

Internet-Militated Religious Tension and its Effect on Socio-Political Development of Nigeria

¹Asadu, Ngozi

Department of Sociology and Anthropology,
University of Nigeria, Nsukka

²Ugomma Ann Eze

Department of Religion and Cultural Studies, Faculty of Social Sciences, University of Nigeria,
Nsukka, Nigeria

³Michael Nwokedi

Department of Political Science, University of Nigeria, Nsukka

⁴Olisa Anthony Enweonwu

Humanities Unit, School of General Studies, University of Nigeria, Enugu Campus

^{5*}Wilson E. Anowia*

Humanities Unit, School of General Studies, University of Nigeria, Nsukka

Corresponding author

⁶Anayo Ossai

Department of Religion and Human Relations,
Nnamdi Azikiwe University, Awka,
Anambra State, Nigeria

Abstract

The internet has globalized cultures and innovations, and enabled old and new businesses to succeed exceedingly through data management, information sharing and enhanced decision making processes. However, these beauties are being drained by religious tension in Nigeria. This article is anchored on the functionalism theory and adopted primary and secondary sources of data such as in-depth interviews, journal articles, newspaper publications and policy briefs to discuss how internet-militated religious tension has hindered socio-political development of Nigeria. At the end, the study calls for a comprehensive program by government officials to identify key points of differences between cultures and religions, and bring reconciliation to these differences which will positively establish strong foundation of peace in Nigeria. It is equally recommended that government should endeavor to provide basic infrastructure and healthy economy that will create jobs and enable people to live up to basic standards – and not

fall prey to external interests or radical ideas that feed on poverty in order to get people to do their violent biddings.

Keywords: Christianity, Internet, Islam, Religious tension, Socio-political development

1. Introduction

No one knows exactly when and for what purpose internet was created. Certainly, it was created in United States at the supervision of the military (Ian, 2004). Internet has become the single most connected and important information sharing facility in the world. A PR perspective would probably brandish that internet was created to link the world. It has globalized cultures and innovations, and enabled old and new businesses to succeed exceedingly through data management, information sharing and enhanced decision making processes.

The Internet is a network made-up of many computers and smart devices for easy movement of data from one device to another (Alawari & Ajah, 2017; Ibikunle, 2005). Different people have perceived and reacted to the creation of internet based on their different interests and how it best serves them. Security agencies have mounted surveillance and other security apparatus through the internet. Businesses have integrated their processes for efficient data storage and easier access to information for decision making (Ibrahim, 2016). Most businesses also reach their customers through the internet. The biggest benefit of the internet in twenty-first century is that everyone is now connected with everyone.

The emergence of internet demanded and established new forms of social behaviors that had no existence before the internet. People used to express themselves in face-to-face interactions or simply write, but same results could now be achieved with a phone call between two people that are far apart (Innovative Dynamic Networks (IND), 2016). A new form of habit and social paradigm that enables people to achieve same conversational effects as in real-time face-to-face interactions on the phone evolved. Crime also evolved with new methods and social paradigms that enabled it to settle and thrive on the internet. This narrative applies to internet-militated religious tensions.

In Nigeria, we have two diametrically dominating religious faiths, Christianity and Islam. These divisions have always led to disparities and violent conflicts that break both constitutional laws and humanity principles. For instance, in July 2016, a Nigerian Islamic cleric purportedly ordered his followers to kill a Christian woman who does early morning preaching in her neighborhood (Isaac, 2016). The Islamic Cleric and his followers believed their understandings of God to be pure and much more correct compared to the preaching of the Christian woman. Even as both religions are unique in understandings of God and meaning of sanctity in human conduct, the cleric believed the ways of Islam to be supreme and was deeply irritated by the Christian woman's understandings of God (Sahara Reporters, 2016). The cleric mounted light warnings and then proceeded to order the woman to death. In another event, 15 predominately Christian communities in the same local government area in Plateau State came under intense attack from an armed Moslem group in August 2018 (World Watch Monitor, 2018).

A Christian reverend, his wife and children were particularly burnt alive in their church building in that attack. The attack culminated with over 230 death casualties and more than 11,500 refugees who fled their homes. In each of these cases, Nigeria was not at war and neither was Islam at war with Christianity. Each was a case of group of people who misconstrued the teachings of Islam and were motivated by this error to behave violently against other people. Countless of such events have been recorded and a lot more have gone unnoticed. It usually starts from subtle and tiny places like Moslem sons disowning their fathers for being Christians or Christian brothers disowning their fellow brothers for being Moslems. From such little psychological and emotional intolerance, all forms of brutal violence brew and manifest in the bigger forms that shock the conscience of the world. This is prevalent in multi-religious communities in Plateau and Kaduna states where sons murder their fathers for being Christians or for being Moslems. It all starts from these little segregations in the mind and keep growing till it consumes the conscience.

In a more drastic case, an influential Islamic cleric in Borno State called Mohammed Yunus developed his own radical belief versions of Islam. As a leader and teacher of Islamic principles, he quickly drew followers to his radical beliefs. He and his followers were locally referred to as Nigerian Taliban because the group held similarities in beliefs and conducts as Taliban, a renowned terrorist organization (CNN, 2018). The members considered themselves as noncitizens of Nigeria and failed to participate or obey any governance system that is not based on Sharia Law. Gradually, the group recused themselves from the general Islamic teachings and gatherings in Borno State and withdrew and lived in forests. In 2003, the group began peddling attacks on government properties, institutions, Christians, Moslems, women, children, and without respect or pity to anything. In April 2014, the group orchestrated a suicide-bombing attack on a major market in Nigeria's capital that left over 70 dead casualties and 124 casualties severely injured (BBC, 2016). Between 2002 and 2018, the group killed over 100,000 casualties and displaced over 2million people from their homes (Sani, 2016). They divide Nigeria and humanity into infidels and faithful. Every member of their group or whoever practiced Islam to the terms of their dictate is considered a faithful and every other person is an infidel – Christians, traditional worshippers, atheists, other Moslems, and etcetera. They employ the most brutal methods and kill all nonmembers without judgment, negotiation or chance of redemption. They call themselves Boko Haram.

This study is founded on structural functionalism theory. The functional approach in Sociology was borrowed from the analogy of organism in the biological sciences in which all the body organs, in any living organism, have a kind of interconnectivity which links them together. Each of these organs plays a certain role for the survival of the organism. In any situation where any of the organs malfunctions, it is believed that this malfunctioning might affect the life of the organism Auguste Comte and Herbert Spencer (Enweonwu et al., 2021).

In this view, the functionalists, therefore, argue that the society is made up of groups and institutions which constitute the whole. They state further that each of these institutions that form the society plays a part for the survival of the system. From the foregoing, functionalists view society as a system, a set of interconnected parts which, together form a whole. This makes society the primary unit of functional analysis. The focus of attention is how the basic parts of the society, that is, the various institutions, such as the military, police, religious organizations, family, political, economic, legal, and educational institutions co-relate and function for the

survival of the entire society (Ezeanya, Ajah, Ibenwa, Onuorah & Eze, 2022; Eze, Okpa, Onyejegbu & Ajah, 2022). Indeed, the failure of political leaders to deliver on their campaign promises has escalated the incidence of religious violence in Nigeria thereby threatening the peaceful coexistence of the country. The country is gradually degenerating into Hobbesian State which was characterized by anarchy, nasty and brutish.

Other root causes like interests of religious leaders and intolerance by worshippers have also precipitated huge violence among each religion and outside religions as well. All these elements create a violent system that affects the whole of Nigeria. Religion is a key functional part of Nigeria society that has the capacity to swiftly influence the whole parts of the Nigerian society with peace or violence – and addressing religious tension is one key way of addressing general violence in Nigeria.

2. Methodology

The study adopted a qualitative research design, aimed at gaining detailed understanding of the process of internet militated religious tension. In-depth interview (IDI) formed the key instrument for data collection. Verbal consent was obtained from the interviewees before the commencement of the IDI sessions. The study was conducted between February and August 2022. The interview was flexible and interactive in nature. Respondents were encouraged to respond to questions in a narrative account manner. This approach has been described by Pierce (2003) as capable of providing insights into the connection between life experiences with one's social environment.

3. Results

The nature of internet militated religious tension

Ezeanya and Ajah (2021) observed that religious tension has suddenly become domesticated in Nigeria. In the opinions of the respondents, religious tension in contemporary Nigeria are alarming. A 40-year-old respondent, who shared the view of a rising trend, explained that the reason is that the government does not pay attention to cancerous effect of religious tension. Following respondents' choice of vocabularies, one concept emerged which defines the widespread of religious tension. One of the respondents has said:

Poor governance, government neglect, oppression, domination, exploitation, victimisation, discrimination, marginalization and nepotism are some of the predisposing factors driving religious tension **(29 years participant)**.

Similarly, another respondent stated thus:

Fragility of the institutions of the state in terms of their ability and capacity to manage diversity, corruption, rising inequality between the rich and poor, gross violation of human rights, environmental degradation, contestations over land, among others, as the underlying causes of violent conflicts in Nigeria since the enthronement of democratic rule in 1999 **(36years participant)**.

Going further, another 33years old participant believes that

wrong perception of other people's religion or faith, wrong religious orientation, the low literacy level of religious adherents, selfishness on the part of religious personalities, pervasive poverty, government involvement in religious matters, among others, are responsible for inter-religious tensions in Nigeria.

Olisa (2021) et al observed that the desire for domination has influenced the socio-political arrangement which is now propagated through religion and created a new model of intolerance. Since northern Nigeria is largely Islamic, the want to dominate the unification with Islam exists and has created bases for extreme behaviors. Christianity also poses intentions to spread its beliefs and recruit new members but the approach of Christians to finding and recruiting members explicitly abhors coercion and violence. In 17 June 2014, in a public event to examine the growing religious violence in sub-Saharan Africa, Ludovic Lado, one of the guests at the occasion, explained that the 'key impact on interreligious relations is that extremism from one religious group tends to breed extremism from other religious groups'. This is truly what is taking place in Africa. From Libya, Algeria, to Egypt, Mali, Sudan and Central African Republic, and from Nigeria, Somalia and Eritrea and other sub-Saharan African countries, the Al-Qaeda, Islamic State (ISIS), Boko Haram, the Jihadists, herdsmen terrorists, the Al-Shabab and their offshoots are terrorising the continent with extremely devastating attacks. The Nigerian army, for instance, has suffered casualties in the hands of Boko Haram and herdsmen (believed to be Fulani terrorists), in their effort to curtail the activities of these militants. The most overt manipulation of religion in most African politics is the use of the Sharia as an instrument to launch and implement Islamic religion against the will of non-Islamic believers who are also citizens (Ele 2018).

Motives behind religious intolerance

According to Otu, Nnam and Uduka (2018), the motive behind a particular criminal conduct is of resounding relevance to researchers. It is particularly germane in the study of internet-militated religious tension in Nigeria because it delves deeply into the direct and indirect, immediate and remote reasons why people engage in religious intolerance. From the respondents' accounts, and building upon the works of previous scholars who have carefully analysed the motives of other categories of crimes (see Olisa et al. 2021; Agbo 2022; Evelyn 2018; Otu et al. 2018; Ugwuoke, Ajah & Onyejegbu 2020), we constructed the following classification schemes consistent with controlling themes identified within the motives or reasons by our subjects:

- Justification: Sad tale (e.g. mistreatment) and denial of injury.
- Excuse: Appeal for defeasibility and scapegoating.
- Apology.

Justification

Sad tale: According to Otu et al. (2018) and Pogrebin, Poole and Martinez (2012), sad tale depicts an account of number of disappointing experiences, conditions or circumstances which both collectively and cumulatively are used to explain and justify the actor's illegal behavior'. This is a kind of whipping up sentiment or what we refer to here borrowing from Sykes and Matza (1957) as 'appealing to higher authority'. Our subjects presented sad tales that invariably focused on marginalization of people of other religion.

A respondent averred:

The people are exploited in schools and workplaces based on their religion. In every country where the weaker section of society is exploited by the rich ones, based on religion and when such exploitation becomes intolerable people may come up with a war against it.

Another participant adds:

The believe, in some religion, that any person who dies in any religious work will go straight to heaven encourages people to participate in a religious intolerance. Equally, when the interest of one community is threatened by another community, it influences religious intolerance.

Ezeanya and Ajah (2021) observed that Islam and Christianity have in common a deeply messianic orientation, a sense of mission to civilize the world. Each is convinced that it possesses the sole truth, that the world beyond is a sea of ignorance that needs to be redeemed. In the modern age, this kind of conviction goes beyond the religious to the secular, beyond the domain of doctrine to that of politics. Similarly, Manus (2006) posits that the place and role of religion and politics must be seen in the light of the socio-political and economic environment in which Islam and Christianity aggressively compete as missionary religions in Nigeria. Falola (2008) contends that in countries where Islam and Christianity compete as the case of Sudan and Nigeria, the problem of stability and identity have been compounded by rivalries for religious ascendancy resulting in the desire for religious contest or even the turning of the state into a theocracy and imposition of religious ideology. It is apposite to state here that religious intolerance is a force that has packaged the thought pattern of many Nigerian Muslims and Christians not to think outside what they believe in, and anything that appears to contradict their belief systems, they tend to oppose vehemently. Consequently, this has been a major source of

social turbulence and violent conflicts among adherents of Christianity and Islam in Nigeria (Lenshie and Inalegwu 2014).

How the internet drive religious tension

We attempt to unknot how the internet drives religious tension in Nigeria.

A participant avers:

Manufactured ethno-religious lies online in the guise of news are endangering the delicate ethno-religious fabric of Nigeria, which threatens the peace, unity, security and corporate existence of Nigerians. Of particular concern was the fabrication of stories pitting the country's mainly Muslim north against the predominantly Christian south a traditional fault line often used by politicians.

Another participant had this to say:

Religious fanatics use deftly produced videos and magazines as part of its social media messaging to inspire disaffected youths to join its cause.

The media's penchant for exaggerating details of religious violence and thereby fuelling their intensity is well known and documented (Kukah 1993; Kukah 1996). This media character constituted the gravamen in the 1987 Kafanchan religious disturbances. News reports monitored on Radio Kaduna, immediately after the commencement of the violence, alleged that Christians were killing Muslims indiscriminately, burning their Mosques and copies of the Holy Qur'an, and banishing them from the town. The broadcast further alleged that an itinerant preacher had misquoted the Qur'an and blasphemed the name of Prophet Mohammed, urging Christians to kill Muslims and burn their Mosques (Samson, 2012). These reports ignited attacks by Muslims all over Kaduna state, causing an invaluable loss of lives and property (Samson, 2012).

Implication of religious fanaticism

Jamela (2018), Longji (2015), Otu et al. (2018) and Suleiman (2016) aver that the implication of religious violence on the socio-economic and political growth of Nigeria is a very adverse one that obviously portends great danger for the country's development and investment agenda. Following from the answers, remarks and notes from our respondents, we have several implications of the religious tension that include economic, political and socio-psychological consequences

Economic

The reoccurrence of religious conflicts have untold effect on the economy of the nation. It is not only lives that are being lost, but sources of livelihood, goods etc, are being destroyed or carted away, leaving victims economically handicapped. Violent religious crises with their attendant

effects also make investors to relocate their businesses to other peaceful areas that are safe haven for their growth. Owing to religious conflicts, many businesses have been closed up in Nigeria.

A participant had this to say:

When former president Olusegun Obasanjo, on assumption of office in 1999, made it the priority of his government to woo foreign investors into the nation's economy, his passionate appeal yielded little or no result because the security of the investors and their investment could not be guaranteed.

According to Paul (2019), this apprehension of the international community was confirmed in 2000 Kaduna riot where foreigners in the state had to flee in their numbers. The Kaduna Chambers of Commerce and Industry in the same year cancelled its trade fare as a result of religious tension. It is claimed that the trade Association lost about 600 million naira. Jos religious upheaval also witnessed exodus of businesses to neighboring states that are safe for their investments.

Socio-political

Nigeria is a multi-ethnics and multi-religious nation. As such, peaceful co-existence is sine qua none to the development and national security of the country. Yet, this is not the case as the nation has continued to experience violent religious conflicts tainted with political undertone, more especially between the Christians and Muslims in the country. Despite the fact that Nigeria is a secular state, the interference of religion in political affairs is second to none. Religion has continued to destabilize the peace of the nation. The Muslims, in the northern parts, with a claim to numerical advantage have severally attempted to nationalize the Islamic faith to the highest level of the nation's governance through various means like the Shariah Debate, OIC saga, and the introduction of Shariah in some northern States by the Northern governors. The Christians, especially those living in the North, move against these attempts, emphasizing the constitutional secularity of the country, and that any attempt to introduce Shariah at the Federal level of governance amounts to the breach of the constitution.

A participant notes:

The common good which is the hallmark of political activities, is imperiled by myopic, self seeking, callous, and avaricious politicians and leaders of all shades, who often mask their real intention under zeal for their different religious and cultural traditions.

Another participant had this to say:

Religious conflicts have successfully bred suspicion and lack of mutual understanding owing to the fact that proper understanding between Christians

and Muslims have not been effectively addressed, hence, it has often led to violent confrontations. As a result, some cities in Nigeria today, especially in the northern parts have been split down the middle with Christians living in one part while Muslims live in the other

Anthony et al. (201) observed that unlike in early societies where the patches were homogenous, recent Nigerians went through a colonial leadership that unified the patches and created a huge heterogeneous state with nonmatching experiences, religious beliefs, social arrangements, and expectations of life. This new socio-political arrangement also means that Nigeria contains those multifaceted earlier patches with different elements that affect their need factors. New needs like wants to dominate the new union now exist – this is only because the society is now heterogeneous unlike in early Nigeria where homogeneity was steady since there was no unification and people lived in small groups. A good picture of this struggle or want to dominate is captured in the comments of Ahmadu Bello, Sultan of Sokoto and Premier of Northern Nigeria who urged people in the North in following words, “The new nation called Nigeria should be an estate of our great grandfather Uthman Dan Fodio. We must ruthlessly prevent a change of power. We use the minorities in the North as willing tools and the South as a conquered territory and never allow them to rule over us and have control over their future” (Francis, 2017).

Want of domination has influenced the socio-political arrangement which is now propagated through religion and created a new model of intolerance. Since northern Nigeria is largely Islamic, the want to dominate the unification with Islam exists and has created bases for extreme behaviors. Christianity also poses intentions to spread its beliefs and recruit new members but the approach of Christians to finding and recruiting members explicitly abhors coercion and violence (Anthony et al., 2021). This is unlike Islam whose historical interpretation allows rooms for coercive recruitment. Many Islamic clerics in the north embraced the historical possibility that Islam might permit coerced recruitment to preach violent annexation of lands and carnage of non-Islamic believers to followers with backings from Islamic scriptures even when the referenced scriptures are misinterpreted. This is seen in the cases of Boko Haram, Izala Movements, and other sects that have violently attacked other people or government agencies in Nigeria.

How to control internet-militated religious tension

Our subjects were asked to suggest, in their own views, the best measures that could help prevent and control internet-militated religious tension in Nigeria.

One of the participants had this to say:

Internet-militated religious tension can be prevented and controlled through interreligious education that contributes effectively in the formation of people's and societies' religious identities, as well as in shaping perceptions about the other. This

douses the tension of stereotype or resentment against other peoples' religion which causes distance in relationships. It increases beneficial inter-relationships and widens the student's family network. Religiously bi-literate or educated people who know the history and theology of other religions are likely to have better grasp or understanding of world politics, history, culture and literature.

Another participant had this to say:

Government should set up a religious committee made up of religious leaders and intellectuals from the major religious groups in the country with representation from all the federal states. This committee should serve as a regulatory body for all religious activities in the country. It will also serve as regulatory body for all religious activities in the country. It will also serve as an advisory body to the government and link between various religious groups.

Olisa et al. (2021) call for a unification program that would reconcile the differences between/inside religions and an extensive care by governments to address the basic needs of citizens. Most people choose violence as optional alternative to poverty. Government should endeavor to provide basic infrastructure and healthy economy that will create jobs and enable people to live up to basic standards – and not fall prey to external interests or radical ideas that feed on poverty in order to get people to do their violent biddings.

Conclusion

The greatest harm of internet-militated religious tension is that they leave in its wake magnanimous loss of lives. In Nigeria, violent religious crises, more especially between the Christians and Muslims have claimed thousands of lives and properties worth hundreds of millions have been destroyed. Equally, religious conflicts have often resulted to set back on infrastructure. Social infrastructures like schools, hospitals, health facilities/centres, etc. are often time the target of destruction. In most cases, the task of rebuilding destroyed properties becomes the daunting task of both the Federal and State governments.

In this regard, Gofwen (2004) asserts that religious tension has been identified as the major source of religious violent conflict in all societies on the surface of the earth, and permeating all forms of human civilisations, with attendant destructive tendencies. It is pertinent to state at this juncture that this problem of religious intolerance has continued to polarize Nigerian citizens along two major opposing camps creating the cliché of „we versus them“ with hatred and violent tendencies toward each other. The article calls for a comprehensive program by government officials to identify key points of differences between cultures and religions, and bringing reconciliation to these differences will positively establish strong foundation of peace in Nigeria. It is equally recommended that government should endeavor to provide basic infrastructure and

healthy economy that will create jobs and enable people to live up to basic standards – and not fall prey to external interests or radical ideas that feed on poverty in order to get people to do their violent biddings.

References

- Abdi, L. F. (2018). Cybercrime is costing Africa's businesses billions. Quartz News. Retrieved from <https://qz.com/africa/1303532/cybercrime-costs-businesses-inkenya-south-africa-nigeria-billions>.
- Abdul-Rasheed Ishowo, S. L., Muhammed, L. A. & Abdullateef, Y. R. (2016). Cybercrime and Nigeria's external image: A critical assessment. *Africology: The Journal of Pan African Studies*, 9(6), 119- 132.
- Alawari, B. M., & Ajah, O. B. (2017). *Understanding the Gender Dimensions of Cyberbullying among Undergraduates in Nigeria*. (A Book Chapter). Ahmadu Bello University Press Limited, Zaria.
- Anthony, E.O., Obasi, C.O., Obi, D.O., Ajah, B.O., Okpan, O.S., Onyejebu, C.D. et al., (2021). Exploring the reasons for perennial attacks on churches in Nigeria through the victims' perspective. *HTS Theologise Studies/Theological Studies*, 77(1), a6207.
- BBC News. (2016). *Nigeria violence: More than 70 killed in Abuja bus blast*. Retrieved from <https://www.bbc.com/news/world-africa-27018751>
- CNN. (2018). *Boko Haram Fast Facts*. Retrieved from <https://edition.cnn.com/2014/06/09/world/boko-haram-fast-facts/index.html>
- Deji, O. (2019). *Christianity in Nigeria*. Retrieved from <https://the234project.com/arts-and-culture/nigeria/christianity-in-nigeria/>
- Enweonwu, O. A., Ugwu, I. P., Onyejebu, D. C., Areh, C. E., & **Ajah, B. O.** (2021). Religious fanaticism and changing patterns of violent Crime in Nigeria. *International Journal of Criminology and Sociology*, 10, 1378–1389. <https://doi.org/10.6000/1929-4409.2021.10.158>
- Eteng, I. A., Emma-Echiegu, N., Eteng, M. J., Okereke, O. J., Otu, S., & Nweke, J. O. (2007). *Fundamentals of Sociology*. Larry & Caleb Publishing Ltd.
- Ezeanya, O C. P. & Ajah, B.O. (2021). Addressing the biblical and ecclesial obligation of Nigerian Roman-Catholic priests in promotion of peace and social justice. *HTS Theologise Studies/ Theological Studies*, 77(4), a7138. <https://doi.org/10.4102/hts.v77i4.7138de>
- Ezeanya, O.C.P., Ajah, B.O., Ibenwa, C.N., Onuorah, C. & Eze, U. (2022). A critical analysis of the impact of religion on the Nigerian struggle for nationhood. *HTS Theologise Studies/Theological Studies* 78(4), a7225. <https://doi.org/10.4102/hts.v78i4.7225>.

- Eze, J.O., Okpa, J.T., Onyejegbu, C.D., & Ajah, B. O. (2022). *Cybercrime: Victims' Shock Absorption Mechanisms*. UK: IntechOpen. DOI: 10.5772/intechopen.106818
- Francis, A, O. (2017, August 23). Amalgamation of Nigeria in 1914 is not the "will of god". *Vanguard Newspaper*, p63
- Gabriel, T, W., & Hillary, C. A. (2014). Religion: Past and Present in Nigeria. *International Journal of Sciences: Basic and Applied Research (IJSBAR)*, 17 (2), 156-174.
- Goodreads (2019). *Fanaticism Quotes*. <https://www.goodreads.com/quotes/tag/fanaticism>
- Imhof (2010). *Cybercrime and telecommunication law*. Rochester Institute of Technology USA.
- The Guardian* (2013). *Doesn't religion cause most of the conflict in the world?*. Retrieved from <https://www.theguardian.com/commentisfree/2013/jul/02/religion-wars-conflict>
- Harvard Divinity School. (2019). *Islam in Nigeria*. Retrieved from <https://rlp.hds.harvard.edu/faq/islam-nigeria>
- Isaac, I. (2016, June 13th). Islamic cleric ordered youths to kill female preacher. *This Day*, P43.
- Lee, W. (2012). *Burke was right: man is a religious animal*. Retrieved from <https://leeware.wordpress.com/2012/03/08/burke-was-right-man-is-a-religious-animal/>
- Mokhtar, B. B. (2006). *Religion, Religious Fanaticism and Hate Crimes in the United States*. Cairn Info. *Revue française d'études américaines*, 110 (4), 107-121.
- Rolando Y, W. (2017). *Religious Beliefs In Nigeria*. Worldatlas. Retrieved from <https://www.worldatlas.com/articles/religious-beliefs-in-nigeria.html>
- Sahara Reporters. (2016). *How Suspected Muslim Fanatics Hacked Female Redeemed Church Preacher To Death In Abuja*. Retrieved from <http://saharareporters.com/2016/07/11/how-suspected-muslim-fanatics-hacked-female-redeemed-church-preacher-death-abuja>
- Sani, T. (2016, May 16th). *Shocking revelation: 100,000 killed, two million displaced by Boko Haram insurgency, Borno Governor says*. *Premium Newspaper*, p45.
- UK Parliament. (2003). *Select Committee on Religious Offences in England and Wales*. Retrieved from <https://publications.parliament.uk/pa/ld200203/ldselect/ldrelof/95/9517.htm>
- Urban Dictionary. Retrieved from <https://www.urbandictionary.com/define.php?term=religious%20fanatic>
- Vivian, F. (2018). *History of How Christianity came to Nigeria*. Retrieved from <https://www.legit.ng/1145690-history-christianity-nigeria.html>

World Watch Monitor. (2018). *Nigeria: Pastor and three sons burned alive among at least 20 killed in latest Plateau massacre*. Retrieved from <https://www.worldwatchmonitor.org/2018/09/nigeria-pastor-and-three-sons-burned-alive-among-at-least-20-killed-in-latest-plateau-massacre/>