THE PLACE OF THE CHURCH IN THE EMERGENCE OF A UNITED, STABLE, PEACEFUL AND PROGRESSIVE NIGERIAN SOCIETY

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Keywords:	**Abstract:** *This paper examines the place of the church in the emergence of a united, stable, peaceful and progressive Nigerian Society. It is a qualitative research that adopted descriptive survey method. It begins by taking a critical look at the current state of Nigerian Society. The paper discovers that violence, social instability and insecurity have taken over the whole Nigeria's environments as nobody feels secure in any part of the country in the recent times. The paper goes ahead to highlight the need for unity, stability and peace in Nigeria's journey to progressive society. It then delves into the place of the church in fostering unity, social stability, peace and progress in the Nigerian society. The paper stress that the church, in addition to playing integrative and unifying roles in the society, inculcates in people values of tolerance, spirit of team work, love and friendliness needed to move the society forward. It concludes by remarking that unity, stability and peace of development have continued to elude Nigeria as a nation despite all the efforts made by various governments; both civilian and military. To ensure sustainable unity, stability and peace in the country. Continuing, it contends that the church partnership with the government in pursuit of unity, stability, peace and progress in Nigeria have continued to have positive impacts, though this, among other things, is limited by the attitudes and character of some church clerics which do not reflect the church's teachings and doctrines nor the life of Jesus Christ, the founder of Christianity. The paper, thus, recommends, among others, that church clerics should endeavour to live exemplary life and align their attitudes and character with sound teachings and doctrines of the church as followers of Jesus Christ.*
Church, Unity, Stability, Peace, Progress, Nigerian society.	

INTRODUCTION

The Church, though operates in human society is a divine institution, established and accredited by God for moral reformation of the society by inculcating in the citizens, moral virtues, fear of God, obedience for constituted authorities, love for and values for human life, peaceful co-existence and unity. Christianity as an aspect of religious institution plays an indispensable role in fostering values such as

honesty, integrity, openness, forthrightness and tolerance (Agbiji & Swart, 2015). It uphold moral values such as justice, equity, equality of all human persons, and human dignity. Church clerics and their various members should therefore be self-critical and maintain a critical stance towards the socio-political and economic crises that undermine national development, unity, sound stability, peace and progress in Nigeria. Their contributions towards the promotion of social cohesion, mutual cooperation and understanding among various ethnic groups, cultural and religious groups should not be underestimated. Mang (2014) cited in Agbiji and Swart (2015 p.16) underpins the above assertion when they stated that: through the Pentecostal church, people that had come together from different socio political and socio-economic status are brought together into one family. They come together in one brotherhood that helps them to withstand the socio-political and economic chaos in Nigeria. This bond becomes the clutch upon which the people are able to come together into one single family unit and domesticate their problems together.

In the recent times, Nigeria has witnessed an alarming rate of political violence, inter-community and intra-community clashes, ethno-religious crises, terrorism, insurgency, armed banditry, violent demonstrations, incessant industrial actions by Nigerian workers and the academic staff union of Nigeria, universities, increased rate of armed robbery and kidnapping incidence and so on. All these problems constitute a direct threat to unity, social stability, peace and progress in the contemporary Nigerian society. The Sharia crises which raged in Northern parts of Nigeria in 2000 threatened the peace and unity of Nigeria. The emergence of the Islamic extremist sect, Boko Haram, worsened the problem associated with religious extremism in Nigeria as they have, since their emergency continued to unleash terror on residents of Borno, Kano, Katsina, Bauchi, Yobe states and others (Ugwulebo & Duruji, 2022).

Nigerian society is plagued by insecurity, which has been identified as a major impediment to peace, social stability and general progress in the country (Okorie & Onwumere, 2020). Insecurity has become a major issue in Nigeria that it has attracted a lot of scholarly investigations with regards to various atrocities perpetrated under its diverse manifestations (Omede, 2011). Bisong (2020), has described insecurity as ranking highest in the list of Nigeria's social problems. Nigeria as country will find it difficult to achieve unity, peace, stability and socio-economic development in the midst of excruciating level of insecurity that has infested every facet of her life, including educational activities, religious activities, business activities, political activities, and rural agricultural activities.

Edem (2018) Okoli (2015) and Ojukwu (2017) cited in Bisong (2020) unanimously concur that in the south-south of Nigeria, insecurity has also affected the smooth running of all social economic activities, including educational activities and industrial activities in some places by the Niger Delta Militant groups, communal clashes also contribute to insecurity of the zone by claiming lives and property, especially in Cross River State and its environs.

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Several efforts made by Nigerian government to curb insecurity and restore peace, social stability and socio-economic progress have failed to yield meaningful results. It is a high time the government partnered with the church in order to put up a formidable fight against insecurity and other social problems plaguing the country in the recent time. As observed by Ezeh (2022), the church and the government can collaborate with the aim of promoting national unity, peace, security and social stability in Nigeria. The church is reputed to have the capacity of educating the conscience of Christians, non-Christians and people of good will in our society. The nation will no doubt reap the dividend of a good synergy between the government and the church in tackling myriad social economic and political problems hampering general well being of the citizens and national development efforts in Nigeria. It is in line with the above that this paper seeks to examine the place of the church in the emergence of a united, stabile, peaceful and progressive Nigerian society.

The Current State of Nigerian Society: A Periscope

A sombre glance at the state of things in Nigeria unflinchingly reveals that the country is wading through a conglomerating of socio-political, economic and ethno-religious crises which undermine her unity, stability, peace and vision to join the league of progressive economics in the year 2030. No time in history had the unity, stability and peace of Nigerian threatened as they have in the recent times. According to Ojukwu and Ahaoma (2015)cited in Ojukwu and Amusa (2020), since the inception of democratic governance in Nigeria 1999,

insecurity has become a major issue of concern to every citizen. On a daily basis, the media has continued to highlight and discuss incessant cases of armed robbery, kidnapping, bombings, abduction, rape, cult activities and high rise of ethno-religious and communal clashes, which have become regular occurrences and have characterized life in Nigeria (Ojukwu & Amusa 2020). The spiral violence in Northern Nigeria in which armed bandits engage in deadly planned attacks on communities, leading to widespread population displacement, has become another grave security challenge that has sharpened regional polarization (Oko & Iwara, 2021).

Since the current insecurity problems started in 2000, 20,000 persons have been killed, while 2.3 million were displaced from their homes. This has resulted to the dislocation of peace, unity and social stability in Nigeria as a nation (Agbaegbu, Chikezie & Ihechu, 2020). Since the beginning of 2014, the increase in violence caused by Herdsman and Boko Haram has triggered a mass wave of displacement in the Northern part of Nigeria. Herdsmen and Boko Haram violence is said to be affected over 15 million people and displaced 2 million people to contagious countries – Cameroon, Chad, Nigeria (United Nations High Commissioner for Refugees (INHCR, 2014 in Agbaegbu, Chikezie & Ihechu, 2020).

It is heart rending that nobody feels secure or safe in any part of our country today as the whole atmosphere is overcharged with fear, uncertainties, worries about possible outbreak of war, fear of kidnappers, herdsmen attacks, hired assassins, sponsored arson, political

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witch-hunting and victimization, the list is endless.

As Uchendu and Obiozo (2020), pointed out, Nigeria has witnessed unprecedented security challenges occasioned by the activities of militants in the South-south region, kidnappers in the South-East violent armed robbery in almost parts of the country, political assassination, ritual killings and more recent activities of Boko Haram in some parts of the northern region, especially northeast. These social menaces, when put together impinge on peace, stability and security of lives and property of both Nigerian citizens and foreigners living or even trying to invest in the country. Some communities and villages have been rendered homeless and penurious by Boko Haram and Fulani herdsmen and some of the survivors from these communities are sheltered in the Internally Displaced Persons (IDP) Camps (Uchendu & Obiozo, 2020).

Similarly, manifest political competition, and constant struggle for cultural and religious domination between the North and South in Nigerian politico-cultural and religious space have continued to put the north on the path of division and politics of hatred. The struggle by the South-South and South-East zone to wrest power out of the hands of Northern political elites who are bent to continue in power by all means to perpetuate their political dominance over the South-South and South-East political elites constitutes a threat to unity, peace and progress that are required to move the nation to a greater developmental height as one of the emerging nations of Africa. When President Umaru Musa Yar'adua died on 5th May 2010, his Vice President, Goodluck Ebele Jonathan took over the mantle of leadership and that resulted to power shift from North to a minority geopolitical zone of South – South. This made the North unhappy and they resorted to all forms of civil unrest, violence, and subtle opposition to President Goodluck Ebele Joinathan led federal government, making it seemingly ungovernable for him (Adeleke, 2013). It was during this period, that Boko Haram Islamic fundamentalist sect started to adopt violent posture by unleashing terror to schools, churches, mosques, and innocent people in Northern villages. This has serious implication on the relative peace, unity, social stability and progress enjoyed by the country before the emergence of the Boko Haram Islamic fundamentalist sect.

Another factor that has continued to weaken the fabric of our national cohesion, unity, stability and hope for good governance in the present time is widespread corruption. Corruption is increasing everyday in Nigeria, especially among the ruling elites. Corruption manifests in many ways today including bribery, looting of national treasury, money-laundering, forgery of important documents, nepotism, tribalism, sectionalism, award of spurious contracts, lack of transparency and accountability, diversion of public funds (whether to unspecified projects or personal pockets) and so on (Saliu, 2022). Since the government of Buhari began his phoney fight against corruption, nothing has really changed, corruption has rather, begun to fight back with high level of impunity. According to Transparency International (2022), Nigeria is currently the 150 least corrupt nation out of 180 countries. Corruption rank in Nigeria averaged 125.67 from 1996 until 2022 reaching an all

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time high of 154.00 in 2021 and a record low of 52.00 in 1997.

Coupled with the above is bad governance, which has continued to keep the nation down on her knees since 1979, Bad governance manifests through reckless use of political power, abuse of fundamental human rights of the citizens, victimization of political opponents, land grabbing, formulation of anti-people policies, lack of respect for the rule of law and national constitution, lack of transparency, lack of responsiveness to the yearnings of the masses, restriction of people's freedom or abuse of civil liberties, lack of efficiency and effectiveness (Onyenze, Madumere & Awusaku, 2022).

It is obvious that unity in corruption and bad governance is chimerical, peace, social stability and progressive existence cannot be sustained by corrupt practices of dirty government officials devoid of lively conscience (Adegbami & Adepoju, 2017). No man can offer what he or she does not have. Nigerian society needs godly governance and corruption free-political elites in order to enjoy lasting peace, unity, stability and general socio-economic and political progress in this 21ˢᵗ century.

The Need for Unity, Stability and Peace in Nigeria's Journey to Progressive Society
Unity, stability and peace cannot be successfully sidelined in Nigeria's quest sustainable national development and progressive society in this 21ˢᵗ century. A united, stable and peaceful environment is necessary in every society because it will impact positively on the society's level of progress and development. It is therefore pertinent that internal turbulence, social instability and lack of peace remain a great challenge to all the nations of the world.

Unity, social stability and peace are germane to development and meaningful socio-political and economic progress in nations of the world as they impact on the creation of sound, competitive and equitable economic development which eventually impact society positively (Adedokun & Bolarinwa, 2019). A united nation will be strong enough to purse all aspects of her national development with a motley array of human and natural resources at her disposal because there is strength in unity.

Similarly, a stable and peaceful environment attracts a large number of local and foreign investors into the nation's economy. Foreign Direct Investments (FDIs) can only thrive in a nation where her government has the capacity to protect businesses, investments and economic activities that are owned by non-citizens and douses fear and uncertainties about security of foreign investors' lives and properties. In a nation where there are armed conflicts, wars, political violence, ethno-religious crises, armed banditry, insurgencies, kidnapping of local and foreign investors, fraudulent practices of different kinds and magnitude and so on to socio-economic development remains at its lowest ebb. Nigeria as a nation needs to be free from the above security challenges in order to enjoy lasting peace and stability and fast-track national development. This implies that the growing nations in the world are those that enjoy peace and security as business could be carried out without fear and inventors would be full of confidence to invest in such nations (Adedokun & Bolarinwa, 2019).

A study by Aminu, Hamza and Ali (2015) cited in Adedokun and Bolarinwa (2019) has shown

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that a time of unity, stability and peace is usually a time of socio-economic prosperity, maximum productivity, and full business participation for both private and public sector investors. Provision of human security has a positive effect on the opportunities of individuals to exercise their rights and to participate in the development of their society as human security refers to living without fear of insecurity or violence whether it is political, economic, and social or gender based (OSAA 2018). Nigeria's efforts at achieving unity, stability and peace in the recent times have been grossly undermined by bad governance and lack of visionary leadership. The leadership of the country is enfeebled by corruption, ethnic politics, undemocratic values and lack of due process in the pursuit of various programmes. Lack of societal value as seen in total disregard for our culture and tradition and this has resulted to increase in crimes and violence (Uneze – Amby, Ononogbo & Obunadike, 2020).

The Place of the Church in fostering Unity, Social Stability, Peace and Progress in Nigerian Society
The church as a sacred institution is committed to the promotion of social cohesion and solidarity in the society by uniting people with values and norms upheld by Christian doctrines. This is in line with the definitional approach of Emile Durkheim who defined religion as a unified system of beliefs and practices relative to sacred things, that is to say things set apart and forbidden beliefs and practices which unite people into a single moral community called a church, all those who adhere to them (Nwokoye, 2006). Nothing brings about unity

and cohesion in the society like the Church. The Church unites people from different clans, villages, states, ethnic groups and economic backgrounds into one love and harmonious entity. In essence, all Christian organizations acknowledge the need for peaceful co-existence and tolerance even in a situation of differences in doctrines, modes of worship and patterns of organization.   At the centre of the church teaching on unity is the spread of the message of tolerance and the need to place value on other people's culture and worldview. The church is fully aware that the Nigerian State needed to culture on integrative behaviour among the ethnic group that make up Nigeria (Thom-Otuya, 2015) and therefore partners with the government in fostering brotherhood among all people through their various national and international programmes. The Church is an agent of national integration and has performed this function with great passion. National Integration covers vast areas of human relationships and attitudes. Shamaije and Nyiyongo (2012) cited in Thom-Otuya and Ezeme (2015, pp. 186-187) define national integration as: the process of bringing together culturally and socially discrete groups into a single territorial unit and the establishment of a national identity. It presumes the ethnically plural society in which each group is characterized by its language or other self-conscious cultural qualities. It also presumes the existence of a political system that is made up of distinct independent political units, with which the various groups identify.   Hence, national integration refers to the problem of creating a sense of territorial nationality, which

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overshadows or subordinates parochial loyalties.

The church is committed to convoking conferences and organizing diverse programmes that cut across the confines of ethnic parochialism and partners with the government in solving the problem of linking government with the citizens, the leaders and the led in order to fill the gap and reduce misunderstanding and conflict which might lead to national disintegration. The church has remained in the fore front in brockering national peace and unification of the perceived injured and offended groups, wooing them for reconciliation and reintegration. Infact, the church efforts towards national integration were noteworthy for its outstanding continuations to making members tolerant, peaceful, coal headed and forgiving during periods of several and repeated occasions of provocations, bombings of churches, even on Christmas days, shooting at members during church services and abduction of church clergies and members by Boko Haram and armed bandits in the north east, north west and north central parts of Nigeria in the spirit of Islamic fundamentalism and Jihadist movements. As observed by Shaefer (2006), one of the cardinal teachings of the church is on the necessity of peace and unity in our society in time of crises and confusion.

The above is corroborated by Awusaku (2015, p. 307) when he remarks that: the church plays integrative and unifying roles in the society, binding people together in time of crises and confusion. The church emphasized on harmonious and peaceful co-existence and the need for healthy social interaction in the society. The church through its gospel of peace, works for the fostering of peace and order and the eradication of violence and oppression in our nation. The church emphasizes the unification of people from different cultures and tribes into one body. In Christ God brought the human race together into his holy church. Christianity and its proper form does not emphasize distinction of villages, towns, clans, tribes and races. This is not only to foster national unity but global peace and cooperation among people of different race and colour.

In addition to inculcation of values of tolerance and peaceful cooperation in people, the church also inculcate the spirit of love, team work and friendliness needed to move the society, nation, organizations and institutions forward (Oshewolo & Maren, 2015). Nothing works efficiently and effectively in the arena of progress and rapid socio-economic transformation like the spirit of love, team work and friendliness and anything that sustains or keeps them alive is doing a great service to the nation, society or a people.

Unity, social stability, peace and progress are the components of God-consciousness and godly character. One of the cardinal roles of the church in the society is the inculcation of God-consciousness in people. God – consciousness is, indubitably, one of the fundamental personal values that influence personal morality, such as honesty, obedience to laws and constituted authorities, respect for the rights and interests of others, social justice, equity, respect for the dignity of the human persons, personal integrity transparency, accountability and good sense of judgement (Ugwulebo & Duruji, 2022). The above moral values are what make Christians calm, peaceful, less-violent, less vindictive and

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less reactionary in the midst of fierce confrontations, persecutions, oppression, and provocations from other people in the society.

Today, the church is reputed to be the most widely acclaimed moral reformer in the society. The Church does not flinch in emphasizing good moral character, not only among its members but also among the entire members of the society. The church points the society to the right direction through words and actions. The church is vociferous in condemning violence, terrorism and all forms of insecurity in the society by vehemently advocating or the sanctity of human life and dignity of human persons. It denounces in its entirety any action capable of constituting a threat to human life or endangering peace and security in the society. It is the contention of the church that all actions, pursuits, activities and practices pernicious and unwholesome to human existence and survival should be desisted from (Awusaku, 2015). The church encourages members to engage in activities that are progress-oriented, highly rewarding as well as remunerative. It encourages people to support those who engage in such activities in the society. Studies have shown that the church is the custodian of socio-economic transformation and care for the down trodden in the society.

As observed by Awusaku (2015), Christianity has often been described in Nigerian church history as a harbinger of development and socio-economic transformation. The advent of Christianity in Nigeria during the 19th century was accompanied by civilization and developments in terms of Western education, modern health care delivery system, science and technology, modern administrative system sanitation, modern agricultural system and urbanization which impacted tremendously on indigenous institutions. Contemporary churches are known for their infatuation with the act of economic liberation and rural mass empowerment with diverse skills for self-subsistence and viable engagement into the main stream of Nigerian economic life. It is human active involvement and full participation in economic activities that lead to national economic advancement and sustainable progress. The church sees the mission of civilizing and contributing to the development of the society, especially the poor rural folks as a mission ordained by God and should therefore not be relinquished or substituted for anything else. The above is in line with the remarks of Awusaku (2015) when he contends that the church engages in economic activities such as poultry, piggery, rabbitry, fishery, bakery, palm oil processing, printing press, internet services and other small and medium scale business outfits. The essence of these is not only to generate additional funds for the church but to provide job opportunities for many unemployed youths who due to idleness engage in robbery, kidnapping, terrorist activities, and other forms of crimes that are capable of disrupting peace and stability in the society.

The Church is endowed with great spiritual force with which to effectively put up a strong fight against the agents of violence, disunity, social instability, insecurity and retrogression in Nigerian society. Saliu (2022) is of the opinion that wide spread corruption, bad governance and inefficiency on the path of our leaders which manifests through declining economic fortunes of the citizens, unemployment,

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inflation, inability to safeguard the lives and properties of innocent citizens, political crises, electoral fraud and so on are impinging on the peace, unity and stability of the nation in the recent times. Be that as it may, the church by virtue of its alliance with God, the ultimate reality, who is said to be omnipotent and unlimited in knowledge and resources, becomes well armed and empowered with the needed spiritual resources to effect spiritual solutions to the myriad socio-economic, religious and political problems confronting Nigeria as a nation (Awusaku, 2013). The ceaseless prayers of the church for unity, peace, stability, progress and security of the nation impact positively on our corporate existence as a sovereign nation. Similarly, the church prays for divine guidance on the path of our national leaders, and for God's intervention in Nigeria's fight against the alarming increase in the rate of crime and corruption. This is predicated on the Church's conviction that God is the greatest revolutionist whose intervention can bring about a remarkable change in a country's peace-building, national integration, national security and general socio-economic and political life.

Conclusion

The perceived degeneration of Nigerian nation into socio-political and economic doldrum as seen in its present entrapment in sinister quagmire of recurrent violence, ethno-religious crises, disunity, social instability, terrorism, mass unemployment, widespread poverty, political intimidation, ritual killings, kidnapping, armed banditry, enthronement of unconstitutionalism and illegitimacy and so on, have left ugly scars on the face of the nation, making her to be less appreciated and devalued among the comity of nations. The waves of political violence, insurgency and terrorism that emanate from Nigeria, and spreading its tentacles to neighbouring countries in Sub-Saharan Africa are insidiously divesting the country of her garment of honour and dignity as the giant of Africa in contemporary regional, continental and global political landscapes. Suffice it to say that inability to make and sustain peace within a nation, manage crises, fight insecurity gallantly and efficiently, calm various agitations and unite divergent religious, socio-political and economic interests is the simplest and commonest sign of a weak state and no weak state is a giant among the comity of nations except among the comity of weak nations.

It is regrettable to note that Nigeria keeps on losing grip on peace, unity and positive nationhood on daily basis as its rickety and cracky wall of nationhood widens unremittingly divisive and centrifugal tendencies occasioned by perceived political marginalization and oppression, desire for domination and fear of domination among diverse ethnic-cultural and religious groups upon whom the idea of nationhood was foisted by the then colonial administration of Frederick Lord Lugard in 1914. This has hindered the pace of socio-economic and political progress in Nigeria because unity, peace and stability are vital ingredients that cannot be successfully sidelined or kept at the bay in our national quest for national development and good governance.

The various governments that have ruled the country both civilian and military, were submerged in corruption, ethnic politics, politics of exclusion and division in diversity

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which impinged, tremendously on their theoretical pursuit of "one Nigeria" and nation-building. They were rather busy looting the national treasury, touring round the globe for pleasure and sometimes for medical trip, wasting the tax payer's money. Politicians who lost election were also engrossed in the nefarious act of making the government of their political opponents problematic and crisis – ridden and the state (nation) ungovernable through direct or indirect sponsorship of terrorist groups against the state (nation) and its government. Most of the political elites and religious clerics who advocate for peace, unity, stability and security in Nigeria are themselves agents of violence, confusion, tribal sentiments, politics of hatred, disunity, ethnic profiling, victors suppression and intimidation, "get power by all means syndrome", political witch hunting, religious violence and fanaticism. These have made the vision for a united, stable, peaceful and progressive Nigerian society apparently chimerical and the church has on this note stepped in to partner with the government in order to give the above problems a lasting solution.

The Church in Nigeria, through its ethical teachings and doctrines that centre on the life, character, and teachings of Jesus Christ have continued to impact on the behavioural attitudes of members and the entire Nigerians through both radio and television evangelism. It has taken a giant stride in promoting unity, social stability and peace in Nigeria with strong conviction that meaningful progress in the nation's socio-economic and political life can only be achieved in the atmosphere of unity, stability and peace.

However, the binding effect of the Church's teachings and doctrines is being limited by unbecoming of attitudes and character of some of its clerics which do not reflect the sound teachings and doctrines of the church and are diametrically opposite of the life and character of Jesus Christ, the founder of Christianity. Similarly, some church leaders have made themselves cheap instruments in the hands of corrupt politicians who use them to pursue evil political agenda at local state and national levels. Most churches are besieged with internal crisis and leadership tussle which make them appear emasculated and incapacitated in carrying out God-assigned spiritual and social responsibilities in the society.

Recommendations

To strengthen and make the Church effective so that it can take its proper place in fostering unity, social stability, peace and progress in Nigerian society, this paper makes the following recommendations:

1. Nigerians and the government at all levels should see the Church as a blessing and "national asset" and should therefore, embrace its message of unity and peace wholeheartedly for their own good.

2. The government should stop relegating Christians to the background in national politics and administration, but should rather accord them due honour and recognition through inclusion and full representation in the governing desk of any government in power at any time in Nigeria. The Muslim-Muslim Presidential/Vice Presidential tickets of the All Progressive Congress (APC) (the ruling government) in 2022 party presidential primary election that culminated in producing a Muslim

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President (Armed Bola Tinubu) and a Muslim Vice President (Kashim Shetima) in February 2023 general election was a sheer slight on Christians in the country and an act that defiantly trampled upon the spirit of unity, peace and political inclusiveness in Nigeria. That was a hypocritical act demonstrable by the government use of right hand to beckon on unity and peace and using the left hand to wave them away simultaneously.

3. Church clerics should endeavour to live exemplary life. They should ensure that their attitudes and character reflect the sound teaching, and doctrines they teach as followers of Jesus Christ. This is because action speaks louder voice. Nigerians want to see Church clerics practice what they preach.

4. Church leaders should shun involvement in partisan politics which makes them fall prey to manipulation by corrupt and unscrupulous politicians who turn them into cheap instruments for perpetuation of evil political agenda at Local, State and national levels.

5. Churches in Nigeria should unite both in purposes and intentions and methods of actualizing them since they all follow one founder (Jesus Christ). They should desist from internal crisis and leadership tussle which impede the progress of their unity and peace promotion in Nigeria.

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