

**AN ASSESSMENT OF FAITH-BASED ORGANISATIONS
AND PEACEBUILDING IN KADUNA STATE, NIGERIA,
1999-2012**

BY

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CERTIFICATION

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DEDICATION

This project is dedicated to the Glory of Almighty God, the creator and sustainer of mankind for His love, care and protections on my family.

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I give glory to the Almighty God for His infinite mercies made it possible for me to successfully see the end of the programme in spite enormous hurdles and challenges. To Him be the glory for the great things He has done.

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LIST OF ABBREVIATIONS

CRS	Catholic Relief Services
CAN	Christian Association of Nigeria
CPC	Congress for Progressive Change
DPA	Department of Political Affairs
DEPIKAD	Development and Peace Initiative, Kaduna
FOMWAN	Federation of Muslim Women's Association of Nigeria
IMC	Interfaith Mediation Centre
JMA	Jam'iyyar Matan Arewa
JNI	Jamaa'atu Nasil Islam
JDPC	Justice Development and Peace Commission
NML	Nigerian Muslim League
NGO	Non-Governmental Organisations
PFN	Pentecostal Fellowship of Nigeria
PDP	Peoples Democratic Party
SCIA	Supreme Council of Islamic Affairs
UN	United Nation
US	United States
WOWICAN	Women's Wing of the Christian Association of Nigeria

ABSTRACT

Peacebuilding is central to establishing sustainable peace after violent conflict has de-escalated. Existing studies on peacebuilding in Kaduna state are replete with the roles of faith-based organisations. However, these studies have not optimally explored the effectiveness of activities by faith-based organisations on peacebuilding in Kaduna state. This study, therefore, examined the activities of faith-based organisations with a view to evaluating their strengths and weaknesses towards advancing peacebuilding in Kaduna State, Nigeria, from 1999 to 2012.

The study was premised on social capital theory and adopted descriptive survey design. Three faith-based organisations (Interfaith Mediation Centre, Federation of Muslim Women Association and Development and Peace Initiatives of Catholic Church) in Kaduna were purposively selected because of their involvement in peacebuilding. Six hundred and fifty two respondents were randomly selected from seven local government areas (Markafi, Chikun, Kachia, Kaduna North, Kaduna South, Lere and Zango Kataf) in the three senatorial districts (Kaduna North, Kaduna South and Kaduna Central) where peacebuilding had been carried out. A structured questionnaire was used to elicit information on activities of faith-based organisations on peacebuilding and challenges experienced. This was complemented with five sessions of focus group discussions with members of staff of the faith-based organisations and 18 in-depth interviews with religious leaders and non-participant observations. Quantitative data were analysed using descriptive statistics, while qualitative data were content analysed.

About 73.8% of respondents were aged 26-45 years, 47.7% were married and 58.8% were Christians. Respondents identified dialogue (62.8%), education (63.0%), advocacy (63.0%), and mediation (62.8%) as highly supportive activities of faith-based organisations on peacebuilding in Kaduna state, Nigeria. Workshops, peace accord signing among groups, counseling, enlightening campaign, community participatory programmes on governance and capacity building were some of the programmes that constituted activities of faith-based organisations on peacebuilding in Kaduna State. Each of the selected faith-based organisations had expansive social network, which included contacts that cut across religion, gender, age and ethnicity for the purpose of establishing sustainable peace between groups, institutions and the state. Rise in fanatical and intolerant groups (62.6%) and insufficient funds (63.4%) constituted challenges to faith-based organisations in advancing peacebuilding in Kaduna state. Long term presence, strong faith motivation for peacebuilding and spiritual authority were some of the strengths of the faith-based organisations. Accusations and risks of proselytising constituted the major weaknesses of faith-based organisations.

Activities of faith-based organisations were fundamental to rebuilding of good communities' relationship and development of constructive relations among conflicting groups in Kaduna State, Nigeria. Dialogue, education, advocacy, and mediation should be sustained for peacebuilding.

Keywords: Faith-based organisation, Peacebuilding in Kaduna State, Violent conflict

Word count: 414

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

In a world of heightened threats to security and identity , the peacebuilding activity is increasingly becoming important to preventing the hostilities between the parties in conflict (Albert , 2001 : 130-139 ; Ayantayo , 2005 : 62-63 ; Ibrahim , 2010: 145-151 ; Essien , 2010 : 152-167 ; Alimba , 2010 : 181-197 ; Ihejirika , 2001 : 197) . However, the needs to broaden peacebuilding strategies and potential synergies poise advocacy from research studies. Hence , the growth in conflict resolution Non-Governmental Organisations (NGOs) as well as the increasing dimensions of conflict resolution to development and humanitarian activities suggest that the chances of building peace from the rubble of conflicts are now more achievable than ever (Jacobsen & Brand-Jacobsen in Galtung , 2002 : 27) . As a result, Galtung argued that issues with culture, human needs and fault-lines of the human condition have now entered the peace debate.

Meanwhile, the relationship between religion, peace and conflict had been a contentious subject attracting a wide array of arguments and contrasting opinions which are often grounded in popular belief and not empirical fact. While a lot of analysis may focus on the negative role of religion, it is also important to acknowledge the potential positive role of religion in peacebuilding for interfaith dialogue and other religiously motivated movements. According to Huntington, religion is central, perhaps the central force in the modern world that motivates and mobilise people (Huntington, 1996: 27). For this reason, Marty sees religion as the one that focuses on critical concern, builds community, appeals to myth and symbol through rites and ceremonies and demands certain behaviour from its adherents (Marty, 2000: 11-14). Religion has always remained a considerable factor of Nigeria's public sphere, in spite of the belief in some quarters that religion is redundant in the modern age (Ayantayo, 2009). As a result, religious practitioners and institutions are integral part of Nigerian public sphere, which have capacity to influence politics and society. As a result, there are discussions on how to identify societal problems with group or sub-group levels.

Hence, it is intrusive that religious issues in the hubs of culture become imperatives in establishing sustainable peace in the society (Gopin , 2003 ; Algier , 2000 ; Lederach , 1997) . Consequently, studies by Said and Nathan explained religion 'as a powerful constituent of cultural norms and values ' that is deeply implicated in individual and social conceptions of peace , because it addresses some of the most profound existential issues of human life , such as freedom , /inevitability , fear/security , right/wrong and sacred/profane (Said & Nathan , 2002) .In view of that, history has presented cases of mediation and peacemaking by religious leaders and institutions . For example, the World Council of Churches and All Africa Conferences on Churches mediated the short-lived 1972 peace agreement to Sudan.

In addition, religious communities have moral assets, which address the realities of violence, and social assets by mobilising public action and great reach at all levels of the society (Agega, 2012). In real sense of this , the teaching and practices of world major religions Christianity , Islam , African Traditional Religion , Buddhism , and Judaism ; show spiritual and moral formations that support peace , social justice , reconciliation and harmony within and between humanity and divinity . Hence, all religions developed laws and ideas that give civilization with their cultural commitments to peace related values (Gopin, 2000: 13). These include openness to and love of strangers, suppression of unbridled ego and acquisition, human rights, unilateral gestures of forgiveness and humility, inter-personal repentance and acceptance of responsibility to reconciliation and social justice. Correspondingly, Vendley and Little as cited in Bouta (2005: 11) states that understanding the religious community's laws and ideas is fundamental to understanding potential for religious peacebuilding.

On the other hand, Kwaja (2009) was of the view that people continually preferred to be described based on the ethnic or religious groups they belong. Likewise, the heterogeneous composition (Ethno-religious) in Kaduna state has sometimes brought about conflicts among the groups of the state (Abdu &Umar , 2001) . Kaduna state had over the years see conflicts for which several peacebuilding activities have followed them . (Abdul &Umah , 2002) In this vein , Ayantayo (2005) revealed that religion in Africa is noticeable in its culture and thereby making conflicts to arise from / out of two different religious persons in the same religious space when one person is holding the truth and the other holding wrong belief .

Conversely, the history of religion in Kaduna state, Nigeria, is largely based on ethnic tradition and religious affiliations, which often bring about conflicts. However, the increasing growths of the populations have accounted for negative impact on heterogeneous compositions of the state (Egwu, 2001). As a result, there has been a long history of hostility as well as unease and mutual suspicion between the non-Muslim ethnic groups and Hausa-Fulani Muslim in Kaduna state. Riots by Maitatsine followers broke out in Maiduguri in late October 1982 and spread to Kaduna where vigilantes (Ibrahim, 2000) killed thirty-nine sect members. Furthermore, the polarisation that followed Nigeria's membership of Organisation for Islamic Countries (OIC) in 1986 appeared to have opened a new phase of ethno-religious conflicts in Kaduna state (Elaigwu, 2001).

Similarly, the Kafanchan disturbances in 1987 started as a theological disagreement between the Christian and Muslim students of the Kafanchan Teachers College. Likewise, another serious riot took place in 1992 in the Zangon-Kataf local government area of Kaduna state as a result of relocation of Zango weekly market from the Hausa dominated town to a new site in the outskirts of town (Abdu, 2010). Also included is a Christian-Shi-a Muslim conflict in 1997. Subsequently, in the year 2000, Kaduna state was hit by another destructive Muslim-Christian violence as a result of Zamfara state's establishment of Sharia law (Abdu&Umar, 2001). Additionally, in November 2002, protests to hosting of Miss World beauty contest in Nigeria spiraled out of control and people were killed as Muslim and Christian groups fought one another for three days in the northern city of Kaduna (Abdu, 2010). Likewise, 2011 post-election rioting that swept eleven northern states and the power realignment that took place at both the federal and state level after the death of President Umaru Yar'Adua (a Muslim from the North) on May 5, 2010, that led to the ascension to the presidency of Vice President, Goodluck Jonathan (a Christian from the minority ethnic group in the oil-producing Niger-Delta region) created another round of conflicts. This was not unconnected to Christian deputy governor in Kaduna state that became the governor of the state (Okpanachi, 2011).

While the roots of ethnic and religious conflicts in Kaduna state and Nigeria as a country are linked to colonialism and the cold war (Machava, 2008 : 2), other scholars argued that ethnic and religious conflicts are found in bad governance, political manipulation of ethnic and religious identities, the competition and conflict

for political power by the ethnic and religious communities (Anarfi , 2004 ; Conversi , 1999 ; Francis , 2006 : 76 ; Egwu , 2001 : 5) . For this reason, Takaya (1992: 112) identified centrifugal factors that gave rise to the political manipulation of ethnic and religious identities in Nigeria as two or more ethnic and religious groups with numerical strengths that affect the outcome and direction of a democratic political process and the use of ethnicity and religion as legitimising tool of hegemony in instances when the interests of the political class are under threat.

Nevertheless, both the Muslim and Christian communities propagate conflicts in the society engulfed with economic deprivation of people (Abdu and Umar, 2002). Further to this, the high rate of unemployment is also seen as reason which contributes to the violence. Hence, ethnicity is thus a major source of conflict tied to religion (Egwu, 2001). It could be recalled that while the northern part of Nigeria is predominantly Muslim (Hausa/Fulani ethnic groups), a significant population of Christians is found within the city of Kaduna, and Kaduna state. In addition, there are up to thirty ethnic groups based mostly on the southern part of the state, referred to as the Southern Kaduna minority ethnic groups . Such diversity of ethnicity and religion are instrumental in some of deadly face off between the Southern Kaduna Christians and Northern Kaduna Muslims.

From the history of conflicts in Kaduna state, there were four broad strategies for managing conflicts. These include expanding state structures and institutions; establishing of administrative and judicial commissions on inquiries; using of law enforcement agencies; promotion of inter-religious dialogue and management of diversity (Abdul, 2010) . Meanwhile, government agencies such as security organ have often been accused of escalating conflicts and encouraging ethno-religion biases. In the same vein, reports and recommendations from the routine approach of judicial/administrative commission of inquiry has only produced little or none white paper from government and in cases with white papers, recommendations are hardly implemented by double standards and selective justice by one group or the other .

Likewise, one of the landmarks in the inter-religious peacebuilding in Kaduna state was the signing of the peace agreement to denounce communal violence and endorsed sanctions against those that create trouble. The leaders pledged to " work with all section of the community for a lasting and just peace and condemned all forms of violence; sought to " create an atmosphere where present and future

generations will co-exist with mutual respect and trust of one another “, and announced the establishment of a " permanent joint committee to make the recommendations of this declaration and encourage dialogue between the two faiths.”. However, this laudable idea did not go down well with some executives in the religious communities that believed that it could be a possible attempt to assassinate them by the other side. Yet the challenge to mistrust and suspicions remains.

Moreover , in spite of the faith - based actors ' positive efforts in building peaceful Muslim - Christian relations in Kaduna state , the impact is still tenuous and peace still remain fragile . On the other hand, there are profiles of faith- based actor as peace blockers rather as peace builders. According to Wink, while faith-based actors have played positive roles in peacebuilding, they have also thwarted peace processes or contributed to conflict escalation and violence. Furthermore, Wink asserts that:

When ethnic and religious leaders preach reconciliation without having unequivocally committed themselves to struggle on the side of the oppressed for justice, they are caught straddling a pseudo-neutrality made of nothing but thin air (Wink, 1997: 22).

Sequel to this, both the Muslims and the Christians in Nigeria have used religion as a tool to serve their political interests and the civil society was also at the vanguard of this (Okpanachi, 2009). Adebayo (2003) identified some factors responsible for using religion as instrument of polarisation. These are leadership tussle, which also culminated in the proliferation of many denominations in the country and sectarian jingoism, as well as excessive patriotism to one's religious sect, which consequently transformed to fanaticism. With religion increasingly informing public debate, the risk of polarisation has increased (Abdu, 2010).

Both the federal government and some Non-Governmental Organisations (NGOs) had set up various institutions to deal with ethno-religious conflicts in the country . Some of the interventions are on an ad-hoc work without articulating a standard way to manage conflicts. (Omosho, 2015; Kwaja, 2009; Ahmed, 2007) Faith-Based Organisations (FBOs) is no exception. Due to these and other related factors, the relationship of both religions and ethnicity factors in Kaduna State and Nigeria has been tense, often giving rise to ethno-religious riots and thus creating a puzzling view on the role of faith- based organisations.

Hitherto , the process of peacebuilding is rife with complexities , and as a comprehensive concept , it generates , encompasses and sustains some full array of processes , approaches , and stages to transforming conflict towards a more sustainable and peaceful relationships (Albert , 2001 : 130-139 ; Sampson , 2005 : 194) . Nevertheless, the traditional peacebuilding strategies to date include activities that strive to discuss the challenges related to preventive and post conflict peacebuilding with the goal of curbing potential volatile situations from becoming full-fledged conflicts again . However, the religious actor's strength of operating more peacebuilding tools than secular actors has created rooms for academic research (Larson , 2004 & Stern , 2003)

1.2 Statement of the Problem

Existing studies on peacebuilding in Kaduna state are replete with the roles of faith-based organisations (Ihejirika, 2001, Abdul & Umar, 2001). However, these studies have not optimally explored the effectiveness of activities by faith-based organisations on peacebuilding in Kaduna state because of the belief in some quarters that their agendas are hidden with suspicious compositions. This neglect has denied previous findings of the strengths and weaknesses for activities by faith-based organisations of advancing peacebuilding in Kaduna state, Nigeria, from 1999 to 2012.

Kaduna state has witnessed conflicts in the last two decades as a result of unhealthy ethno-religious relations between religious bodies and organisations that were often accused of fuelling conflicts despite their connotations of peace (professed by all religions). Hence, there is the general perception that throughout the world, no major religion is exempt from complicity in violent conflict (Smock, 2008). Moreover , religious bodies and organisations roles' in ensuring sustainable peace remain contested among scholars as the growing interest in faith-based actors ' roles have continually inspired academic debate about the many problems and challenges faced and caused by religious actors . This is not unconnected to Kaduna state ethno-religious relationships which have remained polarised despite various efforts by faith-based actors towards the management of conflicts.

Meanwhile, Kaduna state had over the years witnessed mass killings and destruction of properties from perennial conflicts (Sharia conflict in 2000; Miss

World international event caused conflict in 2002 and post-election violence in 2011). It is not unconnected with the complex nature of their inter-religious and intercultural relationships. Almost always, these conflicts pitch the Hausa-Fulani Muslim community against Christians in Southern part of Kaduna.

Although studies such as Zigler (2004) have over the year concluded that pluralistic identity is the one that harmoniously integrates an ethnic or cultural tradition for their commonality, however, the use of religion for political survival as a result of ethno-religious compositions among group poses a serious threat to the existing peace in Kaduna state. In this regard, identity mobilisation has been on the increase through formations and activities of some groups and organisations in Kaduna state. Furthermore, major political issues are vigorously contested along the lines of complex religious and regional divisions. As a result, this plural nature fuels a constant feeling of distrust between the units and making the fear of one ethnic or religious group dominating the other being contested. Also, the perceived marginalisation and deprivation of one group by the other often causes conflicts between the two major religious groups (Islam and Christianity) in Kaduna state. Thus, the Muslims are still avoiding Christians dominated areas, and vice versa. Likewise, the atmosphere in Kaduna state is particularly tense between ethno-religious communities when a report on violence in another northern state of Nigeria was announced.

1.3 Research Objectives

The primary aim of the study is to examine the role of faith-based organisations on peacebuilding with a view to evaluating the strengths and weaknesses of the activities geared towards advancing peacebuilding in Kaduna state . The specific objectives of the study are to:

- i. Examine the state of peacebuilding in Kaduna state;
- ii. Assess the activities of faith-based organisations' on peacebuilding in Kaduna state;
- iii. Identify the challenges faced by faith-based organisations' on peacebuilding in Kaduna state; and
- iv. Suggest the possible strategies for effective peacebuilding in Kaduna state.

1.4 Research Questions

The study ultimately addressed the following questions:

- (i) What is the state of peacebuilding in Kaduna state as perceived by the respondents?
- (ii) To what extent do activities of faith-based organisations' influence peacebuilding in Kaduna state as perceived by the respondents?
- (iii) Do challenges faced by faith-based organisations' affect peacebuilding in Kaduna state as perceived by the respondents?
- (iv) What are the possible suggestions for effective peacebuilding in Kaduna state?

1.5 Significance of the Study

This study is important as it examined the role of faith-based organisations ' on peacebuilding with a view to evaluating the strengths and weaknesses for the activities geared towards advancing peacebuilding in Kaduna state. In this vein, the study would unveil the state of peacebuilding and identified activities and challenges about faith-based organisations ' on peacebuilding in Kaduna state. In other words, the study would advance knowledge on peacebuilding in Kaduna state by showing the faith- based organisations complementary roles in other stakeholders/actors in the peacebuilding constituency.

Moreover, the future researches and the entire religious communities will benefit from the findings and recommendations on ethno- religious conflict management in Kaduna state. To the policy makers, it will throw more lights and be of a great help for policy formulation and implementation. Furthermore, the study will offer inclusive recommendations on how well to effectively involve religious actors in peacebuilding.

Methodologically, the study will break a new ground by using primary sources of data (questionnaire ,interview and focus group discussion) to probe into the contributions to faith-based organisations ' on peacebuilding in Kaduna state as

against previous attempts that used desk research studies to investigate faith based actors ' roles of peacebuilding .

1.6 Scope of the Study

The focus of the study was limited to preventive peacebuilding of the period 1999- 2012. The choice of the time frame was due to the fact that, signing of 2002 peace agreement (which led to the later peacebuilding programmes) began from 1999. Consequently, records of lapses and replace into large-scale ethno-religious violence in Kaduna state, of which peacebuilding programme has followed them, characterised events from 1999 to 2012.

More so, the decade investigation into peacebuilding by faith-based actors in Kaduna state by this study was due to the fact that post-conflict phases of 5 and 10 years usually experienced risks of reverting to large-scale violence within the first post- conflict decade (Collier, et al. 2003).

Faith-based organisations working on peacebuilding activities in all the local government areas of Kaduna state are replete. However, three (3) faith-based organisations were selected for the study. These include Interfaith Mediation Centre (Multi-religious organisation), Developmentt and Peace intiatiative of Kaduna (Christian organisation) and Federation of Muslim Women Association (Muslim Women organisation)

Further to this, the study carried out a cross -sectional survey among the beneficiaries (Muslims and Christians communities) of faith-based organisations activities in seven local government areas of the three senatorial districts in the state: Kachia, and Zangon- Kataf (Kaduna South senatorial district); Kaduna North, South and Chikun (Kaduna Central senatorial district) and Lere and Markafi (Kaduna North senatorial district) local government areas.

Nevertheless, the findings are authentic representation of the population. Conversely, Kaduna state lies in the North-West geo-political zone of Nigeria consisting of 3 three senatorial zones namely: Kaduna; Kafanchan and Zaria. The state consists of 23 local government areas.

1.7 Operational Definition of Terms

Terms that are of importance to this study were defined as applicable to the study. In this vein, concepts such as religion, peacebuilding and faith-based organisation were defined as used in the study.

1.7.1 Religion

The study defines religion as a collection of cultural systems, belief systems, and world views that establishes symbols that relate humanity to spirituality and, sometimes, to moral values. The word religion was sometimes used interchangeably with faith or belief system.

1.7.2 Peacebuilding

Peacebuilding is central to establishing sustainable peace after violent conflict has de-escalated. Peacebuilding is defined as the process of preventing the outbreak, the recurrence or continuation of armed conflict and therefore encompassing a range of activities that requires short and long-term actions tailored to discuss the particular needs of societies sliding into conflict or emerging from it (UN Security Council, 2001).

1.7.3 Faith-based Organisations

Faith-based organisations are religious organisations that have core religion or faith attachments with their philosophy, membership and programmatic approach.

1.7.4 Violent Conflicts is "psychological or physical force exerted for the purpose of injuring, damaging, or abusing people or property. It is also a direct or an indirect act of negative influence that aim to affect or arouse fear. (International Alert, II: 5& Albert, 2001).

CHAPTER TWO

LITERATURE REVIEW

2.2 Introduction

This chapter reviewed literature on the study areas and key concepts that make the pillar for the study. Accordingly, the literature review is on Global perspectives of peacebuilding; Activities and challenges of peacebuilding in Kaduna state; Faith-based actors and peacebuilding in Kaduna state; Identity mobilisation in Kaduna state, Nigeria; Appraisal of religion, Faith-based organisations and Peacebuilding; and Theoretical Framework which includes Social capital theory and Social identity theory. Sequel to this, the study examined the gaps in the literatures.

2.2 Global Perspectives of Peacebuilding

Peacebuilding appeared as early as the 16th century even though the theme of peacebuilding did not become a subject of study in its own right until the 1960s and 1970s within the framework of peace research (Beever, 2010). Early peace theories focused on the analysis and practice of conflict management as well as on theories of non-violent social and international change. Peace research was thus established as a normative, interdisciplinary academic field. However, peace research in Europe as well as the United States (U.S) has always analysed a wide array of conflict causes, ranging from global, political, and economic issues to those dealing with religious, cultural, and social aspects (Paffenholz & Christoph, 2006).

Accordingly, during the cold war, the prevention of a nuclear or conventional war between the two superpowers became a main focus of peace research and was closely linked to the United State and European peace movements. Therefore to Paffenholtz (2009), the evolution of the peacebuilding discourse is connected to an underlying understanding of peace. According to King(2005), peacebuilding generally aims to create and ensure the conditions for ‘negative peace’, the mere absence of violent conflict engagement, and for ‘positive peace’, a more comprehensive understanding related to the institutionalisation of justice and freedom. Thus, varying understandings of peacebuilding have emerged, all reflecting the tension between negative and positive peace, which is taking a narrow or wide understanding of

peacebuilding. In this regard, peacebuilding conceptual origins lie in the distinction between ‘positive peace’ and ‘negative peace’ developed by the Norwegian sociologist and researcher, Johan Galtung. Peace built can thus be defined as a two sided concept. On the one hand it implies absence of violence and on the other the presence of positive harmonious and cooperative relationships.

- i. **Negative Peace:** it is the ‘absence of direct and organised violence between human groups or nations’ The negative peace thus demonstrate the outcome of short term and operational preventive strategies with the main aim of ending violence (Galtung, 1975: 29 as cited in Galtung, 2002:27).
- ii. **Positive Peace:** It is part of a longer term conception according to which establishing a sustainable peace is made possible through cooperation between these groups or nations and the eradication of the root causes of the conflict (Galtung, 1975: 29 as cited in Galtung, 2002:27). Positive peace is a structural transformation towards a socio-political and economic system capable of fostering justice and ensuring a self-sustained peace (Pouligny and Hovanesian, 2009). It is thus an endeavor aiming to create sustainable peace by addressing the ‘root causes’ of violent conflict and eliciting indigenous capacities for peaceful management and resolution of conflict.

Galtung’s idea is that peace is a complex process that encompasses a range of dimensions and that cannot be only described by ‘the absence of conflict’. From that point, when analysing the potential roles of third party actors in a post-war country, Galtung’s ‘identifies three types of violence: direct violence, cultural violence, and structural violence. Accordingly, Johan Galtung coined “Three Approaches to Peace: peacekeeping, peacemaking, and peacebuilding.” In this article, he posited:

Peace has a structure different from, perhaps over and above, peacekeeping and ad hoc peacemaking. Thus, the mechanisms that peace is based on should be built into the structure and be present as a reservoir for the system itself to draw up... More specifically, structures must be found that remove causes of wars and offer alternatives to war in situations where wars might occur (Johan Galtung, 1976:297-298).

These observations constitute the intellectual antecedents of today's notion of peacebuilding that aimed to create sustainable peace by addressing the root causes of

violent conflict and ensuring a sustainable structure of peace (Poulligny&Hovanesion, 2009)

Sequence to Galtung approach, the United Nations has over the years played a vital role in helping to reduce the level of conflict in various regions of the world by mediating peace agreements and assisting in their implementation. But it was not until then United Nation (U.N) Secretary-General Boutros Boutros-Ghali's landmark "An Agenda for Peace" was published that "post-conflict peacebuilding" officially entered the U.N language. Amid the widespread enthusiasm which characterised the immediate aftermath of the cold war, the former U.N Secretary-General categorised agenda for peace into four key activities: preventive diplomacy, peacemaking, peacekeeping, and post conflict peacebuilding (U.N, 1992). In this vein, the term peacebuilding entered the international lexicon in 1992 when U.N Secretary-General Boutros Boutros-Ghali defined it in 'An Agenda for peace':

Peacebuilding is action to identify and support structures which will tend to strengthen and solidify peace in order to avoid a relapse into conflict! (Boutros-Ghali, 1992:46).

U.N Agenda for Peace introduced post-conflict peacebuilding as one of a series of tools at the UN's disposal alongside preventive diplomacy, peacemaking and peacekeeping. U.N 'An Agenda for Peace' thus stimulated significant new thinking and policy development within and outside the U.N.

Since then, peacebuilding has become a catchall concept, encompassing multiple perspectives and agendas. According to the United Nations (U.N) document "An Agenda for Peace", peacebuilding consists of a wide range of activities associated with capacity building, reconciliation, and societal transformation. Thus, peacebuilding is a long-term process that occurs after violent conflict has slowed down or come to a halt. Therefore, it is the phase of the peace process that takes place after peacemaking and peacekeeping (U.N, 1992). However, the concept was linked to preventive diplomacy, peacemaking and peacekeeping. Thus, United Nation agenda for peace as given by the Secretary-General provided the preventive diplomacy as action taken to prevent disputes from arising between parties, to prevent existing disputes from escalating into conflicts and to limit the spread of the latter when they occurred; also, peacemaking as action to bring hostile parties to agreement, essentially through such peaceful means as those foreseen in Chapter VI of the

Charter of the United Nations; peacekeeping as the deployment of a United Nations presence in the field, hitherto with the consent of all the parties concerned, normally involving United Nations military and/or police personnel and frequently civilians as well — it was a technique that expanded the possibilities for both the prevention of conflict and the making of peace; and post-conflict peacebuilding. These four areas of action are taken carried out with the backing of all Members (U.N, 1992).

Later, in 1994, agenda for development was launched. The agenda was of the view that for countries emerging from conflict, peacebuilding offers the chance to establish new institutions, social, political and judicial, that can give impetus to development. In this vein, pulling up the roots of conflict goes beyond immediate post-conflict requirements and the repair of war-torn societies. The underlying conditions that led to conflict must be addressed. As the causes of conflict are varied, so must be the means of addressing them. Thus, peacebuilding means fostering a culture of peace (UN Agenda for Development, 1994).

The concept was further expanded to address all conflict phases in the Supplement to An Agenda for Peace, published in 1995, which put even more emphasis on creating structures for the institutionalization of peace. While restating the 'validity, the Supplement emphasised the need for 'integrated action (UN, 1995) It also observed that most of the activities that together constitute peacebuilding fall within the mandates of the various programmes, funds, offices and agencies of the United Nations system with responsibilities in the economic, social, humanitarian and human rights fields. Likewise, in a country ruined by war, resumption of such activities may initially have to be entrusted to, or at least coordinated by, a multifunctional peace-keeping operation, but as that operation succeeds in restoring normal conditions, the programmes, funds, offices and agencies can re-establish themselves and gradually take over responsibility from the peace-keepers (U.N, 1995: 53).

The 1995 Supplement to 'An Agenda for Peace', for example, noted the linkages between conflict prevention and peacebuilding. In addition, demilitarization, the control of small arms, institutional reform, improved police and judicial systems, the monitoring of human rights, electoral reform and social and economic development can be as valuable in preventing conflict as in healing the wounds after conflict has occurred. It also acknowledged that implementing peacebuilding could

be complicated—requiring integrated action and delicate dealings between the United Nations and the parties to the conflict in respect of which peacebuilding activities are to be undertaken.

Meanwhile, for much of the 1990s, the U.N responded to peacebuilding primarily as an extension of its peacekeeping operations as many U.N programmes and agencies became involved in a variety of civilian activities. Further to this, of the period 1992–2001, the U.N moved from a linear view of the transition from war to peace in the post–Cold War era to an integrated approach to conflict prevention, conflict management, and peacebuilding. In this vein, peacebuilding requires the full range of its capacities (military, political, humanitarian, human rights, and socioeconomic) at the policy and operational levels. Consequently the need by U.N peacebuilding to establish active engagement of many external actors with multiple mandates and capacities becomes imperative.

Subsequently, “An Inventory of Post-Conflict Peace-Building Activities” published in 1996 by Secretary General established a U.N inter-departmental task force to identify peacebuilding activities that could be undertaken by U.N agencies, Further to this “The 2000 Report of the Panel on United Nations Peace Operations” (also known as the Brahimi Report) refined the definition of peacebuilding as "activities undertaken on the far side of conflict to reassemble the foundations of peace and provide the tools for building on those foundations something that is more than just the absence of war. The Panel also offered a middle ground to the Department of Political Affairs (DPA) political emphasis and UNDP, developmental emphasis of the concept by stating that "effective peacebuilding is, in effect, a hybrid of political and development activities targeted at the sources of conflict" (Para 44).

Likewise, the United Nation Security Council (2001) recognises that peacebuilding is aimed at preventing the outbreak, the recurrence or continuation of armed conflict and therefore encompasses a wide range of political, developmental, humanitarian and human rights programmes and mechanisms. This requires short and long-term actions tailored to address the particular needs of societies sliding into conflict or emerging from it. These actions should focus on fostering sustainable institutions and processes in areas such as sustainable development, the eradication of poverty and inequalities, transparent and accountable governance, the promotion of democracy, respect for human rights

and the rule of law and the promotion of a culture of peace and non-violence. The Security Council further reaffirms that a comprehensive and integrated strategy in peace-building must involve all the relevant actors in this field, taking into account the unique circumstances of each conflict situation. The Council emphasised that a well-planned and coordinated peace-building strategy can play a significant role in conflict prevention. In this connection, the Council underlined that international efforts in peace-building must complement and not supplant the essential role of the country concerned.

Additionally, in his “2003 Review of Technical Cooperation in the United Nations”, the then Secretary-General, Kofi Annan, called for an action plan to “identify the ways in which different parts of the (UN) system might properly work together to devise country specific peace-building strategies.” In this vein, the establishment of a peacebuilding commission and peacebuilding support office was recommended in the 2004 report of the Secretary-General's ‘High Level Panel on Threats, Challenges and Change: A More Secure World’. The idea was further elaborated in the Secretary-General's report ‘In Larger Freedom’ in May 2005, and was endorsed by heads of state at the World Summit in September 2005, which was incorporated in the World Summit Outcome document.

At the 2005 World Summit, the United Nations began by creating a peacebuilding architecture based on Kofi Annan's proposals. The proposal called for three organisations: the UN Peacebuilding Commission, which was founded in 2005; the UN Peacebuilding Fund, founded in 2006; and the UN Peacebuilding Support Office, which was created in 2005. These three organisations enable the Secretary-General to coordinate the UN's peacebuilding efforts. In May 2007, the UN Secretary-General's Policy Committee agreed on the conceptual basis to inform the UN practice in the field of post-conflict peacebuilding. In this vein, peacebuilding involves a range of measures targeted to reduce the risk of lapsing or relapsing into conflict by strengthening national capacities at all levels for conflict management, and to lay the foundations for sustainable peace and development. Peacebuilding strategies must thus be coherent and tailored to the specific needs of the country concerned, based on national ownership, and should comprise a carefully prioritized, sequenced, and therefore relatively narrow set of activities aimed at achieving the above objectives. (UN Peacebuilding Commission, 2007: 2).

By and large, there are two broad ways of defining peacebuilding. On one hand, a narrowly defined and the other hand a broadly defined peacebuilding. Peacebuilding, narrowly defined, concerns the post-conflict/violence period, commonly termed post-conflict peacebuilding. In this vein, peacebuilding refer to a wide range of activities associated with capacity building, reconciliation, and societal transformation, with a major concern being the repairing, or positive transformation, of broken human relationships. This narrow definition is the first conception of the United Nations document *An Agenda for Peace* (1992), in which peacebuilding was viewed as a long-term process that occurs after violent conflict has slowed down or come to a halt and the focus being on addressing the causes and the effects of the conflict (Maiese, 2003; World Bank, 2006; Bourtos-Ghali, 1992; Lederach, 1997; Harbottle and Harbottle, 1997; Jeong, 2002). On the other hand, peacebuilding, broadly defined, is understood as a broad umbrella that encompasses not only long-term transformative efforts, but also peacemaking and peacekeeping (short-term operations), which point to the conflict cycle, which refers to conflict escalation and de-escalation. Thus, the broad view definition includes early warning and response efforts, violence prevention, advocacy work, civilian and military peacekeeping, military intervention, humanitarian assistance, ceasefire agreements, normalization and reconciliation. The process is as a result concerned with prevention, peacekeeping, peacemaking and peace consolidation/reconciliation (Ramsbotham et al., 2005:11, 23; Lambourne, 2004; Haugerudbraaten, 1998; Maiese, 2003).

The word 'peacebuilding' however sounds ambitious and appealing. More than just 'making peace', 'building peace' means that peace is a long and complex process that goes further than reaching a settlement (Maiese, 2003). Although, peacebuilding consists of a wide range of activities associated with capacity building, reconciliation, and societal transformation, it is however a long-term process that occurs after violent conflict has slowed down or come to a halt. Thus, it is the phase of the peace process that takes place after peacemaking and peacekeeping (Albert, 2001: 130 -139).

Moreover, peacebuilding as a concept has been understood by scholars as an overarching concept useful for describing a range of interrelated efforts. These have made the process to have dimensions of operation. To this end, while some use the term to post-conflict or post-war contexts, most use the term more broadly to refer to any stage of conflict. According to Porter (2007) there are two broad approaches to

peacebuilding. first, peacebuilding can refer to direct work that intentionally focuses on addressing the factors driving or mitigating conflict, and efforts are made to reduce structural or direct violence(post conflict).Second, the term peacebuilding can also refer to efforts to coordinate a multi-leveled, multisectoral strategy before conflict becomes violent: preventive peacebuilding efforts, such as diplomatic, economic development, social, educational, health, legal and security sector reform programs, address potential sources of instability and violence.

Peacebuilding is used to refer to long-term preventive, pre-hostility strategies and measures to remove the internal causes of conflict and to strengthen structural stability against the threat of conflicts (Oyeniya, 2011). Accordingly, prevention of violent conflicts must address both immediate triggering factors (events, actions or decisions which make violent conflicts erupt) and the deeper structural conditions which are the underlying sources of tension (Lund and Rasamoelina 2000). John Burton has stressed the importance of addressing structural causes in his concept 'provention' which denotes 'the promotion of conditions that create cooperative relationships' and a simultaneous prevention of undesirable events and structures (Burton 1990: 3). Thus, from a structural perspective, war prevention and provention fuses with the promotion of development, good governance and human rights, as it involves a struggle for equal development and participation in governance, and against deprivation (absolute and relative) and cultural, political and economic marginalization. Thus, peacebuilding generally aims to create and ensure the conditions for both 'negative peace', (the mere absence of violent conflict management) and 'positive peace' (a more comprehensive understanding related to the institutionalisation of justice and freedom).

Preventive peacebuilding is thus a long-term process that covers all activities intended to promote peace and overcome violence (Paffenholz, 2003:14). Sequel to this, Wirmark et al, (1997) observed that peacebuilding largely consists of the construction of an institutional framework that supports the peace as well as the building of non-violence culture. In this vein, the strategies that are used in peacebuilding and reconciliation includes; dialogue, co-ordination, reconciliation, participation, training, advocacy, networking, facilitation, negotiation, mediation and Problem Solving Workshops- (PSW) (Paffenholz, 2003:48-58). Furthermore, the UN Secretary-General's Kofi Annan well-received Millenium Report (2000) lays

considerable emphasis on long-term conflict prevention too. In the report, Kofi Annan notes that ‘strategies of prevention must address the root causes of conflicts and not simply their violent symptoms’. The Secretary-General’s recommendations received a strong endorsement in the Brahimi Report, the Report of the Panel on United Nations Peace Operations, of August 2000. Likewise, in resolution 57/337 adopted by consensus, the General Assembly recognised these principles and it emphasized ‘the importance of a comprehensive and coherent strategy comprising short-term operational and long-term structural measures for the prevention of armed conflict disputes, peacekeeping, post-conflict peace-building and reconstruction.

Accordingly, (Report of UN Secretary-General Kofi Annan of 7 June 2001 on ‘Prevention of armed conflict’, A/55/985 – S/2001/574, para. 169) preventive action should be initiated at the earliest possible stage of a conflict cycle in order to be most effective. In this vein, the primary focus of preventive action should be in addressing the deep-rooted socio-economic, cultural, environmental, institutional, political and other structural causes that often underlie the immediate symptoms of conflicts. In addition, an effective preventive strategy requires a comprehensive approach that encompasses both short-term and long-term political, diplomatic, humanitarian, human rights, developmental, institutional and other measures taken by the international community, in cooperation with national and regional actors.

Hence, the UN Security Council in February, 2001 defined peacebuilding as the process that aimed at preventing the outbreak, the recurrence or continuation of armed conflict. Thus, preventive peacebuilding includes many possible actions in the political, economic and social fields. For instance, community capacity building and fostering collaborative relationships are some of these pre-emptive peacebuilding actions. To this end, the need for peace building does not exist only at the state level, but also in the social and political spheres, as well as relationships in “everyday life”— those of the basic everyday sociopolitical dynamics, and of the trust that bounds and bridges community together (Brown and Gusmao 2009: 61).

Consequently, John Paul Lederach sees the social dynamics of relationship building and the development of supportive infrastructures for peace as a pre-requisite to preventing violence (Lederach, 1997, 20–21). Peacebuilding is thus understood as an overarching term to describe a process covering all activities with the overall objective to prevent violent outbreaks of conflict or to sustainably transform armed

conflicts into constructive peaceful ways of managing conflict (Paffenholz, 2006). More so, Lederach (1997) describes building peace as a 'long-term commitment' aimed at establishing an indigenous 'infrastructure', which cuts across levels of a society and 'empowers the resources for reconciliation from within that society and maximizes the contribution from outside'

Similarly, peacebuilding endeavors to consolidate and institutionalise peace by undertaking a range of actions that go beyond preventing violence (negative peace). Thus, it aims to address the underlying root causes of conflict and to create the conditions for a just social order (positive peace). Hence, preventive peacebuilding refers to activities or programmes aimed at addressing short- to medium-term conflict factors that may result in a lapse, or relapse, into violent conflict. Thus, examples of preventive peacebuilding programmes include conflict resolution training and capacity-building, such as, the development of institutional capabilities needed for conflict prevention, as with the peace commission or a local capacity (Coning, 2009).

In the same token, Algier (2000:6-9) noted that an exceedingly advance in current peace research is the present emphasis on prevention of seriously disruptive conflict through preventive long-term peacebuilding. Meanwhile, the central task of peace building is to create positive peace, a "stable social equilibrium in which the surfacing of new disputes does not escalate into violence and war" (Muragu, 2010). Thus, according to Muragu, long-term strategies to build sustainable peace also referred to as preventive peacebuilding are designed to address the underlying substantive issues that brought about conflict. In this vein, sustainable peace is characterized by the absence of physical and structural violence, the elimination of discrimination, and self-sustainability. Likewise, peace building initiatives try to fix the core problems that underlie the conflict and change the patterns of interaction of the involved parties. They aim to move a given population from a condition of extreme vulnerability and dependency to one of self-sufficiency and well being.

Meanwhile, the Carnegie Endowment's Commission on the 'Prevention of Deadly Conflict' (1997) definition of peacebuilding is a structural and direct prevention, which consists of the strategies to address the deadly conflict. The report categorises international approaches to prevention as both the operational and structural prevention:

- i. **Operational prevention (Direct prevention)** it is the measures to address immediate crises (For instance, sending high-level diplomatic missions to mediate between parties, using economic tools such as sanctions, inducements, or collecting weapons and demobilising fighting units), and employing forceful measures such as deploying peacekeepers to a region;) Direct prevention (also referred to as “operational” or “light” prevention) aims at giving an immediate answer to an imminent crisis. The aim of prevention is then very sharp and specifically targets the reduction of violence between identified actors, in a rather short-term perspective. Moreover to Galtung and Alger (2009:313), operational prevention strategies range across early warning and response, preventive diplomacy, economic measures and forceful measures that include peacekeeping, preventive deployment and rapid reactions.
- ii. **Structural prevention** (or root causes prevention) addresses the root causes of conflicts which can, if left unattended, escalate into violence. Structural prevention focuses on more long term measures that address the underlying causes of a potential conflict along with potentially escalating and triggering factors. (Ackeman,2003). Structural peacebuilding activities create structures—systems of behavior and institutions concerted actions—that support the embodiment or implementation of a peace culture (Lederach, 1997). It is about building an economic, military, and community infrastructure that provides concrete and realistic avenues through which a new peace system might express itself .

Thus, effective preventive peacebuilding should be based on an in-depth contextual analysis and rooted within collaborative and inclusive-enough coalitions between state and society actors (Utsaha ,Steve &Stevina. 2007). Such coalitions are crucial to build confidence, as they can thereby diffuse tensions or prevent the relapse of violence. The inclusion of such coalitions in conflict-sensitive programming strategies helps nurture a culture of prevention and strengthens social capital. Examples of preventative peacebuilding programmes include conflict resolution training and capacity-building, such as, the development of institutional capabilities needed for conflict prevention Likewise, the preventive peacebuilding activities are community peacebuilding; engaging in prejudice reduction; conflict

resolution training; building collaborative mechanisms ;non-violent advocacy or advocacy training human rights education and training; economic and other income generating activities; research and analysis of issues precipitating the conflict(Muragu,2010).

Catholic Relief Services (CRS), a large international NGO, believes that peacebuilding in preventive approach must engage a holistic approach to interventions that address and transform the root causes of conflict. It promotes peacebuilding agenda by supporting education and training programs, engaging in prevention and early warning, promoting peace and justice commissions, supporting gender equality, hosting inter-religious dialogues, engaging in cross-divide development initiatives, through advocacy and citizen diplomacy, sponsoring research, developing psycho-social and trauma healing programs, amongst other activities (Galama and van Tongeren, 2002).

In addition, the field of conflict early warning in preventive peacebuilding seeks to forecast the outbreak of armed conflict, or, at minimum, to detect the early escalation of violence, with the objective of preventing the outbreak or the further escalation of violence in order to save lives. Initial conceptions of conflict early warning materialized in the 1970s and 1980s but the field really emerged on the international policy agenda after the end of the Cold War (Krumm, 2000). Thus, observing and monitoring the activities of conflict actors is a means to enhance accountability and a precondition of the 'protection' and 'advocacy/ public communication' functions of civil society in peacebuilding. In this vein, the systematic collection and analysis of information coming from areas of crises for the purpose of anticipating the escalation of violent conflict, the development of strategic responses to these crises, and the presentation of options to key decision makers' (Schmid, 1998).

To this end, the importance of formulating strategic responses and policy options is also stressed in the definition of Jentleson (1996) according to which early warning is the provision of relevant institutions, groups and organisations with essential information about escalatory developments, far enough in advance in order for them to react timely and effectively with preventive measures. Further to this, monitoring is also a precondition of early warning as both qualitative and quantitative approaches have been developed for conflict forecasting and conflict monitoring

(Schmid,1998). Qualitative methodologies typically draw on local area experts with extensive knowledge on one country or region. This is the approach taken by the International Crisis Group for example. In contrast, quantitative methodologies quantify conflict trends and use mathematical techniques to forecast future trends or "events of interest (Kriesberg, 2002). In this vein, effective preventive strategies rest on three principles: early reaction to signs of trouble; a comprehensive, balanced approach to alleviate the pressures, or risk factors, that trigger violent conflict; and an extended effort to resolve the underlying root causes of violence.

However, the goal of early warning is born from a hope to head off conflict before it becomes costly. Early warning generally refers to the set of activities that aim to collect, collate and analyse data in order to detect and identify the signs of an emerging crisis before it explodes into uncontrollable violence (Mwanasali, 2006). Data becomes useful as information only when it unveils trends and patterns. This is usually the outcome of an intellectual exercise carried out by analysts depending on the circumstances or peculiarity of the situation under observation. Early warning and conflict prevention are closely entwined and when carried out expeditiously, can be mutually reinforcing.

Similarly, according to Galtung and Alger(2009:313), different emphases are suggested by the varying terminology employed by scholars emphasising prevention. In this vein, Bloomfield and Moulton(1997) desires to prevent deadly conflict by managing international conflict. Cahill (1996),Jentleson(2000) and Lund(1996) place their efforts under the concept of preventive diplomacy. Consequently, some of the studies on prevention encompass a wide array of approaches and tools. Moreso, the report of the Carnegie Endowment's Commission on the Prevention of Deadly Conflict (1997) defines peacebuilding as synonym of prevention that both includes the operational and structural prevention. In this vein peacebuilding is outline in direction of conflict management and transformation. Thus emphasizing on the immediate,short and long term strategies towards preventing violent conflict. Thus, long-term prevention requires addressing deep-rooted socio-economic, institutional, and other structural causes that underlie immediate symptoms of conflicts, through the strengthening of the capacity of states.

Corresponding to the three phases of conflict, there are three phases of peacebuilding: the prevention phase aiming at preventing armed conflict; the conflict

management or peace-making phase aiming to end armed conflict and reach a peace agreement; and the post-conflict peacebuilding phase. According to Coward and Smith (2004) peacebuilding includes not only conflict management and resolution efforts on the ground, but also the efforts of people working at a distance from actual sites of deadly conflict, such as legal advocates of religious human rights, scholars conducting research relevant to cross cultural and interreligious dialogue, and theologians and ethicists within the religious communities who are probing and strengthening their traditions of nonviolence. In this vein, peacebuilding also entails conflict transformation, the replacement of violent with nonviolent means of settling disputes. This occurs through overlapping processes of conflict management and conflict resolution.

a. Conflict Management (Prevention, Enforcement, Peacekeeping) Phase :

Conflict management seeks to halt the immediate violence associated with a conflict by addressing the proximate, catalytic causes of violence, but does not (to the same extent as conflict resolution) attempt to resolve the underlying, permissive causes of the conflict (Roth, 2008). Conflict management is however often a necessary precondition for conflict resolution, as halting violence creates a more stable and secure environments, in which conflict resolution efforts can begin to tackle the underlying causes of the conflict (Reagan, 1996) According to King (2005), conflict management is the intervention efforts towards preventing the escalation and negative effects, especially violent ones, of ongoing conflicts. In this case, conflicts are not completely resolved but are reduced, downgraded, or contained. Thus, conflict management is, therefore, a constant process. According to King, conflict management process enabled conflicting parties to be brought together in order to establish a mutual agreement; introduce or impose a decision, implement new initiatives, programmes, or institutional structures to address the conflicting issues; compelled the utilization of previously established means of resolution or containment and use coercion to eliminate or instill fear among one or all those engaged in a given conflict, leading to subsidence. manifestations. Consequently, the term conflict prevention is used in conflict management in explaining 'preventive diplomacy' and 'crisis prevention'. In this case, conflict prevention is the use of techniques to

prevent disputes from arising, prevent them from escalating into armed conflict[...] and prevent the armed conflict from spreading”(Annan, 2001; 2006.) Conflict prevention could thus be seen from the aim of prevention which could range from reducing violence to resolving the incompatibility (using a short- or long-term view) (Svanström & Weissmann, 2005). Primary prevention implies that prevention occurs only before violence has broken out while secondary prevention includes prevention during the violent phase. At the level of secondary prevention, enforcement of peace and peacekeeping usually come into place. Peace enforcement is typically associated with the employment of military forces in order minimally to generate ‘negative peace’, or the absence of violent conflict engagement. The maintenance of public security, civil services, and cease-fire agreements in war and conflict zones by UN or regional military, police, and civilian forces with the consent of the nation-state on whose territory these forces are deployed. The approach of the conflict management school is to end wars through different diplomatic initiatives. This is the oldest school of thought, closely linked to the institutionalization of peacebuilding in international law. (Paffenholz 1998, 2001). Moreover, conflict management entails the prevention of conflict from becoming violent or expanding to other arenas. Accordingly, it includes the enforcement of existing treaties and peace accords.

- b. Conflict Resolution, or Peacemaking Phase:** It entails removing, to the extent possible, the inequalities between the disputants, by means of mediation, negotiation, and/or advocacy and testimony on behalf of one or more parties to a conflict. It is a variety of approaches aimed at resolving conflicts through the constructive solving of problems distinct from the management or transformation of conflict. Peacemaking involves the use of 'negotiation, enquiry, mediation, conciliation, arbitration, judicial settlement or other peaceful means applied after a dispute has crossed the threshold into armed conflict that could result into agreements, (Evans, 1993:11). It is an action after a conflict has broken out, conducted at the request, or with the consent of, the warring parties, to halt hostilities and initiate negotiations. It can include separating the armed combatants, establishing demilitarized or buffer zones; monitoring cease-fires; maintaining law and order; assisting with

the conduct of humanitarian actions; and guarding strategic facilities. (Demurenko & Nikitin 1997: 116-117 ; International Alert, 1995). The approach of the conflict resolution school is to solve the underlying causes of conflict and rebuild destroyed relationships between the parties. Under this logic, relations need to be rebuilt not only between the top representatives of the conflict parties, but also within society at large..

- c. **Conflict Transformation:** This occurs through overlapping processes of conflict management and conflict resolution, This school focuses on the complementarity of the conflict management and resolution schools , Consequently, Lederach (1995), agreed with Galtung and introduced a new concept called ‘transformation’ as the one in which “conflict can progress in either positive or destructive ways”. As a result, conflict transformation can be defined as “an ongoing process of change from negative to positive relations, behavior, attitudes and structures. More so, conflict transformation refers to the process of moving from conflict-habituated systems to peace systems. This process is distinguished from the more common term of conflict resolution because of its focus on systemic change. Social conflicts that are deep-rooted or intractable get these names because the conflict has created patterns that have become part of the social system(Jeong,2005). With the social system as the unit of analysis, the term “resolution” becomes less appropriate. Transforming deep-rooted conflicts is only partly about “resolving” the issues of the conflict—the central issue is systemic change or transformation. Systems cannot be “resolved,” but they can be transformed.

In line with the conflict resolution school, Lederach sees the need to rebuild destroyed relationships, focusing on reconciliation within society and the strengthening of society’s peacebuilding potential (Lederach ,1997) A core element of this approach which is the concept of ‘peace constituencies’ aims at identifying representative individuals or groups on the middle level and empowering them to build peace and support reconciliation in their own country .

Types of Actors

Approaches to Building Peace

Level 1: Top Leadership
Military/political/religious leaders with high visibility

Focus on high-level negotiations
Emphasizes cease-fire
Led by highly visible, single mediator

Level 2: Middle-Range Leadership
Leaders respected in sectors
Ethnic/religious leaders
Academics/intellectuals
Humanitarian leaders (NGOs)

Problem-solving workshops
Training in conflict resolution
Peace commissions
Insider-partial teams

Level 3: Grassroots Leadership
Local leaders
Leaders of indigenous NGOs
Community developers
Local health officials
Refugee camp leaders

Local peace commissions
Grassroots training
Prejudice reduction
Psychosocial work in postwar trauma

Affected Population

Derived from John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies* (Washington, D.C.: United States Institute of Peace Press, 1997), 39.

Fig 2.1: Conflict Transformation

For that reason, conflict-affected societies can be divided in three levels, for which different peacebuilding strategies are appropriate. These includes level 1: top leadership (military/political/religious leaders with high visibility), level 2: middle range leadership (leaders respected in sectors, ethnics/religious leaders, academics/intellectuals and humanitarian NGOs) and level 3: grassroots leadership (local leaders, leaders of indigenous NGOs, community developers, local health officials and refugee camp leaders) (Lederach, 1997: 39).

By and large, preventive peacebuilding activities (Muragu, 2010; Lederach, 1997; Cahill, 1996; Jentleson, 2000; Lund, 1996; Jeong, 2005; Galama and van Tongeren, 2002) includes the following: reengaging in prejudice reduction work; conflict resolution training; building collaborative mechanisms; non-violent advocacy or advocacy training; human rights education and training; economic and other income generating activities and research and analysis of issues precipitating the conflict.

2.3 Activities and Challenges of Peacebuilding in Kaduna State

The state has been historically consistent in its approach to the management of ethno religious conflict (Abdul, 2010). The law enforcement agencies have been increasingly used in managing the conflict and also building peace. In 1980 when the Maitatsine crisis got out of hand, Mr Sunday Adewusi Assistant Inspector General (AIG) was sent to Kano to take charge of the operation and also disallowed reprisal attacks in other northern states of Nigeria. Furthermore in 1984, Mr Victor Pam (AIG) was sent out to Jimeta at the height of the incident. Similarly, Mr Mamman Nassarawa (AIG) had to move base from Kano to Kaduna in the wake of the Kafanchan riots in Kaduna state of 1987 (Elaigwu, 2003). Also, during the 2000 riots in Kaduna, Mr Tafa Balogun (AIG) moved base from Kano to Kaduna state to take charge of the police operation in the state. Likewise, an almost similar situation was experienced during the 2000 Shari'ah riots in Kaduna. Operational disagreement between the military and the police postponed joint action by these agencies at a point when the violence could have been contained and the loss of lives minimized. As a result of these disagreements many places such as Tudun Wada, Rigasa, Sabon Tasha, Kabala and a host of others were left without any adequate interventions by the security agencies. Sequel to this, security agencies have been fingered in the consequences of all these conflicts ((Abdul, 2010). This is due to the fact that the activities of these agencies have often escalating the conflict. Apart from the operational difficulty of collaborative work between the police and the military, they have also been accused of ethno religious biases and deliberate killing of innocents citizens. There are also complains of delay deployment of police and military personnel

Despite strong optimism that the enthronement of democratic rule in Nigeria in 1999 would avert or contain ethnic and religious conflicts, the country has witnessed high level ethnic and religious violence with devastating consequences. Since 1999, violent conflicts have become a method of collective action by the diverse ethnic and religious groups in Nigeria. In the last ten years, the loss of human lives and the destruction of properties is immense and the cost is beyond measurement. Institutional fragility of the institutions of the state in terms of their ability and capacity to manage diversity, corruption, rising inequality between the rich and poor, gross violation of human rights, environmental degradation, contestations

over land, have been some of the underlining causes of violent conflicts in Nigeria since the enthronement of democratic rule in 1999(Egwu,2001). All these are further compounded largely due to the failure of the Nigeria state to live up to its primary responsibility of providing security and welfare for its citizens. Thus, as a consequence of all these, the state is consumed by internal violence, its credibility and legitimacy are being questioned by the citizens (Rotberg, 2004:1).

The reality of the situation is that since the citizens have lost confidence in the capacity of the state to both manage ethnic and religious diversity on one hand, and provide protection for them on another hand, they have resort to alternative sources of security, which are currently being provided by informal or private security companies(Elaigwu,2005). The inability of the state to effectively perform its core functions of providing or guaranteeing security for the people as well as act as regulator has led to a weakening of its bargaining strength and capacity in relation to the ethnic and religious groups in society, which poses a serious challenge for national security. In this light, loyalty to ethnic or religious cleavages is being placed far and above the state, in view of the fact that people prefer to be seen and described based on the ethnic or religious groups they belong rather than their status as citizens of Nigeria(Egwu,2010)

Section 14 (1) of the Nigerian constitution states that; “the security and welfare of the people shall be a primary purpose of government” however, the maintenance of peace and security have been a critical and challenging responsibility to the state. Thus, the emerging consensus on the study of ethnic and religious conflicts in Nigeria emphasises the role of the state as both the regulator of competition among the diverse groups as well as the guarantor of security (Osaghae, 2007:171).Meanwhile Chris(2009) believed that in spite of challenges of peacebuilding activities, the Nigerian state has to a large extent, managed ethnic and religious pluralism in order to establish sustainable peace. These have been done by engaging in activities such as: in the design and report of population census, questions of religious or ethnic identity were downplayed; the promotion of inter-faith cooperation through the setting up of the Nigeria Inter-Religious Council (NIREC), which consists of clerics from both Christian and Muslim leaders III; the establishment of the Federal Character Commission (FCC) in the Nigerian constitution, so as to ensure inclusivity of all the state of the federation in

appointments, admission and promotion among others; and the application of the principle of the North –South power sharing arrangement.

Furthermore, both the Federal and Kaduna state government have become increasingly engaged in the management of religious conflicts through the use of maximum retaliatory measure in responding to emergencies (Abdul, 2010). These have been witnessed in Kaduna state during and after the conflicts in the state coupled with the use of non-coercive means such as agreements between the parties in conflict which has always been the hallmark of intervention and peace processes in the state (Egwu, 2001:5). Elaborating this development, in the aftermath of February 1992 crisis which erupted in Zangon- Kataf between the indigenous Atyab and the 17th century Hausa settlers of Zango over the control of market, the Kaduna State government constituted a Commission of Inquiry that was headed by Justice Rahila Cudjoe, however, before the commission finished its sitting, another violence broke out on the 15th May 1992 and spilled over to Zaria, Kaduna, Ikara, Makarfi, Igabi, Chikun local government areas (Abdul Hussaini, 2001).

Many Islamic leaders have strongly criticized any opposition to the new *Shari'a*. The Nigeria Supreme Council for Islamic Affairs, through its Secretary, Dr. Lateef Adegbite, is quoted as saying that criticism of *Shari'a* by non- Muslims is unjustified (HRW, 2013). Another reputable Islamic scholar, Awwal Yadudu, the former legal adviser to the military government that drew up the 1999 Constitution, has also said that the demand by Nigerian Muslims for the entrenchment of Islam in northern Nigeria was in accordance with the provisions of the Constitution. At a public hearing on June 30, 2001, before the federal committee reviewing the Constitution, several Muslim leaders insisted that *Shari'a* was a nonnegotiable demand (HRW, 2013). Kaduna state has instituted a compromise that has wide support across religious lines and could provide a model for other Nigerian states. Kaduna state introduced a modified version of *Shari'a* or Islamic law in an attempt to keep both Muslims and Christians in the state happy. Prior plans in 2000 to introduce Islamic courts were put on hold after riots in the city of Kaduna in which more than 2,000 people were estimated to have died. The situation in the mainly Muslim city was reportedly tense and no formal ceremonies are being held which correspondents say is a sign of how nervous the state authorities are. The political capital of mainly

Muslim northern Nigeria has for years been divided along religious lines but, residents say those divisions have hardened considerably since the violence. Kaduna State began to enforce a compromise proposal on November 2, 2001, that momentarily appears to satisfy the population, the state legislature, and the major religious groups, in the state. The state government set up a Judicial Commission of Inquiry to investigate the religious disturbances in 2000, and the Commission was also mandated to recommend appropriate steps to forestall future violence. There were complaints by the Christian Association of Nigeria that Kaduna's Christians were underrepresented in the Commission but nevertheless they co-operated with the commission and even submitted a memorandum to it.

Faced with a divided population, and fearing the possibility of further large-scale violence in the state, political and religious leaders in Kaduna seem to have reached a broad consensus on a compromise proposal.. The then Governor Ahmed Mohammed Makarfi, a Muslim, made a proposal to implement a compromise form of *Shari'a* in the state, a proposal that so far has seemed to satisfy most Muslims, Christians and others. The Kaduna state government introduced a set of bills to reform and clarify the role of *Shari'a* courts in the state, to establish a parallel set of customary courts (including customary courts of appeal), primarily for non-Muslims but including anyone who did not consent in writing to the jurisdiction of the *Shari'a* courts.

The compromise reached in Kaduna state is unique in the sense that both Christians and Moslems were able to negotiate the extent to which the shari'a laws were to be applied to the citizen's in the states. For instance, Islamic punishments are not incorporated into the criminal code in Kaduna, as has happened in several other northern Nigerian states - but local communities have been given more power, through new customary and shari'a courts, which deals with civil matters.

The proposed legislation in Kaduna specifically requires that no one except the police or a duly appointed officer of the court be allowed to impose or implement any law thus eliminating *shari'a* vigilantes that exist in several other states. In the case of both sets of laws, local governments could make by-laws to reflect the particular need of local communities. Apart from these two parallel legal systems, the existing system of magistrates' courts and high courts would continue to exist and apply the common law subject to the Constitution. Both the Customary court laws and

the *Shari'a* court law were signed by the Governor on May 2, 2001, and came into force on November 2, 2001. More than 70 shari'a courts were to be opened across the state and a similar number of customary courts were to be set up. There were mixed reactions to this negotiated agreement. The Anglican Archbishop of Kaduna, Benjamin Achigili, is quoted as saying that Christians would object to Islamic law if it affected them but would accept to live with it only if it were to affect Muslims. He argued that Christians have a stake in the Shari'a issue as long as it affected their lives, but that when applied exclusively for Muslims there were then no worries about the shari'a.²³⁰ Some Moslems however feel that this arrangement is only partly what Muslims wanted but was acceptable given the violence in the state. These group of Moslems would have preferred a complete blanket imposition of the criminal shari'a system on both Christians and Moslems in the state(BBC Report,2005)

Innocent Okoye, a Kaduna-based human rights lawyer believes that this negotiated agreement between the Moslems and Christians is a step in the right direction. In his opinion, unlike the previous system, where Christians had to go to general Area Courts largely presided over by Muslim judges, it was laudable that Christians could now go to a customary court with a non-Muslim judge as an alternative to a *Shari'a* court(Thisday,2001). Okoye says that the strength of the —Kaduna model is that —the jurisdiction of *Shari'a* courts in Kaduna state has been focused and restricted. The Christian Association of Nigeria has now reversed its earlier opposition to this compromise system, and most respondents interviewed in Kaduna state appear to be happy with the result. As a result of the successes with the Kaduna compromise, a number of my respondents feel that this model Kaduna compromise should be considered as a model for other northern and central states in Nigeria.

Between September 1 to early November, 2011 a team from the Abuja-based Institute for Peace and Conflict Resolution was in various communities of Kaduna State in search of peace and with a mission to institute an enduring mechanism for both peace and development(McGarvey,2009). The team was there to pursue an initiative known as Community Dialogue and Peacebuilding Programme sponsored by the UK Department for International Development (DFID) and facilitated by a conflict and governance expert, Dr Lanre Adebayo, most recently an Executive Director with the National Orientation Agency. The mission of this team of initiators,

sponsors and facilitators was to try out a novel approach to conflict resolution, peace-building and consolidation and the immediate trigger for this idea that can be described as 'an experiment in the seeking of peace and the provision of succour for a people traumatised by violent conflicts; was the post-election violence that engulfed several parts of the northern states of the federation in April.

In the same vein, in the wake of Sharia riot that happened in 2000, President Olusegun Obasanjo visited the state and urged Governor Makarfi to establish a peace and reconciliation committee. Consequence to this, on October 1, 2001, President Obasanjo announced the formation of a National Security Commission to address the issue of communal violence (Ibrahim, 2003). But Christian remained suspicions and develop mistrust on how that could lead to sustainable peace. To address them, the then Executive Governor of the State, El Haji Ahmed Makarfi, followed a strategy of according a number of ethnic groups in the heavily Christian southern half of the state recognition as chieftaincies independent of the Muslim Emirate of Zazzau. He reinforced this political innovation-for which Middle Belt groups had long lobbied-by in effect recognizing the "customary" laws of each one of these groups and empowering the new chieftaincies to organize their own "customary" judicial systems in addition to the Islamic shari'a and state magistrate court systems. This system leads to a certain confusion and conflict of laws cases among the three systems that is Christians, Muslims and government. (Abdu & Umar, 2002).

Conversely, since the colonial time, it is almost a routine to, at the end of every violent conflict establish a judicial or administrative commission of inquiry to look into the conflict to identify its remote and immediate causes and make recommendations to forestall future occurrence. In this vein, the commission carried out public sittings, receive memorandum, write their report and submit to the government. Meanwhile, except for Gure-Kahugu 1984, Kafanchan riots of 1987 and Kaduna riot of 2000, the government has not issued any white paper on any of the conflict in the state (Abdu & Umar, 2010). Even when white paper are issued, the recommendations are hardly implemented. In the few instances where recommendations were implemented, it was trailed by allegations of double standards and selective justice by one group or the other. At the end of the exercise, the problems of distrust and conflicts were compounded and the culture of impunity is deepened. Nevertheless, down the history lane, the Kaduna state and federal

government of Nigeria have established different commissions of inquiries and tribunals in the state. These include : Justice H.N. Donli Commission of Kafanchan in 1987;Justice A.G.Karibi-Whyte Judicial Tribunal on Kafanchan Riots in 1987;Justice Rahila H .Cudjoe Commission of inquiry on Zangon Katab Riots; Justice Benedict Okadigbo and Justice Emmanuel Adebite Judicial Tribunals on Zangon Katab crisis ;Justice Dalhatu Ja'afaru Judicial Commission of Inquiry on 1999 Kafanchan crisis and Justice Dalhatu Ja'afaru Judicial Commission of inquiry into 2000 Kaduna crisis(Abdu & Umar, 2010).

Likewise, Governor Patrick Ibrahim Yakowa of Kaduna State had on January 22, 2011, set-up a 70-man Peace and Reconciliation Committee aimed at healing old wounds and fostering peace among the citizens of the state following the last year's post-presidential poll violence that swept the state. Governor Yakowa said the committee has the task to identify and proffer lasting solutions to all issues that have been contributing to recurring crises in Kaduna State. He said, "The committee is to continue with the process of pursuing full and genuine reconciliation amongst all inhabitants of Kaduna State, irrespective of sectional, religious, ethnic or political affiliations. Before the composition of the Peace and Reconciliation Committee, the Kaduna State Government had set up a Justice Mohammed Bello Commission of Enquiry to find out the immediate and remote causes of the crises and make recommendation to government. In addition, the JNI Secretary General, Dr. Khalid Aliyu Abubakar, called for the prosecution of offenders, saying reconciliation will not be effective without punishing those found to have done wrong against the other people. He added that for as long as offenders are allowed to go scot-free, they would repeat such acts without hindrance. He further emphasised that for how long shall they continue to allow criminals to go scot-free?

In the quest to pursue a purposeful social engineering process that would entrench peace and progress in the state, additional traditional institutions in the forms of chiefdoms and districts were created in the state in order to give people a greater sense of belonging and commitment (Elaigwu,2005). This measure has substantially reduced or eliminated age long source of conflicts even though new but minor sources of conflicts also emerged mainly on boundary, ruling houses and succession pattern. In addition to these, the government worked hard to always encourage dialogue, negotiation, accommodation and due process as a mechanism for resolving

disagreements and misunderstandings. A forum of leaders of thought was inaugurated at the inception of Governor Markafi administration to discuss all issues affecting the state with the sole aim of fostering understanding and mitigating areas of conflict in the state. The dialogue has led to a greater understanding and tolerance amongst various communities, thereby reducing the potential for mistrust and conflict (Makarfi, 2005).

Further to this, with the kind support, cooperation, understanding and input of elders and statesmen, religious, community, traditional and opinion leaders, Kaduna state government have painstakingly worked out the legal reforms to provide the judicial regime that is meeting the yearnings and aspirations of diverse communities and ensuring peace in the state. The tripod on which the judicial system operates (Sharia, Customary and Common laws) ensures equity and fairness to the people (Okoye, 2002). Weekly Security Council meetings are being held, with heads of security agencies, His Royal Highness, the Emir of Zauzau who is the Chairman of the state council of chiefs and some key government officials, to review and generally discuss the security situation in the state, with a view to taking proactive measures to avoid any threat to law and order or a breach of the peace in the state. Also a state committee for inter-religious harmony and understanding with various standing committees to deal with areas of conflict was inaugurated with a view to promoting peaceful co-existence and religious tolerance (Ajibade, 2009). In addition, since the year 2000 Sharia conflict, the state government has established the two bureau for Religious Affairs (for both Islamic and Christian matters) to coordinate all religious activities and maintain peace within the various ethnic and religious groups in the state.

Consequently, this machinery of government was further re-organised with the creation of the Ministry for Chieftaincy Affairs with statutory function of engaging in constant dialogue and consultations to resolve land and boundary disputes as well as succession conflicts capable of erupting into violent conflicts. The council serves like an early warning structure that raises alarm on sensitive ethno-religious issues and advises the government. The membership of the council includes religious leaders, traditional rulers and representatives of the government. The council is often used to pacify restive religious groups and communities (Abdul, 2001).

On the other hand, the role of the media is also important in understanding of the relationship between Muslims and Christians coupled with the role of the civil society in it. As Marchetti and Tocci (2007) and Ihejirika, (2001:197-211) noted, more often than not, the media focuses on short-term and sensational incidents and events, which far from fostering reconciliation can radicalise and entrench public opinions reducing the scope for official compromise. A good example was the events surrounding the Miss World contest in November 2002. The conflict was sparked by a comment by a fashion columnist for the Southern newspaper *This Day* suggesting that Muslims who were opposed to the hosting of the Beauty Contest in Nigeria were only being hypocritical and that the Prophet Mohammad “would probably have chosen a wife” from among the contestants. Despite the role of media in the causes of the Miss World Beauty Contest conflict in Kaduna state, there was a dire need to take some actions to reduce the tension and nudge of the people towards seeking transformation of the conflict.

However, Ihejirika (2001:197-211) was of the view that effective media was consider as one of the best options to building a partnership between the media and conflict resolution practices; that will demonstrate the positive aspects of the media in conflict transformation; lower tension and create a more conducive atmosphere for constructive dialogue and facilitate the process of healing, trust-building and reconciliation among the people. Thus Strategic Empowerment and Mediation Agency (SEMA) had been part of intervention efforts that work with the media in ensuring sustainable peace in Kaduna state. SEMA however uses radio and television jingles, posters and stickers newsletter, talk show and the likes of others.

Kaduna state governments often respond to the conflict by exploring how media could effectively harness and used. In this vein, its conflict managements includes, banning open-air preaching, religious broadcasting, and the playing of religious cassettes in public (Society for Scientific Study of Relligion, 1999). But, interestingly, they also use the electronic media to try to reassert control over the situation. As the Kaduna State riots in 1987 escalated and spread, the Emir of Kano made radio appeals reminding people that Islam was a religion of peace. The Kano State governor quoted passages from the Bible and the Qur’an claiming that neither religion advocates violence against those of other beliefs. President Ibrahim Babangida used his nationwide television broadcast to downplay the religious aspects

of the riots and give them a political spin (Bidmos 1993:21). Meanwhile, the political economy of the print media looks different from that of the mainstream electronic media. They are far less beholden to government authorities when it comes to self censorship due to predominantly private ownership. This explains in part why there has been an upsurge in what Falola calls “hate literature” between Muslims and Christian—literature marked by stereotypical and negative images (Falola 1998). Also, Kukah makes reference to a report put out by a Kaduna-based magazine in December 1987 that all Christians had been released from jail following the riots supporting the view that the release was a miscarriage of justice. These “spurious allegations” were, he argues, “determined to mislead the Tribunal or create confusion” (Kukah 1993: 197)..

Albeit, the state government set up Operation Yaki Squad after year 2000 and 2002 conflict, however, the action has been coloured with different comments as to how effective is the squad , For instance, Okoye (2002), believe that the presence of Operation Yaki is what has put the people in check . “There is no doubt that crime and criminality have reduced in Kaduna State. Operation Yaki has also played a decisive role in assisting accident victims on the roads and making the roads safe for travelers”. Also, comments from Mordecai Sunday Ibrahim, President of the Southern Kaduna Youth Vanguard (SOKAYOV) as quoted by Nation (2003), asserted that the people of Kaduna State have learnt from the crisis of 2000, but lamented that as a nation, Nigeria was yet to learn any lesson from the crisis. To him, the peace being enjoyed in Kaduna at the moment could be referred to as peace of the graveyard since we have to rely on the security personnel to ensure that there is no crisis or violence among the people.

Nevertheless, Okoye(2002) was of the view that the government has not been proactive enough when it comes to bringing to book those responsible for the crisis. According to him, "governments at the federal and state levels must muster the courage and political will to prosecute those that trade in conflicts. The refusal to prosecute them is responsible for the cyclical nature of conflicts in different parts of the country. Conversely, though efforts are put in place by the state to contain or resolve tensions as reflected above , the continuing ethnic and religious conflicts witnessed in the country in the last ten years, raises serious questions about the effectiveness and efficiency of the state and its institutions in managing pluralism. As

presently there is a general loss of confidence among the public in the capacity of government to be fair and just in building peace in Kaduna state.

However, the need to focus on religious groups and identities as asserted by Jinadu(2007) could be viewed from the perspective of Diklitch and Price, 2004 in: Pouligny and Katz, 2009 that religious actors might influence peacebuilding as members of civil society. In this case at the local level, one can find individual religious actors or faith-based organisations and at the international level, while there are also interreligious and transnational movements. In any of the case, they can decide to act at the grassroots level or at the highest level, as both are necessary. They can have activities specifically dedicated to peacebuilding such as trainings concerning conflict transformation or peace education programmes.

In practice, state and non-state organisations involved in peacebuilding and conflict-sensitive development cooperation face many different challenges. Peace agreements and processes is sadly blemished by some devastating failures which often thwarted the outcomes. Sequel to this, cease fires and agreements give way to renewed and escalated hostility, thus making it more protractive.

Although the instruments, strategies and concepts of peacebuilding and civilian conflict management have been developed further, especially since the 1990s, and are now highly sophisticated, fundamental problems arising in conflict management remain unresolved (Paffenholtz,2000). These relate both to specific characteristics of violent conflict, and also to the fact that adequate responses with many of the problem areas in conflict systems have not yet been developed (Oliver, 2006). A number of challenges have been put forward in the context of religious peacebuilding. One is that in some instances the religious leaders may lack the capacity of peacebuilding theory and practice and therefore may be ineffective. Secondly, some groups or individuals may have reservations about working with actors of a different religion or those opposed to the intersection of religion and peacebuilding. Thirdly, religious peace actors may be perceived to be proselytizing, by actively seeking to attract religious membership or conversion (Dubois 2008).

Thus, maintaining and strengthening sustainable peace in conflict-affected populations is high on the agenda of governments and development agencies and stakeholders in peacebuilding. It is a huge challenge to provide sustainable peace that can effectively help people move out of informal At the same time, socio-economic

opportunities in the formal economy are a key ingredient to helping former combatants transition into a civilian life.

According to Coward and Smith (2004:149) challenges of peacebuilding by faith based organisation are diverse. In their submission, the first is the intolerant and at times violent treatment of differences, both internally (heretics) and externally (nonbelievers). Both tendencies involve the use of political and coercive power to resolve differences perceived as threats to truth and right by the exclusion, rejection, and elimination of “others” both within and outside the communities of the religious communities at the same time developing an intolerant attitude toward others. Another key obstacle to peacebuilding is forced conversions. In this vein, there are threats to life, punishment, and harsh treatment which were routinely utilized by an alliance of sacred and secular powers. Although in many cases conversions were genuine and freely decided, overwhelming proof exists that the use of force was deemed an acceptable tool to obtain assent(Smock,2002).

The challenge for both the reintegration of parties in conflict and alternative livelihoods for conflict affected populations is always enormous. Given the complexities in peacebuilding processes and dimensions, there are challenges and limitations to sustainable peacebuilding. Often, the legitimacy of civil society organisations and their initiatives has been questioned. Insufficient transparency about what they are doing causes suspicion in societies polarised by conflict(Orjuela,2008). Furthermore, according to Orjuela, professional NGOs often lack democratic structures and broad mass base and are seen by large sections of the population as non-representative. In addition, funding by foreign donor agencies tend to strengthen urban, elite-based NGOs, which do not reflect the class, ethnic and political diversity of society at large (Paffenholz and Spurk, 2006).Hence, peace NGOs tend to be highly dependent on foreign aid, particularly since it is difficult to raise money for peace work from the public or government in conflict-ridden countries. Many peace Organisations consequently are more concerned with proving to their foreign donors, rather than the general population, that they are doing a good job .

The process of implementing a peace agreement can unravel for various reasons (Jeong, 2005). First of all, the parties may come to the conclusion that the agreement fails to address their underlying concerns and thus abiding by it no longer serves their best interest. New issues arising during the implementation, as well as old

issues underlying adversarial relationships, have an impact on postconflict settlement. The challenges of a post conflict settlement process are different from those of small group negotiations or mediation settings. In addition, the stated goals of peace agreements, developed out of compromise solutions at the negotiation table, may contradict the demands of various group members. In most instances, the concerns of all elements in civil society are not likely to be incorporated in making compromise deals (e.g., territorial divisions, return of refugees). The compromise solutions often encounter internal opposition of the rank-and-file whose interests may have been neglected in a pact reached at the elite level.

Thus, the challenges to a post conflict settlement process stem from the fact that a significant part of the constituents may not support the negotiated solutions (Jeong, 2005; Orjuela, 2008). In short, peace agreements do not simply mark the end of an old conflict, and sometimes they contain the seeds of their own destruction. Foot dragging and broken promises reignite inter-communal fighting with accusations of cheating, generating new hostilities. On the other hand, an insistence on too rigid terms for settlement produces a political crisis because restrictive provisions may bring about more disputes over implementation. Renegotiation of provisions contested by powerful constituents is necessary for a flexible adjustment of peace plans. Thus, the many peace processes become interminably protracted: lengthy and circular negotiations in which concessions are rare, and even if fragile agreements are reached they stumble at the implementation phase. Given the huge material and human costs of a failed peace process, the consolidation of peace processes and dealing with threats to implementation are crucial areas of scholarship and policy analysis. The very notion of “spoilers” suggests a binary between those “for” and “against” conflict settlement, but most evidence shows that peace processes are not so simple. There is a capacity for spoiling in most actors at different phases of the process. Indeed, in some ways spoiling is part of peace processes, as much as conflict is a function of social and political change. Hence, spoilers and spoiling tactics may be symptomatic of “contemporary conflict” and so-called “new wars”.

Moreover, conflict longevity has various impacts and implications, also for conflict management practice. In protracted conflicts, the original causes of the conflict fade into the background, while the conflict’s own dynamics and the direct effects of the violence committed by actors on both sides become more important.

The conflict actors are caught up in an increasingly destructive spiral of action and reaction, and their positions become more entrenched (with the opponent becoming increasingly “dehumanised”) as a result (Oliver, 2006; Orjuela,2008). A strong polarisation into “friend” or “foe” (“anyone who is not for us is against us”) can be observed. The conflict becomes increasingly decoupled from conditions within its environment, making itself and its dynamics the dominant theme. However, work undertaken to de-escalate the conflict and build relationships must not lose sight of the original causes of the conflict. On the contrary, it is essential to identify an appropriate combination of relationship-building and thematic work which fits with the conflict’s political, social and cultural context.

2.4 Faith Based Actors and Peacebuilding in Kaduna State

Faith-based actors “can be defined as organisations, institutions and individuals who are motivated and inspired by their spiritual and religious traditions, principles and values to undertake peace work” (Bercovitch and Kadayifci- Orellana, 2008). However, the clash between Muslims and Christians throughout the Nigerian state has brought about concern on how stable a nation Nigeria is. Even though Christianity and Islam have contributed positively to the peace of the country; they have also created a history of conflict and /or violence (Falola, 2001). Yet as Ludwig (2008) noted, besides conflict there were also new efforts since 1999 towards Muslim–Christian cooperation—both at the grassroots' as well as the states' level. In this vein, Muslims and Christians are redefining their positions and adapting them in different ways to local circumstances, thereby developing some creative responses to the tensions of religious co-existence (Ludwig, 2008). At a broad level, it is easier to identify faith based actors in peacebuilding as Christians and Muslims groups in Kaduna state. Hence, sentiments from both sides of the religious divides occasionally indicate mutual accusations from the two main religions of sponsoring and supporting the violence, but these remains devoid of hard evidence. Suffice it to say,however that the Christians Association of Nigeria(CAN) and the Jama’atu Nasril Islam(JNI) do frequently takes positions in defence of their adherents.

Nevertheless, there are rooms and avenues to ensure sustainable peace in Kaduna state. According to Ayantayo(2005:62), the processes, methods and strategies for resolving inter-religious conflict are many:

The processes involve people and agents, especially all the stakeholders in religious matters in Africa. Such include the family, religious centres, the religious schools, religious leaders, the press, the external bodies and the government of the African states (Ayantayo, 2005:62)

Similarly, Smock (2008) believed that religious leaders and institutions can be mediators in conflict situations, serve as a communication link between opposing sides, and provide training in peacemaking methodologies. In this vein, Ojo and Lateju (2010) explained how at the level of Muslim-Christian relations in Nigeria, various bodies have been set up over the years. For example, President Babangida established the National Advisory Council on Religious Affairs (NACRA) in 1987, but it was so divided that it never even appointed a chair. A new body was set up at the end of military rule in 1999, the Nigerian Inter-Religious Council (NIREC), was established in the late 2000 after the devastating religious riots over Shariah in Kaduna state. The council was organised to provide a permanent forum where Christians and Muslims could foster and strengthened mutual understanding through dialogue. With 50 members, evenly comprised of Christian and Muslims, NIREC stated aims are to serve as a “permanent and sustainable channel of communication and interaction between Christians and Muslims in Nigeria and to create channels for peaceful resolution of any friction or misunderstanding that may arise from time to time” (Okpanichi, 2009).

More so, in the northern part of Nigeria, all twelve Sharia states have a ministry for religious affairs, tasked with community relations, and other bodies such as licensing panels for imams and preachers in conjunction with the Corporate Affairs Commission in the federal capital, Abuja, they are tasked with regulating religious life, including registering religious group and dealing with planning issues for new mosques and churches (McGarvey,2009). Meanwhile, continual reoccurrence of religious conflict along religious identities constantly raises doubts on the extent of the faith based actors contribution in peacebuilding in Kaduna state. Further to all these, government activities towards peacebuilding are complemented by a range of civil society and faith-based initiatives. The Kaduna Peace declaration of 2002 is a prominent example. Signed by 22 prominent religious leaders, it denounced communal violence and endorsed sanctions against those who create trouble.

In the same vein, a more permanent body that has gained a degree of national and international prominence is the Interfaith Mediation Centre (IMC), in Kaduna. It was founded by James Wuye, a Pentecostal Pastor, and Muhammad Ashafa, an Imam, who once led opposing community militias but reconciled and now work together for peace with the aims to re-establishing relationships damaged by violence, minimizing the likelihood of reoccurrence and organising projects that involve both Christians and Muslims, such as cultural events and workshops. (Ojo and Olateru 2010). Also, the Programme for Christian–Muslim Relations in Africa (PROCMURA) in Kaduna are Christian Organisation whose primary interest are constructive engagement with Muslims and Christians for peace and peaceful co-existence for the holistic development of the human person. Among other things, they also work on Christian–Muslim Relations that includes providing interfaith training, facilitating discussions, organizing consultations, generating resources for interfaith awareness activities, offering scholarships for graduate studies in Islam, and improving public understanding of the teachings and practices of Islam in Nigeria and in other African countries.

However, though non governmental organisations has achieved wide African support from Christian and Muslims denominations, their primarily composition and agenda has not made room for active participation in peacebuilding (Ibrahim,2010). Nevertheless, the two main religious bodies in Kaduna state aimed at promoting dialogue: Christian Association of Nigeria (CAN) and Supreme Council of Islamic Affairs (SCIA). Consequently, in the word of Geddes, 2001:106,

No peace among the nations without peace among the religions. No peace without dialogue between the religions. No dialogue between their religions without investigation of foundation of the religions (Geddes, 2001:106).

Moreover, significant literature on religious conflicts in Kaduna state addresses the role of identities cooperation in mitigating religious violence. However, Fearon and Laitin (1996) argue that religious cooperation may be sustained based on individual expectations of what might happen if they injure someone from another group . Varshney (2002) also believed that while forms of engagement by religious groups can promote peace, it could provide a stronger mechanism to deal with ethnic tensions than everyday engagement (Josiah, 2010).

Meanwhile, as the peacebuilding activities by the Kaduna state government is been carried out, there is high rise in the proliferation of religious Organisations and identities mobilisation. Francis (2006:76) however argued that contested identities (along ethnic and religious fault-lines), have dominated the literature on the analysis of conflict and have come to represent the stereotypical images of Africa. In this vein, identity constitutes, but is not limited to, the following; race, ethnicity, religion, language, nationalism and cultural/common heritage. Also, political ethnicity, religious fundamentalism and virulent nationalism have led to the emergence of assertive identity politics with the capacity to mobilize public support for its cause as well as the capacity to instigate violent conflicts as witnessed in Nigeria since the inception of the fourth republic from May 1999 to April 2007 (Francis, 2006:76)

In addition, the political elites have always sought to manipulate the multifaceted religious division's identities especially during political competition and this has given rise to conflicts and instability in Nigeria. This politicisation of religious identities for the contest for political power in Nigeria is often used for sustaining unifying theme or ideology (Natufe, 2001). In this vein, as Amadi (2003) noted, Nigerian politics is built on the appeasement of religion. Religion then becomes a deity that proves difficult to be overpowered and equally incapable of decisively breaking out of the constraints of liberal legality. In the elite's intense struggle for access to power and state resources, "patterns of political domination are constantly being transformed and it is this constantly influencing pattern of domination that has produced the fears and anxieties that underlie increasing conflict and intolerance" (Ibrahim and Kazah-Toure, 2003). Suberu(2001) notes that 'allegations and counter allegations of religious or ethno- religious domination have probably been more turbulent in Kaduna state. These allegations were facilitated by the rise of several prominent religious organisations. Further to this, Varshney (2002) and Ullah(2000) have identified that most of the conflicts have genesis from identities groups associations and affiliations which were primarily designed to mobilize common ideology that will propagate the philosophies of the group . It is on this piece that the need to establish the contribution of faith based Organisations in ensuring peacebuilding is imperative in the literature gap of Kaduna peacebuilding

2.5 Identity Mobilisation in Kaduna state, Nigeria

Identity is in a dialectical relationship with society which has its formation connected to social processes, determined by the social structure and maintained, modified or even reshaped by social relations (Berger and Luckmann 1966: 194). While identities are influenced by social processes, relations and structure, identity can in turn influence them as well. Thus, identity is important in understanding how individuals and groups construct their value systems, since the latter often motivate their actions. Hetherington (1998) also defines identity within personal and social contexts, though he added more specificity to the issues which form identity. He contends that identity is more than about self-reflection, understanding and the development of a life-project based on the idea of a calling. Thus, it is fundamentally about issues of belonging, expression, performance, identification and communication with others.

Further to this, while the notion of 'identity' is normally applied to individuals, it can also be a collective concept, extending to groups, communities and even countries in relation to their various ethnic, religious and cultural entities. As a result, individuals may feel personally injured when they perceive that others – whom they believe share their identity – are being ill-treated. In this vein, the kinds of conflicts that can result are known as identity clashes – involving self-identified, often polarised, groups, within or between countries. Malek (2004) notes that 'for an "identity" or inter-group conflict to occur, the opponents must assign an identity to themselves and their adversaries, each side believing the fight is between "us" and "them"'.

Meanwhile, the rise in the number of conflicts between non-state actors or non-state actors and the state, has provoked a shift in the theoretical analysis of conflicts, going beyond state-centric analysis (characteristic for the cold war), focusing on the groups that are involved (Lederach, 2008). As a result, the concepts of identity conflicts and protracted social conflicts have come to being. Sequel to this, identity plays an important role in Nigeria, thus; it is essential to examine religion's facets in general and how that links to conflict. In this respect, Appleby (2000) defines four aspects of religion – a creed, a cult, a code of conduct and a confessional community. In this vein, the creed defines the standard of beliefs and values

concerning the ultimate origin, meaning, and purpose of life. Cult also encompasses the prayers, devotions, spiritual disciplines, and patterns of communal worship that give richly suggestive ritual expression to the creed. Further to this, a code of conduct defines the explicit moral norms governing the behaviour of those who belong to the confessional community. To this end, religion constitutes an integral culture, capable of forming personal and social identity and influencing subsequent experience and behaviour in profound ways.

However, many identities are based on shared values, beliefs or concerns that not only include religion but also extend to political ideologies, ethnicity, nationality or culture (Gopin, 2000, 2005). This does not necessarily imply that people's identities are monolithic entities – because in fact everyone's self-conception is a unique combination of many identities, such as: community, religion, ethnicity, nationalism, gender, class, family, gender, and so on in which their relative importance and compatibility differs at various times and circumstances. This implies that individual and collective identities are constructed from a number of available traits and experiences, all of which are subject to interpretation. For example, race and religion are important sources of identity in some societies, while in others political ideologies and nationalism are judged to be of more significance. In addition, some analysts speak of various sources of identity, such as religion or ethnicity, as ancient, unchanging phenomena. Others stress that all identities are socially constructed: that is, people choose their history and ancestry and, as a result, may create, as much as discover, differences from others (Gopin, 2000; Malek, 2004).

Similarly, by virtue of the complex web of politically salient identities, history of chronic and seemingly intractable conflicts and instability, Nigeria can be rightly described as one of the most deeply divided states in Africa (Osaghae & Suberu, 2005). However, identity or its transformations can either be positive or dysfunctional. With regards to the resurgence of negative forms of identity politics, Kofi Annan Secretary General of the United Nations Organisation had stated in his 1997 Annual Report that:

This particularistic and exclusionary form of identity politics has intensified in recent years within and among nations; it is responsible for some of the most egregious violations of international humanitarian law and, in several instances, of elementary standards of humanity... Negative forms of identity politics are a potent and potentially explosive force. Great care must be taken to recognise, confront and

restrain them lest they destroy the potential for peace and progress that the new era holds in store (Kofi Annan, Secretary General of the United Nations Organisation as cited in Jega, 2000).

Hence, identity mobilisation can also be positive. In addition to this, Osaghae (1995) has drawn attention to the positive mobilisation of identity to complement the activities of the state. Sequence to this, recent literature on religious identity has also emphasised the positive role of religion in peacebuilding (Alger, 2002). Commenting on this trend, Kofi Annan in his 2002 report on the prevention of armed conflict affirmed:

Religious organisations can play a role in preventing armed conflict because of the moral authority that they carry in many communities. Religious groups and leaders possess a culturally-based comparative advantage in conflict prevention and can help to “emphasise the common humanity of all parties and mobilise non-violent alternative ways of expressing dissent prior to the outbreak of conflict. (Kofi Annan, Secretary General of the United Nations Organisation as cited in Tanenbaum Center for Interreligious Understanding Program on Religion and Conflict Resolution, 2007).

The issue of actor’s identity in conflict management and prevention remains the central focus for many researches by scholars working on conflict in Nigeria (Osaghae, 2002, 1999; Boer, 2001; Usman, 2003). There is a relationship between “in-groups” who are variously shaped by religion and “out- groups” who are also defined by similar orientations. However as ethno/religious walls became fluid, individuals from different ethnic background were either being variously “won”, co – opted, and manipulated by religious actors into their religious folds (Osaghae, 1999).

Meanwhile, religious identities in Nigeria did not only become a strong and deciding factor in inter-ethnic group relations, it was also a strong determinant of social identification as most people were organised around their respective religions. Most actions, policies and appointments of government at every level were seen through the lens of religion. The lens also extended to dress, food, and the balance of religious propagation in educational institutions, allocation of airtime on radio and television, a fair balance between Muslims and Christians public holidays, and the religious composition of the armed forces (Osaghae, 2002). Thus, the translocation of

violence as it spiral or spills across geographical zones in Kaduna state could be related to the contagious effects of how religion was organised and mobilised.

Similarly, Ibrahim (2000:69) was of the view that ethno-religious conflicts in Kaduna state and Nigeria in general are linked to citizenship within the context of identity, which is rooted in the politics of inclusion or exclusion. These are tied to claims and counter-claims over identity as a basis for determining who is excluded or included from decision making as well as access to opportunities under the 'we' versus 'them' cliché (Kwaja, 2008:83). In this sense, durable peace in which the mutual coexistence of all religious and ethnic groups can only be achieved when democracy is deepened (Hegre, et.al, 2001:15). The ethnic and religious minority groups that feels treated as second class citizens by the three major ethnic groups (Hausa/Fulani, Yoruba and Igbo) are forced to adopt both constitutional and extra-constitutional means to challenge the hegemony of these three groups. In the same vein, Francis argued that:

contested identities (along ethnic and religious fault-lines), have dominated the literature on the analysis of conflict and have come to represent the stereotypical images of Africa. Identity constitutes, but is not limited to, the following; race, ethnicity, religion, language, nationalism and cultural/common heritage. Political ethnicity, religious fundamentalism and virulent nationalism have led to the emergence of assertive identity politics with the capacity to mobilize public support for its cause as well as the capacity to instigate violent conflicts as witnessed in Nigeria since the inception of the fourth republic from May 1999 to April 2007 (Francis, 2006:76)

The challenge for most minority groups in Kaduna state is that they are permanent minorities and the majority groups; a permanent majority, which has serious implications for inter-ethnic and religious relations among the diverse ethnic and religious identities in Nigeria. In this sense, the values of cooperation, consensus and compromise would be undermined and this has posed an enormous challenge for the task of nation building in view of the fact that they are all forced to co-exist in an environment of mutual mis-trust, apathy and suspicion(Kukar,2011). However, the incentive for ethnic and religious groups to approach the courts in cases of disputes is dependent on the remedies available, in terms of access to courts, the cost of judicial actions, and delay in getting court judgments and individuals' confidence in the judiciary as an impartial arbiter. Where legal institutions are weak or there is open

complicity between the judges and a particular group against another group, the latter may turn to informal means of seeking redress. Thus conflict rather than co-operation or bargaining has emerged as a 'rational', though incredible method of interactions between or amongst ethnic and religious groups in Kaduna state (Egwu, 2001). It is also the case, however, that failure to build adequate state capacity – to help put in place or resuscitate effective public institutions for law and order and the provision of social services – can also doom peace-building efforts in Nigeria.

Conversely, as Jinadu (2007:11) rightly observes about the nature and character of the state:

the state and its institutions are ethnicised and immersed in clientelist ethnic and religious networks and in ethnic/religious based struggle to implant and entrench ethnic or religious 'gatekeepers' in critical, key positions in the bureaucracy and educational institutions, and in other public sector institutions and even in the private sector, which in many African countries relies heavily on the public sector (Jinadu, 2007:11).

The emergence of ethno religious conflicts based on identity in Kaduna state requires a reconfiguring of existing conflict resolution mechanisms. Despite this linking of conflicts and violence to identity factors such as religion and ethnicity, it has become clear that identities have a role to play in conflict resolution. Organisations like UNESCO (2005) and the African Union (2005) have embraced cultural diversity and the expression of different identities as important assets in peacemaking and nation building. Indeed, authors like Tan, celebrate the diversity of identities as an asset in the re-engineering of the civic order (Tan, 2006). Further to this, Hagg(2003) argued that while identity has been at the heart of violent conflicts in Africa, sustainable peace on the continent depends on the reconfiguring of identities as the basis of conflict resolution and post conflict reconstruction models. In this vein identity along religions and ethnics have a role to play in reconciliation and justice and may provide some building blocks towards the entrenchment of peace as the ultimate aim of a comprehensive conflict resolution approach. Achieving sustainable peace imply the need for renewed inter-identity relationships (reconfiguration), rather than being the driving force in conflict. It is on this piece that identities of religion groups such as faith based organisations should be reconceived as important elements in peacebuilding.

Also, Nigeria is the largest country in the world with an evenly split population of Christians and Muslims. Since colonial times, Nigeria population has been significantly divided between a Muslim north and a Christian south. This division became more important after the country's independence in 1960. Furthermore, Egwu (2001) posited that the constant political, ethnic and religious violence that characterized the Nigerian state is attributable to the history and processes inherent in the state formation during the colonial and postcolonial era. According to him, the colonial state was the foundation upon which the post colonial state was built therefore the process of ethnic identity formation and the political use to which such identity is put were determined by this process. In this vein, identification with a religious community has intensified over the years due to awareness of membership of and identification with an ethnic community.

2.6 Appraisals of Religion, Faith-based Organisations and Peacebuilding

Peacebuilding within Judaism and Christianity begins with the biblical understanding of shalom. Further to this, the concept of salaam is within Islam. All this connotations are used to designate the English term called peace. Abu-Nimer (2001:2) posits that since the end of the cold war, many scholars have argued that most conflicts are driven from "clashes of communal identity based on race, ethnicity, or religious affiliations." Abu-Nimer consequently argues that religion therefore has an effect on the conflict causes, dynamics and resolution. He further notes that religious values and norms are critical aspects of the cultural identity of many people involved in conflict dynamics. Consequently he posits that religion can bring social, moral and spiritual resources to the peacebuilding process. Thus, religion can be an important factor for re-building relationships and nurturing peace through its highly ethical and moral norms that can reach people at a deeper personal level than other approaches to peace, based on ethnicity or interests. In this vein, building positive peace requires much more than resolving conflicts of interests. Religion and peacebuilding refers to the study of religion's role in the development of peace. Scholars generally accept that religion has been, at different points in history, both advantageous and ruinous to the promotion of peace (Appleby, 2000, 2006; Gopin, 2000, 2005; Ellis & ter Haar, 2005).

Meanwhile, there have been many approaches to explaining this variability. Said and Nathan (2002) categorise these approaches into three models. The first is “peace through religion alone”. This is about attaining world peace through devotion to a given religion. Critics of this claim that advocates of the proposition generally want to attain peace through their particular religion only and have little tolerance of other ideologies. The second model, a response to the first, is “peace without religion”. Critics claim that it is overly simplistic and fails to address other causes of conflict as well as the peace potential of religion. A second critique claims that this model excludes religious people. A third critique claims that both approaches require bringing everyone into their own ideology. The third and final approach is known as “peace with religion”. This approach focuses on the importance of coexistence and interfaith dialogue. Peace with religion, then, emphasises promoting the common principles present in every major religion.

Religion is a collection of cultural belief system and a worldview that establishes symbols that relate humanity to spirituality and moral values (Wikipedia 2011). Meanwhile, the word religion is sometimes used interchangeably for faith or belief system. Religious teachings have a great impact on people's thoughts and behaviours: “religion embraces a creed, a cult, a code of conduct, and a confessional community” (Pouliny and Katz, 2009). However, religion, as “a powerful constituent of cultural norms and values” is deeply implicated in individual and social conceptions of peace, because it addresses some of the most profound existential issues of human life, such as freedom/ inevitability, fear/security, right/wrong, sacred /profane, among others (Said and Funk, 2002:1; William Wendley, 2005) .Thus, religion can bring social, moral, and spiritual resources to the peacebuilding process. In particular, the transformative approach to peace holds that personal transformation often through spiritual work radiates outward and affects peace on every level from the intrapersonal to the international world of peacebuilding and conflict resolution (Allen et al, 2008). Sequel to this, religious values often support rituals "healing and reintegration processes that play key roles in the broader psycho-social recovery of local communities(Pouliny,2007). It is therefore important that those elements form part of the resources accessed in the rebuilding phase

Consequently, the conceptualization of faith based peacebuilding requires identifying of indicators. The first indicator is its involvement in one of peacebuilding

activities ranging from prevention, early warning, advocacy, education, transitional justice to interfaith and interfaith dialogue. The second indicator is the carrying out their peacebuilding activities in religious and nonreligious conflicts, and thereby targeting not only beneficiary that share their own religious convictions, but also beneficiary from different religions communities and secular one and the third indicator is the whether the activists - participants and/or organizers- take their faith into consideration by involving this kind of activities (Bouta et.al, 2005).

Nevertheless, religious peacebuilding is the “range of activities performed by religious actors and institutions for the purpose for resolving and transforming deadly conflict, with the goal of building social relations and political institutions characterised by an ethos of tolerance and non violence (Smock 2002: 128-129). Local, national and international religious Organisations may direct their singular, ecumenical, or multi-faith efforts towards building peace and resolving conflicts. As such, religious actors can influence at different levels – elite, mid-level or local. They offer unique strengths in peacebuilding, such as their ability to understand religious texts and contexts, to appreciate both the threats and opportunities presented by social change, and to deal with opposition to peace or justice positions from within religious communities (Coward & Smith, 2004). Thus, religious peacebuilding is typically of the type associated with Lederach, namely community-oriented processes that are relationship-centered and participatory (Lederach, 1997). On the one hand, religious peacebuilding is simply peacebuilding done by religious actors. This has a variety of social and political implications but does not involve a distinct set of activities (Dubois, 2008). Meanwhile peacebuilding as a process internal to and across religious traditions is vital, especially when contemporary conflict and violence involves religious actors.

As a set of practices including conflict transformation, Appleby (2000:211-212) defines religious peacebuilding as the various phases, levels, and types of activity, by religious actors and others, that strengthen religion’s role in creating tolerant and nonviolent societies. In *The Ambivalence of the Sacred*, he makes the case that the violent practices of religious extremists, and the peacebuilding efforts of “nonviolent religious militants,” are both identifiable religious behaviors and responses to the sacred. Just as “religious garb” often cloaks violent conflict, Appleby argues that religious beliefs and practice also have the potential to be manifested in

peacebuilding (2000: 11-13, 19). Thus, many varieties of religious peacebuilding have been put into practice in religious and other identity based conflicts. Appleby therefore classifies religious peacebuilding as having three dimensions: conflict management, conflict resolution, and structural reform (212- 221).

Further to this, one common practice in faith based peacebuilding has been interfaith dialogue (Smock, 2002). These dialogues take various forms, but can involve participants representing different religions within a conflict situation that is religiously charged. For instance, the “walk through history” method of storytelling may be used to promote acknowledgment of injuries and healing, as in nonreligious dialogues. According to Abu-Nimer (2002: 16- 21) spirituality is often seen as being at the center of religious identity and change, and interfaith dialogue also incorporates discussion about ritual, scripture and sacred texts, and utilises secondary and universal languages of peace. In this vein, Smock (2002: 128-129) concludes that interfaith dialogue needs to have a clear purpose, although it may serve different ends, such as either preparing a joint declaration, or improving relationships among participants. Gopin (2000:41-44), however, cautions against the assumption that deep change in conflicted relationships is best effected through verbal dialogue alone. Mutual confidence and good faith are essential to reducing the likelihood of conflict between States. Many such measures are available to Governments that have the will to employ them. Systematic exchange of military missions, formation of regional or sub regional risk reduction centres, arrangements for the free flow of information, including the monitoring of regional arms agreements, are examples.

Moreover, religious peacebuilding incorporates interfaith dialogue, celebrations and educational programmes to increase awareness and understanding of diverse faith traditions. It also encompasses a multiplicity of reflexive peacebuilding initiatives, which challenge cultures of violence and seek to build non-violent, ethical, diverse and sustainable communities in interreligious and broader social contexts. Multifaith peacebuilding initiatives are implemented by religious organisations, interfaith organisations and increasingly by academics and state actors. Through the building of networks, the principle aim of multifaith peacebuilding is to promote peace within and between multiple function systems a foundation for social cohesion in religiously diverse societies at the local and global level.

In recent years, policymakers have begun looking to churches, synagogues, mosques, and other faith-based organisations to play a greater role in strengthening peace in the society. Yet little research exists on the role of faith-based organisations. Faith based organisation can be characterized as an organisation, with or without non-profit status, which provides social services and is either religiously motivated or religiously affiliated. Under this definition, at least four different types of faith based Organisations can be identified: a) Religious congregations; b) Organisations or projects sponsored by congregations; c) Incorporated non-profit organisations that are independent or affiliated with a congregation; and) Local and regional interfaith coalitions (Goldsmith, Eimicke, and Pineda 2006, 2-3).

Faith-based organisations in general, schedule regular meetings of their representative members, specify their decision making procedures, have a permanent staff, and organize themselves through rational organisational models (Jacobson 1984; Wuthnow 2004 quoted in Santiago 2009, 94). Their membership tends to consist of individuals or private associations (Stephenson 2005 quoted in Santiago 2009, 94). According to Willets (2006) quoted in Santiago (2009, 94), one of the best respected principles that guide non-governmental organisations including faith-based ones is their commitment to nonviolence. Individuals and faith communities have provided assistance to those afflicted by natural disasters, persecution, displacement and war long before international humanitarian law was formalized in treaty law. Faith-based organisations play many different roles. They provide early warnings during humanitarian crises. They also integrate their experiences in humanitarian assistance with advocacy activities. Faith based organisation s partner with local organisations and facilitate partnership with national and international organisations. These partnerships are especially useful for advocacy and fundraising.

Basically ,faith-based organisations are of three types: congregations; national networks, which include national denominations, their social service arms (for example, Catholic Charities, Lutheran Social Services), and networks of related Organisations ; and freestanding religious Organisations, which are incorporated separately from congregations and national networks One useful typology (Castelli and McCarthy, 1997) divides faith-based groups into three sets: congregations; national networks, which include national denominations, their social service arms (e.g., Catholic Charities, Lutheran Social Services), and networks of related

Organisations ; and freestanding religious organisations (which are incorporated separately from congregations and national networks but have a religious basis). Congregations may be affiliated with more denominations, and vary in size, membership, and so forth. Denominational organisations include entities directly involved in church governance, such as a Roman Catholic archdiocese, and a variety of special purpose Organisations such as seminaries, religious orders, and pension funds for clergy. National networks include special-purpose groups formed to mobilize the energies of individuals and congregations around projects and specific goals.

Cnaan *et al* (1999) point to six categories of religious service organisations: local congregations (or houses of worship); interfaith agencies and ecumenical coalitions; citywide or region-wide sectarian agencies; national projects and Organisations under religious auspices para-denominational advocacy and relief Organisations; and religiously affiliated international organisations. . Other characteristics that qualify an organisation as ‘faith-based’ The 2003 AmeriCorps Guidance provides the following definition for faith-based organisations: a religious congregation (church, mosque, synagogue, or temple); an organisation, program, or project sponsored/hosted by a religious congregation (may be incorporated or not incorporated) ; a nonprofit organisation founded by a religious congregation or religiously-motivated incorporators and board members that clearly states in its name, incorporation, or mission statement that it is a religiously motivated institution ;and a collaboration of organisations that clearly and explicitly includes organisations from the previously described categories. Discussion around a definition for Faith-based organisations has centered on keeping the definition somewhat inclusive, allowing fairly wide latitude in how faith-based organisations are defined

At a minimum, Faith-based organisations must be connected with an organized faith community. These connections occur when a faith-based organisations is based on a particular religious ideology and draws staff, volunteers, or leadership from a particular religious group. Other characteristics that qualify an organisation as “faith-based” are religiously oriented mission statements, the receipt of substantial support from a religious organisation, or the initiation by a religious institution (Wuthnow, 2000).”

According to Johnston (2005), the major component of religion and peacebuilding is faith-based Non-Governmental Organisations (NGOs). In this vein, faith-based NGOs are very often locally-based with immediate influence within their community and this allows indigenous ownership of conflict prevention and peacebuilding initiatives as early in the process as possible. In addition, Johnston believes that faith-based NGOs carry moral authority that contributes to the receptivity of negotiations and policies for peace. Corroborating this is Harpviken and Roislien:

Religion can mobilize people as an organisation, through its normative system that helps form religious identities. In as much as religion's normative system (the scriptures, narratives and rituals) can be used to legitimize the use of violence within a system of meaning of a higher order, its 'Organisational basis' can be used as an instrument for recruitment as well as cooperation with other networks and Organisations." (Harpviken and Roislien, 2008 :358).

Moreover, Johnston (2005: 210) believes that because many of today's conflicts overrun the grasp of traditional diplomacy, religious actors all over the globe are getting involved in peacemaking. In offering an explanation of this state of affairs, he argues that religious reconciliation matched with official or unofficial diplomacy is seen by many to offer alternatives for dealing with identity based conflicts to the real political approaches characteristic of the cold war era. .

Religious groups have been very active in peacebuilding in recent decades. Sampson(1997) suggests several reasons for this increased activity. These are; religions are organised at national and international levels, and so offer existing channels for communication and Organisation; religions offer ethical visions that can motivate believers to action. In cases where the central government is in disarray, religious Organisations may be the only institutions with some degree of popular credibility, trust and moral authority; indigenous religious groups are long-term players, who are present throughout the conflict's lifecycle and finally, issues that have traditionally been in the domain of religion are central to many modern conflicts.

Indeed, religious individuals and organisations from different religions are increasingly involved in the field of peacebuilding (Bouta et al, 2005; Smock, 2006). This is not a new phenomenon. For instance, these actors have been involved in

mediation at the peacemaking stage i.e. forging a settlement between parties. Pouligny and Katz (2009) listed three types of traditional religious actors one can find at the local level: religious authorities who plays the role of spiritual leaders and occupy a position of authority in a religious organisation or community; Traditional spiritual leaders who do not belong to an organized religion but play a spiritual role, often more localized to a specific community; and Members of religious communities who have been influenced by a religious community and who are acting with the intent to uphold, extend, or defend its values and precepts. The ways faith-based organisations undertake peacebuilding are very diverse. They can decide to act at the grassroots level or at the highest level, as both are necessary. They can have activities specifically dedicated to peacebuilding such as trainings concerning conflict transformation or peace education programs. They can also do it through development activities.

In addition, individuals and faith-based organisations from a variety of religious traditions are increasingly active in attempts to end conflicts and to foster post-conflict reconciliation between warring parties in various parts of the world (Bouta et al., 2005; Smock, 2006). This is a phenomenon gaining increased attention, although it is not a new one. Religious individuals, often as representatives of faith-based organisations, have for decades carried out mediation, striving to help resolve conflicts. Examples include: mediation undertaken by the Quakers and financed by the Ford foundation in the Nigerian Civil War, 1967–70; the work of the World Council of Churches and the All Africa Conference of Churches in mediating a cessation to the Sudan conflict in 1972; efforts made by John Paul Lederach (Professor of International Peace-building at the University of Notre Dame) in Nicaragua in the 1980s; and the recent work of the Imam of Timbuktu in mediating various West African conflicts (Haynes, 2005). ‘Religious peacemakers’ are religious individuals or representatives of faith-based organisations that attempt to help resolve inter-group conflicts and build peace (Appleby, 2000, 2006; Gopin, 2000, 2005; Ellis & ter Haar, 2005). They are most likely to be successful when they: have an international or transnational reach; consistently emphasise peace and avoidance of the use of force in resolving conflict; and have good relations between different religions in a conflict situation, as this will be the key to a positive input from them (Appleby, 2006: 1–2).

The world religions share a broadly similar set of theological and spiritual values and views and this potentially underpins their ability to provide positive contributions to conflict resolution and peace-building. Practical effects in this regard have increased in recent years, with growing numbers and types of religious peacemakers working to try to build peaceful coexistence in multi-faith societies, while advocating reconciliation and fairness in a world that often seems characterized by social and political strife and economic disparity (Bartoli, 2005). Religious peacemakers' conflict resolution salience is said to be increasing and in some cases becoming more effective, as before demonstrated in the following areas. To this end, faith-based organisations are increasingly active and increasingly effective in attempts at peace-building and also faith-based organisations have a special role to play in zones of religious conflict, but their peace-building programmes do not need to be confined to addressing religious conflict only. Although in some cases peace-building projects of faith-based Organisations resemble very closely peace-building by secular non-governmental organisations, the various religious orientations of these faith-based Organisations typically shape the peace-building they undertake.

These organisations' peace-building agendas are diverse, ranging from high-level mediation to training and peace-building-through-development at the grassroots (Smock, 2001). Overall, in recent years faith-based organisations of various kinds have engaged in peacemaking activities. Since many recent and contemporary conflicts are located in the developing world it is unsurprising that such peacemaking efforts are commonly found in these regions. These faith-based peace-building initiatives have been credited with contributing positively to peace-building in four main ways. Specifically, they have been identified as providing: 'emotional and spiritual support to war-affected communities'; effective mobilisation for 'their communities and others for peace'; mediation 'between conflicting parties'; and a conduit in pursuit of 'reconciliation, dialogue, and disarmament, demobilization and reintegration' (Bouta et. al. 2005). Characteristically, these activities tend to be rather narrowly focused on specific conflicts, inevitably constraining prospects for wider and more comprehensive impacts. In particular, two problems that limit the impact of these efforts have been noted: 'there is often a failure of religious leaders to understand and/or enact their potential peacebuilding roles within the local

community'; and many religious leaders lack the ability to 'exploit their strategic capacity as transnational actors' (Appleby, 2006: 2).

As Appleby (2000) stated, religious leaders and organisations are more willing to play a defined role in an integrated, multilayered approach to peace-building. This tendency is closely related to opportunity structures provided by states and international Organisations. They show the signals of occurrence for a fundamental shift in their attitude toward religion and beginning to tap the resources of religious communities to transform conflicts. It is acknowledged that the collaboration with religious communities complements and strengthens the work of secular organisations. For instance, the United Nations highlights role of religious networks because of their ability to reach vast numbers of people and their capacity to affect change (Smock, 2002).

These traditional religious actors can play an important role in peacebuilding because of the social functions they traditionally perform in their society such as 'mobilisation', 'socialisation', 'integration' and 'substitution' (Pouligny and Katz, 2009). In this regard, through their function of 'mobilisation' can contribute to shape people's views and values towards peace. Through their function of 'socialisation', they can educate and train people to adopt peaceful behaviours. Through their function of 'integration', they provide relief and development aid which is a great channel to contribute to peacebuilding. Finally, through their substitution function, religious actors become political actors and can advocate for political change towards peace. Observers noticed that local religious actors usually survive better to war and state collapse compared to other institutions. For instance, if the governmental structures break down, religious actors and their institutions might be the last left organisations with credibility, trust and moral authority (Pouligny and Katz, 2009). They can contribute to reweave a society and create the social structures that allow economic and political rebuilding to take place. Within these more local contexts, the faith beliefs and institutions of a community often take on an important role that can be positive factors in peacebuilding" (Moix, 2007). Sampson(1997) also cited Adam Curle, a Quaker conciliator, who developed a peacemaking framework that emphasises the importance of a balance of power between conflicting parties. In this vein ,building peace requires restructuring the parties' relationship to empowering the weaker party and address structural sources of inequality. However, transforming

violent destructive conflict into constructive peaceful relationships requires facilitating process such as transformations in which religious actors will act both as mediator and as advocates.

However, Sampson (2002:202) a scholar who has worked on symbolic dimensions of peacebuilding has noted a number of future trends in religious peacebuilding by religious communities: Accordingly,religious communities are taking an increasingly systematic, intentional approach to peacemaking; religious universities have developed conflict and peace programs, and churches are incorporating more explicit peacebuilding efforts into their outreach and development activities; interreligious organisations are also following that trend. Non-religious peacebuilding groups are targeting religious groups as ripe for training and mobilization; religious relief and development NGOs are expanding their mandates and training to include peacebuilding activities; Indigenous religious groups are being called upon to provide spiritual, emotional and psychological support to people who have suffered from violent, protracted conflict; there is also an increased number of religion based citizen's groups focused on bringing about peace, justice, and reconciliation and the Internet has allowed people from across the globe to hold dialogues within and across denominations and religions (Sampson 2002:202) "

Moreover, the range of peacemaking activities 'fall within the sphere of religious influence: preventive diplomacy, education and training, election monitoring, conflict mediation, nonviolent protest and advocacy for structural reform, and withdrawing or providing moral legitimacy for a government in times of crisis. It is important to recognize the interrelatedness of religious involvement in peacemaking at every phase of a conflict and at various levels of society' (Appleby, 2000: 211) . Sampson listed five religious peace roles: advocates, observers, educators, intermediaries, and institutional actors (Sampson, 1997: 280-300) Appleby's list of religious actors includes: militants, NGOs, national and transnational religious hierarchies, ecumenical and interreligious bodies, and local religious communities (Appleby, 2000: 211).

Closely related to these roles are lists of activities by Appleby and Reyhler. Appleby's list of activities includes preventive diplomacy, education and training, election monitoring, conflict mediation, nonviolent protest, advocacy for structural reform, withdrawing or providing moral legitimacy. (Appleby, 2000: 211). Reyhler's

list includes providing channels of communication, performing services for parties, education and providing a research center (Reychler, 1997: 32). Reychler also perceives the primary resources offered by religious peace activists to be moral legitimacy, neutrality; ability to advance other's political standing, and ability to reach the world (public opinion) (Reychler, 1997: 30). Appleby also draws attention to the number of social and religious locations available to religious peace activists. They include a strong institutional base in a major religion that reaches across many states, a high office in a single state, local offices and those involved in indigenous traditions (Appleby, 2000: 226).

Based on insight derived from their typologies of roles, activities, resources and locations of religious peace actors, Appleby and Reychler each discern that religious peace activity combines these dimensions in three fundamental ways. Appleby's three-fold typology of religious conflict transformation includes; crisis mobilization; saturation and interventionist. As a result, Bouta et al. (2005) in their comprehensive study highlighted nine different ways in which faith-based (i.e. Christian, Muslim or Multi-faith) organisations might have an impact on peacebuilding, these are: altering behaviours, attitudes, negative stereotypes and mind frames of Christian, Muslim and non-faith-based participants; healing of trauma and injuries as well as re-humanizing the 'other'; contributing to more effective dissemination of ideas such as democracy, human rights, justice development and peace-building; drafting committed people from a wide pool because of their wide presence in society and broad community base; challenging traditional structures, such as the perceived role of women in society; reaching out to governments, effecting policy changes, and reaching out to youth; mediating between conflicting parties; encouraging reconciliation, inter-faith dialogue, disarmament, demilitarization and reintegration; connecting – via international faith-based networks – like-minded faith-based communities in other countries for support, and in convening large meetings of them

Generally speaking, Orjuela(2008) examined civil society actors (Of which faith based Organisation is among) roles as three interrelated functions: They can put pressure on key actors—to prevent war (for example, advocacy work for political reforms and the rights of marginalised groups), to initiate dialogue between adversaries, to stop human rights abuses, or to rebuild and uphold justice and good

governance in a post-war situation. Further role is their ability to build a peace constituency (popular support for peace moves) and improve local relations among groups which are or have been in conflict (for instance, through peace education, dialogue projects and conflict resolution training).

Moreover, civil society actors can play a role as an intermediary between 'ordinary people' and key actors. They can voice the concerns (desire for justice and peace) of grassroots communities to top leaders, strive to build support for top-level peace moves among the general population and to involve ordinary people in peace processes.

By and large, according to the report from studies (Bouta, 2005:4; Gopin, 2000, 2002; Appleby, 2000; Smock, 2002) religious actors perform the following roles in peacebuilding:

2.6.1 Advocacy

Articulation of specific interests, especially of groups and bringing relevant issues to the public agenda; creation of communication channels; awareness raising and public debate and participation in official peace processes is essential in peacebuilding. Advocacy is one of the core functions religious actors in peacebuilding and primarily a role for domestic civil society (Paffenholz, 2003). Religious actors can articulate the interests of social groups, especially marginalized groups, and create communication channels to raise public awareness and facilitate the inclusion of issues in the public agenda. Thus, religiously motivated advocacy is primarily concerned with empowering the weaker party (ies) in a conflict situation, restructuring relationships, and transforming unjust social structures. It aims at strengthening the representativeness and in particular inclusiveness of governance (Gopin, 2000, 2002)

Advocacy is one of the core functions in peacebuilding that is indispensable (Aall 2001; Paffenholz 2003a). Faith based organisation from civil society constituency plays a role in Track 1 conflict management through the advocacy/public communication function (Gaiya, 2011). Civil society can effectively put pressure on the negotiation parties to reach an agreement and can also advocate including specific issues on the negotiation agenda. International civil society can

also take up important advocacy functions. Civil society networks have been particularly successful in bringing specific conflict issues (land mines, child soldiers) on the international agenda or directing international attention to the plight of particular conflict countries (Paffenholz 2003)

Advocacy is relevant in all phases of armed conflict, although different issues might be more or less relevant in different phases. During armed conflict civil society can advocate for peace agreements, against violence and human rights violations, for broad based participation in the peace process as well as for relevant topics and issues. The population can be linked to the official negotiation process through broad based information campaigns, public opinion polls or more direct involvement (Accord 2002). For example, official parallel civil society forums were established during the official peace negotiations in Guatemala from 1994 to 1996 and for Afghanistan in 2001 (Armon et al. 1997; Molkentin 2002; Stanley and Holiday 2002; Greiter 2003). They gave recommendations to the official Track 1 negotiations. In the post-conflict phase, civil society can advocate against the recurrence of violence, for the proper implementation of peace agreements, or for important themes on the post-conflict agenda and a culture of peace within society (Orjuela 2004: 51-53; Jeong 2005: 120-121 Smock, 2002).

Advocacy is a core function within the civil society democracy discourse, often referred to as communication, as civil society brings relevant issues into the political agenda. In the same vein, it is also a core function in peacebuilding (Aall 2001; Paffenholz 2003).

2.6.2 Intermediary

These activities relate to the task of peacemaking, and focus on bringing the parties together to resolve their differences and reach a settlement. More specifically this category includes fact-finding, good offices, peace-process advocacy, facilitation, conciliation, and mediation (Smock, 2002; Bercovitch&Robbin, 1992). Religious actor's roles also encompass the art of establishing relationships (communication, negotiation) to support collaboration between interest groups, institutions and the state. It also includes facilitation of dialogue; interaction and promotion of attitudinal change for a culture of peace and reconciliation (Bouta et al, 2005). An important religious actor's function is to intermediate between interest groups and the state. In

peacebuilding, intermediation and facilitation can take place not only between the state and citizens, but also between conflict parties, within groups and on different levels of society. The main activities within this function are facilitation initiatives (formal or informal) between armed groups, and between armed groups and communities or development agencies(Jeong,2005&Gopin,2000).

Mediation can be described as an interest-based negotiation under the guidance of a third party(Paffenholz,2005). The parties choose an intervener to “guide” them in designing a process and reaching agreement on a mutually acceptable solution. Although the mediator makes recommendations about the process, the parties themselves make the important decisions about the problem-solving process and the outcome. The presence of the mediator creates a “safe” environment for the parties to share information, address underlying problems, and vent emotions. A successful mediation can give the parties the confidence in themselves, each other, and consensual processes, to negotiate without a third party in the future

Most conflict management techniques involve the assistance of a neutral third party, usually someone who is skilled in encouraging resolution of disputes. The third party might not be a technical expert in the subject matter of the dispute, but someone skilled in creating a process that contributes to resolution. Instead of influencing what the resolution will be, the third party concentrates on structuring how the parties work together, knowing that how people work together can significantly affect whether or not they reach an agreement (Spencer, 1998; Smock,2000). Other processes use third parties as technical experts, calling on them to provide neutral counsel to all parties on substantive issues. In other words, techniques range from those that provide process assistance to those that provide counsel on what constitutes an equitable substantive outcome. The major third-party assistance techniques are shown below, beginning with those that concentrate on process, then moving to those with increasing involvement of the third party in the substance of the decision.

Facilitation involves assistance in the design and conduct of problem-solving meetings by an individual who is impartial towards the issues or topics under discussion (World Bank, 2005).. A facilitated meeting has the feel and structure of a business meeting, working on an agenda that has been jointly created by the parties. Also a facilitator will make sure that all parties feel listened to, ensure that the meeting stays on track, and may suggest procedures that are helpful in arriving at a

solution. Typically the facilitator is granted considerable influence over how the meeting is run, but is not permitted to influence the substance of the decisions reached

2.6.3 Observation

In a conflict situation, religious observers provide a watchful and compelling physical presence that is intended to discourage violence, corruption, human rights violations, or other behavior deemed threatening and undesirable. Observers can for instance actively monitor and verify the legitimacy of elections, or can form ‘peace teams’ or ‘living walls’ between sides active in conflict situations (Bouta, 2005; Appleby, 2000) .

Monitoring can refer to various issues (human rights, corruption), particularly those relevant for drivers of conflict and early warning. Observing and monitoring the activities of religious conflict actors is a means to enhance accountability and a precondition for the protection and the advocacy/public communication functions of religious actors (Appleby, 2000). International and local groups can monitor the conflict situation and make recommendations to decision makers, provide information to advocacy groups, and provide inputs for early warning. Monitoring is both a precondition for the protection function and the advocacy and public communication function, as well as critical in democratization as a means to hold governments accountable. Monitoring in peacebuilding remains closely related to protection and advocacy, but also to early warning. (World Bank, 2005).

Monitoring agreements is one way to build trust and communication while enacting the provisions of an agreement. The key issues that must be designed into an agreement are standardized measures of compliance, transparency, methods of sharing information, and fluidity in enforcement mechanisms. Parties must agree on what constitutes compliance. They must also be transparent not only in collecting data, but in compiling and judging the meaning of the data that they collect. The data must be shared with all involved parties (Quellet, 2003). In this vein, an effective agreement will also be able to move fluidly between observation, verification, and enforcement as needed.

2.6.4 Education

Education in peace building can be thought of as encouraging a commitment to peace as a settled disposition and enhancing the confidence of the individual as an individual agent of peace; as informing the populace on the consequences of war and social injustice; as informing the populace on the value of peaceful and just social structures and working to uphold or develop such social structures; as encouraging them to love the world and to imagine a peaceful future; and as caring for the others (Abu-Nimmer, 2005; Paffenholz, 2005).

Peace education programs centered on conflict resolution typically focus on the social-behavioural symptoms of conflict, training individuals to resolve interpersonal disputes through techniques of negotiation and (peer) mediation. Also included is learning to manage anger and improve communication through skills such as listening, turn-taking, identifying needs, and separating facts from emotions, constitute the main elements of peace education programmes in which participants are also encouraged to take responsibility for their actions and to brainstorm together on compromises (Paffenholz, 2005)

Accordingly, education and training activities aim to sensitize a society to inequities in the system; to foster an understanding of and build the skills of advocacy, conflict resolution, pluralism and democracy; or to promote healing and reconciliation (Bouta et al, 2005). Education is an important driver of social development and can also contribute to conflict transformations through other sectors within post-conflict societies in terms of changing behaviours and attitudes to violence, policing and the legal system; to a better understanding of the political system, how it operates and its implications for local communities; to the development of skills that support economic regeneration and sustainable livelihoods; and to changing social relations between groups or dealing with the legacies of conflict (Smock, 2002).

The religious communities place a high value on religious education, both in schools and within colleges of higher education. In the post-conflict period the main religions have lobbied successfully, with the assistance of nationalist political parties, for the introduction into public schools of single confession religious education, including the teaching of the catechism (Paffenholz, 2005 & Smock, 2000). Wherever it is provided, religious education is taught in segregated classes and a comparison of

text books has shown that for all faiths and countries, subject content is similar in emphasising doctrine, ritual and church/community history and being strictly confessional; that is, little attention is paid to other religions. Most commentators agree this model of religious education is divisive, but ironically this is an area where the religious communities have a shared interest and have achieved unusually good cooperation through negotiation and debate within the theological faculties (Appleby,2000&Gopin,2000)

2.6.5 Transitional Justice:

According to Kaminski, Nalepa and Barry (2006), transitional justice is the formal or informal procedures adopted by a group or an institution of accepted legitimacy after periods of oppressive social order and is concerned with meting out justice to perpetrators and their collaborators and as well as to their victims. Transitional justice mechanisms are meant to deal with crimes that were committed during a conflict period, at a stage where that society is at the cusp of transition from a society of conflict to one of peace. Lambourne, 2001, 311–38) lists a number of types of justice includes retributive justice(emphasis on retribution/penalties imposed on those who violate the law) ; restorative justice (reestablishing good relationships between people and groups of people) ; procedural justice(concerned with fair process for making decisions); social and economic justice (fairness with respect to social standing and economic distribution); and symbolic justice (acknowledging injustice in the absence of substantive measures to correct it).

Thus, transitional justice mechanisms may take a number of forms. Most prominently these include the international criminal court, international tribunals, special courts, truth commissions, local courts and traditional methods of justice. Transitional justice generally refers to a range of approaches that states may use to address past human rights violations and these includes both judicial and non-judicial approaches (Paffenholz,2005). They include series of actions or policies and their resulting institutions, which may be enacted at a point of political transition from violence and repression to societal stability. Transitional justice is thus informed by a society's desire to rebuild social trust, repair a fractured justice system, and build a democratic system of governance (World Bank,2005). The core value of transitional justice is the notion of justice: not necessarily criminal justice, but other forms of

justice as well. This notion and the political transformation, such as regime change or transition from conflict, are thus linked toward a more peaceful, certain and democratic future.

The term 'transitional justice' has recently received greater attention by both academics and policymakers. It has also generated interest in the fields of political and legal discourse, especially in transitional societies. In period of political transitions, from authoritarian, dictatorial regimes or from civil conflicts to democracy, transitional justice has often provided opportunities for such societies to address past human rights abuses, mass atrocities, or other forms of severe trauma in order to facilitate a smooth transition into a more democratic or peaceful future (Paffenholz,2005).

Especially in the post-conflict phase, activities have been undertaken to pursue accountability for war atrocities or human rights abuses. Studies such as Paffenholtz,2000 ;Smock, 2002;Appleby,2000 viewed justice from the following perspectives: Justice is a concept of moral rightness based on ethics, rationality, law, natural law, religion, or equity, along with the punishment of the breach of said ethics; justice is the act of being just and/or fair. Justice is the first virtue of social institutions, as truth is of systems of thought. Justice can be thought of as distinct from and more fundamental than benevolence, charity, mercy, generosity or compassion. Justice has traditionally been associated with concepts of fate, reincarnation or divine providence, that is, with a life in accordance with the cosmic plan.

Transitional justice mechanisms are not established in a vacuum. They are established to deal with human rights abuses emanating from past conflicts. In many countries, while negotiated settlements may give rise to peace, the transition to democracy has the potential to be scuttled by diverse interest groups who remain a threat to peace(Jeong,2005). Most conflicts, however, are not only about victims and perpetrators; they include the beneficiaries (i.e., those who benefit from the unjust political and economic order prevailing before and during the conflict) as well as other actors. Thus, truth and reconciliation commissions are been established through wide public participation processes to establish effective vehicles for change.

Civil society, if involved in the decision-making process from the outset, will have the opportunity to influence the law-making process, including the formulation of the commission's mandate and the selection of its commissioners, and will be well positioned to hold the commission and government accountable (World Bank, 2005). Thus, there are different levels of reconciliation to which a commission can contribute. At the national level, the cessation of hostilities and the restoration of a peace, which allows citizens to live without fear that they will be the subject of attack or harm, is an important aspect of reconciliation. In countries where living with violence on a daily basis is the norm, the cessation of hostilities and an accompanying peace process have a value in themselves that should not be underestimated. At the community level, the restoration of one's status and the clarification of the truth relating to the conflict also foster reconciliation. The most significant intervention that can be made, however, is the creation of conditions that enable former enemies to live side by side in the certainty that one side will not be harmed by the other (Paffenholz, 2005).

2.6.6 Intra-faith and Inter-faith dialogues:

Inter and intra faith dialogue refers to cooperative, constructive and positive interaction between and within people of different and same religious traditions respectively (Bouta et al, 2005; Smock, 2002; Appleby, 2000). It shows how faiths and/or spiritual or humanistic beliefs, at both the individual and institutional levels could be used for peacebuilding (McGarvey, 2009). It often involves promoting understanding between and within religions in order to increase acceptance of others, rather than to synthesize new beliefs. While some dialogues take place in conflict settings and relate to peace, many other dialogues do not. The religious actors who organise dialogues in conflict management aim to contribute to the peacebuilding. According to Kayaoglu (2007), dialogue is the "coming together two or more people to discuss certain issues, and so the formation of a bond between these people." interfaith dialogue is not a deliberate about winning an argument or changing one's own beliefs, but a deliberation for an inclusive identity formation with the 'other'. (Kayaoglu 2007 514) According to the Catholic Church (N.D) the dialogue refers the co-witnessing each other's faith for mutual growth and enrichment.

Interfaith dialogue is another way of engaging religion in peacebuilding. Interfaith dialogue serves as a ground for respecting the religious freedom of each other, interfaith dialogue could also provide collective interfaith endeavors of cooperation to emerge to address the common needs of humanity. (Patricia Brodeur 2005) Culliers (2007:50, in Smock 2007) describes constructive interreligious dialogue as a peacebuilding and conflict transformation process that provides opportunities for people from different religious backgrounds to address central values such as justice, reconciliation, truth, mercy, and forgiveness from their perspective traditions. Interfaith dialogue can thus involve different levels of discussion. Interfaith dialogue can be used both as a peacemaking and a peacebuilding tool to the peace process (Smock, 2002). Thus, interfaith dialogue aims to change the hearts, thoughts, and actions of religions/religious persons who have been historically divided. Interfaith dialogue is also geared toward bringing about social and political justice in society (Smock 2002:15-16). This can be a very powerful tool to either create peace in a situation where there is conflict or to build bridges between religious people and Organisations. Knitter describes inter religious dialogue as “the interaction of mutual presence : speaking ,listening and witnessing the commitments, the values, and the rituals of others” (Knitter, 1996:14). The most common form of inter-religious discussion is when two individuals, be they friends, neighbours, or acquaintances, discuss their religious beliefs in a casual setting. Calvin Shenk (1997:210) calls this “living dialogue”. This can be very valuable in promoting better understanding of the different religions that make up a pluralistic society. However, such discussions do not constitute formal inter-religious dialogue, as Jason Barker (1998) rightly states, Inter-religious dialogue is a sustained conversation between parties who are not saying the same thing and who recognize and respect contradictions and mutual exclusions between their various ways of thinking. John Stott (1975:81) defines it in a similar way as a “conversation in which each party is serious in his approach both to the subject and the other person, and desires to listen and learn as well as to speak and instruct.” According to this understanding, inter-religious dialogue is a formal process in which authoritative members of at least two religious communities come together for an extended and serious discussion of the beliefs and practices that separate the communities.

Further to this, dialogue requires a balanced attitude. It should be neither ingenuous nor too critical, but open and receptive. It can be understood in different ways: at the purely human level, it means reciprocal communication, leading to a common goal or, at a deeper level, to interpersonal communion. Dialogue can also be taken as an attitude of respect and friendship, which permeates or should permeate all those activities constituting the evangelising mission of the Church. This can appropriately be called “the spirit of dialogue”. In the context of religious plurality, dialogue means “all positive and constructive inter-religious relations with individuals and communities of other faiths” which are directed at “mutual understanding and enrichment.

2.7 Theoretical Framework

In order to understand and fully prove that faith-based organisations are essential in the peacebuilding processes in Kaduna state, this study shall be premised on social capital theory and social identity theory.

2.7.1 Social Capital Theory

Social capital refers to systems that lead to or result from social and economic organisation, such as worldviews, trust, reciprocity, informational and economic exchange, and informal and formal groups and associations. Although there is much contention over what interactions and types of organisation that constitutes social capital, there is little disagreement about the role of social capital in facilitating collective action, growth, and development by complementing other forms of capital (Grootaert 1998).

Woolcock's 1998 model of social capital facilitates analysis across various levels by presenting a comprehensive framework that incorporates four dimensions of social capital and describing their interrelations. According to his model, "integration" represents what Granovetter (1973) refers to as strong ties, or those primordial links within the family or a tightly knit community that are defensive. (Gittel and Vidal 1998) Also, linkages encompass intercommunity and intergroup ties. The concepts of "organisational integrity" and "synergy" are respectively the state's effectiveness and ability to function and the state's links to the community. An advantage of Woolcock's model is that it integrates vertical and horizontal forms of social capital and their

relationships, thus facilitating analysis and the targeting of policy and project recommendations the macro, meso, and micro levels.

Social capital, a concept made famous by Robert Putnam, consists of relations of trust and reciprocity that are the result of interaction by citizens outside the political sphere. In a study of Italy, Putnam found that social capital is important for democracy because it creates connectedness and common interest and because interaction in civilian organisations stimulates political skills and a sense of citizenship. (Putnam 1993) The concept of social capital has found its way into the discourse of policy makers in development, most notably the World Bank which termed it 'the missing link' in development (Harriss 2001). This has led to increased attention to civil society development in developing countries as part of strategies for democratisation, development and peacebuilding. The creation and consolidation of NGOs has come to be seen as an indispensable part of strategies for post-conflict democratisation and peacebuilding (Barnes 2001, Pouligny 2005: 498). Thus, local civil societies are often seen to carry the best hopes for a genuine democratic counterweight to the power-brokers, economic exploiters and warlords who tend to predominate in conflict.

Putnam's seminal work on social capital elaborates on the nature of horizontal relations. Social capital consists of "the features of social organisation, such as networks, norms, and trust, that facilitate coordination and cooperation for mutual benefit" (Putnam 1993: 36). Communities with positive economic development and effective governments are those supported by "networks of civil engagement," or citizenry linked by solidarity, integrity, and participation. These civic networks foster norms of reciprocity that reinforce sentiments of trust within a society and improve the effectiveness of communication and social organisation . In this way, social capital is "a resource whose supply increases rather than decreases through use and which (as contrasted to physical capital) becomes depleted if not used" (37-38). Thus, unlike conventional forms of capital, social capital is a public, not a private, good.

The idea of social capital is the norms and networks that enable people to act collectively. As a result, social capital is an aggregate concept. Putnam (1993) postulates social capital as a property of communities and Newton remarks:

if social capital is anything, it is a societal not an individual property, and should be studied as a social or collective phenomenon, not at the individual level (Newton, 2001:207).

Social capital could be seen as both a structural phenomenon (social networks) and a cultural or attitudinal phenomenon (social norms and trust) (Hooghe and Stolle, 2003). In the literature, different explanations have been suggested to explain the level of social capital in a community. Putnam (1993), for example, suggests that social capital is fixed and shaped by historical factors. Others emphasize the level of economic development of a country (Stolle, 2000). As developed by Bourdieu and Coleman, social capital is understood as an attribute of relationships. Portes defines social capital as follows:

social capital inheres in the structure of relationships. To possess social capital, a person must be related to others, and it is those others, not himself, who are the actual source of his or her advantage (Portes, 1998:7).

Beside, members of minority groups may prefer to interact with other minority members if they fear discrimination (Costa and Kahn, 2003). This may result in an increase of social capital within the group, but renders the creation of mutual trust and the interaction between different groups more difficult as a consequence of an 'us versus them' way of thinking (Bowles and Gintis, 2002; Knack and Keefer, 1997).

However, social capital approaches can account for both its "upside" and "downside mobilization of people. In this vein, positive and negative mobilization could be induced. Thus, (Astone et al, 1999) recognizes that intra-community (or "strong") ties are needed to give families and communities a sense of identity and common purpose. This view also stresses, however, that without inter-community ties that cross various social divides—e.g., those based on religion, class, ethnicity, gender, socio-economic status—strong horizontal ties can become a basis for the pursuit of narrow sectarian interests. Hence, the heterogeneity of a community explains the level of social capital within a society as well as the investment of an individual in its social capital. A possible explanation for the correlation between heterogeneity and the development of social capital is that people have more trust and feel more comfortable interacting with people who are similar in terms of income, race and ethnicity (Knack and Keefer, 1997; Alesina and La Ferrara, 2000). This

argument refers to the *threat hypothesis*, which states that in communities with a high presence of immigrants, autochthons have more prejudices (Blalock, 1967; Oliver and Mendelberg, 2001). Thus, processes of trust building and cooperation and changes in attitudes, norms and values intensify the relationship between the actors. A framework for dialogue and interaction is created which fosters the establishment of relationships from which participants can benefit. This transformation of social capital implicates other positive, economic, cultural or political outputs that play a significant role in the peacebuilding processes

Putnam argues that there are two structural dimensions to social capital: vertical networks and horizontal networks. Putnam explained “Any society – modern or traditional, authoritarian or democratic, feudal or capitalist, - is characterized by networks of interpersonal communication and exchange, both formal and informal. Some of these networks are primarily “horizontal”, bringing together agents of equivalent status and power. Others are primarily “vertical” linking unequal agents in asymmetric relations of hierarchy and dependence.” (Putnam 1993:173). Some examples of horizontal networks are “networks of civic engagement, like the neighborhood associations, choral societies, cooperatives, sports clubs, and mass-based parties”. Some examples of vertical networks are layers of authority or hierarchy.

In the context of conflict and post-conflict settings, a strong social fabric is even more crucial. Varshney (2001) shows that in multi-ethnic societies, if civic engagement (across two different communities or ethnic groups) is not present or weak, conflict is likely to flare up. Black and Gent (2006) explain that without proper reintegration into the former community, return of former refugees or Internally Displaced Persons is not “sustainable”, and can lead to further conflict and displacement. One of the more important contributions of Putnam’s work is differentiating between bridging and bonding social capital. Extensive body of research demonstrating that trust and cooperative relationships in social networks operate through two main types of channels distinguished by Robert Putnam (2000): bridging and bonding social capital. Whereas the former refers to social capital that brings together individuals from different and diverse social backgrounds, the latter refers to social capital that forms from the basis of these social backgrounds, such as a bible reading group. Bonding social capital brings people together and encourages

certain norms and strengthens identity, whereas bridging social capital can blur social divisions, as well as allow for better linkage to external assets and diffusion of information. Having strong bridging social capital is an important peace-building mechanism, and is crucial in post-conflict or multi-ethnic societies (Varshney, 2001).

For Putnam, bridging social capital exists between heterogeneous groups of people and bonding social capital exists between homogeneous groups of people. Interpreting this in terms of social networks, Heterogeneous groups have trust and cooperation that lies in the way in which people's different characteristics fit together in a set of networked relationships in some functional way. Though members can be similar in many respects, how their differences are networked is what allows them to cooperate. Thus, the division of labor idea explained that people have different roles in the group, and it is the connections between these roles enabled them to trust one another and cooperate. Interpreting bonding social capital in social network terms, in homogeneous groups the basis for trust and cooperation exists in some single characteristic or set of characteristics that links together people in different network locations perhaps quite distant from one another. In this case, trust and cooperation emerge when people's differences are submerged. People trust one another and cooperate because they can multiply their individual powers by acting on a single motive. Bridging and bonding social capital are thus quite different forms of social capital. It seems reasonable to suppose, then, that if people trust others and cooperate in these two different ways, their particular motivations for doing so should be different as well. That is, trust and cooperation are quite different phenomena according to whether others are like or different from oneself, and social networks are accordingly held together on different behavioral grounds.

2.7.2 Social Identity Theory

Social identity theory was developed by Henri Tajfel and John Turner in 1979. Tajfel and Turner (1979) proposed that there are three mental processes involved in evaluating others as "us" or "them" (i.e. "in-group" and "out-group". These take place in a particular order. When it comes to defining a nation, group boundaries and social allegiances are particularly important. Social identity theory thus provides a useful framework for explaining and predicting social identity processes related to national identity (Tajfel & Turner, 1979). According to Kriesberg

(2010), for an inter-group (e.g., racial, ethnic, or religious) conflict to occur, the opponents must have a sense of collective identity about themselves and about their adversary, each side believing the fight is between "us" and "them." In this vein those conflicts become intractable, persisting destructively for a very long time, despite efforts to resolve them. Thus, in some such conflicts the antagonists seem to be fighting each other about the identities that they hold about themselves and those they attribute to the other side. Such conflicts are sometimes called identity-based conflicts and regarded as particularly prone to becoming intractable.

Social identity theory proposes that the membership of social groups and categories forms an important part of self-concept. Therefore when an individual is interacting with another person, they will not act as a single individual but as a representative of a whole group or category of people. Even during a single conversation an individual may interact with another person both on a personal level and as a member of a particular group (Tajfel, 1981 and Gardner, 1994 Haslam, Turner, Oakes, McGarty, & Reynolds, 1998) Social identity theory is based on the idea that membership in social groups is an important determinant of individual behavior. Social groups are collections of individuals who coordinate their action in some way. But a social group world is complex in two ways. On the one hand, individuals vary in the degree to which they participate in social groups and also regularly change their group memberships. On the other hand, social groups vary in size and structure, and differ in the ways in which they establish trust and cooperation among their members (Tajfel and Turner (1979). This implies that the social group world is a dynamic one, and that, in contrast to standard economic analysis, which simplifies social interaction by restricting it to market competition between atomistic individuals framed in terms of equilibrium states, an analysis of social interaction in terms of social groups and individuals is better developed in an evolutionary manner.

Social identity theory, as developed in social psychology, explains how a person has a social group identity in terms of the 'identification with' idea. When a person identifies with others, their individual identity is somehow re-framed in terms of others' identities. The main conceptualization of this among social identity theorists is associated with John Turner's idea of 'self-categorization' (Turner and Oakes, 1986; Turner, 1999; Haslam, 2001). In effect, when people 'self-categorize' themselves in social group terms, they are motivated by social group goals rather than

individual goals, make the group's characteristics their own personal characteristics, and thus incorporate social group identities in their personal identities. But given that people 'identify with' others in at least two ways in that they have both categorical and relational social identities, we need to distinguish two ways in which they 'self-categorize' themselves. Relational social identities are said to "derive from interpersonal relationships and interdependence with specific others," while categorical social identities are said to "derive from membership in larger, more impersonal collectives or social categories" (Brewer and Gardner, 1996). That is, relational social identities are established where people interact in some functional way with particular individuals, such as in a division of labor that assigns them different interconnected roles, while categorical social identities are established where people see themselves being linked to many people, whether they know them or not. Social identity theory takes a parallel but slightly different view of relational social identities as an analogue to bridging social capital. In role settings, people typically come into contact with a relatively small number of people who are different from themselves. So relational social identities bring together heterogeneous groups of people, and have a similar connective tissue nature. However, social identity theory takes a quite different view of categorical social identities as the analogue to bonding social capital. Categorical social identities (such as ethnicity or nationality) hold between people who share some single characteristic with a large number of other people. Because these groups are commonly large in number, most people will never have contact with most of those who share such an identity.

The social identity theorists suggest that we create our social identities in order to simplify our external relations. Furthermore, there is a human need for positive self-esteem and self worth, which we transfer to our own groups. We also order our environment by social comparison between groups, and this concept of creating our own social identities leads to the formation of in-groups and out groups. The theory identification concept usually leads to group categorization, formation and identification, or what is known as the in-group-out-group formation, Tajfel and Turner argue that conflicting interests develop through competition, into overt social conflict. It appears; too that inter-group competition enhances intra-group morale, cohesiveness and cooperation. Thus real conflicts of group interests not only create antagonistic inter-group relations but also heighten identification with, and positive

attachment to, the in-group. In a nutshell, the similarity of opinion and interests creates a psychological bond between individuals in a group, i.e. the notion of an in-group, while differences in opinion or competition from a social identity theory sought to explain the relationship between ethnocentrism in the minimal group paradigm. Further to this, it suggests that upon the assignation to a group, people automatically begin to think of that group as better for them than any alternative out-group. As a result of such group assignations, people are motivated to keep a positive self-image, consisting of two component parts: i.e. personal identity and social identity. The two component parts of personal identity can be described as i.e. identity of self as an individual member of the group, and social identity which is identifying with the group as a social community. The resultant effects of such group assignations are that any action or cognition, which seeks to elevate the social identity, will therefore tend to elevate also the self-image.

Meanwhile, there are three fundamental psychological mechanisms underlying social identity theory (Hinkle & Brown, 1990; Turner, 1999).. The first psychological process is categorization which refers to the process whereby objects, events and people are classified into categories. By doing so, it tend to exaggerate the similarities of those in the same group and exaggerate the differences between those in different groups. The second psychological process is social comparison. Social comparison refers to the process of comparing one's own social group with others. Some social groups have more power, prestige or status than others and therefore members of a group will compare their own groups with others and determine the relative status of their own group. This also results in the tendency for members of a group to distance themselves from membership of a group which does not share the same beliefs and ideas of their group and take more account of the beliefs and ideas of their social group. The third psychological process relates to the tendency for people to use group membership as a source of positive self esteem. Maintaining positive self esteem is seen as a basic motivation for humans therefore if a group does not compare favorably with others we may seek to leave the group or distance ourselves from it.

However, social identity theory application to peacebuilding in Kaduna state is therefore based on the need for a peaceful and constructive transformation of conflict systems; support for processes of comprehensive social change for a transformative

approach in which local actors must be in the driving seat of social change; and the need for a holistic human rights pursue of an inclusive approach;

Moreover, Kaduna peacebuilding would be a success on the basis of social identity approach to change, if the two religion group believed that religious tolerance and harmony are collective habit, process and thinking with active participation from heterogeneous community and stakeholders as a whole in the society. Further to this, complex and web of relationships within the religious community are expected to work together and also dealt with conflicts from a wholistic system approach.

2.8 Gaps in the Literature Review

Although peacebuilding systems require a coherent and coordinated multidimensional response by a broad range of internal and external actors – including government, civil society, the private sector, international institutions and agencies and international non-governmental organisations, however, existing literature's on the history of peacebuilding as demonstrated in UN agenda for peace and its supplements' coupled with several security resolution dating back to post cold war era bears little reality to the contribution of faith-based actors such as faith based organisation.

In the same token, the rise in the number of conflicts between non-state actors and the state actors have provoked a shift in the theoretical analysis of conflicts, going beyond state-centric analysis but focusing on the groups that are involved. As a result, the concepts of identity in peace and protracted social conflicts have come to being (Lederach, 2008).

Although, studies have been carried out around the faith based actors roles on peacebuilding in Kaduna state, however, most of the conclusions from these studies are too general with little focus on the faith-based organisation hub.

Similarly, specific salient issues on peacebuilding by faith-based organisations are noticeably buried or tucked away in omnibus, documentations and researches. Methodologically, previous studies are carried out using desk study with few studies adopting quantitative measurement. Likewise, analytic approaches to peacebuilding concepts have strongly propagates the narrow outcomes oriented approaches of post conflict peacebuilding with little conceptual review on road map to a broadly defined

peacebuilding that encompasses long time activities(conflict transformation) and short term approaches(conflict management).

Thus, the discourses on a broadly defined peacebuilding are emerging trends in scholastics and intra state community. It is worth noting that considering the outcomes of violent conflicts, it is better to build an infrastructure that will ensure sustainable peace and prevent occurrence of conflicts and violent.

To this end, in order to broaden peacebuilding strategies and capitalised on potential synergies with stakeholders and actors in peacebuilding, there is necessitation to look into faith-based organisation.

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CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

The chapter begins with the research design; this is followed by sampling techniques and population. Included are the methods of data collection, instruments, psychometrics properties and data analysis.

3.2 Research Design

Descriptive survey design was employed for the study. The descriptive survey design was imperative to this study due to the fact that descriptive research tells “What is” and survey method involves conducting a study on specific groups or population in order to determine, describe, or explain what is going on. It is thus an excellent vehicle for measuring attitudes and orientations in a large population (Babbie, 2003).

3.3 Sampling Techniques and Population

According to Kerlinger & Lee (2002:164), sampling refers to taking a portion of a population or universe and considering it to be representative of that population or universe. Thus, a purposive and random sampling technique was used for this study. Purposive sampling is when researchers premise survey strategies on samples that are chosen to meet some particular definitions of the study while random sampling is when every element of the population is given an equal chance of being selected for the study (Olayinka et al, 2005)

3.3.1 Population

This study involved two categories of respondents. The first category concerns leaders and members of staff of the selected faith-based organisations. The second category concerns the beneficiaries (Christians and Muslims communities) who were the respondents in whose area of residence or themselves have been directly affected by the work of the selected faith-based organisations.

As a result, the population consists:

- (i) Leaders and staffs of selected faith-based organisations :
 - Development and Peace Initiative, Kaduna (DePIKAD)
 - Interfaith Mediation Centre, Kaduna (IFMC)
 - Federation of Muslim Women Association (FOMWAN)
- (ii) Worshipers and community members, religious leaders from Jamautu Nasri Islam (JNI) and Christian Association of Nigeria (CAN).

Furthermore, instruments such as questionnaire, focus group discussion and interview were used to elicit the opinion of the population of the contributions of faith-based organisations to peacebuilding in Kaduna state, Nigeria.

In the same vein, recognising the activities and involvement in peacebuilding by the selected faith-based organisations in all the local government area of the state, the sampling population came from the three senatorial districts in Kaduna state, out of which seven (7) Local Government Areas (LGAs) were selected for the study.

The rationale used in selecting the faith-based organisations includes their involvement in peacebuilding activities (ranging from prevention, early warning, advocacy, education, intra-faith and inter-faith dialogue, mediation, observation and transitional justice) and their ability to carry out peacebuilding activities in religious and non-religious conflicts, and thereby targeting not only beneficiaries that share their own religious convictions, but also beneficiaries from different religion communities and secular one.

3.4 Methods of Data Collection and Instruments

The selected methodology for this study is a combination of qualitative and quantitative approaches (through primary and secondary sources of data collection) to enable triangulation of findings. Triangulation implies that techniques are used in parallel sense, thus providing overlapping information, making it possible to check results from more than one view point. In this vein, triangulation could be in data and methodological form. In the case of data triangulation, data is collected from different times or from different sources, in the study of a phenomenon. Furthermore, methodological triangulation involves different methods of data collection. Thus, it

provides for more reliable data onto understanding of faith- based organisations and their contributions to peacebuilding.

3.4.1 Secondary Sources of Data (Desk Study)

These involve the collection and review of relevant documentations on the study.

Data explored include:

- Unpublished reports/ records ;
- Published Materials ;
- Newspaper articles, other media coverage;
- Information accessed through the Internet;

3.4.2 Primary Sources of Data

In order to have first hand information on the contribution of faith-based organisations to peacebuilding in Kaduna state, primary investigations using questionnaire, interview (in-depth and semi-structured) guides, Focus Group Discussion (FGD) and archival documents were used.

- 1. Questionnaire:** A Likert scales format questionnaire was used in providing quantitative data and thereby eliciting the opinion statements as a means of exploring respondent's perceptions. Eight hundred (800) copies of questionnaire were distributed, in which six hundred and fifty two (652) copies were retrieved for analysis. The respondents comprised of leaders and staffs of selected faith-based organisations, religious leaders, worshipers and community members.

In addition, most of the items on the questionnaire were developed from Poom Conflict Assessment Test from Faculty of Social Sciences, Leiden University Leiden, Netherlands

Of the items were open-ended and closed ended responses. 4-point Likert rating scale of Strongly-agree (4), Agree (3), Disagree (2) and Strongly disagree (1) was used. The scales were developed to obtain information on the following areas:

- i. The perception of respondents on Peacebuilding,
- ii. The perception of respondents on Dialogue,
- iii. The perception of respondents on Education,
- iv. The perception of respondents on Transitional Justice,

- v. The perception of respondents on Advocacy,
- vi. The perception of respondents on Intermediary and
- vii. The perception of respondents on Observation
- viii. The perception of respondents on challenges to faith-based organisation

The 47 items scale questionnaire was factored into 8 dimensions, reflecting perception of peacebuilding (14 items), dialogue (5 items), education (5 items), advocacy (7 items), transitional justice (5 items), observation (5 items) and intermediary (6 items) and Challenges of faith based organisations on peacebuilding.

- i. Perception of peacebuilding: 14 items of Likert rating scale (strongly agree, agree, strongly disagree and disagree) were used. The items examined the kind of peace built and the state of peacebuilding in Kaduna state. Scores range from 14 to 56, higher scores indicate high level of satisfaction (positive peace) while lower scores indicate little level of satisfaction (negative peace).
- ii. Dialogue: 5 items of Likert rating scale (strongly agree, agree, strongly disagree and disagree) were used. The items examined the basis of dialogue of action, life, parliamentary and spiritual education. Score ranges of 5 to 20.
- iii. Advocacy: 5 items of Likert rating scale (strongly agree, agree, strongly disagree and disagree) were used. The items examined agenda setting and mass mobilisation. Score ranges of 5 to 20
- iv. Transitional justice: 7 items of Likert rating scale (strongly agree, agree, strongly disagree and disagree) were used. The items examined support and promotion for fairness, truth and justice. Score ranges of 7 to 28
- v. Education: 5 items of Likert rating scale (strongly agree, agree, strongly disagree and disagree) were used. The items examined the promotion of skills, knowledge and attitudes that are needed by people to create a culture of peace. Score ranges of 5 to 20
- vi. Observation: 5 items of Likert rating scale (strongly agree, agree, strongly disagree and disagree) were used. The items examined the observatory and monitoring role. Score ranges of 5 to 20

- vii. **Intermediary:** 6 items of Likert rating scale (strongly agree, agree, strongly disagree and disagree) were used. The items examined levels of intervention and facilitation. Score ranges of 6 to 24
- viii. **Challenges of faith-based organisations:** 5 items of Likert rating scale (strongly agree, agree, strongly disagree and disagree) were used. The items examined limitations, weaknesses, obstacles and challenges encountered by faith-based organisations' on peacebuilding. Score ranges from 5 to 20

For a copy of the questionnaire, see Appendix B.

- 2. Interviews:** Eighteen (18) Interview sessions (Semi structured and In - depth interview) were organised with the following:
 - i. Leaders and staffs of selected faith-based organisations
 - ii. Religious leaders, worshipers and community members

For a copy of the interview guide see Appendix D and E.

- 3. Focus Group Discussion:** Five (5) Focus Group Discussions (FGDs) was held with the selected faith based organisations staffs and other religious actors (worshippers).

The researcher served as the facilitator for the groups. The questions posed for the participants were to elicit information on peacebuilding and roles of faith-based organisation in Kaduna state.

Most of the focus group discussions could not be recoded because most participants objected to the use of a tape-recorder for fear of being attacked for their comments in spite of repeated assurance of anonymity. Direct observations and interviews were carried out by the researcher within the state.

- 4. Observation:** The researcher was a non-participant observer. During the field study, a number of faith-based organisations activities were observed. Specifically, the researcher attended some activities during which notes were being taken and used in the final report

Meanwhile, the researcher employed the service of research assistants from the two faith communities in gathering the data unto the study.

3.5 Validity and Reliability

Validity of the instrument includes content, criterion-related and construct approach from the experts in the field of peacebuilding. Further to this, instruments reliability was established through a test re-test method. This is aimed at modifying the structural design of the questionnaire and to test for consistency of the instrument. The questionnaire was administered twice within one month on the same set of selected respondents. The response during the first administration of instrument was computed and correlated with values obtained in the second administration, using Pearson product moment correlation formula. The tests re-test values from Pearson product moment correlation which determines the reliability of the instrument is 0.85 thus indicating more reliable items in the questionnaire

3.6 Procedure and Data Return Rate

The research work started from the capital city of Kaduna state with leaders and staff of selected faith based organisations (Interfaith Mediation Centre, Kaduna; Federation of Muslim Women Association of Nigeria and Development and Peace Initiative of Catholic Church, Kaduna); before been extended to local governments' areas where the beneficiaries (Christian and Muslim communities) and respondents whose area of residence or themselves have been directly affected by the programmes of the selected faith-based organisations were selected. The researcher worked alongside with research assistants. During this study questionnaire was distributed. Also, during the course of the research study, interviews and focus group discussions were conducted.

Efforts were made to collect all the distributed questionnaires from the respondents, but some respondents fail to return their questionnaires, despite repeated calls. Out of eight hundred (800) copies of questionnaire distributed, only six hundred and fifty two (652) questionnaires were retrieved for analysis, representing a return rate of about 81.5%.

3.7 Data Analysis

Analysis of the data was in two folds. : The use of content analysis in interpreting qualitative data and statistical analysis for quantitative data. The analysis was done in the following order:

- a. Responses to the questionnaire designed on a 4-points Likert scale, which ranged from Strongly Agree (SA), Agree (A), Disagree(D), to Strongly Disagree (SD), were scored. In scoring the scale, positively stated and constructed items were scored 4, 3, 2, 1, for SA, A, D, SD respectively, while negatively stated items were scored in reverse order thus 1, 2, 3, 4 for SA, A, D, SD respectively. A cut-off decision point of 2.5 (62.5%) which represent the total average point for the scale and above is regarded as a highly satisfactory. This is because a 4 point scale rated at 4, 3, 2 and 1 was used. Furthermore, the 62.5% of the maximum score could thus be regarded as the cut-off decision point of each of the variables. The descriptive analysis was done through the use of frequency, mean and percentage.
- b. Focus group discussion - Comments and opinions were analysed and grouped into specific categories. Major themes were identified and presented along with relevant variables of the questionnaire in the report.
- c. Interview - The results of the interviews were grouped around appropriate peacebuilding and faith-based organisation variables as used in the report.
- d. Observation – Data generated from a non – participant observation made in the course of the field study were analysed and used at relevant portions of the report.

CHAPTER FOUR

ANALYSIS OF RESULTS AND DISCUSSIONS

4.1 Introduction

Chapter three of the study focuses on methodology which includes; the research design, the study population, sample selection method, description of instruments, validation, and method of data analysis, this chapter presents: the demographic characteristics of the population, and analysis of the data collected and discussion.

In answering each research questions, background information on the problem is given and followed by the analysis of data presented in tables.

4.2 Demographic Characteristics

The demographic characteristics are in twofold: on one hand, faith based-organisations covered by the study and the other hand, a pool of respondents for the field survey. Some of the socio-demographic characteristics covered in the study include age, sex, and religion and local government areas of the respondents.

4.2.1 Selected Faith-based Organisations

Three faiths-based organisations in Kaduna state were selected for the study. Below is the table showing the selected organisations and their compositions

Table 4.1 Showing Selected Faith-based Organisations

Name	Compositions
Interfaith Mediation Centre, Kaduna	Multi-faith organization
Development and Peace Initiative, Kaduna (also known as Justice Development and Peace Commission, an arm of Catholic Church)	Christians' organisation
The Federation of Muslim Women's Associations in Nigeria (FOMWAN)	Muslims' organisation

Source: Field Survey, 2013

From the Table 4.1, the three faith-based organisations are Interfaith Mediation Centre (IMC), Kaduna (multi-faith organisation); Development and Peace Initiative, Kaduna (DePIKAD) - a single faith-based organisation of Catholic Archdiocese of Kaduna also known as Justice, Development and Peace Commission (JDPC) and The Federation of Muslim Women's Associations in Nigeria (FOMWAN) Kaduna- a single faith-based organisation of Muslim Women.

Interfaith Mediation Centre: Interfaith Mediation Centre is a multi faith based organisation formed by Imam and Pastor. Pastor James Wuye and Imam Muhammad Ashafa, known as the Pastor and Imam of Kaduna, established the Inter-faith Dialog Committee in 1995 which is now known today as Inter-faith Mediation Centre, Kaduna. The Pastor and Imam who were the Co- Directors of Inter-faith Mediation Centre Kaduna are product of the religious violence that made Kaduna notorious a decade ago. As active perpetrators of violence, the two met by chance at a government function in 1995, made peace and have since been working together facilitating interfaith dialogue and encouraging co-existence. The Center comprises a Secretariat of 14 people (7 Muslims and 7 Christians) with joint deputyships, coordinators, and program managers. Ashafa and Wuye have a rotating portfolio of responsibilities and enjoy an equitable division of labor. The sensitive nature of their work requires participation of both the Imam and Pastor in the programming the Centre offers. To ensure widespread impact, Wuye and Ashafa set up committees and advisory councils made up of religious and community leaders to monitor peacebuilding efforts and provide feedback, using a hotline to report religious violence nationwide. At least two people (1 Muslim and 1 Christian) from each of the Nigeria's 36 states are trained in conflict resolution (with more staff in conflict-prone states) and stay in close communication with the Centre's headquarters in Kaduna state. Their work on peacebuilding has also spread beyond Nigeria to Northern Ghana, Burundi and Kenya. Their Centre is sustained through support from international donor and religious organizations, and local and regional governments in Nigeria(Imam and Pastor,1999).

Development and Peace Initiative Kaduna (DePIKAD): Development and Peace Initiative Kaduna (DePIKAD) is a non-profit organisation that has been working in the Catholic Archdiocese of Kaduna which covers 7 Local Government Areas (Kagarko, Kachia, Kajuru, Chikun, Kaduna South, Kaduna North and Igabi) of the

central district of Kaduna State. The organisation started since 1985, promoting integral human development through Legal Aid/Human Rights protection, Micro Credit for women and youth Empowerment, Peace Building & Emergency Response, Good Governance and Agricultural services. Development and Peace Initiative Kaduna (DePIKAD) is located in Archbishop's House No. 71 Tafawa Balewa Way Kaduna. The organisation's website address is www.depikad.org. DePIKAD Vision Statement is simply: A peaceful developed society. Also, the organisation mission statement is towards empowering people to have access to social services, opportunity for enhanced livelihood, the promotion of a just society, equitable and sustainable community development. More over the organisation objective is on advancing the principle of social justice, common good and option for the poor through advocacy, research and the promotion of equal rights, justice and fairness to all irrespective of religion, race, belief and culture. DePIKAD has a target population comprising the disadvantaged poor, and the voiceless in the society (male and female/the old and the young). Further to this, DePIKAD has 7 full-time workers and over 500 volunteers across 52 Churches/communities across the 7 Local Government Areas. In each of these Churches/communities there are not less than 15 volunteers (animators).

The Federation of Muslim Women's Associations in Nigeria (FOMWAN): The Federation of Muslim Women's Associations in Nigeria (FOMWAN) - a gendered based religious organisation was established in October 1985 and registered with the Corporate Affairs Commission the same year. FOMWAN's office in Kaduna is located in 28 Nisama Road, Badarawa, Kaduna, Kaduna State. FOMWAN is a non-profit and non-governmental body for Muslim women associations in Nigeria with over two thousand affiliate groups. FOMWAN has chapters in 36 States and Abuja, the Federal Capital Territory with over 600 Local Government Branches throughout the federation. According to FOMWAN (2010), the vision of FOMWAN is premised on a world where women are totally empowered to be role models in making positive impacts on religious and secular matters. Further to this, FOMWAN mission is to propagate the religion of Islam in Nigeria through da'awah, establishment of educational institutions and other outreach activities and to improve the socio-economic status of the populace especially women, youths and children through training, provision of qualitative education, health and human services, micro-enterprise scheme and advocacy. In addition, the aims and objectives of FOWMAN

include; To create awareness among Muslim Women of the true teachings of Islam in the Qur'an and the Sunnah and to encourage women to live in accordance with those teachings; To improve the Moral, Educational, Intellectual and Economic Development of Women through Capacity Building, Seminars, and empowerment programmes. ; To take special Care of early school leavers (drop-outs and out of school children). ;To rehabilitate street children, abandoned children, orphans and refugee children. ;. To Provide Girl-Child education and Adult-literacy for women in English, Local Language and Arabic through establishment of schools: Nursery/Primary, Secondary, Women's Islamiyya and Vocational Centers and To develop Youths through educative programmes, including Youth Camps .

FOMWAN as an organization has a Body of Trustees (BOT), which meets once in a year to chart direction, agree strategy, formulate policies and oversee performance. Sequel to this, the National Executive Council consists of national officers led by The Amirah (The President). Other members are the Naibatul Amirah (Deputy President), national secretary general, assistant national general secretary, national financial secretary, treasurer, public relations officer/organizing secretary, Da'awah Officer, Assistant Da'awah Officer, Legal Adviser, National Auditor, Ex-officio members, chairpersons of standing national committees and FOMWAN State Chapter Amirahs

FOMWAN has two types of membership, which are affiliate and individual.FOMWAN has been funding its activities from membership dues, sales of publications, donations, Zakkat and grants from donor agencies Most FOMWAN projects are funded by;USAID - British High Commission – Youth Rehabilitation Centre UNICEF Save Our Children - England (National Action Committee on AIDS)/SACA Federal/State Governments – Rights of Muslim Women under the Shari'ah Pathfinder International Packard Foundation DFID.

4.2.2 Demographic Distribution of Respondents.

While every effort was made to ensure the return of the copies of questionnaire by respondents on the spot, some respondents failed to return their copies in spite of repeated calls. In such circumstances, the researcher went back to such field in order to distribute more copies of the questionnaire so as to make up for the quota allocated to the each area.

In sum, a total of 652 of the 800 copies of the questionnaire distributed were returned representing a return rate of about 81.5%.

Table 4.2: Showing Demographic Distribution of Respondents

Sex	Frequency	Percentage (%)
Male	310	47.5
Female	342	52.5
Total	652	100
Age		
26 – 35	240	36.8
36 – 45	241	37.0
46 – 65	125	19.2
61 – above	46	7.1
Total	652	100
Marital Status		
Single	193	29.6
Married	311	47.7
Divorced	97	14.9
Widowed	51	7.8
Total	652	100
Local Government		
Markafi	76	11.7
Chikun	69	10.6
Kachia	108	16.6
Kaduna North	55	8.4
Kaduna South	130	19.9
Lere	75	11.5
Zangon Kataf	139	21.3
Total	652	100
Religion		
Christianity	364	55.8
Islam	283	43.4
Total	652	100
Senatorial Districts		
Kaduna South	316	48.46
Kaduna North	151	23.15
Kaduna Central	185	28.37
Total	652	100

From the table 4.2 above, 310 (47.5%) respondents are male while 342 (52.5%) respondents are female. Further to this, the age distribution of respondents shows that age 26-35 equal 36.8%, 36-45 equal 37.0%, 46-65 equal 19.2 and 61-above equal 7.1% of the total population of 652 respectively. In addition, respondent's distribution of the basis of religion shows that 55.8% are Christians, 43.4% are Muslims and .8% belongs to other religion. Moreover, on the basis of senatorial districts distribution, Kaduna South has 316(48.46%) respondents, Kaduna North 151(23.15%) respondents and Kaduna Central has 185(28.37%) respondents.

4.3 Analysis of Research Questions

Research Question 1

What is the state of peacebuilding in Kaduna state as perceived by the respondents?

In answering this question, the following were considered:

- i. Responses to the items on peacebuilding in Kaduna state from the questionnaire.
- ii. Interviews conducted.
- iii. Focus Group Discussion (FGD), and
- iv. The general observation.

Peacebuilding process is about creating a structure of peace and a process of achieving peace. According to King (2005), peacebuilding generally aims to create and ensure the conditions for 'negative peace', the mere absence of violent conflict engagement, and for 'positive peace', a more comprehensive understanding related to the institutionalisation of justice and freedom. As a result, the evolution of the peacebuilding discourse is connected to an underlying understanding of peace. Hence, sustainable peace can be seen as the one that ranges from strong or durable peace to weak or fragile peace (positive and negative peace respectively). Therefore, negative peace refers to an absence of violent conflict, but the continued existence of the sources of violence (e.g., fear, hatred, intolerance). While positive peace demonstrates the removal of root causes of conflict (Galtung & Webel, 2010;

Ramsbotham et al., 2005:11, 23; Lambourne, 2004; Haugerudbraaten, 1998; Maiese, 2003; Paffenholtz, 2009).

The level of agreement with the items in table 4.3 shows the building of positive peace structure while the level of disagreement demonstrates the building of negative peace structure. In the light of this, fourteen(14) items of the questionnaires were constructed in order to determine the extent to which respondents perceive the existing peace in Kaduna state: These are item 1,2,3,4,5,6,7,8,9,10,11,12,13 and 14. More so, the mean score of 2.5 is accepted as the criteria for satisfaction with the item. Below is the table showing the degree of satisfaction from respondents as it concerned the peacebuilding in Kaduna state.

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Table 4.3a: Respondent's Perception of Peacebuilding in Kaduna state

Item	Statement	Degree of Satisfaction					Mean	Decision			
		Strongly agree		Agree		Disagree			Strongly disagree		
		N	%	N	%	N	%	N	%		
1	People are encouraged to embrace tolerance of ethnic, religious and regional communities.	282	43.3	244	37.4	90	13.8	36	5.5	3.18	Agreed
2	Ethno-religious polarisation and linguistic fragmentations are very low	92	14.1	293	44.9	218	33.4	49	7.5	2.65	Agreed
3	There are no legacies of vengeance-seeking groups	47	7.2	151	23.2	290	44.5	164	25.2	2.12	Disagreed
4	A proliferation of hate and threat speeches by politicians and religious leaders have not been noted recently	55	8.4	182	27.9	247	37.9	168	25.8	2.19	Disagreed
5	The rule of law was upheld	72	11.0	193	29.6	220	33.7	167	25.6	2.26	Disagreed
6	There is high level of security of lives and properties	127	19.5	191	29.3	214	32.8	120	18.4	2.49	Disagreed
7	Trust building is progressing among previous warring factions	91	14	245	37.6	239	36.7	77	11.8	2.53	Agreed
8	The peace accord is still binding	63	9.7	240	36.8	248	38	101	15.5	2.40	Disagreed
9	The root of previous conflict has been addressed	55	8.4	241	37.0	260	39.9	96	14.7	2.39	Disagreed
10	There are mechanisms for monitoring peace	66	10.1	234	35.9	259	39.7	93	14.3	2.41	Disagreed
11	There are institutions, committees and groups for building peace in the state	65	10.0	246	37.7	249	38.2	92	14.1	2.43	Disagreed

12	Inter-faith and inter-group communications are entrenched	62 9.5	289 44.3	226 34.7	75 11.5	2.51	Agreed
13	Sincere efforts in addressing past grievances are ongoing	58 8.9	270 41.4	239 36.7	85 13.0	2.46	Disagreed
14	There is promotion of trauma healing among groups	79 12.1	267 41.0	228 35.0	78 12.0	2.53	Agreed

Source: Field Survey, 2013

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From the table 4.3 above, item 1 shows that 80.7 % (526) of the respondents agreed that people are encouraged to embrace tolerance for ethnic, religious and regional communities while 19.3%(126) of the respondents are having a contrary view. In this case, there is a mass mobilization of the entire populace towards tolerance behaviour. Thus, the communities in Kaduna state have constantly been encouraged to play a major role in keeping the groups together and in avoiding outright failure of sustainable peace This appears to be consistent with the interview response from the former secretary, Christian Association of Nigeria (CAN) and director, Christian Awareness Initiative of Nigeria (CHAIN) of Kaduna state, Pastor John Joseph Hayab:

As Secretary General for Kaduna state, I have engaged in a public relations campaign to achieve peace. I periodically hold joint lectures for Islamic clerics on how faith promotes peace, which are aired on the radio and TV. During these discussions, I invite the audience to call in with questions. We are now engaged beyond just talking. We are working to manage the crisis through information, education, and friendship.

Also, supporting the above interview is a newspaper report (Daily Trust, March 1, 2013) in which Governor Mukhtar Ramalan Yero of Kaduna state urged leadership of the Christian Association of Nigeria (CAN) and the Jama'atul Nasril Islam (JNI) in the state to preach peace and love among people of the state:

I'm here to plead with you, Kaduna state is ours, it belongs to all those who is living there. We have a duty to ourselves, which is tolerance. The division in terms of religion or ethnicity does not mean we should harm each other, but we should understand ourselves and live peacefully (Daily Trust, March 1, 2013).

In response to item 2 with a statement “ethno-religious polarisation and linguistics fragmentations is low”, fair majority response of 59.1 % (385) agreed and 40.9 % (267) respondents who are minority disagreed with the statement. This may be as a result of responses to item 1 from which majority agreed that people are encouraged to embrace toleration for ethnic, religious and regional communities. However, the majority response to the statement that “an ethno-religious polarisation and linguistics fragmentation is low” is a fair one and not an over-riding majority. In this instance, a respondent during an interview observed:

I have lived in Kaduna city nearly all my life - and I am filled with sadness when I look how sharply divided it has become along religious lines. Muslims live in areas where there is a Muslim majority and Christians, where there is a Christian majority. So, the two groups lead separate lives, with little social contact.

On the other hand, item 3 showed that majority of the respondents, that is, 69.7 % (454) disagreed that there are no legacies of vengeance - seeking groups in Kaduna state with 30.3 % (198) minority respondents believing otherwise. This might have accounted for reoccurrence of conflicts among the religious and ethnic groups. Thus, parties in conflicts have little or none reconciliation. Furthermore, this agreed with the response to item 4, which showed that majority of the respondents, that is 69.7% (415) believed that a proliferation of hate and threat has been continually noted among politicians and religious leaders in the state with a minority respondents having a contrary view of 36.3% (237). Total forgiveness is yet to be witnessed among the parties in conflicts in Kaduna state. In this case, there are elements of ethno-religious polarisation and linguistics fragmentations in Kaduna state. This finding is also supported by the statement given by Director, Intervention and Programmes, Interfaith Mediation Centre, Kaduna:

Some preachers are not heeding to norms and regulation of preaching and directives of government. It happens on the radio and television, those things could be said to be a time bomb which could explode any time in the state.

Also, item 5 of the table showed that 59.3% (387) of the respondents believed that the rule of law has not been upheld in the state with an opposing views minority of 40.7% (275) respondents .The inability of parties in conflict to uphold the rule of law might have accounted for revenge, hatred, inability to forgive and the lack of trust from either party in conflicts. In this vein, a participant in Focus Group Discussion (FGD) observed:

Preferences are given to some particular groups of the other one. This has always brought insincerity and unfairness in the compliance and also implementation of law and order in Kaduna state, thus making deprivation of rights eminent

Furthermore in item 6, fair majority responses from 51.2 % (334) disagreed that “there is high level of security of life and properties in the state” while minority view of 48.8% (318) believed otherwise. Thus, insecurity factors are still widely known to all the parties in conflicts. Consequently, suspicions and lack of trust continue to generate the fear of insecurity in the state. Furthermore, each time conflicts reoccurred, people tend to have a high perception of insecurity. In the same vein, during an interview session, a respondent commented:

The government has never done better than to say they condemn such acts and promise to bring the people behind it to “book”. And while they say that, many more people are being brought to the grave. They never manage to get to the root of the problem. People have lost hope in government. Government is not able to prevent such conflicts, and when they occur, it is not able to protect the people .

Corroborating this, an assistant coordinator in Development and Peace Initiative Kaduna (DePIKAD) observed: “There are still pockets of violence and insecurity in the state and these have made the nature of the peace in Kaduna to be a fragile one”. Further to this, in the course of the field survey in Kaduna state, I (researcher) observed that security officials on different points were stationed to monitor and enforce law and order.

In another vein, item 7 showed that few and fair majority respondents of 51.6% (336) believed that “trust building is progressing among previous warring faction”. The existence of the trust building mechanisms could be attributed to the roles of some peace actors that have been consistently working towards the process of reconciliation. Therefore, item 7 is showing the effectiveness of the peace programmes embarked upon, as the parties in conflicts are still responding to the peace processes. Also, one of the Focus Group Discussion (FGD) participants held at Interfaith Mediation Centre, Kaduna commented:

There are continual efforts in ensuring harmonious relationship between warring groups of the state. Trust and confidence building programmes are organised in order to build a long term peace processes

Furthermore, item 8 showed how 336(54.5%) majorities of the respondents believed that the peace accords has not been lived up to with 46.5% (316) of the study population having a contrary minority views. This has shown that peace is still in progress and the end of the conflict is yet to be sighted. This is also supported by Pastor James Wuye, a Director in Interfaith Mediation Centre, Kaduna who said:

Although the peace agreement has been signed by the religious leaders, there are still some religious fundamentalists who use their activities to cause mayhem in the state.

Also, a respondent observed:

In spite of violence and conflict being experienced in Kaduna state, I believed that peace can still return back to the state and we will all enjoy the benefits

Consequently in item 9, 54.6% (356) respondents believed that the root of previous conflict has not been addressed while divergent views came from respondents at 45.4 % (296) respondents. Item 9 is thus showing that conflict resolution stage has not been reached due to the fact that peace process has not been able to remove the root causes of the conflict. This is also evident as the religious and ethnic colourations are still prominent in Kaduna state. Corroborating this, a religious leader interviewed observed:

Issues on religion and ethnicity are still in high prevalence in the state. Government officials are discriminating in favour of where they come from and who you are. That is why there is still violence.

In the same vein, item 10 revealed that 54% (352) of the respondents believed that mechanism for monitoring peace is not available in the state while fair minority of 46% (300) had a contrary view. Respondents' judgments' on the availability of mechanism for monitoring peace is a fair one and thus showing that there may be mechanisms which are not known to some of the respondents. In addition, a similar one is item 11 which says that "there are institutions, committees and groups for monitoring peace". Thus, 311(47.7%) respondents agreed with the statement while a fair majority of 341(52.3%) disagreed. It is evident from the findings in item 10 and 11 that mechanisms such as institutions set up for peace are not working effectively to

the capacity that citizens will be able to have their trusts. Supporting the view of respondents' survey, a participant during FGD observed.

Having lived in Kaduna state for well over 24 years, I can boldly say that the institutions and mechanisms geared towards peaceful co-existence are faulty and lopsided, hence no trust among ethnics and religious communities.

Contrary to the fair perception from the respondents that they are little or no mechanisms for monitoring and ensuring sustainable peace in the state, it is observed in the course of the study that there are committees and even institutions for monitoring and also ensuring peace in the state. For instance, Bureau for Religious Affairs, Kaduna has two departments which are Islamic and Christian department that oversees the activities of religious groups. More so, a newspaper reported (the leadership newspaper of July 5,2013) a recent monitoring and cautioning activities of Bureau for Religious Affairs, Kaduna on the need by Islamic scholars to shun provocative sermons capable of disrupting existing peace in the state during the Ramadan :

The Permanent Secretary, Bureau for Religious Affairs (Islamic Matters), Alhaji Abubakar Abdullahi, on a pre-Ramadan meeting with selected Islamic clerics in Kafanchan remind the clerics on the need to foster peace and unity amongst their followers. He urged them to adhere to the tenets and teachings of the holy Qur'an and Hadith, which promotes peace and understanding. (Leadership newspaper of July 5, 2013).

The above report is also an indication that positive peace has not been achieved up till now in Kaduna state.

On item 12 which says that "interfaith and intergroup communications are entrenched", 53.8 % (351) of the respondents agreeing with that statement. However, 46.2% (301) had a contrary views. This has shown that there is dialogic communication going on. In this case, respondents have revealed that interfaith and intergroup communication is entrenched between the communities. During the interview with a worshipper in Catholic Church, the respondent also commented:

Catholic Church through the effort of DePIKAD has ensured that members of the church are trained and developed in a peaceful relationship with other religious groups.

More so, item 13 showed that 50.3% (328) respondents who are fair majority believed that “there are sincere efforts to address past grievances and wrong doing” while 49.7% (324) of the respondents disagreed. Corroborating item 13 is the response from item 14 which shows that 53.1 % (246) of the respondents believed that there is promotion of healing among groups in the state with 47% (206) minority having contrary views. In this vein, a worshiper in one of the mosques believed that reliefs and counseling were the major things received from both the government and faith-based organisations after the conflict. Similarly, a religious leader commented:

Every person whether young or old, male or female, Christian or Muslim must contribute their quota of peace because without peace, we cannot live; without peace, we cannot progress, neither can we practice our faith. We must all preach peace. Stop spreading rumor, stop saying what is not there and don't hate anybody because of his/her tribe or religion; we are all created by God.

Furthermore, Development and Peace Initiative of Catholic church are deeply involved in trauma counseling. However, there has been low and few attentions from other selected faith based organizations of ensuring behavioral counseling and change into affected communities in conflicts. The table below is showing the descriptive statistics of responses on peacebuilding in Kaduna state, Nigeria.

The structure of peace is negative despite the fact that people are encouraged to embrace toleration for ethnic, religious and regional community's .However, ethno-religious polarization and linguistic fragmentation is becoming low. Yet, there are still suspicions that sometime bring about hate and threat to the parties in conflict and generate insecurity in Kaduna state. Thus, creating doubts on whether the rule of law is upholding or not. Mostly, trusting building activities will continue to be relevant to ensuring sustainable peace in Kaduna state .This will further denounced the insinuation that the root causes of conflicts in Kaduna state has not been addressed.

Table 4.3b: Showing the Descriptive Statistics of Peacebuilding in Kaduna state

	N	Minimum Score	Maximum Score	Mean	Standard Deviation	Percentage of the Mean to the Maximum Score (%)	Peacebuilding state
Peacebuilding (Total Score)	652	14.00	52.00	34.6150	5.27469	61.8	Negative

The table above shows that the minimum score by the respondents are 14 points while the maximum score are 56 points. In addition, the average of the scores by the respondents on peacebuilding items in the questionnaire is 34.61. Hence, since the scoring was based on likert scale rating of 4,3,2,1, a cut-off decision point of 2.5 (62.5%) which represent the total scale average point and above was regarded as positive peace and below it as negative peace. In addition, in order to determine the phase of peacebuilding in Kaduna state. The three phases of peacebuilding: conflict management, conflict transformation and conflict resolution were considered. In this case, the percentages of the rating are as follows: conflict management (below 50%), conflict transformation (50-62.4%) and conflict resolution (62.5% and above)

From the result, the total mean score is 34.61(61.8%) of the total and maximum scores (56) expected from the responses to peacebuilding items. This is less than the 62.5% criteria for positive peace. Thus, the state of the peacebuilding is at conflict transformation phase with a negative peace built.

By and large, responses show that most of the items have disagreed decisions on not satisfying with the items statements and thereby indicating negative peace kind in Kaduna state. In this vein, out of fourteen (14) statement items in the questionnaire, only five (5) of the items have agreed decision of satisfactions while the other nine(9) items disagreed at the level of satisfaction of 2.5 mean score of likert rating(4,3,2,1).

Therefore, a majority response shows that even though there is no major violence in the state, however, there are still elements of the conflicts manifestations of the state. This is evident in both the survey questionnaires and interview conducted which showed a fragile peace status. As a result, Kaduna state is currently experiencing negative peace and consequently at conflict transformation phase. It could be deduced that Kaduna state is at conflict transformation phase of

peacebuilding. This is a phase with overlapping processes of conflict management and conflict resolution. Therefore, peacebuilding in Kaduna state is witnessing a change and transitions of actors, issues the processes or procedures governing the predicament, or the structures involved in the conflicts. Thus, there are opportunities for conflict resolution as the parties involved alter their previous strategies of handling or avoiding the discord in order to implement new approaches to ameliorating the situation.

Research Question 2

To what extent do activities of faith-based organisations' influence peacebuilding in Kaduna state as perceived by the respondents?

In answering this research question, the following were considered:

- The data collected from the selected faith-based organisations
- Data collected from the pools of respondents
- Data collected from stakeholders such as Christian Association of Nigeria (CAN) and Jamaatu Nasiril Islam (JNI)

An Assessment of Faith-based Organisations' Activities on Peacebuilding in Kaduna State.

Interfaith Mediation Centre, Kaduna - a multi faith-based organisation formed by Imam and Pastor: Pastor James Wuye and Imam Muhammad Ashafa started the organisation as the Interfaith Dialog Committee in 1995 which is now known today as Interfaith Mediation Centre, Kaduna. The Pastor and Imam who were the Co-Directors of the centre are products of the religious violence that made Kaduna notorious a decade ago. As active perpetrators of violence, the two met by chance at a government function in 1995, made peace and have since been working together facilitating interfaith dialogue and encouraging co-existence.

The table below highlighted major activities and programmes of Interfaith Mediation Centre in Kaduna state.

Table 4.4a: Highlight of Programmes by Interfaith Mediation Centre, Kaduna state

S/No	Programmes	Year	Activities
1.	Participated In Coexisting World Conference In Belfast.	April-May 1999	Education , Intermediary, Dialogue, Advocacy
2.	Intra -religious conflict management workshop for Christian Association Of Nigeria.	July 1999	Education , Intermediary, Dialogue, Advocacy
3.	Participated As Guest Speakers In World Forgiveness Conference In Scotland.	Nov-Dec 1999	Education , Intermediary, Dialogue, Advocacy
4.	Paper Presentation On Role Model For Conflict Resolution In Zagreb Croatia.	June 2000	Education , Intermediary, Dialogue, Advocacy
5.	Counseling And Trust Building Workshop For Women Religious Leaders In Kaduna	May 2001	Education , Intermediary, Dialogue, Advocacy
6.	Trust Building Workshop For Senior Religious Leaders In Kaduna State.	July 2001	Education , Intermediary, Dialogue, Advocacy
7.	Workshop For Members Of Staff Of The Bureau For Religious Affairs (Islamic And Christian Matters) Kaduna State.	October 2001	Education , Intermediary, Dialogue, Advocacy
8.	Capacity Building For Hizbah Group And Youth Christian Vigilante Groups In Kano State.	November 2001	Education , Intermediary, Dialogue, Advocacy

9.	Inter Religious Seminar For Military Men And Women At Nigerian Aorforce Base Kaduna.	November 2001	Education , Intermediary, Dialogue, Advocacy
10	Capacity Building On Conflict Mitigation And Facilitative Mediation For Sharia Court Judges.	November 2001	Education , Intermediary, Dialogue, Advocacy
11	Capacity building on conflict prevention and joint problem-solving for Hisbah groups and Christian vigilante groups in Kaduna.	February, 2002	Education , Intermediary, Dialogue, Advocacy
12	World Acclaimed Kaduna Peace Declaration of religious leaders.	August, 2002	Intermediary, Dialogue
13	Youth – self development programmes for former youth militias.	September, 2002	Education, dialogue, advocacy, intermediary
14	National Inter-faith dialogue and conflict resolution workshop for youth religious leaders in Nigeria.	March, 2003	Education, dialogue, advocacy, intermediary
15	Capacity building on formation of peace constituencies for selected senatorial zones of Kaduna state.	May 2003	Education, dialogue, advocacy, intermediary
16	Intra and Inter-faith dialogue and conflict resolution workshop for religious youth leaders of Northern Nigeria	August-September. 2003	Education, dialogue, advocacy, intermediary
17	Faith-based media advocacy and planning workshop for religious leaders in Kaduna and Kano state	September 2003	Education, dialogue, advocacy, intermediary
18	Training of religious leaders as elections monitor and observers	February , 2003	Education, dialogue, advocacy, intermediary, observation

19	Training of political party youth leaders in collaboration with National Democratic Institute of Electoral Conflict Prevention.	2003	Education, dialogue, advocacy, intermediary
20	Training of religious leaders across Nigeria on electoral violence prevention	March, 2003	Education, dialogue, advocacy, intermediary
21	Capacity building on counseling and conflict transformation, in Kaduna state	March, 2004	Education, dialogue, advocacy, intermediary
22	Capacity building on conflict prevention for paramilitary groups of the 3 geo-political zones in Nigeria.	April, 2004	Education, dialogue, advocacy, intermediary
23	The development of training manual on faith-based participatory approach to decision making and good governance	May 2004	Education, dialogue, advocacy, intermediary
24	Consultative meeting on building a coalition of local NGOs to maintain cordial relationship between elected parliamentarians and civil society organisations.	May, 2004	Education, dialogue, advocacy, intermediary
25	Capacity building on peace building and peaceful coexistence for Kaduna peace committee	April, 2005	Education, dialogue, advocacy, intermediary
26	Capacity building on participatory budget for stakeholders in Kaduna state	August, 2006	Education, dialogue, advocacy, intermediary

27	INEC Interfaith voters education for senior religious leaders in Nigeria.	September, 2006	Education, dialogue, advocacy, intermediary
28	Public presentation of the Imam and Pastor Book in Plateau and Kaduna state.	February 2007	Education, dialogue, advocacy, intermediary
29	Voter education and capacity building workshop in collaboration with IFES towards 2007 Nigerian Election.	February, 2007	Education, dialogue, advocacy, intermediary
30	Capacity building workshop for the culture of peace and acceptance for senior religious leaders in Northern Senatorial	April, 2008	Education, dialogue, advocacy, intermediary
31	High level National Women Religious leaders capacity building workshop	April, 2008	Education, dialogue, advocacy, intermediary
32	Workshop for good governance of 6 Local government in Kaduna state	2008 – 2009	Education, dialogue, advocacy, intermediary
33	Interfaith media dialogue on Television every Saturday	Ongoing	Education, dialogue, advocacy, intermediary, observation
34	Community score card in 2 wards Chikun LGA	Ongoing	Education, dialogue, advocacy, intermediary, transitional justice and observation
35	Workshop for non violent election for women and youth leaders of political parties in Kaduna	November, 2010	Education, dialogue, advocacy, intermediary cation, Mediation, Dialogue
36	Community scores card for 12 wards of Chikun local government council	Ongoing	Education, dialogue, advocacy, intermediary, observation and transitional justice

37	Participatory governance of Kuriga and Buruku wards of Chikun LGA	8-11 November, 2011	Education, dialogue, advocacy, intermediary, transitional justice
38	Training of Kaduna youth on early response mechanism	16 – 17 November, 2011	Education, dialogue, advocacy, intermediary
39	Participatory governance of 12 Wards of Chikun local Government	January – July, 2012	Education, dialogue, advocacy, intermediary, observation and transitional justice
40	Youth reorientation workshop	March, 2012	Education, dialogue, advocacy, intermediary
41	Trauma counselling for women, Kaduna	July, 2012	Education, dialogue, advocacy, intermediary and observation
42	Workshop On constructive journalism, Kaduna	August, 2012	Observation, education, dialogue, advocacy, intermediary and dialogue
43	Training on inclusive Education	December, 2012	Transitional justice, advocacy, monitoring ‘ education, dialogue, advocacy, intermediary

Source: Field Survey, 2013

Activities	Dialogue	Observation	Education	Advocacy	Transitional justice	Intermediary
Frequency	43	10	42	42	7	43

Table 4.4b: Frequency Counts of Interfaith Mediation Centre Activities

Number of Cases=33

From the table above, thirty three(33) programmes were carried out by Interfaith Mediation Centre on peacebuilding. Analysis of programmes and activities showed that dialogue appears forty three (43) times; observation in ten (10);education forty two(42); others include advocacy: thirty two(32) ;transitional justice: seven(7) and intermediary: forty three (43) times.

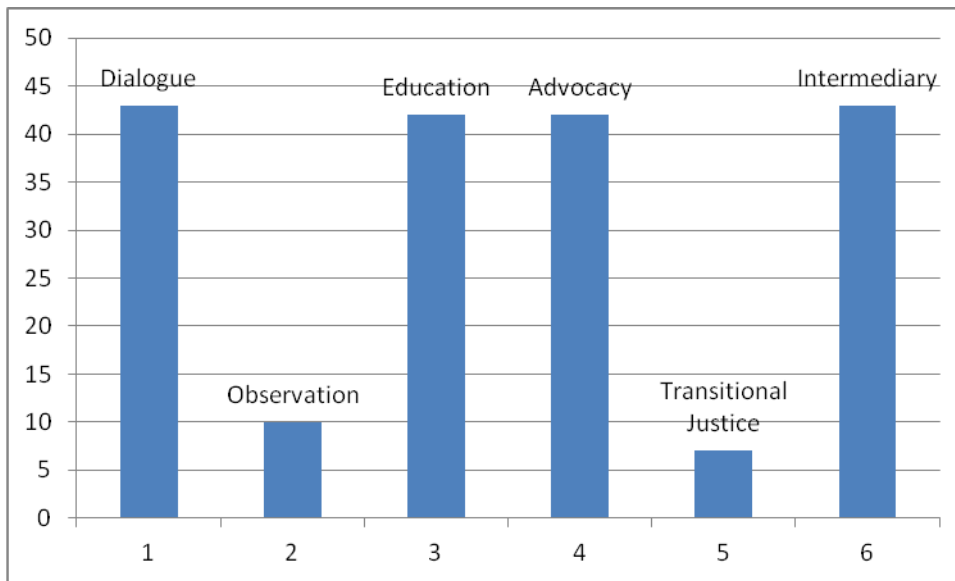


Fig 4.1 Graphical Representation of Interfaith Mediation Centre Activities

From the table 4.4 above, Interfaith Mediation Centre, Kaduna have consistently works through youth and women’s groups, inter-faith leaders, leaders of ethnic communities, traditional rulers, senior state officials, student union leaders, and members of the Sharia implementation committee to address violence and obstacles to peace. Some of the activities that take place include programs focusing on dialogue among the various constituencies, intensive problem solving workshops for women and youth groups, annual cultural events, capacity-building training programs for local community leaders and members of civil society, and programs designed to address the trauma that citizens have suffered as a result of the violence. Religious leaders that have signed the declaration are also credited with helping to control violence and vote rigging during elections for both the state and federal levels.

Also from the table 4.4 above, the following categories of programmes were noticed in Interfaith Mediation centre: workshops, counselling and capacity building; enlighten campaign, community participatory programmes on governance and peace accord signing. Accordingly, activities such as dialogue, observation, intermediary, advocacy, education and transitional justice were noted in the various programmes.

As a result, various religious leaders and other peace actors have been trained and had been equipped with basic skills on non- violence communication skills so as to check preachers that have tendencies towards provocative utterances during their sermons and public lectures. In a remarkable and recordable achievement, the Interfaith Mediation Centre, Kaduna was largely responsible for organising the

Kaduna Interfaith Peace Commission which signed the Kaduna peace agreement of eleven Muslims and eleven Christian's leaders in August 2002. The document of the Kaduna Peace Agreement was based on the format of the Alexandria Declaration of Religious Leaders for Peace in the Holy Land of Israel and Palestine.

In the document:

In the name of God, who is Almighty, Merciful and Compassionate, we who have gathered as Muslim and Christian religious leaders from Kaduna State pray for peace in our state and declare our commitment to ending the violence and bloodshed, which has marred our recent history. According to our faiths, killing innocent lives in the names of God is a desecration of His Holy Name, and defames religions in the World. The violence that has occurred in Kaduna State is an evil that must be opposed by all people of good faith. We seek to live together as neighbours, respecting the integrity of each other's historical and religious heritage. We call upon all to oppose incitement, hatred and the misrepresentation of one another (Alexandria Declaration of Religious Leaders for Peace in the Holy Land of Israel and Palestine).

Pastor James, a Co- Director of Interfaith Mediation Centre Kaduna, commented on this in an interview:

We invite grassroots religious leaders and seek the active consultation with those involved in the conflict. And we use religion to make them remorseful of their previous violent conduct.

Furthermore, Imam Ashafa of Interfaith Mediation Centre, Kaduna described how they were trying to find ways to sustain peace by re-building lives and houses of worship:

After the Shari'a riots, we were doing workshops for youth, women, tribal and religious leaders for reconciliation and trauma counseling. We are also working on the reconstruction of mosques and churches, using the youth from the affected areas that played a role in their destruction.

Consequently, Pastor James Wuye observed that Interfaith Mediation Centre, Kaduna has a sponsored media outreach that is used to popularise the Kaduna state peace declaration which was facilitated by the centre. Radio jingles (public service announcements) and call-in programs are been sponsored by the centre. These have helped to continue the momentum created by the Peace Declaration. They have

produced a weekly series on local television, quoting passages of the Koran and the Bible showing common ground between Islam and Christianity.

In one of the training programme attended by me (the researcher), I observed that during the workshops, participants discussed types and causes of conflict; the escalation and de-escalation of conflict; conflict handling styles; communication and listening skills; forgiveness and reconciliation; understanding peace advocacy, lobbying, and networking; and strategic planning. Simulation exercises and role playing was also used to solidify training in the minds of the participants

During the Focus Group Discussion, a participant commented on the importance of faith-based organisation training by observing that training has proven to be a good tool for de-escalating conflict and also exposing perpetrators to conflict mediation and peacebuilding perspectives:

Training programmes helped us to channel energies towards practices that can promote democracy and complement government initiatives. Thus, enabling increased awareness of conflict management strategies that provide the opportunity to understand conflict progression and consequences of violent inter-ethnic, religious, and communal conflicts becomes necessary.

Furthermore, Development and Peace Initiative Kaduna (DePIKAD) is a non-profit organisation that has been working in the Catholic Archdiocese of Kaduna which covers local government areas in Kaduna State. The organisation started since 1985, promoting integral human development through legal aid/human rights protection, micro credit for women and youth empowerment, peacebuilding & emergency response, good governance and agricultural services.

The table below provides an overview of various peacebuilding activities by Development and Peace Initiative (DePIKAD) in Kaduna state.

Table 4.5a: Activities by Development and Peace Initiative Kaduna (DePIKAD)

	Activities	Date	Activities
1	Voter's Registration and Election Observation with more than 500 observers deployed to cover 7 Local Government Areas.	From 1999 till date	education, advocacy, observation and intermediary
2	Kaduna Rehabilitation Project to reconstruct damaged building for victims of November 2002 Miss World Crisis. This involved the setting of a mechanism for conflict prevention and mitigation with a 7 member Team called Christian Muslim Coordinating Team	2003	Dialogue, education, observation and intermediary
3	Achieving Transparency and Accountability in Governance through Town Hall Meeting in Kaduna South Local Government covering 4 Communities	2004	Dialogue, advocacy, education, observation, intermediary and transitional justice
4	Emergency Preparedness Response Training was supported by CRS/UNDP in 2007 to build the capacity of local teams on early warning signs and response to violent crime and natural disaster in the event they occur. Teams were formed with five members in each conflict prone and vulnerable communities, they are mixed in gender and religion .	2007	Dialogue, education, observation and intermediary
5	Orphans and Vulnerable Children protection programme was funded by CRS/USAID from 2008 – 2011. It was aimed for providing protection to vulnerable children and establishes community justice system and Child's Rights Clubs in Schools for stigma reduction on child's abuse and alternative to dispute on child's related issues.	2008-2011	Education, dialogue, advocacy, observation, Intermediary, Transitional justice
6	Promoting Micro Enterprises in Communities was a Swissfund funded programme that started since 2009 and had disbursed loans to over 320 beneficiaries across six communities spread in Kajuru, Kagarko, Kachia, Kaduna South and Chikun LGAs of Kaduna State	2009-Till Date	Dialogue, observation and intermediary
7	Savings Internal Lending in Communities (SILC) a project supported by CRS/USAID build capacities of communities to develop saving culture amongst them as a strategy for self reliant and self sufficiency .	2009-Till Date	Dialogue, observation and intermediary
8	WORLD DAY OF PEACE. It holds on every 1 st of January	Till Date	Education, dialogue, observation, and advocacy

9	Deepening Democratic Culture in Local Government Areas funded in 2011 by CORDAID with 80 monitors across Kaduna South and Kachia Local Government Areas. The monitors were trained in knowledge and capacity to engage political representatives to ensure good governance and accountability through town hall meetings	2011	Dialogue, education, observation, advocacy and intermediary
10	Post Election Monitoring (deepening democratic culture in 12 LGAs of North West, North Central and FCT) Kaduna South and Kachia LGAs The programme ended with radio Jingles and publication of newsletter.		Dialogue, education, advocacy, observation and intermediary
11	DePIKAD , FOMWAN, NBA and TMG monitored and observed the 2011 general elections across the 23 local government areas of the state,	2011	Dialogue, education, observation and intermediary
12	Emergency Response: An intervention to victims of Bomb blast & reprisal attacks 17 th & 19 th July 2012)	2012	Dialogue, education, observation and intermediary
13	Observing Local Government Elections in Kaduna State. (December 1, 2012)		Dialogue, education, observation and intermediary.
14	The United Nation Day of Peace was celebrated on the 27 th of September 2012 at the Catholic Social Centre, Independence Way, Kaduna. The approach to celebrating the occasion was through a media roundtable. Civil Societies and other community based organisations working in the area of peace building and conflict resolution and media houses were in attendance	2012	Dialogue, education, advocacy observation and intermediary
15	Monitoring and observing the 2011 general elections . This brought Kaduna Archdiocese dioceses to carry out the following activities: Joint Meeting to synergise and strategise methods and approaches, Training on Community Surveillance and election observers, visits to the two electoral management bodies INEC and SIECOM and Press Conferences on the outcome of the general elections	2011	Dialogue, education, observation and intermediary

Source: Field Survey, 2013

Table 4.5b: Frequency Counts of Activities by Development and Peace Initiative Kaduna (DePIKAD)

Activities	Dialogue	Observation	Education	Advocacy	Transitional justice	Intermediary
Frequency	15	15	13	10	2	13

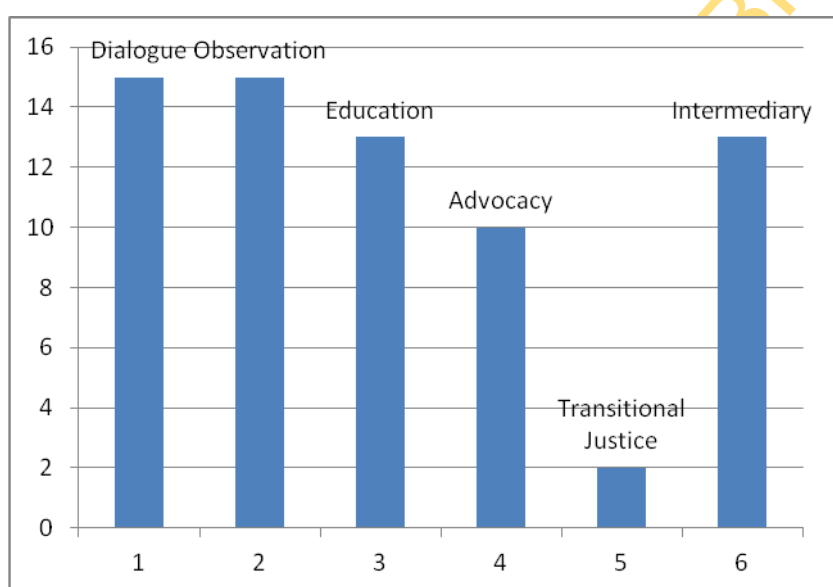


Fig 4.2 Graphical Representation of Activities by Development and Peace Initiative Kaduna (DePIKAD)

From the table 4.5 above, activities such as education, dialogue, observation, intermediary and advocacy were consistently carried out by Development and Peace Initiative Kaduna (DePIKAD). However, there are few activities showing transitional justice roles in their works. DePIKAD adopted cooperative engagement as methodologies and tools in the areas of conflict resolution, peacebuilding and promotion of culture of peace among the parties in conflict.

Hence, Development and Peace Initiative, Kaduna programmes includes capacity building workshops for religious leaders in the areas of conflict resolution and peacebuilding; advocacy for social justice and the care for vulnerable, series of presentations and workshops by experts in the fields .

Commenting on the role of DePIKAD in 2012, a staff of the organisation commented that the organisation has four main activities tied to their core programme areas in the 2012. In this vein, he observed:

The four main activities tied to our core programmes in the year 2012 are elections observations; celebrating the United Nations day of peace & emergency response to victims of violent crime and bomb blast; providing legal protection for orphans and vulnerable children through community justice system and promoting micro credit facilities and savings internal lending in communities.

In addition, as part of the programmes of the organisation in peace process in Kaduna state, an assistant coordinator of DePIKAD commented on how the organisation has been reaching out to the entire population in observing yearly events of world peace day:

We do use media chat and briefing which sometimes comes with press conferences. Others include the use of peace walk, around the city and symposium to discuss the theme of the year.

According to the Director of DePIKAD, the celebration of annual event within the Catholic world is commemorated every 1st Day of January and it is tagged the catholic world of peace. The celebration is preceded with a message carefully selected to address specific challenge or problems across the world. Commemorating the programme, message is issued by the Pope with a call for action by all, irrespective of status and class. Accordingly, the Archdiocese of Kaduna since 2006 had planned and celebrated the event which is often facilitated by the peace building unit of

Development and Peace Initiative Kaduna, an arm of the Church that is concern on the social needs of the people irrespective of tribe, race, religion and belief. The event each year include rally/street walk, roundtable discussions and media chat with participants cutting across civil societies, government agencies and the traditional institution.

Similarly, DePIKAD office in Kaduna state decided that from 2012 they shall only observe the United Nation Day of Peace, a day that United Nation (U.N) calls for actions that promote peaceful co-existence and cease-fire across war areas in world. However, Catholic World Day of Peace was not celebrated as usual but DePIKAD ensures that the pope's message is circulated in ten media (5 prints, 2 Radio and 3 Television) houses for publication and airing.

In the same vein, a staff of DePIKAD, during the interview observed:

DePIKAD promotes the culture of mutual respect and acceptance of the diversity of each other's cultural, historical and religious inheritance using the religions, concepts, as positive tools for pursuing the social justice, equality, healing and peace for humanity .

In 2012, The Development and Peace Initiative (aka JDP/C) of Kaduna Archdiocese donated the sum of N335, 000 to the victims through the Vicar General Administration Very Rev. Fr. Bulus Karis Lukas. The donation which was split into three parts was meant for St. Joseph's Cathedral victims 200,000, spare parts dealers association 100,000 and 35,000 for those hospitalized. Presenting the cash to the vicar-general, the representative of JDP/C Mr. Emmanuel Sunday said the gesture is in fulfillment of the Archbishop's earlier promise to the victims of his visit. He called for peaceful co-existence among the people, emphasizing the need for forgiveness and reconciliation. He commiserated with the victims and prayed for the repose of the souls of the dead and speedy recovery for those hospitalized. The Catholic Archbishop of Kaduna, Most Rev. Matthew Man-Oso Ndagoso has joined citizens of Kaduna and other well meaning Nigerians in what could be described as a philanthropist gesture to the victims of the Kaduna Bomb explosion. He also condemned the act noting that anything that is against the welfare of the human race is totally unacceptable. He further prayed for the repose of the souls of those that lost their lives at the Wednesday 7th December, 2011 bomb blast. In addition to the cash

donation, the Archbishop also pledged more aids through the Justice, Development and Peace/Caritas (JDP/C) Commission of the Archdiocese.

By and large, Peace and Development Initiatives /Caritas is committed to creating and sustaining human developmental programmes and to facilitate easy track of progress and development in the dioceses. The following core areas are addressed: Human Rights Protection and Violations; Gender Issues and Children's Rights; Legal Aid/Prisoner Rehabilitation; Animation; Rural Development and Sustainable Agriculture; Civic Education ;Environmental and Water Projects ;Poverty Alleviation Programmes ;Cooperatives/Employment; Creation/Micro-Credit Scheme; Conflict Resolution/Peace-Building; Skill Development and Training; Disaster Relief; Catholic Social Teaching; Refuge and Internally Displaced Persons (IDP) and Democracy Monitoring

FOMWAN: Peacebuilding is a cross-cutting theme of the FOMWAN programmes and it is defined as the one that support the development of a culture and practice of sustainable peace among among women in Nigeria. This is reflected on the promotion of interreligious and interethnic programmes on peace and development in Kaduna state. Thus, FOMWAN has ten national standing committees: Education and Capacity Building; Publications; Da'wah and Advocacy; Projects and External Relations; Finance and Resource Mobilization; Community Development and Humanitarian Services; Membership Mobilisation & Coordination; Health; Headquarters Project and Election Matters.

Table 4.6a: Highlight of Programmes by the Federation of Muslim Women's Associations of Nigeria (FOMWAN)

S/No	Programmes	Activities
1.	Environmental sanitation to Kaduna Streets	Dialogue, Intermediary
2.	Prevention, treatment, and mitigation of the impact of vesicovaginal fistula (VVF) in the Badarawa and Lere communities in Kaduna State	Dialogue, Intermediary
3.	Opening of Health facilities and schools in Kaduna state	Dialogue Intermediary
4.	Organisations of Rammadan Lectures in Kaduna State	Dialogue, education, intermediary
5.	Hajj sensitivity training programs in Kaduna state.	Education, dialogue, Intermediary
6.	FOWMAN Week	Dialogue, education, advocacy Intermediary
7.	Humanitarian Service Day	Dialogue, education, advocacy Intermediary
8.	Youth education programs during school holidays	Dialogue, education, advocacy Intermediary
9.	Coordinate all women's organizations regardless of religion in collaboration with the Ministry of Women's Affairs, which helps to.	Dialogue, education, advocacy, intermediary
10.	Establishment of Adult Education classes	Dialogue Intermediary
11.	Establishment of Skill acquisition centres for women	Dialogue Intermediary
12.	Capacity building lecture and training for women	Dialogue, education, advocacy Intermediary
13.	Signing of Kaduna peace agreements	Dialogue, education, advocacy Intermediary
14.	Election Monitoring	Dialogue, education, advocacy Observation Intermediary
15.	Publication of FOMMAN Magazine	Dialogue, education, advocacy Intermediary
16.	Participation in Conferences/ Workshops on women's issues, education, health, legal rights, good governance, political participation, HIV/AIDS and other social issues	Dialogue, education, advocacy Intermediary
17.	FOMWAN works with other Civil Societies in the areas of Education, Health, election monitoring etc.	Dialogue, education, advocacy, Intermediary
18.	FOMWAN has rapid response teams at both national & state levels to respond to local and national emergencies such as communal conflicts, flood, fire incidents, epidemics etc.	Observation, Advocacy, Intermediary, Dialogue, Intermediary

Table 4.6b: Frequency Counts of FOMWAN Activities

Activities	Dialogue	Observation	Education	Advocacy	Transitional justice	Intermediary
Frequency	18	2	13	11	0	18

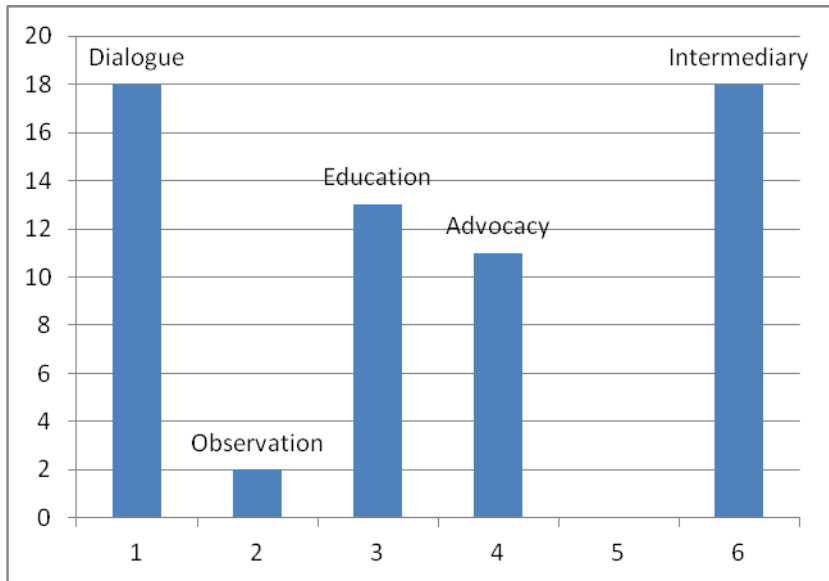


Fig 4.3 Graphical Representation of FOMWAN Activities

FOMWAN focuses on the provision of psychosocial support therapy to the society. This is evident in the organisation's provision of treatment, and mitigation activities of Vesico Vaginal Fistula (VVF) in the Badarawa and Lere communities in Kaduna State. Also included is the collaborative programs with Christian organizations of the purpose of providing primary health. Further to this is the promotion of cooperation on broader based health initiatives, such as anti-malaria programs, which distribute mosquito nets and establishments of health care centres, Also, FOMWAN has rapid response teams at both national & state levels to respond to local and national emergencies such as communal conflicts, flood, fire incidents, epidemics etc.

FOMWAN is actively involved in various trainings and advocacy programs, sometimes collaborating with government at all levels, donor agencies and other Non Governmental Organizations. As part of its training programmes, FOMWAN established numerous schools across the country where quite a number of young boys and girls are been provided Nursery, primary and secondary education. The adult literacy, Islamiyyah and vocational schools also provide impressive opportunities for women and youths. Currently, FOMWAN establishes schools in Kaduna state in order to educate students and also develop the educational careers of the youngs ones. As part of the organisation's educative programmes, FOMWAN do organize lecture and training on diverse areas of national interests. These could be in form of Rammadan Lectures , Hajj sensitivity training programs, capacity building lecture and training such as the one on in conferences/ workshops on women's issues, education, health, legal rights, good governance, political participation, HIV/AIDS such youth education programs during school holidays, adult education classes and others social issues.

Furthermore, FOMWAN is constantly engaged in dialogue activities. These are manifested in the intra and inter religious programmes by the organizations. The unity of Muslims women is key in the intra religious dialogue programmes of the organizations. While Nigerian Muslim women are often of different views, backgrounds and cultures, FOMWAN believed that common faith in Islam has greater importance than individual and cultural differences and that they must all builds on what unites them. In this vein FOMWAN emphasizes Islamic education and da'wa. Thus making the shariah to be important because it is the duty of and right of

Muslims to live according to it. Kaduna state leadership of FOMWAN coordinates the activities of all the programmes at the local government level

FOMWAN supports and partner other faith organizations working for peacebuilding .Several time; the organization has formed alliance with organizations such as JNI, Inter faith mediation centre, development and Peace initiatives of Catholic Church. FOMWAN in Kaduna state collaborates with numerous national and international funding agencies concerned with the education of women, the provision of health services, the economic empowerment of women, the rehabilitation of street children and many other developmental projects. In addition, courtesy calls and visits are made to concerned stakeholders for the purpose of entrenching sustainable peace in Kaduna state

Also, FOMWAN as an organisation monitor and observe issues and events in the society. In 2003, FOMWAN members were given workshops by a team from the Transitional Monitoring Groups (TMG) on civic responsibilities for a democratic state. FOMWAN members were trained and then sent to help monitor election the 2003 elections.

In the area of advocacy, FOMWAN is involved in many government policies related to reducing illiteracy and gender gap and also collaborates with international agencies in implementing their aid and policies. FOMWAN launched a statewide campaign to sensitize the Muslims populations particularly women and children. FOMWAN continually insists that women rights are respected by the Islamic judges and the Muslims leaders in government. Since 2003, FOMWAN has supported efforts to sensitize the masses by reaching out to women and youth, on issues such as nonviolence advocacy peaceful elections,

Sequel to this, FOMWAN as an organization are involved in diverse peacebuilding programmes with less and none on transitional justice in Kaduna state

Consequently, the result from the field survey of a large respondents is also analysed below with emphasises on each of the peacebuilding activities by faith-based organisations in Kaduna state.

Findings from the Survey

Below are the findings from the beneficiaries (Christians and Muslims communities) and respondents whose area of residence or themselves have been

directly affected by the work of the selected faith-based organisations (Interfaith Mediation Centre, Kaduna; Federation of Muslim Women Association of Nigeria and Development and Peace Initiative of Catholic church, Kaduna).

Dialogue

Dialogue is a conversation or exchange of ideas that seeks mutual understanding through the sharing of perspectives such as learning about another group's beliefs, feelings, interests, and needs. It may be dialogue of life (co-existence), dialogue of action (social solidarity), dialogue of discourse (theological) and dialogue of religious experience (mystical experiences & prayer).

The Bible says:

Come now let us reason together says the Lord: Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool.

The Qur'an:

O people of the Book (Christians and Jews) come to common terms as between us and you. That we worship none but Allah; that we associate no partner with Him; that we erect not, from among ourselves Lords and patrons other than Allah. If then, they turn back say – Ye: Bear witness that we (at least) are Muslims (bowing to Allah's will). Qur'an 3:64

In the holy book, dialogue came as the source of making peace

The Qur'an says:

But if the enemy inclines towards peace do thou (also) incline towards peace, and trust in Allah: for he is the one that heareth and knoweth (all things) The Qur'an 8:61.

The Bible says:

But if the heard that it was said, you shall love your neighbour and hate your enemy: but I say to you, love your enemies and pray for those who persecute you. Mathew 5:43-44.

The table below shows respondent's views on how faith-based organisation contributes their proportion of peace culture using dialogue.

Table 4.7: Showing Perceptions of Respondents on Dialogue

Item	Types of Information	Degree of satisfaction							
		Strongly Agree		Agree		Disagree		Strongly disagree	
		N	%	N	%	N	%	N	%
1.	shapes how people of different faiths and groups lives together peacefully	124	19	243	37.3	196	30.1	89	13.7
2	passes knowledge of other faiths tor peaceful co-existence	88	13.5	276	42.3	222	34.0	66	10.1
3	establishes forum for inter-religious relations	81	12.4	260	39.9	244	37.4	67	10.3
4	executes joint communities projects among religious groups	61	9.4	239	36.7	262	40.2	90	13.8
5	ensures understanding of others faiths with interpersonal communication rather than synthesis new beliefs	66	10.1	238	36.5	238	36.5	110	16.9

Source: Field Survey, 2013

In response to the statement from item 1 of the table 4.7, “faith-based organisation shapes how people of different faith and groups lives together peacefully,” fair majority of the respondents 56.3% (367) agreed with the statement while 43.7%(285) were of contrary view. This is an indication that even though religion constitutes majorly into the conflict in Kaduna state, it is not only religion that that shapes peoples behaviour but other factors such as ethnic fragmentation also influences the behaviour of people. Thus, the channel of addressing the conflict should be traced to the other sources and causative factors of conflicts in Kaduna state. This is consistence with the interview conducted with the director of intervention and programmes, Interfaith Mediation Centre:

To a certain extent, our organisation has influenced the behavior of the people of Kaduna state. People have seen that there is no alternative to peaceful society. This has shown as the product of peace agreement facilitated by us

Similarly, a staff of FOMWAN commented:

The unity of Muslims women is one of the goals of FOMWAN. Our organization believed that the common faith in Islam has greater importance than those individual and cultural differences.

According to Imam and Pastor, The Qur'an says:

O you who believe, enter not houses other than your own, until ye have asked permission and saluted those in them (peace be with you): That is best for you, in order that you may heed (what is seemly). If you find no one in the house, enter not until permission is given to you; if you are asked to go back go back: that makes for greater purity for yourselves: and Allah knows well all that you do. The Qur'an 24:27-28.

Also, the Bible says:

When you go into a house say, Peace be with you: if the people in that house welcome you, let your greeting of peace remain, but if they do not welcome you, then take back your greeting, and if some home or town will not welcome you or listen to you, then leave that place and shake the dust off your feet. Mathew 10:12-14, GNB, 1984.

Furthermore, item 2 in the above table was designed to measure perception of respondents on faith-based organisations roles in passing information and knowledge of other faiths on peaceful coexistence. The results of the investigation showed that only a very lean majority; 55.8% (364) believed that "faith-based organisation passes knowledge of other faiths on peaceful coexistence" while a minority of 44.2% (288) thought otherwise. The findings from item 2 which shows a fair judgements on the part of respondents have confirmed that other causative factors should be traced as the root causes of the conflict for the purpose of embarking on conflict resolution programmes. This has also been confirmed in an interview conducted with a staff of DePIKAD, he observed:

In our organisation, we arranged meetings with key leaders in the government, religious bodies, traditional structures, and civil society organisations. These meetings provide connections through which the Imam and the Pastor can continue to advance their work in Kaduna state

Also, during the interview, a respondent observed:

A lots need to be done to build capacity and improve dialogue as a means of enhancing peace and harmony among our people. Thus, elements of peace in the theology must be emphasised, so that people could understand the important of peace.

Exploring respondent's comments in a Focus Group Discussion, one of the participants observed that:

“In my district, Muslims and Christians are all living in peace as one family. I am a Muslim, but I believe Allah created Islam and Christianity for peace, not for crisis. Attending a church service today with some of my subjects who are Christians has nothing to affect my religion, but it will rather strengthen unity among us.

Closely related to the above is the item 3. In this vein, results in the table above showed that a lean majority, 52.3 % (341) believed that “faith-based organisation established forums for inter-religious relations” with a minority of 47.7% (311) having an opposing view. The finding which also shows that faith based organisations establish forums for inter religious relations is also an indication that faith based organisations need to gain more acceptability and confidence with people, in spite of their successive efforts towards conflict resolution. This is consistent with the interview conducted with the director of intervention and programmes, Interfaith Mediation Centre:

To a certain extent, our organisation has influenced the behavior of the people of Kaduna state. People have seen that there is no alternative to peaceful society .This has shown the product of peace agreement facilitated by us

Further to this, an official of FOMWAN observed:

We are concerned with peacebuilding efforts because violence in Nigeria could affect women and children,who are the major target.Thus we are currently engaged in interreligious cooperation with Christian organizations. . We are about to participate in an interfaith body to address the issue of violent conflict in Kaduna state.

Meanwhile, according to the news report (Daily Trust, August 10, 2013) , members of the youth wings of Christian Association of Nigeria (CAN), Jamaatu Nasiril Islam (JNI) and Youth Council of Nigeria, put aside their differences in the spirit of Sallah to wine and dine together. Vice- chairman of the youth council, observed:

the youth will do everything possible to bring about sustainable peace in the state, in spite of some unfortunate incidences that occurred at Kafanchan.

Also, the secretary of the Jamaatu Nasiril Islam JNI youth group commented:

Christian and Muslim youths should not to go back to what happen in 2011 but embrace each other for sustainable peace as well as development.

The lean and fair support on faith based organizations activities is as a result of the impacts received by the religious communities. In other word, there are rooms for improvements in the activities. Furthermore, in item 4 where respondents were asked on execution of joint communities projects by faith-based organisations among religious groups, a fairly high percentage of 54% (352) disagreed that faith- based organisation execute joint communities projects while 46%(300) others felt it was actually carried out. The challenge of acceptability still exists about the work of faith based organizations. In this vein, a participant during Focus Group Discussion noted:

There is need for both followers of the two religion to acknowledged efforts by various faith-based organisation in promoting peace and harmonising the views and opinions of different interest groups in their community development programmes in Kaduna state

Also corroborating, is a newspaper report (retrieved from www.vanguardngr.com) which reported that the Youth Wing of Christians Association of Nigeria (CAN) and the Northern Youth Muslim Forum gathered at the state secretariat of CAN in Kaduna to offer special prayers for peaceful co-existence in the country. The spokesman for the group observed:

It is a cause for sober reflection on the dire need to foster unity and peace among us through the promotion of mutual understanding and respect .Any genuine initiative aimed at promoting peaceful co-existence, mutual trust and confidence by both religions should be supported and encouraged by all concerned stakeholders, .God created us differently so that we

can know each other and work collectively to attain our various aspirations as believers”

A Pastor also commented:

“We want to break the cord of hatred for Muslims and Christians in this state and in Nigeria at large and we believe that little by little, we will overcome the threat to peace and peaceful coexistence. We have gone into communities, meeting with traditional rulers from the Christian and Muslim sides as well as community leaders, discussing how they can contribute to peace and how they are going to encourage the peace in the state. Every person whether young or old, male or female, Christians or Muslim must contribute their quota of peace because without peace, we cannot live; without peace, we cannot progress, neither can we practice our faith.

Meanwhile respondents disagreed with item 5 which says that “faith-based organisations ensured understanding of other faiths through interpersonal communication rather than synthesis new belief” with a few majority opinion of 53.4% (348) while 46.6 % (304) minority agreed with the statement. The challenge of trust exists in Kaduna state as suspicions on the religious education and interfaith communications is still prevalent

During FGD, a participant commented:

I believe one of the things we need to do now is a sound and sympathetic study of religion. It should not be studied to get more money for some people which has been the purpose of doing many things in Nigeria. Rather, because we Nigerians are notoriously religious, yet the religions are becoming our bane, we should try to understand it.

Moreover in an interview with a staff of Interfaith Mediation Centre; he observed:

Dialogue of action is the most feasible in Northern Nigeria, since most people in the region suffer poverty and want, desire justice, peace and and social security. Thus they come together in joint projects organised by Non Governmental Organisations, which are themselves made up of Christians and Muslims.

Similarly, the general secretary of Christian Association of Nigeria (CAN) in a conference on Christian and Muslim Cooperation for Conflict Prevention/Management, Peace Building and Reconciliation in five Northern and

Middle Belt States of Nigeria stressed that Christians and Muslims need to understand that they are one (Nigerians) in the country, and there is a need for a common understanding of that:

“We as religious leaders need to work together for peace and ensure that our actions depict peace. This will set an example to those of our co-religionists that look up to us for direction. We have to work together and have a common focus on how to live in peace and embrace brotherhood so that we can move forward as a people created by God and put together to live alongside one another in this country called Nigeria.”

Also commented is the general secretary of Jama'atu Nasril Islam (JNI), who reminded the Christian and Muslim leaders that we all need to remember that we share a common humanity and none of us can be regarded as anything else but human beings. He stressed that leaders of the two religions need to lead with reason, intellect and knowledge instead of by sentiments and emotions:

Things that bring us together as Muslims and Christians are more than those that divide us. He pointed out that cooperation for conflict prevention is a step forward towards mutual respect for adherents of the two religions. This will in turn lead to a peaceful society where devotees of the Muslim and Christian faiths would live side by side in harmony.

Moreover, the holy books called for forgiveness and reconciliation

The Qur'an says:

The believers are but a single brotherhood: so make peace and reconciliation between your two (contending) brothers; and fear Allah, that you may receive mercy: . . . that which Allah hath is better for . . . those who avoid the greater crimes and shameful deeds, and, when they are angry even then forgive . . . the recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah: for (Allah) loveth not those who do wrong . . . But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs; . . . Tell those who believe, to forgive those who do not look forward to the days of Allah: it is for Him to recompense (for good or ill) each people according to what they have earned. The Qur'an 49:10; 42:36-37, 40, 43, 45:14.

The Bible says:

Through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. And you, who once were estranged and hostile in mind, doing evil deeds; . . . put on then, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness and patience, forbearing one another and if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these, put on love, which binds everything together in perfect harmony; . . . Then Peter came up and said to Him "Lord, how often shall my brother sin against me, and I forgive him? As many as seven times?" Jesus said to him, "I do not say to you seven times, but seventy times seven." Colossians 3:12-14; 1:20-21; Mathew 18:21-22, GNB, 1984

From the findings above, it could be deduced that interfaith dialogue aims to change the hearts, thoughts, and actions of religious communities and their members who have a long history of conflicts. In Kaduna state, interfaith dialogue is also gearing towards bringing about social and political justice among the ethno religious communities, which is done by building bridges between religious people and ethnic's communities.

Education

The basic aim of peace education is the promotion of skills, knowledge and attitudes that are needed by people to create a culture of peace. In this vein, the greatest resource for building a culture of peace is the people themselves, for it is through them that peaceful relationships and structures are created. Hence, educating people toward becoming peace agents is central to the task of peacebuilding. Thus, education is a significant peacebuilding strategy (as in the case of a post-conflict situation) and an effective way of preventing violent conflict.

According to The Pastor in Imam and Pastor, Jesus Christ's teaching on non-violence is the hardest lesson of tolerance! Jesus teaches:

You have heard that it was said to the men of old, you shall not kill ; and whoever kills shall be liable to judgment. But I say to you, every one who is angry with his brother shall be liable to judgment; whoever insults his brother shall be liable to the council, and whoever says, "you fool!" shall be liable to the hell fire. Mathew 5:21-22

According to the Imam in Imam and Pastor, The Prophet Muhammad (PBUH) warned his sincere followers to abstain from using a provocative method in conveying the message of Islam. The admonition on non-provocative preaching in the Holy Qur'an reads:

Invite all to the way of thy Lord with wisdom and beautiful preaching, and argue with them in ways that are best and most gracious; for thy Lord knoweth best, who has strayed from His path, and who receives guidance. Qur'an 16:125

The table below shows the degree of satisfaction by respondents on the educational programmes and activities of faith-based organisations in Kaduna state.

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Table 4.8: Showing Perceptions of Respondents on Education

Item	Types of Information	Degree of satisfaction							
		Strongly Agree		Agree		Disagree		Strongly disagree	
		N	%	N	%	N	%	N	%
1.	carry out peace messages and conflict resolution trainings to the members of public .	155	23.8	226	34.7	194	29.8	77	11.8
2	place values on religious education and tolerance skills among groups	99	15.2	282	43.3	205	31.4	66	10.1
3	provide knowledge on social and behavioural symptoms of conflict	70	10.7	245	37.6	265	40.6	72	11.0
4	run programmes that are centered on attitudinal change and reconciliation.	65	10.0	225	34.5	228	35.0	134	20.6
5	provide knowledge on human right, justice and power.	77	11.8	254	39.0	204	31.3	117	17.9

Source: Field Survey, 2013

From the table 4.8 above , item 1 which says that “faith-based organisation carries out peace messages and conflict resolution trainings to the members of public ” have a lean agreed opinion of 58.5% (381) with a disagreed minority having a different opinion of 41.5%(271). Respondents’ fair opinions that faith based organization carries out peace messages and conflict resolution trainings to the members of public is an indication of acceptability and trust challenge on the part of faith based organisations in spite of their work in Kaduna state. Thus, only a fair population has confidence in the work of faith based organizations. Similarly item 2 which says that “faith-based organisation places values on religious education and tolerance skills among groups have a few and lean agreed opinions of 58.5% (381) with 41.5% (271) of respondents disagreeing with the statement. Respondents opinion that faith based organization places values on religious education and tolerance skills among groups is also an indication that other strategies should adopted to complement the role of faith based organizations in peacebuilding. In the same token, during the FGD conducted, a participant commented:

My church believes in peaceful co-existence teaching. The situation in the country calls for a lot of co-existence among different religious groups .

In this vein, the holy book also made some reference to peaceful coexistence teaching. The Qur’an says:

Allah sent down His tranquility to His messenger and to the believers, and made them stick to the command of self-restraint, and well were they entitled to it and worthy of it. And Allah has full knowledge of all things. The Qur’an 48:26.

Similarly, the Bible says:

And God’s peace, which is far beyond human understanding, will keep your hearts and minds safe in union with Christ Jesus. Philippians4:7

According to a local government official in Kaduna South local government who disclosed the new development of building peace in an interview:

The Kaduna state government has introduced an inter-religious exchange programme for schools in the state as part of efforts to further ensure peaceful coexistence among the people of the state, who are sharply divided by ethnic or religious differences.

Furthermore, item 3 which says “faith-based organisation provides knowledge on social and behavioural symptoms of conflict” had a fair disagreed majority of 51.7% (337) with a minority agreeing with the statement of 48.3% (315). However, the opinion of the respondent could be seen as not a high majority one. Hence, it could be seen as fair one. Thus, faith-based organisations must create systems that will help in educating the religious communities. Additionally, item 4 which says that “faith-based organisations programme is centered on attitudinal change and reconciliation” have a lean majority of 55.6% (362) disagreeing with an agreed views of 44.5% (290). This is indication that faith based organization must always be working towards ensuring reconciliation. Moreover, additional areas in behavioural modification will allow optimization of the role of faith based organizations in peacebuilding. In an interview, a respondent observed that:

Faith-based organisation focuses on the elites and leaders education campaign and not to the causes of the conflict which should be more paramount in the resolution of the conflict

In addition a Muslim cleric observed:

We have to desist from all utterances and acts that is capable of undermining our corporate existence as a nation, as God does not make mistakes, our togetherness, despite our diversity, as a single nation, the largest country of the blacks in the world, could not have been an accident.

Moreover, item 5 which says that “faith-based organisations provide knowledge on human right, justice and power” have an agreed opinion of 50.8% (331) with a minority view of 49.2% (321). Respondents views that faith-based organisations provide knowledge on human right, justice and power have shown that in spite of the challenges faced by faith based organizations, their expected roles in peacebuilding are continually discharged. Further to this, a Co-Director of Interfaith Mediation Centre commended their organisation for peace education propagation in Kaduna state:

Among the major achievement recorded by our organisation are establishment of faith institutions called the Bureau for Religious Affairs, establishment of peace clubs in schools and designing of peace curriculum for schools and colleges in Nigeria

Similarly, a programme officer in Interfaith Mediation Centre observed:

We organise conferences for faith-based peace builders; organise training workshops; publish a book on best practices, training manuals and newsletter; produce audio visual documentary from practitioners viewpoint; promote intra and inter religious dialogues on the Radio and TV; advocacy for adoption of faith based peacebuilding initiatives; support income generating activities for women across religious divides

Furthermore a respondent observed:

The government has recognised and financially supported the interfaith centre for its role as broker and builder of peace. It has also engaged the Interfaith mediation centre to train its staff in peacebuilding and conflict management level.

Also, according to Pastor Wuye, a Co Director in Interfaith Mediation Centre

We organise regular media activities to address contemporary emerging issues that boarder around co –existence, religious tolerance with senior clergies and clerics from all the denominations and sects. Also, religious youth leaders from both the society and institutions of learning are brought together regularly to be address on issues of misconceptions and stereotypes using existing structure and sometimes creating some when they are not formidable.

In addition, Kaduna state President of the Federation of Muslim Women’s Associations in Nigeria (FOMWAN) observed :

Education of women and youth is vital due to the fact that Muslim women are often marginalized in society. FOMWAN addresses these limitations through education programs for working class women and the youth.

Faith based organisations had played an educators roles in bringing people together for conflict transformation. They have also generated a legitimate position from which to teach, including educating about others’ religious beliefs and in preaching tolerance and understanding

Advocacy

Advocacy aims to empower the disenfranchised weaker groups and restructure relationships in unjust social structures through a range of activities from individual self-assertion to collective resistance, protest and mobilisation to influence those in

power whose decisions affect their lives. Advocacy in holy book could be seen in this form; the Qur'an says:

And the servant of (Allah) most gracious are those who walk on the earth in humility and when the ignorant address them they say "Peace"! . . . For them will be a home of peace with their Lord: He will be their friend, because they practiced (righteousness). The Qur'an 25:63; 6:127.

The Bible says:

Blessed are the peacemakers, for they shall be called sons of God. . . .Let us then pursue what makes for peace, for mutual building. Do not for the sake of food, destroy the work of God. Everything is indeed clean, but it is wrong for anyone to make other fall. Mathew 5:9; Romans 14:19-20.

The table below shows the response on faith-based organisations advocacy activities in Kaduna state.

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Table 4.9: Showing Perceptions of Respondents on Advocacy

Item	Types of Information	Degree of satisfaction							
		Strongly Agree		Agree		Disagree		Strongly disagree	
	Faith- based Organisations:	N	%	N	%	N	%	N	%
1.	are involved in agitations for peace	138	21.2	230	35.3	177	27.1	107	16.4
2	work against violations of human rights and abuses	74	11.3	288	44.2	233	35.7	57	8.7
3	provide support for peace campaign advocacy and non violent revolution	70	10.7	264	40.5	251	38.5	67	10.3
4	advocate the interest of social groups and marginalized groups	95	14.6	228	35.0	244	37.4	85	13.0
5	raise public awareness that facilitates inclusion of issues in public agenda	98	15.0	247	37.9	191	29.3	116	17.8
6	empower the weaker parties in conflict and transform unjust social structure	82	12.6	233	35.7	228	35.0	109	16.7
7	strengthen representatives and inclusiveness of governance to all	89	13.7	254	39.0	195	29.9	114	17.5

From the table 4.9 above, item 1 which has a statement that “faith-based organisation are involved in agitations for peace” has a fair majority response of 56.5% (368) agreeing to it while 43.8% (284) minority are having a contrary view. Respondents’ opinion which say, “faith-based organisations are involved in agitations for peace” is an indication that faith based organisations are involved in the mass mobilization for peace in Kaduna state. Corroborating this is a staff in FOMWAN who observed:

Our organization is committed to electoral reform and good governance. In the past years, particularly since 2003, our organisation supported efforts in mobilising the masses in reaching out to women and youth, through religious leaders in doing awareness to people voting their conscience coupled with non violence advocacy.

Similarly item 2 which says that “faith-based organisations worked against violations of human right and abuses” have a lean majority responses from 56.5%(362) agreeing with the statement while 44.4%(290) disagreed with the statement. This finding has shown that there are activists among the religious communities that worked against violations of human right and abuses even though their prevalence may not be widely known by all; however, religious activists are working. This is also in agreement from the response of a staff who worked with Interfaith Mediation Centre:

Human right organisations recognise our work in ensuring an equity and just society with no respect for person but the truth and teaching of peace by all the religion

In response to the statement in item 3 “faith-based organisations provide support for peace advocacy and non-violent revolution,” few majorities of the respondents 51.2%(334) agreed with the statement while 48.8%(318) was of contrary view. Thus, faith based organisations provides support for peace advocacy and non-violent revolution. This is a confirmation from the previous items that religious activists are working in Kaduna state. In the same token, the chairman, Christian Association of Nigeria, Kaduna chapter as quoted in leadership newspaper:

“Christian Association of Nigeria Kaduna state chapter wishes to appeal to all and sundry in the state to remain calm and cooperate with the government for the state to return to normalcy,”

Closely related to the above is the perception of respondents in item 4 which says that: “faith-based organisations articulate the interests of social groups and marginalised groups”. Results from the table above showed that a lean majority of the response, 50.4% (329) disagreed with the statement while 49.6 % (323) agreed with it. Respondents agreed that faith based organizations articulate the interests of social groups and marginalised groups” Thus, the general acceptability by all remains a challenge in Kaduna state as some lean majority only believed in the ability of faith based organizations to articulate the interest of social groups into their work on peacebuilding.

In an Interview in Kaduna South, a religious leader commented:

Our two religions, Islam and Christianity, are invaluable as instruments of reconciliation and of peace because they teach necessary values for co-existence using their great authority and presence at all levels of society.

In another vein, a staff of FOMWAN observed:

We are concerned in increasing female participation in government which we believed will improve governance and development. The government need to be more gender sensitive and this will allow democracy to be strengthened by creating greater participation of women which would lead to reduction in violence.

In addition, item 5 which has a statement that “faith-based organisation raises public awareness that facilitates inclusion of issues in public agenda” have a fair majority response from 47.1 % (345) disagreeing to it while 42.9% (307) minority are having a contrary view. This may not be far from what a worshipper in a mosque observed during an interview session:

We raise alarm on issues that are connected with peaceful society and those that could causes uproar in the state.

Also related to the above is the perception of respondents on item 6 which says that “faith-based organisations empowered the weaker parties in conflict and transform unjust social structure”, a lean majority of the respondents 51.7% (337) disagreed while only 48.3% (315) agreed with the statement. This means that only few recognises the role of faith based organizations in transforming weaker parties. A respondent from Development and Peace Initiative commented:

We worked with all parties irrespective of their affiliation. That has give us the credibility we desire in peace process intervention.

It is expected that believers are to enforce peace according to Imam and Pastor that added scriptural background to this .The Qur'an says:

If two parties among believers fall into a quarrel, make ye peace between them; but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until he complies with the command of Allah; but if he complies then make peace between them with justice, and be fair, for Allah loves those who are fair (and just). The Qur'an 49:9.

The Bibles says:

Depart from evil, and do good; seek peace and pursue it. . . .Repay no one evil for evil, but take thought for what is noble in the sight of all. ...if possible, so far as it depends upon you live peaceably with all. Strive for peace with all men, and for the holiness without which no one will see the Lord. Psalms 34:14; Romans 12:17-18; Hebrews 12:14.

Furthermore, item 7 which says that “faith-based organisations strengthen representative and inclusiveness of governance to all” had a few majority agreement of 52.7% (343) with 47.3% (309) disagreeing with the statement. This has shown that faith based organisations actually participated in strengthening governance in Kaduna state, although their participations may not be visible as expected. This is also in line with the interview statement by a respondent:

To some extent, religious organisations participate in almost all level of functions in democracy. Their role commences during the election where most of them participate in election monitoring and conduct in order to see to the real democratic elected officers who are expected to govern the society.

Transitional Justice

Transitional justice refers to the short-term and often temporary judicial and non-judicial mechanisms and processes that address the legacy of human rights abuses and violence during a society's transition away from conflict or authoritarian rule. Transitional justice mechanisms are created to deal with crimes that were committed during a conflict period and at a stage where that society is at the phase of transition from a society of conflict to the one of peace. Thus, transitional justice mechanisms may take a number of forms: prominently these include the criminal

court, tribunals, special courts, truth commissions, local courts and traditional methods of justice.

Transitional justice could also be traced to the holy books .According to Imam and Pastor, the Holy Bible Says:

And He made from one every nation of men to live on all the face of the earth... that they should seek God, in the hope that they might feel after Him and find Him. Yet he is not far from each one of us, for in Him we live and move and have our being Acts 17:26-28; 10:34; Revised Standard Version, 1952

From this quotation, Peter opened his mouth and said Truly I perceive that God shows no partiality, but in every nation anyone who fears Him and does what is right is acceptable to Him.

In the same vein, the Quran also says that:

O Mankind! We created you from a single (pair) of a male and female, and made you into nations and tribes, that ye may know each other, not that ye may despise each other. Verily, the most honoured of you in the sight of Allah is(he who is) the most righteous of you. And Allah has full knowledge and is well acquainted with all things .

The Qur'an 49:13

The table below shows the respondent's level of satisfaction on the transitional justice activities in peacebuilding by faith-based organisations in Kaduna state.

Table 4.10: Showing Perception of Respondents on Transitional Justice

Item	Types of Information	Degree of satisfaction							
		Strongly Agree		Agree		Disagree		Strongly disagree	
		N	%	N	%	N	%	N	%
1.	address past human rights violations	103	15.8	262	40.2	198	30.4	89	13.7
2	engage in both judicial and non judicial approaches	68	10.4	253	38.8	256	39.3	75	11.5
3	enact political transitions from violence to societal stability	92	14.1	233	35.7	236	36.2	91	14.0
4	restore and clarify truth	73	11.2	243	37.3	231	35.4	105	16.1
5	investigate past conflicts	87	13.3	239	36.7	232	35.6	94	14.4

Source: Field Survey, 2013

From table 4.10 above, Item 1 which has a statement that “faith-based organisations addresses past human rights violations” has a fair majority response of 56.% (365) agreeing to it while 44% (287) minority have a contrary view. The finding is showing that to a certain extent faith based organizations addresses human right violations This is also supported by a report of Blue Print Newspaper of March 28, 2012 in which the comments by Jama’atu Nasril Islam (JNI) secretary general, Dr. Khalid Aliyu Abubakar is quoted:

Reconciliation would not be effective without punishing those found to have done wrong against other people or against the state, adding that for as long as offenders are allowed to go scot-free, they would repeat such acts without hindrance. “For how long shall we continue to allow criminals to go scot-free? You cannot get proper reconciliation until you make examples of persons who have done wrong. The arm of the law should exercise its strength and power on those who have done wrong to stop others,” he said

Also, during an interview session in Kaduna state, an interviewee observed:

The attack on some members of religious communities always prompts the young men in the community to take to the streets in protest, demanding for justice

Similarly, item 2 which says that “faith-based organisations engages in both judicial and non-judicial approaches” has a fair majority responses from 50.8% (331) disagreeing with the statement while 49.2% (321) agreed with the statement. It could be seen from this that their engagement in judicial and judicial activities is confirmed, but not frequently done.

A religious leader also commented:

The suicide bombing of St. Rita’s Catholic Church was, therefore, fundamentally a criminal act by law-breakers, who should be speedily apprehended and made to face the full weight of the law.

Further to this, in response to the item 3 statement which says that “faith-based organisation enacts political transitions from violence to societal stability,” has majority of the respondents 50.2% (327) disagreeing with the statement while 49.8% (325) were of contrary view. In this case, faith-based organisation does not enacts political transitions from violence to societal stability. It is also a confirmation that

faith based organizations is not involved in politics. A worshipper who said also supports this view:

Their capability is limited to their members with little effects on the ruling class who dominated the political arena. Decision and transitions are basically the concerns of the people in government.

Closely related to the above is the perception of respondents in item 4 which says that “faith-based organisation restores and clarifies truth”. Results from the table above show that a few majority responses, 51.5% (327) disagreed with the statement while 48.5% (316) agreed with it. In this case, faith-based organization have not restores and clarifies truth

Also, in addition to this, during an interview with a journalist in Kaduna state, he observed:

Truth may be hidden when the subject of contentions affected their members. Every religious groups protects their members from been attacked by other religion.

According to the holy books The Qur’an says

∴ . . . To each among you have we prescribed a law and an open way? If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what he hath given you: so strive as in a race in all virtues. The goal of you all is to Allah. It is He that will show you the truth of the matters in which ye dispute:

The Qur’an 5:48

The Bible says:

And Peter opened his mouth and said: “Truly I perceive that God shows no partiality, but in every nation anyone who fears Him and does what is right is acceptable to Him.

Acts 10:34-35.

Furthermore, item 5 which have a statement that “faith-based organisations investigate past conflicts” has a neutral response of 50 % agreeing and disagreeing to it respectively. In this case, the judgment says that -based organisation restores and clarifies truth Also, a religious leader interviewed commented:

The only way to stop violation of each other right and to provide justice we need to explore the best ways for self reformation.

In addition, a worshipper interviewed also observed:

It is amazing that Christians in the Northern states are being sacrificed on the altar of the religious extremism of the Boko Haram sect, while their rights and privileges as Nigerians are also being deliberately eluded by authorities who claimed to be just and want peace in the region. Christians in the predominantly Muslim Northern States are being short-changed as second class citizens of Nigeria. And vice versa to Muslim brethren in Southern state

Corroborating this statement is the Chairman, Christian Association of Nigeria (CAN), Kaduna State, accusing security operatives of complicity in the violence that broke out in June, 2012 after bombing of three churches in Kaduna and Zaria in which forty persons died in the three incidents. Specifically, the CAN urge both the army and the police authorities to carry out investigation into the alleged killing of two persons in the southern part of the state in the renewed violence in the state:

Security agents ‘went out of their briefs’ to commit atrocities by killing innocent residents by embarking on an ‘indiscriminate shooting’ which led to the killing of two persons at the Mararaba Rido area of the state. Let there be investigation because it is clear the soldiers were just shooting people. And many of the casualties were even shot to death by soldiers and policemen,” he said.

According to Punch newspaper of June 20, 2012, the Jama’atu Nasril Islam (JNI) added their voice to transitional justice in Kaduna state by observing

“We call on the government to leave no stone unturned in unmasking the perpetrators of this heinous crime against innocent people and their properties. These reprehensible attacks are as unjustifiable as they are senseless. That government’s refusal to institute judicial process of inquiry or prosecution as the case may be, against people arrested and is accused of perpetrating violence, is an abdication of cardinal leadership responsibility that smacks of insensitivity in governance.

Observation

In a conflict situation, the observer provides a watchful and compelling physical presence that is intended to discourage violence, corruption, human rights

violations, or other behavior deemed threatening and undesirable. Observation can take very active forms--monitoring and verifying.

The table below shows the perception of respondents on observatory activities by faith-based organisations in Kaduna state.

Table 4.11: Showing Perception of Respondents on Observation

Item	Types of Information	Degree of satisfaction							
		Strongly Agree		Agree		Disagree		Strongly disagree	
		N	%	N	%	N	%	N	%
1.	forecast impending events on peace and conflict.	89	13.7	278	42.6	202	31.0	83	12.7
2	are check and balance organ.	82	12.6	224	34.4	280	42.9	66	10.1
3	provide watchful and compelling physical presence.	63	9.7	267	41.0	230	35.3	92	14.1
4	monitor and verify legitimacy in the society.	67	10.3	241	37.0	272	41.7	72	11.0
5	watch human right violations and other sources of conflicts.	66	10.1	271	41.6	212	32.5	103	15.8

Source: Field Survey, 2013

From the table 4.11 above, item 1 which says that “faith-based organisations forecast impending events on peace and conflict” had a lean agreed response from 56.3% (367) with a contrary minority views of 43.7% (285). This meant that faith-based organisations forecast impending events on peace and conflict. This is also supported in an interview conducted with the the assistant coordinator, DePIKAD:

We have people in all the local government and also entire districts that alert us of any threat to the peace in the state. Our officials alert the security agencies on the need to be prepared to curtail the impending conflict from degenerating into violence.

Moreso, a staff in Interfaith Mediation centre observed:

Our organisation has an expansive social network, which includes contacts that cut across religion, gender, age, and ethnicity. We have our ears to the ground, and we are engaged with both religious and traditional leaders. When trying to get the radical youth to the table, we know who we should approach to apply the appropriate social pressure. We also have an early warning and early response mechanism that consists of a very diverse network.

Furthermore, respondents of 53% (346) disagreed in item 2 that “faith-based organisations are check and balance organ” with a minority of 47% (306) agreeing. The finding is shown that faith based organizations are check and balance organ .This is consistent with an interview conducted in Kaduna:

Religious organisations are concerned with their beliefs with less on what happen in the politics. They may not be able to compelled the government to do their wishes, even though their presence symbolises the link with religion community.

According to Imam and Pastor; the Quran says:

Allah is He, than whom there is no other God sovereign, the Holy One, the Source of Peace . . The Qur’an 59:23

Similarly, the Bible says:

May God, our source of peace, be with all of you. Amen. . . . For God is not a God of confusion but of peace. Romans 15:33; 1 Corinthians 14:33, GNB, 1984.

In the same vein, respondents of 50.7% (330) agreed with item 3 which says that “faith-based organisations provides watchful and compelling physical presence” while 49.4% (322) of the respondents disagreed with the item. In this case, faith based

organizations provides watchful and compelling physical presence. A respondent during an interview with the DePIKAD observed:

Our role and work in the election monitoring and peace process supervision between religious groups attest to the peaceful society that we are known for and which all religion teaches

Similarly, item 4 which says that “faith-based organisations monitor and verify legitimacy in the society” have a disagreed opinion of 52.7% (344) with a minority agreed views of 47.3% (308). In an interview conducted with a religious leader, he observed:

God came for both the believers and non believers. Love your neighbor like your self should be the guiding principle for everyone in order to achieve peaceful coexistence instead of anticipating for conflict.

Moreover, item 5 which says that “faith-based organisations watches human right violations and other sources of conflicts” have a few agreed opinion of 51.7% (337) with a minority having an opposing views of 48.3%(315). Thus, faith based organization watches human right violations and other sources of conflicts . In an FGD conducted, a participant commented:

The concern by religious bodies to look into what happen in society is due to the fact that what happens in the society affects them directly or indirectly.

Intermediary

Intermediary roles include fact finding, good offices, peace-process advocacy, facilitation, conciliation and mediation in peace process.

The table below shows the perception of respondents on intermediary/mediatory of faith-based organisations on peacebuilding in Kaduna state.

Table 4.12: Showing Perception of Respondents on Intermediary Roles of Faith-based Organisations

Item	Types of Information	Degree of satisfaction							
		Strongly Agree		Agree		Disagree		Strongly disagree	
		N	%	N	%	N	%	N	%
1.	collaborate with other actors in peace processes	125	19.2	260	39.9	190	29.1	77	11.8
2	use fact finding and good offices form of intervention in conflict	100	15.3	298	45.7	197	30.2	57	8.7
3	establish relationships to support collaboration between groups, by using communication and facilitation strategies with the parties	80	12.3	237	36.3	249	38.2	86	13.2
4	facilitate dialogic interactions	92	14.1	228	35.0	238	36.5	94	14.4
5	persuade interest groups and conflicting parties to reach agreement	90	13.8	218	33.4	226	34.7	118	18.1
6	engage in the design and conducts of problem solving meetings	102	15.6	201	30.8	176	27.0	173	26.5

Source: Field Survey, 2013

From table 4.12 above, Item 1 showed that 59.1%(385) of the respondent agreed that “faith-based organisation collaborates with other actors in peace processes with 40.9.%(267) having a contrary view. In this case, faith based organizations collaborates with other actors in peace processes Supporting this majority response is an official of DePIKAD who observed:

We work and collaborate with organisations and stakeholders that could help us in peace process. Presently, we worked with JNI, CAN, Youth Organisations and gender based organisation. All we want is peace and we show our commitment to this.

According to Immam and Pastor, Holy Bible commands on how to resolve differences in the church in this way:

If one of you has a dispute with a fellow Christian, how dare he go before heathen judges instead of letting God’s people settle the matter? Don’t you know that God’s people will judge the world? Well then, if you are to judge the world, aren’t you capable of judging small matters? Shame on you! The very fact that you have legal disputes among yourselves shows that you have failed completely. Would it not be better for you be wronged? Would it not be better for you to be robbed? Instead, you yourselves wrong one another and rob one another, even your won brothers! Surely you that the wicked will not posses God’s Kingdom. 1 Corinthians 6:1-9, Good News Bible, 1984

Also, item 2 shows that faith-based organisations uses fact finding, good offices and non biding form of intervention in conflict with a majority response of 61 %(398) and 38.9%(254) minority disagreeing respectively. Thus, faith based organizations uses good offices in their interventions. A respondent also observed:

The credibility is there that we are not in peace process to make money. In addition, both the government and the people has given their trust to us

Item 3 shows a lean and few disagreed majority of 51.4 % (335) believing that “faith-based organisation established relationships that support collaboration between groups, institutions and the state” with 48.6 % (317) minority agreeing. Indeed, faith-based organisation established relationships that support collaboration between groups, institutions and the state. In this vein, during the interview a staff of FOMWAN observed:

We do try to collaborate and partner .we worked with other faith based organizations in building peace in Kaduna state. We also worked with other NGOS, especially those affiliated to the Catholic Church.

Furthermore, item 4 shows that a lean majority of the respondents of 50.9 % (332) disagreed that “faith-based organisations facilitates dialogic interaction” with minority having a contrary view of agreeing at 49.1 % (320). In this case, effective mediation will be the key to sustainable peace. However, this is contrary to the response during an interview with the staff of DePIKAD:

We have mounted an activity that brings Christian and Muslim together. Apart from their day to day interaction.

Also, item 5 shows that 52.8 % (344) of the respondents disagreed that “faith-based organisations persuade interest groups and conflicting parties to reach agreement while minority responses of 47.2% (308) agreed. This has shown that faith-based organisations does not persuade interest groups and conflicting parties to reach agreement while minority responses Furthermore in item 6, majority of the respondents of 53.5 % (349) disagreed that “faith-based organisations engages in the design and conducts of problem solving meetings” while minority believed otherwise with 46.4% (303) respondents . In this vein, faith-based organisations engage in the design and conducts of problem solving meetings” Thus, a respondent observed: “We deal with relevant actors that could bring peace at that particular time”

Meanwhile, Paffenholz (2009) measured the performance of civil society roles and activities in peacebuilding by evaluating their effectiveness in regards to the functions within and before situations of both war and armed conflict. Accordingly, the performance of each of the roles in peacebuilding that is showing the level of activities was rated as high and low, thus indicating the effectiveness of each of the roles.

Below, this study adopted the rating of activities as used by Paffenholz (2009) for determining the general assessment of faith-based organisations activities on peacebuilding in Kaduna state by using the mean of the scores (of each variables).

In addition, this study took on the activity rating scale of high, medium and low as used in the working paper titled civil society and peacebuilding by the Centre on Conflict, Development and Peacebuilding(CCDP) . Thus, the percentages for the rating are as follows: low (below 50%) , medium (50-62.4%) and high (62.5% and above)

Below is the general assessment of faith-based organisations activities based on the mean scored

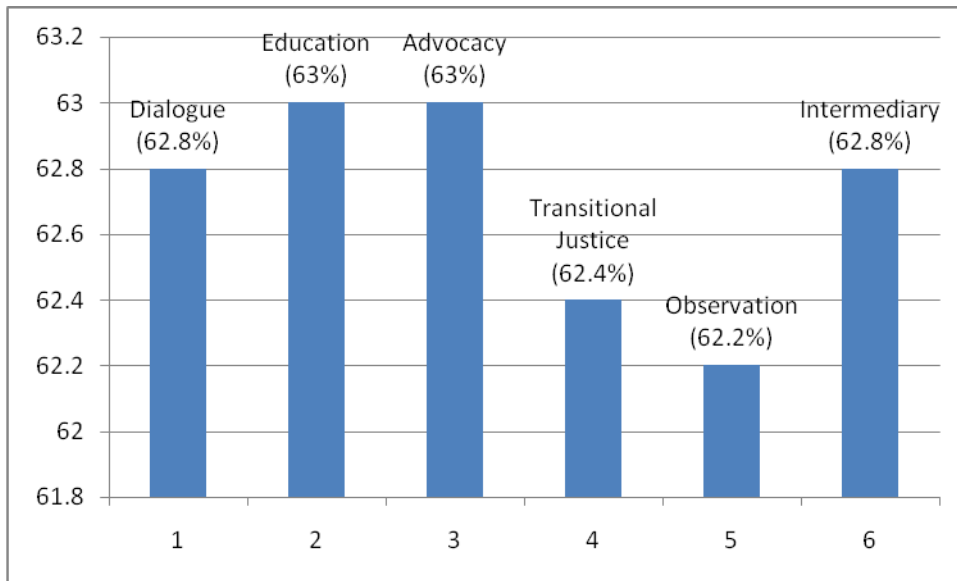
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Table 4.13: Showing the Descriptive Statistics of Faith-based Organisations Activities on Peacebuilding in Kaduna state

	N	Minimum Score	Maximum Score	Mean	Std. Deviation	Percentage of the Mean to the Maximum Score	Decisions on the activity levels
Dialogue	652	5.00	20.00	12.5675	2.58378	62.8	High /Strong
Education	652	5.00	20.00	12.6043	2.55625	63	High /Strong
Advocacy	652	7.00	28.00	17.6518	3.58311	63	High /Strong
Transitional justice	652	5.00	20.00	12.4877	2.78709	62.4	Medium/Weak
Observation	652	5.00	20.00	12.4525	2.65344	62.2	Medium /Weak
Intermediary	652	6.00	24.00	15.0905	3.42971	62.8	High/Strong
Valid N (listwise)	652						

Source: Field Survey, 2013

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Source: Field Survey, 2013

Fig 4.4 Graphical representation of Faith- based Organisations' Activities in Kaduna State

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From the table 4.12a and figure 4.4 , faith-based organisations' activities: dialogue, education, advocacy and intermediary are all on the verge of high level displays of strengths. On the contrary, transitional justice and observation (monitoring) roles are still at the medium and weak level of activity. Thus, the graphical representation shows the order for faith based organisations' activities as education and advocacy at higher usage with more strength, followed by dialogue and intermediary roles and subsequently followed by transitional justice with observation role as the least activity in Kaduna state.

Moreover, the overall assessment of faith-based organisations activities on peacebuilding in Kaduna state is at a higher level with more strength in education, advocacy, dialogue and intermediary activities. On the other hand, observation (monitoring) and transitional justice activities are at medium/weaker level of activity. By and large, the social assets of faith based organizations in Kaduna state are: long history of involvement and extensive networks and ability to mobilise people. More so, faith based organisations' moral and spiritual assets are: connecting people to strive for peace and human rights; moral and spiritual authority; potential initiator of change; mobilisations through moral ideas and conflict resolution.

Research Question 3

Do challenges faced by faith-based organisations' affect peacebuilding in Kaduna state as perceived by the respondents?

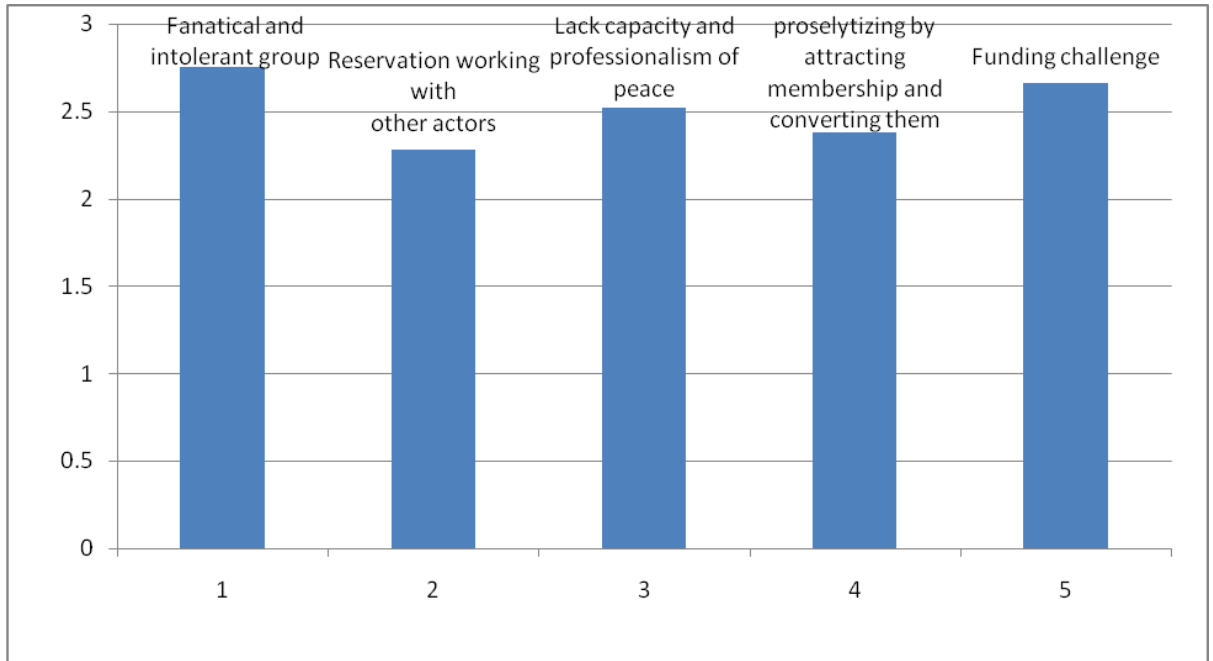
The growing interest in faith-based organisations peacebuilding roles has not only offered increased attention to the positive contributions of the faith based actors, but also inspired a discussion about the many problems involved. Moreover, peacebuilding process faces some problems which could make many ceasefires and peace agreements to be unsuccessful by giving way to renewed escalating violence. In other words, peace processes could become interminably protracted.

In answering this research question, results of data generated through the interview questionnaire, FGD, observations and archive were used. The table below shows respondent's views on challenges and weaknesses of faith-based peacebuilding in Kaduna state.

Table 4.14: Challenges of Faith- based Organisation on Peacebuilding as perceived by the Respondents

Item	Types of Information Faith-based Organisations:	Degree of satisfaction						Mean	Decision		
		Strongly Agree		Agree		Disagree				Strongly disagree	
		N	%	N	%	N	%			N	%
1.	are affected by the rise of fanatical and intolerant groups.	176	26.9	233	35.7	168	25.8	75	11.5	2.75	Agreed
2	have reservations about working with others actors	213	32.7	162	24.8	68	10.4	209	32.1	2.28	Lean Majority Agreed
3	lack capacity and professionalism of peace practices	76	11.7	236	36.2	295	45.2	45	6.9	2.52	Agreed
4	may be seen to be proselytizing by attracting membership and converting them	66	10.1	216	33.1	275	42.2	95	14.6	2.38	Lean Majority Disagree
5	lack the funding for sustained activities	106	16.3	307	47.1	170	26	69	10.6	2.66	Agreed

Source: Field Survey, 2013



Source: Field Survey, 2013

Fig 4.5 Graphical Representations of Challenges Encountered by Faith Based Organisations on Peacebuilding in Kaduna State

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From the table 4.14 above, item 1 which says that “faith-based organisations are affected by the rise of fanatical and intolerant groups” has an agreed response of 409(62.6%) with a contrary minority views of 243 (37.3%). In this case, faith-based organisations are affected by the rise of fanatical and intolerant groups” This was also supported by a Co- Director, Interfaith Mediation Centre, Imam Ashafa:

There are misrepresentations of teaching by religious groups, thereby misquoting the holy book to achieve their selfish aims. Some religious leaders do not want to be regulated. They believed in their own ideology with no consideration for others.

In addition, the programme officer in Interfaith Mediation centre, observed that:

Our major problems working in Kaduna state lies in the misrepresentation of religious teaching by religious leaders that believed that our organisation is ‘Chris-Islam’. A popular adage signifying combination of Islam and Christianity. This misconception has been the bane of our problem in Kaduna state. Funding of our programme is also a major challenge.

A staff from FOMWAN also commented:

Some of our politicians are not comfortable with our programmes. They do create a lot of misinformation about religious interpretations of our programmes. They continue to use religion as shield to manipulate the uneducated youth.

Furthermore, 375(57.5%) respondents agreed fairly in item 2 that “faith-based organisations have reservations about working with other actors” with a minority of 277(42.5%) disagreeing. In this case, organisations that do not have the same mission with them are not allowed to work with them. Thus, it will always be difficult for faith based organisations to work with some secular organizations even when there are needs to do so. However, this response from the survey was not supported by the interview conducted with the Assisitant Coordinator, DePIKAD. In his response to their collaborating role with other actors in Kaduna state:

We worked with CAN JNI and other religious stakeholders. Our work is also with government and international agencies in order to ensure sustainable peace in Kaduna state.

Also a staff in Interfaith Mediation Centre commented:

We worked with all the relevant stakeholders.
While we need the support of the religious leaders on both sides, most often our programmes operate independently.

In the same vein, 340(52.1%) respondents disagreed with item 3, which says that faith-based organisations lacks capacity, and professionalism of peace practices. Thus, capacity and professionalism are not the major challenges of faith-based organisations. However, 312(47.9%) of the respondents agreed with the item. This is also in line with one of the respondents comments in FGD conducted in Kaduna Central :

Religion has a power to change behavior of people with the use of God's anointed servants who hears from God and also carried people along. Most of the Pastors and Imam that can influence people are literate and are sound in the word.

Similarly, item 4 which says that faith-based organisations may be proselytizing by attracting membership and conversion have a disagreed opinion from respondents of 56.8% (370) while a minority population agreed with the view (43.2%). In this case, a fair opinion was generated. Thus, there are elements of misinterpretations of faith based organizations work in Kaduna state. Although, the prevalence may not be much. This was supported by the interview from a religious leader:

Another major challenge is that many Christian leaders, the so called Evangelicals, they do not adhere to this mantra of loving your neighbor, and as a result they dislike my commitment to tolerance. They look at Christian-Muslim relations from a political point of view: I do not believe that I am here to convert, but rather to be a witness, and they dislike this perspective.

In addition, a staff of FOMWAN observed:

Our greatest challenge remains how to encourage other Muslim women organisations to partner and affiliate themselves with FOMWAN in peace processes. Some Muslims women groups do not agree on the role of women in public life

Moreover, item 5 which says that faith-based organisations lack the funding for projects execution have an agreed opinion of 413(63.4%) with a minority 239 (36.6%)

having an opposing views. Thus, funding has been the major challenge of faith based organizations in Kaduna state. This is also supported by the statement from an interview from religious leader:

It is often difficult to raise financial support locally. I am also wary and scared of external funding, because I fear those who will provide funding and consequently try to dictate what I will be teaching.

Similarly according to a staff of DePIKAD, he highlighted some of the challenges faced by the organisation in carrying out peace programmes. He observed:

We are sometimes affected with funding challenges to start a programme and also to continue execution of programmes. Further to this, we need encouragement which for long has not been on our side from the members of public.

Supporting this is a staff Interfaith Mediation Centre, who observed:

Sustainability is always a challenge. It is very difficult to secure long term funding. The government is slowly beginning to assist our programs, but at the same time we are also afraid of government politicization. We fear that if we operate too closely with the government, we will lose both our independence and neutrality. Unfortunately, the tensions on the ground are replicated in the political sphere.

Further to this, a staff of FOMWAN commented:

In the process of building of tolerance and cooperation, we face a few challenges which come from the government and the people. From Government, people are not held accountable for their actions while the people are sometimes not ready to embrace peace inspite of different efforts.

Using a cut-off or decision point of 2.5 mean score for satisfactory decision as a result, faith-based organisations are affected by the rise of fanatical and intolerant groups and lack of funding for projects execution.

4.4 Discussion of the Findings

State of the Peacebuilding

Despite the absence of an organised violence, there are still pocket of unpredicted violence attacks on people and groups in Kaduna state. As a result, the findings from the study showed negative/fragile peace as the kind of peace structure in Kaduna state. These findings attest to Galtung (1976) that believed that peace is a complex process that encompasses a range of dimensions that cannot be only described by 'the absence of conflict. Likewise, these findings is in affirmation to a minimalist strategy of preventing conflict recurrence which expected conflict to occur, but want to manage it peacefully (Most and Starr 1989 as cited in Diehl, 2006). For this reason, there is a general doubts on the entrenchment of rule of law in the state, thus, bringing suspicions and fears on the sincerity of the various peace processes and efforts to address the past grievances in the state.

Accordingly, findings from the study revealed existence of legacies of vengeance- seeking groups in Kaduna state. This is consistence with the social identity theory as cited in Kriesberg (2010) that people that share the same collective identity think of themselves as having a common interest and a common fate. Though efforts are daily made for people to embrace toleration for ethnics, religious and regional communities, however proliferation of hate and threat among politicians and religious leaders in the state are still well-known. This is a confirmation to the view of Ojo (2006) that one of the perennial problems which seem intractable in an ethnics and segmented society is that of successfully managing her numerous groups. Also Kriesberg (2010) affirmed this finding by saying that the primacy or importance of an identity is another quality that affects its contribution to the persistence of a conflict. In this vein, conflicts related to highly significant identities have a tendency to persist, since threats to those identities are not easily put aside.

Furthermore, the study has shown that peace agreement is not lived up to by the parties. This is in concurrence with Roy Licklider(1995: 686) as cited in Orjuela(2008) that only one third of the negotiated settlements of identity-based civil conflicts were being kept. Similarly, the finding also confirmed UN (2005:114) reports which observed that the record of success in mediating and implementing peace agreements is sadly blemished by some devastating failures, as indeed several of the most violent and tragic episodes of the 1990s occurred after the negotiation of

peace agreements. In addition, Botes (2003) submitted that resolving differences at the negotiation table does not necessarily lead to building trust at a societal level, hence, there is a continuing need for the reconciliation of competing values and interests in achieving sustainable peace

Consequently, Schirch (2004) was of the opinion that many peace agreements have failed because they sought to solely end violence rather than make inquiry as to the root of the violence, as an untreated wound that is merely covered with a bandage will develop complications ; so unresolved conflicts reemerge bigger and more deadly than before. This confirms the words of Juergensmeyer that “a negotiated compromise with activists involved in a conflict is fraught with difficulties. It is a solution that does not always work. This is because a few activists may be appeased with such negotiation but others may be angered by what they regard as a sell-out of their principles” (Juergensmeyer 2003:240).

While trust building activities in Kaduna state are ongoing with efforts to entrench inter-faith and group communication in the state, however there are still doubts on the mechanisms for monitoring peace and also ensuring proactive response to impediment of peace. By and large, early warning system and conflict prevention which was instituted by the government through the setting up two Bureaus for Religious Affairs (institution charged with managing Muslim and Christian affairs) still have a wider gap in creating a network and linkage with the common followers of each religion. Though parts of the bureau’s mandate include promoting religious understanding and harmony; and the coordination and regulation of religious educational institution, there are still unguided pronouncements and teachings. Thus raising doubts on the effectiveness of the mandates given to bureau in reaching out to the entire religious communities.

By and large, Doyle and Sambanis(2000) in their work on peacebuilding believed that conflicts are inevitable in plural societies and the aim of peacebuilding is to foster social, economic, and political institutions and attitudes that will prevent these conflicts from turning violent. In effect, peacebuilding is the front line of preventive actions that are preemptive, and attempt to address the root causes and effects of conflict through reconciliation, institution building, and political and economic reconstruction. Consequently, religion therefore has an effect on the conflict causes, dynamics and resolution.

Moreover, efforts to prevent violence in the state have been an operational preventive approach with little efforts on structural preventive approach that forms the hallmark of sustainable peace. Thus, it is expected that preventive peacebuilding in Kaduna as suggested by Casey, et al, (2005), must identify and support relationships, governance modes, structures and systems, and provide capacities and resources to strengthen and consolidate the prospects for internal peace in order to avoid a resort to, an intensification of, or a relapse into destructive conflict.

General Assessments of the Faith-based Organisation Activities on Peacebuilding in Kaduna state

Overwhelmingly, the study has shown that religious organisations promote community peace, and conversations with those in different religions would promote peace. In this vein, faith-based organisations have largely and successfully contributed to the existing peace in Kaduna state. The social capital theory thus supported the finding by postulating that the features of social organisation such as the norms and networks enable people to act collectively for the purpose of mass mobilisation (Portes 1998). This is also supported by Yilmaz et al (2010) who cited Putnam (1992) that an active civil society can create social capital, that is, trust, cooperation over ethnic, religious, and other divisions, inclusiveness, and open debate which is conducive to peace and harmony between sections of society. In this vein, a possible explanation for the correlation between heterogeneity challenges about Kaduna state and the development of social capital is that people have more trust and feel more comfortable interacting with people that are similar in terms of religion, race and ethnicity (Knack and Keefer, 1997; Alesina and La Ferrara, 2000). Consequently, members of particular groups may prefer to interact with other members of the same groups if they fear discrimination (Costa and Kahn, 2003). This may result in an increase in social capital within the group (Bowles and Gintis, 2002).

Furthermore, the contribution of faith-based organisations to peacebuilding in Kaduna state are demonstrated by social identity theory, which claimed that identification with a collectivity can arise even in the absence of interpersonal cohesion, similarity, or interaction and yet have a powerful impact on behavior, thus creating a collectivity with a psychological reality beyond its membership and also enabling the individual to conceive of, and feel loyal to, an organisation or culture(

Turner (1982:21). This is also supported by ICCO Alliance (2009) report on the faith-based educational institutions in fragile state which was of the opinion that faith-based institutions seek to mobilise religious capital in favour of peace while minimising religious influence on attitudes and perceptions that fuel conflict

The study had shown the activities and capacity of faith-based organisations in resolving the conflicts and violent clashes among various religious and ethnic groups in the country. This had been linked to continuous education given to community's members on the root causes of conflict. More so, previous studies (Bouta, et al., 2005; Gopin, 2000, 2002; Appleby, 2000; Smock, 2002, 2006) believed that individuals and faith-based organisations from a variety of religious traditions are increasingly active in attempts to end conflicts and to foster post-conflict reconciliation between warring parties in various parts of the world.

In addition, the findings have shown that faith-based organisations provided peace and conflicts resolution training to members of the public through the mass media and other medium of communication. Accordingly, faith-based organisations disseminate religious education and tolerance skills among groups in the state by providing knowledge on social and behavioral symptoms of conflict that is centered on attitudinal change and reconciliation. This is an affirmation to Smock (2008) that religious leaders and institutions can be mediators in conflict situations by serving as a communication link and also providing the necessary skills for the resolution of the conflicts through their teachings. In addition, this is consistent with" (Hefner 2005, 26) who noted that religious movement has been able to convert its social network and spiritual capital into creative and educational projects.

Further to this, Varshney (2002) posits that interaction over ethnic and religious boundaries and inclusiveness in ways of organizing and associating can serve to prevent violence. Consequently, religious teachings are expected to provide meaning, identity, and emotional support that can increase resilience in coping with difficulty and mobilization of the entire communities. Thus, religious values, norms and motivation is expected support nonviolent approaches and reconciliation across divisions. Values, including forgiveness and reconciliation, in religious texts and teachings will therefore inspire communities to change their attitudes and actions positively.

Concerning the use of dialogue by faith-based organisations, the performance of faith-based organisations has been high to a certain levels of success. Despite this notable level of success on dialogue activities, there are still for room for improvement. This is an affirmation to Yilmaz and Esposito (2010:2) findings that an active civil society in which faith-based organisation belongs create social capital that bring trust, cooperation over ethnic, religious, and other divisions, inclusiveness, and open debate which is conducive to peace and harmony between sections of society. Also, dialogue on issues of faith and identity goes beyond negotiations. Open and trustful inter-religious dialogue is furthered by a secure knowledge of one's own religious tradition as well as that of others. This knowledge should be taught in a spirit of peace and respect for the different traditions (Princen 1992; Smock 2007)).

With reference to advocacy, to a certain extent, faith-based organisations in Kaduna state are involved in agitation for peace by working against violation of human rights and also providing support for peace campaign advocacy which continually sustains non-violent revolution. This is also a confirmation to the Mans & Ali (2006) findings on faith-based peacebuilding in Sudan which stressed the relevance and the contribution of advocacy in ensuring sustainable peace. However, little is contributed by faith-based organisations in raising public awareness that facilitates inclusion of issues in public agenda.

In relation to participations in transitional justice, faith-based organisations addresses past human right violation by appearing before judicial and non judicial commission to make their presentations. However, little progress and success has been made through transitional justice activities. Moreover, this finding affirmed the claim by Bouta, et al (2005) which claimed that there is limited or even no interest within religious communities in becoming actively involved in transitional justice.

On the issue of observation and monitoring roles by faith-based organisation, it could be seen that faith-based organisations have to an extent monitored peace processes by providing a watching and compelling physical presence. However, there are still lukewarm views by the respondents on the existence and effectiveness of those mechanisms that could observe and monitor peace in the state.

Moreover, findings on faith-based organisation roles in mediation and intermediary process shows that they collaborate with other actors in peace processes by using fact-finding, good offices and non binding forms of intervention in conflict.

Hence, engendering communication and facilitation strategies with the parties. In this respect, Hayne (2009) affirmed that religious individuals, often as representatives of faith-based organisations, have for decades carried out mediation, striving to help resolve conflicts. This is also consistent with the study by Thistlethwaite and Stassen 2008, Sampson & Lederach, 2000 that transnational religious and faith-based movements can play crucial roles in peacebuilding with their strong faith-based motivation, long term commitment, religious, spiritual and moral authority and ability to facilitate constructive social relations between different groups of population. However to a certain extent, there exist the challenge of persuading interest groups in reaching agreement and subsequently designing problems- solving workshop.

By and large, analysis of programmes by Interfaith Mediation Centre shows the organisation's activities in the order of their strengths on peacebuilding in Kaduna state: dialogue, education, advocacy and intermediary have contributed higher with less of observation and transitional justice activities. In the same vein, activities by Development and Peace Initiative of Catholic Church, Kaduna (DePIKAD) in the higher order of contributions are dialogue, observation, intermediary, education and less of advocacy and transitional justice.

Moreover, activities by Federation of Muslim Women Association of Nigeria FOMWAN in the order of their strengths are dialogues, intermediary, education, advocacy with less of advocacy and nil on transitional justice activities. Moreover, all the selected faith-based organisations have a long history of involvement in the in Kaduna state. These organisations are often very familiar with the context and history of conflicts, and they are able to engage in long-term peacebuilding before, during and after conflicts. Moreover, selected faith-based organisations have wider networks in the Kaduna state for the sustenance of mass mobilization of people. Similarly, selected faith-based organisations do not confine their attentions to only religious conflicts but also focused on issues of governance and sustainability of democratic system. As a result, it can be argued that religion has an effect on the conflict causes, dynamics and resolution. Thus, religious values and norms are critical aspects of the cultural identity of many people involved in conflict dynamics.

Challenges Faced by the Faith-based Organisations on Peacebuilding

In the religious competitions among Muslims and Christians in Nigeria, conversion is another serious issue in both religions. Converting Christians to Islam or Muslims to Christianity poses a threat. Also, there were reservations about working with actors of a different religion or those opposed to the intersection of religion and peacebuilding. Thus, faith based organisations is perceived to be proselytizing, by actively seeking to attract religious membership or conversion. In this way both religious traditions can go to any extreme to get a new member to their faith and will also do the same to stop any of their members to be converted to another religion.

Challenges of the faith based organisations often influence their peacebuilding activities. This is consistent with the findings by some studies (Orjuela, 2008; Paffenholz and Spurk, 2006; Jeong,2005; Oliver, 2006) that often, challenges and problems faced by civil society organisation (of which faith based organisation is among) affects the extent of the peacebuilding. In this vein, the challenges faced by faith-based organisations on peacebuilding in Kaduna state include the rise in fanatical and intolerant groups, insufficient funds and misrepresentation of religious teaching on peace.

In addition, there are suspicious perceptions from the public on the activities of some of the faith based organisations. These include the individualistic operations and single religious affiliations of the selected faith based organisations. For instance, there are beliefs in some quarters that those organisations may not be rendering genuine services to the people of Kaduna state.

Consequently, faith-based organisations are sometime perceived to using their commitment to peace to proselytize. Thus; peacebuilding efforts are constrained and undermined when they are perceived as using the extra influence gained via these efforts as a vehicle for proselytisation. Further to this, Muslims and Christians there still tend to concentrate on their own constituencies before considering or engaging with them.

CHAPTER FIVE

SUMMARY, RECOMMENDATIONS AND CONCLUSION

5.1 Summary

The study was carried out to assess the contribution of faith-based organisations on peacebuilding in Kaduna state. Five chapters were presented in the thesis. The first chapter gave a background to the study, statement of the problem, research questions, objective of the study, research hypothesis, significance of the study, scope of the study and limitations; and definition of terms.

The second chapter presented a literature review of both the study area and the conceptual analysis. The literature review was on history of peacebuilding, concepts of identity mobilisation, religion and peacebuilding, faith-based organisation activities and peacebuilding, challenges on peacebuilding, peacebuilding activities, impacts and its challenges in Kaduna state, faith-based actors and peacebuilding in Kaduna state and gaps in the literature review. This was followed by theoretical framework on which the work was anchored. In this vein, social capital and social identity theory were considered.

The third chapter dealt with the methodology of the study. It described the research design, the study population, sample size and selection. Similarly, detailed explanation of the instruments used in the collection of data and the process of validating the research instrument was given in the same chapter.

Data analysis and discussion were the focus of the fourth chapter. The result of the study shows among other things the following:

1. Kaduna state is presently experiencing negative peace, as there are prevalence and pocket of unpredicted violence attacks on people and groups in the state. In this vein, legacies of vengeance-seeking groups and proliferation of hate and threat among politicians and religious leaders in the state are still well-known. Consequently, the peace agreement is not lived up to by parties.
2. Selected faith-based organisations (Interfaith Mediation Centre and Development, Peace Development Initiative Kaduna and Federation of Muslim Women Association of Nigeria) operate their peacebuilding

programmes around activities such as dialogue, education, advocacy, and intermediary in promoting societal cohesion and reconciliation with little efforts on transitional justice and monitoring/observatory roles that could also help in ensuring sustainable peace in Kaduna state. Nevertheless, faith-based organisations have contributed positively to the existing peace with varying level of successes in Kaduna state.

3. The challenges and weakness of faith -based organisations on peacebuilding in Kaduna state includes the legitimacy of the organisations, insufficient transparency and acceptability of the sincerity about what they are doing on peacebuilding processes. Others include limitation in respect of funding, misrepresentation of religious teaching on peace. Moreover, the challenges and weaknesses of faith-based organisation have a direct relationship with the peacebuilding roles in Kaduna state.

5.2 Contributions to Knowledge

This study has unveiled Nigeria experience on the contributions and challenges of faith- based organisations on peacebuilding by affirming to previous claims and findings from other studies outside the shore of Nigeria that faith- based organisation is unit in a peacebuilding constituency system, playing a supportive and complementary role.

The study has revealed strengths of faith-based organisations on peacebuilding in Kaduna state to include their ability to give social, moral and spiritual support. However, Accusations and risks of proselytising constituted the major weaknesses of faith-based organisations.

More so, this study added transitional justice as part of the activities carried out by faith- based organisations as against previous studies with little and few attention on transitional justice that forms the basis of clarifying truth, justice and fairness.

5.3 Limitation of the Study

Two out of the five proposed faith based organisations could not provide substantial evidence to their acclaimed peacebuilding programme due to the fear of

unknown and security implications the revelation may be having. Thus, researcher has to drop them out of the selected samples.

Also, most of the interviews and focus group discussions could not be recorded because most participants objected to the use of a tape-recorder for fear of being attacked for their comments in spite of repeated assurance of anonymity. The general perception is that researcher should be able to write their response down instead of putting it on record.

Nevertheless, all findings are true representative of the population.

5.4 Recommendations

Based on the above findings, government should endeavour to partner with faith-based organisations to evolve strategies that would entrench appropriate communication for peacebuilding activities. The following recommendations are made sequel to the findings of the study.

The following recommendations are thus made sequel to the findings from the study:

1. The state of peacebuilding that is presently showing negative peace structure should be transformed into positive peace structure through genuine reconciliation with the various groups in the state.
2. Activities of faith-based organisations must focus more on monitoring and transitional justice mechanisms.
3. Challenges of faith-based organisations: insufficient fund, perceptions of illegitimacy from the public, and unacceptability of the sincerity of their work must be addressed through collaborative efforts from both the government and faith-based organisations.

5.5 Suggestions for Further Study

The study could still be conducted using other research methods and designs. This could be done using designs such as historical and evaluative designs. On the contrary, the study could also be conducted with similar approach of descriptive design but using longitudinal survey as against the adopted cross sectional survey.

Moreover, impact assessment of peacebuilding programme should be examined by future studies in analysing the impact of various projects on the field. In this vein, outcome and impact evaluations should be stringently carried out.

By and large, the role of faith-based organisations in other phases of peacebuilding aside from the preventive phases should be subjected to academic research. This will be of importance in Kaduna state as it will advance knowledge and also help in creating a structure for sustainable peace in Kaduna state.

5.6 Conclusion

The strengths of faith-based organisations on peacebuilding in Kaduna state include their ability to give social, moral and spiritual support. Hence, the role of faith-based organisations on peacebuilding is not limited to core religion issues but also secular matters. Thus, faith-based organisations have enjoyed long term involvement in Kaduna state. However, accusations and risks of proselytising constituted the major weaknesses of faith-based organisations.

Faith-based organisations have contributed to peacebuilding by involving themselves in activities such as advocacy, intermediary, dialogue, and education. It is also of worth noting that few attentions are paid to transitional justice and observational activities by faith-based organizations in Kaduna peacebuilding. Thus, the few attentions given to transitional justice and monitoring activities might have accounted for the negative peace in the state and therefore raising suspicions of justice, equity and fairness among the heterogeneous communities in the state.

Additionally, the role played by faith-based organisation is not necessarily decisive in ensuring sustainable peace, but rather supportive in most instances. Thus the findings from this study supported the claim by previous findings such as Paffenholz(2009) that civil society actor plays a supportive role in peacebuilding by complementing other actors and that the central impetus for peacebuilding comes primarily from political actors and conflict parties. Thus civil society cannot be seen as a substitute for state building.

Nevertheless, an improvement in any component of faith based organisation activities will also result in a corresponding increase in peacebuilding.

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APPENDIX

A INTERVIEW

Interview Questions for Selected Organisations Leaders

1. When was your organisation created?
2. By whom?
3. What is the mission of your organisation? Its values?
4. In which context was it created?
5. What are the specific goals and activities? Have they changed over time?
6. Where do you work?
7. Who are your 'beneficiaries'?
8. What is your organisation doing in ensuring sustainable peace in Kaduna state
9. What kinds of peacebuilding activities do you engaged in? :education, training, mediation and addressing root causes of conflicts
10. How are your activities and involvement viewed by your community and other
11. How many staff? Paid or not? Which administrative structure?
12. Where do the funds come from?
13. Do religious values and principles influence your Peacebuilding roles
14. How did religious value shapes your participation in peace processes
15. d) How do you perceive the secular Organisations work on peacebuilding
16. Do you work with them?
17. How do you address resentment against the other communities?
18. What are your achievements? How would you evaluate the efficiency of your work?
19. What are the main difficulties and challenges you faced when working on pracebuilding

20. What kind of support would you like to receive from outsiders especially international actors working in the field of peacebuilding?

21. How are individual initiatives coordinated?

Who determines overall peacebuilding direction or strategy?

What are links between different levels of initiatives – int'l, government, civil society, grassroots?

22. What are linkages between the political process and peacebuilding in initiatives

Interview for selected Actors/Stakeholders

1. Personal profile of interviewee:

Name, position, contact information, personal involvement in peace effort

2. How do you define 'peace' and 'peacebuilding'?

3. Is there 'peace' right now in Kaduna state?

4. How has 'peace' been built in Kaduna state?

5. Has peacebuilding been successful in Kaduna state Why? Why not?

6. (And how do you define success?)

7. Name activities, initiatives, or programmes by faith based organisations that have contributed to peace?

8. Which aspects of these initiatives have contributed immensely to peace?

9. How did they contribute to peace?

10. Do smaller projects generally 'add up' to building peace on a larger scale? If so, how?

11. What needs to be done for there to be peace in Kaduna state or to improve on current peacebuilding efforts?

12. How did you view the impacts of faith- based organisations in peacebuilding?

13. What are the challenges of faith- based organisation on peace-building in Kaduna state?

B FOCUS GROUP DISCUSSION

- The Nature of Peace in Kaduna State
- Activities Needed from faith based organisations in sustainable peace
- Impacts of Faith based Organisation on peace building:
 - ✓ Altering of Behaviour
 - ✓ Healing
 - ✓ Dissemination of information
 - ✓ Facilitation and Mediation among others
- Challenges of peace building
- Recommendation for peace building

C QUESTIONNAIRE

Peace and Conflict Studies Programmes,
Institute of Peace and Strategic Studies,
University of Ibadan,
Ibadan.

Dear Sir/Madam,

Questionnaire

This questionnaire is specifically designed to study the faith-based organisations and Peacebuilding in Kaduna state. It is for the purposes of research only, and all information supplied will be treated as confidential.

Please feel free to give accurate and correct information. Thanks for your cooperation.

Yours faithfully,

The Researcher

DIRECTION

Please check/mark one of the four alternative responses by ticking () in one of the boxes the alternative responses which best indicated your feeling about a particular statement.

SECTION A – PERSONAL DATA SCALE

Sex: Male () Female ()

Age:

- (a) 26-35 years ()
- (b) 36-45 years ()
- (c) 46-60 years ()
- (d) 61 and above ()

Marital status: Single () Married () Divorced ()
Widowed ().

Local government area _____

Religion : Christianity () Islam () Specify Others _____

SECTION B

	STATE OF PEACEBUILDING	Strongly Agree	Agree	Strongly Disagree	Disagree	No Response
1.	People are encouraged to embrace tolerance of ethnic, religious and regional communities.					
2.	Ethno-religious polarisation and linguistic fragmentations are very low					
3.	There are no legacies of vengeance -seeking groups					
4.	A proliferation of hate and threat speeches by politicians and religious leaders have not been noted recently					
5.	The rule of law was upheld					
6.	There is high level of security of lives and properties					
7.	Trust building is progressing among previous warring factions					
8.	The peace accord is still binding					
9.	The root of previous conflict has been addressed					
10.	There are mechanisms for monitoring peace					
11.	There are institutions, committees and groups for building peace in the state					
12.	Inter-faith and inter-group communications are entrenched					
13.	Sincere efforts in addressing past grievances are ongoing					
14.	There is promotion of trauma healing among groups					
	CHALLENGES OF FAITH BASED ORGANISATION					
	Faith based Organisations:					
1	are affected by the rise of fanatical and intolerant groups.					
2	have reservations about working with others actors					

3	lack capacity and professionalism of peace practices					
4	may be seen to be proselytizing by attracting membership and converting them					
5	lack the funding for sustained activities					
	ACTIVITIES					
	Education					
	Faith based Organisations:					
1	carry out peace messages and conflict resolution trainings to the members of public .					
2						
3	place values on religious education and tolerance skills among groups					
4	provide knowledge on social and behavioural symptoms of conflict					
5	run programmes that are centered on attitudinal change and reconciliation.					
	Dialogue					
	Faith based Organisations:					
1	shapes how people of different faiths and groups lives together peacefully					
2	passes knowledge of other faiths tor peaceful co-existence					
3	establishes forum for inter-religious relations					
4	executes joint communities projects among religious groups					
5	ensures understanding of others faiths with interpersonal communication rather than synthesis new beliefs					
	Advocacy					
	Faith based Organisations:					
1	are involved in agitations for peace					

2	work against violations of human rights and abuses					
3	provide support for peace campaign advocacy and non violent revolution					
4	advocate the interest of social groups and marginalized groups					
5	raise public awareness that facilitates inclusion of issues in public agenda					
6	empower the weaker parties in conflict and transform unjust social structure					

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	Transitional Justice Faith based Organisation:					
1	addresses past human rights violations					
2	engages in both judicial and non judicial approaches					
3	enacts political transitions from violence to societal stability					
4	restores and clarifies truth					
5	investigate past conflicts					
	Monitoring And Observation Faith based Organisations:					
	forecast impending events on peace and conflict.					
	are check and balance organ.					
	provide watchful and compelling physical presence.					
	monitor and verify legitimacy in the society.					
	watch human right violations and other sources of conflicts.					
	Intermediary Faith based Organisations:					
1	collaborate with other actors in peace processes					
2	use fact finding and good offices form of intervention in conflict					
3	establish relationships to support collaboration between groups, by using communication and facilitation strategies with the parties					

4	facilitate dialogic interactions					
5	persuade interest groups and conflicting parties to reach agreement					
6	engage in the design and conducts of problem solving meetings					

Interviewees

1. Pastor James Wuye, a Director in Interfaith Mediation Centre, Kaduna
2. Imam Muhammad Ashafa Director in Interfaith Mediation Centre, Kaduna
3. Assistant Coordinator Development and Peace Initiative, Kaduna (DePIKAD)
4. Leaders and Members of staff of Interfaith Mediation Centre, Kaduna (IFMC)
5. Leaders and Members of staff of Federation of Muslim Women Association (FOMWAN)
6. Worshipers In Catholic Church and Selected Mosques
7. Community members in Selected Local Government Areas
8. Religious leaders from Jamautu Nasri Islam (JNI)
9. Religious leaders from Christian Association of Nigeria (CAN).
10. The former secretary, Christian Association of Nigeria (CAN) and director, Christian Awareness Initiative of Nigeria (CHAIN) of Kaduna state, Pastor John Joseph Hayab
11. Director, Intervention and Programmes, Interfaith Mediation Centre, Kaduna:

Photographs on Field



Development and Peace Initiative, Tafawa Balewa way, Kaduna

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Researcher with Dr Wuye of Interfaith Mediation Centre, Kaduna



Researcher with Dr Ashafa of Interfaith Mediation Centre, Kaduna

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Researcher with a Religious Leader in Kaduna state

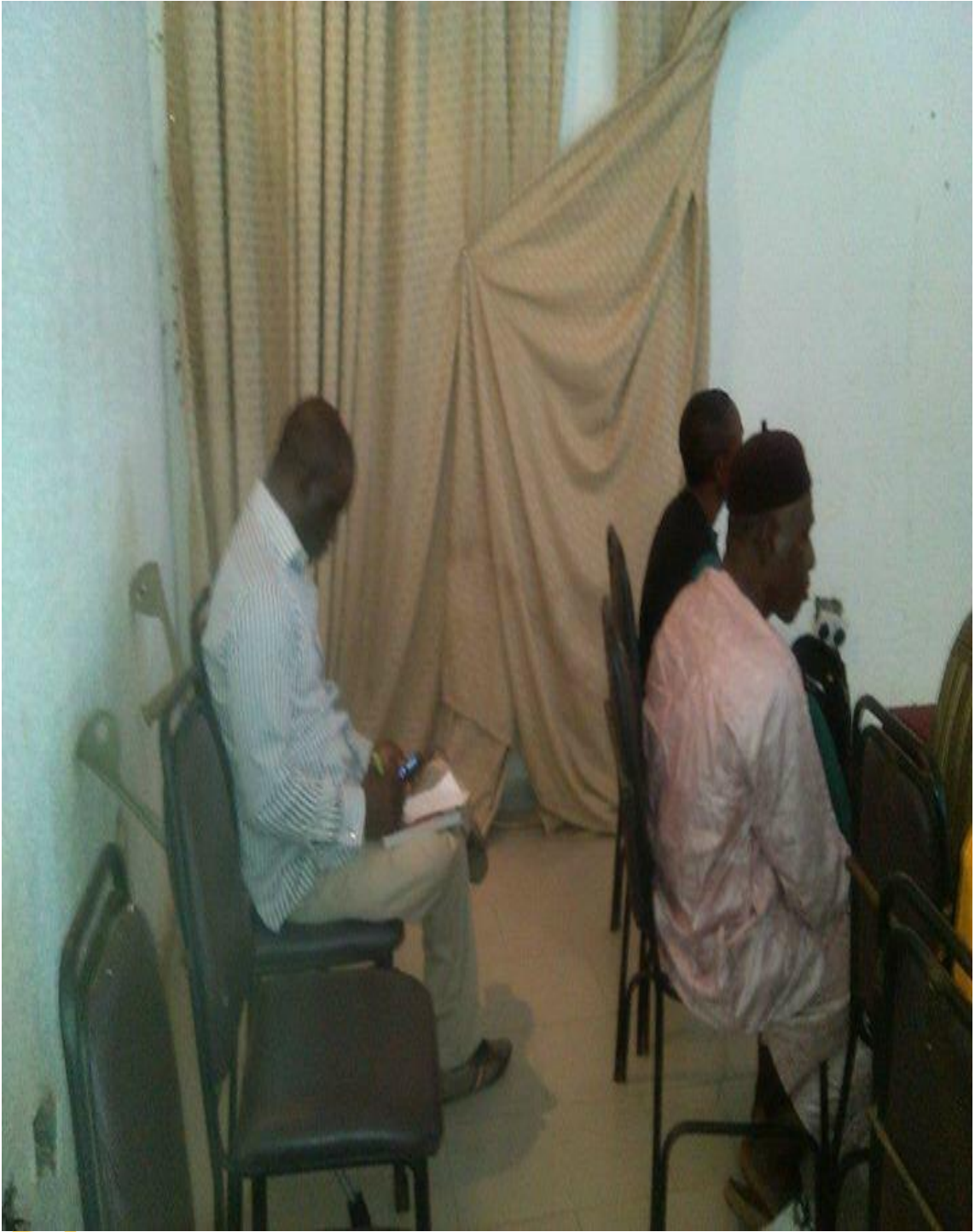


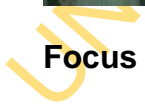
Researcher with Assistant Coordinator of Development and Peace Initiative Kaduna



Participants in Stakeholders' workshop

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 Focus Group Discussion Group at Development and Peace Initiative



Programme attended by the Researcher at Development and Peace Initiative Kaduna

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