

## **ABSTRACT**

### **CHRISTIAN LEADERSHIP AND THE CHALLENGE OF PEACEFUL COEXISTENCE AMONG CHRISTIANS AND MUSLIMS IN KAFANCHAN KADUNA STATE.**

By

Madugu Markus

Kafanchan has been the home for so many Nigerians from the North, South, East and even foreigners, especially Missionaries, but for about three decades peace has eluded the people due to continuous religious killings and conflicts between Hausa/Fulani–Muslim who are long time visitors to the area and the natives who are Christians. The purpose of the study is to investigate the causes and consequences of the crises between Christians and Muslims in Kafanchan, exploring the context of Christian leadership. For quite sometime the conflicts have been responsible for the loss of many lives, destruction of properties, businesses, worship centers and a major hindrance to socio-economic development of the area as well as the general well being of the people. The good relationship between these people groups that existed for quite some time has been erupted. The people today are living under an atmosphere of hate, intolerance, lack of trust, vengeance, acrimony, vendetta and are unforgiving.

The research adopted interview method for data collection and a wide range of literature has been reviewed and consulted as secondary source. A total of thirty-five subject participants aged twenty-five to eighty years old were carefully selected. The participants are leaders in different hierarchies of the Church, indigenes of Kafanchan or had a long stay in the study area. The participants' willingness to participate in the study was sought for through the signing of the consent letter and consent form. Nine questions were carefully crafted into a questionnaire in order to provide answers to

the research question. The questionnaires were administered one-on-one and the responses have been collated, analyzed and presented statistically.

Conflict is normal in human society regardless of the history of peoples domicile in an area. Conflicts or crises may not be totally bad as it helps in understanding the cause/effects and how to effectively manage the crises and enhance relationship. Many factors were identified as the major causes of the Christian/Muslim religious conflicts in Kafanchan such as:

- Christians and Muslims who claimed that their religion is a religion of peace must move ahead from preaching peace to practicing the peace message in their daily life and conduct. The leaders must study hard to gain sound knowledge of the Bible and Quranic texts. We must by knowledge stop stigmatization of religion and describing members of certain religion as all evil and their religious books as satanic.
- Bad Government policies and programs are listed as some of the causes of religious killings and conflicts in Kafanchan, Nigeria and the world over. The increasing number of unemployment and poverty in youth has made the youth vulnerable and ready tools for political thuggery, drug addiction and criminal activities. Religious leaders must mobilize resources and form synergy with the Government toward establishing youth, women and orphans into small-scale entrepreneurship and skill acquisition.
- Deliberate efforts must be organized by the Church, Mosque, Government and all stake- holders to end the crises in Kafanchan. It's only an atmosphere of peace that will allow things to happen. Since the crises, many religious programs have been disrupted or even hindered. For example, night vigils, Palm Sunday public procession, evening programs and even the Sunday

service are always done under the watch of heavy security not to mention the continuous imposition of a twenty-four hour curfew, the disturbing noise of military sirens and helicopters flying by on surveillance.

- Whenever any crisis occurs in Kafanchan, the people respond by taking sides based on religion, ethnic or political affiliations. In such a situation, the solutions proffered after every peace and reconciliation committee set up by the Government are dotted as bias recommendations. There is the need for the victims and aggressors to be organized into a forum to dialogue or talk over the real issues in real terms and in a peaceful environment. This will help in reaching compromise so that the parties involved may be able to pronounce forgiveness and initiate a deep or inner healing.

## DISSERTATION APPROVAL

This is to certify that the dissertation entitled

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Presented by

Markus Madugu Dogo

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Dissertation Coach

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Date

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Representative, Doctor of Ministry Program

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Date

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Dean of the Beeson Center

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Date

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A Dissertation

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Doctor of Ministry

By

Markus Madugu Dogo

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## **CHAPTER ONE**

### **Overview of the Chapter**

This chapter will explain the research. It will start by giving a brief autobiographical introduction of the context for which the research is intended. It will make a clear statement of the research problem as well as provide a purpose statement for the research.

The chapter will raise relevant research questions that will give focus and direction to the entire work. Clear statements will also be made to clarify the very reason why the research is intended. Words that become key or phrases that have varying interpretations in the entire work will be defined, explained or paraphrased and the delineation or scope of the research work will be determined for a narrow focus to make the work relevant.

Reviews of relevant literature, journals, commentaries, dictionaries, materials from internet sources, etc. will be consulted as secondary sources. This will enhance our acquaintance with what ideas other people have on the subject. The methods of data collection, participant type of research and method to be employed in the analysis of data will be stated. Finally, the lay out and focus of chapters one through five of the project will be clearly written out.

### **Autobiographical Introduction**

Kafanchan, though the least developed city of the Southern part of Kaduna, is not known for anything except continuous reported occurrences of violent clashes between Christian and Muslim communities, both of which have a long standing history of living the area. Over eighty-five percent of those who will claim to know Kafanchan from without had their knowledge of the area from news and reports of

killings and incessant religious and communal clashes between the Christian majority and the Muslim minority who also constitute the ruling class.

From 1970 to date, the entire Southern Kaduna area is said to have witnessed over forty recorded violent crises (over sixty-five percent of which occurred here in Kafanchan). All hope of restoring peace to the area actually proves abortive as crises keep on recurring almost on a weekly or monthly basis with multiple losses. For example, on the 18th of April 2011, the entire city and its surroundings went up in flames after the announcement of Dr. Goodluck Ebele Jonathan by the media as the winner of the April 2011 presidential election. Before then, tension and rumor of the likely breakdown of peace and order was mounting up from April 16, 2011. On the 18<sup>th</sup> at about 10:00 pm, an Islamic call to prayer was heard which is an unusual time as the last call to prayer for the day is usually around 7:15-8:00 pm. It was also reported that some politicians were aware of what might be going on at such a time. Some Christian folks too seemed to be informed by their good Muslim friends who advised them to be on the watch as Muslim may strike in the night if the election did happen. That same day at around 11:00 pm the shouts of Allahu Akbar, Allahu Akbar – meaning “Allah is great” – were repeatedly heard in the usual manner of calling Muslim faithful to the Mosque for prayer. Of course, the Christian neighborhoods suspiciously came out only to see many of their Muslim friends, colleagues and brothers receiving guns and ammunitions that were kept in large quantity in one of the Mosques nearby and had matched out for war against their over a century Christian neighbors whom they call Kafiri meaning infidel.

That night was a night of commotion as firing of guns became excessive and rampant. The Christian all took to their heels heading for safety; both men and women, old and young were running out of their houses to the bushes. The Muslim



gunmen killed many Christian who were armless. They looted many homes and businesses after which they set many houses, businesses and Churches ablaze. Within 24 hours, Kafanchan was out of control as no security personnel came to the rescue. The Muslim fighters had their field day from 11:00 pm to 12:00 noon the next day before ground soldiers came and later a military helicopter.

It was reported that even when the Nigerian army came with their soldiers both on ground and in the air, their target was the defenseless Christians who were taking cover by the river banks and in bushes. Many Christians were killed by the military and the police aside from those killed by the Muslim militants. Reports have it that hundreds of people were killed and countless number of Christian homes, shops and businesses were looted and burnt. It is difficult to understand what the cause was, who were behind each crises and what was the provocation as the crises is always started by the Muslim even though they are the minority in Kafanchan.

On the 9<sup>th</sup> of November 2012, Kafanchan was in peace without any sign or rumor of any problem. That day I travel with some Clergy men of our Church to Abuja, the nation's capital, for the Church of Nigeria Anglican Communion Annual conference called the Divine Common Wealth Conference (DIVCCON). The same day my wife also went to see our family doctor in Kaduna. The next day, the 10<sup>th</sup> of November 2012, I received a phone call that fighting broke out between Christians and Muslims again in Kafanchan. It was horrible as people had started running to the bush in different directions for safety as usual. Our kids and house help were alone and helpless in the house. They ran for safety through the help of people who came to their rescue. They were helped out of the city through the bush paths and across a river to a far away village. There they were left alone until an a good Samaritan in a village saw them and took them to his house where they stayed for five days with a

family we had never met before. The fighting was brought under control in two days but as usual many properties were burnt and many lives lost.

Again, from the month of March to the month of November 2013, Kafanchan and its environs had no peace again. In March 2013, Muslim Fulani gunmen launched a heavy attack on the people of Takkad in the Kaura Local Government Area and on the 13<sup>th</sup> of May 2014, the same attackers (Fulani gunmen) launched another attack on the people of Zangan of the same Takkad folks. In these two attacks, hundreds of defenseless people were killed; their houses and crops were all burnt.

On the 14<sup>th</sup> of September 2013, two men and a woman were passing through the Muslim community in Cikin Garin going to Zauru which is the only route everyone takes at any time. These people were attacked within the hours of 10:00 and 11:00 pm by some Muslim youths who stopped them and landed heavily on them with machetes. Afterward, the attackers ran away leaving their victims in pools of blood. Fortunately, the woman was not badly hurt. She managed to get to Zauru and told of what had happened. The youth of Zauru came in readiness to fight but the attackers had fled the scene by the time they arrived. The victims were taken to the hospital where their lives were revived and they all survived.

On Monday the 16<sup>th</sup> of September 2013 in the same venue, a Christian youth was found macheted to death. In less than no time, tension rose in the Kafanchan town as the Christian youths were ready for revenge. That was the beginning of silent killings of people. After more than seven days the military was invited to intervene and a twenty four hour dusk to dawn curfew was enforced within the main town of Kafanchan.

On the 28<sup>th</sup> of September 2013, the Fulani gunmen went to the village of Tajak and destroyed their crops, burnt their houses and food storages. The people were able to hurriedly run out of the village, both old and young, thus no harm was done in terms of loss of lives. On the same day, which was a Saturday, the same Fulani gunmen went back to the village of Zangan in the early hours of 3:00-4:00 a.m. again and attacked the people this time killing about 16 people; some were killed with machetes and many others by gun shots. As at the time of this dissertation, Zangan and other smaller villages around have been deserted; the villagers left their homes, animals, farms and crops and have ran for their lives.

Furthermore, one major problem we have in Kafanchan and indeed Nigeria is that of a bad Christian-Muslim relationship. In describing the situation, Boer says; “If corruption has demoralized the country, these relations have bedeviled it.” I believe Christians and Muslims in Kafanchan need to make certain commitments towards each other in order to break the circle of violence by way of understanding and celebrating our differences through actualizing a smooth interpersonal relationship.

(14)

### **Statement Of The Problem**

Although Christians and Muslims of Kafanchan may have reasons to argue and claim originality and ownership of the area, it was also on record that once upon a time they both lived harmoniously together and even intermarried. In recent times, the relation has grown so sour that they are always at each other's throats, killing, maiming and destroying properties. Secondly, the continuous killing and destruction of properties have brought a lot of suffering and poverty on the masses who are victims. This in turn has brought underdevelopment in the area with many old men

and women rendered widowers and widows while many children are made orphans. If this situation is not checked and reconciliation made, the situation will worsen and the effects cannot be imagined.

### **Purpose Of The Project**

The purpose of this study was to explore the possibility for peaceful co-existence of Muslims with the Christian leadership in context and to see if Christians and Muslims in Kafanchan can live in peace together again. The research was not intended to investigate the leadership of Islam or its effort in bridging for peace in Kafanchan, but to know how knowledgeable the church is on the persistent crises situation, the causes, what has been done and what needs to be done more in cubing the situation.

### **Research Questions**

This research work is aimed at making a thorough investigation and finding a solution to the unending conflict between Christians and Muslims in Kafanchan. To achieve this, the study is guided by the following questions.

#### **Research Question #1**

What are the causes of crises between Christians and Muslims in Kafanchan?

#### **Research Question #2**

How can this age long crises be brought to an end and peaceful co-existence between Christians and Muslims restored again in Kafanchan?

#### **Research Question #3**

Why did the crises keep on occurring over and over again through the years?

#### **Research Question #4**

What has the leadership of the church done in the past as efforts towards addressing the problem?

Christianity and Islam claim to be religions of peace and love and claim to be preaching same. The two religions, being the dominant religions in Kafanchan, should indicate that peace should have prevailed in the area and, should there be any conflict, the two could have come together and resolved the conflict. The leaderships of the two religions must not be passive but rather at all times go all out in the campaign for peace. They should be seen as the solution to the problem and not part of it.

#### **Rationale For The Project**

Whatever may be the reasons why people cannot agree with one another and whatever anybody is benefiting in a crises situation, killing and the wanton destruction of lives and property among the people that are supposed to live as brothers is not good to the people or the society in view of its devastating effects. Thus, the following reasons informed the rationale for this study.

The first reason for this study was the devastating effect of each of these conflicts including the tension, fighting, killings and the destruction property, places of worship and businesses. The circle of vengeance, acrimony and vendetta which brings no good to anybody or to the community other than underdevelopment, poverty and untold suffering. None of the parties (Christian or Muslim) will be able to wipe out the other in the quest to achieve religious dominance or emerge as winners. They must learn love and tolerance to live in peace and enhance a healthy, suitable atmosphere for worship, socio-political and economic activities. If Christian and

Muslim truly have the mandate by the teachings and tenet of their religion to live in peace and love our neighbors, then let them pursue peace and live by peace.

The second reason for this study is the fact that the continued violence, conflict and crises are a major hindrance to the progress and development of the people of Kafanchan. The situation only inflicts hate, separation and suffering. Many have died leaving widows and orphans. The economic activities of the area have been continually disrupted by constant displacement, insecurity and curfew impositions.

The third reason for this study is the fact that the unhealthy relationship has hindered mission and evangelism, a situation in which a Christian can no longer share his faith with a Muslim, thus making Christians and their religion irrelevant. This also brings the Christian confession of Christ's likeness to question.

The fourth reason for this study is to assess the involvement of the Church, the role it has played before and what it can do as mediation. There is also the need to encourage leadership to improve relationships and social interactions with its Muslim neighborhood. We need to assess this relationship and foster more communication and dialogue for awareness

### **Definition Of Key Terms:**

Religious leaders: Leaders of both Christianity and Islam

Coexistence: To live together in peace and harmony

Gunmen: Unauthorized persons (civilians) who carry guns to attack others

Fulani: A tribe of herdsman/nomads commonly found all over Sub-Saharan Africa

DIVCCON: Divine Common Wealth Conference (an annual program of the Church of Nigeria Anglican Communion)

Kafanchan: The geographical area in which the study is being carried out

Cikin Gari: The Hausa word for the main town or city center of Kafanchan

PROCMURA: Program for Christian-Muslim Relations in Africa

Church: Sometimes used in the context of Christian leaders or Christians

Mosque: To mean Muslims or Muslim leaders

Assalama Alaikun: Arabic word for “Peace be unto you”

Shallom: Hebrew word for “Peace”

Eirene: The Greek word for “Peace”

Shahada: The Muslim’s Creed

Sura: A chapter in the Qur’an

Sira: The biography of the prophet Muhammad

Hadith: The saying of the prophet

Kafiri /Arne: Infidel

USIP: United States Institute for Peace

MAITATSINE: - Mohammadu Mara Maitatsine founder of the Maitatsine terrorist group.

Tafawa Balewa, Zangon Kataf, Wase, Bondong, Misisi, Pasakori: Names of Places mentioned in the study.

Atyap / Kataf, Hausa, Kaninko/ Ninkyop, Sayawa: Names of tribes mentioned in the study.

Boko Haram: The name of the terrorist group (Jamatul Ahlu-sunnah Lidda Alwati wal Jihad) in Nigeria

Jihad: Islamic Holy war against infidels.

CAN: Christian Association of Nigeria

JNI: Jamaat Nasral Islam

YAWEH: The God of the Hebrew

### **Delimitation**

This research will be narrowed to the Kafanchan Jema'a Local Government of Kaduna state. Kafanchan is the southern part of Kaduna, Nigeria. Jema'a Local Government (Kafanchan) is bordered on the East by Kagoro in Kaura Local Government, on the north by Zonkwa and Unguwar Rimi District of Zangon Kataf Local Government, to the west by Jaba Local Government, in the South by Nasarawa state and in the South-East by Sanga Local Government area respectively. The study will be restricted to the geographical area of Kafanchan.

Secondly, this study explores the possibility for peaceful co-existence with the Christian leadership in context. Therefore, data will be collected using the set questionnaire to be administered mostly to the leaders of Churches, heads of denominations, pastors and some leaders of the Christian Organization of Nigeria (CAN). If the security situations warrant in the course of the study, some Muslim leaders may be interviewed.

The data collection method to this research will be limited to questionnaires which will be given and administered. Wide ranges of relevant literature will be reviewed as secondary sources of data to garner from the work of scholars on the subject matter.



Lastly, the study will employ all empirical and theoretical methods of research. Investigation will be carried out from known to unknown. Data will be collected using direct interview, photographs, and a questionnaire. Surveys will be collected and administered. Extensive literature review will be carried out in order to be acquainted with what has been done earlier.

### **Review Of Relevant Literature**

The research will focus on what is the real cause of conflict in Kafanchan with a view to finding ways of resolving the conflict and bridge for peace.

Therefore, relevant literature will be consulted as secondary sources. Review of literature will be made on demography and geography of the area as well as biblical texts which are the foundation of the subject. Bible commentaries, dictionaries and biblical encyclopedia will be consulted to understand the subject of peace and conflicts and other concepts in line with suggested topics and themes. The concept of conflict, peace and reconciliation in Islam will be reviewed as well as the work of scholars, academic books, literature and journals. Peace and conflict situations in history will be studied in order to have a good understanding of the causes and effects from the experience of others as well as how the situations were handled or managed.

### **Participants**

The research participants consisted of thirty-five people who are in leadership capacity in their Churches, denominations and leaders of para-Church Organization such as The Christian Organization of Nigeria (CAN). The participants are within the age bracket of twenty-five to eighty-five years. They are people with high respect who have lived long in the community and are known to be always truthful and

honest. This is to ensure that the information collected is reliable. The participants will be carefully selected using information from clergy who can bear witness of them. The consent of the selected participant will be will be obtained through a consent form and a letter which they will be required to sign before participation.

### **Type of Research**

The type of research is Pre-Intervention using the lens of the qualitative research method to get a descriptive understanding of the phenomenology of the problem. This will involve study, interviews and observations in order to know what is contributing to the problems. Data collected will be analyzed using acceptable standards. The information obtained from the data analysis will be used to offer solution for the future.

### **Data Collection**

Data was collected for this pre-intervention research using nine structured questions. The questionnaire will be administered and given to thirty-five participants whose consent to participant in the research was obtained using the consent letter. Some of the participants may prefer responding to the question in Hausa, the common language of the area. If so, the questions will be translated for them. Those who will want to answer the questions by writing will also be allowed to do so. The process of selecting those to participate in the research, fixing times for appointment and carrying out the interview is expected to take four months. Data will also be collected from field observations.

## **Data Analysis**

According to Glesne, data analysis involves organizing what you have seen, heard and read so that you can make sense of what has been learned in order to help explain the hypothesis, develop the story, and link it with other stories (p147). ‘Data analysis is the process of bringing order, structure and meaning to the complicated mass of qualitative data that the researcher generates during the research process.’ (Sensing 194),

For this research, the data collected from the interviews and those from field observation will be collected, synthesized, classified and interpreted into themes and presented in a statistical format.

## **Generalization**

The findings from this study will be creditable and dependable. It can be replicated and applied in every crises situation in the northern part of Nigeria. The approaches, findings and suggestions could be use to resolve problem of Boko Haram insurgency in Nigeria or the activities of terrorist groups that seem to defy military solution. This is because the data collected and the sources are reliable. I administered the questionnaires to participants verbally and the responses were carefully recorded, synthesized and analyzed. The procedure could be used in studying related cases.

## **Overview Of Dissertation**

The increasing conflict between Christians, Muslims or religious related crisis in Kafanchan has continued to be a major issue of concern in Kaduna state and in northern Nigeria. Kafanchan, as the third most important city in the state, has suffered from gruesome killings and destruction of lives and property of immeasurable value.

Despite this devastation, little or nothing has been done to correct the situation by the church, Government and the traditional authorities

The research project is intended to explore the possibility of peaceful co-existence between Christians and Muslims in the area through the context of Christian leadership. The study is intended to bring forward biblical foundations for peace from the scripture starting from the mind of God as seen in the creation narratives of a harmonious peaceful universe in Genesis 1:27-30 as well as examining some biblical injunctions on peace building from the Old to the New Testament. God gave Israel the Ten Commandments to guide them against sin and offences (Exodus 20) and the promise to give them peace in the promised land (Lev 26:6). The teaching of Jesus Christ in Matt. 9, 5:43-48 and that of the apostles in Rom 12:17-2, James 4:1-3. The research work will look at these standard biblical ethics to guide human relations and embrace forgiveness, love and tolerance in communal living and building for peace.

An ethnographic research method will be employed in collecting the data. Standard statistical methods of data analysis and presentation will be used to report the respondents' views on the cause and the necessary measures that can be taken toward providing a permanent solution.

## **CHAPTER 2**

### **LITERATURE REVIEW FOR THE PROJECT**

#### **Overview Of The Chapter**

This chapter is the literature review of the research. It will focus on reviewing relevant literature to gather some insightful understanding from the various literatures as secondary sources of data for the research. The review will focus on the big ideas or concepts but not the entire content of the materials.

#### **Description Of Literature Survey**

The literature review will be deep and wide. Many books and other research materials will be reviewed such as commentaries, dictionaries, journals, unpublished works, bibles, newspapers, conference papers and materials from internet sources just to mention a few. These will help to bridge some gaps and give an understanding of the ideas conceived from those who are authorities on the subjects. Such subjects for review will include: conflict, peace studies, leadership from the biblical foundations and theology as well as concepts from Islamic Quranic thought and the theological foundations of Islam and leadership. The historical antecedents of the crises in Nigeria will also be reviewed. All of this literature will help to understand the subject and key issues in order to offer solutions for peace and reconciliation and to add to the already existing knowledge for future reference.

#### **Introduction**

Christianity and Islam are the two major global religions with the largest numbers of followers. The two claim they are both religions of peace and that their prophets, teachers and preachers were and are all emissaries of peace. However, in recent times all over the world, crises, conflicts, terrorism and the lack of peace have plagued the human race. Often times these crises are connected to religion.

Mehmet Ali Balkanhoglu, in a journal article titled, “Does religion bring more conflict or peace...?” questioned what produces conflict. He commented that “If all the great religious traditions view themselves as religions of peace; then why all the crises, killings, fanatical activities and terrorist attacks carried out by religion?”(713). He questioned why the religions are not a solution to the problems but the cause and/or part of the problem. Religion is truly one of those key phenomena that affect the entire world and many things around human socio-spiritual, socio-political, socio-economic and religious life. Religion, therefore, has a connection with social change. In other words, religion can bring positive or negative social change. Balkanhoglu further argued that religion is also a key factor for both conflict development and conflict resolution. He insisted that, “in so many of today’s conflicts within states, between states and with non state actors-religion is either part of the problems or part of the solution and in many cases it is both” (714 ).

When looking at the ongoing crises in parts of the Arab world and in the developing countries of Africa, religion and the conflict associated with it has been the core cause or factor for most of the crises and is largely responsible for the divisive part of regional politics and ethnicity particularly in Nigeria, and more specifically in Kafanchan. The Bible and the Quran have become the source books for quotations used for perpetuating and increasing the divide among the people. Balkanhoglu, insistently prescribed that unless a proactive measure is taken by the leaders and followers of these religions to make some collective impact on peace and build bridges for peace, religion will continuously be part of the problem and cause of conflicts in human society (722).

### **Biblical Foundation**

The Bible is the supreme, undiluted and irrefutable word of God to all Christians. The Bible is replete with cases of crises and conflicts with details on why and how such conflicts and crises were handled, managed and resolved. God's word written in human language is clear about how conflict began. The series of diverse conflicts and crises in the Bible also reveals to us gaps, the causes of crises and God's eternal purpose for a harmonious human society.

God, by his nature, is a God of peace and love. This was replicated all through his creation narration and through the scripture. King David, in a special Psalm, captured God's unique nature and attribute when he says, "Your throne oh God is forever and ever. The scepter of your kingdom is a scepter of righteousness; you have loved righteousness and hated wickedness" (Psalm 45:6-7, cf Heb. 1:8-9).

God loves righteousness and he is consistent in doing what is right that is according to His standard. Righteousness is the character of his rule, his throne and his kingdom. God hates wickedness. This proof was from his death on the cross to wipe away sin and crush the power of evil including the rebellion, crises and conflict in human society (John 3:16).

### **Old Testament View Of Peace And Conflict**

The Old Testament begins with the book of Genesis which is commonly known as the book of the beginnings. The Expository Bible Commentary refers to Genesis as, "the beginning of the story of God and His people" Barker and Kohlenberger 3). Genesis explains the origin of all that exists, both good and evil. Genesis confirms God and he alone as eternal created everything. The opening verse of the Bible says, "In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was over the face of the deep. And the spirit of God was

hovering over the face of the waters. And God said, 'Let there be light' and there was light. And God saw that the light was good. And God separated the light from the darkness..." (Genesis 1:1-5).

In the beginning was God and there wasn't any beginning before God. He created the heaven and the earth. In Genesis 2:2, the earth created by God was said to be "-without form, void and full of darkness." Then came God in "...and God said let there be light and there was light," (v3) and so God continued his creation of the earth. In the real sense of it, the earth or world was not a "good" place before God came into it to give it shape and order. It was described with strong negative adjectives as being without form or formless, empty and covered with darkness and the waters were all over it. It was not yet a good place, not yet a state and was not habitable by human kind. According to Barker and Kohlenberger, "God prepared it (the earth/world) for the human race." (3). This is a practical demonstration of God's love for humankind. He is seen all through the Bible coming into human situations to remove pain, anguish and crises bringing love, peace and reconciliation. He is the God of peace and love and he's visible all through the scripture as the light that expelled darkness. From Genesis to Revelation, God is seen in peaceful mission rescuing man from various types of bondage. Howbeit, in His magnanimous love, he requires justice among all. Ethan, in his contemplative Psalm, says of the Lord; "righteousness and justice are the foundation of your throne; mercy and truth go before your face." (Psalm 97: 2 -3) In the days of the prophet Amos, he told backsliding Israel to return to him and as they return they must insure justice; "...but let justice run down like water and righteousness like a mighty stream" (Amos 5:24). He vows that it is the soul of the sinner that shall die (Ezekiel 18:4, 20).



### **Crises Began With The Fall Of Man**

In Genesis 1 and 2, we see God in the beginning being passionately in love, creating a harmonious world, setting it in order and then placing human beings to dominate and reign. Everyday and in the cool of the evening, God came down for sweet fellowship and communication with the man and woman (Genesis 3:8). In chapter 3, we see also the beginning of all evil, anarchy and crisis in the fall of human beings. God gave humans total freedom and free will to choose obedience to God with the arrays of God's provision, the existentialism of their material environment, but instead they chose to yield to Satan's deception and to destroy God's work. The whole scenario is summarily described as the fall of humanity. It was a fall with eternal consequences "...but the serpent said to the woman, 'thou shalt not surely die, for God knows that when you eat of it, your eyes will be open and you will be like God...' she took of its fruit and ate and she also gave some to her husband who was with her and he ate...they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God...to the woman He said, 'I will surely multiply your pain in child bearing, in pain you shall bring forth children...your desire will be for your husband and he shall rule over you.'"

(Genesis 3:4-6,8,16).

From creation, God did give man the freedom to make his choice out of the abundance of what he had created. He made a variety of plant and animals for his food with dominion to choose and use them at will. Although God told Adam not to eat of the fruit of the tree in the center of the garden, he did not constitute a divide between man and the tree; it was left to his choice and decision. The prophet Micah says; "He hath shewed thee O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God?" (Micah

6:8).

The Lord God said to the serpent, “Because you have done this, cursed are you above all livestock...I will put enmity between you and the woman and between your offspring and her offspring....To the woman he said, I will surely multiply your pains in child bearing; in pains you shall bring forth children, your desire shall be for your husband and he shall rule over you’ ...And to Adam He said, ‘Because you have listened to the voice of your wife...cursed is the ground because of you, in toil and pain you shall eat of it, all the days of your life’”(Genesis 1:14). All of them (Adam, his wife, Eve, and the serpent) all fell into the same condemnation because they all had the same privilege, were created by the same God and had all their provisions provided.

This is how it all started. The beginning was a spiritual conflict that was preceded by disobedience to God. That disobedience from the beginning spoilt and broke down the good relationship between God and the first Adam, or man, and spread to all humankind today (Romans 5:12). Matthew Henry’s commentary (2001,14-15) made several observations and comments on the records of the fall of Adam and its consequences. He said, “A perpetual quarrel is here commenced between the kingdom of God and the kingdom of the devil among men.” He said this is the beginning of conflicts and crises between grace and corruption in the heart of people. There is enacted the beginning of struggle between wickedness and godliness in the world. Furthermore, Henry commented that the woman was subjected to proper punishment and the state of sorrow. According to Henry, God has passed sentence on man and by that sentence the ground was cursed, man was displaced in his habitation and the ground or earth stands here for the whole visible creation which sin made man subject to and its vanity (14). Man’s business now becomes constant working and his

food henceforth becomes unpleasant to him.

In contemporary Global sociological studies, Cohen and Kennedy expressed that much interest is geared towards the studies of patterns in human interaction (13-19). They observed that historical events, beliefs and social influences are acting strongly on individuals, families and the wider society. Moreover, “relationship between, time, space, and culture yield social outcome” (Cohen and Kennedy 5-19). For Cohen and Kennedy, advocacy is globalizing the sociology for context changes to combat xenophobic passions, depression, global inequality, uneven development, terrorism, population pressures, migration and crises to mention but a few. This has been the concern all over the globe from Adam till today and so shall it continue. The life of man has been cut short considering how much trouble has come upon him for the sin of one man, Adam.

The ultimate source of all crises is Satan. His goal is to confuse the world, discourage people and convince them to give up their commitment to following and obeying God amidst the fall, trauma and bitter punishment but God came to restore peace on the earth. “And the Lord made for Adam and his wife garments of skin and clothed them” (Gen. 3:21) thus suggesting that God still cares. Matthew Henry says; “Though He corrected His disobedient children and put them under the wrath of his displeasure, yet he does not disinherit them.” Such was the case of the prodigal son in Luke 15:22-23. In the midst of crises, God is always coming with love, peace and reconciliation. Jesus said; “Come to me all who labor and are heavy laden and I will give you rest” (Matt. 11:28).

### **The Crises Between Cain And Abel**

Life was no longer good for human beings in the Garden of Eden again. The

first family became rigorously engaged in their daily toils for food, clothing, and shelter. Adam had two sons. “Now Abel kept the flocks and Cain worked the soil. In the course of time, Cain brought some of the fruit of the soil as offering to the Lord. But Abel brought fat portions from some of the first born of his flock. The Lord looked with favor on Abel and his offering, but on Cain and his offering He did not look with favor. So Cain was very angry and his face was downcast” (Genesis 4:2-5). This was the first human conflict.

Conflicts in human society can be of different types and forms caused by many factors. According to Motty, “individuals living together in the society one time or the other encounter relationship turbulence which result in interpersonal crises.” (28). This, according to him, is because of certain facts of life, attainments, different backgrounds, values and interests. In the case of Cain and Abel, the Bible says, “The Lord looked with favor on Abel and his offering” (Genesis 4:4). God looking at Abel with favor became a serious problem. A crisis started between the two brothers resulting in a strong hate. “Now Cain said to his brother Abel, ‘let’s go out to the field,’ and while they were in the field, Cain attacked his brother Abel and killed him... “ now you are under a curse and driven from the ground which opens its mouth to receive your brother’s blood from your hand...for you will be a restless wanderer on the earth” (Genesis 4:8-12). The Matthew Henry commentary observed that as mankind we all are represented in Adam. Humankind is also distinguished into two; saints and sinners, godly and wicked, the children of God in Abel and those of the wicked in Cain (Henry 16).

In Genesis 4:13-15, “Cain cried to the Lord, ‘My punishment is more than I can bear...” but the Lord said, “Not so, if anyone kills Cain, he will suffer vengeance. And the Lord put a mark on Cain so that no one who found him would kill him.” God

in his usual way had mercy on Cain and placed a seal of life on him. He will always forgive and accept repentance. God's judgment may inflict immediate punishment but mercy will always prevail. "... I will be gracious, and will show mercy on whom I will show mercy" (Exodus 33:19). Cain was in a deep intra-personal crisis but God brought peace and life to him. Barker and Kohlenberger believe that God marked Cain for peace, not destruction, and that was the background for establishing the city of refuge to provide Cain protection from vengeance (28). It is called Cain's city, a demonstration of God's readiness to always overcome evil with good, crisis with peace. A form of peace making is established in this scripture by providing places where people are safe from retribution or vengeance even if such actions are valid.

### **The Family Crises Between Abraham And Lot**

From the Fall of Man, we can see increasing occurrences of violence on earth such as the cases of Cain and Abel, the height of violence before the flood, and man's thoughts and imaginations becoming increasingly evil (Gen. 6:5, 8:21). Genesis 1-11 essentially records activities that led to the disintegration of the human community. Then God calls Abraham in Genesis 12. Before his name is changed to Abraham, he was formerly called Abram, the son of Terah, a descendant of Shem, who settled in the Ur of the Chaldeans. Terah was an idolater (Joshua 24:2). He had three children: Abram, Nahor and Haran. In Genesis 12, God called Abraham to leave Ur of the Chaldeans to go to the land of Canaan. Abram wandered in search of Canaan for one year and continued other successive wanderings to Shechem, Bethel and the Negeb for ten years. God called Abraham to establish for himself a people and a nation. God's strategy for healing is summarized in Genesis 12:3ff: "I will bless those who bless you, and will curse those who curse you and all people on earth will be blessed

through you.” This was another of God’s plan for peace and salvation of all mankind, where the people of faith come together and learn to love, reconcile and make peace for all families of the earth (Ted Grimsrud 1).

Lot was Haran’s son and a nephew to Abraham. Haran, Lot’s father, died and left him his possessions. When Abraham was called out of his kindred to Canaan, Lot willingly followed Abraham from Mesopotamia to Canaan thence to Egypt and back to Canaan, (Tenney 493). During that period, Tenney said; “there was unity and fellowship between the uncle and the nephew and the families of both,” until Genesis 13.

But the land could not support them while they stayed together. For their possession was so great that they were not able to stay together, and quarrelling arose between Abraham’s herdsmen and the herdsmen of Lot, so Abraham said to Lot, ‘Let’s not have any quarrelling between you and me and between your herdsmen and mine...’ (Genesis 13:5-8)

Due to conflict between their herdsmen, Abraham suggested that they should part ways. Tenney noted that; “Lot, prompted by selfishness, chose Sodom, a city that had already become notorious because of its wickedness” (Genesis 13:5-13), (493). “Lot, then in Sodom was taken captive with all his family, servants and possessions”(Genesis14:12). Lot was taken captive by Chedorlaomer and his confederated kings who together conquered Sodom and his allies (Genesis 14:1-12). “One who had escaped came and reported this... when Abraham heard that his relative had been taken captive, he called out the 318 trained men born in his household, and went in pursuit... he recovered all goods and brought back his relative Lot and his possessions, together with the women and other people” (Genesis 14:13-16). The Life Application Study Bible commented thus; “Throughout his life, he (Lot) was so caught up in the present moment that he seemed incapable of seeing the consequences of his action. It is hard to imagine what his life (Lot) would have been

like without Abraham's careful attention and God's intervention."

This is another clear case of God on a perfect mission by the instrumentality of his servant, Abraham. Abraham first called his nephew (Lot) in a dialogue to resolve the initial conflicts and later on was also inspired by God's love to go on a rescue mission. This sets up another pattern for conflict resolution based on dialogue, compromise and loyal alliances.

### **Crises Between Israel And The Gentile Nations**

After some time, Israel was in bondage in Egypt under Pharaoh. In their affliction, slavery and crisis, the Israelites cried to God for salvation. Grimsrud says that the God of Exodus is "a God of slaves." He hears and listens to the afflicted (3). God came down in many miraculous plagues on Egypt and Pharaoh until Israel was liberated from the crisis. Israel was set free to go back to the promised land of Canaan. According to Grimsrud, it was the case of the weak and the strong, the master and the slave, justice can only come from God (3). Grimsrud concluded that; "the God of the Exodus is God responding to the suffering of the slaves, not a God of the rich and powerful, certainly not a God of kings, emperor, or Pharaohs." (3) .

Israel left Egypt and crossed the Red Sea on a forty-year journey through the wilderness to the land of Canaan with joy of their deliverance from the bondage of Egypt and Pharaoh. Under Moses and Joshua, the journey was very rough and quite uneasy. Grimsrud argued that the central act of salvation that comes to define Old Testament faith has at its core God's absolute commitment in keeping his people and granting them peace (4). It must always be kept in view that the key word regarding God's peace in the Old Testament is *justice* to which God is very committed. It is justice that defines God's "shalom" or wholeness. Justice will provide the standard for the quality of life in any community of God's peace so God gave them the Ten

Commandments and entered into covenants with his people to ensure a stable life of peace with their neighbors and with God through justice (Exodus 20). Peace making is only possible with justice that maintains a community through fair and equitable laws.

Furthermore, Grimsrud observed that from Moses and Joshua through the judges to the prophets and the kings, Israel was involved in many conflicts in which, “violence won the victory.” (4-5). Even in such violent conflicts, most of the victories were won by miracles and God’s special intervention. Yahweh was standing with His chosen people Israel to give to them a land that did not belong to them for an everlasting possession. Birch insisted that we cannot narrow our understanding of God’s peace through justice in the Old Testament, too quickly to Israel’s wars with other nations as directed them by YAHWEH (1). He noted we must have a good understanding of the people and their relationship with a God who eschewed injustice and impunity with a desire to establish a community of people he calls his own through their obedience to him. For Birch, this is the basis for “shalom” from the God of the Hebrews. Shalom is not merely the absence of war. Grimsrud enhances Birch’s observation when he justifies God’s ordered wars from Abraham to Joshua because “the trajectory shows that God’s central concern is with doing what is right and sustaining justice for the vulnerable.” (4). For YAHWEH, it is justice that provides the standard for peace and the quality of life in the community of his people. For the promise is that it is in Abraham that all the family of the earth be blessed (Genesis 12-50). While God appears to support violent acts in the Old Testament, these must be understood in the context of God’s work to form a separate and holy people from whom God plans the world’s ultimate redemption and peace.

Furthermore, Roberts believes that “the creation account in Genesis revealed the



peaceful dimensions of God's masterpiece."(4). All relationships and things were in a state of wholeness with God with no evidence of disharmony or conflict. All creation was placed to fulfill God's purpose. Then came the great fall and its consequences: curses, suffering, pain, emotional distress, conflict, hate, killings, etc. and paradise was lost. God employed many renewing measures. He called Abram (Genesis 12) to a new beginning, blessing him with a blessing intended for the whole world when He said, "I will bless you and in you shall all the families of the earth be blessed" (v2). He came to Egypt as the God of the slaves who were under serious oppression and saved them with justice (Exodus 13-15). He gave them Moses, the law, established the priestly office of the Levites, enacted a covenant with Israel, gave them Joshua, the judges, kings and prophets to guide them and to ensure peace and justice among all people based on God's standard. The laws and covenants he gave them are for peace (Numbers 25:12).

The laws and covenant God gave Israel could not be observed or kept. God came to Jeremiah the prophet to tell Israel of a new covenant for a new arrangement he was about to make, which was different from the former (Jeremiah 31:31ff).

From Anonymous (March 10, 2017, accessed online), "Resolving Conflicts God's Way," it was observed that the world has many ways of resolving conflict outside of God. It is argued that true peace can only be gained through God and God's way. The writer says, "God's way of resolving conflicts is not to give us techniques that achieve outward peace. Rather God goes for the heart... our heart relationship with Him. When our ways please Him, then we have a foundation for resolving conflicts with others" (Proverbs 16:7). True peace, therefore, can only be found in the proper relationship with God. When Adam and Eve fell in the Garden of Eden, they were expelled out of the garden and paradise was lost.

Myron Horst, a Mennonite who strongly believes in non-violence, commented on the Old Testament foundation for peace and conflict and pointed to God making a covenant of peace with the Levites. He says, “I believe that here God is saying that this covenant of peace is to continue to the priesthood of believers, the Christians.” Then he said the church became a royal priesthood, meaning every Christian has free access to God to offer a sacrifice of peace. Therefore, every Christian has the ordained ministry of life and peace, the responsibility to explain the way of peace and the purpose of turning many to God from sin and crises. God put aside the Levites. He consecrated them and established His covenant with them forever. As part of their duty, they offer various sacrifices and atone for the people’s sins so they might live in God’s favor and peace. Therefore, their continuous offerings of various sacrifices is to secure peace first with God then with their fellow human beings. Peace can only be attained and conflict resolved in God’s way. God said, “Love and faithfulness will meet, righteousness and peace will embrace. Human loyalty will reach up from the earth and God’s righteousness will look down from heaven. The Lord will make us prosperous and our land will produce rich harvest. Righteousness will go before the Lord and prepare the part for him” (Psalm 85:10-13). Justice is the basis for peace in the Old Testament (2).

However, it is difficult to understand the atrocities of God in the Old Testament. Luke Muehlhauser, in an article; *God’s Atrocities in the Old Testament*, says; “Christian believe that God is good and all loving. The Atheists counter that for them the Christian God is the must unpleasant character in all fiction: jealous and proud; a petty, unjust, unforgiving control-freak; and a vindictive, bloodthirsty ethnic cleanser; misogynistic, racist, infanticidal, genocidal, filicidal, megalomaniacal, sadomasochistic, capriciously malevolent bully” Muehlhauser. This has become a

common attack on the Church even today because of all the genocide the God of the Old Testament ordered His chosen people Israel to carry out and the many ones he himself did. Even though the biblical doctrine of God and sin are taken into consideration, the background scenery changes and the picture seems very different and difficult to explain convincingly

### **New Testament Foundation Of Peace And Conflict**

In the Old Testament, peace was lost at paradise in the Garden of Eden through the disobedience of the first people, Adam and his wife, Eve. YAHWEH also promised to restore that which has been lost. He told the prophet Ezekiel 37:26 - 27 that He will make a covenant of peace, *Eirene*, an everlasting peace which cannot be broken for God will dwell in them and among them to be their God. This promised restoration of peace is not the absence of conflict either. Rather it is paradise gained which begins with reconciliation with God when the basic human problem of sin is sorted out according to (Robert 6). Thus, we can only achieve *Eirene*-the Christian peace within a Christian community of people who have experienced the love of God through the saving grace of Jesus Christ wrought through his death and resurrection. The Christian is therein committed to living out the reign of Christ's kingdom. Jesus said; "Peace I leave with you my peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

Horst argued that the Old Testament has been a problem and a stumbling block on the issues of whether Christians should go to war or not (1-3). It also impacts how the church today may hold a peaceful position, reconciling the teaching of Jesus Christ with those scriptures commanding wars and killings in the Old Testament. Horst further suggested that, "it is important that we move from using the New

Testament as our primary basis for a peace position to using the whole counsel of God-both the Old and the New Testament.” God does not change and so his purposes for all humankind and all time and place must be understood in context and time (1).

Fredrikson observed that the peace which Jesus promised to leave with his disciples/believers in John 14:27 from the original rendering in Greek means “the absence of war” whereas in Hebrew “it is a positive blessing growing out of a right relationship with God.” (225). According to Fredrikson's understanding, when Jesus says he leaves his peace with his disciples, he is invariably talking about leaving them with the gift of salvation which he made free for all. William Barclay's daily study Bible series (171) says, “the peace or Shalom Jesus left with the disciples means everything which makes for our highest good.” The New Testament Church/believers live in a better dispensation within the same context of increasing violence, crises and conflict in human society. God's grace endows His Church with inner core tranquility and stability.

In an article, “Seeking the peace of Christ,” by Mark D. Roberts, he speaks of the essential nature of peace in Christianity. Roberts, noted that, “in biblical perspective, therefore the absence of conflicts is only the bare beginning of peace.”(4). He added that, “true peace includes personal wholeness, corporate righteousness, political justice, and prosperity for all creation.” That was what God had in mind when He created the earth and placed man in the paradise of the Garden of Eden.

The prophet Isaiah also foretold God's plan for a permanent peace to the Israelites in exile at Babylon. He said, “Nevertheless, there will be no more gloom for those who were living in distress. In the past he humbled the land of Zebulun and the land of Naphtali, but in the end he will honor Galilee... the people walking in

darkness have seen a great light... for to us a child is born, to us a son is given and the government will be upon his shoulders and he will be called wonderful counsellor, mighty God, everlasting father, prince of peace. Of the increase of his government and peace there will be no end..." (Isaiah 9:1-2, 6-7).

Robert, says that Jesus came into the world as the one who will fulfil the mission of the suffering servant (Isaiah 53:3) thus bringing divine peace (7). Upon the occasion of Jesus' birth, angels filled the sky with praises to God, "Glory to God in the highest heaven and peace on earth to all whom God favor" (Luke 2:14). Robert prescribed that there can never be peace in the world except through reconciliation with Jesus Christ. He drew from the experience of Germany under Hitler. In March 1938, Hitler intended to annex Czechoslovakia. In September 1938, the British Prime Minister Neville Chamberlain in partnership with a French leader met with Hitler and a peace deal was brokered. In October 1938, Neville Chamberlain returned to Britain amidst public applause and resounding joy that Hitler pledged never to annex the Czech Republic again but within months Hitler went over and annexed Czechoslovakia and moved on to take over Poland and to dominate Europe, (Robert 8). Furthermore, Robert said, "peace does not mean much unless God deals with the basic human problem of sin." The peace that God intended from the beginning at creation was lost by sin. God reestablished peace through Jesus by his blood that was shed on the cross for the forgiveness of the sin of all. Paul the Apostle says of Christ, "He himself is our peace..." (Eph. 2:14,).

Therefore, the New Testament foundation for peace and conflict is in Christ Jesus. Peace with God and man begins when we move towards Christ and are reconciled to God through Christ. In Christ old things are passed away and we are reconciled to God through Christ Jesus. "Therefore if anyone is in Christ Jesus, he is a

new creation, the old has gone, the new has come. All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation” (2 Cor. 5:17-18). Keener, writes about this reconciliation in terms of relationships with people and between people and God presupposing repentance. To those who will refuse Christ’s offer of salvation, they will not receive this Christ-Centered kind of peace. The alternative gain is restlessness, strife and many troubles because they are not within that community that experienced reconciliation (502).

Christ is the source of peace, the scriptures indicate the opposite needs to be understood within the context in which it is given. In Luke’s gospel, Jesus said of them, “I come to send fire on earth, and how I wish it were already kindled, but I have a baptism to be baptised with, and how distressed I am, till it is accomplished. Do you suppose that I came to give peace on earth? I tell you not at all, but rather division. For from now on, five in one house will be divided; three against two and two against three. Father will be divided against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law” (Luke 12 49-53). Matthew Henry, figured out a scenario in which the effect of preaching the gospel will be division that will deepen even into families and strong ties and relationships (1869). According to him, this will happen when the one who turn’s to Christ will be zealous in preaching to turn others to Christ. This is evidenced in the conversion of Paul the Apostle and his zeal in preaching the gospel to the gentiles and his co-persecutors with whom he disputed over many issues (1 Cor. 7:16, Acts.9:29). Until Christ lives in people, intimacy, blessing and the unimpeded power of divine love and peace will not be experienced. Those who continue in unbelief will be provoked into hatred and persecution of those who find peace in accepting Christ. The spirit of bigotry and

persecution will break the otherwise strong bond of relationship and natural affection. This same source of conflict can be seen between the various religious beliefs that breed religious strife and conflict in the world today.

### **The Theology Of Peace And Conflict**

We are living in a world in which many people purposely contribute to the injury and harm of others and justify such inhuman acts as war and violence on the wrong actions of others. The unavoidable moral question in today's world is how to avoid these crimes which breed violence and conflict in our society. There are many who want to avoid such violence and conflict in society but to do this we need to define and understand what the terms "peace" and "conflict" really mean.

Grimsrud, noted that, "In our day of heightening sensitivity to the role of religion in violent conflict, terrorism, wars on terror, retributive criminal justice practices, religious-supported nationalist movements, and the question of how to understand God in relation to violence, has never been more urgent." (1).

According to J.B. Phillips, the essential human nature might not have changed, but the outward circumstances have changed enormously and modern living is certainly more complex, difficult and dangerous (2). Phillips argued that this is so because many of the factors that tend to destroy peace and tranquility are greater than ever. By this he implies that man's quest for material possession and supremacy have not changed but the circumstances surrounding him are changing with many factors threatening the existing peace such as emerging religious ideologies, science and technology. Philip therefore insists on Christians making a conscious effort in understanding all that is made for peace by accepting the reconciliation that Christ has provided as an absolute essential.

*The Oxford Advanced Learner's Dictionary*, defines peace as, “A situation or a period of time in which there is no war or violence in a country or in an area.” (857) . In other words, peace is a state of being calm or quiet, the state of living in friendship without arguing. The idea of peace expressed here is a time of no war and no violence. Peace is a state of calmness and friendly living.

*The Wycliffe Dictionary of Theology*, defines the Old Testament idea of ‘Shalom’ as identical with the New Testament idea of ‘Eirene’ (peace). Both mean completeness, soundness and wholeness. Shalom/Eirene both mean peace, health, wellbeing, and prosperity, not just the absence of violence (399).

*Vine's Complete Expository Dictionary*, defines peace from the New Testament context – Eirene, translated “peace” – as describing a harmonious relationship between people as in Matt. 10:34 and Rom. 14:19 and also as harmony between nations as in Luke 14:32, Acts 12:20, and Rev. 6:4. Eirene as peace also implies friendliness in Acts 15:33 and 1 Cor. 16:11 and peace as freedom from molestation in Luke 11:21, 19:42 and Acts 9:31, (464).

*The Wycliffe Bible Dictionary*, defines peace in the Hebrew Old Testament context from its root word “Shalom” as having a wide range of meanings but the general idea it presents is that of well-being as in Isaiah 48:18. It embraces most of the nuances, giving dimensions of more general and quite acceptable translation of peace. (1300).

The Hebrew Concept of Peace is Shalom. According to Austin Precept, “Peace-shalom” is defined as to be safe, sound, perfect and complete thus signifying some sense of well being and harmony both within and without, the absence of agitation or discord, a state of calm without anxiety or stress (1). The root meaning of Shalom is to be whole or sound; hence, the idea of completeness. Shalom also includes the idea



of vigor and vitality in all dimension of life. In short, shalom speaks of holistic (holy) health of our soul and spirit. In Peace and Conflict Studies, the word “shalom” – meaning “peace” – has been absorbed into the usage of the language. The Hebrew Testament has over 300 words connected with the root of the word “shalom.” For instance, the priestly blessing ends with, “May God lift up his face unto you and give you peace” (Num. 6:24). “And I shall place peace upon the land” (Lev. 26:6). “Behold I give him my covenant of peace” (Num. 25:12). “Peace, peace to the distant and the close” (Isa. 57:19). “Seek peace and pursue it” (Ps. 34:15). On the whole, shalom applies to a state of relationship. It may be used in a religious or secular sense. To a larger extent, shalom relates to justice and is in conformity to the sovereignty of God.

The Hebrew Concept of Peace-Shalom is Eirene in the New Testament understanding. Paul the apostle says, “for God is not the author of confusion, but of peace as in all the churches of the saints” (1 Cor. 14:33). This was explicit from the beginning in creation’s orderliness as outlined by God.

Wayne Grudem, expresses that many times God in the Old Testament looked with compassion upon the people he loved and still loves. He sees them in affliction, not comforted (203). He often promised to establish them and lead them forth in peace. We see peace in every one of God’s activities so peace can only be defined within God and he calls it God’s peace. He further defines God’s peace as thus, “God’s peace means that in God’s being and in his action, he is continually active in innumerable well ordered and fully controlled simultaneous actions.”

Abrams, observes that most of the definitions of peace are ones given within some context where peace is defined as the absence of civil war or strife, freedom from disagreement or disorder and/or public insecurity. All definitions are within a

context. There is said to be civil peace if people obey the laws and keep order, then there is no public disturbance. Abrams, citing the great World Wars, the Korean and Vietnamese wars, and wars between Russia and the United States, observed that after the ceasefire peace was said to have been restored, but the cold wars are still with us today in many ways. This is not true peace. Abrams argued that where there is true peace, the military and police will not be needed. He concluded by saying that, “[t]he Bible reveals to us that the foundation of true peace is a proper relationship with God the creator. Ultimate peace is the individual being reconciled to God.” He posits that there will never be world peace until the nations are reconciled to God. There will never be national peace without civil peace, there will never be civil peace without personal peace in each person’s life, and there will never be personal peace until each person is reconciled to God by accepting the truth and believing in the Lord Jesus Christ (accessed online).

Jesus said to his followers, “Peace I leave with you, my peace I give you. I do not give it as the world gives...” (John. 14:27). The end result of the Spirit working in the world is a deep-rooted lasting peace unlike worldly peace which is usually defined as the absence of conflict. This peace is a confident assurance in any circumstance. With Christ’s peace, we have no need to fear the present or the future.

### **Conflict And Resolution Studies In Christianity**

A lot of study has been carried out on conflict by social scientists geared toward analyzing violent and non-violent behavior. After World War II, the founding of the United Nations (UN) system provided the stimulus for more rigorous approaches to peace and conflict studies. According to the article in *Wikipedia* on “Peace and Conflict Studies,” study in conflict and conflict resolution has become more and more

interesting. This was followed by the establishment of research centers such as The International Peace Research Association in a conference organized by Quakers in Switzerland in 1964. In 2001, the Peace and Justice Association (PJSA) was formed (Wikipedia 2017, 3).

Conflict is defined as, “perceived divergence of interest or a belief that the parties’ current aspirations cannot be achieved simultaneously” Rubin, Pruitt, and Kim (5). This perceived divergence of interest and its impact on strategic choice and outcome is what causes conflict. It is further stressed that conflict is found in almost every realm of human interaction, but of course every human interaction does not necessarily mean conflict because on many occasions human beings have interacted very well.

Rubin, Pruitt, and Kim noted that there are some good news with conflicts including; “conflict is the seedbed that nourishes social change.” Secondly, “conflicts facilitate reconciliation of people,” as most conflicts do not end with a clear winner and a loser but rather a good synthesis of the conflict ends with an agreement for mutual benefit. Thirdly, it was observed that conflict fosters group unity. If social change and reconciliation is not enhanced, solidarity may not be achieved.

According to Marsden, it was not until the 1990s that the issue of religious conflict began to emerge with the understanding that, “If religious tradition and teachings could encourage violence and conflict, so the same tradition could be applied to bring about the resolution to conflicts.” (3). This understanding was based on the fact that these religious traditions have teachings and scriptures which give godly guidance on how people and societies can live together in peace. All through the Bible, especially in the New Testament, Christians are encouraged to live at peace with all people and never to repay evil with evil. “Do not repay evil with evil. Be

careful to do what is right in the eyes of everybody. If it is possible, as far as it depends on you, live in peace with everyone. Do not take revenge my friends, but leave room for God's wrath, for it is written, 'It is mine to avenge, I will repay says the Lord'" (Rom. 12:17-19). This verse summarizes the core of Christian living. Christians have to look again at responses to conflict in biblical ways.

Sande defined conflict as "a difference in the opinion or purpose that frustrates someone's goals or desires." He suggested that conflict could be generated by misunderstandings due to poor communication, difference in values, gifts, principles, expectation and opinion (29). Conflict can result from competition over limited resources or could be aggravated by sinful attitudes and habits as described in James 4:1-2. Sande also observed that conflict may not be necessarily all bad. Since God created each person uniquely, differences are bound to be for the good. Paul the apostle told the Roman church, "[a]ccept one another then, just as Christ accepted you, in order to bring praise to God" (Rom. 15:7, 14:1-13). It is important to note that the bible teaches that we should not see conflict as an inconvenience or an occasion to force our will on others, he added, but as an opportunity to demonstrate the love and power of God in our lives towards others. "So whether you eat or drink or whatever you do, do it for the glory of God... Do not cause anyone to stumble, whether Jews, Greeks or the Church of God... even as I try to please everyone in every way. For I am not seeking my good but the good of many, so that they may be saved, following my example as I follow the example of Christ" (1 Cor. 10:31-11:1).

Jesus clearly told the disciples that offences will surely come. "Woe unto the world because of offences, for it must need be that offences come, but woe to that man by whom the offence cometh" (Matt. 18:7). Jesus is making the emphasis that it is not that the offences that come, but how well they are managed. He further

suggested some management methods and says, “moreover, if your brother sin against, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. But if he will not hear you, take with you one or two more, that by the mouth of two or three witnesses, every word may be established. And if he refuses to hear them, let it to the Church. But if he refuses even to hear the Church, let him be to you like a heathen and a tax collector” (Matt. 18:15-17). These are Jesus’ methods of resolving conflicts.

Motty argued that the reason why conflict resolution is often difficult is because we are hesitant to place ourselves in uncomfortable situations and unwilling to humble ourselves enough to accept the wrong we have done (333). Jesus placed great reward on peace makers when he says, “blessed are the peace makers, for they will be called sons of God” (Matt. 5:9). The opposite of this scripture would be “Cursed are the trouble makers for they shall be called sons of the devil.”

### **Peace, And Conflict Resolution In Islam**

Islam as a religion was started by Muhammed who was born the year 570 AD in the city of Mecca. Muhammed claimed to have been visited by the angel Gabriel who gave him the revelation of Islam, the religion of Allah, in the seventh century. The angelic visitation was said to have continued for 23 years until Muhammed’s death. On the bases of this divine revelation, Muhammad proclaimed Allah as the only true God and rejected the idol worship of Mecca (Anonymous 2017, 1).

According to Rosemary, the word Islam means “voluntary submission or surrender to the will of God (Allah),” but its root word also means “peace.” Islam is a religious system that was begun in the seventh century by the prophet, Mohammed (13). All Muslims follow the teachings of the Quran and most strive to keep the five key doctrines which are belief in God, belief in angels (including jinns and satan),

belief in the scripture—Quran, Torah, Ingil and Zabur, belief in prophets including Adam, Noah, Abraham, Moses and Jesus, and belief in the last day—resurrection, hell and paradise. Rosemary's view was supported in the *Truthnet Islamic Forum Magazine* in an article titled, 'What is Islam,' where it explains that submission in Islam means keeping the five doctrines and practicing the five pillars which are the testimony of faith called 'Shahada,' the prayers (salat) five times a day, giving of (zakat) alms of a certain percentage once a year, fasting (sawm) in the month of Ramadan, and pilgrimage (hajj), if possible, at least once in a life time *Truthnet* (5-6).

Rosemary, also defines the word Islam to mean submission to God and all his will as revealed through Mohammed and notes that a true Muslim is one who submits (13). Furthermore, Rosemary says that the Quran is the holy book of Islam said to have existed eternally in heaven, written in the Arabic language and that all Muslims must believe that the Quran which supersedes all other revelations including the Injil and the Torah (i.e. the New and Old Testaments of the Bible).

The Islamic creed is called the "Shahada." It says, "I bear witness, there is no god but Allah, and Mohammed is the messenger of God (Allah)." According to Rosemary, every Muslim is expected to repeat the Shahada daily and when a non-Muslim recites the Shahada in the presence of two Muslims, that person has become a Muslim. When a baby is born, the Imam recites the shahada in the ears of the baby making him/her a Muslim from birth Rosemary. A person can be forced to recite it and automatically becomes a Muslim (Rosemary 76). This is one imbalance in the interpretation of the Quran. In Quran 2:256, it did say there is no compulsion in religion. "There is no compulsion in religion verily, the right path has become distinct from the wrong path. Whoever disbelieves in Toghut and believe in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer,

All-Knower”.

In the early years of Islam, Muhammad maintained close relationships with “People of the Book,” (monotheists) both Jews and Christians who lived in that Arabian Peninsula. The earlier verses of the Quran reflect positive views of Christians and Jews. After Islam moved from Mecca to Medina, the Islamic community began to face more opposition from Jewish tribes living in the city. Quranic verses coming from this later time tend to take more of a negative attitude about those of all other religions who oppose the teachings of Islam.

The points of variation with Christianity make it difficult to attain peace with those who take a fundamentalist approach to understanding Islam. Such groups usually highlight the negative passages of the Quran from the Medina period. Al-Maqdisi and Solomon, talk about the Quran in particular as the root of the enmity. They said, whoever considers or studies the primary source of Islam, the Quran, the Hadith and Sira (Biography of Mohammed) will be stunned by the flood of enmity starting from the first Sura (46). The Quran says, ‘Guide us to the straight way, the way of those whom you have bestowed your grace not the way of those who have earned your anger (such as the Jews) nor of those who have gone astray (such as the Christians)’ (Quran 1:6-7) Many Islamic scholars became worrisome with varied passages of the Quran that seem to foster societal disharmony such as: “O you who believe, take not my enemies and your enemies (i.e. non-believers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth” (Surah 60:1). Passages such as this are also in the Bible. A good example is the second epistle of Paul to the Corinthians where we read, ‘Do not be unequally yoked with unbelievers, for what fellowship has righteousness with lawlessness? And what communion has light with darkness” (2 Cor, 6:14). This

implies that those who promote religious hate will cash on passages like these. Advocates of religious harmony must seek a good understanding of the Holy scriptures to balance textual and contextual exegesis.

The proponent of such distorted views argue that based on the Islamic doctrine of allegiance (submission to Allah and rejection of non-Islamic rule), a Muslim can never accept the Christian as a friend; therefore, Christians of all times – past, present and future – are enemies to the Muslims. Such arguments were supported by passages of the Hadiths and Quran such as:

“Mohammed the Messenger of Allah said, ‘Do not greet Jews or Christians with peace if you meet one of them in your way then push them over to a ditch or a narrow path.’” (Hadith 4030).

“And slay them wherever you find them and drive them out of the places whence they drove you out for persecution is worse than slaughter. And fight not with them in inviolable place of worship until they first attack you there, but if they attack you there, slay them. Such is the reward of the disbelievers.” (Surah 2:191)

Abashiya and Ulea, observed that the Quran has no charges or punishment on a Muslim who kills an unbeliever—Christians and Jews (182). Instead, he is rewarded for obeying the injunction of Allah. This position was supported by Patrick, who observed that the Quran has legitimated the use of violence hence violence/conflict is not just the prerogative of Islam but also a valid product of Islam (87). The end result, according to Patrick, is the uprising of sects and terrorist groups who believe that terrorism is their bounden duty to God. Furthermore, Patrick observed that classical Islam divided the world into two parts where Islam is in control which is called Dar-al-Islam – the house of Islam – and where Islam is not in control Dar-al-Harb – the house of war. It is the duty of all Muslims to convert every Dar-al-Harb



into Dar-al-Islam and the way to achieving this is by peaceful submission of the infidel–Kafir – or they be conquered by violence – jihad. Hence, there is a theological justification for violence/conflict or jihad.

According to Patrick, “permanent peace in Islam is just an interlude in the Jihad process that must go on until the whole world becomes Dar-al-Islam, under the control of Islam.” (63). Patrick noted that in Islam, conflict or war is ordained by God and is positive while peace negates the orders of Allah and is unacceptable unless it can be justified. In some cases, temporary peace can be brokered if it is to the advantage of the Muslim and must not last for more than ten months. If the peace treaty is not to the advantage of the Muslim, then it will be tantamount to disobeying God’s command. Pacifism is unknown in Islam. It will be good to note here that these are personal views of Abashiya, Ulea and Patrick about Islam and their choice of Quranic passages to justify their positions. We always have the tendencies to defend what we believe both Christian and Muslims alike. However, there many other Quranic passages that speak of peace and peaceful coexistence in the society.

While it is good to respect people’s opinions, it will be a good suggestion for people not to interfere with others religion especially on sensitive verses and issues. For instance, Ali Robert, a Muslim, holds a different views from those of Rosemary, Patrick Abashiya and Ulea. In an article, “Did Mohammed and his followers spread Islam by violence?” Robert argued strongly that Islam is against compulsion in religion as in Quran 2:256. He went ahead to describe how Prophet Mohammed did not force the pagan tribe of Medinah into Islam but left them in peace to a new mission field in Meccah where his message from Allah was understood and accepted. Robert insisted that it was the good life of Mohammed, the prophet of Allah, that aided the spread of Islam, not violence. He quoted the word of Imam Ja’far as-Sadiq,

the sixth Shi'a Imam from the Ahlul Bayt who says, "Call the people towards Islam without using your tongue" Robert (2017, 4).

In another development, Labdo, argued that Islam is peaceful, practiced peace and believed in societal peace (2). He said, "Islamic views of war is that it is a necessary evil to be resorted to only when it is absolutely unavoidable. The purpose of war in Islam is to establish peace and freedom" For Labdo, Islam stands for peace, compassion, mercy, forgiveness, forbearance, patience, clemency, generosity, justice, equality and all that is for the general good of mankind. He noted many Quranic verses to attest to that fact:

"Perhaps Allah will make you and those whom you hold as enemies. Allah has power (over all things), and Allah is oft-forgiving, Most Merciful" (Quran 60:7).

"O mankind be dutiful to your Lord who created you from a single person (Adam) He create his wife Hauwa (Eve), and from them both He created many men and women; and fear Allah through whom you demand (your mutual rights), and (do not cut the relation of) the wombs (of )kinship. Surely Allah is ever an all-watcher over you" (Quran:1).

"There is no compulsion in religion. Verily, the right path has become distinct from the wrong path. Whoever disbelieves in the Taghut and believes in Allah, then he that grasped the most trustworthy handhold that will never break. And Allah is All-hearer, All-knower" (Quran 109:1).

Labdo added that Islam is against extremism. In Hadith 1851, it was narrated that Ibn Abbas said, "The messenger of Allah said to me on the morning of Muzdalifah; 'Pick up (pebbles) for me.' I picked up for him small pebbles (the size of broad beans). When I put them in his hands, he said: 'Yes, like these. And beware of going to extremes in religious matters, for those who came before you were destroyed

because of going to extremes in religious matters.’’ Furthermore, Labdo observed that religious text could be understood in many different ways and, therefore, there is a need for the Muslim community to deal with the issues surrounding these various interpretations of the Quran.

In understanding the peace of Islam in global context, Abdul Aziz Said, Funk, and Kadayifci, gave the conceptualized view of the Society and State in Islam by first giving the understanding that “man is a social animal” that can live only as a member of society (2). No individual except God can live alone. Humankind was created to live together and individual rights and obligations are defined in terms of the community interest. In the Quran, the community is defined as a distinct nation – ‘Umma’ or a brotherhood bounded by common obligation to a superior authority. The Umma is the basis of the Islamic community. On the basis of this understanding, therefore, AbdulAziz,Funk, and Kadayifci prescribed that, “Muslim approaches to conflict resolution draw on religious values” hence the brotherhood is empowered to participate for the common good.

In another development, Maffettone, observed that with the increasing rate of conflict globally, the world is moving gradually towards its best system of governance against autocratic governance practiced in the Middle East (2). Reflecting on the continuous conflict, suffering and backwardness in the region, Islamic conflict mediation and resolution practices are never acknowledged. Maffettone remarks that Salam, meaning “peace,” is the traditional greeting in Islam meaning that in Islam peace is a core principle and ideal to aspire to but many in our world today, particularly the western world, listen and look at Islam with mixed feelings. This is because Islam has become connected with terrorism, hate and evil especially after the 11 September 2001 attack of the World Trade Center. Matteltone further expresses

that Al-Islam- peace, according to the Quran, is one of God's divine names and that God is the source of peace. "Unto everyone of you, we have appointed a (different) law and way of life. And if God had so willed, he could surely have made you all one single community, but (he willed it otherwise) in order to test by means of what he has vouchsafed unto you. Vie then with one another in good works" (Quran 5:48). There is, therefore, no just course in Muslims attacking people who do not share their religious beliefs, traditions or values.

According to United States Institute for Peace – USIP–the Religion and Peace Making Program Report has suggested ways to define and understand peace building in Islam (2). In the report, effective peace building strategies and conflict resolution must acknowledge Quranic evidence and its essential fundamental doctrines, beliefs, creeds and practices. The suggested peace-building principles include that all human beings must be recognized as having the same origin and must be accorded the same recognition and respect regardless of religion, race, tribe or ethnicity in accordance with the Quran. Both the Jews and the Christians say, "We are the children of Allah and His loved ones. Say, 'Why then does He punish you for your sins?' Nay, you are but human beings of those He created. He forgives whom He wills and He punishes whom He wills. And to Allah belongs the dominion of the heavens and the earth and all that is between them, and to Him is the return (of all)" (Quran 5:18).

Muslims trying to improve the world must engage others in collaborative dialogue and they must produce good deeds and ensure justice to all. The USIP proposed that peace in Islam can only be understood within some interrelated Islamic context, i.e. the metaphysical context, stating "that God is peace" by his natural attributes and peace is an essential part of his creation. Second is the philosophical theology of the context – "that God is merciful and compassionate." Third is the

political/legal context. In the Quran, it is said, “if two parties among the believers fall into a quarrel, make you peace between them with justice and be fair for God loves those who are fair. The believers are but a single brotherhood: so make peace between your brothers” (Quran 49:9-10). Here, justice and fairness are the bases for peace and conflict resolution in Islam. The fourth is to understand peace in the socio-cultural context. This reveals the need to acknowledge socio-cultural diversity in dealing with people and in communal life as prescribed earlier in the Quran in 5:48.

According to Mufti, peace is fundamental in Islam because all the prophets of Islam came to speak peace in human society (2). Islam recognizes that all people came from one source and the world is ordered in diversity by God. God recognizes and respects this diversity he created. Mufti argued that the Islamic method for conflict resolution is based on justice so that peace cannot be attained without justice. In Surah Al Maidah 5:8, it says, “O you who believe, stand out firmly for God as witnesses in fair dealing and let not the hatred of others to make you severe to do wrong and depart from justice be just, that is next to piety and fear of God. For God is well acquainted with all you do.” Islamic injunction requires faithful Muslims to show compassion and always forgive those who offend them, to shun greed and materialism and never to harm others.

Sa'id, Funk and Kadayifci, acknowledge that we live in a world where all boundaries between cultures, religion and civilization have collapsed. It will be difficult to draw a conflict resolution plan from a Western viewpoint alone. He perceived that the West perceives conflict as natural and potentially positive not only as a source of instability and threat. Therefore, solving conflict is based on satisfying interests between parties. The Islamic approach to resolving conflict is drawn from the Islamic religious values, traditional ways of reconciling parties and the historic

method of community and inter-community coexistence (1).

Abdul Aziz, Funk and Kadayifci cited Mohammed Abu-Nimer in his article “Conflict Resolution in the Islamic Context” suggesting that the Western method and approach to conflict resolution may not be effective on Islamic dominated societies with their own religious values or beliefs, custom and history different from the West. In the same manner, the Islamic method may not be easily adopted in the West so there is no basis for both trying to implement these approaches out of context. Therefore, Abu-Nimer suggested that every method to be adopted towards reconciliation must be contextualized (Abdul Aziz, Funk and Kadayifci 9).

On the importance of dialogue as a means of resolving conflict in Islam, Labdo observed that Islam has offered dialogue as the just way of resolving conflict. He says, “To begin with, Islam is a faith of dialogue and its holy scripture- the Noble Quran, is also a book of dialogue” (4). According to him, in Surah Baqarah there was a dialogue between God and angels, being “verily, I am going to place (Mankind) generations after generations on earth. They said, will you place therein those who will make mischief therein and shed blood while we glorify you with praises and thanks and sanctify you? He said, I know that which you do not know” (Surah Baqarah 2:30-31). There was also a dialogue between the prophet Noah and the leaders of his community who were opposed to his mission.

He said, ‘I have come to you as a plain warner that you worship none but Allah, surely, I fear for you the torment of painful day.’ The chiefs of the disbelievers among his people said, ‘we see you but a man among ourselves, nor do we see that any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are a liar’ and he said, ‘O my people! Tell me if I have a clear proof from my lord and mercy (prophethood) has come to me from him, but that (mercy) has been obscured from your sight, shall we compel you to accept it when you have a strong hatred?’ (Surah Hud 12:25-28).

Labdo says that Islam accepts dialogue with people of different cultures and

faiths with the aim of directing them to Islam as provided in the Quran 16:125: “Invite mankind to the way of your lord with wisdom and fair preaching and argue with them as a way that is better.” In Islam, justice is indispensable in a successful dialogue. Labdo noted that another accepted peace and reconciliation process in Islam is the ‘Sulh’ – peace treaty. This is another chance for negotiation and dialogue as the warring parties enter into agreement for peace either temporarily or permanently. Under ‘Sulh,’ the factions are guaranteed freedom to live their lives and practice their religion.

### **Crises Between Christians And Muslims In Nigeria**

Nigeria is the most populated black country in the world and the largest (most populated) country in Africa. It has a unique history of amalgamating the Northern and Southern protectorate into one whole nation by the British colonial masters in 1914. It was a design that brought people of diverse cultures, ethnicities and religions into living together without their consent or any memorandum of understanding. Before and after independence and even today, Nigeria has had terrible experiences of crises. Initially, they were conflicts over resource control, political power sharing and ethnicity but in recent time, the nation is experiencing a drastic change into a radicalized religious-motivated conflict between Christians and Muslims with only a few that are intra-Muslim conflicts.

Balewa, commented that Nigeria was amalgamated in 1914 when the northern and southern protectorates were fused into one whole country called Nigeria. Balewa said it is the success of the British colonial indirect rule system that informed the colonial masters that fusing the protectorates would make the region easier to govern. Balewa went on to say that, “despite the amalgamation of 1914, it was really in 1934 that the Northern and Southern regions showed any real sign of coming together, and

even this was more attributed to the rising force of nationalism rather than to any colonial design.” Many people believe that the amalgamation of the protectorates was the beginning of all the crises in Nigeria whether it be religious, political and/or ethnic (25).

According to Akinjide, a minister in the first and second republic and a senior advocate of Nigeria, “Nigeria is a very complex country, our problems did not start yesterday, they started about 1894 with the colonial master (Frederick Lord Lugard who amalgamated the protectorates in 1914), the whole process of which he called a fraud.” He said this is a fraud because, “it was created not in the interest of Nigeria and Nigerians but in the interest of the British.” (1).

During the Amalgamation the day ceremony, the former President of Nigeria, Godlike E. Jonathan, delivered a lecture on the topic; “Lord Lugard and the 1914 Amalgamation of Nigeria”. In his the lecture, he commented that the amalgamation of Nigeria in 1914 created a modern Nigeria but was not without some tensions as it forced the various ethnic groups of Nigeria into a single political unit. Jonathan saw the crises which he described by saying, “it was like trying to force a political union among France, Germany, and Britain.” Jonathan. Jonathan noted that this case of amalgamation has only been practiced on Nigeria in the continent of Africa and this history explains the cause of ethnic, political and religious crises in Nigeria from then until today (1-2).

Ammani (March 17 2017. accessed online), in a paper presentation on the topic: *Religious Crises in the North; Which Way out of this Quagmire*, passionately saw the cause of this continuous religious crises in Nigeria, particularly in the North, as the manipulation of religion by dangerous and desperate politicians on gullible Christians and Muslims captured by greed who became the constituents of these politicians who



will always manipulate them for a morsel of bread.

Nigeria, like any other human communities, had the experience of conflict and violence of different degrees ranging from ethnic to political and religious conflict. *Wikipedia* or the free encyclopedia states in an article entitled “Religious Violence in Nigeria” that, “religious conflict in Nigeria goes as far back as 1948 and 1953, in the case of the town of Tafawa Balewa to the Igbo massacre of 1966 in Northern Nigeria.” In the 1980s, the prevalence of more and more crises between Christians and Muslims became a recurring event experienced almost every year and in some years, it occurs two or more times most often in the North and the middle belt of Nigeria where there is a good concentration of Christians, (Wikipedia 1-4). Some of these violent crises are listed and summarily narrated in the following paragraphs.

### **The Mai Tatsine Religious Killings Of 1980.**

Jan H. Boer, in his book, *Nigeria Decade of Blood*, did some thorough studies on some of the religious crises in Nigeria. He reported that most of the crises have been in Northern Nigeria with nearly no such activity in the southern part of the nation (33-37). He also reported, “originally most of them are initiated by Muslims, while Christians start later riots. At times they are intra-Muslim affairs.” Boer reported that the Muhammadu Marwa Mai-Tatsine riot of 1980 was an intra-Muslim riot. This was a quasi-Muslim group also called ‘Yan Tatsine’ who sparked religious riots in Kano, Kaduna and Maiduguri. According to Boer, their purpose was to reform Muslim worship, and to cleanse Islam from its many non-Muslim accretions. In the 1980 riot, about 4200 people were killed. In October 1982, the same group started another riot in Maiduguri where 400 people were killed. In 1984, the group struck in Jimeta-Yola where 763 people were killed and in 1985, the sect killed over 100

people in Gombe according to Boer's report.

Furthermore, Boer reported another Christian/Muslim religious conflict in 1982 at Kano. He reported that the crisis was proceeded when the Muslim Student Society (MSS) protested against the location of St. George's Anglican Church in Fagge, Kano city on the grounds that the Church was too close to a mosque. Boer said, "To fully appreciate the irrationality of this protest, the Church had been there since around 1930, while the Mosque was built between 1968-1970." Security agents were able to protect the Church but many other Churches in Kano were destroyed and not less than 40 people were killed.

### **The Kafanchan Religious Killings Of 1987.**

The Christian/Muslim clash of the 6th of March in 1987 was described by PM-News Nigeria on June 28 2012. as the first major religious crisis witnessed in the area. According to the PM-News that published the report, it happened when a Christian group held a revival at the college of education in Kafanchan in which Revd. Abubakar Bako, a convert from Islam, was the guest speaker. As Bako was preaching, he was said to have quoted from the Quran to explain why he believed in Jesus as his savior. A Muslim student (a lady) went to the stage and snatched the microphone from him. A fight began as she called on all the Muslim students to come to her aid in defense of Islam. PM-News reported that "the riot which spilled into Kafanchan town, left Muslims with a greater number of casualties and losses." In its usual manner, the same crisis that occurred in Kafanchan erupted reprisals immediately in Zaria, Kaduna, Funtua and Katsina. In all of these places where reprisals took place, it was a majority of Muslims against a minority of Christian settlers. Many Christians were killed and no fewer than 200 Churches were burnt. PM-News Nigeria June 26 2012,

also reported in its publication that unfortunately on the 6th of March in 1988, the anniversary of the Kafanchan riot, Muslim students of Kaduna Polytechnic broke down the walls of a church under construction on the campus despite the fact that the Muslim students had three mosques already on campus. This again began another cycle of killing Christians and burning Churches in Kaduna and its environs.

### **The Tafawa Balewa Religious Killings Of 1991, 1994 and 2000.**

Tafawa Balewa is a Local Government Area in Bauchi State, Nigeria. The major ethnic group in Balewa is the Sayawa tribal people who are mostly Christians (Boer 82). The religious nature of Africans could be generally described as being “notoriously religious.” This was said to be the underlying principle behind the religious conflicts coupled with the many ethnic and political influences.

Jan Harry Boer commented on all the crises that took place in Tafawa Balewa. He said the 1991 riot was started when a Christian butcher was said to have sold some meat to a Muslim buyer. It was not known whether the meat was beef or pork but the result was that the butcher and the meat were considered ‘Haram’ – unlawful or unacceptable-in Islam. The seller insisted the meat was not pork and would not take back the meat for a refund and there the conflict started. The Muslim was said to have slashed the seller’s arms with a knife as other Christian butchers came to the aid of their colleague. All the other Muslims in the market became involved and the customer was killed. Boer added that the riot continued for four days, more than 200 people were killed and many were injured. Churches were burnt and many Christians ran for safety into the bushes and later found their way to the neighboring Plateau state. From Tafawa Balewa the crisis moved to Bauchi, the state capital, where a large mob of Muslims took to the street and anyone who appeared to be Christian was killed or maimed and their business/property were destroyed. Over 500 people were

reportedly killed and property worth millions of Naira was destroyed. As usual, the crisis went for days unhindered and more Muslims flooded the town with the security agents doing nothing to end the mayhem.

Boer, reported that three years later in 1994 the state military administrator who was a Christian was moving to implement the recommendation of the committee of investigation over the 1991 crises (83). It was rumored that since the administrator was a Christian, he was moving in the direction of favoring the Sayawa tribe who are Christian. He appointed a Sayawa man as one of the commissioners in the state and for that he was immediately removed and replaced by a Muslim military administrator. On his arrival, the new military administrator quickly dropped the Christian Sayawa commissioner and appointed a Hausa /Fulani Muslim from Tafawa to replace the Christian. Adding insult to injury, the local council was asked to host the new commissioner to a reception in celebration of his appointment.

Boer reported, “Never minding that they had replaced a local Sway (Christian), the local council staff and workers were forced to donate towards the event compulsorily.” The embittered Sayawa people on the day of the celebration mounted roadblocks with tires, tree trunks and stones to deter anybody from coming to the celebration from Bauchi and anywhere else. Seeing this, the celebration was postponed. For the Sayawa, this was a big achievement worth celebrating. The Sayawa were said to have gone to the homes of non-Sayawa Muslims, killing them and burning their houses. At the end, over fifty villages were burnt and not less than one-thousand people were killed. Furthermore, Boer reported that on the 1st of July, 1995, the Hausa/Fulani came to seek revenge. The casualties were primarily Sayawa people and particularly their prominent sons and daughters. A lot of lives were lost and houses, properties and places of worship were burnt. The crisis in Tafawa Balewa

continued unabated for several years till 2000 and beyond. In 2000, it was reported that more than 200 Christians were killed (Boer 88-89).

### **Zangon Kataf Religious Killings Of 1992.**

The Zangon Kataf crises started as purely a communal and ethnic conflict but soon became a religious conflict. The PM-News (June 26, 2012, 2) reported, “in February 1992, a riot broke out in Zangon Kataf. The conflict in Zangon Kataf offered an ample view of the explosive nature of religious and ethnic rivalry, as well as the absence of even handedness on the part of government.” PM News published that the crisis in 1992 was as a result of the local government’s decision to relocate a market from a Hausa/Fulani area to an area dominated by Atyaps or Kataf as they are formally called. The agitation lingered for days unabated. The estimated death toll was over 100 people. May 1992 witnessed the worst of the crisis between the Atyap (Kataf) and the Hausa/Fulani of Zangon Kataf.

The Atyap youth were said to move in large numbers and launched a heavy attack on the Hausa/Fulani minority. Churches and mosques were burnt, priests were killed, over 300 people were killed and over 60,000 people were displaced. The official response from the government was the arrest of some prominent Atyap leaders who were tried by a tribunal, convicted and sentenced.

### **The Potiskum Religious Killing Of 1994.**

According to Boer, it was reported that on Sunday September 14, 1994, Muslim fanatics numbering over 5000 come out in the city of Potiskum in Yobe state, chanting “Allahu Akbar” meaning “Allah is great.” They took to the street looking for prominent Christians whom they had marked for destruction. At first, they went to the police divisional office looking for the DPO who was a Christian with the intention to

kill him but fortunately for him, he was not in the office. From there the fanatics moved to the Emir's palace and then to the local government chairman's house both of which persuaded them to be calm, but they refused and straight away went on to the First Baptist Church and set it ablaze. Seeing what they have done, some Muslim leaders went and report to the emir requesting for his intervention, but for the third time, they were told that the emir is away to the farm. Boer further reported that the fanatics carried out mayhem for more than three hours unhindered. In the process, a clergy and his church members celebrating Holy Communion were killed and many churches, motor cars, motorcycles, bicycles and properties were burned to ashes.

### **The Kaduna Religious Killings Of 2000.**

“In Northern Nigeria, Kaduna state has been a centre of political, religious and ethnic violence. The state is also the most ethnically diversified” (Agang 121). Agang reported that the return of democracy, while celebrated in Nigeria on May 29, 1999, was actually established the same year the shari'a legal system was introduced beginning in the Zamfara state under the state governor Ahmed Sani Yariman Bakura which was also followed by most of the northern states of the northeast, northwest and the north central part of the country. The Stefanos Foundation communicated that on the 21st of February, 2000 a riot broke out in Kaduna state because of the general adoption of sharia in most of the northern states and the probable moves by the Kaduna State governor to follow suit (192). Since the continuous declaration of shari'a law by the states in the north, Muslims all over were restless as they celebrated the development. They had days of celebration in favor of shari'a law in Nigeria and no one interrupted them with all the provocations and taking over of roads and streets for their celebration and for Friday prayers. The Christians in Kaduna held a peaceful

protest at the Government house in Kaduna. This was to register their displeasure on the introduction of shari'a law. According to Stefanos, it was on their return that they were stopped by barricades installed by Muslim youth. From that point, there was a break down of law and order that grew into a full-scale riot. By the 24th of February, 2000, 50 people were reportedly dead, many churches and mosques were burnt as well as business premises, vehicles and houses. A large number of police and military were deployed to control the situation (Stefanos 93-94).

### **The Jos Religious Killings Of 1994, 2001**

According to Boer, Jos used to be a peaceful place. The slogan for the state is "Home of peace." The Jos Plateau is predominantly a Christian State with a sizeable number of non-Christian minorities who are Muslim. Boer reported, "that situation was put in jeopardy in April 1994." He further explained that there were Hausa Fulani from the neighboring Bauchi state who moved to live in Jos for quite some decades. The then colonial regime placed Jos under the rule of the then Muslim Emir of Bauchi and the emir appointed a Muslim chief over the Jos Christians. In 1926, the colonial masters separated Jos from Bauchi and the chieftaincy returned to the indigenous Christians. In 1987, a Hausa/Fulani politician mobilized the Muslim youth to rise and take over the chieftaincy of Jos as it was their right. This was the beginning of tensions until 1994 when a Muslim military administrator appointed a Hausa/Fulani Muslim as the chairman of Jos' northern local government. This move became unacceptable and the Christians held a massive peaceful protest. This was followed the next day by violent attacks, killings and destruction by the Hausa/Fulani on the Christians. Boer commented that with this attack, the long-enjoyed peace by those living in Jos was disrupted. Since this beginning, the Jos plateau has not known peace

again. The security agents, according to him, made efforts to bring back peace but each faction is still holding on to its claim of rulership (92).

In 2001, another crisis erupted in Jos. Boer reported that the crisis was said to be preceded by the appointment of a Muslim as the chairman of Jos North Local Government and the Chairman of the National Poverty Alleviation Program (a welfare program of the federal government). This became unacceptable by the indigenous Christians who see the person appointed as not being indigenous but rather a settler appointed to such a sensitive office. Another version of the mayhem was said to be that on a Friday a Christian woman was passing through a crowd of Muslim worshippers while they were praying and the woman was beaten by a Muslim vigilante group. This led to retaliation by Christian youth who went and burnt down the mosque, according to Boer. Boer also noted that there were many versions on how the crisis actually started but most of the stories were somehow connected with these two. In the long run, many people were killed, many injured, and houses, businesses and vehicles were destroyed.

In May 2002, more killings took place in Jos and in June of 2002 killings also took place in other parts of the State such as the Wase local government area. It was reported that over 5,000 people were killed and over 10,000 people were displaced (Boer 92-95).

### **The Kaduna 2002 Miss World Contest Religious Killings.**

According to Stefanos, the Miss World Beauty Contest was scheduled to be held in Kaduna State, the former administrative headquarters of northern Nigeria. The Muslims in the state were not happy with such event coming to Kaduna as it is against the beliefs and practices of Islam. Along with their negative feelings about this



arrangement, a 22 year-old Christian fashion journalist wrote in one of the national daily newspapers, *This Day*, suggesting, “Mohammed would probably have wanted to marry one of the contestants.” This was the statement and provocation that ushered in another violent clash between Christians and Muslims in Kaduna town, spreading to Zaria and other parts of the state (194).

According to Popoola, this happened in November of 2002 and about 20 people were killed in Kaduna. Many people were injured and churches, houses and businesses were destroyed. This crises spread over to Abuja, unleashing the same mayhem.

### **The Borno-Maiduguri Religious Killings Of 1998.**

On 11<sup>th</sup> December 1998, attacks were witnessed on three Churches by several Muslims who burnt down the churches, destroyed cars and looted many businesses and properties. Boer notes that the killings were said to have been preceded by a protest against the government teaching Christian religious knowledge (CRK) in the State public schools (95). It has been an issue in the education policies of the state. Nigeria is a secular state with the right for every citizen to practice his/her religion anywhere. Islamic religious knowledge (IRK) and Christian religious knowledge (CRK) are taught as part of the curriculum in all government schools in the country. In the Borno State, the teaching of IRK alone was not accepted. The Christian Association of Nigeria (CAN) became involved in the matter and sued the government in court over this. The case was withdrawn and the government allowed the teaching of CRK in the state. This position of the government is what the Muslims protested against. They did not protest the government office but rather the Christians, their churches and properties as reported by Harry Boer’s report.

It is good to note that the crisis has become a continuous reoccurrence and some

areas have become vulnerable to these attacks to the extent that even if the conflicts have no connection with the people and the area, Muslims in those places will carry the fight to the Christians just to kill them and burnt down their churches. Those areas prone to such attacks are places like Jos, Kaduna, Kano, Bauchi, Kafanchan, Zaria and Katsina.

### **The Boko Haram Religious Killings In Nigeria From 2001 - 2016.**

Al 'Chuckwuma and Philip, observed that terrorism is a major threat in our contemporary time especially in Africa and Nigeria in particular (39). They also observed that since the advent of Boko Haram in 2001, sectarian insurgency has wrecked homes and communities across Nigeria. According to their report, the Boko Haram sect was started by a fundamental Islamic preacher, Mohammed Yusuf, using a radical Islamic ideology that is popularly accepted among Muslim youth. They reported that the sect was from the 'Yusufiya' sect named after its founder "Yusuf," but the sect is also formerly known as Jamatul Ahlu-sunnah Lidda Awati Wal Jihad.

Alozieuwa, noted that Mohammed Yusuf was concerned about "Purity in Islam." He lost his mosque in Maiduguri and called the sect "Boko Haram," meaning "western education is forbidden." Yusuf was said to believe that their state of hopelessness was caused by the government that imposed western education on them and has failed to manage resources for the benefit of the masses. In responding to this, Al'Chuckwuma and Philip say "poverty and ignorance are fertilizer for insurgency anywhere and at any age. When they combine and lock themselves in religious, ethnic, or other partisan robes, they became ready incendiary for the most brutal and reckless of violence." Other factors, according to the prevalence of Boko Haram, include youth unemployment, social inequality and social/economic exclusion. All of these are said to explain the rise of Boko Haram in Nigeria today (1).

Al'Chuckwuma and Philip, believe that Boko Haram had contact with Al'Quaeda in the Maghreb and Al'shaba'ab areas in Somalia (440). The sect initiated campaigns on soft civilian targets, Government offices, schools, kidnappings, suicide bombings and combat engagements with the military, local vigilantes and the police. Furthermore, it was reported that as of 2013 over 5,000 people have been displaced in the north east, 10,000 Nigerians have crossed to the neighboring countries of Cameroon, Chad, and the Republic of Niger and another 8,000 as refugees in Cameroon, 2,700 in Niger and 150 in Chad.

### **Christian Leadership**

John C Maxwell, in the introductory pages of his *Maxwell Leadership Bible*, made such comments on leadership as: "Leadership is most critical problem facing the church today" (vii). He continues, "I have reached several conclusions regarding the leadership of the church... the central conclusion is that the American church is dying due to lack of strong leadership... the church is loosing influence. The primary reason is the lack of leadership... Nothing is more important than leadership" Maxwell (vii). Again he writes, "I whole heartedly believe that everything rises and falls on leadership" Maxwell (viii).

Speaking in the same spirit as Maxwell, Osei-Mensah, commented that, "there is an acute shortage of trained leadership at all levels in the leadership of the church in Africa today." He noted that within that gap the church began to see and copy the style and pattern of leadership in the world. In the process, the church is being molded, either knowingly or unknowingly, after the world (8).

This research is seeking for options towards peaceful coexistence between Christians and Muslims within the context of Christian leadership. It is, therefore, just and right to have a good understanding of whom a leader is and what is leadership.

Adedara, observed that the concept of leadership is difficult to define for two major reasons (15). First of all, most of the attempted definitions are given within a specific context. Secondly, many people are so familiar with our leaders and what they are doing that no careful attention is given to an accurate, generally accepted definition. Adedara, therefore, defined leadership as “the art of getting others to want to do something you are convinced should be done.” Thus, by implication, defines the leader as, “the one who organizes people to do something (work) he is convinced should be done.” The consequences of this definition, according to him, is that the leader must be a critical thinker, a problem solver, enthusiastically in touch with the people and always be willing to take risk with a strong ability to communicate, mobilize and motivate others to do work.

According to Maxwell, “God is the ultimate leader and he calls every believer to lead others.” Furthermore, he said, “The call to leadership is a consistent pattern in the bible when God decided to raise up a nation of His own, He didn't call upon the masses. He called out one leader, Abraham (Exodus 12)...” Every time God desires to do something, He raises up a leader.

Osei-Mensah, notes that the model of leadership God expects for His people, the church, is called “servant leadership.” All through the scriptures, servant leaders are leaders appointed by God to serve in various capacities as priests, prophets and kings alike. Jesus said to His disciples, “You know that the rulers of the gentiles lord it over them and their high officials exercise authority over them (18,22-23). Not so with you. Instead whoever wants to become great among you must be your servant and whoever wants to be first must be your slave” (Matt 20:25-27). Furthermore, the bible says, “ I have set you an example that you should do as I have done for you. No servant is greater than his master. Now that you know these things you will be blessed

if you do them.” (John 13:15-17). A Christian servant leader modeled after Jesus is gifted as a humble servant, a visionary, one who inspires strong cooperation, who mentors young leaders, a selfless person and one who restores the fallen Osei-Mensah (51-59). These are the kind of leaders needed in the religious circles and communities in Nigeria and Kafanchan in particular.

In an assessment of the impact of the Boko Haram insurgency on Nigerian national security, Shu’aibu, Salleh and Yusuf, noted that Nigeria is said to be the largest black country in the world. Nigeria has about 64 million youth that are unemployed and about 1.6 million underemployed. Despite being endowed with diverse natural resources and oil wealth, poverty is wide spread. Nigeria ranked the 20th poorest country in the world. These factors are noted as being responsible for the increasing violent crisis and youth participation in terrorist activities (257).

Balewa observed that, “today, indiscipline, distrust, materialism, corruption, violence, tribalism, lack of patriotism and declining productivity have all combined to threaten all that Nigeria has achieved since independence.” (1). It is quite unfortunate that this observation was made over 20 years ago, but today Nigeria has not improved the situation. Instead, things are getting worse than they were. Balewa suggested that, “The principal quality a (Nigerian) leader requires apart from those which makes him prominent in the first place is survival... showing himself able to survive while others succumb to the greatest danger, he perpetuates the myth of more than human virtues” (330). This is just what effectively courageous, Christian leadership requires in order to deal with the menace of religious conflicts in Nigeria and Kafanchan in particular. These are leaders who face problems and solve them. Courageous leaders do not fear problems. Instead, they use problem solving abilities to deal with the disruptions of human society and behavior that is illegal, disruptive or unsafe for the general

community. In an article, “Effective Leadership Behavior of the Academy Management Perspectives,” Yukl, stated that “... disruption of the work (peace) usually require leadership intervention... for problem solving.” Yukl suggested that effective and courageous leaders try to quickly identify the source of the problem and they provide firm confidence and direction to work toward peace and are able to unite people and cure the problem (70).

According to the report of the Arigatou Foundation (2008), problem-solving leadership must understand the type of people and communities that need to be able to live together. And that learning to live together brings about reconciliation not only in the form of healing wrongs from the past but also, “... in dealing with the inevitable problems, differences, and conflict of the communal life.” In the process, bridges of trust are built when people agree to work together (48).

Yukl, further observed that ineffective and non-courageous leaders are negative and unstable whenever there is disruption of the peace or crises arise. Yukl said, “Negative forms of problem-solving include ignoring signs of serious problems, making a hasty response before identifying the source of the problem, discouraging useful inputs from subordinates, and reacting in ways that create more serious problems.” Furthermore, some specified behavioral components are important such as integrity, a disposition that makes the people trust their leaders. Yukl noted that leaders with integrity gained the trust of their followers (71). The church of today, and in fact the whole world, needs leaders of such standing with courage and integrity like Nehemiah of the Bible. Nehemiah bears the pains and reproach of his kinsmen in his heart: “And it came to pass when I heard these words, that I sat down and wept and mourned certain days and fasted and prayed before the God of heaven” (Neh. 1:4). “Then said unto them, ye see the distress that we are in, how Jerusalem hath

wasted and the gates there of are burnt with fire: Come and let us build up the walls of Jerusalem, that we be no more a reproach” (Neh 2:17). Many times Sanballat, Tobiah and Geshem, Nehemiah’s enemies, tried hard to stop him and destroy the project. Halcoms, Hamilton and Malmstadt wrote, “Nehemiah’s wonderful blend of prayers, reliance upon God and practical down-to-earth action is a model for every courageous leader to imitate.” He noted that Nehemiah consistently told his team to keep focus and not to succumb to the excessive pressure from the enemy (240). “If God be for us, who can be against us?” (Rom 8:31). God who is peace will dissolve all crises and bring back peace in the land by the instrument of selfless, effective and courageous leaders with integrity who will avail themselves to confront the issues and resolve the problems.

### **Gaps Analysis In Literature**

From the previous literature review, many issues have become clear for understanding the research and its conclusions. For instance, it will be difficult to understand the concept of peace and justice in just general terms and ordinary definitions. These terms must be sorted through carefully by a close study of both the Christian and Islamic religious traditions and within their context. Unless we understand the varied customs, traditions and religious beliefs that shape these ideas, it will be difficult to adopt any Western approach, or even African or Asian approach, which may not fit well into the practices and beliefs of Christians and Muslims in Kanfanchan.

In the Old Testament era, peace was based on God’s standard of living and justice. The words “peace” and “justice” became interwoven and almost interchangeable. “Peace” and “Justice” are the regular equivalent for the Hebrew word, shalom, and for the greek word, eirene. The God of the Old Testament must be

understood as the Lord who is perfect and just, who by His transcendence will not accept any form of fraud, partiality or bribe (2 Chron 19:7, Daniel 10:17). God opposes conflicts and injustice all throughout the Old Testament. He will punish any act of injustice for there is no peace for the wicked. Shalom in the Jewish context is about wholeness and well being not just about the absence of violence. It is a way of life provided for those seeking the holiness of the Lord and living lives of justice. However, YHWH can also be a god of violence against the enemies of Israel, those who are not holy and those who practice injustice.

The New Testament peace (eirene) is a revelation of God in a move to see peace through the light of a new covenant. God's peace in the new covenant is synonymous to salvation and life. He (Jesus) came and offered to die a criminal's death so as to make way for the salvation of humankind. Jesus said, "My peace I give you not like the world giveth." We saw in the Old Testament that justice is God's standard for peace; it even includes God's reliability to preserve human and animal life (Psalm 36:6). For the New Testament, "peace" is more closely tied to the love of God than to justice. The New Testament also mentions that the whole of creation is groaning to be redeemed (Romans 8:19-22). God's salvation is not outside our present world. Peace in a Christian sense is tied to the person of Jesus Christ and the experience of the love of God through the Holy Spirit.

Islam on the other hand defines "Peace" or "Salam" in terms of its core value, the absolute submission of the will to Allah. Salam means much the same as shalom and includes the idea of wholeness and well being, but this only occurs when the entire community is submitted to the will of Allah. The Islamic tradition notes that faithful Muslims must relate with the larger community and they may be shaped by the socio-political milieu in the process. Islamic revelation finds expression in a



pluralistic world in which Muslims have to deal with people of other customs and religious beliefs, so Allah in the Qu'ran desires that true Muslims must promote and live in peace with other people.

Takim noted that, "the bases of a universal moral order the prescribed peace may be traced back to verses such as Humankind beware of your duties to your Lord who created you from a single soul and from it created its mate and from the pair of the scattered abroad many men and women" (Qu'ran 4:1), meaning that all creation (human kind) have their source from Allah and must accept this through submission as a Muslim.

In Islam, peace is best understood from three contexts. The metaphysical context holds that God is himself peace and he is seen essentially in all of his creation. The philosophical context sees the nature of Allah as the most merciful and compassionate which human beings should follow after. The legal context is where the Quran's prescribes that when two people disagree and had a quarrel, peace can be achieved and restored by justice through Islamic legal procedures. The Islamic tradition believes that conflicts can also be resolved through 'sulh,' reconciliation, dialogue and agreement.

Furthermore, an assessment was made to understand the causes of the crises situation in Nigeria which according to Shuaibu, Salleh & Shehu, is a country with over 160 million people, nearly 330 ethnic groups and well over 250 languages. The debated population projection of Christian and Muslims in the area is said to be fifty percent Muslims, forty percent Christians, and some ten percent of traditional beliefs. Despite Nigeria's many endowments with natural resources and oil wealth, Nigeria is said to be a very poor country. It ranked as the 20th poorest country in the world with a high level of youth unemployment and underemployment. Poverty, unemployment,

literacy and bad leaders are attributed as causal factors of the continuous crisis between Christian and Muslims in Nigeria (256).

### **Research Design**

Tim Sensing observed that any single approach to the data reporting and interpretation will have some limitation on the trustworthiness of the results. He offered the 'Triangulation' method. It involves cross checking the data collected from all sources Sensing (72).

Furthermore, John C Creswell calls it the mixed method approach. He said it involves mixing qualitative and quantitative methods. According to Creswell, multiple forms of data collecting such as observations, interviews and a times carrying out survey should be used. The mixed or multiple methods he observed help in addressing the problems of bias using the single method (43).

I collected data from interviews carried out using the questionnaires in which thirty-five people were interviewed and some field observations were made over a period of time. This research was designed to investigate the continuous circle of conflict between Christians and Muslims in Kafanchan through the context of Christian leadership. The research is poised to find the factors responsible for the crises and why the crisis keeps occurring despite all efforts to address the issues.

I, therefore, used the multi-dimensional triangulation method of research design to integrate all data to be able to give a balanced study.

### **Review Of The Chapter**

This chapter dwelt on the literature review to which many books, journals, dictionaries, commentaries and other literary material have been assessed as secondary materials. This was done in order to have a good grasp of what the real

issues are from the world of reputable scholars. Extensive literature has been widely and deeply reviewed on the issue of peace and conflict in the Old and New Testaments as well as from the Qu'ran and the hadith of Islam.

The work has also covered extensively the theology of peace and conflict from Christian and Islamic views. The peace process was also studied and assessed from both religious traditions to understand it in relation to its different contexts. The literature resolving conflict, reconciliation and communal peace were taken as very essential concepts in the religious belief systems of Christianity and Islam.

Finally, the chapter also made an appraisal of the history of the conflict between Christians and Muslims in Nigeria. The causes of this chain of conflicts were reviewed and the need for honest and courageous leadership to properly manage the Nigerian economy and to stop the killings was discussed.

## **CHAPTER 3**

### **RESEARCH METHODOLOGY**

#### **Introduction**

The research was conducted in Kafanchan, the third major city in Kaduna State, Nigeria. It is located in the southern part of the State and is the headquarters of the people commonly known as the Southern Kaduna people based upon their geographical location, history, culture and similar ethnic affiliation. Kafanchan has a long-standing history of peaceful co-existence; however, within the recent past there have been continuous religious conflicts between the native Christian majority and minority long-term Hausa-Fulani migrant settlers.

The purpose of this research is to explore the possibilities of peaceful co-existence between Christians and Muslims in Kafanchan within the context of Christian leadership. Therefore, I set out to investigate the relationships in the past and the present between the Christians and the Muslims of Kafanchan. It was also important to investigate the level of awareness that existed about the cause or causes of the current problems. The awareness of the disturbing negative effect brought about on the general economy, religious and social life of the people was investigated as well as the practical ways, methods and suggestions people have considered to find the way out of the current conflict. To achieve this, the type of research used is pre-intervention using the lens of qualitative research methods. This involved conducting semi-structured, one-on-one interviews using a simple list of eight to ten questions designed to adequately answer the research questions. The questions were administered using the local language, Hausa, and English where necessary.

I also involved in a deep review of the relevant literature using the B.L. Fisher Library at Asbury Theological Seminary (both its physical and online resources), the libraries of the Theological College of Northern Nigeria (TCNN) in Bukuru, Jos Plateau State, Nigeria, and the library at ECWA Theological Seminary in Kagoro, Kaduna State, Nigeria. Individuals' libraries, online sources and other sources of relevant materials were consulted and all material obtained will be properly documented, cited and acknowledged.

### **Research Questions**

This study exploring the possibility for peaceful co-existence with the Christian leadership in context prompted research questions that guided the interviews conducted for data collections. I developed nine (9) questions and the nine question are grouped into four groups:

RQ #1, consisting of questions 1-2

RQ #2, consisting of questions 3-4

RQ #3, consisting of questions 5-7

RQ #4, consisting of questions 8-9

RQ #1. These questions were asked to know the respondent's period of stay in the area, their experiences of the crises and their perceptions of the causes of crises in Kafanchan. Their knowledge of the likely causes of the crises and their testimonies of the happenings will help in understanding the nature of the crises and in choosing the best method to be used in reconciling the parties involve.

RQ #2. These questions were intended to describe the existing level of relationship between Christians and Muslims in Kafanchan and to judge from their different views the possibilities of any move towards reconciliation. The respondents are all leaders of various Churches and groups. I believe that if the leaders have an understanding of how the parties relate with each other, it will help in the campaign for reconciliation.

RQ #3. Leadership matters and it is everything in the life of every community. These questions seek to assess participant relational position with Muslims in the community and that of the followership to see if there is a correlation resulting from leadership influence. This will also help in knowing what the Churches are doing and what need to be done differently. If in the end the leadership does not relate well with their Muslim neighbor and the same situation was also observed in the followership, it will, therefore, mean that there is a negative influence and or vice versa.

RQ #4. These questions were put forward to know if the leaders and the generality of the Christians understood what consequences result from the crises on the social, economic, political and religious life of the people and the entire region. With that in mind, the research will want to also know what in practical terms is the Church doing now. This will aid in giving assistance on certain things that need to be done or will encourage the Church to rise to its responsibilities.

### **Ministry Context**

The ministry context to which this research was carried out is the city of Kafanchan in the Southern part of Kaduna State. According to Rotimi, Southern Kaduna is the second largest ethno-cultural bloc of the former Zazzau Kingdom, with the other being the Northern Kaduna. The entire Southern Kaduna bloc is made up of

some thirty tribes: Bajju, Atyap, Kagoro, Jabba, Kadara, Ikulu, Moroa, Ninkyop, Kagoma, Takkad, to mention but a few. These tribes form the original identity of the area and have a very longstanding history. The people of Southern Kaduna were originally various pagan tribal groups until the coming of the Christian Missionaries. Today 99.5 percent of this tribal group, formerly described as pagans, are Christian with a strong dislike of the Islamic religion and its practices. This research does not cover the entire region of Southern Kaduna but is limited to the fourteen districts that constitute Kafanchan now known as the Jama'a Local Government Council (3).

In tracing the historical origin of the Hausa-Fulani in Kafanchan specifically, and the entire area of Southern Kaduna in general, Rotimi cited the work of M.G Smith in *Governance in Zazzau 1800-1950*, tracing back to the Usman Dan Fodio Jihad of 1804-30, which the Zazzau emirate holds as its origin, and it is from this event that the Hausa-Fulani settled as migrants in Kafanchan. Although, recent studies have traced some of them to the surrounding states of Bauchi, Zaria, Kano, Lafiya, etc.; Crowder (90-107). These are Muslims with no favor for Christianity or its religious practices. These Muslims present a strong form of extreme Islam which also explains the long-standing religious conflict and clashes among Christians and Muslims in this area. The causes of these conflicts were not checked or addressed from the beginning; therefore, issues accumulated until they became factors that gave rise to the full-blown conflict which is now a national concern. Other adjourning factors that are key in heating the crises situation in the area include gross religious intolerance and a state of unwilling disposition to accept another person's views on the basis of religion. In the book *Religious Intolerance*, Stefanos commented that, "history has recorded that a high level of intolerance orchestrated through terrorism that has continued to pose a threat to life---"(37). For the Stefanos foundation, this

position is true within the context of this study. Boer also noted that another factor giving rise to this ugly situation is the high level of corruption in both the private and the public life of the nation. This corruption causes poverty and suffering, demonizes the country's politicians and bedevils the prior cordial relationship enjoyed by both Christian and Muslim in Nigeria, Boer (4). This is the ministry context from which the phenomenology of the problem is being investigated.

### **Criteria For The Selection Of Participants.**

The protocol for recruiting participants for this research is as follows: Kafanchan consist of fourteen districts with well over forty-five identified communities. I engaged some clergy working with me in these communities to identify those pastors, church leaders and some Muslim leaders where possible who would be knowledgeable on the subject. I also asked the clergy member to give me about eight to nine names of possibly qualified participants. From the list given to me by the clergy in the thirty communities, I privately selected one person from each community and also selected five people from the largest community in the region which is Kafanchan. This makes a total of thirty-five suitable participants recruited in all. Asking for recommendations of eight to nine names from the clergy leader of each community is to help protect the participants' confidentiality as the clergy leader will not know whom I select from this list of possible participants. The selected participants are leaders of churches in the categories of elders, pastors, denominational heads and the leadership of The Christian Association of Nigeria (C.A.N), Kafanchan branch. Muslim leaders who are friends and who are willing to participate in the research were also contacted and interviewed. The choice of the participant was based on their advantaged position as a leader who was also conversant and knowledgeable of the local context and situations. They have a full



picture of most of the crises that took place at one time or the other and have been called to or engaged in the peace building process with the parties involved, corporate organizations and/or the government.

### **Description Of The Participants**

Thirty-five participants were recruited for this research. It was intended they should be people who had a long-time residence in their various communities where the research was undertaken. They are within the age range of twenty-five to eighty years old; under aged persons or minors were not involved in the interview. Furthermore, these subject participants are church leaders in various leadership positions of the church such as pastors, denominational heads and in the leadership of the Christian Association of Nigeria (CAN), Kafanchan branch. Some leaders of the Muslim religion who are friends to the Christian community also accepted an invitation to participate in the study. The clergy of the churches working in these communities served as guides in selecting participants. Another justification for this type of selection is that as pastors, imams, or leaders of religious groups, they have obtained some level of education which helps develop good discussion on the issues involved.

### **Ethical Considerations**

Voluntary consent of the participant was requested and agreement was obtained through the issuance of a letter requiring the consent of the participant. After reading the details, written consent was obtained of the agreement by the prospective research participant. Comprehensive consideration of all relevant information pertinent to the decision to participate, or not to participate in the study was made known to each prospective participant.

The process and method of data collection for the interviews with the participants will ensure minimum risk as no sensitive information such as address or phone number was collected and group discussion or interviews through an electronic medium was not a part of the procedure. When sharing data such as interviews and group discussions, the participants' identifying information was not used. Data will not be obtained by the participant through the use of the Internet and no identifying instruments will be used during the interviews. All interviews will be conducted one-on-one in a solitary location to be mutually decided upon between the participant and the researcher.

### **Instrumentation**

The instruments used for data collection was a carefully structured nine question questionnaire which was also used as the interview questionnaire. The questions were administered one on one for all the thirty-five participants. The process required several visits to all prospective candidates selected. I had meetings with each of them. The first meeting was to tell them of the research and to obtain their consent. I then scheduled a day for the interviews based on the time and place of their choice. I also made use of some important observation from the field.

### **Data Collection**

The procedure for collecting data and evidence from the participants in this research is through interviews and observations. The type of research is pre-intervention, involving thorough investigation and studies to understand the phenomenology of the conflict situation between Christians and Muslims in Kafanchan as well as the present state of the situation and the damaging effect it has on the socio-economic life of the people generally. To achieve this, one-on-one

interviews using a questionnaire were conducted. The questionnaire consists of some 8-10 questions prompted by the purpose statement of the research and the research question.

Interviews are one of the essential tools in carrying out an ethnographic research. According to Sensing, the main purpose of the interview is to obtain a special kind of information by trying to know what is in someone else's mind although interview methods cannot directly observe things such as feelings, thoughts, and intention. When interview questions are well structured and simplified with good listening skills, people will openly bare their minds (104).

In conducting the interviews, I first visited the participants and discussed the research with them. After this, the consent letter and consent form will be served to obtain his/her consent and the subject's willingness to participate or not to participate in the research. Another appointment will be fixed to obtain his or her response from the signed or unsigned consent letter and form. If the participants offer to participate in the study, we will then agree on a time, place and date for the interview. During the interviews, the questions will be asked in both Hausa, the native language, and in English to ensure good understanding and a clear response.

Observation was also used as a tool in collecting data. Conflict between Christians and Muslims in the area is a recurring situation. Government and private organizations have organized and called on stakeholders for discussions, seminars, dialogue etc. These are avenues where issues are raised and discussed in an effort to curb the violence. I was in attendance at most of these forums to carefully listen and observe either party's willingness or disapproval of suggestions. I carefully noted the contending issues that may arise in the discussion. Similar programs organized by the

church or faith-based organizations national or internationally such as discussions, seminars, dialogues on security, I also attended the peace and reconciliation committees. Sensing further suggested that participant observation is the primary tool used in ethnographic research – the study of living human beings in their social and cultural context. He added that in ethnography, the researcher was also observing people as they engage in their routine activities (93). The participant observations were also carried out to learn about the people's level of understanding, engagement, relationship and willingness to tolerate one another and live in peace or not. Good observation will open the researcher to the perspectives and the interplay of factors in the situation.

The type of research is pre-intervention using a qualitative lens. In this process, the evidence collected will be explicitly described, analyzed and explained for clarity and understanding. In the end, ideas and solution will be generated to assist in bringing about peace and harmonious living in Kafanchan.

### **Data Analysis**

The main instruments used in collecting data for the research are the one-on-one interviews and field observations. The thirty to thirty-five interviews will be indexed/labeled, recorded and narrated as sample 1 – sample 35. Likewise, the transcript will be coded from 1-35. After the narration and reporting of the responses for each of the eight to ten questions in the questionnaire are coded and grouped, the cumulative results will be identified for main themes and summarized. The main themes that emerge from the categories in words, phrases or events that appear to be similar will be grouped into the same categories. They will then be quantified and presented in a pie chart for easy reporting.

I am an insider already involved in ministry work in the area. Personal observation and some residual knowledge will help in understanding clearly the participants' responses to each question. It will also help in justifying the reports. From data collection to the reporting, the researcher bore in mind the research questions and how they might add to general knowledge that will in turn become a part of the solution to these age-old problems.

The analysis of the narratives gathered from the field for this research was modeled after Casey's theory which centers on the belief that meaning comes from people making sense of their own situation. Sensing notes that this theory is anchored on two types of framework: the collection of the narratives from the interviews and the analyses of the reported data (165). The data collected and indexed as Samples 1–35 will each be analyzed. Their views and experiences provided in the questionnaires will help to explain issues such as: “What happened?” –“When or where did it happen?” – “Who did what?” – “How was it done?” – “Why was it done?” In other words, this data will help to explain the people's views on the act, the scene, the agent, the agency and the purpose behind the various experiences. Using Casey's theory can offer a window into the cultural, religious and social meaning of their experiences.

### **Reliability Validity Of The Project Design**

I intentionally wants to ensure that the surveys, interviews, reports and observation are reliable and valid within the general context of the study. Much care was taken not to water down the responses and data was reported with precision. Secondly, the researcher was careful not to misrepresent the people and the

phenomena under study. Other intentional steps taken to ensure reliability and validity are:

- Findings are carefully delimited to relate to the situation. In other words, questions and responses will be guided to keep within the context of research.
- Recruited participants are carefully chosen in terms of their age, experience, position and length of stay in the area. They are also randomly selected and agree to participate after being served with the informed consent letter. The consent forms have been duly signed by each participant.
- The nine (9) survey questions are carefully designed questions, one leading to another, and all lead to clarifying the purpose statement and providing valid answers to the research questions.
- Finally, debriefing of the reports and findings to both the participants and members of my cohort in Asbury Theological Seminary will further prove the reliability, validity and trustworthiness of all the surveys, data or reports obtained from the field.

### **Review Of The Chapter**

This chapter deals basically with the tools and protocols of the research. It gives a brief description of Kafanchan and the context of the study. The purpose of the project was to explore the possibilities of peaceful co-existence between Christians and Muslims in Kafanchan using the context of Christian leadership.

The research question was restated for three reasons. First, to ascertain how Christian leaders understood the causes of the degenerating relationship between Christians and Muslims in Kafanchan. Secondly, to know the present level of

relationship between Christians and Muslims. Thirdly, to investigate what new grounds for positive interpersonal relationship can be explored. In other words, what other things can be done to bring about a lasting peace in the area.

The criteria for people to be invited or selected to participate in the study was also clearly explained. The participants are people ranked as Church leaders, denominational heads, elders, pastors, leaders of the Christian Association of Nigeria, Kafanchan branch and some leaders of the Muslim religion in Kafanchan who agreed to participate in the study. These are all served with the consent letter and consent forms to inform them on what the research is all about and to obtain their willingness to voluntarily participate in the study. The participants are people who have been in the area for a long time. They are within the age bracket of twenty-five to eighty years of age to ensure that their testimonies are authentic and reliable.

Standard ethical consideration in maintaining the confidentiality of participants using the consent letter and form was employed. From each community, samples of eight to ten participants were suggested by the clergy leaders in the areas; and from these eight to ten people, the researcher independently picked one person to participate, thereby making the selection of participants highly confidential. Furthermore, no interviews of any form or data of the participants will be collected using any social network.

The research is pre-interceptive using a qualitative lens; therefore, the procedures for collecting evidence from the participant is mostly through the use of questionnaires of eight to ten questions that probe the purpose of the research and provide answers to the research questions. Basically, evidence is collected using one-on-one interviews and participant observation.

The evidence is collected from thirty to thirty-five participants and is indexed as samples 1–35. The samples collected were narratively reported and thematically analyzed. Quantities are summarized and are presented in statistical diagrams for easy comprehension. The narrative analysis is modeled after Casey's theory. According to her theory narratives are centered on conscious believe that meanings come from people making sense of their situation. The model, therefore, emphasizes the desire to listen to how others make sense of their experience. "Narratives give the voice a place in time" Sensing (165).

Measures were taken to ensure that the survey inventories collected and used are reliable. For instance, findings were carefully delimited in their conclusion to keep answers in context with the research situation. The recruited participants are men and women of integrity who voluntarily agreed to participate in the research by signing the consent forms. The 1–10 survey questions are well-developed questions leading into the research problem, purpose and the related research questions. Lastly, the avenue for debriefing with the participants and cohort members in Asbury Theological Seminary will help in proving the authenticity of the interviews.



## **CHAPTER 4**

### **EVIDENCE FOR THE PROJECT**

#### **Introduction**

In this research, I became directly involved in contacting and selecting the human subject participants for the interviews. The process involved seeking the participants' consent and fixing a day to interview them. A total number of thirty-five (35) participants were selected and were individually interviewed. All of the participants are Church leaders in various capacities such as Pastors, Deacons, Heads' of Denominations and leaders of para-Church organisations who have lived in the area all their lives or had a long history of involvement in the study area. The participants were interviewed in their houses, churches or any other place they choose for their convenience. Measures were taken to keep their identity anonymous in accordance with the conditions in the consent letter and consent form when they agreed to participate in the research. Thus, I was directly involved in the sampling and interview of each participant. The interviews were based on nine questions administered to each participant. The nine questions were carefully structured to provide answers to the research questions.

The research involves the process of asking questions, recording and reporting answers as raw data. In some cases, the participants choose to answer the questions by giving the answers in writing. As in the case of any qualitative research, the findings are presented and the recurring themes become the key issues of emphasis that the majority of the participants expressed concern about.

### Participants Demographic Summary

Not much was asked on the participant's demography or Biodata. This was done to ensure that confidentiality is observed. Summarily, there were seven (7) women who took part in the study and twenty-eight (28) men. All thirty-five (35) participants are leaders of Churches in roles such as Pastor, elders, Executive members of the Christian Association of Nigeria (CAN) Kafanchan Branch, Women leaders and coordinators. The respondents' age and the period of their stay in Kafanchan is shown in the table below. A good number of them were born and raised in Kafanchan.

Respondent Age	Number/Frequency	Respondent Period of Stay in Kafanchan
20 - 25 yrs	9	10 -20 yrs
26 - 35 yrs	7	30 yrs
36 - 45 yrs	8	40 yrs
46 - 55 yrs	2	50 yrs
56 - 65 yrs	4	60 yrs
66 - 75 yrs	3	70 yrs
76 - 85 yrs	2	80 yrs

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Table 1. Respondent age and period of stay in Kafanchan

## Research

**Question #1:** From your experience share with us what you know about the crisis situation in Kafanchan?

All sample respondents spoke at length in response to this question. They proved to be well acquainted with the environment, the people and most of the crises that happened in Kafanchan. Respondents reported that Kafanchan and its environs used to be a very peaceful city and a home for all the people of diverse tribes and ethnicities living together in peace and harmony. Muslims and Christians alike practiced their religion unhindered and in harmony for hundreds of years. They also lamented that in less than fifty years (50) years the situation has changed. What characterizes life here now is violence, conflict and all forms of crisis; the peace that used to be has been eroded. However, the respondent also observed that many factors are responsible for the drastic change of the people's moral character and actions towards one another. They reported that the increasing number of Muslims in the center of Kafanchan and the presence of Muslims who were strangers and foreigners was a source concern to the Christian native resulting in envy and quarrels.

The Muslim community or Hausa/Fulanis constituted more than 80 percent of the people now living in the heart of Kafanchan according to some of the respondents' report. Furthermore, in a lecture delivered on "Southern Kaduna: Democracy and the struggle for identity and independence by Non-Muslim Communities in Northern Nigeria 1999-2011," M. D. Suleiman of The History Department Of Bayero University Kano noted that "Hausa/Fulani were said to have first come to Kafanchan and other part of the North and Middle Belt of Nigeria in the

era of the Shehu Usman Danfodio Jihad of 1804 -1807, and in 1810 the Jama'a(Kafanchan) Emirate was established by the then colonial masters'' Suleiman (4).

The respondents also observed that polygamy (i.e the practice of a man marrying many wives) is also a factor for the increased number of Muslims. Polygamy is a practice that is foreign to the natives who are predominantly Christians. Islamic injunction permits a Muslim to marry and keep up to four women at the same time. This life style has encouraged the growth of the Muslim population every where which is now a growing threat to their Christian neighbor. The respondent reported observed that the Muslims had a strong belief and commitment to what they called the brotherhood of Islam or Muslim Umma (i.e. Muslim family). The brotherhood of Islam is a situation in which any Muslim is received into any Muslim community as a brother with all rights and entitlement as the native regardless of his tribe, state of origin or nationality. Their commitment to this has brought all kinds of people which includes Muslims from Bauchi, Kano, Sokoto and from all over the north and even from the neighboring Niger Republic, Chad, Ghana, Benin Republic and Togo to mention but a few. All these today have become indigenes of Kafanchan with full rights and privileges.

According to some of the respondents, the aforementioned situations and the increasing number of Muslims in Kafanchan along with their control of the commercial life of the city gave rise to the establishment of the Muslim system of leadership known as the Emirate. The Emirate is a leadership system of Islamic Oligarchy encapsulated in the shari'a legal system which is generally accepted and practiced among the Hausa/Fulani Muslims of Northern Nigeria with the Emir doubling as both political and Islamic leader of the communities designated to him.

This emirate council system of leadership is Islamic in nature and in its judicial operation.

Wherever the Emirate is established, its authority is exercised on every citizen of the area regardless of his or her religious affiliations. Subsequent to the inception of the Emirate system of leadership, the natives of Kafanchan, who are Christians, naively gave in to it and gave their submission to the orders of the colonial authority because those who hold traditional authority (the Emirs) are all Muslim who extort their subjects by the exertion and collection of compulsory taxes on animals and agricultural produce for self and on behalf of their principals the colonial lords. This posture makes them more enthusiastic of sharing and holding leadership positions over all the communities. Thus, the Emirate Council extended the borders of its authority and oversight and continually imposed produce and animal taxes on the subject, making them selves economically strong, powerful and superior. Those in authority—their kings and kids—are now beginning to insult their hosts (natives) calling and referring to them with derogatory names such as Arna or Kafiri—meaning infidels—because they refused to accept conversion to Islam and are made subservient. They were made to pay taxes and even do compulsory work on the Emir's farm. In every community, the emir acquires land by collecting it from the people under his jurisdiction and the communities are made to work the farm for the Emir, including planting the crops, harvesting and carrying it on their heads to the Emir's palace in Kafanchan.

A good number of the respondent reported that relationships gradually but continually worsened between Christians and the Hausa/Fulani Muslims in Kafanchan. People no longer trust, respect and tolerate each other. Agitations over minor issues that the leadership couldn't pay attention to address them began to occur.

According to the respondents, history has it that conflict or crisis in Kafanchan and the entire southern Kaduna region could be dated back to 1922 and 1935 when the natives first revolted against excessive compulsory taxation on animals and farm produce imposed on them by the colonial masters through the established Emirs. The natives could not understand how those whom they hospitably received as visitors and total strangers have now become lords over them. Since then to now, Kafanchan has had to witness all kind of conflicts between Christians and Muslims, some being ethnic in nature while others are religious. A few examples of the crises are the Kafanchan religious crises of 1987, the Zangon Kataf communal conflict of 1992, the Kafanchan religious crises of 1999 and the Kafanchan 2011 post election conflict which turned religious. Their responses show that to a large extent the respondents are well acquainted with and had experiential knowledge of all the crises situations in the study area.

**Research Question #2:** What do you consider to be the causes of the worsening interpersonal relationship between Christians and Muslims in Kafanchan?

This question was put forward to examine the level of the respondent's knowledge or perception of the causes of the continuous conflict between Christians and Muslims in Kafanchan. There were actually varied understandings and perceptions of the causes and effect of the crises as shown in Fig. 4.1.

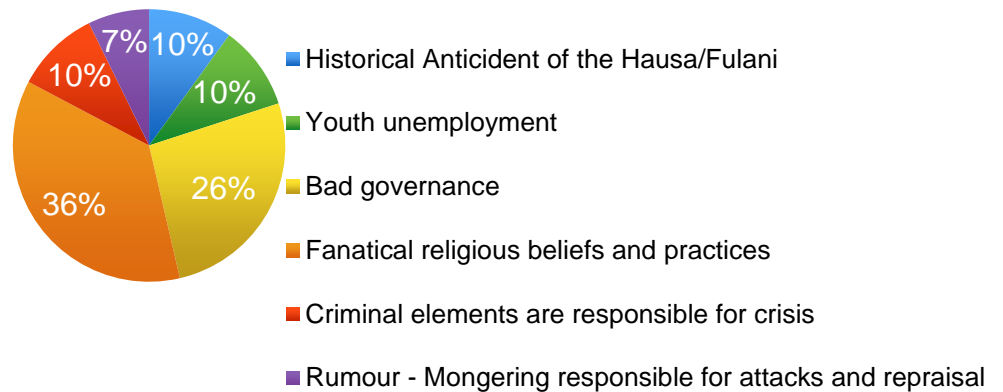


Fig. 4.1 Respondents' perceived causes of crises in Kafanchan.

Four of the respondents (numbers two, twelve, twenty-two and twenty-five), or 11 percent felt that the causes of the crises can best be understood in the history of the people before and after the coming of the Hausa/Fulani Muslim and the establishment of the Emir system of leadership by the colonial master. They reported in the responses that the Hausa/Fulani are visitors to the area no matter how long they claim to have been in Kafanchan. At the arrival of Hausa/Fulani to the area, the native forefathers told them that they were kindly hosting them and gave them land that they occupy and cultivate in all the communities where they are still residing today. It was all told in history that at the inception, the natives showed no interest in holding any kind of traditional office or exerting any kind of authority. They willingly relinquished that to the Hausa/Fulani Muslims. Their kindness and hospitality was also evidenced in the fact that the natives even gave or allowed their daughters to be married to Muslim men. Many of the Hausa/Fulani are now their grand children who are still practicing Muslims in Kafanchan. The respondents noted that there were never any Muslims in the area before the coming of the Hausa/Fulani Jihad of Usman Danfodio and after which many efforts have been made towards enforcing Islamic

principles of life and religion on the natives and through out. The Muslim communities became very provocative, disrespectful, abusive and began to use derogative language to address their hosts which the Christians often ignored for a very long time in order to live in peace but their patience and simplicity is often taken for weakness.

The four respondents say that in addition to the historical problem as a cause of the crises is the contest over ownership of the land currently occupied by the Muslims. This was part of the causes of the violent clashes which happened during the enthronement of the present Emir that led to the creation of the Fantsuam and Kaninkon chiefdoms in 1999 as a measure to appease the contesting and warring natives who now insist in collecting back their land and the throne of their ancestors. It's sad to report that till today the contest over the ownership of Kafanchan, its land and the sit of power is the explosive that the people are sitting on. These respondents believed that unless these issues are understood and addressed, there may not be an end to the conflict between the Christians and the Hausa/Fulani Muslims in Kafanchan.

Respondents number seven, ten, fourteen, and thirty-four, making up 11 percent of the thirty-five sampled, attributed the cause of the crises to youth unemployment, poverty and a bad political influence. The natives were predominantly peasant farmers who later accepted western education that came with the Church Missionary Society. Western education gave the natives the opportunity to work in the railway corporation, textile industries and some gained employment in the military, the police and in teaching service with most at the lower and middle cadre positions of their carrier. Kafanchan and the entire Southern Kaduna region is less developed than the rest of the state so there is a very high level of youth



unemployment and poverty. According to the respondents, this has to a very large extent given rise to social vices and all kinds of crime, alcoholism, smoking of Indian hemp, drugs and narcotic addiction among others. This social decay opened the door to criminal activities such as armed robbery. It has made the youth vulnerable and easy tools for thuggery in the hands of corrupt politicians. Bad political influence had always been responsible for most of the conflict in Kaduna since the politicians will always have these bad elements as ready tools for bad assignments and dangerous campaigns. There was never any year in which an election was conducted and did not end up in crises. These conflicts arise from political differences and end up being major religious conflicts because the two religions have made themselves the constituencies of these politicians and their political parties.

Respondents one, four, seventeen, twenty, twenty-three, twenty-nine, thirty-one and thirty-two being 23 percent of the whole, attributed the cause of conflict to bad governance. Succeeding Governments were said to be biased and unfair in developing the socio-economy of the area. The few infra-structures and social amenities were sited only in the Muslim communities. It was observed that such attitudes and treatment by the government are responsible for the continuous agitation of the indigenous people over the years. According to the respondents, Southern Kaduna people have always complained about the marginalization of the area by the Government and the northern Kaduna Hausa/Fulani Muslims. There has always been a clear and visible preference given to the few Hausa/Fulani Muslim migrants of Kafanchan above the native people in any matter of opportunity and placement in government. According to the respondents, it is time to change this train.

In the Kafanchan town alone, the respondents cited example of programs for political, infrastructural and social development that were carried out with obvious

bias and unfairness in such areas as construction of an access road in the town, noting that of the entire community in Kafanchan, it is only in the city center where the Muslims live that has received good tarred roads, well-defined streets, pipe borne water and many motorized boreholes while the native people are a larger group in terms of number and geographically but are living near no such facilities in their own area. They also reported that all the health care facilities, i.e the general hospital, primary and mental health unit, are all located only in the Hausa/Fulani community in Kafanchan. Until recently, the few government primary schools were only in Muslim areas and even the MTN mobile phone and other service providers are all inside the Hausa/Fulani community. This is not to mention that over forty-five state and federal Government institutions are all situated in Kaduna and Zaria, creating uneven growth and development opportunities. Kafanchan used to be the city next to Zaria but today the city of Zaria has been developed more than hundred times better than Kafanchan.

The respondents also noted that the government's method of sharing every opportunity equally between Christians who are the majority of the population with the Muslim minority is not fair. A Muslim is always made the deputy local Government Chairman of Kafanchan. This is unacceptable in any local government area of northern Kaduna, even in areas with a good number of Christians such as the Kaduna north, Ikara, Kubau and Zaria local government areas. In such places, a Christian will not be allowed to hold any important position. This standard has made the people believe that every successive government is bent towards marginalizing Christians and setting Muslims above the Christians thus making the Christians always believe that the agenda is to enforce Islamic rule over them by all means possible from the emirate to the local government, the roads union workers, motorcycle union, vigilante groups and every group which is led by a Muslim. This

vivid partiality and unfair treatment makes for some of the gaps responsible for the conflicts between the Christians and Muslims in Kafanchan.

It was also reported by the respondent that there is an Islamic belief that a Christian must never be allowed to lead or be placed as head over a Muslim wherever possible. This is according to the respondent was responsible for the 2011 post election violence in Kafanchan. When the immediate past president of Nigeria, Dr. Goodluck Ebele Jonathan, was announced the winner of the April 2011 presidential election, it was openly said that a Christian will never be accepted as president over Muslims in Nigeria again. A lot has happened at the local, state and at the federal level that gave the Hausa/Fulani Muslims feelings of superiority, arrogance, disrespect and aggression towards Christians anywhere in Nigeria. Some of these positions of the government and their Islamic beliefs and teachings are major causes of the conflict between Christians and Muslims in Kafanchan. Any government office must be concerned about this in making any effort towards investigating and resolving the issues and stopping the situation permanently.

Another fourteen out of thirty-five respondents (40 percent) attributed the rise in conflict to the rise of radical Islam in Nigeria and Kafanchan along with a reduction in adequate discipleship in Christians. This included respondents three, six, eight, nine, eleven, fifteen, sixteen, eighteen, nineteen, twenty-one, twenty-four, twenty-six, twenty-eight and thirty. In their responses, they wondered why the two major religions claim their messages and religions are of peace but what people witness from both sides are the lack of peace and harmony fueled by attacks and reprisals attacks. "But we also know that once upon a time, Christians and Muslims in Kafanchan lived together in peace, we also know that up to now there are a few who are standing for peace, preaching peace and doing peace," they exclaimed. They also

noted that the shift from peace to violence is a recent phenomenon. The reports observed a growing influence of radical Islam in Kafanchan. This development gives rise to hate, hate speeches, disrespect and provocation coming from the Muslims. Proponents of this radical Islamic belief and ideology are believed to have the true understanding of Islamic religion, its beliefs and practices.

These respondents also observed some unwholesome Christian practices as factors fuelling the crises. Some asked, “I wonder why and how a Christian who goes to church and confesses to believe in Jesus will carry any kind of weapon and kill another person in the name of defending himself or his religion when the Bible is so clear about vengeance. It says, “vengeance is mine and I will repay,” says the Lord.” These respondents note that this is a kind of Christianity that has no discipleship when people go to Church but never practice what God teaches about how a Christian should conduct him/herself living with other in the larger community. They suggested that addressing this matter might be difficult but possible if all religious leaders take responsibility.

Another three respondents, numbers five, thirteen, and twenty-seven (9 percent) report in their responses that there are some disgruntled elements in the society who, either by religious or political motivation, are behind the crises. Their reports tend to question the enthusiasm with which people from both sides respond immediately and with aggression to every provocation and crises. These respondents support their argument with the fact that during every crisis, shops, business places and worship centers are always set ablaze after they have been looted. They cited examples of many supermarkets and warehouses that have been looted before they are set ablaze. It was observed that often times stores were burnt with no signs of the goods burnt in them. This is because those burning the stores are thieves or of some

persons of questionable characters that make their living from the crises situation and will always be ready to cause fights for such benefits. This may be the reason why crises in Kafanchan is a reoccurring problem with no meaningful attempt by community or religious leaders to bring it to an end.

Furthermore, the respondents stressed that Christianity and Islam have been the major religions that have determined politics in Nigeria and that the politicians always cash in on that. In Nigerian politics, religion determines who wins or loses in a given area. Christians will not vote for a Muslim candidate and a true Muslim will not vote for a Christian candidate in any election. Given the situation, religion has become a deciding factor in any election. This is the case at all levels from the local government to the state and federal elections; religious belief and affiliations have become terrible platforms for politicians and a major cause of conflict between the adherents of the two religions in Kafanchan and Nigeria as a whole.

Another strong factor noted by only two respondents, numbers thirty-three and thirty-five (6 percent) is the factor of rumor-mongering. Only three people commented on rumor-mongering as one of the direct factors enhancing conflict in Kafanchan. Rumors are a major factor responsible for the spread of crisis in the area. Whenever there is any small matter, small quarrels between a Christian and a Muslim in the market square, the next thing is that people will start running and raising the alarm that the Christians and Muslims are fighting in Kafanchan and others will also start running without knowing the reason or asking why the people are running. It is so clear that every small crisis is fuelled by rumors. Rumor-Mongering is responsible for the spread of crises and reprisal attacks in Kaduna, Zaria, Kafanchan, Kano, Sokoto etc. The reports sadly noted that most of these crises are officially propagated when government media houses are used for such announcements if or when a

renowned religious leader or politician makes such propaganda or is behind the statements. It was observed that in every crisis situation, even in the remotest rural area, people amplified the situation by sending messages of what they have not actually witnessed; they propagate rumors using social media platforms or by direct contact and communication with their friends and relations. Many times people send text messages like, “Did you hear? They said Christians are killing Muslims or Muslims are killing Christian in Kafanchan”. This sort of rumor-mongering and story telling is responsible for most of the reprisal attacks. That is why every small conflict that happens in Kafanchan receives reprisals all over the north of the country.

**Research Question #3:** How can you describe the present level of relationship between Christians and Muslims in Kafanchan?

From the thirty-five human subject participants interviewed for the research, two positions were clearly presented – those who believe that at present the level of the relationship between Christians and Muslims in Kafanchan is not cordial and those who observed and believe that the relationship is very cordial.

Twenty-seven out of thirty-five respondents (77 percent) believe the present relationship between Christians and Muslims is not cordial (respondents one, two, three, four, five, eight, ten, eleven, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-eight, twenty-nine, thirty, thirty-one, thirty-three and thirty-five). They observed that people are living with suspicion towards one another. Christians no longer trust Muslims and the Muslims also don't trust their Christian neighbors. What we see clearly is hatred and rivalry in any given situation. People who were once friends are now living like cats and dogs. Some of them reported with bitterness

that they used to have childhood friends who are Muslims. Interview respondent twenty-one said we went to the same secondary school. We were very close to the extent that my (Muslim) friends come to my house every morning and together we rode on our bicycles to school and this happened every day. We are now grown adults, but today it will be years or months that we don't see and we don't visit or even talk with each other.

Furthermore, the situation has made people selfish and biased in handling minor issues that should not lead to crises. The leaders have become selfish in handling many of these cases. The culprits are shielded by religious leaders, politicians and even government officials who are often biased on religious or political ground. Those who cause crises, burn properties, loot shops or kill people have never been arrested and punished after all these years because their sponsors and religious or political leaders will rise in their defense. Any attempt to fish them out may further escalate the crises.

Some of the respondents observed a mischievously growing wave of intolerance, a situation in which every negative action will receive a prompt negative response. It is popularly said that if you do to me what I do to you, God will not be angry but following this idea, people will not show mercy to one another. There is even a popular adage that has been promoted in practice. It is the saying in Hausa that, "Sabo da Kaza ba ya hana yankan," meaning that there is no level of closeness between the farmer and the chicken that can stop him from killing the chicken if the need arises. In Kafanchan, there are many families or friends that might have known the people who killed their loved one in the past. Living in such a hostile condition and with people's inability to forgive the past results in hunting each other and looking for vengeance at any given opportunity. In Kafanchan, people bear a lot of grudges

against one another and become unforgiving. There is too much pretense in dealing with each other where dishonesty, lack of trust and unfriendliness are the order of the day.

Also 23 percent or eight of the thirty-five respondents (numbers six, seven, nine, twelve, thirteen, twenty-two, thirty-two and thirty-four) strongly believe that a cordial relationship still exists between Christians and Muslims in Kafanchan. These reports argue that people still go to the same market and Christians and Muslims do transactions with each other in the market. They work in the same offices together, there are even cases in which they exchange pleasantries, attend each other's marriage ceremonies, celebrate achievements and share the pains of the other in terms of bereavement. They further report that no matter how cordial people are together, there are bound to be some disagreements here and there and that is not enough to say a relationship is not cordial. The relationships between Christians and Muslims in Kafanchan may not be perfect but it is still cordial.

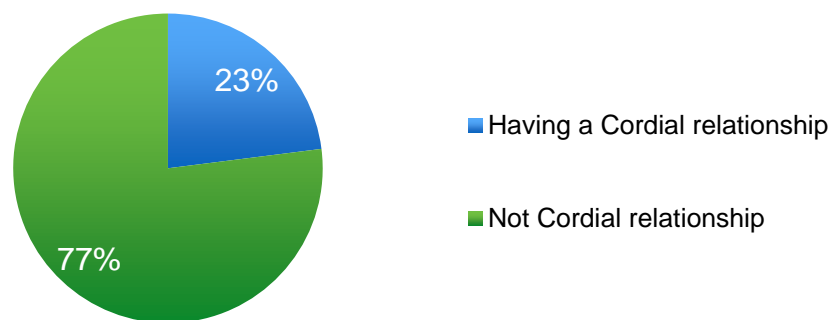


Fig 4:2 An assessment of the present level of relationship between Christians and Muslims In Kafanchan



**Research Question #4:** In view of the present situation, do you envisage possibilities of reconciliation?

Question four was designed to sample the respondent's enthusiasm and disposition towards reconciliation. Twenty of the thirty-five respondents (57 percent) believed that reconciliation between Christians and Muslims was both necessary and possible. These are respondents one, two, three, four, five, seven, eight, nine, twelve, fourteen, fifteen, seventeen, eighteen, twenty, twenty four, twenty six, twenty eight, twenty nine, thirty one and thirty two).

Crises have been the life story of the people here leading to eroded moral values in the life of the community. Therefore, the process of reconciliation and peace will require many practical steps that must be taken. The respondents made various observations. First of all is that a lasting peace-building process will require a pragmatic confidence-building process to enable some kind of re-orientation of peoples' mind, character and thoughts. Such a process must ensure a total change of character and attitudes to develop good, wholesome morals. According to the reports, a sincere inner desire and value for peace must be planted in people's lives and beliefs. This confidence-building process will require the community to initiate consultations that will raise critical issues for dialogue with key stakeholders and the general populace. These consultations and dialogues on the issues are necessary and very important.

The respondents also believe that for reconciliation to be achieved, adherents of the two religions must be truthful to the teaching of the holy books, both of which claim to be religions of peace that teaches peace and abhors conflict. The report also suggested that to attain reconciliation, Christian and Muslim preachers and leaders

should preach and teach forgiveness, love, tolerance, and respect for one another. Further, the respondents believe that leaders and followers must preach peace and reconciliation as well as practice peace.

In another area, the respondents see Christianity as truly a religion of peace and so its leadership must be peaceful no matter what the other side does, citing Jesus Christ, his life and his ministry as the ultimate model. This group believes and advocates that for peace to be effective, the Church must embark on intensive mission and evangelism among all people in the area, stressing that unless people receive the gospel of peace and know God they will continue in their selfish and evil ways. The respondent also observed that Christians on a mission carry the bible, not a gun or any kind of weapon. They preach peace not violence. The reports believe that the neglect of mission and evangelism is part of what gave birth to this ugly development.

Another nine out of the thirty-five respondents (26 percent) reported that reconciliation between Christians and Muslims in Kafanchan was not possible. The nine respondents are numbers (six, ten, thirteen, twenty one, twenty two, twenty three, twenty five, thirty and thirty four) This group sees the crises at its zenith and feels that over the years, the government and other stakeholders did not do anything to tame the situation and now it has grown out of control. These respondents have observed that over the years these people lived together and interacted for the most part in a good relationship. The same people in recent times have developed conflicts, which in the process of time has led to the death of many loved ones and everyone knows who killed their relatives, who burnt their properties and looted their businesses. This relationship has been permanently damaged.

They also report that Kafanchan as a community is saturated with all kinds of dangerous weapons, ranging from AK-47s to locally manufactured den-guns and machetes. The respondents have witnessed this. Often the Hausa/Fulani will come with AK-47s while the poor peasant native farmers will come out with a den-gun, cutlass and machete for defense. According to respondent thirteen, “even today we heard that gun shot in some part of Kafanchan.” He added, “and nobody is talking about this or making an effort to retrieve these weapons from the community.” The emphasis has always been on setting up a peace and reconciliation committee in the area. The work of a reconciliation committee alone is not enough to bring about the desire of an enduring peace in Kafanchan. The respondents report that many such efforts in the past have yielded no results and likely will not even in the future. Finally, a respondent argued that the human mind is so complex that it needs to accept and process their experiences and internalize them. This is why people will accept an invitation for talks, consultative dialogues and even make contributions that will never be implemented. The process will require that the issues are internally generated, proven and accepted through the human mind before an organized dialogue will be more than a mere joke or waste of time.

The respondents further observed that the fanaticism and insincerity between the two religions has given rise to hate, intolerance, disrespect, suspicion and abusive provocations. Islam as a religion is not accepted among the native population. As long as the Hausa/Fulani Muslims continue to force their religion on the local people and/or call them abusive names, reconciliation and peace will never be obtainable. To further strengthen their argument, it was observed that given the present situation of killing and looting of Christians all over Southern Kaduna makes reconciliation even more impossible. According to these respondents, from April to December 2016 alone

more than thirty communities and villages had been burnt and looted, people were killed in all of the affected communities and many others have become internally displaced persons (IDPs). Anybody talking about reconciliation now is just seen as making a political statement. Peace and reconciliation is a distant reality for Christians and Muslims in Kafanchan because of the current high tensions in the region making the place ripe for new crises.

The final six of the thirty-five respondents (17 percent), including respondents eleven, sixteen, nineteen, twenty-seven, thirty-three and thirty-five, confessed that they were not sure if there could be reconciliation or not between the two factions. They see the chance as fifty-fifty and maintained a neutral position on the matter.

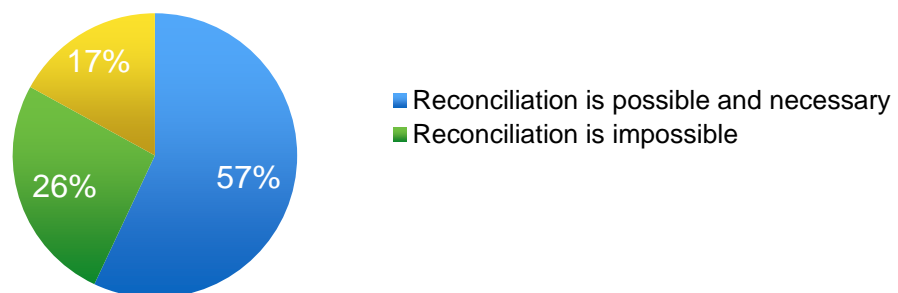


Fig 4.3 Respondents' moral disposition to reconciliation.

**Research Question #5:** As one of the Christian leaders in the community, can you tell us about your relationship with the Muslims next door?

The disposition of a leader towards others for good or for bad will, to a very large extent, affect his followers. It is in this understanding that this question was put forward to the respondents who are leaders of the Church in various capacities. The kind of relationship they have and maintain between themselves and the Muslims who

are near neighbors will help in initiating the process for peace and reconciliation in the area or serve as indicators of the possibility for such a process.

The responses of the thirty-five respondents were classified into three areas. Twenty-two of the thirty-five respondents (63 percent), including (one, two, three, five, six, seven, eight, nine, ten, fourteen, fifteen, fifteen, sixteen, seventeen, eighteen, twenty, twenty two, twenty three, twenty five, thirty, thirty one, thirty two, and, thirty four) stated that they maintain a very good relationship with their Muslim neighbors. Many of them recalled ongoing activities that keep them close. For instance, they still visit each other's homes, offices or meet in social places. One of them, one of the church leaders in Kafanchan, narrated how close he was with some of the Hausa/Fulani traditional rulers of Kafanchan. He recalled many times when they both participated in various religious and social programmes

Another respondent, an Igbo man from Eastern Nigeria, said "I have a good relationship with all of the Muslims in town. They know my late father and have respect for him. Even now I'm enjoying that good relationship that my father had with all of them in Kafanchan. They always promise not to harm me, and I am doing my best to keep that good will."



Fig 4:4. Showing the level of relationship between Christian leaders and Muslims in the community.

Another respondent reported that by reason of his work as a medical personnel who lives very close to the Muslims that he has a good relationship with them and they would come and invite him to their homes to provide assistance to their families at home. In one of the crises situations, he recalled some Muslims planned to attack him but before they arrived one of the Muslims came with his car and took him away so they could not get him or his family. All of the reports from these twenty-two people show that not much has changed in terms of inter-personal relationships between them and the Muslims of their neighborhood.

Five respondents, numbers (four, eleven, twenty one and twenty six) or 14 percent, sincerely reported that they don't relate well with their next-door neighbors. Some of them reported angrily that the Muslims by their nature and religion are proud, intolerant and very wicked. Some confessed that they can't visit a Muslim and will never be friends with a Muslim. The emotions with which they reported this clearly shows they might have had some unpleasant encounters with Muslim in the past and find it difficult to forgive or accept them.

A third group of 23 percent, or eight out of thirty-five respondents, which includes respondents (twelve, eighteen, twenty four, twenty seven, twenty eight, twenty nine, thirty three and thirty five) presented a middle type of relationship existing between Christians and Muslims. There was a clear statement about their position. Some of the respondents reported that they are trying to relate with Muslims just because the Bible teaches that we should love our enemies. Some in this position relate that dealing with a Muslim is like eating with the devil and requires a lot of care. They emphasize that Muslims cannot be fully trusted judging from their past experience.

**Research Question #6:** What can the Church leadership do differently towards building bridges for peace?

The research centered heavily on Church leadership; therefore, their posture and position towards the subject of Muslim and Christian relations in the past, present and future is imperative for moving forward towards creating peace in the area. Their various responses are reported here.

About 34 percent of the respondents or twelve out of thirty-five, which include respondents one, three, four, five, eleven, fourteen, sixteen, nineteen, twenty two, twenty seven, twenty eight and twenty nine, suggested that the leadership of the Church may need to put more effort in moving in a certain direction. Given the situation, they observed that the Church has been involved in doing many things from many different directions all in the interest of peace. Some of the measures that may be suggested here could include pointing to areas needing more attention. Their reports suggested that the Church leadership needs to do more in the area of organizing dialogues, seminars and workshops. According to the report, there should be a collectively drafted and clearly spelt out direction by the parties involved for the

future direction of dialogue. That way they can initiate the discussion and are ready to talk and address real issues. The respondents observed that most of the forums for dialogues, seminars or workshops are organized by private, external non-governmental organizations (NGO's). The NGO may be linked with some national or foreign sponsors. In most cases, they are paid to organize such forums. Part of the motivation is that the program enriches their own pockets and those of the participants too. This may explain the reason why people rush in attending such seminars or dialogues without necessarily accepting and applying what was taught and shared into a practice that will bring peace with respect to the community. It was suggested that the leadership needs to be more proactive in developing and carrying out peace building workshops, dialogues and seminars that are internally motivated with honesty and sincerity and they must be seen to actively participate in these events. In addition to planning and initiating such programs, seminars and workshops, they need to forgive, love, tolerate and kindness must take center stage in the discussions and be strongly emphasized. The report also suggested that activities to encourage social interaction among the youth such as sports, i.e. football, volleyball, basketball, table tennis, etc. It was observed that sporting activities of this type have a natural way of bringing healing and promoting unity among all people regardless of religious affiliation.

Another sixteen out of thirty-five respondents, or 46 percent, (respondents six, seven, nine, ten, thirteen, fifteen, seventeen, eighteen, twenty one, twenty three, twenty four, twenty five, twenty six, thirty, thirty one and thirty two, suggested that if peace and reconciliation is going to be possible between Christians and Muslims in Kafanchan, then the Church needs to be more honest and sincere in its preaching and teaching of peace to the congregation. Their reports argued that the quality of being



honest and sincere is the basis for a successful Christian ministry. A few of these respondents emphasized that most of the congregations here prescribe some kind of retribution for the offenders. The respondents suggest that in all sincerity and honesty, those who go out to carry out reprisals, killing and destroying Muslims and their properties should be seen as committing a sin against God and their fellow human beings and be punished equally. This will help in keeping the Church holy. If the Church punishes and sanctions culprits accordingly, people will not need to wait long before the security agents and the government come to arrest and sentence our members. In a like manner, our mission and evangelism should be carried out in all honesty and without provocation, use of abusive language, or inciting hate in our evangelistic campaigns. This should be addressed in the church. When the churches gather for prayer and fasting, our prayers must be Bible-based, sincerely motivated, and honest. Our prayers should not ask God to kill or destroy the enemies of the Church but that he may show mercy on them.

Another 20 percent or seven out of the thirty-five respondents, this includes respondent numbers two, eight, twelve, twenty, thirty three, thirty four and thirty five. They suggested that the leadership of the Church can be involved in helping to stabilize the peace and reconciliation process in the area by coming up with some programs such as youth empowerment schemes, skill acquisition centers, self development projects and investment in small or large scale businesses that can create employment for youth in Kafanchan. The respondents observed that there are ample opportunities in the area such as in farming given the wide rich available land for the growing of cash crops such as ginger, cassava, palm trees and food crops such as yams, maize, rice, beans, etc. as well as a conducive atmosphere for livestock such as cattle, goats, poultry, pigs, etc. If the Church can channel some funds into this, many

youth will gain employment. Even more, the Church can go into manufacturing industries; thereby, creating a huge employment opportunity. There is no doubt the Church cannot be brushed aside. The church is a major stakeholder if there will be any meaningful development, peace or reconciliation in the Southern Kaduna region generally and in Kafanchan in particular.

The respondents also observed that there are many orphans, widows and widowers in the area who could be organized for a skills acquisition center where they can learn trades such as sewing, weaving, knitting and some kind of handwork such as tiling, masonry, auto repair, etc. It is often said that idle hands are the devil's workshop and some of these crises were caused by idleness. If the youth are profitably engaged, some of these disturbances will automatically cease. Furthermore, a good western education is key to social emancipation. The Christian mission since its inception has been known to be in the frontiers in providing good western education through their mission schools. The respondents, therefore, called on the Church to go back to their original vision of full participation in the provision of a good education to the children of the common people. This will help in giving life back to young people who would have ended up as drug addicts, political thugs and armed robbers. Instead, the youth will become responsible and a blessing to their families, their communities and the nation.

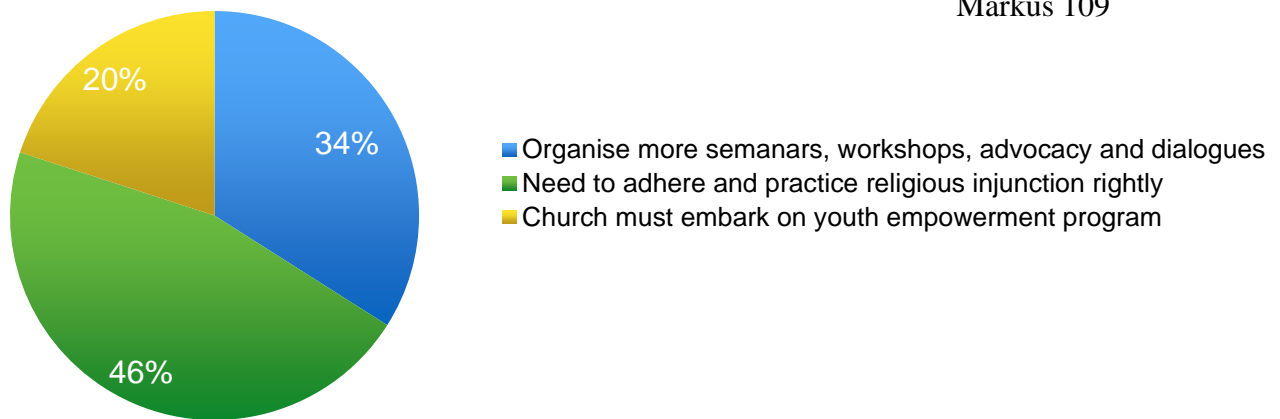


Fig 4.5 Suggestions of what the church leadership can do towards peace and reconciliation.

**Research Question #7:** Suggest what you think should be the role of lay members in the church towards achieving reconciliation?

The true followers of any religion, group or organization demonstrate the real manifestation of its teachings, beliefs and practices; therefore, understanding the posture and position of lay members towards achieving reconciliation is very important. Many of the respondents suggested some key issues that ought to be the role of lay members of the church.

Almost half, 46 percent or sixteen out of thirty-five respondents, (including respondents one, five, six, nine, ten, thirteen, fourteen, fifteen, twenty, twenty four, twenty six, twenty seven, twenty eight, twenty nine, thirty one and thirty two) all suggested that lay members of our Churches must desire to follow the true teachings of Christianity and live as practical Christians. They referred to two major teachings and instructions of Jesus Christ to His church. The teaching of Jesus Christ that says Christians are the light of the world and they should go into the world and let their light shine in darkness (Matt 5:14 -16) and to love and not hate and never to pay back evil with evil (Luke 6:27) not even to the Muslims who may be seen in this case as the enemy. The respondents believe that our sound preaching and teaching must go with good morals and a Christ-like life. What we see today are people who claim to

be Christians but do not live or behave like Christ. Therefore, those who go to church and listen to the good teachings of the Bible must first reconcile with their godly standard before they can be instruments of peace in our society.

Five of the thirty-five respondents, or 14 percent (including respondents two, four, twelve, twenty one and thirty four, see Christian respect and trust toward Muslims and their religion as a major duty that all lay members owe their Muslim neighbors. According to them, it is quite true that Muslims are wicked, liars, and should not be trusted. They are seen to have betrayed every trust in their dealings with Christians. They have killed with no respect for human life. The respondents suggested that however bad their response to Christian love may be, love is the antidote that overcomes hate. Furthermore, it was required that Christians need to show more tolerance toward everybody in the society where he/she lives or work. If it requires two to fight, the Christian must restrain himself and tolerate all kinds of provocation and insults for the sake of Christ whom he confesses and preaches. If we show love, tolerance and goodwill towards wickedness, good will surely overcome evil. Christ was pointed out as our perfect example who being revealed and persecuted only prayed continually for his enemies asking God to forgive them saying "for they know not what they are doing." (Luke 23:34) They, therefore, prescribe respect, trust, patience and tolerance as the weapon that will defeat violence not only in Kafanchan but the entire world.

Another 26 percent, or nine out of the thirty-five respondents (including respondents three, seven, eleven, sixteen, nineteen, twenty two, twenty three, twenty five and thirty prescribed the need for lay members of the church to create relationships and interact with their Muslim counterparts as a matter of strategy and determination. Relationship is another key factor in bringing healing and true

reconciliation in human society. The report observed that people must meet and relate with each other in the community. It is impossible to be alone because we need each other. We cannot separate ourselves from each other, maintaining grudges and malice, and expect to have peace and understanding in the neighborhood. The further apart people are to each other, the wider the gap and breakdown in communication and relationships which leads to misunderstanding. On the other hand a cordial relationship breeds strong social interaction, togetherness, understanding, healing, reconciliation and societal harmony. A good relationship is the first therapy in human society. It allows for peace, unity and progress.

Lastly, in response to question seven another 14 percent, or five of the thirty-five respondents (numbers eight, seventeen, eighteen, thirty three and thirty five) called on all Christians under whatever pressure, persecution or provocation to never take the law into their own hands by taking vengeance or carrying out reprisals. These respondents observed that crises of great magnitude always start like a little spark of fire and even small matters can breed a crisis or violence of huge dimensions that can engulf the entirety of southern Kaduna and the entire Nigerian nation. This way a simple dispute within a community or even between two people can be propelled by rumor and cause untold damage over an entire community. The report suggested we all come out and raise the placard to say “no” to rumors, “no” to vengeance, “no” to reprisals and “no” to intolerance. Let us also publicly declare that we will not take the law into our hands and then we will surely achieve the needed reconciliation and peace in Kafanchan.

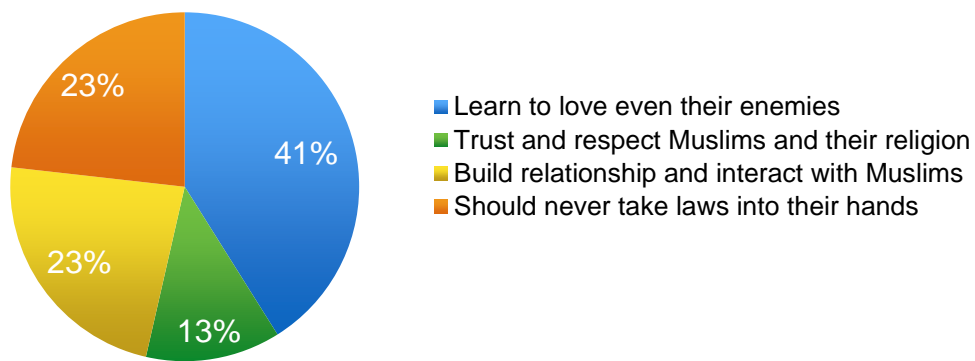


Fig 4.6 Perceived membership role towards peaceful coexistence.

**Research Question #8:** Can you comment on the effect of this persistent conflict on the socio-economic and religious wellbeing of the area?

All thirty-five respondents answered this question with strong passion and bitterness decrying the devaluation of the region caused by the crises on its social economic and religious life. The respondents reported the damaging aftermath of every crisis vividly in the wanton destruction of life, businesses and properties. Residents of Kafanchan today are facing hardship with acute food shortages. All agricultural activities have been put to a halt because the crisis situations made the farms inaccessible and many people are being killed going to the farms to harvest their produce or till the ground. Farm produce that was ripe for harvest gets spoilt or is eaten up by cattle from herdsmen who put their cattle to graze on people's farms.

The social consequence is that in predominantly peasant communities the disturbance created by the crisis has caused some notably negative social effects such as an increase in poverty, unemployment and criminal activity. Young people are seen breaking into houses to steal chickens, goats, money and other valuables which they sell and use for drinking alcohol, smoke hemp, drugs and narcotics.

Many young people are in the prime of their life, are doing well and aspiring for a good life. Some of them are civil servants and others engage in agriculture or some small or large-scale business. These are the kind of promising young people being targeted and killed during the crisis. Countless numbers of women are rendered widows and many children left as orphans. The number of widows and orphans among us in the communities today is very high. It was reported that many families lost their breadwinners to the crisis and the survivors are not finding things easy as things get worse and worse every passing day. In some situations, the children who lost their parents can no longer attend good schools while some are not even sure of getting two meals a day. All schools from primary to tertiary cannot run smoothly with constant closures as the security agents cannot protect lives and property. It is, therefore, left for the students to run home for safety from their schools at the end of the day.

Another negative effect is the continuous blaring of sirens of the police armored vehicles. The disturbing noises and scary military helicopters in the day and night frighten the people. Worst of all, this is giving a bad name to Kafanchan. Every now and then Kafanchan is in the national and international media and not for something good. Rather, it is always for the stories of crisis, killing, destruction of property and fighting between Christians and Muslims.

Furthermore, another negative social effect is the increasing number of internally displaced persons (IDP's) and IDP camps. Many others relocated to live with relatives; some others are taking refuge in churches and parsonages and many others are in government refugee camps in very difficult conditions because their houses have been completely destroyed.

Another social mess is that the town and local villages are littered with police, the military, and their tanks and trucks. Security agents carry guns and harass civilians for no reason, extorting money from them. The respondents observed another serious negative effect of the crisis to be the continual depreciation of the good relationship that used to exist among the people for many years. What we are seeing today are bad relationships characterized by hatred, intolerance, rivalry, unforgiving, acrimony and vendettas. The community now is tense and full of suspicion, rumors, evil imagination and fear.

Furthermore, the respondents also reported lamenting over the degeneration of the economic life of the people and the area in relation to the negative effects of the crises on the economic life of Kafanchan and its people. According to them, Kafanchan was among the growing cities in northern Nigeria about fifty years ago, especially with the Nigerian railway terminal in Kafanchan that was the second largest railway terminal in northern Nigeria. The operations and activities of the railway corporation had brought many people and businesses from the southeast, the south, the southwest and from all over the north to Kafanchan with many of them permanently residing there. The Christian mission has a strong hold in the area through the activities of the Church missionary Society (CMS), the Roman Catholic Missions (RCM), the Sudan Interior Mission (SIM) and the Nigerian Baptist Convention (NBC) among many others. Their impact was also felt in the area of providing quality western education. Christianity gained total acceptance and became the sole religion of the people.

Many of their sons and daughters became famous in academic and military careers and in other areas as well. Education has been the main way to advance their lives as they have not done much in the area of business or entrepreneurship. Western



education has given them a placement in every department and cadre of civil service, hence, empowering the social and economic life of the people. What we see today in Kafanchan is but a shadow of itself. The crises have now made it a forgotten barren town that is no longer attractive even to those who before made it their place of abode.

The political life of the region has been poisoned by religion and the biased judgment of morals and values. People are no longer offered jobs on the basis of their competence but by the assessment of their geo-political area of origin, ethnicity and religion, the process by which many areas are marginalized by Government policies.

On the negative effect of the crises on the economy, the respondent's reported that the business life of Kafanchan is dwindling on a daily basis. Land values have dropped as people daily sell their properties and businesses and relocate. In the same vein, many businesses have closed down and many small-scale manufacturing industries have folded as many banks have closed down their operations in Kafanchan. The incessant imposition of a curfew whenever there are crises disturbed many businesses due to continuous closures especially the operation of banks and other financial institutions. Furthermore, the disruption in business activities and agricultural productivity had made the cost of living in Kafanchan very high, particularly the cost of food and other daily needs.

It is also sad to note that the harmonious structure of the town has been destroyed by schism and discrimination. Kafanchan is now divided into two sections between Christians and Muslims. Almost everything is divided into two. We now have a particular market only for Christians and no Muslim dares go there to do business and then there is a general market as well as a Christian motor park and a

Muslim motor park. In the whole city, there are areas only for Christians and others only for Muslims. This sort of discrimination does not allow for healthy economic activities in the community.

Like the negative effect of the crises on the socio-economic life, the respondents also reported that many setbacks have been experienced in the religious life of Kafanchan. For example, the Christian Church has the responsibility and mandate to preach the whole gospel to the whole of humanity. In Kafanchan today, mission and evangelism is impossible and completely dead especially for a Christian to share his faith with a Muslim and vice versa. The hatred and enmity is so strong that no one dares evangelize the other and an attempt to convert any Muslim carries the death penalty on the convert and could lead to another religious conflict in the community. Many Church programs such as night vigils, early morning prayer meetings or late evening programs may be affected by suicide bombing attacks. In fact, what remains for most Churches are the normal regular Sunday worship services that are usually held under tight security. For instance, the Sunday service has to be done hurriedly, especially if there is any security report of possible terrorist attacks. If the Church cannot gather for bible study, prayer, and some special programs, there is no doubt that the spiritual strength of the Church is weakening and will soon lose relevance.

It is sad to also note that the crises situations have made so many nominal Christians relapse into some sort of traditional and ancient pagan practice that includes the consultation of mediums and other forms of demonic powers for bodily protection and for protection against bullets or the power to disappear before the enemy. It is so bad that even Christians are involved in some of these fetish acts and they try to acquire satanic powers to reincarnate into some form of animal or other

creature to attack their enemies. This is the lifestyle our forefathers rejected and repented from when they accepted new life in Jesus Christ and today in this age of mercy, grace and knowledge, the Church is relapsing into those former pagan practices. This is serious spiritual decay.

The respondents also reported that in the wake of every conflict, the first point of attack is the place of worship. Today, hundreds of churches and mosques have been attacked and burned or destroyed. Hundreds of churches of all kinds of denominations have closed down. In some villages, the people have run away and abandoned their farms, houses and churches.

It was also reported by some of the respondent that previously both Christians and Muslims sent their wards to Christian mission schools. In the mission schools, all Christian and Muslim students attended the Chapels, took bible classes, had each a copy of the Bible, hymnbook and the Book of Common Prayer. Today, you can hardly find even five Muslim students in our mission schools. They all withdrew their wards to the government school or established their own Islamic mission schools. This according to one respondent is a colossal loss and irreparable damage to our missions and the very essence of the Church.

**Research Question #9:** What is the Church and her leadership doing at present in mediating for peace in Kafanchan?

Of the respondents, 20 percent or seven out of thirty-five (including respondents four, five, eleven, twelve, fourteen, eighteen and twenty two) were very frank in reporting that to the best of their knowledge there is nothing the Church can do at present towards mediating for peace in Kafanchan. They observed some kind of momentary reactions recurring over and over whenever there is any crisis. They

described the reaction as a sort of fire brigade approach: a kind of quick response to calm and control the situation by preaching and calling for peace and tolerance in all the churches. It's a sort of rapid response approach and once the moment calmness and control is achieved, nothing may be said or done again until another crisis occurs.

In some of the cases where the military or police arrive on the scene, the unlucky ones will be arrested. Others will have their legs broken by the security agents who hate the orders to shoot on sight. Over the next few days the local Government Chairman and the police will call the executive of the Christian Association of Nigeria (CAN) Kafanchan branch, those of Jama'atul Nasaral Islam (JNI) and other stakeholders to talk about the need to live in peace. This has always been the practice and once the situation calms down, everybody goes their own way and the police are withdrawn to their base. This has been the usual approach but it is difficult to really say what tangible things the church leadership or government have actively and consistently done towards creating a lasting peace in Kafanchan.

The remaining 8 percent of the respondents, or twenty-eight out of thirty-five respondents (including one, two, three, six, seven, eight, nine, ten, thirteen, fifteen, sixteen, seventeen, nineteen, twenty, twenty one, twenty three, twenty four, twenty five, twenty six, twenty seven, twenty eight, twenty nine, thirty, thirty one, thirty two, thirty three, thirty four and thirty five) reported various activities they felt the leadership of the Church is doing towards mediating for peace in Kafanchan.

In their report, it was observed that whatever happens the first and the last response is to pray to God. They reported that there have been prayers and fasting, seeking for God's special intervention in the situation. There is a network of people praying and fasting at many levels: at Church, by denominations, prayer committees

which organize special days of prayer such as the Southern Kaduna National Prayer Summit, tribal/community prayer groups, etc. Likewise, the Christian Association of Nigeria (CAN) Kafanchan branches makes calls and mobilizes for prayer. Every year, CAN organizes and mobilizes for what is called the Universal week of prayer. It is one whole week for National prayer for the Church and its mission, for those in Government and for peace and security. These respondents believed that this is the most important thing to do. It is only God that can bring lasting peace and true reconciliation, not man, and the relative peace we have today is God's answer to those prayers.

Furthermore, the respondents highly appreciated the effort of the Churches in preaching and teaching about peace and encouraging members to be at peace with all people. Some of the respondents passionately confessed saying, "I have been a Christian all my life, but I have never been to any Church on any day and heard a pastor or the preacher instigating me or the congregation to fight Muslims or mobilize members to take vengeance on Muslims, but I have only heard our pastor preaching and teaching the need to live in peace." The respondent reported that the continuous preaching and teaching of peace has many times averted what would have become conflict. If the Churches are not talking peace, Kafanchan would not be in existence today. According to them, it is the impact of these continuous proclamations of peace that brought forgiveness and tolerance to the level it is today.

Another effort the Church leadership is making towards mediating for peace is in the areas of advocacy and dialogue where forums are organized for seminars, religious/cultural interfaces and dialogue. There are a lot of such organizations and the church, through her leadership, is participating actively. There have been seminars on peace and tolerance organized by many Non-Governmental organizations

(NGO's). Many times under such NGOs, stakeholders such as Christian and Muslim Clerics are made to come together and discuss the issues in a peaceful atmosphere. There are many such organizations like the community peace party (CPP), Human Dialogue (HD) and the National Peace Community (NPC) headed by one of the past military administrators of Nigeria. The respondents also reported that the government has set up peace and reconciliation committees to discuss the real issues, the causes and effects in every crisis. Many times, the Government has paid compensations to victims in the effort to pacify and entreat people and communities to embed peace and disavow violence. Even more, the government has broken the contestable monopoly of power by creating chiefdoms at the request of the Church and community in an effort to foster peace.

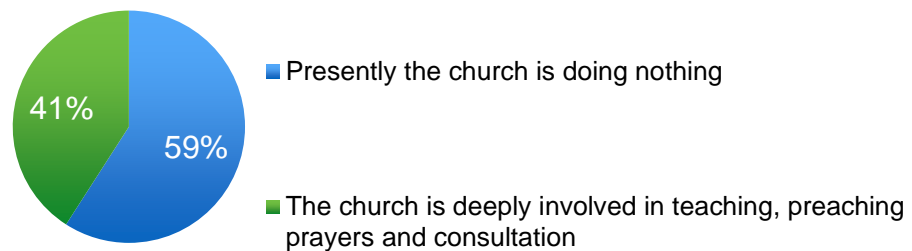


Fig 4.7 An assessment of the church and its leaders participation in peace building.

### Summary Of The Major Finding

All thirty-five people selected for the research took part in the interviews. Their responses were analyzed, giving us the following findings.

- The crises between Christians and Muslims has come a long way and has assumed different dimension. Sometimes it was protest against taxation on agricultural products and livestock imposed on the people by the ruling class who were empowered to do so by the colonial authority. Other times it was ethnic and communal conflicts. Today the situation is that of a full-blown religious conflict and terrorism.
- The reports show that one of the major root causes of the conflict between Christian and Muslim in Kafanchan is religious intolerance which is causing a total breakdown of interpersonal relationship.
- As against the general misconstrued opinion that all Muslims and their religion are bad, the research reveals that not all Muslims are bad. The responses show that over seventy-five percent of Muslims will not participate in conflicts or killing of Christian or destroying their property and will do anything to save their Christians friends from any evil plan.
- From observations and side comments, the government is to blame for bad policies and programs. Past and present Government have not been seen to be on top of the matter and have not provided the needed policies that will alleviate poverty – providing security for life and property and empower the youth – provide jobs and developed the area with good infra-structure that will enhance economic activities in Kafanchan
- It was also discovered from this research that there is generally acute poverty in the area. Over 70 percent of the people are peasant farmers – a situation that catalyst criminal activities, drugs abused, alcoholism and prompt response to every form of crises.

- From the reports of the interviews, the people are worried about the continued circle of crises in Kafanchan and will be glad to see it end. The responses show that fifty-seven percent believed that reconciliation is necessary and possible. The parties involved must come to some terms of give and take and talk over some issues.

### **Review Of The Chapter**

This chapter dwells on the interviews conducted amongst the thirty-five (35) subject participants in the research. Each participants' responses are coded, hence respondents 1-35. The participants were interviewed from a questionnaire consisting of nine very simple and direct questions, The questions are in sequence and lead towards knowing the level of the respondent's perception of the problems, efforts made in the path towards reconciliation, and what other things can be done different going forward.

The Church and her leadership is the main focus of the research so all responses are collated and presented here as a report. The responses, which were many and in long narratives, were carefully compiled, examined and sorted out with the key issues being reported in the respondents' language and context. The data collected are presented in a narrative form with some statistical breakdowns. Chapter four, therefore, presents the interview reports based on the nine questions as Interview questions #1 - #9 and concluded with an outline summary of the major findings numbered 1 - 6.



## **CHAPTER FIVE**

### **LEARNING REPORT FOR THE PROJECT**

#### **Overview Of The Chapter**

The continuous deteriorating relationship between Christians and Muslims in Kafanchan has resulted in killings, destruction of property, loss of business and increasing hardship and suffering of the masses that has become worrisome. This is what prompted the researcher to undertake a study on Christian leadership and the challenges of peaceful coexistence among Christians and Muslims in Kafanchan. The study was aimed at looking for ways by which Muslims and Christians in Kafanchan, who were known to have lived together in peace and harmony for over a century, can reconcile and live in peace again. To actualize this, the I explored the possibility of using the Church and her leadership for this study. Therefore, Chapter five (5) is set to discuss the findings in Chapter four (4), where the researcher's observations will be gathered together. The findings from the interviews and the initial observations will be assessed using additional literature on the subject. In the end, the research will demonstrate the implications of the findings and what is added to the growing knowledge on Muslim-Christian relations in Kafanchan.

#### **The Emerging Crises In Kafanchan**

Conflicts or crises are very normal in human relationships and may not necessarily be destructive depending on how they are handled and managed. Our ability and enthusiasm in handling relational disagreements determine how much peace we can have in the society and not how many decades we have in peace live with one another in the past. We saw in the Genesis story how Israel migrated to

Egypt in search for food in the days of famine. They were received by their Egyptian host in the days of Joseph their brother in Egypt (Genesis 46-47). Then came a Pharaoh in Egypt who knew nothing of Joseph and the relations became bad. “Now there arose a new king over Egypt who did not know Joseph. And he said to his people, look, the people of the children of Isreal are more and mightier than we; come let us deal shrewdly with them lest they multiply, and it happened, in the event of war, that they also join our enemies and fight against us, and so go up out of the land” (Exodus 1:8-10) This is a picture of the Hausa/Fulani in Kafanchan who were reported to have been in the land since the era of the Usman Danfodio jihad of 1804 - 1808. They were also said to have been welcomed by their host with an unusual hospitality, given land to farm and Christian girls to marry. They are reported by the respondent to have been very enterprising and control the economy in certain ways using the advantage of a colonial in their favor to establish the monopolized Islamic Emirate system of traditional political control of the area. In recent times, the eyes of the natives were opened and they became to the Hausa/Fulani Muslim the like Pharaohs that knew not Joseph.

The interviews note that these crises grew and started becoming more noticeable and worrisome from the 1980's until the present as they assumed a dangerous dimension and began recurring more frequently. This was reported in Wikipedia, the free encyclopedia, in the article “On Religious Violence in Nigeria” noting that occurrences of violence became heighten especially from the 1980's amidst an emerging young democracy and no much has been done by the authorities to properly address the situation, Wikipedia (2-5). This was reported as a serious weakness of leadership. The interview report revealed that twenty percent of the

respondents openly confessed that the leadership of the Church presently is doing nothing to deter the situation.

Gary Yukl commented earlier that, “The essence of leadership in an organisation is influencing and and facilitating individuals and collective effort to accomplish shared objectives, Yulk” (1,70). It becomes obvious, therefore, that the continuous crises in Kafanchan has so many question for both the Church and Mosque to answer.

The assertion may be true that the historic emergence of the Hausa/Fulani Muslims, along with their growth and expansion, ushered in the beginning of violent crises and the serious erosion of peace and harmony in Kafanchan. At the start, how to manage the conflict became the major question and efforts were made by all to reach a resolution. Unfortunately, in those early days the inability to manage the situation well was what allowed the conflictive relationship to degenerate beyond control. This is also because Christians fail to tolerate and endure suffering. The interview reports shows seventy-seven percent of the responses state that up to the time of this investigation the relationship between Christians and Muslims in Kafanchan is very bad. Christians in Kafanchan seem to forget the biblical injunction from God that says, “If possible, so far as it depends on you, live in peace with all people” (Rom 12:18). Christians are expected to do their best in cultivating peaceful relationships with others. Jesus pronounced his special blessing on all who are peace-makers (Matt 5:19). This may not mean peace at every cost but that Christians must seek to influence others within the church and outside in the community through compassion and kindness in an effort to overcome evil with good. (Rom 12:21). In fact, this was what informed the research, being the desire to explore peace from the context of Christian leadership.

### **Religious Intolerance And The Breakdown Of Relationship.**

The situation seems not to have changed. We have seen so much of religious motivated conflicts and killings all through the Old Testament segment of the Bible and in many verses of the Quran. God may initiate many fights, ethnic cleansings/genocide and religious people also killing for their God. Luke Muehlhauser refers to the killings in Bible as, “the atrocities of God” (3).

From the volume of narrative reports collected and the observations in the interview process, this study gives evidence that the inability to tolerate each other from both sides was one of the major and direct causes of the continued eruption of crises between the two parties. The grace to accommodate those that do not share our faith, or come from our tribe, ethnic stock or nationality, is what is needed for tolerance.

As relationships continued to degenerate between Christians and Muslims in Kafanchan, it led to intolerance even at the slightest provocation. The communities became saturated with hate and hate speeches. There was no love present and people become unforgiving and vengeful. In the process, people become incapable of being tolerant of others simply because they are from a different place or belong to a different religion or tribe. The interview report shows some fourteen percent of the respondents who are leaders confess to have nothing to do with a Muslim neighbor while another twenty-three percent maintain a neutral or a careless attitude towards their neighbors who are Muslims. If we cannot accommodate those that do not share our views, faith or bloodline, then we become nothing more than ungodly, uncivilized and barbaric people. When we are capable of both tolerating and accommodating others no matter how strange their perception, faith and beliefs may be, then we

become the epitome of true, decent and spiritual Christians. To be tolerant and fair to all those who see things differently from us and to stand against intolerance must be the code for all Christians in their daily social life. Jesus said, “you are the light of the world, a city set upon the hill; we must let our light shine in darkness” (Matt 5:14-16).

Furthermore, it's imperative for Christians who always see themselves as the victims of this Islamic aggression to know that they have a responsibility towards all people and that responsibility is to tolerate and live in love with non-Christians. The writer of Luke's gospel recorded the teaching of Jesus Christ saying, “But I say unto you which hear, love your enemies, do good to them that hate you, bless them that curse you and pray for them which despitefully use you” (Luke 6:27-28). There are testimonies on daily bases of Muslims converting to Christianity everywhere in the world by the simple act of Christian love and kindness. Humans everywhere value acts of kindness, tolerance and hospitality. The Church, therefore, must always make room for strangers. In the end, relationship matters and the key factor to sustaining a good relationship is tolerance and trust. The very moment tolerance and trust is lost, people begin to hate each other, become wicked, unforgiving and suspicious of one another.

### **Not All Muslims Are Wicked**

Generally speaking, the Christian community has gained the opinion from their experience and ignorance that Muslims are very wicked and aggressive. Many Muslims as well as Christians don't live in obedience to teaching and doctrine of their religions in the holy books. Many verses of the Quran have instructed Muslims to live in peace with others in their society especially Jews and Christians even for the simple fact that Allah created all mankind and has allowed everyone the freedom to

choose his religion (Quran 30:30, 91:8-10, 6:107-108). One of such beautiful verses of the Quran is, “there is no compulsion in religion”(Quran 2:256). It is sad to note that there are many Christians even at the leadership position of the Church who never care to study the Quran to know its content talk or even own a personal copy of it making their argued issues of Islamic faith blindly. This is also part of the reason why everywhere in the world today all Muslims are stereotyped as wicked, aggressive and unhappy people who are all terrorist because they are ignorant of Islam. This explains why seventy-five percent of the leaders interviewed confessed that Christians (Church members) have no cordial relationship with Muslims. When asked of the possibilities of reconciliation, seventy-seven percent of the leaders interviewed did not see the possibility of reconciling with the Muslims of Kafanchan.

All Muslims confess that Islam is a religion of peace just as the Christians believe that Christianity is a religion of peace. The problem is that we always want people to believe our religious doctrines or beliefs while we don't believe what others and their religion say. Not all Muslims are bad. It is reported in one of the interviews how a Christian medical personnel we named Mr X would have been killed by some other Muslims at the wake of the April 2011 crises in Kafanchan but was saved by another Muslim friend of his who knew the plan, came and took him away to safety.

From the interviews and observations, there was virtually no conflict that took the entire Kafanchan region unaware. Before the breakout of any crises, many Christians were informed or warned before it happened by their Muslim friends to be more careful or not to sleep in their house that night because of a possible attack in the night. Christian must learn to believe and trust Muslims. There appears to be more good Muslims than those who are bad and radicalized. Many of the good ones are not happy with the killings and persecution of Christian. They wish for peace and

harmonious living in the region. The need for this understanding is very essential for the re-orientation of the minds of so many Christians to this truth. As in the case of Adolf Hitler's invasion of Poland in 1939, Peter Hoffmann wrote about the resistance to the Nazis on the topic "the good Germans." Hoffmann expressed that some Germans were worried and concerned about the killings and deportation of the Jews and some rose up against Hitler regardless of the dire consequences (Hoffmann 190). Similar stories prevail all over Kafanchan.

Ignorance and the lack of true knowledge are the two major diseases of the church today. Jesus said to those Jews who believed in him: "And you shall know the truth, and the truth shall make you free" (John 8:32). Jesus himself is that truth that set us free from fears and uncertainties. He is the source of the truth and the perfect standard of what is right. If we know Him and walk closely with him, we will not be deceived. He will show us the way to life and to God. He will not give freedom to do what we want to do but freedom to follow God, obey and serve him. Apostle Paul earnestly prayed for the Ephesian Church saying; "...do not cease to give thanks for you, making mention of you in my prayers: that the God of our Lord Jesus the father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him" (Ephesians 1:16-17). Paul prayed that the Ephesians would know Christ better as Christ is our model and the more we know of him the more we will be like him even in loving our enemies and those who spitefully use us.

Moreover, simply for the fact that we are all Africans regardless of our differences in religion, there must be some good etiquette, cultural norms and values that bind us together. We all believe in a good God who rewards the good and punishes evil. In all cultures and beliefs, killing another person is the worst, unacceptable evil imaginable and often the law notes that whoever kills will also be put

to death. Christians and Muslims both hold these religious views to be true. This cultural perspective should have given us some understanding of the issues.

If the Church is able to find common grounds by understanding and knowing those Muslims with good intention in Kafanchan, making friends with them and re-establishing confidence, fairness and accepting them as good people, the solution to the entire problem will continually remain far-fetched.

### **Bad Government Policies And Programs**

The interviews also reveal that the Christians are not happy with the manner and activities of government over time that they described as being unfair, bias and irresponsible. The Christian community has never had the opportunity of being on the top of the ladder in governance. They have only been on the receiving end. Their votes never count as the elections are always rigged from the source, and it is common knowledge that Islam forbids a Christian-infidel to rule over a Muslim wherever possible. The Christians strongly believe that the government to a very large extent is responsible for the fighting and the killings. To really address the situation, the government must be seen to judge matters wholly and equally from the angles of security, politics, economy and religion in an unbiased way. This is the kind of justice we saw in YAHYEH the God of the Hebrews who will always rise in the defense of the minor who are the minorities and the foreigners oppressed by the majority and their host in Egypt just like the case in between Christian and Muslim in Kafanchan. However, Balewa observed some undesirable dispositions in our communities such as corruption, tribalism, indiscipline and the lack of patriotism in governance over the years as contributing to the problems as well as impeding healthy growth and development in Nigeria generally (330).



We also see in the comments of M.D. Suleiman that since the pre-colonial/colonial eras extending to the governance of today, many non Muslim communities in Nigeria were compelled to live under Muslim administrations, and till today such communities like Kafanchan and the entire southern Kaduna are struggling for identity and independence. Suleiman says the problem in Kafanchan is a clear case of suppression of and subordination of the people by the Hausa/Fulani (Muslim) rule. From the past to present day, succeeding governments are never seen to have changed their position on this injustice, wickedness and bad governance. The elections are rigged and population census figures are always manipulated by multiple counts in the North. There are so many cases and reactions of governments in so many instances that confirm the accusation of twenty-three percent of the respondents that the government is the cause of the problems.

There were a lot of complaints over each succeeding government's unwillingness to take and implement decisive security measures in curbing the crises. For instance, evidence of over thirty-five violent conflicts that took place and resulted in many killings and destruction of properties with no records of any culprit being arrested and prosecuted abound. People were killed and businesses were destroyed with impunity and the criminals got away with it. Sometimes an arrest may be made but when those leaders of the Church and Mosque react with threats, the government will let the accused go. Therefore, because of religion and political interest, not much has been done in terms of arrest and prosecution.

Many Muslims and Christians are in possession of fire arms whether locally made den guns which some Christians carry for self-defense or the modern sophisticated AK-47 rifles which the Muslim have and will always use to attack. This illegal possession of fire arms has over time made the people prompt and vulnerable

to conflicts. Government and security agents must find ways to dispossess the people and the communities of all kinds of dangerous weapons as people cannot be allowed to illegally hold arms while government is talking about peace and reconciliation.

There are so many instances where gunmen will raid a whole village, killing, maiming and destroying but yet the neighboring police and army will not do anything to rescue the victims. A village called Bondong was attacked on 13 March 2013 by over four hundred gunmen who entered five villages and killed about 156 people, injuring many more and burning down over sixty percent of their houses and food stores between the hours of 1:30 a.m. and 2:30 a.m. The carnage was successfully carried out with no intervention from the police or the military who were not too far



from the scene

Fig.5:1 Showing Nine Youth killed by Fulani Herdsmen in Misisi Village Gidan Waya

Another instance is in the image above where these nine youth of Misisi, a village before Gidan Waya, were killed by Islamic militants in broad daylight and in the presence of the military/police who were less than a kilometre from the scene. The

militants left unhurt. The response that always comes from the security agents is that they were not given orders to kill or attack the gunmen. This has happened many times which makes the natives tend to believe that the government seems to be aware and involved in the aggression against them. This belief is furthered by the fact that the victims are always Christians. In these cases, the government and security agents have done nothing to squarely address the situation. Chapter two of the 1999 constitution of the Federal Republic of Nigeria in section 14, article 2, 2011 amendments says, “the security and welfare of the people (All Nigerians) shall be the primary purpose of government...” The interviews reveal that the response of the government seems to be deliberate irresponsiveness and a betrayal of the people’s trust and confidence when the government fails or refuses to provide security.

The Christians in Kafanchan and the entire Southern Kaduna have always cried against marginalization in many aspects by the Government of Kaduna. They have always looked forward to a time when one of their own sons will have the chance to govern the State or better yet have a State of their own carved out but this always seem to be a mission impossible or a dream looming very far into the future as the government has no intension for a reform of the political structure or creation of a new state for the area.

Aside the need for political reforms, another aspect of marginalization is the continuous allocation of Government institutions such as Universities, Colleges, Polytechnics, government hospitals, and even appointments and employment in the civil service are always negatively influenced by religion to be centered in Northern Kaduna to the total neglect of the southern part. Peace can only be possible where there is justice and fair play. Peace does not bring justice; it is justice that brings about peace in human society. Allah and God hate injustice. In the Quran, Allah requires

justice and fair play by those who believe (Quran 5:29,32. 23:96). Evil is prescribed for evil as recompense and that is justice. The believer is also required to repel evil. The Quran prescribed that justice be sought through legal process, the traditional method of Sulh and Dialogue.

In the bible, God abhors injustice but requires righteousness and justice in leadership. When the righteous rule, the people are happy but when the wicked reign, the people groan (Prov, 29:2). He requires that those who lead must ensure justice is free for all (Amos 5:24). God is a God of justice (Isaiah 30:18).

The studies have shown that the only common ground in resolving religious conflicts is justice for all. In a situation where people kill, destroy other people's businesses and property and goes scot free, the lack of justice will do no good but promote continues conflict. Therefore, the government as well as the leadership of the Church and the Mosque must see that justice is done. People who do wrong must be made to face punishment for their evil deeds.

### **Crisis Is Caused By Poverty And Under-Development**

Shuaibu, Salleh and Shehu have earlier observed that poverty can be used to explain the major cause of Boko Haram and all other religious related violence in Nigeria. They observed that the continuous recruitment of young people into the group as well as their engagement in any sponsored violent, criminality or acts of terrorism depends on the nature of economics and poverty levels. Nigeria is categorized among the poor country of the world with the North being much poorer than the Southwest and Southeast. The infrastructures are dead and development is very low.

It was recorded in all of the interviews that whenever any crisis erupted in Kafanchan regardless of what started it, it became violent. The interview reports also show that eleven percent of the responses agree that youth unemployment is responsible for the crises in Kafanchan. Although this eleven percent seems minimal compared to other causative factors of the crises, it will be unwise not to give attention to it. The crises in Kafanchan are always very violently aimed at killing, destruction of businesses, shops, warehouses, cars or property in general. The consequences of these behaviors on the socio-economic life of the people are enormous; many businessmen are totally lost, bankrupting people into poverty. Some people have to quickly mobilize and relocate to a safer place. Some banks had to close down due to continuous disruptions and closures that hampers their operations whenever there is a crisis. As a result, many employees of the bank have lost their jobs. The presence of conflict will always affect people and the economy.

Kafanchan, like any other town, has the potential to grow and develop with a peaceful atmosphere. People, businesses and other economic activities would be attracted to the area. The area is richly endowed with solid minerals such as nickel, precious stones, columbite, arable land, good vegetation and moderate weather with a comparatively short dry season. All of this is an advantage for the growth and development of the area. Without peace though, the reverse is the case with high rates of unemployment for young people and increasing criminal activity. The town and surrounding communities have been left undeveloped by successive governments. The roads are bad; there is an unreliable power supply, poor water and lack of medical supplies. The list of their needs is endless and nobody is happy with the current conditions. Given the situation, the people are trying to fight for their rights and have become angry with the government as well as the Hausa/Fulani who they

see as more favored by the government. Many times the crisis is really a struggle for emancipation from marginalization and underdevelopment. Furthermore, poverty and unemployment are major root causes of all forms of conflict. The poor and the unemployed are always available tools and agents for killing and destroying property. According to Salma the failure of those who ascend to political offices to fulfill their campaign promises of providing job opportunities, providing security for life and property, developing infrastructure, providing social amenities for the good life and improving the economy and standard of living has been a major cause of sectarian and religious conflict. What happens here is that politicians win the votes of the masses through well-articulated campaign promises with eloquent speeches, but no sooner do they win the election that they no longer remember to fulfill those campaign promises (69).

The final consequence of all this is that the people are made poorer while the rich get richer. For instance if the government supplies food items to be shared to the internally displaced people, some religious leaders who are not affected by the crisis will still have a share.

### **Suggestions For Possible Peace And Reconciliation**

It was clear from the interviews and findings that all the parties involved seem to be disturbed by and fed up with the situation. Fifty-seven percent of the respondents believe that for peace. Peace is possible only if people are ready to accept it. There is no crisis or any condition that is permanent; whatever has a beginning must have an end. To obtain peace in any given conflict situation, some prices must be paid. It will require commitment and some give and take in the process as well as the willingness to let go of certain things that may even be legitimate.

The peace process will require the understanding of some basic facts and likely common ground. Peace and reconciliation in both Christianity and Islam can only be sought out on the basis of justice for all and in all situations. We must understand that the concepts of peace or Shalom in Judaism, Peace or Eirene in Christianity and Peace as Salam in Islam are all carefully tied up with each of their doctrine and fundamental beliefs. The Jewish-Shalom is tied with the land of Israel and anyone living there in harmony under the holiness and justice of YAHWEH. The Christian view peace, Eirene, takes place in a community of people who had experienced the love of God through the saving grace of Jesus and are committed to living out the reign of God in the kingdom of God. While Islam on the other hand views Peace, Salam, as a community united together in complete submission to the will of Allah who are directed by the Quran to live lives of obedience, submission and justice. Here the problem is that one religion cannot accept the position of the other because faiths require being actively involved. There is a common ground here since YAHWEH is the God of justice and Allah requires submission and justice. Both Christian leaders, Muslim leaders and the government must be apt to take the leverage of peace and constitute a peace committee on the path of justice to ensure peace is brokered between Christians and Muslims in Kafanchan.

The constituted peace committee can also explore the South African Restorative Justice Process that worked very well in South Africa. This will help in getting justice through the criminal justice system. According Mike Batley, the Executive Director of the Restorative Justice Centre in South Africa, “The restorative justice is simply about addressing the hurt and need of both victims and offenders in such a way that both parties as well as communities which they are part of, are healed” (21). The basis of the restorative justice is three fold. First, conflict causes

injury to the victim, redress and healing. Secondly, not only the government but the victims and offenders should be involved in the healing process. Lastly, in promoting peace, the government is responsible for preserving order and the community is responsible for establishing peace. Furthermore, the process allows for fair hearing participation and a more permanent reconciliation.

Something similar to this in Nigeria is the Justice Oputa Panel established by Nigeria's Truth Commission to bring parties involved in various crime and conflicts from the 16 January 1966 coupe to the Nigerian civil war and others offences. The commission created a platform where the victims and the offenders came together to make confession, talk together and forgive one another. This sort of process should be adopted and repeated wherever people are living in hate, intolerance, acrimony and vendetta.

The church must remember that reconciliation is the purpose for which Christ humbly accepted being incarnated into this world. In John's gospel chapter four (John 4), Jesus cut through cultural barriers and went into a long conversation with the woman of Samaria by the well. Jesus was able, given that opportunity, to reconcile Jews and Samaritans (John 4:9). His proclamation of the Gospel was that God offers salvation to whosoever will come. He indeed came to reconcile humanity (the enemy of God) to God so that enmity is replaced with peace and fellowship.

Reconciliation is not enough but rather to establish peace in the society through collaboration and Godly living manifested practically through love, forgiveness, tolerance, and transforming relationships. The interviewees for this research accepted the possibility of reconciliation given several conditions such as collaboration and inclusive dialogue. We also learn much from the lectures of Dr.



Benjamin D. Lartey – General secretary of the Liberian Council of Churches who presented a lecture at the PROCMURA (Program for Christian-Muslim Relations in Africa) Conference on Religious Conflict Prevention and Peace Building in West Africa held in Ghana on 20 -24<sup>th</sup> July 2009. His paper was a good demonstration of how Christians and Muslims collaborate for peace to bring an end to the age long Liberian civil war. Benjamin noted that in 1997 when religious leaders persuaded the government of Charles Tailor to opt for dialogue at the peak of their crisis, he denied there was a war being fought. The religious leaders insisted on approaching the ECOWAS and the international community to intervene. This position inspired thousands of Liberians caught in the battle zone. He added that religious leaders were brave to go into the war and into the fighter's camp to negotiate and call for a ceasefire. Consequently, peace was witnessed and a process of disarming and reintegrating the ex-combatants was monitored by the religious leaders (25).

The Bible is the true word of God that every believer absolutely follows as the manual for the Christian life. The interviews show that forty-six percent of the respondents need to strictly live by Bible. The leadership of the Church will need to work hard in ensuring that all members of our congregation understand that they should obey biblical injunctions and do so. The Bible gives model, practical steps towards reconciling conflicts. Matt. 18:7 v15ff says; “for offences must come” and then gave the step by step procedures to reconciliation from v15ff. Thus:

- If there is a conflict (discourage the conflict)
- You (you must do something)
- Go (Approach the person and the matter)

- To the person (go direct to the person).
- In private (talk privately)
- And discuss the problem (explain the hurt)
- For the purpose of reconciliation (aim at reconciliation)

This example shows that Christian must use every possible mean to achieve reconciliation and peace with the victim or offender. Moreover, true Christian reconciliation will require the readiness to forgive, thereby, initiating the process for the rebuilding of the broken relationship.

For lasting peace and solid reconciliation, the peace-building program must be rooted in the civil society. First of all, it is important to understand the issues at stake then put the right program of resolution in place. Such issues that are responsible for the crises such as the rights of indigenes and settlers, issues of religious difference and intolerance, issues of who rules over who, issues of marginalization and bias policies or programs of the government and the issue of Christian-Muslim relationship are all serious issues that need to be addressed. About thirty-four percent of the respondents strongly suggested from the interviews that consultation, collaboration and dialogue need to be initiated in a forum so that the parties can sit together and talk over issues. This is because dialogue will allow the parties to engage in a deep and meaningful conversation. Through well-organized dialogues, the parties will break down negative stereotypes and focus on deep-rooted feelings, values and needs. They begin to come to an understanding of the complexity of the conflict and the issues from all sides.

Furthermore, a good dialogue must seek to deal with the issues of human relationships. In the process, negotiations are put in place towards achieving lasting

peace. People strategically negotiate matters based on self-interest and on the things they really want. A good dialogue must seek to bring the parties into the point of agreeing to collaborate with each other given the negotiated terms and conditions in working towards peace.

### **Ministry Implication Of Findings.**

The research took a lot of time, hard work and a rigorous process of making contacts and collecting data from the subject participant. It also involved a lot of literature reviews and writings. The whole work as it is today is like a pleasant trip into the discovery of a treasure. It gives the researcher the opportunity to see the history of the people, the nature of the crises and gave me a new look into leadership skills and competence that is required to urgently address global problems of religious conflicts and terrorism. Some of the essential knowledge and understandings garnered could be enumerated thus as follows.

- The research investigation has taken me into a deep study of the Quran. I'm from the northern part of Nigerian and was born and raised in the north although a Christian. I have never made attempt to touch the Quran, talk of it, much less reading it. I have come to appreciate some basic teachings of the Quran that have to do with Allah's requirements for all Muslims to live in peace with everybody in the society. Over the years, my understanding of Islam was based on my personal interpretation and dislike of the religion and what Muslims do to Christians and Christianity. I believe that many Christians and Muslims are like me, living in ignorance of one another's religion and yet being very critical of them. It is difficult to have a balanced opinion about others' religion without understanding their teachings and doctrine. In the past four years, I have been involved in attending

series of conferences, dialogues, consultations and sat on various committees of investigation constituted by the government after every major religious conflict between Christians and Muslims in Kafanchan. In most of these committees and forums, Christians and Muslims only come together to present a defensive position with a biased mind and hate towards each other without objectively looking into the matter with sound knowledge for the way forward. I'm beginning to perceive a new direction for a peace process towards resolving the age long religious conflict between Christians and Muslims in Kafanchan.

- Secondly, the study has given me a new understanding of Islam, Muslims and the teachings of the Quran. There are so many chapters and verses in the Quran that instructed all Muslim Faithfuls to live in peace and be kind to all people especially the Jews and the Christians. This is an awesome revelation that not all Muslims are bad. If some Muslims do not abide by the teachings and injunctions of Islam, that does not automatically mean that all Muslims are bad. In the same way, there are many who confess to be Christians and are even fighting or ready to die in defense of Christianity and yet their lives are not directed by the teachings of the Bible. The Muslims cannot see such Christians and generally conclude that Christians and the Christian religion are evil. I propose, therefore, that the whole world needs to rethink about people and their various religions and to thoroughly study the Bible and the Quran for a better assessment of the issues involved in conflicts, particularly the circle of violence and killings perpetrated by religion globally. This understanding is redefining my position and ministry especially among my Muslim neighbours in Kafanchan. I have a new understanding and I'm already involved in breaking new grounds and making new Muslim friends in Kafanchan. This will help the effort towards peace building.

●Thirdly, I have come to the understanding through the research that there is no common ground in reconciling Christians and Muslims to live in peace except through justice. Peace in both Christianity and Islam are both a function of belief and faith in God or Allah and the two religions are parallel in their position and definition of peace. However, Christianity and Islam teach the need for justice for all in the community regardless of religion, ethnic background or race. This has now become our common ground for peace and reconciliation. Now we need to access justice adequately and in all its parameters in order to reconcile people in a society wrecked by violence. I'm holding strongly to accessing the principle of criminal justice through the legal process and much more including peace and reconciliation through the process of restorative justice as used in South Africa. I hope to set up a restorative justice committee in Kafanchan to enable the warring parties, victims and offenders in the communities to come, sit together, talk over the issues, forgive and embrace one another again with a sincere determination to live in peace.

●Fourthly, the research work has also brought it to our understanding that sustainable peace building will require strong collaboration of the parties involved, the communities, the Leadership of the religion and the government. While it is the duty of the government to provide security for life and properties of all citizens, it also requires the collaborative efforts of the community, the leadership and those of both religions to be committed in establishing the peace. We must be ready to do whatever is possible to stop any form of reprisal attacks as two wrongs will never make a right. Furthermore, the process of sustainable peace building will require a holistic approach by way of providing job opportunities, youth empowerment programs and all aspects of economic development. In this regard, we will enhance

our Church commitment in establishing skill acquisition centers for the youth, widows and orphans as part of our empowerment program.

Today the global community has become more advanced and modern with democracy being generally accepted in most of Africa and in Nigeria in particular. Giving the democratic structure and governance of Nigeria, it is expected that the government must have the capacity to wade into the matter using all its security, strength and personnel. The interviews sadly reported quite a number of issues having to do with injustices and marginalization that have occurred in the governance over the years that have saddened the people and inspired aggression and violence. It is evident that only justice can bring peace among the conflicting parties. The government of the day must, as a matter of necessity, demonstrate some level of responsiveness and fair play. It must insist on punishing any act of violence and reward hard work. There are consequences when governance becomes partial and irresponsible – the people easily become obstinate, rebellious and difficult to rule. It is also part of our duty as religious leaders to stand in between the governance and the people and ensure that people are law abiding. Religious and community leaders must form a strong synergy with the government to create a peaceful environment for development to thrive. The government cannot bring about development or implement its programs in a chaotic atmosphere. Peace is the seedbed for social development, growth and prosperity and must be diligently pursued.

When people live together in community, there will always be a time when they may disagree on issues or misunderstand one another. Conflict itself may not be a bad thing. Disagreement, misunderstanding or conflict could be good if it is properly managed. It helps people learn to understand others and learn how to negotiate matters where necessary. It is only when attention is not given to minor or

major issues that situations may escalate as we see happening between Christians and Muslims in Kafanchan. Minor issues were not managed properly and what we have now is a continuous recurrence of crises in which lives and property of immeasurable value are lost, relationships destroyed and people become radicalized in the process. The cities, towns and villages are now filled with intolerance, unforgiving, hate, lack of trust and people taking the law into their own hands in reprisal. The development is quite disturbing but we have also learned a lot about each other, our likes and dislike. It is left for us to learn tolerance and begin to appreciate one another especially now that everybody is fed up with the situation. If we preach and tell the world that Islam and Christianity are religions of peace then we must go ahead and practice peace. Peace is not just what we say with our mouth, we need to practice or do it. If God/Allah is almighty, self-existing and the creator of all living and non-living then He is not a weakling and would not need anybody to fight in defense of Him. Our religion and mission is only possible in a peaceful condition. The Bible says, "Blessed are the peace makers, For they shall be call sons of God" (Matt.5:9). Peace making is the heart of the gospel.

Finally, the interview responses presented the Christian as the victims and the Muslims as the aggressors. It is always difficult to make them see reason why they need to show more tolerance. It is a common opinion here that Jesus says that if they slap you on one cheek turn the other; the response is that all the cheeks have been severally slapped and there are no more cheeks to turn. This attitude implies resorting to self-defense or vengeance. The situation really requires strong, courageous leadership with the charisma to stand and addresses the people and the issues the way they are. We need to educate ourselves on other religious beliefs and practices around

us. This is the only way we can best understand Islam and its tenets as well as discover truly what it stands for.

### **Limitation Of The Study**

The study is centered on Christian leadership and the challenges of peaceful coexistence among Christians and Muslims in Kafanchan, Kaduna State, Nigeria. The research has some limitations as noted in the following paragraphs.

Kafanchan has been in continuous crises since 2011 and the situation worsens every passing year. Since the beginning of this investigation till now, things are not any better thus making it difficult to get fair responses to the questionnaire as the participant will always show their frustration and unwillingness to come to terms despite their dislike with what is happening. This being the case, their sense of judgment and objectivity became questionable.

Another limitation to the study is the fact that the study is one-sided, only exploring the context of Christian leadership in looking for a way to curb the menace of a worsening interpersonal relationship between Christians and Muslims. The response of the Muslim would have given a more balanced view but we did not have that privilege. Most of what we said about Muslims and Islam are from what we can deduce from the responses of the Christians, from the study of the Quran and from personal observation and experiences of the crises over the years.

Furthermore, the study suffered some setbacks and delays particularly last year – 2016 – when the conflicts heightened in the area. From April 2016 to February 2017, over 22 communities and villages in Kafanchan were badly attacked with many people killed, houses, farms and small business destroyed and many internally



displaced. Many times interview appointments with the participant failed, were canceled or postponed. At times, people would relocate if their village is destroyed and connecting back to them becomes difficult and some times impossible.

There were also some few cases where the interviews have had to be conducted in the Hausa language. This was the case when the respondent could not adequately express his/herself in english and the common medium now becomes the Hausa language which the people understand but may have problem not being able to sufficiently explain themselves. We also have three cases where the respondents chose to give their responses in writing.

### **Unexpected Observation**

The researcher never investigated having thirty-five subjects participant. When the interviews began in earnest, the number became too much to be interviewed in a timely manner. This has taken longer than expected in the collection of data and analyzing the data.

Once again, the eruption of crises in many of the villages in 2016 -2017 in the area was never envisaged. It has not been easy up to this point.

### **Future Directions For The Study**

This researcher here admits that the study has just given a tiny clue and a bird's eye view of the entire phenomena but has also a veritable insight into what really is involved in the scenario. Suggested future directions for the study could be opened to areas such as:

-Critical Analysis Of The Teachings Of Christianity And Islam On Peace And Response To Conflict And Its Implications In Kafanchan Kaduna State Nigeria.

OR

-Seeking For Peace Between Christians And Muslim In Kafanchan Through Justice,  
A Case Study Of The Religious Killings In Southern Kaduna. Kaduna State Nigeria.

OR

-Christian And Muslim Leadership And The Challenges Of Living Together In  
Peace: A Case Study Of Southern, Kaduna. Kaduna State Nigeria.

### **Postscript**

In 2012, I met Dr. Tunde Olademiji who was my lecturer at Crowther Graduate Seminary, Abeokuta Nigeria. He was then a Beeson DMin Scholar of The Asbury Theological Seminary Wilmore Campus, Kentucky. Tunde, having seen my hard work and interest in academics, told me about Asbury Theological Seminary and The Beeson D.Min Scholarship Program. Interestingly, I applied and, in the year 2013, I was among the very lucky ones to get admission in the D.Min doctoral program with the Beeson scholarship for the 2013 cohort. The Beeson scholarship was what actualized my ability to be a part of the program without which I would not have been able to have the financial muscles to undertake the program.

In summer of 2013, I made my first trip to the U.S.A. It was quite an exciting trip. I met with many students of other nationalities and became friends with almost all of them with my sanguine blood drive. The environment was very quite beautiful and harmless, the classes and lecturers quite interesting. For me every meeting, lecture and study trip was quite loaded with many new things to learn.

The D.Min program was loaded with many books to read and assignments to turn in all through the academic year. The program starts in April every year and is

divided into three sections: the Pre-seminar, In-seminar (the summer contact) and the Post-seminar. The program provides all the books in the reading list and what is needed for the assignments. The pre-seminar is from April - June, the In-seminar summer is in July - August or August - September as the case may be. The In-Seminar contact organizes class and lectures for five weeks after which follows a 10 - 14 day field visit or immersion to garner experience while the Post-Seminar is from September - December.

The field immersion in 2013 started with the study tour of the Asbury University Game and Forest Reserve, where we were learned how a leader handles challenges, how to think and solve some puzzles (problems) and obstacles and in the horse range we learnt that the best method of leadership is to lead from the middle not from the front or rear.

Then the visit to the Monks at Abe of Gethsamena was a lot of revelation on silence to listen to self and God through commitment, hard work and prayers. Our first out of state visit was to Seattle. It was a large study of the city strata we called the top, the middle and the bottom and we searched in various segments of the city in search for the king.

Then the Asia immersion in 2014 to China was to see the underground Churches and to learn about them. From there we went to Seoul in South Korea to the Kwanglim Methodist Church, where we learnt from a great man of God, Bishop Sundo Kim, an exemplary Church leader of our time. It was great when he shared with us his leadership focus, his vision, and ministry. Our worship experiences in the House Churches were awesome. In South Korea, we also visited the Yoidocho Full

Gospel Church, founded by Pastor Paul Youngicho. Now the Church is led by Pastor Lee.

Furthermore, aside from the readings, the assignments and the immersion was the writing of the dissertation. I am so grateful to God who guided me to choose a very sensitive but relevant topic for the study: **“Christian Leadership and the Challenges of Peaceful Coexistence among Christians and Muslims in Kafanchan, Kaduna state Nigeria.”** The conflict, violent clashes and fighting between Christians and Muslims is still ongoing. I have learnt a lot on leadership now and I saw myself spiritually formed and strategically equipped for the task of peace building in the areas. In recent times, I am beginning to believe God is opening doors and giving me the opportunity to address Christians, Muslims and even Government officials on issues of peace and tolerance. I have been deeply involved with my clergy and congregation on non-vengeance and never taking the laws into our hands.

The three to four years of my study in the D.Min program of Asbury has taught me so much that I would have otherwise not learnt elsewhere. I have learned hard work, setting up a program and achieving or accomplishing them within a given period. At Asbury, I met folks from other Christian denominations and from other nations who share their stories and bring up issues during our discussions and I have learnt a lot from their different cultures and context.

I have learned in Asbury the capacity to lead with legacy, assuming the appropriate posture and position a Christian leader should. I also learned that a good leadership posture helps us to do our ministry in the image of God. Many times the truth may not have general acceptance but what God is saying for the time and the people is what should matter. To be an effective leader, it requires hard work,

diligence and participation. Before now, I always thought that ministerial leadership must be done within some given Creeds and Canons regardless of the need of the people and the changing times.

I have now seen organization in cultural conflict through studies and vibrant leadership in both secular and spiritual circles. Their leaders left a legacy on the sand of history. My myopic leadership horizons have been widened. During these past four years, I have been greatly influenced and transformed.

## **APPENDIX A**

### **Interview Questionnaire**

This research interview Questions are to be administered to Church leaders; Pastors, President founders of Church, Elder/Presbyters and leaders of Para-Church organisation or groups such as The Christian Organization of Nigeria (CAN).

You are free to ask for clarity on whatever question you don't understand while responding to the interviews. Kindly respond to the questions in the best of your ability.

Please, you don't need to give your name or details of your biography in the case you chose to respond to the question by writing. Be also informed that all your responses will be treated as confidential.

#### **Respondents Biodataa**

Gender: Mr( ), Mrs( )

Title / Position.....

Age.....

#### **The Research Questions**

- 1)From your experience share with us what you know about the crises situation in Kafanchan?
- 2)What do you consider to be the causes of the worsening interpersonal relationship between Christian and Muslim in Kafanchan?
- 3)How can you describe the the present level of relationship between Christians and Muslims in Kafanchan?
- 4)In view of the present situation do you envisage the possibilities of

reconciliation?

- 5)As on of the Christian leaders in the community can you tell us about your relationship with Muslims next door?
- 6)What can the Church leadership do different towards building for peace?
- 7)Suggest what you think should be the role of lay members of the Church toward achieving reconciliation?
- 8)Can you comment on the effects of this persistent conflicts on the Socio-Economic and religious well-being of the area?
- 9)What is the Church and its leadership doing at present in mediating for peace in Kafanchan?

**Thanks for giving me your time**

## **APPENDIX B**

## **Informed Consent Form**

(Sample Copy)

Dear sir/Madam

I am a doctor of ministry student at Asbury Theological Seminary and I am conducting a research on the topic; **CHRISTIAN LEADERSHIP AND THE CHALLENGE OF PEACEFUL COEXISTENCE AMONG CHRISTIANS AND MUSLIMS IN KAFANCHAN, KADUNA STATE, NIGERIA**. I would like to interview 30 – 35 adults from various communities of Kafanchan and you have been selected because you are one of the Christian / Muslim leaders in the area to participate in the research.

Since discussing issues of conflict between Christians and Muslims in Kafanchan is a sensitive one; I want to assure you that your response will be kept confidential. I do not want anything bad to happen to you as a result of this study. So I will not be requesting for your name, phone number or contact address. I will as much as possible do all to hide your identity.

I believe peace is the key to life and progress in any human society. The result of this research will assist in finding way to bridge for peace between Christian and Muslims in Kafanchan. My ultimate desire is that permanent solution for peaceful coexistence between Christians and Muslims will be achieved. Once the research is completed, all data collected by interview in written form and radio tape recorder will be destroyed within three months are securely kept, closed in a cabinet.

Please know that you can refuse to respond to any or all the questions during the interview. Your participation is entirely voluntary and I appreciate your willingness to consider being part of the research. Feel free to call or write me at any time through my email address: [vendogo@gmail.com](mailto:vendogo@gmail.com) or call +2348036139495.

If you are willing to participate in the research, please sign and date this letter below to indicate your voluntary participation.

Thanks for your help

Sincerely

Markus Madugu Dogo



I volunteer to participate in the research described above and so indicate by my signature below.

Your signature \_\_\_\_\_ Date: \_\_\_\_\_

## **APPENDIX C**

### **Informed Consent Letter**

(Sample copy)

Dear sir/Madam

STUDY TITLE: CHRISTIAN LEADERSHIP AND THE CHALLENGE OF  
PEACEFUL COEXISTENCE AMONG CHRISTIANS AND MUSLIMS IN  
KAFANCHAN KADUNA STATE NIGERIA.

You are invited to be in a research study being done by **Markus Madugu Dogo** from the Asbury Theological Seminary. You are invited because you are a Pastor or church leader in the area of the study.

If you agree to be in this study you will be required to create time to answer some prepared interview questions that I will administer to you. The interview period will not take more than two hours with everything being equal. I will be coming to meet you anywhere you choose depending on our convenience and also any given day and time possible. There is no payment in cash or kind for accepting to participate in the study. I ask for your assistance free of charge. Our family will not need to know you are in the study. A number or initial will be used instead of your name if at all necessary.

If something makes you feel uncomfortable while you are in the study, please tell me. If you decide at any time you do not want to finish the study, you may stop whenever you want.

You can ask **Markus Madugu Dogo** or call +**2348036139495** or use my Email address; **yendogo@gmail.com** for questions any time about anything in this study, or ask the school; Asbury Theological Seminary any question about this study.

Signing this paper means that you have read this or heard it read to you and that you will want to be in the study. If you do not want to be in the study do not sign the paper. Being in the study is up to you and no one will be upset if you do not sign this paper or even if you change your mind later. You agree that you have been told about the study and why it is being done and want to participate.

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Signature of person agreeing to be in study

Date

signed

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