, elsewhere it is either commencement speech/lecture or graduation lecture. It is also called 'last lecture'. In most parts of the academic world, the audience is largely that of the graduands, their families, friends and alumni of the respective Universities. The composition of the customary audience dictates the pattern of communication, the theme and approach for such lectures. In Nigeria convocation lectures, more often than not, attract audience which are in many respects, different from that of a typical commencement speech in many other parts of the world. It was therefore a shock for me when I delivered a convocation lecture at PAU – (Pan Atlantic University), Lagos, where the audience was unexpectedly made up largely of the graduands and faculty members. As pleasant as the effect was, it wasn't enough to convince me that Nigerian Universities, (or universities in Nigeria) would in that respect, always follow the global norm. I will have cause to refer to this issue thrice more in this lecture.

Furthermore, shortly after I had received the invitation to deliver this lecture, I received a copy of a protest from a vital organ of university administration in Nigeria accusing the University of violating certain ethics of convocation ceremonies as enshrined in the "Keffi Declaration"¹. Though it wasn't explicitly expressed, it was obvious to me that making a copy of the protest available to me, imposed a moral obligation on me to withdraw my acceptance to deliver this lecture. This is because not only am I the immediate past chairman of the body that enacted the code being allegedly violated, but was also the chairman at the time of the adoption.

The moral dilemma evaporated instantly with the receipt of a very sound response from the Vice-Chancellor which absolved the University of one of the two alleged violations, and convincingly explained the circumstances of the other. I must thank the originators of the protest and Crescent University for being active and sensitive to the fact that Universities in

¹ Association of Vice-Chancellors of Nigerian Universities (AVCNU/CVC): Keffi Declaration on Sustaining Academic Tradition in Nigerian Universities, including the Award of Honorary Degrees, adopted on the 24th September 2012. See www.cvcnigeria.org/media/force.php?keffiz.pdf

Nigeria are part of the global university system that strives on observance of certain universal ethics which places premium on integrity, confidence, excellence and scholarship.

On receipt of the Vice-Chancellor's response the initiator of the protest, a custodian of the ethics and ethos of Nigerian Universities also gave a clean slate of health to Crescent University in the following words: "many thanks for the honour of an informed response".

Lastly, permit me to appreciate the proprietor, the Board of Trustees, Council, Senate and the Vice-Chancellor for the honour of my being asked to deliver this convocation lecture. The proprietor Judge Bola Ajibola deserves some special appreciation for his uncommon passion and enormous personal sacrifice for the establishment and sustenance (with Allah's support) of the Crescent University. I am privileged to be privy to the extra-ordinary self-sacrifice involved. The truth however is that apart from assured eternal reward, a university is a veritable source of perpetual remembrance of one's name even after one must have long departed this world. It is therefore a worthy sacrifice.

Elaboration on Major Concepts

Islamic Education is any type of education that is not contrary to Islamic teachings. It can also be defined as a system of Education that is based on Islamic philosophy of Education and delivered in accordance with the principles and traditions of Islam. Islamic Education can also be defined as a special system of education which is aimed at achieving the goals and aspirations of Islam. Islamic Education is so paramount that world Muslim leaders have since 1977 instituted regular "World Conference on Islamic Education (World – COME) to analyse and decide on various aspects of Islamic Education. The table below contains the particulars of the eight world conferences on Islamic Education so far held.

Table I²

List of World – COME

S/No.	Theme	Venue	Date
1	Basis for an Islamic Education System	Makkah (Saudi Arabia)	1977
2	Islamic Concepts and Curricular of Education	Islamabad (Pakistan)	1980
3	Textbook Development	Dhaka (Bangladesh)	1981
4	Teaching Methodology	Jakarta (Indonesia)	1982
5	Endorsement of Previous Conferences	Cairo (Egypt)	1987
6	Islamization of Knowledge (workshop)	Cape Town (South Africa)	1996
7	Globalization: its Impacts on and Challenges to Education in the Muslim world"	Kuala Lumpur	2009
8	Islamization of Education: An Assessment of the Current Situation and Steps into the Future	Bandar Seri Begawan (Brunei)	2012

The first (1977) Conference for instance led to the production of 6 voluminous books³. The establishment of IIIT in Virginia U.S.A. and its publications such as American Journal of Islamic Social Sciences (AJIS) and the establishment of World Centre for Islamic Education, the International Institute of Islamic Science and Technology (IIIST)⁴ and The Islamic Academy in Cambridge.

Islamic Education should also be understood as a holistic system of education which does not bifurcate Education into secular or religious. It is a comprehensive system which acknowledges that there are two major sources of knowledge, the Revealed and the Acquired. It recognizes God as the source of knowledge which comes to mankind through either Revelation or acquisition.

Quran Chapter 41 verses 52-54 states:

Q41v52

قُلْ أَرَأَيْتُمْ إِنْ كُنَّا مِنْ عِندِ اللَّهِ لَمْ كُنْزُكُمْ بِهِمْ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقِي بَعِيدٍ

² An update of the reports in (a) I.O. Oloyede: Utilizing the principles of Talimul-Muta'llim for the Islamization of modern techniques of learning", Muslim Education Quarterly Vol. 7 no3, 1990 p9 and R.I. Adebayo: Islamization of knowledge, IIIT, (Nigeria office) 2008 pp 50 – 51.

³ Syed Ali Ashraf (General Editor): Crisis in Muslim Education: Aims and Objectives of Islamic Education: Social and Natural Sciences: Philosophy, Literature and Fine Arts; Curriculum and Teacher Education: and Education and Society in the Muslim World. Hodder and Stoughton and King Abdul Aziz University, Jeddah. 1979 – 1981.

⁴ IIIST

Say: "Just think. If this is from God and you deny it, who will be in greater error than he who is in open dissent?"

Q41v53

سَلَامُهُمْ وَابْتِنَا فِي الْآفَاقِ وَفِي الْأَسْبَابِ عَنْهُمْ لَعْنٌ إِنَّهُ الْعَلِيُّ أَوْ لَمْ يَكُنْ بِرَبِّكَ اللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

We will show Our signs to them in the horizons of the external world and within themselves, until it becomes clear to them that it's the truth. Is your Lord not sufficient? He is a witness over all things.

Q41v54

أَلَا إِنَّهُمْ فِي رَيْبٍ مِنْ لِقَاءِ رَبِّهِمْ أَفَلَا إِنَّهُمْ بِكُلِّ شَيْءٍ مُحِيطٌ

In truth they are in doubt that they will ever face their Lord. Do they not know that He surrounds all things?

Science, observations, and all the acquired knowledge are supplement to revelation. This explains why the sanctity and authenticity of the Qur'an has been jealously protected. Islamic Education whether formal or informal requires the acquisition of knowledge and inculcation of values contained in the Qur'an and Hadith as expatiated by Fiqh– Islamic Law. This is the connection between Islamic studies (Islamics) and Islamic Education. One of the major tools of Islamic Education is Islamic Studies which I refer to as "Islamics"⁵. Islamics itself is a cocktail of disciplines. Islamics or Islamic Studies is a sine qua non for the provision of Islamic Education.

"Peaceful Co-Existence" on the other hand implies living together despite repelling or conflicting characteristics. The term suggests plurality or differences among the inhabitants of a given space, society or community. **"Peace"** which is the key word is understood as not just absence of physical violence but also a state of absence of all forms of violence, be it structural, physical or psychological⁶. It is a state in which no stakeholder suffers any real or imaginary targeted injustice. If a group has a sense of being ill-treated, the grievance should be addressed in

⁵ I.O. Oloyede: Islamics, A Conflux of Disciplines, University of Ilorin, (2012)

⁶ I.O. Oloyede and I.O. Albert: "Picking up the Pieces and Building Bridges" being a paper presented at Gombe in 2011 at a Seminar on fostering Peace and Development in a Multi-cultural and Multi-Religious setting and in I.O. Albert and I.O. Oloyede "Beyond Adversarial Conflict management" in Dynamics of Peace Process, University of Ilorin 2010 pp 1-8.

order to restore genuine peace. It is thus understandable why peace is a relative term in any group of persons. The less the areas of deprivation the more peaceful is the group.

The topic of this lecture conveys the message that the status of Nigeria in either or both of "Islamic Education" and "Peaceful Co-Existence" is neither sure nor predictable. It can therefore be inferred that we need to explore the nexus between Islamic Education and Peaceful Co-existence. The former is not the only or even the major factor for the latter. There are other factors which may promote or hinder peaceful co-existence in a complex society such as Nigeria. I have a feeling that faith-based Muslim⁷ universities in Nigeria, probably out of their high sense of social responsibility, are particularly concerned about the precarious and fast deteriorating security and inter-personal situations in the Country.

Our casual observation of topics of University Convocation Lectures in the last twelve months supports the thesis that Universities that are of Muslim – proprietorship (I do not consider any of them more Islamic than many Nigerian public Universities) are devoted to "how" Islamic Education can be a catalyst for peaceful co-existence and rapid development of Nigeria.

The table below shows the proprietorship of Universities in Nigeria.

Table II

Proprietorship of Nigerian Universities (2012)

Public			Private			
Fed.	State	Sub. Total	Faith Based Proprietorship		Non-Faith Based Proprietorship	Total
			Muslim	Christian		Sub total
40	38	78	4	24	22	50
						128

SOURCES: NUC

⁷ Universities whose proprietors clearly declared them as Islamic oriented and owned by a Muslim or an Islamic Organization. "Faith-based" is a misnomer for universities with declared religious proprietorship. A number of private universities owned by individual Nigerians, without clear declaration of being faith-based, are more religiously partisan than 'faith-based' ones.

Three of the four faith-based universities with Muslim proprietorship have held (or having) convocation lectures within the last one year with the following topics:

- Fountain University, Osogbo (2nd) - Islam and the culture of Education
- Al-Hikmah University, Ilorin (2nd) - Parallax Snaps: Comparing Islamic Fundamentalism in the 1950s and 2000s (Sept. 2012)
- Crescent University, Abeokuta (5th) - Islamic Education and peaceful co-existence: whither Nigeria
- The fourth is yet to hold its first convocation lecture

The sense of social responsibility of these universities are commendable, nevertheless, we are of the opinion that since, Islamic Studies which is the fore-runner of Islamic Education is not particularly encouraged in Nigeria's public space, there is no basis to expect its remedy from national malaise even if it is the only panacea (which is not) for peaceful co-existence. Islamic Education cannot be held accountable for the parlous situation by the very forces which retard its growth in the first place.

Islamic Studies in Nigeria

"We have, in a study⁸ "Arabic and Islamic Studies in Nigerian Universities Trends, Development and Challenges" dissected the various obstacles on the path of the Islamics in Nigerian conventional system of Education. Islamic Studies as a subject suffers a lot of discrimination in the public school system in Nigeria. In many states of the Federation, the facilities for the learning of the subject are either non-existent or grossly inadequate.

Opeloye⁹ for instance, laments with data the insufficiency of the number of teachers provided for Islamic studies in Lagos state as an example. We (Oloyede: 2012) have also elsewhere called attention to dwindling percentage of candidates of Islamic Studies at the WASC level. The situation is due to, among other factors, lack of adequate facilities. The table below substantiates the assertion.

⁸ I.O. Oloyede's Paper at the University of Ibadan on the occasion of the formal opening of the 2012 International Conference on Arabic/Islamic Studies In Nigeria (11th - 13th April, 2012)

⁹ M.O. Opeloye: "The Place Religion in the Educational system in Nigeria: the Islamic Perspective" In Muslim Education Quarterly vol. 17 no3, 2000 p12.

Table III

Growth and Achievement of Students Enrolment for Islamic Studies

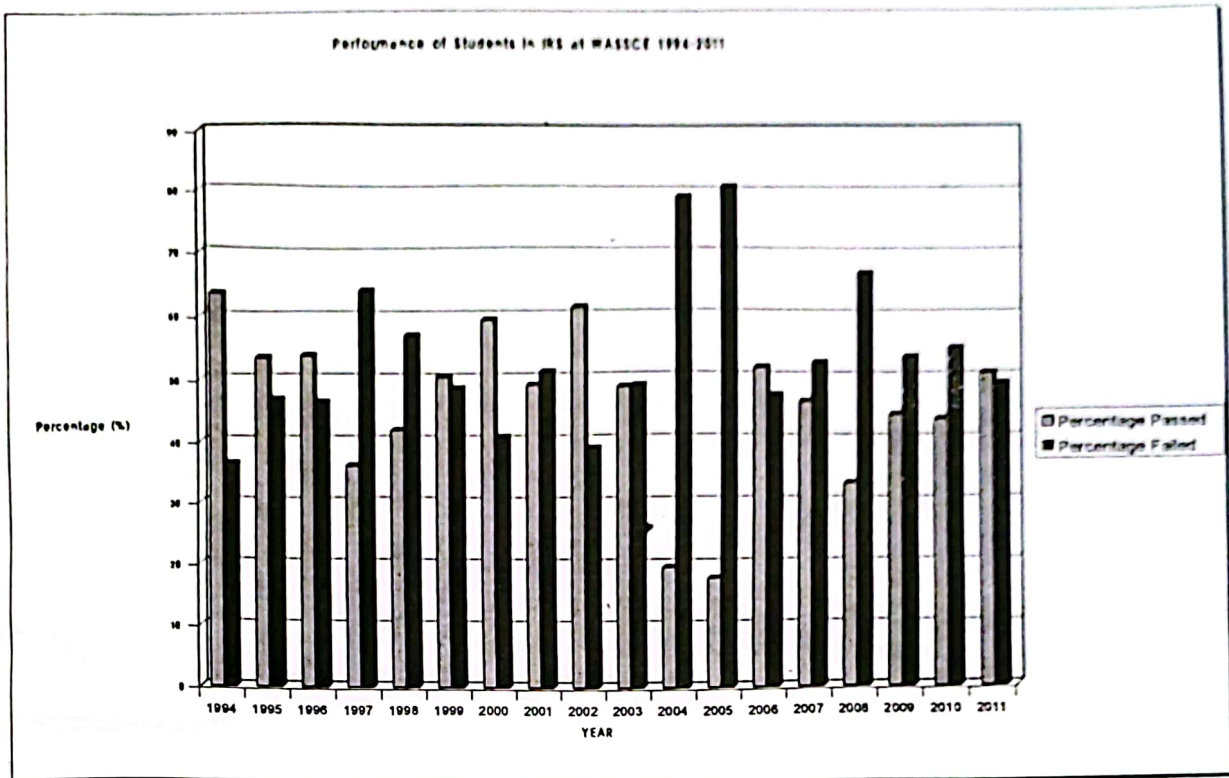
Month and Year of exam	Total entry for the WASSCE	Total sat for CRK	Total entry for Islamic Studies	Total sat for Islamic Studies	Number and percentage for each grade								
					A1	B2	B3	C4	C5	C6	D7	E8	F9
June 1994	530,007	192,506	65,861	62,919	1,684	2,619	11,408	14,318	6,284	13,708	3,409	4,809	14,309
					2.7%	4.2%	18.10%	6.8%	10.0%	21.8%	5.5%	7.8%	23.1%
June 1995	466,971	171,332	50,110	47,787	1,006	1,693	7,407	2,754	4,017	8,640	5,770	5,330	13,170
					2.1%	3.5%	15.5%	5.8%	8.4%	18.1%	12.1%	11.2%	23.4%
June 1996	519,667	194,810	65,867	62,139	974	1,778	8,855	4,568	5,295	11,916	7,479	6,897	11,477
					1.56%	2.86%	14.25%	7.35%	8.52%	19.17%	11.97%	11.09%	23.20%
June 1997	622,433	232,075	80,391	76,158	422	875	5,939	2,912	5,010	12,213	10,773	11,031	26,980
					0.55%	1.14%	7.79%	3.82%	6.57%	16.03%	14.14%	14.48%	35.43%
June 1998	640,626	237,756	77,399	73,933	519	1,087	7,344	3,574	5,774	12,533	9,661	9,347	23,059
					0.70%	1.47%	9.93%	4.83%	7.80%	16.95%	13.06%	12.64%	31.18%
June 1999	761,060	277,347	91,231	85,313	2,971	3,103	12,504	4,601	6,770	12,986	9,351	8,584	23,368
					3.48%	3.63%	14.65%	5.39%	7.93	15.22%	10.96%	10.06%	27.30%
June 2000	643,378	210,989	57,686	52,844	4,338	2,919	9,339	3,062	4,233	7,471	5,115	4,549	11,313
					8.20%	5.52%	17.67%	5.79%	8.01%	14.13%	9.67%	8.60%	22.36%
June 2001	1,040,101	378,371	105,625	95,552	2,203	2,806	13,257	5,358	7,804	15,332	10,996	10,383	27,413
					2.30%	2.93%	13.87%	5.60%	8.16%	16.04%	11.50%	10.86%	28.68%
June 2002	925,289	354,581	120,693	111,150	2,489	4,467	21,087	8,195	11,555	20,341	12,979	10,491	19,546
					2.23%	4.01%	18.97%	7.37%	10.39%	18.30%	11.67%	9.43%	17.58%
June 2003	1,038,809	390,866	137,958	130,246	1,411	2,561	15,612	7,484	11,950	24,268	17,905	15,682	29,893
					1.08%	1.96%	11.98%	5.74%	9.17%	18.63%	13.74%	12.04%	22.93%
June 2004	1,035,280	395,302	142,387	134,715	1	2	444	1,592	4,489	19,827	23,111	25,627	57,832
					0.00%	0.00%	0.32%	1.18%	3.33%	14.71%	17.15%	19.02%	42.92%
June 2005	1,080,162	420,258	167,609	157,386	24	27	1,527	3,443	4,761	18,138	19,433	29,252	78,553
					0.01%	0.01%	0.97%	2.18%	3.02%	11.52%	12.34%	18.58%	49.89%
June 2006	1,170,523	457,973	194,053	182,032	1,410	3,250	23,921	11,473	18,113	35,639	20,106	21,967	43,740
					0.77%	1.78%	13.14%	6.30%	9.95%	19.57%	11.04%	12.06%	24.02%
June 2007	1,270,137	497,076	220,797	209,096	619	2,430	19,593	14,689	18,629	40,140	24,732	28,651	56,039
					0.29%	1.16%	9.37%	7.02%	8.90%	19.32%	11.82%	13.70%	26.80%
June 2008	1,292,910	522,127	231,457	217,626	2,847	3,091	12,369	10,057	10,346	32,862	35,308	35,931	73,887
					1.30%	1.42%	5.68%	4.62%	4.75%	15.10%	16.22%	16.51%	33.95%
June 2009	1,373,009	550,309	270,644	256,305	1,054	2,494	22,019	18,604	17,818	50,732	45,155	38,189	53,085
					0.41%	0.97%	8.59%	7.26%	6.95%	19.79%	17.62%	14.90%	20.71%
June 2010	1,331,381	509,983	284,492	268,181	49	561	13,557	22,324	19,521	59,769	44,923	46,106	55,528
					0.02%	0.21%	5.06%	8.32%	7.28%	22.29%	16.75%	17.19%	20.71%
June 2011	1,540,141	607,345	343,136	325,840	3,206	6,382	38,498	20,855	25,706	70,154	52,737	52,632	53,939
					0.98%	1.96%	11.82%	6.40%	7.89%	21.53%	16.18%	16.15%	16.55%

Statistics of the Students Enrolment for Islamic Studies (WASSCE) 1994 -2011

Source: WAEC 2012

The abysmal performance of candidates in the subject as indicated in the bar chart below also vividly depicts the problem

Figure I



Success and Failure Rate for WASSCE IRS

Religious Education (Islamic Studies / Christian Religious Studies) also suffers a major set-back through its relegation from being a core and compulsory subject at the Senior Secondary School level to a mere optional course from which many students, especially science students are, in practice, excluded.

In June 2013 N.E.R.D.C secured the approval of the National Council on Education for a new curriculum that "will commence in primary I and JSS I by September 2014". The new curriculum to which both the Nigerian Supreme Council for Islamic Affairs (NSCIA) and Christian Association of Nigeria (CAN) through the Nigeria Inter-Religious Council' (NIREC) have jointly objected, reduced Islamic or Christian Studies to an insignificant part of a subject called Religion and National Values (RNV) – a form of social studies at the Primary School and junior secondary school level and made it (Islamic/Christian studies) a very difficult option at the Senior Secondary School level as contained in Table IV below

Table IV

Table of New Curricula for Basic and Secondary levels in Nigeria

Primary	Subjects Specified	Specified Implementation Strategy
Primary 1 – 3	(7) subjects, One (Arabic) of which is only optional i. English Studies ii. Mathematics iii. One Nigerian Language iv. Basic Science and Tech. (BST) v. Religion and National Values (Christian/Islamic Studies + Social Studies + Civic Education + Security Education) vi. Cultural and Creative Art (CCA) vii. (Optional) - Arabic	Separate classes should be run for CRS and Islamic Studies Students are to offer minimum of 6 and maximum of 7 subjects
Primary 4 – 6	(i) iv (as in Primaries 1 - 3 v. Pre-Vocational Studies vi. Religion and National Values (RNV) vii. CCA viii. French Lang. (Compulsory) ix. Arabic Lang. (Optional)	Islamic or Christian Studies will only be themes in the (fabricated) RNV Students <u>must</u> take the first 8, it is only the 9th that is optional (Arabic) (Probably for its affinity with Islam)
JSS I – 3	i. English Studies ii. Mathematics iii. One Nigerian Language iv. BST v. Pre-Vocational Studies (PVS) vi. RNV (Hybrid of Religion, Social Studies and civic Education) vii. CCA viii. Business Studies ix. French Language (Compulsory) x. Arabic (Optional) (Students to take minimum of 9 and maximum of 10)	French is compulsory because "Nigeria is surrounded by Francophone countries" (Arabic which is of many African countries and firmly rooted in some sections of the country and used daily by all Muslims is optional)

SSE 1 – 3	Compulsory i. English Language ii. General Mathematics iii. Onetrade Entrepreneurship Studies iv. Computer Studies (ICT) v. Civic Education (vi-ix) Any 3 or 4 Subjects in any of (a) Science and Maths (b) Humanities (c) Business Studies X. Electives (One)	Students are to take a maximum of 9 and minimum of 8 subjects
-----------	--	---

Source: Adapted from NERDC. www.facebook.com/NERDC/posts/38827066198573 accessed 21st October 2013.

The new curriculum, if upheld and effective, will eliminate the study of either Christian Studies or Islamic Studies. Apart from the confusion of having (3 or 4) different teachers for a single subject at the primary school, the time allotted to the study of Religion, up to JSS level would be ridiculously inadequate. A subject such as Religion has been made an appendage of civics/Social Studies up to JSS level only to become a full subject at the senior Secondary level where failure rate would be predictably high. A science student who (as is required for many disciplines) offers, Chemistry, Biology, Physics and additional Mathematics would have offered the maximum number of subjects allowed, and denied the opportunity to offer Religious Studies.

In a country where ignorance is being implicated for religious intolerance, to further deny a large number of youths access to correct teaching of his or her religion, would be retrogressive and counterproductive. As attractive to Muslims as the option of offering either French or Arabic at JSS level, it is in the long term interest of Muslims that the parents should encourage Muslim students to offer both in order not to inadvertently provide room for future deliberate discrimination against Muslims on the ground that knowledge of French is required for certain positions in the public service and other critical sectors of the economy.

All efforts of NIREC to restore the twin-subject to its former status, including the intervention of both Presidents Obasanjo (1999 – 2007) and Goodluck Jonathan (the incumbent) are yet to yield any positive result.

The import of the analysis so far is to prove that Islamic Education is not encouraged in the public education system in Nigeria and therefore, cannot be blamed for the woes. Ordinarily, by now one may begin to wonder if the policy issues being raised here are appropriate for an audience of fresh graduates. It would be inappropriate if convocation lectures are what they are in many other parts of the world -wrap-up-counseling. This is why the local context comes to play.

Religion and the complexity of conflicts

Islamic Education encompasses "Peace Education". Islam itself, apart from its etymological basis of peace, is an embodiment of genuine peace which any well informed objective observer can decipher from the authentic history of Islam. The persecution, forced exile and harassment which Prophet Muhammad suffered at the inception of his prophethood and his unprecedented magnanimity in victory are testimonies which misinformation and falsification cannot obliterate.

Though "co-existence" is not limited to religious co-existence, given the Nigerian contemporary context, we have purposely restricted the scope of "co-existence" in this paper to religious sphere and also for obvious limitations of time and space. It must however be noted that at the global or Nigerian level, religious conflicts account for fewer number of occurrences or individual mortality than ethnic and political conflicts. That notwithstanding, the number of casualties and volume of material destruction wreaked by religious conflicts are significant, more so when religion is expected to curb, violence by moderating ethnic and political combats.

Furthermore the complexity of human nature renders compartmentalization of motives artificial. Religion ought to be a solution rather than being an element of the human problems.

It is our candid view that the externalities of the conflicts might not be the causatives. The source might be in the nature of man rather than nature of differences which are mere excuses for satisfying some wild inhuman and devilish tendencies. It has been observed that:

"Going to war has not been so much caused by the religions as by the divisiveness within human nature in which religion has been until now a strong element, and therefore it has taken a religious colour. This is why we observe complicated wars without religious element in twentieth

century. For example, Hitler did not bomb Birmingham because of Christianity. Nor did the Russians fight with the Chinese for religious reasons. We had so many secular wars during these centuries. The case of Ireland and of the Arabs and Palestinians are exceptions. And again, President Bush did not order a war which resulted in deaths of the hundreds of thousand Iraqis for religious reasons. All these emanate from the rebellious and divisive element within human nature¹⁰.

This observation about religion is equally true of Islam in comparison with other faith-traditions in the world. Despite the fact that wars or conflicts which are rightly or wrongly ascribable to Muslims are fewer in the number of victims, it is regrettable that Muslims and in frequent cases, in the name of Islam, would be involved in wanton destruction of lives and property despite the categorical stance of the Shariah against such abomination. The table below shows in percentages, the religious distribution of world population as at 2010.

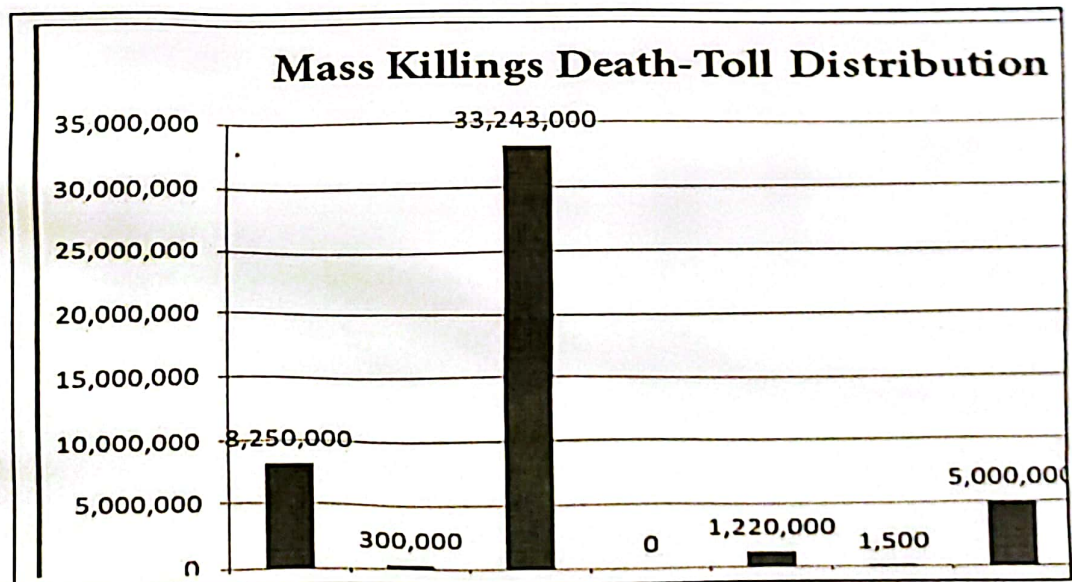
Table V

World Population	Sinic	Christian	Primal	Indic	Islamic	Buddhist	Antitheist
6.8 Billion	10.9%	32.6%	1.1%	12.4%	23.3%	6.6%	9.7%

Figure II

Fatalities Ascribable to a Religions Against others

MASS KILLINGS, MASSACRES AND GENOCIDE (0-2008 CE)



¹⁰ Sayyed Hossein Nasr in Adnan Aslan "Religion and the concept of the ultimate" in The Islamic Quarterly, Volume no 4, London, 1996, p.278

Figure III

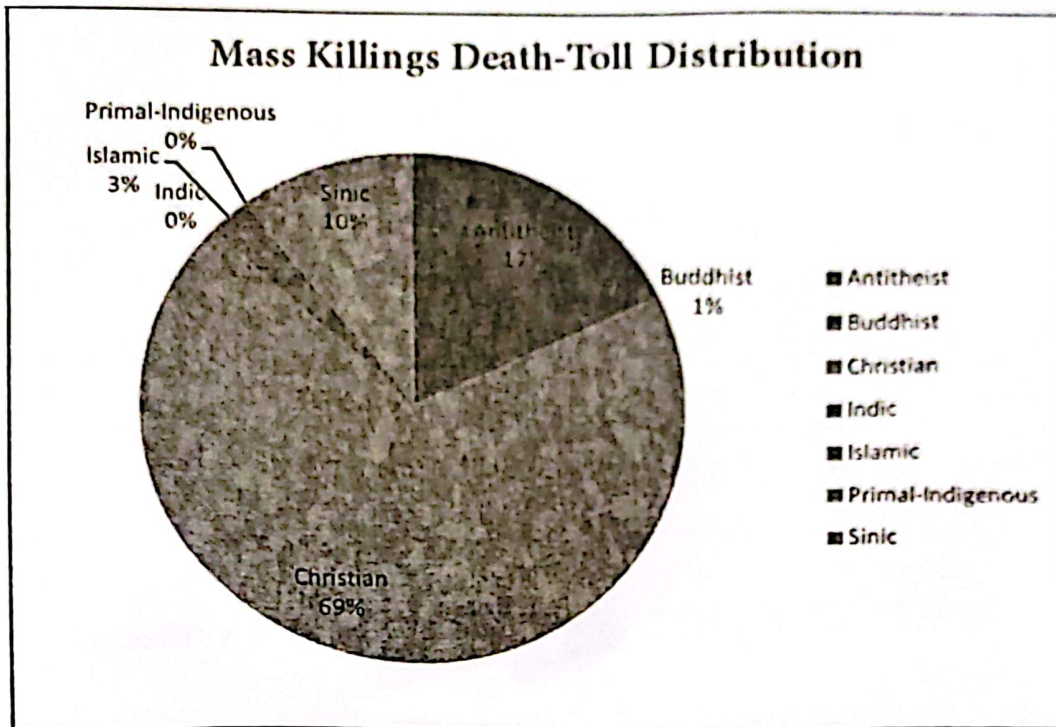
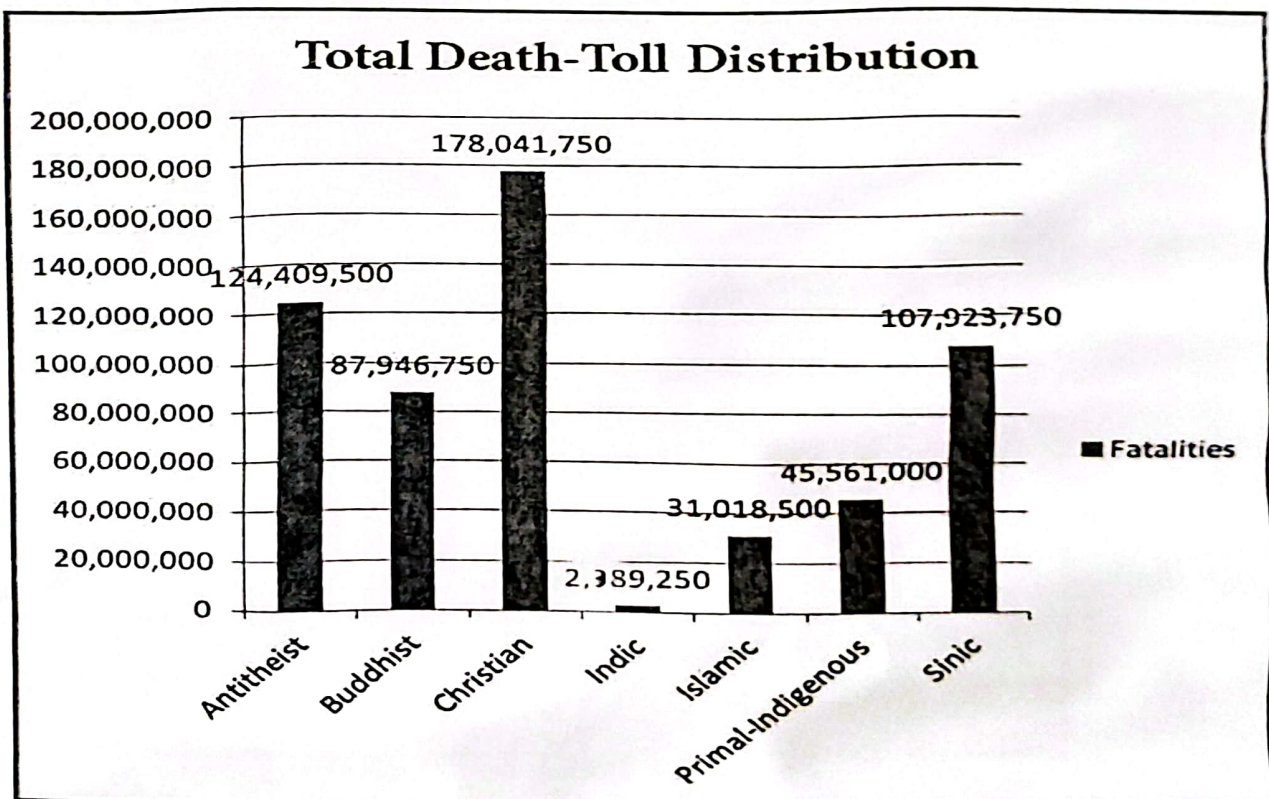


Figure IV



Source: Ghazi ibn Muhammad: War And Peace, Jordan, 2013. P213

Nigeria in the Global Ranking of Religious Antagonism

It is pathetic that while Nigeria is ranked 120th out of 148 countries in the Global competitiveness Index¹¹ for development, it is one of the first eight in the Social Hostilities Index (SHI) of Religious conflict and among the first 34 in the Government (Religious) Restrictions Index (GRI) on which North Korea holds the inglorious first position. The repressive nature of North Korea is extra ordinary high that it cannot be accommodated on the scale of GRI and has to be specially categorized. Four tables will be used to illustrate this point.

Table VI

Number of Countries Where Religious Groups Were Harassed, by Year

	2007	2008	2009	2010
Christians	107	95	97	111
Muslims	96	91	82	90
Jews	51	53	63	68
Others	33	34	39	52
Folk religionists	24	19	24	26
Hindus	21	18	11	16
Buddhists	10	11	7	15
Any of the above	152	135	147	160

Government Restriction Index (GRI)

Appendix I shows all the 197 countries and territories in descending order of their scores on the Pew Forum's index of government restrictions on religion as of mid-2010. The range of scores among the 50 countries in the Very High and High categories is greater than the range of scores among the 94 countries in the Low category.

Social Hostilities Index (SHI)

Appendix II shows all the 197 countries and territories in descending order of their scores on the Pew Forum's index of social hostilities involving religion as of mid-2010.

¹¹ Pew Research Centre: The Pew Forum on Religion and public life (Rising Tide of Restrictions on Religion, Washington (www.pewforum.org) 2012 September. The Centre releases annually the detailed data of religious persecutions. Religious oppression by Governments is measured through Government Restrictions Index (GRI) while religious hostilities from individuals and nongovernmental sources are measured through social Hostilities Index (SHI).

The rise of Nigeria in the inglorious ranks of religiously hostile Nations calls for urgent scientific arrest. Nigeria being one of the extremely few nations of the world where adherents of one particular faith is not dominant ought to be exemplary in the management of religious pluralism

Causes of Religious Tension in Nigeria

Many factors have been implicated in religious and ethnic conflicts in Nigeria. There are as many lists as the number of comments and studies on the subject matter. Three often listed factors are commercialization of religion, politicization of religion and ethnocentrism. Galtung's¹² list of three major causes or components of conflict appears to us as more central and generic to the prime causes of religious or ethnic conflicts in Nigeria. They are:

- Incompatibility of Interests
- Negative attitudes (such as insincerity, deceit and falsehood)
- Behavior of coercion (hostility and threat)

One may add ignorance to the list but the overall cause, in our view, are the nature of man and failure of the environment to adequately tame animalistic and selfish tendencies inherent in human nature. Inclusiveness which implies accommodation of varied interests is fast weaning at a period when globalization, inter-dependence and threat to nature compels inclusiveness 'Two other important factors are sense of superiority and exploitation (injustice/inequality) due to limitations in knowledge, lack of contextualization of sacred texts as well as deliberate twisting of religious injunctions provide basis for hate religious aggression and conflict. There is a point in Adam Azzain Mohammed's views¹³ that "societal conflicts are inheritable wherever scarce resources are unequally distributed among competitors and inequity is reflected in culture and political relationships between groups".

It is, however, our view that socio-economic, political and ideological factors being taunted as major cause of conflict are mere expressions of the originating factors. Historical prejudices; stereotyping which originates artificial coinage of dubious terms (fundamentalism, holy-war etc); poverty or scarcity which necessitates survival strategies and cut-throat

¹² Johan Galtung: "Violence, Peace and Peace Research" in Journal of Peace Research 1969 Vol. 6 no. 3

¹³ Adam Azzain Mohammed "Intergroup Conflicts and Customary Mediation" in African Journal on Conflict Resolution, Durban Vol. 2 no. 2, 2002 p 13.

competition; mutual suspicion and deliberate or inadvertent laxity on the act of governments are by-products of selfishness and rebellion inherent in human nature.

The effects of drug abuse, arms proliferation for economic reasons, corruption and high rate of youth unemployment or mis-employment (under employment) on the rising frequency and intensity of heinous crime religious / ethnic conflicts in Nigeria require more special attention than they are presently given. Drug abuse in particular might as well be at the root of what are now manifesting in unprecedented violent onslaught against the society across the Nation. The Boko haram phenomenon cannot be exempted from this hypothesis.

Major Methods of Addressing Multiplicity of Conflicting Interests

Multicultural societies need to choose the appropriate approach to peaceful existence of their respective society as the choice is limited to:

- i. Disintegration
- ii. Splitting or formal polarization (separation)
- iii. Assimilation (repressive subjugation, arm twisting and coercion). Such¹⁴ is the present fate of Rohingyas Muslims in Myanmar (Burma). Globalization is also being manipulated by the western world particularly U.S.A to achieve assimilation of other cultures. The structure of the United Nations and the present world economic order which subject majority of Nations to the oppressive whims and caprices of 5 nations whose veto over-rides democratic principles of co-existence, is a major cause of global tension.
- iv. Integration through which different groups are induced to forgo their own peculiar values and integrate thereby turning a heterogeneous society homogeneous.
- v. Pluralism. This involves putting in place an equitable mechanism for efficient management of multiculturalism. It entails the device of appropriate restraints against aggression and promotes the true spirit of "live and let live". The basic needs and not the greeds of each group is incorporated into the administrative and governance systems of the society.

History is replete with records to support pluralism as the only approach towards permanent peace. Injustice which neutralizes earlier world

¹⁴ S.S. Islam: "The Identity of the Rohingyas and their struggle for survival in Myanmar in Muslim Education Quarterly vol. 17 no 4 2002 pp 40 ff.

powers is still potent to abort the perpetuation of the present exploitative socio-economic world-order. I cannot resist the urge to reproduce in this section, my recent analysis of the Boko haram phenomenon. In a paper titled: "Politicising the Divine and Theologising the Mundane", I stated as follows:

The Boko Haram Saga in Nigeria

The current BOKO HARAM surge in the North of Nigeria, kidnapping and massive theft of crude oil in the South are traceable to soured political maneuvers and socio-economic environment. It is generally believed that groups established for the promotion of political ends fell out with their political principals who are accused of abandoning their human tools after attaining the desired political goals. The powerful politicians responded to the challenges with brutal force which further aggravated the crises. The deprived members of the society with access to arms and ammunition initially procured for political thugery turned to ethnic and religious camouflage as a platform for raising arms against the society. If Boko Haram is a purely Islamic movement against non-Muslims, why are majority of the victims Muslims? It is our candid view that inter-religious acrimony had to be created to attract maximum effect of creating anarchy and turmoil in the country. Rather than creating synergy to identify and uproot criminality and terrorism, energy is being dissipated on inter-religious controversies.

It must nevertheless be acknowledged that indoctrination and outright ignorance have misled some individuals into religious extremism and violence. Such individuals are found in virtually all major religions. The Boko haram phenomenon originated from such extremist perception by a few individuals in Nigeria. It is similar to the use of Christianity by Joseph Kony to wage for the past two decades, a devastating war on the people of northern Uganda. Such perversion of religion must have led a group to use Islam as an alibi for violence but other factors are found to be at play.

For instance another dimension to the spate of bombings and other violence generally believed to be perpetuated by the faceless Muslim group is that a number of culprits apprehended were non Muslims who were hiding under the chaotic situation to settle intra-religious scores within the Christian community. Furthermore, Henry Orkah who was recently convicted and sentenced in South Africa for masterminding the October 1st 2010 bombing in Abuja, Nigeria, is a Christian. His brother, who from detention, recently complained that he was being tortured to

implicate some Muslim leaders in the bombing episode, is a Christian. There are a number of media reports of Christians found to be behind bombing of their own churches.¹⁵

An American Professor in New York Times¹⁶ gave a succinct brief of the origin of Boko Haram that –

Boko Haram began in 2002 as a peaceful splinter group. But it was not until 2009 that Boko Haram turned to violence, especially after its leader, a young Muslim cleric named Mohammed Yusuf, was killed while in police custody. Video footage of Mr. Yusuf 's interrogation soon went viral, but no one was tried and punished for the crime. Seeking revenge, Boko Haram targeted the police, the military and local politicians – all of them (the politicians) Muslims.

The dreaded group must have turned its inexcusable venom on the innocents, Christians in particular, which is very unIslamic. The State Security agency recently confirmed that different criminal groups currently falsely claim to be Boko Haram.

Jean Herskovits¹⁷, a renowned American Professor of African History at the State University of New York, Purchase, wrote:

Governments and newspapers around the world attributed the horrific Christmas Day bombings of Churches in Nigeria to "Boko Haram..... (which) has been blamed for virtually every outbreak of violence in Nigeria. But the news media and American policy makers are chasing an elusive and ill-defined threat; there is no proof that a well-organised, ideologically coherent terrorist group called Boko Haram exists today. Evidence suggests instead that, while the original core of the group remains active, criminal gangs have adopted the name Boko Haram to claim responsibility for attacks when it suits them.it was clear in 2009 as it is now, that the root cause of violence and anger in both the north and south of Nigeria is endemic poverty and hopelessness. Meanwhile, Boko Haram has evolved into a franchise that includes criminal groups claiming its identity. Revealingly, Nigeria state security services issued a statement on November 30, 2011 identifying members of four "criminal

¹⁵The Vanguard Lagos 30th August 2011; The Leadership Abuja of January, 2012 Pa; The Nation, Lagos of 28th of March 2012 p57; Daily Post, Lagos, of 22/6/2012.

¹⁶New York Times of January 2, 2012, accessed on line (www.nytimes.com/2012/01/02/opinion/in-nigeria-boko-haram) accessed on 8th of January, 2013.

¹⁷New York Times of January 2, 2012, accessed on line (www.nytimes.com/2012/01/02/opinion/in-nigeria-boko-haram) accessed on 8th of January, 2013.

syndicates" that send threatening text messages in the name of Boko Haram. Southern Nigerians – not Northern Muslims – ran three of these four syndicates.... And last week, the security agents caught a Christian Southerner wearing northern Muslim garb as he set fire to a Church in the Niger Delta. In Nigeria, religious terrorism is not always what it seems. None of these excuses Boko Haram's killing of innocents. But it does raise questions about a rush to judgment that obscure Nigeria's complex reality.

The Nigerian Catholic Bishop of Sokoto Diocese (an outstanding scholar), Mathew H. Kukah¹⁸ recently spoke candidly on "an Appeal to Nigerians" where he observed on Boko Haram saga as follows:

On Christmas day, a bomb exploded at St. Theresa's Catholic Church, Madalla, in Niger State, killing over 30 people and wounding a significant number of other innocent citizens who had come to worship their God as the first part of their Christmas celebrations. Barely two days later, we heard of the tragic and mindless killings within a community in Ebonyi State in which over 60 people lost their lives with properties worth millions of naira destroyed and hundreds of families displaced....The tragedy in Madalla was seen as a direct attack on Christians. When Boko Haram claimed responsibility, this line of argument seemed persuasive to those who believed that these merchants of death could be linked to the religion of Islam. Happily, prominent Muslims rose in unison to condemn this evil act and denounced both the perpetrators and their acts as being un-Islamic. All of this should cause us to pause and ponder about the nature of the force of evil that is in our midst and to appreciate the fact that contrary to popular thinking, we are not faced with a crisis or conflict between Christians and Muslims. Rather, like the friends of Job, we need to humbly appreciate the limits of our human understanding.

In the last few years, with the deepening crises in parts of Bauchi, Borno, Kaduna, and Plateau states, thanks to the international and national media, it has become fanciful to argue that we have crises between Christians and Muslims. Sadly, the kneejerk reaction of some very uninformed religious leaders has lent credence to this false belief. To complicate matters, some of these religious leaders have continued to rally their members to defend themselves in a religious war. This has fed the propaganda of the notorious Boko Haram and hides the fact that this evil has crossed religious barriers. Let us take a few examples which, though still under investigation across the country, should call for restraint on our part.

Sometime last year, a Christian woman went to her own parish Church in Bauchi and tried to set it ablaze. Again, recently, a man alleged to be a Christian, dressed as a Muslim, went to burn down a Church in Bayelsa. In Plateau State, a man purported to be a Christian was

¹⁸M.H. Kukah: "An Appeal to Nigerians" delivered at NTA and Radio Nigeria – carol on the 10th of December 2011 published by the Guardian, Lagos of January 17, 2012.

arrested while trying to bomb a Church. Armed men gunned down a group of Christians meeting in a Church and now it turned out that those who have been arrested and are under interrogation are in fact not Muslims and that the story is more of an internal crisis. In Zamfara State, 19 Muslims were killed. After investigation it was discovered that those who killed them were not Christians. Other similar incidents have occurred across the country.....

.....The inability of the state to punish criminals as criminals has created the illusion that there is a conflict between Christians and Muslims. In fact, it would seem that many elements today are going to great extremes to pitch Christians against Muslims, and vice versa, so that our attention is taken away from the true source of our woes: corruption. As Nigerians, Christians and Muslims, we must stand together to ensure that our resources are well utilised for the common good.....

..... religious leaders across the faiths must indeed stand up together and face the challenge of the times by offering a leadership that focuses on our common humanity and common good rather than the insignificant issues that divide us. We therefore condemn in very strong terms the tendency by some religious leaders to play politics with the issues of our collective survival. Rather than rallying our people, some of our religious leaders have resorted to divisive utterances, wild allegations and insinuations against fellow adherents of other religions.....

Evidenced (as appendix)¹⁹ are two reports of cases where those who attempted to or successfully bombed Churches were confirmed members of the church. This made the Zonal Chairman of CAN to refer to "this strange development as signs of the end of time" for which he quoted Mathew Chapter 24 thus: "destruction of the temple and signs before the end of time".

There were reports that a Muslim candidate for the 2011 presidential election openly asked Muslims to vote for him on the basis of Religion and the Christian Association of Nigeria, the umbrella body of Christians in Nigeria publicly declared support for the Christian among the three topmost candidates. In 2000, the President of CAN, while reacting to the Shariah revival in the North publicly announced that "whether they like it

¹⁹See App. I and II being excerpts (with pictures) from Premium Times, of January 4, 2013, & January 5, 2013 respectively.

or not, we will not allow any Muslim to be President of Nigeria. I am declaring this as President of CAN" (THIS DAY July 31, 2000).²⁰

This development was a very dangerous and destructive trend for the Nation. That notwithstanding, the results of the election, when compared with previous presidential elections and against existing ethnic and political groupings, gave no room for the categorical isolation of religion as the main factor in the election. It is difficult to distinguish religion, ethnicity or politics as a major factor in the results because the different configurations at times coalesce. In such cases, coincidence might be given the undeserved weight of underground strategy as can be deduced from the table in appendix III

For instance, at a point in 2011, there were equal numbers of Muslim and Christian Governors in Nigeria despite the fact that each state independently elected its Governors. While four of the nineteen Governors in the Northern zones were, until recently Christians, four of the seventeen Governors in the Southern Zones are Muslims. This again is another co-incidence. Two of the Christian Governors in the North were involved in separate air mishaps, one (the Pilot) died and the other was hospitalized. The accidents have also thrown up another comic aspect of the tragic religious politics in Nigeria. As a result of the accidents, the Muslim deputies of the two Governors had to take over (one temporarily and the other substantively). One of the remaining two Christian Governors⁴⁷ in the North recently informed a Church congregation that the accidents, which reduced the number of Christian Governors in the North, was as a result of spiritual onslaught against Christians. He raised alarm that he might also be a victim but he was reminded that his Deputy and the third in command in his state are also Christians. The deputies of the three ailing Governors are Christians which belies the claim of Islam-inspired spiritual-war-theory.

This is how extraneous interpretations could be given to virtually every incident in the country.

Islamic Recipe for Inter-Religious Co-Existence

Theology of pluralism is not alien to Islam. Numerous Quranic verses address the cordial relationship in spite of differences. The Muslim World League has between 2008 and 2009 organized series of global inter-

²⁰ Mohammed Haruna, "Still playing dangerous politics with Boko Haram", *The Nation*, Lagos p.64

religious dialogue; in Mecca (June 2008), Madrid (July 2008), Vienna (July 2009), Geneva (Sept – Oct. 2009²¹).

Muslim participants at the conferences called attention to numerous Islamic provisions for peaceful co-existence and unequivocally regarded terrorism as evil. The communiqué of the Madrid conference, for example stated that²²

"Terrorism is one of the most serious obstacles to dialogue and peaceful co-existence and it is a global phenomenon which must be confronted in a serious, responsible, and just way requiring united international efforts. This calls for international agreement on defining terrorism, addressing its root causes and promoting justice security and stability of the world"

In addition, the Qur'an, which is grundnorm for Muslims contains unambiguous directives towards peaceful co-existence. Qur'an Chapter 60 verses 8-9 states:

Q60v8

لَا يَنْهَىٰ اللَّهُ عَنِ الْإِيمَانِ الَّذِي لَمْ يَتَّخِذُوا فِيهِ دِينًا وَلَا يَخْرُجُوكُمْ مِنْ دِينِكُمْ أَنْ تَتَزَوَّجُوا

وَتَنكِسُوا إِلَيْهِمْ إِنْ اللَّهُ يَحِبُّ الْفَاسِقِينَ

God does not forbid you from being kind and acting justly towards those who did not fight over faith with you, nor expelled you from your homes. God indeed loves those who are just.

Q60v9

إِنَّمَا يَنْهَىٰ اللَّهُ عَنِ الْإِيمَانِ الَّذِي لَمْ يَتَّخِذُوا فِيهِ دِينًا وَلَا يَخْرُجُوكُمْ مِنْ دِينِكُمْ أَنْ تَتَزَوَّجُوا

He only forbids you from making friends with those who fought over faith with you and banished you from your homes, and aided in your exile. Whoever makes friends with them is a transgressor.

Furthermore Qur'an 22 Verse 39-40 reinforced that injustice and the need to repel it and restore peace is the only basis for fighting

Quran 22v39

²¹International Islamic conferences on Dialogue: www.motamaratamalisлами.org accessed 21/10/2013

²²www.motamaratamalisлами.org accessed 21/10/2013

أذن للذين يقاتلون بأنهم ظلموا وإن الله على نصرهم لقدير

Permission is granted those (to take up arms) who fight because they were oppressed. God is certainly able to give help to those

Q22v40

أَفَرَأَيْتُمُ الَّذِينَ أُخْرِجُوا مِنْ دِينِهِمْ بِمَا قَالُوا لَا إِلَهَ إِلَّا أَنَا فَهُمْ يَكْفُرُونَ وَيَصْلُونَ فِي الْبُيُوتِ وَأَسْوَاقٍ لِيُظَاهَرُوا بِمَا قَالُوا إِنَّ اللَّهَ لَعَنَ الْكَاذِبِينَ

Who were driven away from their homes for no other reason than they said: "Our Lord is God." And if God had not restrained some men through some others, monasteries, churches, synagogues and mosques, where the name of God is honoured most, would have been razed. God will surely help those who help Him, -- verily God is all-powerful and all-mighty, --

Differences in religion or race therefore cannot be a basis for conflict in Islam. The historical context in which permission for fight granted is vivid from the verses and does not call for further exposition. The brotherhood of humanity repeatedly mentioned in the Qur'an. Few of such are:

Qur'an 4 verse 1

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً إِنَّ اللَّهَ عَلَىٰكُمْ رَقِيبٌ عَظِيمٌ

O Men, fear your Lord who created you from a single cell, and from it created its mate, and from the two of them dispersed men and women (male and female) in multitudes. So fear God in whose name you ask of one another (the bond of) relationships. God surely keeps watch over you.

Qur'an 30 verse 22

وَمِنْ آيَاتِهِ خَلْقُ السَّمَكِ وَالْأَرْضِ وَأَخْلَفَ الْبَيْتَ وَالْمَدِينِ

Among other signs of His is the creation of the heavens and the earth, and the variety of your tongues and complexions. Surely there are signs in this for those who understand.

Qur'an 49 verse 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ

O men, We created you from a male and female, and formed you into nations and tribes that you may recognise each other. He who has more

Qur'an Chapter 3 verse 64



Recommendations

- i. Sincerity, commitment and good conscience on the part of governments and citizens. At the opening of this lecture, reference was made to the allegation, successful defence and exoneration of the Crescent University to underscore the efficacy of the Quranic method of dawah which specifies wisdom and beautiful marshalling of facts. (Quran 16 verse 125). This is also in line with the Qur'anic directives that 'Come up with your evidence if you are truthful. (Quran 2 verse 111) It would have been begging the issues for the University to have, as defence, accused the originators of the protest of religious bias or selective sanctioning on the basis that universities of non-Muslim proprietorship are known to have equally violated the rules.
- ii. Genuine dialogue over differences.
- iii. Immediate review of the new policy which relegates Islamic/Christian Religious Studies to sub-set of an ill-formulated "Religion and National Values" (RVN)

We made bold to recommend the following amendments:

Curriculum	Amendments
Primary 1 – 3	Increase of subjects to a minimum of 7 to include Islamics or Christian Religious Studies. The maximum should be 8
Primary 4 – 6	Islamic/CRK to be reinstated while social studies /civics is retained. The minimum and maximum number of subjects be increased by one.
JSS 1 – 3	Arabic should be an additional compulsory subject for Muslims to provide direct access to Islamic sources and avoid indoctrination. Islamic/CRK should be distinct subject
SS 1 – 3	Civic Education should be replaced by Islamic /Christian Religious Studies as compulsory

- iv. Youths should be adequately prepared for public life. There is value in structuring convocation lecture in such a way to have the graduands as major focus of the convocation lecture as it is the general practice elsewhere. Just as inaugural lectures have their traditions, convocation lectures originated as wrap-up-counseling forum for graduands.

- v. Pluralism in its pristine form is as necessary for the social life of Nigeria as Federalism is in her political life. Every group should bury the idea of assimilation or integration of others in a complex Nigeria.
- vi. Primacy of every individual is required. Sub-group-rebellious acts should not be elevated into inter-group conflict. An offensive act of a Christian or Muslim group, which is condemned by the group the offender ought to belong, should be jointly combated by the two religious groups rather than baseless assumption of being representative of the group. There are bound to be non-conformists who should be prevented from damaging inter-group trust and understanding.
- vii. Muslims should acquire sound Islamic education and ensure that its values are inculcated in their children and wards from childhood.
- viii. Appropriate steps should be taken to reduce the rise of Nigeria in both GRI and SHI. The various parameters should be studied and consciously addressed. The rise portends grievous economic and social consequences which might further compound the socio-economic status of the country.
- ix. Consolidation of partnership among Muslim oriented Universities is required instead of proliferation which on the long run would be injurious to the interest of Islam and Ummah.
- x. Muslims are right to be alarmed, devastated and opposed to the committal of criminality under the guise of Islamic revival. Yet this situation should not be allowed to create an inferiority complex which can and is being used to further denigrate Islam and the Muslims.
- xi. Governments should stop the glamorization of criminality through unnecessary demonization of Islam and the Muslims by prefixing the crime of the individuals/ groups with "Islamic". No murder is Islamic. Death penalty can only be legitimately pronounced by the Courts of Law.
- xii. Methodology of teaching should emphasize the affective domain along with the cognitive to create functionality of the citizens.
- xiii. Drug abuse should be frontally attacked by the Governments and the citizens.

Conclusions

1. Islamic Education, which is being discouraged in Nigeria has the potentials to ameliorate religious tension, conflict and calamities and promote peaceful co-existence in Nigeria
2. Peaceful co-existence demands more than religious Education. It demands sincerity, dedication and purposeful governance.
3. In traditional academic culture, nothing can be raised in the conclusions without a mention of it in the body of the study. The preamble of this lecture is a basis for the following:
 - (a) All bodies of goodwill should rally round the proprietor of this university to fully realize his glorious ambition through endowments and donation.
 - (b) The general non-attendance of graduands at most university convocation lectures in Nigeria, is embarrassing in at least two ways. A foreign convocation lecturer unaware of the abnormal audience makes remarks that are relevant only to the absentee-graduands. Nigeria cannot be an island Convocation Lectures by Nigerians, may be appropriate to the audience but is seen as a mismatch by non-Nigerian readers for the absence of certain phrases and words which must repeatedly resonate in a convocation lecture which is also appropriately called "last lecture". Such terms include: "motivation, inspiration, fire kindling, hope, preparation, challenges, innovativeness, creativity, promise land, teamwork, patriotism, adaptation, proactiveness, sensitization, relevance, determination passion, virtues, appreciation and commencement of another phase in life."
 - (c) It is for this reason that I conclude by urging the graduands among us to note the recent report of the African Development Bank on Nigeria, as extracted from Ambassador Walter Carrington's²³ advice to Unilorin graduands early this week:

"After decades of neglect, infrastructure in Nigeria is in a dilapidated state. The ranking of overall infrastructure is very close to the worst rank in Africa. Power supply is erratic, roads are in a state of disrepair, and the railway infrastructure is in a poor state. The erratic supply of electricity has continued to plague every aspect of the economy and it is viewed by the Federal Government of Nigeria as the bedrock of the country's

²³ Walter C. Carrington, Unilorin 29th Convocation Lecture: on the down of Nigeria's Second Century: Challenges to a new Generation. P 21. quoting the ADB sources

future growth, if addressed. Billions of dollars have been spent on the power sector by various administrations but without success because of mismanagement and implementation problems”.

You have many options: to check and melt out into the Diaspora; to embark on an endless search for elusive white collar job; to look for contacts and contracts to exploit; to accept teaching only in the absence of a job; to be in a hurry to “make it” or “arrive”; become a celebrity by fair or foul means; procure dubious honours, chieftaincies, and despised honorary doctorate degrees; become first not by dint of hard work but by the deliberate choice of your bed-mates; increase the number of the heartless elite or you on the other hand observe, reflect and be inspired to make a positive difference in your society, even if it is on only the street on which your residence is located.

Nigeria is drifting aimlessly, efforts of earlier generations are retrogressively dwindling from fire-brand patriotism to personal aggrandizement and unbridled acquisitive tendencies. It is your lot, your fortune, your destiny, to reverse the trend and turn Nigeria around. You have right to succeed but you must narrow down the gap between the rich and the poverty stricken overwhelming majority in this country.

If your ambition is attainment of selfish pleasure of personal indulgences you cannot make a mark, and making the mark, you must.

Appendix I

Government Restriction Index (GRI)

Very High

SCORES 6.6 AND HIGHER

1. Egypt
2. Indonesia ↑
3. Maldives ↑
4. Saudi Arabia
5. Afghanistan ↑
6. Iran
7. Uzbekistan
8. Tunisia ↑
9. Eritrea
10. China
11. Syria
12. Burma (Myanmar)

13. Russia
14. Vietnam
15. Yemen
16. Azerbaijan ↑
17. Algeria
18. Belarus

High

SCORES FROM 4.5 TO 6.5

1. Kyrgyzstan	17. Kazakhstan
2. Tajikistan	18. Qatar
3. Brunei ↑	19. Turkmenistan ↓
4. Jordan ↑	20. Bangladesh
5. Malaysia ↓	21. Greece ↑
6. Pakistan	22. Sudan
7. Morocco ↑	23. Oman
8. Mauritania	24. India
9. Israel ↑	25. Somalia
10. Sri Lanka ↑	26. Singapore ↑
11. Chad ↑	27. Cuba
12. Western Sahara	28. Moldova
13. Libya ↓	29. Armenia
14. Turkey	30. Kenya ↑
15. Nigeria ↑ *	31. Kuwait ↓
16. Laos ↓	32. Iraq

Moderate

SCORES FROM 2.4 TO 4.4

1. Central African Republic	15. Belgium	29. Austria	43. United States ↑
2. Romania	16. Bhutan ↓	30. Nicaragua ↑	44. Cambodia
3. Zimbabwe	17. Comoros	31. Bahamas	45. Croatia
4. United Arab Emirates	18. Mexico	32. Niger	46. Slovakia
5. United Kingdom ↑	19. Serbia ↓	33. Fiji ↑	47. Peru ↑
6. Ethiopia	20. Palestinian territories**	34. Georgia	48. Costa Rica
7. Bahrain	21. Venezuela ↑	35. Guinea ↑	49. Italy
8. France ↓	22. Thailand	36. Tuvalu	50. Zambia
9. Germany ↑	23. Mongolia	37. Democratic Rep. of Congo ↑	51. Swaziland
10. Ukraine ↑	24. Uganda	38. Iceland ↑	52. Equatorial Guinea
11. Tanzania ↑	25. Denmark	39. Colombia ↑	53. Norway
12. Rwanda ↑	26. Nepal	40. Cyprus	
13. Lebanon	27. Bulgaria	41. Republic of Macedonia ↑	
14. Angola ↑	28. Madagascar	42. Spain ↑	

Low

SCORES FROM 0.0 TO 2.3

1. Switzerland	25. Jamaica	48. Taiwan	72. South Africa
2. Djibouti	26. Estonia	49. Bolivia	73. St. Kitts and Nevis
3. Guyana ↑	27. Liechtenstein	50. Guatemala	74. Namibia
4. Latvia	28. Samoa	51. Republic of the Congo	75. Lesotho
5. Bosnia-Herzegovina	29. Togo *	52. Brazil	76. New Zealand
6. Ivory coast	30. Albania	53. Vanuatu	77. Ireland
7. Japan ↑	31. Burkina Faso *	54. Slovenia	78. Dominican Republic
8. Gabon	32. Chile	55. Ghana *	79. Macau ↓
9. South Korea	33. Netherlands	56. Malawi	80. Cameroon
10. Tonga	34. St. Lucia	57. Solomon Islands	81. Benin *
11. Monaco	35. Seychelles	58. Suriname	82. Timor-Leste
12. Gambia	36. Luxembourg	59. Trinidad and Tobago	83. Kiribati
13. Poland	37. Botswana	60. Mali *	84. Montenegro
14. Australia ↑	38. Antigua and Barbuda	61. Dominica	85. Uruguay
15. Malta	39. Mauritius	62. Ecuador	86. Guinea Bissau *
16. Liberia ↑	40. Philippines	63. Belize	87. Cape Verde *
17. Kosovo	41. Hong Kong ↓	64. Portugal	88. Palau
18. Honduras ↓	42. Papua New Guinea	65. Barbados	89. Federated States of Micronesia
19. Canada	43. Mozambique	66. Haiti	90. Marshall Islands
20. Lithuania	44. Nauru	67. Grenada	91. Sao Tome and Principe
21. Argentina ↓	45. Czech Republic ↓	68. Hungary	92. San Marino
22. Senegal *	46. Panama	69. Andorra	93. Sierra Leone *
23. Sweden	47. Finland	70. Burundi	
24. El Salvador	48. Paraguay	71. St. Vincent and the Grenadines	

Appendix II

Social Hostilities Index (SHI)

Appendix II shows all the 197 countries and territories in descending order of their scores on the Pew Forum's index of social hostilities involving religion as of mid-2010.

Very High

SCORES 7.2 AND HIGHER

1. Pakistan
2. India
3. Sri Lanka ↑
4. Iraq
5. Bangladesh
6. Somalia
7. Israel
8. Nigeria
9. Yemen
10. Afghanistan
11. Palestinian territories
12. Egypt
13. Russia ↑
14. Saudi Arabia ↑
15. Indonesia ↓

High

SCORES FROM 3.6 TO 7.1

1. Kenya ↑	17. Lebanon ↑
2. United Kingdom ↑	18. Serbia ↑
3. Burma (Myanmar)	19. Central African Republic ↑
4. Uganda ↑	20. South Africa ↑
5. Nepal	21. Armenia ↑
6. Thailand	22. Greece ↑
7. Algeria	23. Georgia ↑
8. Germany ↑	24. Vietnam ↓
9. Jordan	25. Romania
10. France ↑	26. Ukraine ↑
11. Tanzania ↑	27. Philippines
12. Kyrgyzstan ↑	28. Cyprus ↑
13. Iran ↓	29. Ivory Coast ↑
14. Sudan	30. Bahrain
15. Ethiopia	31. Kosovo
16. Turkey	32. Mexico ↓

Moderate

SCORES FROM 1.5 TO 3.5

1. Papua New Guinea ↑	14. Switzerland	27. Zambia	40. China ↓
2. United States ↑	15. Mauritius ↑	28. Uzbekistan	41. Guinea ↑
3. Italy	16. Hungary ↑	29. Malaysia	42. Austria
4. Syria ↓	17. Maldives	30. Cambodia ↑	43. Liberia ↑ 3
5. Brazil ↑	18. New Zealand ↑	31. Zimbabwe	44. Chile ↑
6. Japan ↑	19. Chad ↑	32. Belgium	45. Kuwait ↑
7. Brunei ↑	20. Ghana * 2	33. Azerbaijan	46. Norway
8. Laos ↑	21. Bosnia-Herzegovina	34. Bulgaria ↓	47. Tuvalu ↓
9. Colombia	22. Montenegro	35. Haiti ↑	48. Poland
10. Republic of Macedonia ↑	23. Sweden	36. Burundi ↑	49. Netherlands
11. Moldova ↓	24. Tajikistan	37. Spain	50. Lithuania
12. Democratic Rep. of the Congo	25. Angola ↑	38. Denmark ↓	51. Burkina Faso 4
13. Timor-Leste ↓	26. Croatia ↑	39. Australia	52. Mauritania

Low

SCORES FROM 0.0 TO 1.4

1. Belarus ↓	25. Honduras	49. St. Kitts and Nevis	73. Seychelles
2. Mali ↑ 5 *	26. Estonia	50. Lesotho	74. Luxembourg
3. Czech Republic	27. Paraguay	51. Cameroon	75. Botswana
4. Kazakhstan	28. Kiribati	52. Benin 8	76. Hong Kong
5. Morocco ↓	29. Marshall Islands	53. Togo 9	77. Nauru
6. Turkmenistan	30. Nicaragua	54. Mozambique	78. Panama
7. Mongolia ↓	31. Eritrea	55. Bolivia	79. Finland
8. Iceland	32. Oman	56. Guatemala	80. Taiwan
9. Liechtenstein	33. Gambia 6	57. Portugal	81. Republic of Congo
10. Trinidad and Tobago	34. Swaziland ↓	58. Libya ↓	82. Solomon Islands
11. Guinea Bissau ↑	34. Djibouti	59. Singapore	83. Ecuador
12. Canada	35. Argentina	60. Senegal 10	84. Belize
13. Comoros ↓	36. Sierra Leone 7	61. Albania	85. Andorra
14. Slovakia ↓	37. Qatar	62. Western Sahara ↓	86. Namibia
15. Tunisia	38. Madagascar	63. Bhutan	87. Ireland
16. Niger	39. Jamaica	64. Bahamas	88. Dominican Republic
17. Cuba	40. St. Lucia	65. Peru	89. Macau
18. Fiji	41. Antigua and Barbuda	65. Equatorial Guinea	90. Uruguay
19. United Arab Emirates	42. Vanuatu	66. Guyana	91. Cape Verde 11
20. Rwanda	43. Slovenia	67. South Korea	92. Palau
21. Venezuela	44. Malawi	68. Tonga	93. Federated States of Micronesia

Results of the 2011 Presidential election

S/No	State	Registered Voters	Voters Turnout	PDP (A Christian from Zone) SS	CPC (A Muslim from Zone) NW	ACN (A Muslim from Zone) NE
A	North-West Zone					
	Jigawa	2,013,974	56.64%	36.75%	58.21%	1.52%
	Kaduna	3,905,387	65.81%	46.31%	51.92%	0.44%
	Kano	5,027,297	53.17%	16.48%	60.77%	1.58%
	Katsina	3,126,898	52.43%	26.13%	70.99%	0.67%
	Kebbi	1,638,308	56.41%	39.95%	54.26%	2.83%
	Sokoto	2,267,509	40.12%	33.97%	59.44%	2.21%
	Zamfara	1,824,316	51.67%	25.35%	66.25%	1.91%
	Total	19,803,689	53.26% X	31.37%	60.61% X	1.61%
B	North-East Zone					
	Adamawa	1,816,094	49.98%	56.00%	37.96%	3.61%
	Bauchi	2,523,614	63.80%	16.05%	81.69%	1.04%
	Borno	2,380,957	49.46%	17.58%	77.25%	0.64%
	Gombe	1,318,377	58.41%	37.71%	59.73%	0.44%
	Taraba	1,336,221	55.31%	61.07%	34.91%	2.41%
	Yobe	1,373,796	45.28%	18.83%	54.26%	0.98%
	Total	10,749,059	53.71% X	34.54%	57.63% X	1.52%
C	North-Central Zone					
	Benue	2,390,884	43.82%	66.31%	10.47%	21.29%
	Kogi	1,316,849	42.66%	71.17%	23.53%	1.16%
	Kwara	1,152,361	35.99%	64.68%	20.16%	12.64%
	Nasarawa	1,389,308	49.99%	58.89%	40.08%	0.17%
	Plateau	2,259,194	62.46%	72.98%	25.27%	0.72%
	Niger	2,175,421	46.85%	31.54%	64.03%	1.31%
	Total	10,684,017	46.96% X	60.92%	30.59% X	6.22%
D	South-West					
	Ekiti	764,726	34.24%	51.56%	1.03%	44.67%
	Lagos	6,108,069	31.84%	65.90%	9.77%	21.96%
	Ogun	1,941,170	28.01%	56.86%	3.25%	36.70%
	Ondo	1,616,091	30.12%	79.57%	2.44%	15.25%
	Osun	1,293,967	39.62%	36.75%	1.36%	58.46%
	Oyo	2,572,140	33.57%	56.14%	10.70%	29.21%
	Total	14,296,163	32.9% X	57.80%	4.76% X	34.38%

E	South-East					
	Abia	1,524,484	77.95%	98.96%	0.31%	0.37%
	Anambra	2,011,746	57.52%	98.96%	0.36%	0.30%
	Ebonyi	1,050,534	47.87%	95.57%	0.20%	0.22%
	Enugu	1,303,155	62.46%	98.54%	0.46%	0.22%
	Imo	1,687,293	83.56%	97.98%	0.54%	1.05%
	Total	7,577,212	56.87% X	98.02%	0.39% X	1.25%
F	South-South					
	Akwa Ibom	1,616,873	76.22%	94.58%	0.43%	4.39%
	Bayelsa	591,870	85.61%	99.63%	0.14%	0.07%
	Cross River	1,148,486	63.24%	97.67%	0.55%	0.81%
	Delta	2,032,191	68.82%	98.59%	0.64%	0.09%
	Edo	1,655,776	37.52%	87.28%	2.86%	8.73%
	Rivers	2,429,231	76.33%	98.04%	0.71%	0.88%
	Total	9,474,427	67.96% X	95.97%	0.89% X	2.50%
G	Federal Capital Territory (FCT)	943,473	42.19%	63.66%	33.05%	0.58%

X Average

Source: Independent National Electoral Commission (INEC) of Nigeria.



Produced & Printed by
CRESCENT UNIVERSITY PRESS, ABEOKUTA, NIGERIA

Tel: +234 (0) 802 303 4461, 08032242242, 08012944817, 07032371558, 039-290172