

## ENHANCING PEACEFUL CO-EXISTENCE IN NIGERIA: THE CONTRIBUTIONS OF NATIONAL COUNCIL FOR ARTS AND CULTURE ZAMFARA STATE

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### ABSTRACT

*Conflicts without doubt, are generally an inevitable incidence of human existence and interaction. This is owing to the fact that our society is made up of human beings with varied characters, interests, wishes and desires. As conflict lingers and rears its ugly head in different parts of the country, it continues to direct and influence the perception of the worldview of Nigerians. The Objectives of the Study is to determine the role of arts, crafts, culture and sports as means of enhancing peaceful coexistence in Zamfara State and to examine the prospects and challenges faced by arts, crafts, culture and sports as means of enhancing peaceful coexistence in Nigeria. The functionalist theory was adopted for this research. The study relied heavily on primary data and has utilized secondary data. For the research findings it was found out that the consequence of non-peaceful coexistence in Nigeria has resulted to loss of lives damage to properties, imprisonment and suspension of economic activities and the role of Arts, Crafts, Culture and Sports as a means of enhancing peaceful coexistence has strengthened the peaceful harmonization of cultural practice in Nigeria and It allowed smooth running of the Government. The study recommended that there should be provision of medium for economic activities or international and local competitions of arts, crafts, culture and Sports as a means of enhancing peaceful coexistence in Nigeria, the perpetrators of non- peaceful situation or conflict should face the wrath of the law, so as to serve as the deterrent to others and that the government should create employment opportunities, enhancing the arts, crafts, culture and Sports ministry educational programs.*

## 1.1 INTRODUCTION

Nigeria is an extremely heterogeneous society, comprising peoples of different social linguistic and cultural backgrounds known for its cultural diversity, owing to the fact that it has identified over 250 different language groups. Every local area in the country has a set of values and norms that govern the behavior of its people. Similarly, every society has a system of social control or mechanism of ensuring that its people behave in consonance with its normative local values in order to ensure social responsibility and accountability. This is a way of keeping them together as one indivisible entity, with common identity and destiny.

The processes enhancing the common identity and destiny of the various people of Nigeria are further defined by more powerful factors rooted in their common pre-colonial and colonial history, as well as the collective destinies which combine to link them to the common heritage of humanity, as well as the

destiny of Africa and the wider world. The forces shaping the geographies of cultures and religions are two of the most powerful and divisive forces, but as a divisive force religion plays a more prominent role. People may speak the same language but have quite different beliefs either as members of different major religions or different sects of the same faith. The perpetuation of cultural strife under the guise of religion is a problem that adds to the difficulties of peaceful human coexistence. It is important to realize that religious conflicts usually involve more than just the mere difference in spiritual practices and beliefs. The politicization of religion functions as a symbol of a much wider set of cultural and political differences (Salawu, 2010).

The eruptions of violent conflicts have had diverse causes and characteristics. Nigeria has had its fair share of violent conflicts with over one hundred documented conflicts of varying magnitudes occurring since

independence. These are generally, referred to as ethnic and religious conflicts. A day hardly passes without the adherents of these two religions engaging in one conflict or other which is currently expressed as Farmers- Herdsmen conflicts. The inter-community scenario in some parts of Nigeria has assumed some violent dimensions, leading to loss of innocent lives and property (Akinwale, 2004).

The threat of violence and insecurity has currently reached a level unprecedented in our history. In spite of its resemble of rich cultures as well as human and material assets, tending towards the precipice through extremisms of various kinds. Yet the leaders do not recognize and appropriate the richly diverse cultural values and practices and use them for nation-building, peace, economic empowerment and the reexamination of culture, values and beliefs which will help unite the country. The rise in violence and insecurity is linked to culturally-driven

mental and material impoverishment in music, arts and crafts, performing arts and films, as well as dressing, language and sports, among others, as culturally-driven practices that do not tend to foster peace and economic empowerment across the country. A badly managed culture could become an instrument for violence. Cultural practices that will enhance women's and youths' economic empowerment could ease corruption and violence, promote greater environmental sustainability, and through education help improve the general standard of living. Nigeria's National Cultural Policy must be seen as an instrument for promoting national identity as well as communication and cooperation among the different Nigerian and African cultures in general. Indeed, the Nigerian Constitution must highlight the fact that consideration is given to the country's cultural diversity (Boutros, 2014).

The world of Arts, Crafts, Culture and Sports as a means of enhancing peaceful coexistence

in Nigeria is a very imperative for promoting the activities that will bring people together as a unifying force. Organizing Festival of Arts, Crafts, Culture and Sports therefore is one measure which if considered will bring people together because festivals, irrespective of their nature, promote cultural exchange thereby increasing understanding among people of different regions. An atmosphere of peace that is promoted by festivals stimulates an enabling environment which will attract investors and in turn boost the economy of the locality. More so, peace and unity are very essential prerogatives for National development, hence, they should not be undermined. Peace building is like building a house, there are two types of peace, the Negative and the Positive peace. The positive is when one is able to transform conflict to peace and this starts from our homes, then the community, the authority and the law enforcement agencies governments at all level should encourage

and fund the Festivals of Arts, Craft, Culture and Sports to bridge the gap between the poor masses and politician who enrich themselves at the expense of others (Newtelegraphonline.com 2<sup>nd</sup> October, 2017 12:00am).

### **1.2 Statement of Research Problem**

The Multi-ethnic and religious setting in Nigeria is neither a mistake nor a curse. Rather, they are divinely designed by Almighty God to harness the human and material resources of the country for the benefit of humanity as scholars have written extensively on conflicts management and resolution for peaceful coexistence. The problem of peaceful coexistence in Nigeria is also attributed to by the country's multi-ethnic and multi-language diversity. This situation creates a type of social interaction and relationship that is unhealthy among them. The situation is further made worse by the high rate of illiteracy in the country. Problems resulting from this are that the multitudes of illiterate people who do not

know much about other ethnic groups. They simply depend and act based on selfish and biased information they have gathered about other ethnic groups from their friends and relations. The harms which ethnic conflicts have done to peaceful co-existence in Nigeria are too many.

### **1.3 Objectives of the Study**

- i. To determine the role of arts, crafts, culture and sports as means of enhancing peaceful coexistence in Zamfara State.
- ii. To examine the prospects and challenges faced by arts, crafts, culture and sports as means of enhancing peaceful coexistence in Zamfara State.
- iii. To proffer some workable solutions for the purpose of enhancing peaceful coexistence in Zamfara State through arts, crafts, culture and sports.

### **1.4 Research Questions**

- i. What role do Arts, Crafts, Culture and Sports play in enhancing peaceful coexistence in Zamfara State.?
- ii. What are the prospects and challenges faced by arts, crafts, culture and sports as means of enhancing peaceful coexistence in Zamfara State.?
- iii. What measures should the government take to make sure that arts, crafts, culture and sports enhance peaceful coexistence in Zamfara State.?

### **1.5 Literature Review**

Is it right to assume that cultural differences are the cause of conflicts? Building peace is the reason behind the very creation of the Nations system to build the defenses of peace

in the minds of men with integration of the culture of peace and sustainable development through knowledge in societies. The world of arts, crafts, sport and culture has the responsibility to foster inclusive creative change, remaining a lookout post for new challenges to lasting peace. Yet, lasting peace rests on a complex and fragile web of daily practices embedded in local settings and the most ephemeral encounters that individuals and communities creatively maintain out of the conviction that they constitute sustainable conditions for living together in dignity and shared prosperity. Through the ages human beings are known to react against oppression and denial through violence and force (Olugbuyi, 2006).

This attitude has always brought further conflict most of the times. Globally, the world has witnessed human conflicts, widespread violence, proliferation of weapons which has sustained the culture of war and violence. This situation has

hampered peace and retarded national growth and development. In Nigeria, the trend is the same. The country has witnessed series of outbreaks of ethnic violence, religious extremism, dehumanization and school violence (Olugbuyi, 2006).

The human history is accorded with histories of conflicts of values expressed in various forms ranging from religious, ethnic, regional or class conflicts and contradictions. This idea was aptly expressed by Marx and Engles (1968), when they argued that the history of all hitherto existing society is the history of class struggle. Conflicts therefore are synonymous with initialization and aggregation of human interest. This implies that conflict be it (religious, political, ethnic or class) is impossible unless there exist incompatibility between different values, desires or needs of people that co-exist (Stewart 1987). While class conflicts exist between social classes, interstate conflicts exist between nation states. While ethnic

conflicts exist between ethnic groups, religious conflicts exist within and without class; ethnic groups and nation state (Igw, 2003).

Conflict is inevitable in a society because of inherent differences such as values. In most cases, in nearly all societies, the above mentioned natural differences of people can be mutually, contradictory or antagonistic. Fink in his work defines conflicts as “any situation or process in which two or more social entities are linked by at least one form of antagonistic psychological relation or at least one form of antagonistic interaction. Fink the Psychological antagonisms are such things as incompatible goals, mutually exclusive interests, emotional hostility. Factual or values dissensions and trade enmities, while antagonistic interactions range from the most direct, violent and unregulated struggle to the subtlest indirect and highly regulated forms of mutual interference (ibid,1968:56).

Conflict exists when two or more people or groups of people carry out an act which is in comparable with those of other individuals or groups. It is the sole responsibility of the state to find ways of harmonizing these mutually antagonistic tendencies or at least try to minimize the destructive aspect of conflict and maximize the benefits of its constructor aspect for the society as a whole (Abel, 1994).

Adeyemi (2009), believed that in the case of dysfunctional conflict, it is very negative. This type is usually symptomatic of a failed state where conflict goes beyond control or beyond normal threshold. One basic fact to be noted here is, it is not humanly possible to prevent conflict just as it is not possible to prevent magnet from having north and south poles which are mutually exclusive but at the same time are inseparable from each other. However, conflict can be effectively managed. The term conflict according to Nwanegbo, (2005) has several

interpretations, it means situation of opposition, quarrel, inconsistency, struggling, violent dispute, aggression, discontentment and various clashes of interest. Nwanegbo, (2005) sees conflict as duel, a household brawl, strife between political factions, and a suppression of rebellion or a war between nations. It can be argued that, there is need to look at those things that underline the causes of conflict as a proper way to conceptualize conflict. This understanding starts from an individual's understanding of why he himself feels like fighting. Conflict is basically a natural occurrence in man, not necessary in context of resources, but still a defense of interest.

Maltz and Mumik (2000) conflict is individual and group reaction to situations of scarce resources, to division of function within society and differentiation of power and resultant competition for limited supplies of good status, values, roles and power as an end itself. Thus, since conflict is an inevitable

fact of social existence, it is necessary that when conflict occurs it should be managed effectively to avoid its destructive effects. While it is not possible to eliminate conflict completely it can be contained and prevented from escalating into physical violence.

Arts, Craft, Culture and Sport are about participation, inclusion and citizenship. Both has a unique power to attract, mobilize and inspire. Its intrinsic values are teamwork, fairness, discipline, respects for the opponent and the rules of the game being harnessed in the advancement of solidarity, social cohesion and peaceful coexistence. Arts craft culture and Sport as a universal language is a powerful tool that promotes peace, tolerance and understanding by bringing people together across boundaries, cultures and religions. The power of sport as a tool for conflict prevention and peace building is reflected in a range of international agreements, strategies and instruments. In 1993, the United Nations restored the ancient

tradition of the Olympic Truce, under which athletes from warring nations were granted safe passage to participate in the Olympic Games. More recently, the Olympic Truce now includes the participants in the Paralympics Games also. The truce begins seven days before the start of each Olympic/Paralympics Games and continues until seven days after the closing ceremony, reminding the world that sport offers an opportunity to bridge even the most bitter socio cultural divides that builds a Peaceful and Better World.

### **1.6 Concept of Peace in Nigeria**

Peace is a term commonly used to describe a state of being calm and quiet. It is also a state of tranquility, free from argument, conflict, violence and disturbances. It is an avenue permeated with attitudes that allow people of all ages and all levels to co-habit in harmony. It is also considered as the development of behaviour that can prevent the occurrence of conflict (Hornby, 2006)

Peace is a quality describing a society or a relationship that is operating harmoniously. This is commonly understood as the absence of hostility, or the existence of healthy or newly healed, safety in matters of social or economic welfare, the acknowledgment of equality and fairness in political relationships and, in world matters, it is a state of being absent of any war or conflict. Reflection on the nature of peace is also bound up with considerations of the causes for its absence or loss, a reflection of nonviolent lifestyle, which also describes a relationship between any people characterized by an absence of disturbance or agitation. Peace can make the world feel like a home. Peace is a state in human relations that implies a sense of community, support for each other and enables freedom of expression of thought. Peace needs functioning channels for communication among people, which can express all emotions and also aggression by not using violence. This would lead to far less

division of humanity. Art craft, culture, and sport education and performance not only bring people together in peace, but the spirit that is created by it can set an example, if not a role model, for peace among humankind (Hornby, 2006).

### **1.7 Culture of Peace in Nigeria**

Global attention had been drawn by Nigerians to the contributions of culture to human existence and promotion of global peace and security. "Dialogue, music, theatre, arts, crafts and other creative ingenuity of our people effectively stimulate peaceful coexistence, unity, socio economic prosperity, human capital and infrastructure development in our diversified economy." Culture creates wealth, promotes a sense of belonging and the capacity to bring all strata of people together for economic growth and development, for peaceful co-existence.

In 1992, a document of declaration on the culture of peace was proposed by the United Nations Educational, Scientific and Cultural Organization (UNESCO), as a contribution

to the peace building activities of the United Nation System. It was described as comprehensive efforts to identify and support structures which tend to consolidate peace and advance a sense of confidence and wellbeing among people. Since then the concept has been used for prevention of violent conflict in situations where such a potential exists. Quoting from Article I of the UNESCO declaration, which was adopted in September 1999, a culture of peace is described as "*a set of values, attitudes, traditions and modes of behaviour and ways of life based on ideas like respect for life, ending of violence and promotion and practice of non-violence through education, dialogue and cooperation and adherence to the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding at all levels of society and among nations*"(UNESCO, 1999).

The UNESCO organization continues to work in accordance with the principles adopted in its 1974 recommendation on education for international understanding, cooperation and peace. These principles include among others, understanding and respect for all people, their cultures, civilization, values and ways of life, including domestic ethnic cultures and cultures of other nations. All of the fields of competence of UNESCO, that is, education, science, culture and communication have been engaged in the organizations' Trans disciplinary approach to the culture of peace. To achieve this culture of peace, Weis (2001) recommends peace education which is a participatory process that develops critical capacities for solutions to the challenge of war, terrorism, economic and racial violence, gender exploitation, environmental damage to be integral to all schools' curricular. Peace education involves activities that promote knowledge, skills and social conditions that

are conducive to peace. According to Mazer (2002), peace education is still a fairly controversial term because some feel that education in general should automatically imply 'Peace Education'. However, whatever the focus taken, peace education is needed to educate the populace to embrace a culture of peace, such that the youthful energy can be redirected to improve the condition of the human society using peaceful initiatives. Peace loving human beings haunt for peace and are generally inclined to living in peace." The UNESCO document of declaration on a culture of peace (UNESCO, 1999) says, "Since wars begin in the minds of men; it is in the minds of men that the defenses of peace must be constructed" (Olugbuyi, 2006).

### **1.8 Peaceful Co-Existence in Nigeria**

The notion of peaceful co-existence is, like all such notions in the social sciences, better understood contextually and thematically. Moreover, it lends itself to manipulations and different usages. It is a good servant, indeed, a handy compass, at the control and

command of its master. It serves the mighty as well as the weak, the big as well as the small. More importantly, it has been in existence since human settled experiences. In other words, the desire for peaceful existence is part of humanity and has dominated and continued to dominate international, national and local/community efforts at promoting the well-being of the people. For instance, following the political independence of some Asian countries, and their desire to protect and defend their independence, China, India and Myanmar jointly sought solace in peaceful coexistence as a tool for development. Consequently, they issued the five principles of peaceful coexistence as pillars on which to base their developmental aspirations. The five principles were built around mutual respect for the sovereignty and territorial integrity of member states; mutual non-interference in each other's internal affairs; equality of members; mutual

benefit and peaceful co-existence (Ogunsanya and Popoola, 2001).

The popularity of these principles and their relevance in today's world can be seen from their almost unconditional endorsement by the United Nations in its charter. It is important to note here that these five principles of peaceful coexistence are not mere rhetoric, they have practical applicability through:

- i. Upholding the sanctity of sovereign equality of states
- ii. Cooperation in the fight against a common problem like terrorism
- iii. Acknowledging with due concern the diversity of world's economies in promoting common development of the world's economies on the basis of equality and mutual benefit;
- iv. Promotion and maintenance of peace and security through dialogue
- v. Recognizing and giving full scope to the important role of United Nations

and other multilateral arrangements (Chinese Envoy 2007).

Consequently, the notion of peaceful co-existence is very crucial and relevant to international development efforts. No wonder the Chinese Envoy proudly asserted that: Aspiring for peace, development and cooperation has become the popular will of the 21<sup>st</sup> century and the irresistible tide of the times. Let us hold our hands together, holding high the great banner of the five principles of peaceful co-existence, and make fresh contributions to the lofty cause of world peace and development. However, while this notion of peaceful co-existence makes enormous sense for the promotion of sustainable development, it falls far short of expectations at the local/community levels. At these levels, co-existence deals with the anxieties and problems which characterize the relationships between persons or groups in which none of the parties is desirous to destroy the other (Kiesberg, 1998).

### **1.9 The Role of Culture in Peace Building in Nigeria**

The availability of abundant natural resources in a country does not automatically translate into development. The kind of attitude, values, skills, and entirely the cultural life of such nation become crucial to meaningful development. The paradox of mass poverty in the midst of abundant oil and other natural resources, and the inability to translate ambitions and well-crafted development plans into concrete reality have all driven home the centrality of the human factor in the progress and development of nations. The significance of the human factor brings us squarely to the domain of the attitudes, the orientation, the vision, the motivations and the values underlying the behaviour and actions not only of the general public but particularly of the ruling class which pilots the affairs of leadership in the society. This underlies the need to understand the role of culture particularly as it relates to peace building and development the

dialectical relationship between culture, peace building and national development. It begins with defining major concepts, clarification of misconception and tendency to neglect or underrate the role of culture the discourse on peace building, the economic and political development of Nigeria. It proceeds to assert the centrality of culture and tourism as an essential element, and critical missing links, in the country's efforts at national development. Attention must be given to the imperatives of a culture-centred strategy of development and the rich cultural and tourist potentials that can be exploited for a more meaningful and sustainable development in Nigeria. The issue of national integration examines the role which a more informed understanding of the social and cultural composition of Nigeria can play in achieving national integration (Ojoade and Ojoade 1999).

The concept of culture has been defined in various ways. These various definitions range

from its simplistic forms to its complex forms. Culture is being universally defined and understood as the totality of ways of life of a people or a society. Sociologists, anthropologists and historians have offered a variety of meanings of culture and the traits inherent in it (CESSAC, 1986). It is important to stress at the outset that culture as used in this research is defined in the broader sense to include the arts. Culture encompasses the world view of a people; the cognitive processes which structure the thinking and mindset of the people; the linguistic forms through which they communicate or express their ideas; the aesthetic manifestation of their feelings and creativity in art, music, dance and other aesthetic forms; the behavioural patterns which shape their actions; and the patterns of social structure which govern their ways of interacting with individuals, groups and peoples both within and outside their society.

In addition to these elements is the collective dimension which relates to the skill and knowledge framework for getting things done, for inventing and producing those tools, implements and appliances which facilitate work, comfort and leisure. These material accomplishments which derive from the people's indigenous science and technology are as much a part of culture as are the customs, traditions, arts, dances and festivals which are often emphasized in discussions on culture. Given the strategic and encompassing nature of culture, it is inconceivable to imagine how a society can achieve meaningful development and national integration without a sound cultural base. Cultural activities, such as the performing arts, are increasingly becoming recognized as drivers of meaningful development that is as much about reducing extreme poverty as it is about enhancing the potential and well-being of every human

being and confronting climate change (Okebukola, 2004).

### **1.10 Role of Sports in Promoting Peace in Nigeria**

Sports act as physical outlets; they allow participants to work out aggressive energies and emotions through involvement in the competitive recreational activity (Encyclopedia Britannica). Sports are accessible ways of gaining respect and admiration through the exhibition of skill and prowess. As entertainment, they provide diversion from the demands of day-to-day living and allow the spectator to enjoy much of the experience of play without actual involvement. Sports bring co-operation among individual groups and societies. It fosters friendship. It enhances discipline through the rules and regulations in a game. Sports contribute to social co-existence. The constant and indispensable involvement of the crowd in the Nigerian Army Games is an absolute clear-cut separation between 'performers' and 'spectators'. It can evoke

intense excitement and emotional commitment from individuals and troops (groups). It helps in the stress management whether as a spectator or participant. In summary, the role of sports is: pursue personal achievement and self-promotion, instrumental and goal-oriented in whatever one does, always be prepared for competition and it promote and develop social co-existence (Okechukwu, 2003).

In spite of the prevailing insecurity challenges in Nigeria, sports are the perfect vehicle for our goals of bringing together and empowering communities in Nigeria. Indigenes and settlers, Muslims and Christians, and all ethnic groups use sport to let people understand and appreciate each other's beliefs, values and way of life better, leading to tolerance, harmonious and peaceful Nigeria. The combination of sport and religion strengthen national unity, church membership, self-discipline and character molding to cope with uncertainty, to stay out

of trouble, to give meaning to sport participation and Christianity and Islam, must put sporting to proper perspective, to establish solidarity and cohesion among teams, and to reaffirm the rules and authority. (Peace Initiative Network (PIN), and Generations for Peace (GFP) 2013).

One thing that unites most Nigerians is our passion for football among other sports, culture, arts and craft and an example of a sports peace building initiative is our annual football tournament or festival in community, the local youth football clubs and high schools in violent regions, have helped in addressing deep-rooted prejudice and stereotypes that have contributed to violence in Nigeria. The present Maiduguri has suffered from political violence and bombings in recent years, with young people vulnerable to being drawn into violence young people must be educated on how to promote tolerance, inclusion, leadership skills, and to share ideas on income

generating activities that would empower participants. We use sport to let people understand and appreciate each other beliefs, values and way of life better, leading to tolerance, harmonious and peaceful Nigeria (Saliu and Fagbemi 2015).

### **1.11 Role of Arts and Craft in Promoting Peace in Nigeria**

Arts and craft are pastime or a profession that requires particular skills and knowledge of skilled work Olugbuyi (2006) states that the education of arts and craft that is for national reconstruction and development which brings national reawakening, humanistic, aesthetic and ethnic values and peace in the family, social life, national life and improved international image. Corroborating this, the culture of peace cannot be achieved without education of citizens on the skills of how to resolve conflicts constructively, know how to live together, appreciate ethnic and cultural diversity. Section B9 of the UNESCO declaration (UNESCO, 1999) suggests actions that can foster a culture of peace

through education. This includes “reinvigorating national efforts and international cooperation to promote the goals of education for all with a view to achieving human, social and economic development and for promoting a culture of peace. The Modes of behavior and ways of life enable them to resolve any dispute peacefully and in a spirit of respect for human dignity and of tolerance and non-discrimination. Arts and craft bring sensitivity, humaneness, harmony, sweetness, purity, unselfishness, nobility into our living. Arts and craft foster growth of cooperation. Group activities in which everybody participates teaches harmonizing unity. Arts and craft impart moral discipline because it has a direct influence on the emotional life. Peace culture can only be promoted with a discipline that guarantees the success of the student both inside and outside the school (Ekwueme, 2001).

### **1.12 The Role of Culture, Arts Crafts, and Sport and National Integration**

Sustainable development is impossible without a reasonable level of social and national integration. Any meaningful discussion of national integration must involve an understanding of the entity being integrated. Nkom, (2008), Many analysts have located the primary obstacle to Nigeria's development and integration in the multi-ethnic, multi-religious and multicultural nature of the country. The ethnic, cultural and political diversities of the country have been perceived as the source of its fragility and instability as well as its inability to evolve a cohesive strategy of national development and integration which enjoys the support and commitment of all Nigerians. The citizens have become so conscious of their differences that they often forget the things that bind them together. It should be noted that multiplicity of culture is not a necessity for crisis that is why countries like America with diverse people from

different places are not recording frequent ethnic crisis like developing nations of Africa.

Nkom (2008) also added, what are the real differences that divide Nigerians? Are they only the conventional ones we hear every day such as ethnic, religious and cultural differences? Or does the problem really lie in the ever widening gap between the poor majority and a tiny group of rich elites, who have survived and continue to prosper by manipulating the divisive forces of ethnicity and religion in order to hold the society hostage? Our approach to national integration will depend on which of the two parameters emphasize. So popular has the paradigm of ethnic and cultural diversity become that most people hardly remember that the vertical class divide is also a major problem to the national question. While the idea of using Arts, Crafts, Culture and Sport as a basis for social or national integration, as mentioned in the cultural policy, sounds

attractive, one is left with the puzzling dilemma of whether one can really put his finger on something called Nigerian culture. Does Nigeria really have a common or collective heritage which can be used as an organic framework for integrating the people into a coherent whole with a common identity and a shared vision? The answer will be Yes, or No depending on our concept of Nigerian society (Nkom, 2008).

Long before colonialism there had emerged intricate patterns of economic, cultural and political interrelationships between and among the various peoples, kingdoms, emirates, chiefdoms and empires which make up contemporary Nigeria. Summarizing these shared patterns of interaction and interrelationship, the well-known historian, Thomas Hodgkin, pointed out that: *A variety of links existed between the various states and peoples which were the predecessors of modern Nigeria: between Kanem-Bornu, the Hausa states, Nupe, the Jukun Kingdom, the*

*Empires of Oyo and Benin, the Delta states, and the loosely associated Ibo communities.*

These relationships sometimes took the form of war and enslavement. But they expressed themselves also through diplomacy, treaties, the visits of wandering scholars, the diffusion of political and religious ideals, the borrowing of techniques, and above all trade (Hornby, 2006).

Usman (2009) has taken this argument further by emphasizing that the level of economic integration, the patterns of cross-border trade, and the intricate “political, military, cultural and ideological networks” which had developed among the peoples of this region had transformed the Nigerian area into a clearly distinct and distinguishable economic zone. According to him, “*it is not by accident*” that Nigeria emerged as a single political entity, the patterns of conquest and amalgamations that took place were clearly dictated by the strategic design of the British to capture this area into one single political

and economic entity. The cultural dimension of national integration and national unity is usually the most complex. It takes a much longer time to evolve. The emergence of a shared life-style, a common value system, an acceptance of all groups as fellow compatriots, an enlarged empathy, the propagation of ideas which promote national pride and solidarity, the consolidation of an integrating cultural framework which renders people's unique cultural and ethnic affiliations less and less significant to their national identity and survival. Cultural unity or fusion connotes the gradual breakdown of these social fragmentations and the emergence instead of a shared national identity characterized by common bonds of oneness. Some aspects of social integration and cultural fusion are purely objective processes which emerge spontaneously in response to the forces of social, economic, technological and political change (Usman, 2009).

Evidently, sustainable peace must uphold the dignity of every man and woman; it must be nurtured by observing their rights and fulfilling their aspirations. At the same time, however, development is not sustainable if societies are not at peace with themselves and with their neighbours and living in environmental balance with the planet and its resources. Thus, peace and sustainable development complement and mutually reinforce each other. Arts, Crafts, Culture, and Sport are Intrinsic to Development. Arts Crafts, Culture, and Sport informs and influences people's relation to sustainable development, conflicts, and reconciliation in a distinct, but direct manner. It determines and creates paths for lasting conflict-resolution and healing. It is also important to remember that the road towards achieving sustainability in peaceful coexistence will be a long and slow one (Uworen, 2004).

### **1.13 Theoretical Framework**

In this study, the functionalist theory was adopted for this research. Functional Theory

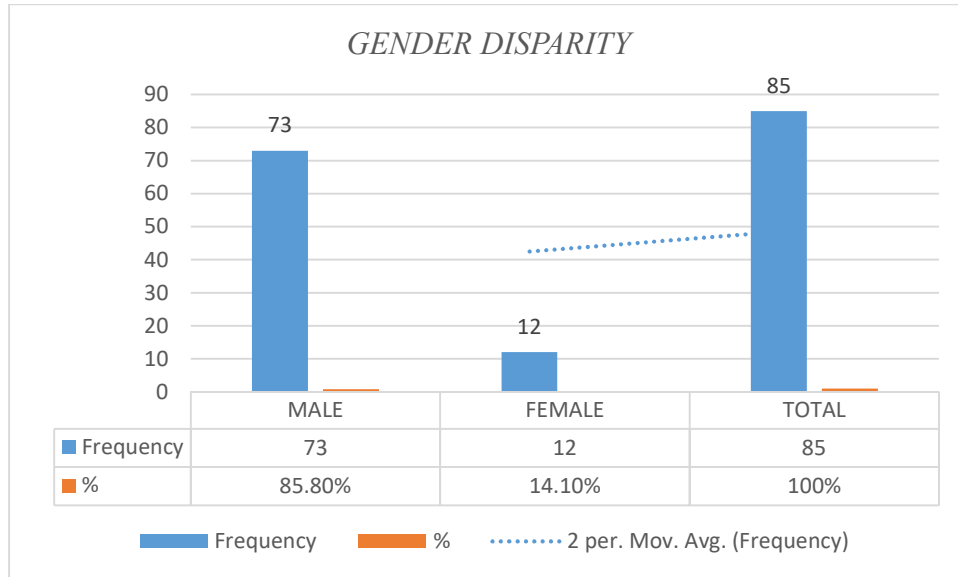
argues that social institution is a collective means to meet individual needs. Functionalist maintains that social institutions are functionally integrated to form a stable system and change in one institution will precipitate a change in the other institutions as societies are seen to be coherent, bounded and functions like organism with their various parts. The various parts of the society are walking toward the maintenance of social equilibrium. Therefore, all social and cultural phenomena are seen as functional in the sense of working together to achieve a set goal. This functions are the contribution they make to the larger system of which they are part (Dougherty and Pfaltzgraff 1997:101).

Functionalism views the society as an integrated whole where each unit or subsystem is interdependent with the other social system. This implies that any unit that has no function ceases to exist. Hence, festivals of arts craft, culture and sports have

functions within the social system as it has continued to thrive. Malinowski and Radcliffe-Brown adopted Durkheim analysis for functionalist studies in anthropology. Malinowski asserted that human societies and culture are best understood as an assemblage of contrivances for satisfying the biological and psychological needs of human organism that makes up the society. Also according to Radcliffe-Brown (1957), the usefulness of any social institution is the correspondence between it and some general need. Similarly, Malinowski (1944), opined that no crucial system of activities can persist without being connected, directly or indirectly, with human needs and their satisfaction. The understanding of any cultural element must imply, among other things, the statement of its relationships instrumental or direct to the satisfaction of essential needs. For example, its function may be examined in terms of it's being a force of social integration, cohesion,

solidarity, unity, as a tourism product and the reason for its persistence overtime.

**1.14 Analysis**



*Figure i: Showing gender differences between the respondents.*

Figure i above is showing gender based difference between the respondents. For instance, among the male and female categories, this research confirmed that out of 85 respondents, as much as 73 respondents are represented by 85.8% are male; unlike 12

(14.10%) are female. This means that, the representative opinion in the study outnumbered that of the female category. This indicates that male are on the highest number respondent than their female counterpart.

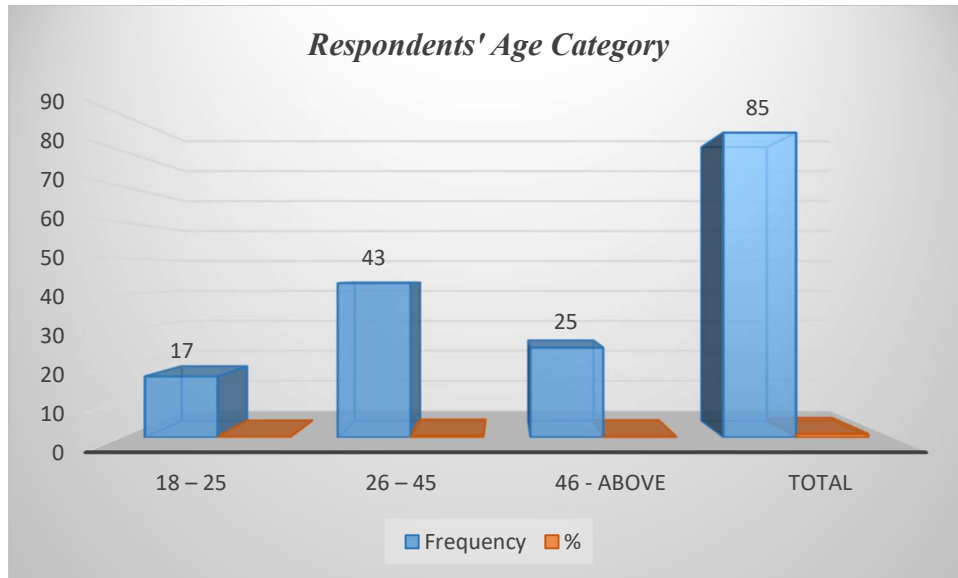


Figure ii: Showing age categories of the respondents

On Figure ii above, 17 respondents (15.7%) fall within the age range of 18-25, 43 respondents (55%) fall within the age range of 25-45, 20 respondents (28.6%) falls within the age range of

46-above. This means that youths' category is hitting at up to 43 percent; with 43 as the second highest.

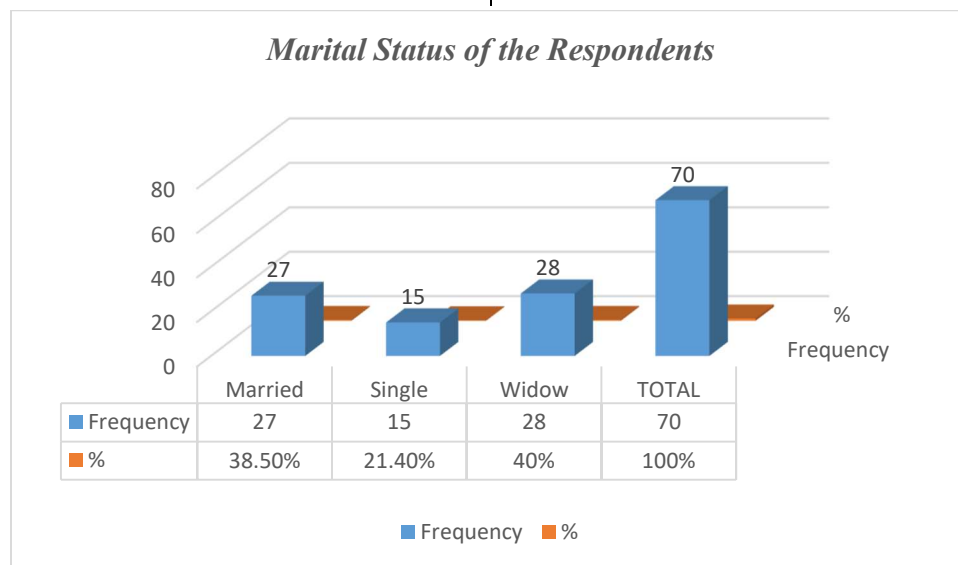


Figure iii: Figure iii indicating marital status of the respondents.

On figure iii above, 27 respondents represents 38.6% which portrayed the respondents' category who are married. 15 (21.40%) are single. But 28

respondents representing 40% indicated that are widows.

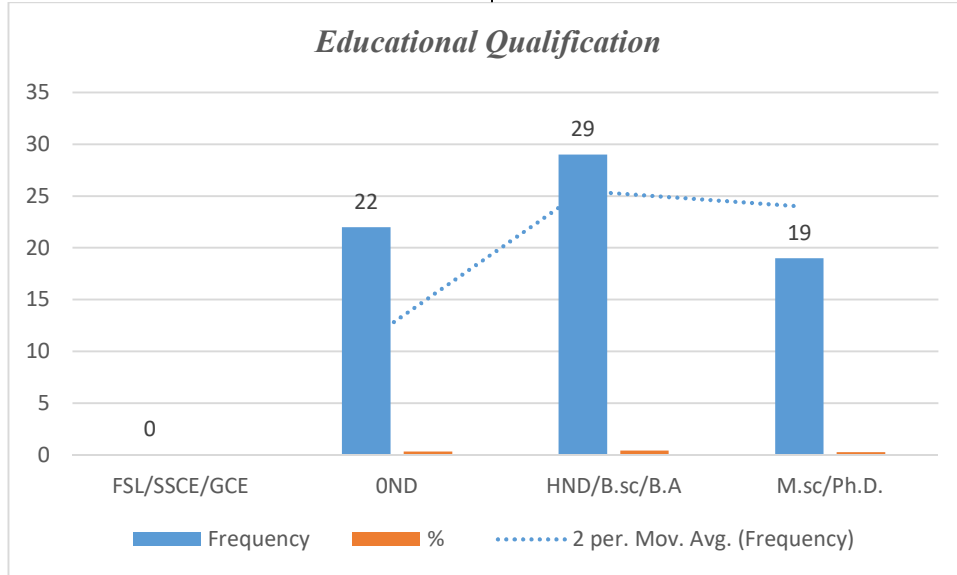


Figure iv:

In figure iv above, response on educational qualification showed, no respondent had attain FSL/SSCE/GCE, 22 respondents (31.43%) had

attained OND, 29 respondents (41.43%) had attained HND/B.Sc./BA and 19 respondents (27.14%) had attained M.sc/ Ph.D.

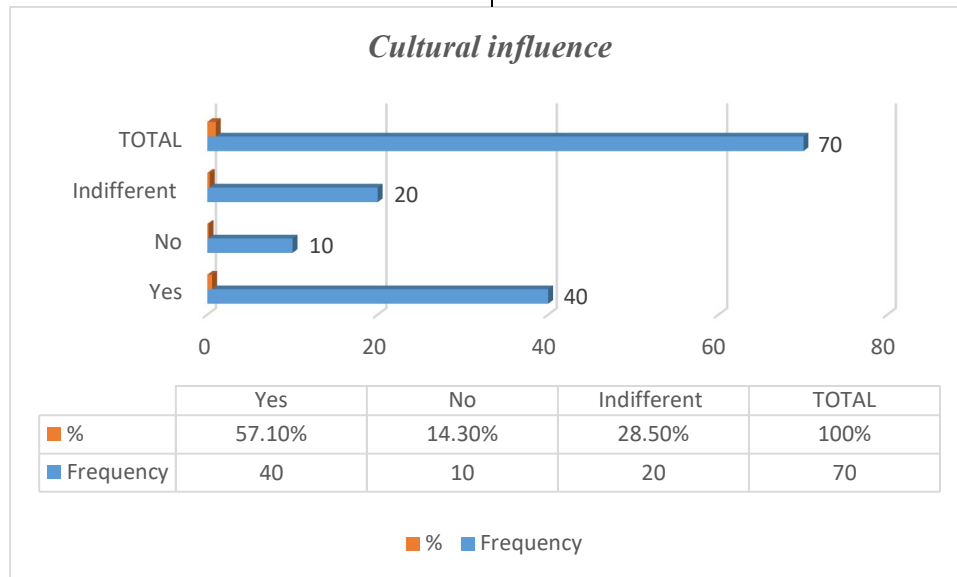
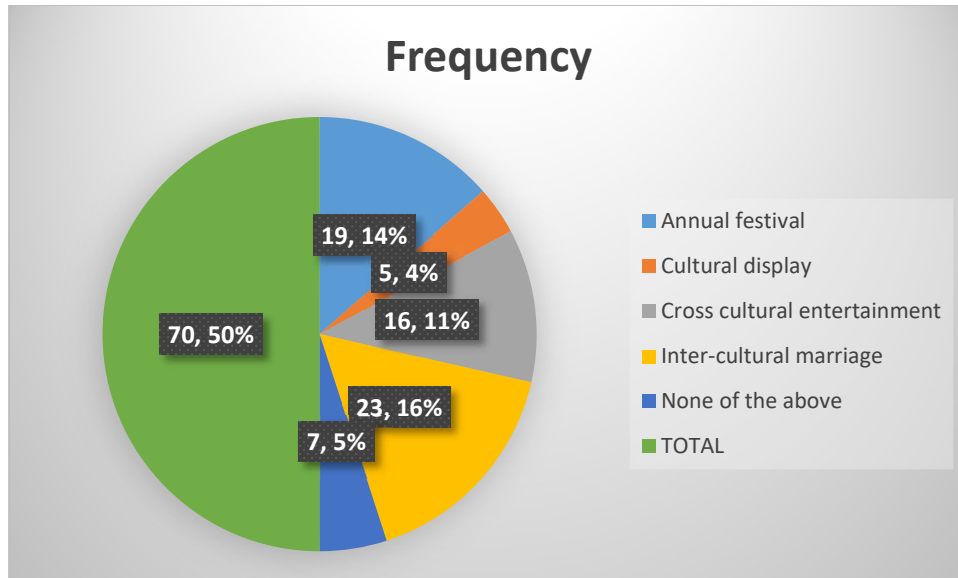


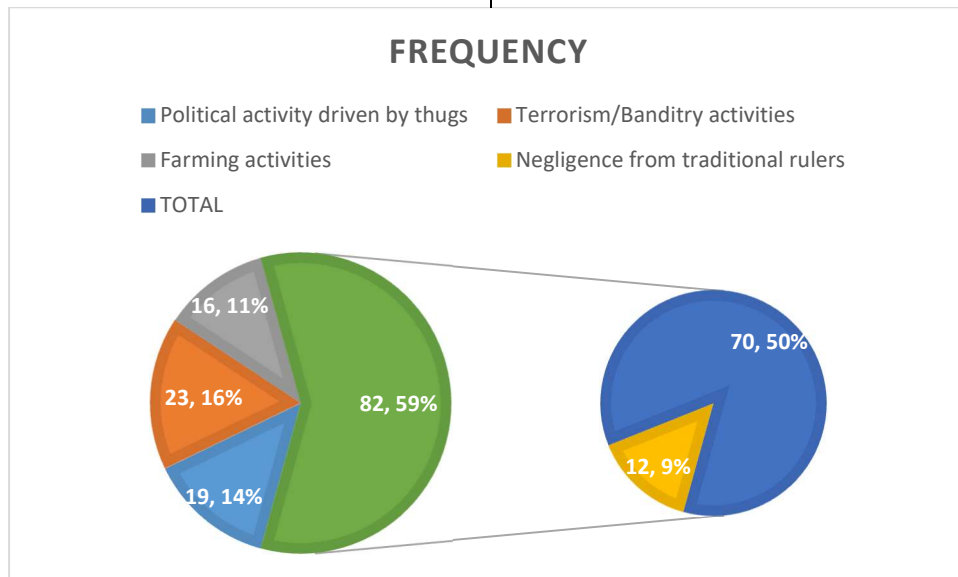
Figure v: Showing the extent of cultural influence on peaceful coexistence.



**Figure vi: Respondents thoughts on how cultural practices influence peace**

Here in figure vi, respondents expressed their thoughts on how cultural practices influence peaceful coexistence. As much as 23 respondents which is equivalent to 16% drew their source of peaceful coexistence through

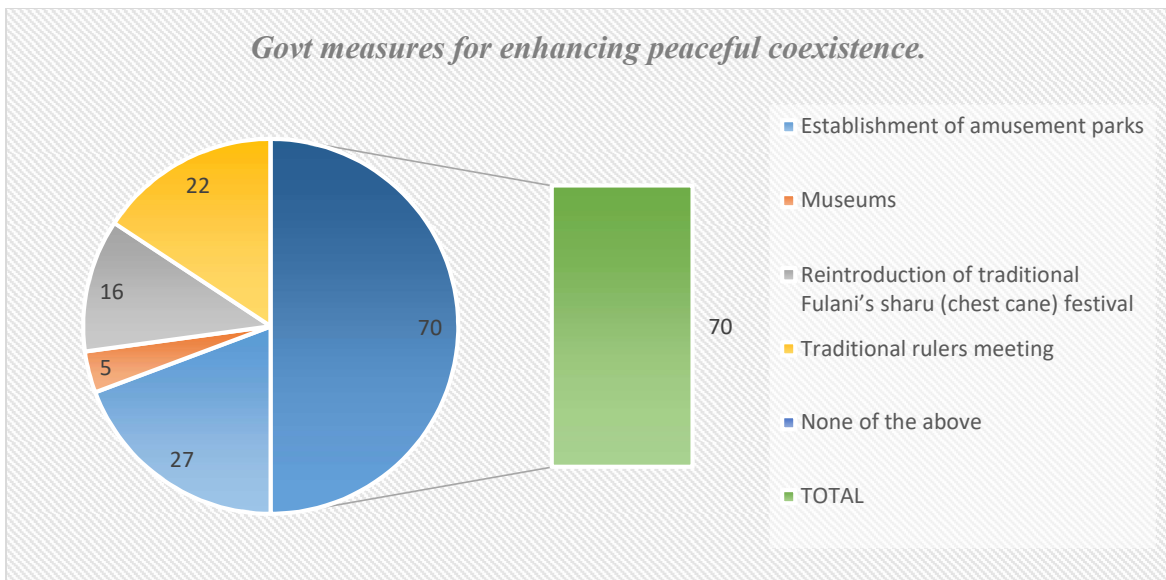
inter-cultural marriages. Second to this magnitude, is the 19 (14%) respondents whose means of cultural practices is attached to annual festival with strong bond for peaceful coexistence.



**Figure vii: Major areas of challenges faced by Cultural programmes in enhancing peace.**

Figure vii portrayed that 23 respondents represented by 16% attributed terrorism and banditry activities as one of their major area of challenge faced by cultural programmes in their areas. Whereas 19 respondents with

14% said political thugs and their activities constitute the challenges of their cultural programmes which affected their peaceful coexistence.



**Figure viii: Gov't measures for enhancing peaceful coexistence.**

Figure viii above indicated the government measure applied for enhancing peaceful coexistence among the residents of the area. For instance, out of the 70 respondents, 27 respondents portrayed that government of Zamfara state established amusement park as a means to enhance cultural integration among various tribes, which by extension provides peaceful

coexistence. Similarly, 22 respondents enjoyed their peaceful coexistence through traditional rulers' congresses and meetings. This bridges gaps in their crafts, arts and culture. Again, 16 respondents found "sharu" (chest cane) among Fulani's festive period as their source of peaceful coexistence. But, 5 respondents indicated their means of peaceful coexistence through the establishment of

museum. This means that establishing amusement park create more avenue necessary for good cultural reintegration then the others categories.

### **1.15 Conclusion**

In the course of examining the role of arts, crafts, culture and Sports as a means of enhancing peaceful coexistence in Nigeria, a number of facts have emerged. They are: Provocation by religious leaders, Intra- and inter-religious violence in Nigeria which is neither incited by laymen nor does it occurs naturally. People, who claim to be representing one religion or the other even though they could be described as suffering from a lack of adequate knowledge of the very religion they represent repetition or suffering from extremism, incited this violence. These representatives prevent normal people from seeing negative implications of preaching or provoking non-peaceful coexistence in Nigeria and the financial challenges should be considered.

### **1.16 Recommendations**

- i. There should be provision of medium for economic activities or international and local competitions of arts, crafts, culture and Sports as a means of enhancing peaceful coexistence in Nigeria,
- ii. The perpetrators of non- peaceful situation or conflict should face the wrath of the law, so as to serve as the deterrent to others.
- iii. The government should create employment opportunities, enhancing the arts, crafts, culture and Sports ministry educational programs
- iv. The religious or preaching Act bill should be passed by the national assembly and enforced as a law binding on all religious bodies in the state.
- v. Activities or programs on Arts, crafts culture and sports should be included or enhanced at grassroots levels and

primary and secondary educational institutions.

- vi. The inclusiveness of nation building, equitable political representation, social justice, mutual respect and tolerance among the diverse groups that make up the country must be ensured. Also the government should Identified potential sources of ethnic-religious conflicts through rigorous individual and institutional research

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