

Educational Programs of Christians in Enhancing Security and Peaceful Co-Existence Between Christians and Muslims in Katsina and Zamfara States, Nigeria

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Abstract

This study investigated Christians' effort in enhancing security and peaceful co-existence in Katsina and Zamfara states, Nigeria". The specific objective was to find out Christians' effort in enhancing security and peaceful co-existence on the educational programs of Christians in Katsina and Zamfara states, Nigeria. A survey research design method was adopted for this study, with a population of 3,506,203 Christians in the states; a sample size of 902 respondents were used. A descriptive data analysis using mean and independent t-test were used. The major findings of the study were: the study revealed that Christians used educational programs to enhance security and peaceful co-existence; Christians organize workshops on topics like religious literacy, they shared values, and overcoming prejudice with a mean score of 3.0. Christian communities encourage research projects exploring shared historical and cultural ties between different religious communities. The following recommendations are made on the findings: that, Christian Religious Educators should Partner with schools and universities to offer courses on religious literacy, shared values, and overcoming prejudice. Create accessible resources like documentaries, podcasts, or websites promoting interfaith understanding and peaceful coexistence.

Keywords: Education, Programs, Peace, Security, Christians and Muslims

Introduction

Nigeria is a multi-religious nation, with three main religions which are Christianity, Islam and African Traditional Religion (ATR). Each of these main religions preaches security, love, peace and peaceful co-existence. Over the years people of different religious orientations in Nigeria have long co-existed without any friction. It is not uncommon to see a Christian living in the same compound with a Muslim; Christians and Muslims have ever since been business partners, work mates, colleagues in the office and mates in the university or colleges. People of different religions have coexisted without fracas in Nigeria since the inception of the Nigerian nation. This peaceful co-existence has been one of the issues that promote unity and progress in Nigeria (Gwamna, 2014).

Security and peaceful coexistence are fundamental components of national development, personal growth and survival of any nation (Marjan, 2018). This is because, at the heart of every faith, community, and cultures, lays the need to advance security and peaceful co-existence which are needed to enhance productive, meaningful lives and sustainable development. Peaceful co-existence and security underline quality of life and the fabric of communities. They are equally the weapons for the survival of people on the planet earth.

Religion is a cultural phenomenon, as such; it has played dominant roles in the socio-political organization of man throughout the course of history. As an institution, religion has served to meet certain needs within the society. It has acted as a tool to restore peaceful co-existence. Without doubt, the greatest threat to peaceful co-existence is the lack of economic and political developments as well as national security and religious conflicts (Richard, 2012).

Nigeria is a country where Christianity and Islam have enjoyed large followership as the adherents of the two faiths have long coexisted peacefully. As such, the country has been divided into two religious camps. It is very important to note that religion supposed to be a tool to unite people. The place and the roles which religion has played in nation building and development cannot be overemphasized. Religion has encouraged various groups to seek for peace in their societies in order to develop technologically, spiritually and economically. Religion can create an enabling environment which is vital to the development of a nation as well as uniting the populace.

It is true that religion has been used as a problem, but it can also be used to ensure peace which will result to security. Security is important to every nation's development; a nation that is not secured cannot develop its infrastructures and education. The state of insecurity in any nation has been a great challenge to development. That's why every government tries her best to ensure security of lives and property and peaceful coexistence of all citizens as well as that of the expatriates (foreigners) (Madugu, 2016). In this regard religion is expected to serve as bond of unity among people by providing a common avenue for reaching God in prayer and worship. Nigeria as a nation has since used religion to foster national unity and peaceful coexistence. This is typified by the provision given in the constitution for all citizens to freely practice his or her own religious faith without any interference from any one. It is sad to see lately that the situation has relatively changed in Nigeria concerning the role of religion as a source of unity. For about three decades now, religion has been used a number of times to sow seeds of discord among Nigerians of diverse religious beliefs, ethnic groups and political affiliations.

Educational programs of Christians play a crucial role in promoting peaceful coexistence in society. In many countries, including Nigeria, Christian education has been recognized as a resource for peace and social integration. Christian education instills values such as love for neighbor, truth, reconciliation, forgiveness, and accountability, which are essential for building peace and social harmony. These values are particularly important in contexts dominated by violence, where students face challenges such as gun violence, poverty, racism, and homelessness. By drawing on their theological roots, Christian schools can maximize their potential as religious peacebuilding institutions and actively support students living in communities impacted by violence.

Research Question

What are the Christians' effort of educational programs in enhancing security and peaceful co-existence between Christians and Muslims in Katsina and Zamfara states, Nigeria?

Research Hypothesis

There is no significant difference between the opinions of male and female Christians' effort of educational programs in enhancing security and peaceful co-existence in Katsina and Zamfara states, Nigeria.

Peace

Etymologically, the word peace (Pax) is of Latin origin which means freedom from civil disorder. Peace is also described as a state or period of mutual concord between government, it is a pact or agreement to end hostilities between those who have being at war or in a state of enmity (Fatile & Ejalonibu, 2014). Elaigwu (2013) maintained that peace is about how conflicts are managed to ensure relative stability, law and order in order to enable human beings carryout their daily activities. Elaigwu further saw peace as a societal condition which ensures relative social stability and order through the dispensation of justice, fairness and opportunities for accommodation by formal and informal institutions, practices and norms.

Ogbonna (2005) opines that peace is a state of tranquility and calm; freedom from disquieting or oppressive thoughts or emotions, absence of worry or agitation of the mind or spirit, and sense of security. Therefore, a person full of fear or worry about the unknown as experienced by many Nigerians as a result of poverty, hunger, armed robbery and ethno-religious violence cannot have peace of mind. Ogbonna further asserts that peace signifies a state of harmony or friendship, mutual agreement or concord, absence of prejudice or quarrels, mutual trust and confidence, freedom from war or conflict, pact to end hostilities or enmity.

Peace is a state of harmony characterized by lack of violent conflicts. Peace is a fundamental component of community development, personal growth, and survival of our planet. At the heart of every faith community and culture lies a need to advance peaceful co-existence to enhance productive, meaningful lives and sustainable societies. Peace underlies our quality of life and the fabric of our communities; and as our weaponry becomes ever more powerful, our very survival as people on this planet depends on it. In a nutshell, peace is the concept of harmony and the absence of hostility. In a behavioral sense, peace is a lack of conflict and freedom from fear of violence between individuals and heterogeneous social groups.

Security

The persistent religious conflicts and insecurity in Nigeria has given good Nigerians a cause for deep concern in recent times. Many of them wonder why religion which used to be the cohesive factor and core of unity, peaceful co-existence and national development has become a

tool for political manipulation, violence, destruction of lives and property in Nigeria in contemporary time. It then becomes necessary that we understand the meaning of security.

Security as a term is used to denote a situation or a state or condition whereby one, community, or a nation is secure, free from any form of harm or danger (Ekoko & Arnadi, 2019). Moreover, Afam (2011) saw security as a form of safeguard against intimidation of one's life, survival and freedom for living. In essence, security could be then seen as a condition of being safe or free from all forms of fears, dangers to life, living and survival. Human existence is negatively affected by fears and threats to life and as such any condition that causes such fears are referred to as insecurity. Human security is a critical component of the global political and development agenda. Two ideas lie at its heart: firstly, the protection of individuals is a strategic concern for national as well as international security; secondly, security conditions for people's development are not bound to traditional matters of national defense, law and order, but rather encompass all political, economic and social issues enabling a life free from risks and fears.

It is imperative to note that in all definitions of security the major emphasis has been on protection of human beings and local communities from a variety of threats, ranging from individuals to collectives and from physical to economic, social, or environmental. The international community has attempted to operationalize such definitions by combining the two agendas freedom from fear and freedom from want. This broader concept of security underpins reconstruction processes in countries emerging from violent conflict. Security has to do with freedom from danger, anxiety and fear; a situation that shows that a country is not exposed to internal sabotage or external attack. In the broader sense, security is seen as the struggle to secure the most basic necessities of life such as food, fuel, medicine and shelter. Any social unrest arising from the absence of these facilities can lead to human security problems. National security in the above usage refers to: the ability of a nation to prevent all forms of threats to its survival ranging from external aggression to threats of economic, political, military and environmental insecurities, whilst grappling with the challenges of nation-building and good governance.

Therefore security is the aggregate of measures to ensure that all individuals, communities, ethnic groups and political entities enjoy safety, protection, and prosperity in their areas. Security is also the totality of all the requirements for maintaining the survival of citizens through the use of economic, diplomacy, power projection and political power (Brown. 2018). Violent conflict is detrimental to human security. When people in a country clash over any matter it causes dangers to both parties and this might lead to lack of cordiality.

Thus, for a nation, community or state to possess security, it needs to possess economic security; energy security, environmental security, and so forth (Brown, 2018). This is because security threats have detrimental effects on social, economic, and relationship aspects of human existence. Thus, security involves the protection and safety of people's secrets as well as its citizens emphasizing the overall security of a nation and a nation state.

Peaceful Co-existence

Peaceful co-existence implies the capacity to live together in harmony by people of different cultural, religious, social and ethnic orientations despite their differences. Peaceful coexistence entails using non-violent ways of resolving conflict. According to Radom and Hayward (2017), peaceful coexistence is competition without war, or a policy of peace between nations and people of widely differing political systems and ideologies. In fact, peaceful coexistence is a state in which two or more groups are living together while respecting their differences and resolving their conflicts nonviolently. Tijani (2020) noted that peaceful coexistence means to have a relationship between parties (especially the relationship between Muslims and non-Muslims) in which none of the parties is trying to destroy properties or temples of the other. From the above, one can infer that peaceful co-existence is the way people interact with a commitment to tolerance, and enjoy mutual respect, and the agreement to settle conflicts without recourse to violence. In simple terms, peaceful coexistence means settling disputes without violence.

Peaceful co-existence refers to a state or condition of friendship, acceptance, conviviality, hospitality, integration and cooperation (Mordi & Onovughe, 2020). This implies that when people are said to co-exist peacefully, they live together in unity, though they may have their differences but cooperate with one another, they see themselves as friends, collaborators and accept each other. In a state of peaceful coexistence, no one tramples on the rights of another. The dignity of everyone is upheld, without exploitation, marginalization and deprivation. Ojularin (2015) defined peaceful co-existence as a state where there is peaceful contacts and interactions between groups, each of which has an identity to make some inputs into their existence. In short, each of them has some scope and area of autonomous action but always exhibit sacrifice for a continuous friendship. This definition has many implications. The first implication is that there must be contact and interaction between groups because it is a social phenomenon since human beings are involved. The second implication is that the different co-existing groups are unique in their identities. This suggests that the different groups have variations in their natural endowments, in their comparative and absolute advantages, their socio-economic and political needs and idiosyncrasies.

The modern world is becoming highly fragmented, less peaceful and unsafe for both present and future generations. The world today is engulfed by an environment of tension, violence, declining values, injustices, reduced tolerance and respect for human rights, threatening the future of the youth who deserve a peaceful and better quality of life. Today, the world faces different types of conflicts and the worst form is terrorism, which has resulted in catastrophic loss of property and human lives, ultimately hindering peace between communities, nations and religious adherents. The core issue driving these conflicts and extremist actions is intolerant thought processes, violent narratives, and society's attitudes, which have provided an enabling environment for terrorism to spread rapidly. Violent extremism is an emerging challenge being witnessed in the society. Peaceful coexistence is necessary for societal development and progress. When peaceful coexistence and tolerance are lacking there is usually chaos and underdevelopment.

Peaceful coexistence is a fundamental component of community development, personal growth, and survival of our planet. At the heart of every faith community, and culture, lies a need to advance peaceful co-existence to enhance productive, meaningful lives and sustainable societies. Peace underlies our quality of life and the fabric of our communities; and as our weaponry becomes ever more powerful, our very survival as people on this planet depends on it.

Causes of Insecurity

Insecurity, whether national or regional, stems from a complex interplay of factors. Here are some key causes that contribute to instability and insecurity:

1. Unemployment and Poverty:

The menace of unemployment and poverty has been identified as a significant cause of insecurity. Unemployment and poverty have been identified as significant sources of insecurity in Nigeria. Research findings from various sources highlight the intricate relationship between these socio-economic factors and insecurity in the country. Unemployment, poverty, and insecurity are interlinked in a complex web where each factor influences and exacerbates the others. Unemployment and poverty are major contributors to insecurity. The worsening state of insecurity leads to an increase in unemployment, while increases in unemployment also serve as a major cause of insecurity. Moreover, an upsurge in insecurity leads to increases in both poverty and unemployment in the long run, highlighting the cyclical nature of these challenges (Ihezue, 2013).

2. Elite Exploitation of Ethnicity and Religious Differences

The elite exploitation of ethnicity and religious differences has been cited as a major factor contributing to insecurity in Nigeria. Elite exploitation of ethnicity and religious differences" is one of the major causes of insecurity. Ethnic tensions, religious differences, and numerous social and political grievances are all fuelling the unrests in Nigeria and contributing to flashpoints for violence and creating insecurity in the country, the struggle to accommodate ethnic and religious differences has been a key factor leading to "effective domination and exploitation of the colonized" populations, which in turn has contributed to insecurity. Elite's manipulation of ethnic and religious divisions has been a significant driver of instability and conflict in countries like Nigeria, exacerbating the country's security challenges (Kufour, 2012).

3. Corruption

Corruption has been identified as a major obstacle to national development and a significant cause of insecurity in Nigeria. Corruption has been identified as a significant cause of insecurity, as highlighted in the provided sources. Corruption is a major cause of insecurity. The International Centre for Investigative Reporting (ICIR) reported that corruption undermines security forces, weakens institutions, and creates a breeding ground for criminal activities and social ills, including terrorism, armed robbery, banditry, kidnapping, and human trafficking. The weak security architecture resulting from corruption allows various criminal elements to thrive, posing a threat to national security. Corruption not only fuels insecurity but also has detrimental effects on the economy. The Vanguard News article highlights that corruption leads to a lack of

trust in government institutions, compromises law enforcement effectiveness, and perpetuates feelings of insecurity within communities. The mismanagement of funds due to corruption results in a loss of confidence in the government's ability to protect its citizens, ultimately impacting economic stability, foreign investments, job opportunities, and food security.

4. Weak Security Apparatus

The weakness of the security apparatus has been identified as a major challenge in the fight against insecurity in Nigeria. When a country's institutions are weak, impunity becomes widespread, security forces are not trusted, and the entire security architecture becomes feeble. This situation creates a breeding ground for various criminal activities and social ills, including terrorism, armed robbery, banditry, kidnapping, and human trafficking. The weak security apparatus not only undermines the effectiveness of law enforcement but also erodes trust in government institutions, compromises governance, and fosters an environment where insecurity thrives. The lack of adequate personnel, equipment, and funding within the security system exacerbates the challenges of maintaining law and order, protecting citizens, and securing the nation's borders (Ihezue, 2013).

5. Porous Border

Porous border has been identified as a significant cause of insecurity and has been greatly influenced the proliferation of weapons. Porous nature of borders allow for the free movement of not only refugee populations but also militants and criminal actors, creating a conducive environment for various criminal activities, including terrorism, armed robbery, banditry, and human trafficking. Porous nature of Nigeria's borders has been identified as a major challenge in the fight against insecurity, particularly with regards to the activities of Boko Haram (Urowayino, 2020).

6. Marginalization and Inequality

Marginalization and inequality have been identified as major factors contributing to insecurity in Nigeria, particularly in the north-east region (Okoli & Iortyer, 2014). Pervasive Material Inequalities and Unfairness – Greater awareness of disparities in life is a major root cause of insecurity. Perceptions of inequality and unfairness have resulted in a grievance by a large number of people and have become a primary source of disaffection and resentment. Various ethnic groups also draw attention to neglect, racism, dominance, abuse, victimization, injustice, marginalization, nepotism, and intolerance. It notes that these issues often result in ethnic violence and religious conflicts. The struggle to accommodate ethnic and religious differences has been a key factor leading to effective domination and exploitation of the colonized populations, which in turn has contributed to insecurity.

Efforts in Enhancing Security and Peaceful Coexistence

Many youths have shown varied concern and made efforts to see that peace reins within their various communities. In Nigeria many youths have made frantic efforts to maintain law and

order. This they have been doing in very many ways through social gathering Adamu (2015) states that many youths comprising of both Muslims and Christians engage in social gatherings like birthday parties, send forth, watching football match and weddings. In such scenarios, religious differences are not issues of importance as everybody relates with each other as one family. Moreover, these social functions are not particular to any religious groups or settings; they are organized and attended by all and sundry. In the views of Oluwadare (2016) such gatherings form a unifying ground for people of both religion and it helps to foster peaceful coexistence. In another development, Ezekiel (2016) notes that in some places youths engage in developmental projects in the community like construction of bridges, roads or culverts which are being used by both Christians and Muslims in the area. These gestures help the community members to recognize the indispensability of each other. The combination of their resources together for the common good of all community members send strong signals to everyone that people need to live together in peace irrespective of their religious differences for their common good.

In the same manner, Alubo (2018) submits that in a bid to foster peace and unity, some Christian youths (who are well to do) do organize a welfare package every festive season to provide food for some indigent residents irrespective of their religions. Also some poor families have been assisted by awarding scholarships to children from poor homes to enable them access education both for Muslims and Christians. These efforts are geared to creating a conducive atmosphere for peaceful existence. Security is the duty of every one, hence Ahmad (2018) states that in some communities in Nigeria, and both Christian and Muslim youths do join forces together to form security networks to safe guard residents and properties of the people in the area. The organization of seminars, workshops and talk shows for youths which brings together youths from diverse religious backgrounds in one common ground is another way of fostering security and peaceful coexistence among Christians and Muslims in Nigeria.

The Nigerian government on its part has titled a program called ‘National Youth Service Scheme’ (NYSC) whereby youths from all walks of life meet in camp and could be sent to serve at locations and states different from their places of birth. As they are serving their father land they mingle with youths from other religions and ethnic orientations and they resolve their difference and keep working or serving together. This will help sustain peaceful coexistence as they will understand that though people have different religious beliefs yet we are united even in our diversity. In the international scene Bahawen (2013) reveals/ that the Network Movement for Justice and Development and the Kenema District Youth Coalition use participatory videos to encourage dialogue among the youths of Sierra Leone on issues of governance. Through an initiative known as “advocacy’ through participatory videos,” these two organizations teach the youths how to record videos and use them to engage in constructive exchanges with local governmental authorities. The youth groups and communities then produce videos on issues of importance to them. As they develop their films, they build a consensus narrative on the challenges facing youths and use the power of story-telling to mobilize themselves and engage with local government officials. The initiative has resulted in greater dialogue between youths and local government representatives leading to improved governance outcomes.

In the Democratic Republic of Congo, which is facing decade of conflict and political instability, Odeden (2018) discloses that young people are at the forefront of efforts to mend social ties. The National Partnership of Children and Youth in Peace building (NPCYP), which is a conglomerate of Congolese organizations based in Goma, is using arts to promote peace and coexistence. Located in the restive North Kivu Province, Gomahas seen unrelenting levels of political violence since the 1994 Rwandan genocide. Despite this un-hospitable environment, NPCYP has been harnessing arts not only to build peace and encourage healing but also to empower young people who have endured the bitterness of conflict and its associated trauma. The initiative involves musicians, poets, and artists to creatively express themselves, providing the basis for discourse. These efforts have fostered mutual trust and an attitude of coexistence among young people from different backgrounds. It has also opened a space for greater dialogue about their roles in consolidating peace (Muanwi, 2019).

Methodology

A cross sectional survey research design method was adopted for the study. Structured questionnaire was used by the researcher on the educational programs of Christians in enhancing security and peaceful co-existence between Christians and Muslims in Katsina and Zamfara states, Nigeria. The respondents comprises 902 male and female Christians in Katsina and Zamara states, Nigeria with a population of 3, 506,203 Christians. A structured questionnaire and interview schedule were used for the study.

Results

Table 1: Opinions of the Respondents on Christians' effort in enhancing security and peaceful co-existence on the educational programs of Christians in Katsina and Zamfara states, Nigeria

S/N	Items	SA	A	D	SD	Mean	Std
1	Christians organize workshops on topics like religious literacy, shared values, and overcoming prejudice, involving both Christians and people of other faiths	331	368	103	100	3.0	0.96
2	Christian communities encourage research projects exploring shared historical and cultural ties between different religious communities	336	384	98	84	3.1	0.92
3	They usually organize book clubs discussing literature portraying religious diversity and promoting empathy and understanding across faiths	423	324	71	84	3.2	0.93
4	Christian communities facilitate exchange programs or visits between Christian students and students from diverse religious communities, fostering personal connections	255	413	140	94	2.9	0.92
5	Christian organize workshops where students of different faiths express their understanding of peace and coexistence through shared artistic mediums like music, painting, or poetry	128	250	220	304	2.2	1.06
6	School-wide events like interfaith prayer gatherings, cultural celebrations, or peace rallies, celebrating diversity and fostering a sense of shared community are encouraged	282	434	92	94	3.0	0.91
Total						2.9	

In a bid to examined how educational programs initiated by Christians lead to security and peaceful co-existence in Katsina and Zamfara states, item 1 of table 1 delved into ways Christians organize workshops on topics like religious literacy, shared values, and overcoming prejudice, involving both Christians and people of other faiths. Three hundred and thirty-one (36.7 %) and

three hundred and sixty-eight (40.8 %) of the respondents strongly agreed and agreed with the item, while only one hundred and three (11.4%) and one hundred (11.1 %) disagreed and strongly disagreed with the items. With a mean score of 3.0, and this implies that most Christians shared similar view on the items.

The same positive effort is seen in item 2 of the table where three hundred and thirty-six (37.3%) and three hundred and eighty-four (42.6%) of the respondents strongly agreed and agreed respectively with the view that Christian communities encourage research projects exploring shared historical and cultural ties between different religious communities. Only ninety-eight (10.9%) and eighty-four (9.3 %) of the respondents expressed different opinions on the item with a mean score of 3.0.

It is obvious that Christians usually organize book clubs discussing literature portraying religious diversity and promoting empathy and understanding across faiths as seen on item 3 of the table where four hundred and twenty-three (46.9%) and three hundred and twenty-four (35.9 %) of the respondents strongly agreed and agreed respectively with the suggestion that, they usually organize book clubs discussing literature portraying religious diversity and promoting empathy and understanding across faiths. However, seventy-one (7.9%) and eighty-four (9.3 %) of the respondents disagreed and strongly disagreed with the item. And a mean score of 3.2, this strongly implies that Christians usually organize book clubs discussing literature portraying religious diversity and promoting empathy and understanding across faiths. .

Item 4 on the table suggests on how Christian communities facilitate exchange programs or visits between Christian students and students from diverse religious communities, fostering personal connections. In the table, two hundred and fifty-five (28.3%) and four hundred and thirteen (45.8 %) of the respondents strongly agreed and agreed with the item. While, one hundred and forty (15.5%) and ninety-four (10.4%) disagreed and strongly disagree. The mean score for the item is 2.9.

Item 5 on the table reveals how Christians organize workshops where students of different faiths express their understanding of peace and coexistence through shared artistic mediums like music, painting, or poetry. One hundred and twenty-eight (14.2%) and two hundred and fifty (27.7%) of the respondents disagreed and strongly disagreed that Christians organize workshops where students of different faiths express their understanding of peace and coexistence through shared artistic mediums like music, painting, or poetry. However, only two hundred and twenty (24.4%) and three hundred and four (33.7%) of the respondents disagreed and strongly disagreed with the item. The mean score of the item is 2.2, this implies majority are not at home with the item.

Item 6 is on school-wide events like interfaith prayer gatherings, cultural celebrations, or peace rallies, celebrating diversity and fostering a sense of shared community are encouraged. Two hundred and eighty-two (31.3%) and four hundred and thirty-four (48.1%) strongly agreed and agreed with the item, but ninety-two (10.2%) and ninety-four (10.4%) disagreed and strongly disagreed, having a mean score of 3.0.

Looking at the cumulative mean, however, it is a point to the fact that the general agreement is that majority have agreed to that educational programs initiated by Christians in Katsina and Zamfara states is geared toward security and peaceful co-existence since the cumulative mean of 2.9 (Std. 0.95) is higher than the stated decision mean score of 2.5.

Table 2: Two Sample t-test Procedure on the Christians’ effort in enhancing security and peaceful co-existence on the educational programs of Christians in Katsina and Zamfara states, Nigeria

Gender	N	Mean	Std.Deviation	Std.error	t-value	DF	t-crit	P-value	Remark
Male	464	96.51	11.38	0.528	2.029	900	1.96	0.102	Retained
Female	438	97.96	9.87	0.472					

The observed t-value (2.029) obtained at 900 degrees of freedom for the test is higher than the critical value of 1.96 at the same degrees of freedom. The observed level of significance (0.102) is higher than the probability level of 0.05 ($P > 0.05$). These are clear indications that the two groups did not differ significantly in their opinions on the educational programs of Christians in Katsina and Zamfara states, Nigeria. The test did not provide sufficient evidence for the rejection of the null hypothesis. The null hypothesis that, there is no significant difference between the opinions of male and female Christians’ effort of educational programs in enhancing security and peaceful co-existence in Katsina and Zamfara states, Nigeria, the hypothesis is retained.

Discussion

The data from the hypothesis disclosed that, there is no significant difference in rating of the male and female Christians in enhancing security and peaceful co-existence on the educational programs of Christians in Katsina and Zamfara states, Nigeria. It was disclosed that Christians used educational programs to foster security and peaceful co-existence, Christians organized workshops on topics like religious literacy, shared values, and overcoming prejudice, involving both Christians and people of other faiths, Christian communities encouraged research projects exploring shared historical and cultural ties between different religious communities. This result is not in congruent with Sarkes (2020) who avers that inadequate security and peaceful coexistence is detrimental to academic success of students in school subjects. Continuing, Sarkes noted that the confusion, fear, trauma and psychological instability most students who witnessed crises of any type go through becloud their reasoning and affect their concentration in class. This poor concentration emanates from replaying in the minds of these young ones of the horrible experiences they went through at i.e. instance of disruption of peace in the society. On educational programs in fostering peaceful coexistence the interviewee 1 revealed that Christians have organized workshops, written pamphlets, educating the citizens on the need to enhancing the security and peaceful co-existence in Zamfara. Interviewee 13th interviewed on 4th of November 2023 asserts that Sunday school session is not enough; Christians help in employing teachers

to teach in community schools. To interviewee 18th on 25th of October 2023 Christians put more efforts in educating out-of-school children by renovating dilapidated school buildings. Interviewee 20th did not hold back in revealing some of the things Christian communities by encouraging the rich people among them to give scholarships to orphans. Interviewee 8 in an interview conducted with him on 18th of September 2023 narrated that Christians cater for many out of school children, build schools, and pay school fees for orphans.

Conclusion/Recommendation

From the findings of this study, the following conclusions were drawn:

It is concluded that, educational programs and resources tackling religious literacy, shared values, and overcoming prejudice have contributed to building bridges and reducing religious misunderstandings.

Christian Religious Educators should Partner with schools and universities to offer courses on religious literacy, shared values, and overcoming prejudice. Create accessible resources like documentaries, podcasts, or websites promoting interfaith understanding and peaceful coexistence.

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