

THE EFFECTS OF SOCIAL CHANGE AND RELIGIOUS CONFLICTS IN NIGERIA: IMPACTS ON CIVIL DEMOCRACY AND NATIONAL INTEGRATION

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ABSTRACT: *This research evaluated the effects of social change and religious conflicts; and the impacts on Nigeria's civil democracy and national integration. The research is a cross-sectional descriptive survey. Berger and Luckmann's social construction of reality; and Burton's human needs theories of conflict management were adopted. Three (3) out of the six (6) geo-political zones in Nigeria were randomly sampled for the study. A multi-staged sampling technique was used in the study. In the first stage, 40 people were randomly sampled for focused Group Discussion (FGD) from each of the three geo-political zones used in study making a total of 120. In the second stage, oral and telephone interviews which were conducted on 25 religious and 25 political leaders using simple random sampling making a total of 50. In the third stage, 120 respondents were further randomly sampled among Christians and Muslims in each of the 3 geo-political zones making a total of 360. The researcher assimilated and applied the qualitative data obtained through Focus Group Discussions (FGD), and interviews in the work. Descriptive statistics was performed and results were summarized in frequency and percentage, and presented in tables. Hypotheses were tested with ANOVA and Spearman's rho. Hypothesis testing with ANOVA reveals a significant difference in the means, as well as p-values less than the significance level of 0.05: on adaptation of traditional culture to foreign influence ($p=0.000$), politicization of religion ($p=0.003$), transformation of many indigenous practices from mode of dress to design of houses ($p= 0.000$) ethnicity ($p= 0.002$). The hypothesis was therefore rejected which shows that the effects of social change have impacts on civil democracy and national integration. The result of spearman rho correlation that the impacts of the effect of religious conflicts at ($p>0.01$) including: destruction of lives and properties, drain of the economy, drain in manpower development, breach in political processes; emergence of widows and fatherless children, and insecurity of lives and properties on civil democracy and national integration did not differ significantly among religious affiliations, which depicts that both religious affiliations (Christians and Muslims) agree that the effects of religious conflicts have impacts on civil democracy and national integration. The null hypothesis was therefore accepted. The paper recommends that adoption of authentic federalism is inevitable for sustainable democracy and national integration.*

KEYWORDS: Social Change, Religious Conflicts, Modernity, National Restructuring, Sustainable Democracy, National Integration.

INTRODUCTION

Demographic statistics show that Nigeria is a complex country of over 180 million people (World Bank, 2019). In fact, the expanse of land that is today called Nigeria was inhabited by different ethnic groups, each of which has the status of a kingdom or a nation. They are endowed with different natural economic opportunities. This is what the Europeans discovered and decided to explore the areas for their own benefits (Okodo, 2007). In the evolution of the complexity and character of the Nigerian state, Adalemu and Baba (1993) said that:

The entity now known as Nigeria was a product of European ambition and virally in Africa. Located within Latitudes 4 and 10 degrees north and Longitude 3 degrees west and 15 degrees east, and with a massive population currently estimated at over a hundred million, is the most populous country in Africa and among the five most populous in the tropics (p.13).

The nation is divided into two major cultural hegemonies- North and South. Southern Nigeria was a British protectorate in the coastal areas of modern day Nigeria, occupying the rain forest region of the country. Northern Nigeria occupies the Sahel Savanna and Sudan Savanna regions. The South is predominantly Christian with variant secular cultures, whereas the North is predominantly Moslem with a different cultural ideology. Today Nigeria is made up of thirty six states with a federal capital territory (FCT), and six geo-political zones. Understanding that Nigeria is divided along multiple layers of ethnic, religious, cultural, and ideological line is essential.

The question now is, how far has the nation gone with her civil democracy and national integration? Democracy has lasted for almost twenty years in Nigeria. Although it has done well in some areas, yet it could have done better if it had not been characterized by corruption, electoral fraud, nepotism, God-fatherism, marginalization, injustice, poor leadership, religious politics, bad governance etc. More so, on the issue of national integration, the Nigerian government has tried and is still trying to get the country fully integrated. Despite these efforts, suspicion, ethnic rivalry, politicization of religion, religious intolerance and bigotry have continued to mar national integration. Hence, this research focuses on the effects of social change and religious conflicts; and the impacts on civil democracy and national integration.

Conceptual Clarifications

Social Change: Social change refers to changes in social organization or structure. Like a living organism, a functioning society inevitably changes as it continues to exist and function, even if it is placed in a static environment. According to Sabeth (1996):

‘Social change’ has conventionally come to mean the natural evolution of all members of the global village towards a modern state of existence. Modernity was both ontologically and teleologically subsumed in this process of change as the inevitable goal. It therefore, became the banner of secular salvation in countries with recent colonial experience, especially during the 1950s and through the 1970s (p. 241).

Social change as the result of significant alterations in social structures of the society can occur in groups or individuals in a society. It may include the uncertainty or generally accepted behaviors that result in change within a given society. Thus, for example, religious beliefs and norms emerge as a result of alterations or changes that occur within a particular time in that given society. As it is with society, some changes are as a result of goals, aspirations and power, and it is very clear that these changes can affect a society from the economic, political and cultural dimensions to assume a new position of existence.

Conflict: Ohajanwa (2013) argues that conflict empirically refers to a confrontation between individuals or groups, resulting from opposite or incompatible ends or means. Kriesberg in Ohajanwa (2013) defines conflict situation as “a relationship between two or more parties who feel they have incompatible goals. Boulding (1977) interprets conflict as “a goal directed activity designed to improve the position of one party at the expense of the other” (p.6).

Religious Conflict: Otite and Olawale (1999) see religious conflicts as struggle over values and claims to scarce resources, status and power in which the aims of the opponents are to neutralize, and eliminate their rivals. This position very much suits, or reflects the conflicts between Muslims and Christians in Nigeria. Aliyu (2004) posits that religious conflicts is a process of interaction involving a struggle over claim in resources, power and status, beliefs and other preferences and desires. A religious crisis is a dispute or disagreement or disunity between two religious groups or sects within a state or geographical community. It might occur as a result of a disagreement in the hermeneutic understanding of their doctrines. It might also occur as a result of the rejection of a conversion or rebellion from one group to the other. This situation is conversant to all religions. In Nigeria, the case is mostly between Christians and Moslems, and sometimes between Catholics and Protestants or between the Anglican Communion and the Pentecostals (both Protestants). However, African traditional religions are not confrontational. They are the only non-proselytizing religions in Nigeria and do not persuade people to join their religions (Asike, 2014).

Civil Democracy: Civil relates to ordinary citizens and their concerns, as distinct from military or religious matters. Democracy is a system of government in which all the people of a country can vote to elect their representatives. Democracy also refers to fair and equal treatment of everyone in an organization etc; and their rights to take part in making decisions (Hornby, 2000, p. 309). Civil democracy is democracy that concerns the citizens on civil matters as against religious and military.

National Integration: National integration most simply and briefly means national unity. It is a unity in diversity. It means unifying all the forces in the country so as to give the idea of one nation. The Indian Study Channel (2010) identifies national integration as the sentiments of nationalism; the feeling of oneness; social, political, economic, linguistic and cultural unity; common ideas of life and code of behavior; the ability to subordinate sectarian and parochial loyalties to the loyalty of the nation. Indeed, citizens of Nigeria have sharp contrasts with the above ideology of national integration.

Theoretical Frame Works: The first theoretical frame work is on Berger and Luckmann (1966) who introduced the term "social construction" into the social sciences and were strongly influenced by the work of Alfred Schütz. Their central concept is that people and groups

interacting in a social system create, over time, concepts or mental representations of each other's actions, and that these concepts eventually become habituated into reciprocal roles played by the actors in relation to each other. When these roles are made available to other members of society to enter into and play out, the reciprocal interactions are said to be institutionalized. In the process, meaning is embedded in society. Knowledge and people's conceptions (and beliefs) of what reality is become embedded in the institutional fabric of society. Reality is therefore said to be socially constructed. Berger's theory of "Social Constructionism" is unquestionably believed to be important in the social construction of Nigeria's multi-cultural democracy.

The second theoretical framework is based on human needs theory. The main assumption is that all humans have basic human needs which they seek to fulfill, and that denial and frustration of these needs by other groups or individuals could affect them immediately or later, thereby leading to conflict. The basic human needs according to Burton (1979:72) include: food, shelter, sex, and reproduction; while others are listed as, response, stimulation, security recognition distributive justice, meaning, need to appear rational and develop rationality, need for sense of control and the need for role defense. He also identified a link between frustration which forces human into acts of aggression and the need on the part of such individual to satisfy their basic needs. Individuals cannot be taught to accept practices that destroy their identity and other goals that are attached to their needs, and because of this, they are forced to react against the factors, groups and institutions that they see as being responsible for threatening such needs. The theory will help to contribute to an existing body of literature on the phenomenon of religious conflicts in Nigeria by examining the theoretical discourses on conflict in the present democratic setting in the country.

Research Questions

1. What are the processes of social change in the colonial period?
2. How did social change effect in Nigeria?
3. Identify various dimensions of religious conflicts in the area of study?
4. What are the effects of religious conflicts in Nigeria?

Hypotheses

1. The effects of social change have no impacts on civil democracy and national integration.
2. The Impacts of religious conflicts on civil democracy and national integration did not differ significantly among religious affiliations?

METHOD

Three (3) out of the six (6) geo-political zones in Nigeria were sampled for the study, including: North East, North Central and South East. A Multi-staged sampling technique was used in the study. In the first stage, 40 people were sampled for focused Group Discussion (FGD) from each of the three geo-political zones making a total of 120. In the second stage oral and telephone interviews were conducted on 50 religious and political leaders also randomly sampled. A simple random sampling of 25 religious leaders (10 Christians, 10 Muslims and 5 Indigenous religious worshippers); and 25 political leaders was employed. In the third stage, 120 respondents randomly sampled among Christians and Muslims in each of the 3 geo-

political zones made a total of 360. Results were analyzed with descriptive statistics summarized in frequency and percentage. Hypotheses were tested with ANOVA and Spearman's rho.

Presentation of Results: The results are itemized and tabulated to enhance presentations. The processes of social change; and the effects are presented as tables 1 and 2 respectively. Dimensions or forms of religious conflicts; and the effects are in tables 3 and 4 respectively, while the first and second hypotheses are also in tables 5 and 6.

Research Question 1: What are the Processes of Social Change in the Colonial Period?

Table 1: The Processes of Social Change from the Colonial Period.

S/ N	Variables	Frequency/Percentage			
		Strongly agree (SA) (%)	Agree (A) (%)	Disagree (D) (%)	Strongly disagree (SD) (%)
1.	Colonization	165(45.8)	143(39.7)	33(9.2)	19(5.3)
2.	Evangelization	89(24.7)	187(51.9)	54(15)	30(8.3)
3.	Amalgamation of different tribes in Nigeria	83(23.1)	183(50.8)	52(14.4)	42(11.7)
4.	Modernity leading to re-organization of institutions and social conditions of states.	125(34.7)	156(43.3)	50(13.9)	29(8.1)
5.	Secularization	58(16.1)	178(49.4)	78(21.7)	46(12.8)

Table 1, shows the responses on the processes of social change in Nigeria from the colonial period. For colonization, 45.8% of the respondents strongly agree (SA), 39.7% agree, while 9.2% disagree and 5.3% strongly disagree. For evangelization, 24.7%, 51.9%, 15% and 8.3%, SA, A, D, SD, respectively. On the amalgamation of different tribes, 23.1% strongly agree, 50.8% agree, 14.4% disagree, while 11.7% strongly disagree. For modernity leading to re-organization of institutions and social conditions of states, 34.7%, 43.3%, 13.9%, 8.1% of the respondents SA, A, D, SD respectively. While for secularization 16.1%, 49.4%, 21.7%, 12.8% of the respondents SA, A, D, SD, respectively.

Research Question 2: How has social change affected Nigeria?**Table 2: The effects of social change in Nigeria**

S/ N	Variables	Frequency/Percentage			
		Strongly agree (SA) (%)	Agree (A) (%)	Disagree (D) (%)	Strongly disagree (SD) (%)
6.	Adaptation of traditional culture to a foreign influence	109(33.3)	160(44.4)	58(16.1)	33(9.2)
7.	Changes in the practices of indigenous religion	131(36.4)	140(38.9)	58(16.1)	31(8.6)
8.	Religionization of politics	66(18.3)	168(46.7)	91(25.3)	35(9.7)
9.	Politicization of Religion	73(20.3)	171(47.5)	92(25.6)	24(6.7)
10.	Transformation of many indigenous practices from mode of dress to design of houses	119(33.1)	172(47.8)	30(8.3)	39(10.8)
11.	Ethnicity	68(18.9)	161(44.7)	81(22.5)	50(13.9)

Table 2, illustrates the views of the respondents on the effects of social change in Nigeria. For adaptation of traditional culture to a foreign influence, 33.3%, 44.4%, 16.1%, 9.2% of the respondents SA, A, D, SD, respectively. For changes on the indigenous religions, 36.4%, 38.9%, 16.1%, 8.6% of the respondents, SA, A, D, SD respectively. On religionization of politics, 18.3%, 46.7%, 25.3%, 9.7% SA, A, D, SD respectively. Then on politicization of religion, 20.3%, 47.5%, 25.6%, 6.7% of the respondents, SA, A, D, SD respectively. For transformation of many personal practices from mode of dress to design of houses, 33.1%, 47.8%, 8.3%, 10.8% of the respondents SA, A, D, SD. While for ethnic identity crisis, 18.9%, 44.7%, 22.5%, 13.9% of the respondents SA, A, D, SD.

Research Question 3: Identify Various Dimensions of Religious Conflicts in the Area of Study?

Table 3: Various Dimensions of Religious Conflicts.

S/ N	Variables	Frequency/Percentage			
		Strongly agree (SA) (%)	Agree (A) (%)	Disagree (D) (%)	Strongly disagree (SD) (%)
12.	Religious Fundamentalism	174(48.3)	111(30.8)	65(18.1)	10(2.8)
13.	Religious Intolerance	203(56.4)	132(36.7)	23(6.4)	2(0.6)
14.	Religious Insurgence	136(37.8)	145(40.3)	53(14.7)	26(7.2)
15.	Terrorism- Boko-Haram	117(32.5)	134(37.2)	69(19.2)	40(11.1)
16.	Terrorism- Fulani Herdsmen	98(27.2)	107(29.7)	99(27.5)	56(15.6)
17.	Religious Bigotry	81(22.5)	203(56.4)	53(14.7)	23(6.4)

Table 3, shows the respondent's views on dimensions of religious conflict, for religious fundamentalism, 48.3%, 30.8%, 18.1%, 2.8% of the respondents SA, A, D, SD respectively. For religious intolerance 56.4%, 36.7%, 6.4%, 0.6% of respondents SA, A, D, SD respectively. For religious insurgence 37.8%, 40.3%, 14.7%, 7.2% of respondents SA, A, D, SD respectively. Regarding Boko-Haram attacks 32.5%, 37.2%, 19.2%, 11.1% of the respondents SA, A, D, SD respectively. For herdsmen attacks 27.2%, 29.7%, 27.5%, 15.6% of the respondents SA, A, D, SD respectively. For religious bigotry 22.5%, 56.4%, 14.7%, 6.4% of the respondents SA, A, D, SD respectively.

Research Question 4: What are the effects of Religious Conflicts in Nigeria?

Table 4. The Effects of Religious Conflicts

S/ N	Variables	Frequency/Percentage			
		Strongly agree (SA) (%)	Agree (A) (%)	Disagree (D) (%)	Strongly disagree (SD) (%)
18.	Destruction of lives and properties	285(79.2)	64(17.8)	8(2.2)	3(0.8)
19.	Drain of the Economy	161(44.7)	149(41.4)	38(10.6)	12(3.3)
20.	Drain in manpower development	148(41.4)	125(34.7)	25(6.9)	62(17.2)
21.	Breach in political process	129(35.8)	162(45)	54(15)	15(4.2)
22.	Emergence of many widows and the fatherless children	247(68.6)	80(22.2)	28(7.8)	5(1.4)
23.	Insecurity of lives and Properties	236(65.6)	96(26.7)	3(0.8)	25(6.9)

Table 4 shows the responses on effects of religious conflict. For destruction of lives and properties 79.2%, 17.8%, 2.2%, 0.8% of the respondents SA, A, D, SD respectively. Regarding, drain of the economy, 44.7%, 41.4%, 10.6%, 3.3% of respondents SA, A, D, SD respectively. On drain in manpower development were 41.4%, 34.7%, 6.9%, 17.2% of respondents SA, A, D, SD respectively. The breach in political process has 35.8%, 45%, 15%, 4.2% of respondents SA, A, D, SD respectively. For Some women become widows while some fatherless, 68.8%, 22.2%, 7.8%, 1.4% of the respondents SA, A, D, SD respectively. For insecurity of lives and properties, 65.6%, 26.7%, 0.8% and 6.9% of the respondents SA, A, D, SD respectively.

Hypothesis 1: The Effects of Social Change have no Impacts on Civil Democracy and National Integration?

Table 6. Results of Hypotheses 1: ANOVA

		Sum of Squares	Df	Mean Square	F	Sig.
Adaptation of traditional culture to a foreign influence	Between Groups	33.239	2	16.619	17.642	.000
	Within Groups	336.317	357	.942		
	Total	369.556	359			
Changes on the practices of indigenous religion	Between Groups	3.289	2	1.644	1.505	.223
	Within Groups	390.000	357	1.092		
	Total	393.289	359			
Religionization of politics	Between Groups	5.272	2	2.636	2.374	.095
	Within Groups	396.392	357	1.110		
	Total	401.664	359			
Politicization of Religion	Between Groups	13.617	2	6.808	6.065	.003
	Within Groups	400.758	357	1.123		
	Total	414.375	359			
Transformation of many indigenous practices from mode of dress to design of houses	Between Groups	24.156	2	12.078	17.061	.000
	Within Groups	252.733	357	.708		
	Total	276.889	359			
Ethnicity	Between Groups	12.817	2	6.408	6.157	.002
	Within Groups	371.583	357	1.041		
	Total	384.400	359			

P=0.05

Table 6 shows an output of analysis of variance (ANOVA), and whether there are statistically significant differences between the group means. This result shows that there is a statistically significant difference on the impact of the effects of social change on civil democracy and national integration between the groups of adaptation of traditional culture to foreign influence (p=0.000), politicization of religion (p=0.003), transformation of many indigenous practices from mode of dresses to design of houses (P= 0.000) and ethnic identity crises (p= 0.002). The

result indicates a difference in the means, as well as p values less than the significance level of 0.05, which led to rejection of the null hypothesis.

Hypothesis 2: The impacts of the effects of Religious Conflicts on Civil Democracy and National Integration did not differ significantly among Religious Affiliations?

Table 7: Showing Result of the Second Hypothesis

			Religious Affiliation	Destruction of life and properties	Drain of the economy	Emergence of widows and the fatherless children	Breach in political process	Insecurity of lives and properties
Spearman's rho	Religious Affiliation	Correlation Coefficient	1.000	-.004	-.038	.019	-.084	.066
		Sig. (2- tailed)	.	.939	.474	.721	.113	.212
		N	360	360	360	360	360	360
Destruction of life and properties	Destruction of life and properties	Correlation Coefficient	-.004	1.000	.358(**)	.415(**)	.280(**)	.349(**)
		Sig. (2- tailed)	.939	.	.000	.000	.000	.000
		N	360	360	360	360	360	360
Drain of the Economy	Drain of the Economy	Correlation Coefficient	-.038	.358(**)	1.000	.615(**)	.370(**)	.528(**)
		Sig. (2- tailed)	.474	.000	.	.000	.000	.000
		N	360	360	360	360	360	360
Emergence of many widows and fatherless children	Emergence of many widows and fatherless children	Correlation Coefficient	.019	.415(**)	.615(**)	1.000	.535(**)	.362(**)
		Sig. (2- tailed)	.721	.000	.000	.	.000	.000
		N	360	360	360	360	360	360
Breach in political process	Breach in political process	Correlation Coefficient	-.084	.280(**)	.370(**)	.535(**)	1.000	.338(**)
		Sig. (2- tailed)	.113	.000	.000	.000	.	.000
		N	360	360	360	360	360	360
Insecurity of lives and properties	Insecurity of lives and properties	Correlation Coefficient	.066	.349(**)	.528(**)	.362(**)	.338(**)	1.000
		Sig. (2- tailed)	.212	.000	.000	.000	.000	.
		N	360	360	360	360	360	360

** Correlation is significant at the 0.01 level (2-tailed).

Table 6, Hypothesis 2 shows the result of Spearman rho correlation that the impacts of the effect of religious conflicts at ($p > 0.01$) including: destruction of lives and properties, drain of the economy, drain in manpower development, breach in political processes; emergence of widows and fatherless children, and insecurity of lives and properties on civil democracy and national integration did not differ significantly among religious affiliations, which depicts that both religious affiliations (Christians and Muslims) agree that the effects of religious conflicts have impacts on civil democracy and national integration. The null hypothesis is therefore accepted.

DISCUSSION OF THE RESULTS

The study revealed that colonization, evangelization, amalgamation, modernity and secularization were the processes of social change from the colonial period. This agrees with Sabeth (1996) that: ‘Social change’ has conventionally come to mean the natural evolution of all members of the global village towards a modern state of existence. Modernity was both ontologically and teleologically subsumed in this process of change as the inevitable goal” (p. 241). The study revealed also that adaptation of traditional culture to a foreign influence, changes on the practices of indigenous religion, religionization of politics, politicization of religion, the transformation of many indigenous practices from mode of dress to design of houses and ethnicity were the effects of social change. This is in line with Wiredu (1980) who interpreted the expansion of Islam and Christianity as more deeply revolutionary than in Europe during the time of Marx, stating thus:

We are not only seeking modes of political and social organization best suited to the requirements of rapid development, but also engaged in re-appraising, changing and adapting our traditional culture under specialty of a foreign influence that came to us first in the form of colonialism (1980:154). This is the reason Chinua Achebe and Ngugi Wa Thiogo, are calling for an African renaissance in their books. Achebe (1958) envisaged in his book, *Things Fall Apart* that Africans are no longer the same. Things are falling apart and the center cannot hold. Ngugi establishes it from the concept of African renaissance; a rebirth to the old African culture which embodies Africans totality of being; the unfolding of the African heritages or the anamnesis of the past heritages.

Religious fundamentalism, religious intolerance, religious insurgence, terrorisms of Boko Haram and Fulani herdsmen; and religious bigotry were revealed as dimensions of religious conflicts from the study. This is supported by Dzugba (2006) that in addition to fundamentalists, fanatics, and bigots, there are also conservatives, dogmatics, parochialists and intolerants. These persons also have aggressive behaviours in relation to religious matters. Conservatives reject change and new ideas while dogmatics imposed their ideas or beliefs on other persons. Intolerants are the people who are not willing to accept the ways of thinking and behaviour that are different from their own. In Nigeria, there are fanatics among Christians and Muslims who think that there will be no peace in the country until everyone has accepted their own religion. For example, recently a sect known as ‘*Boko Haram*’ said that “it is waging war against all forms of western education and its establishments” Lawani and Abdulsalam in Anwuluorah (2010, p.316). A recent dimension of violence is the incessant killings of innocent citizens by the Fulani Herdsmen. Public frustrations arising as a result of such attitude are even

more disturbing. This is because these herdsmen wield AK-47 assault rifles, primed herdsmen-sticks and well-sharpened machetes...(Breaking times, September 3, 2016).

Furthermore, the research revealed the following effects of religious conflicts: destruction of lives and properties, drain of the economy, drain in manpower development, breach in political processes; emergence of widows and fatherless children, and insecurity of lives and property. In support of this Iloanya and Asike (2014) lamented that religious conflicts and intolerance retard economic progress, hampers economic activities and consequently breeds unemployment, poverty and starvation, women become mere victims, worse for them still, because they are almost always defenseless since they are not usually armed. Take, for instance, our Chibok girls' incident of 14th April, 2014 in Borno State (Orode, 2014).

Hypothesis testing with ANOVA reveals a significant difference in the means, as well as p-values less than the significance level of 0.05 on items such as: adaptation of traditional culture to foreign influence, politicization of religion, transformation of many indigenous practices from mode of dress to design of houses, and ethnicity. The hypothesis is therefore rejected which shows that the effects of social change has impacts on civil democracy and national integration. This agrees with Asike (2014) that the missteps in carrying out the goals of modernization in a way that could diminish religious and social polarization have contributed to persistent problems of division and violence among members of Nigeria's equally divided Christian and Moslem communities.

Hypothesis result of Spearman-rho correlation reveals that the impacts of religious conflicts on civil democracy and national integration did not differ significantly among religious affiliations ($p > 0.01$) including: destruction of lives and properties, drain of the economy, drain in manpower development, breach in political processes; emergence of widows and fatherless children, and insecurity of lives and property which depicts that both religious affiliations (Christians and Muslims) agree that the effects of religious conflicts have impacts on civil democracy and national integration. This is supported by Anwuluorah (2016) that the consequences of religious crises are very much negative and has threatened and endangered the security of lives and properties; law and order; the growth of the economy; inter-dependence of ethnic groups; and inter-religious peace among the various sectors of the society.

CONCLUSION

This research studied the effects of social change and religious conflicts in Nigeria; and the impacts on civil democracy and national integration. There is no doubt that the cultural matrix of already existing religious harmony amongst the indigenous traditional religionists was destroyed by the advent of other foreign cultures namely: the Euro-Christian Tradition and the Arab-Islamic Tradition at the colonial period. Thus, it is disheartening that a country endowed with all the natural resources and man-power has not been able to achieve its national objectives which are building a free and democratic society; a just and egalitarian and society; a united strong and self-reliant nation; a great and dynamic economy; and a land of bright and full opportunities for all citizens. The findings of this study holds implications on various stakeholders including: parents, teachers, civil defense, law enforcement agents, political and

religious leaders, mass media, government, non-governmental organizations and the international bodies to be alive to their responsibilities.

Recommendations:

There is a strong possibility of change to genuine democratic governance in Nigeria, if the principles of Reconstructionist contents of Constitutional Review in reconstructing Nigeria state will be adopted. This will no doubt bring better understanding of governance in Nigeria for transformation of democracy and national integration. Hence, adoption of authentic federalism is inevitable for transformation of democracy and national integration. There is also the need for persistent inter-religious dialogue, the comparative study of religion in schools, constant enlightenment campaigns on patriotic principles, enforcements of the rule of law on religious intolerants, empowerment of the youths, and constant security awareness and consciousness.

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