

Université de Montréal

Interreligious Curriculum for Peace Education in Nigeria:

A Praxeological Intervention for the Advanced Training of Religious Leaders

par

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Thèse présentée à la Faculté de théologie et de sciences des religions
en vue de l'obtention du grade de Ph. D en sciences des religions

juillet, 2016

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Abstract

Since the end of the Cold War, we have witnessed the increasing role religion plays in shaping worldviews as well as global fragmentation, part of which through being directly involved in violent conflicts. This situation is no better reflected than in the ethno-religious politics of Nigeria. Since the transition from a military to a civilian regime in 1999, violent conflicts between Christians and Muslims continue to erupt and constitute one of the gravest dangers facing Nigeria. In the last few years, interreligious riots have even become routine events in Nigeria.

What have Nigerians done about this situation, especially in educational circles? Although since the early 1980s the field of Peace Education has developed a new educational reform movement aimed at addressing directly problems of violence, this reform has hardly reached Nigerian higher education (both religious and non-religious institutions of higher learning). It has left the educated elites with little formal educational training to understand the causes of this violence and especially how to provide alternatives for more peaceful relations within Nigeria.

Using a praxeological theory and method, this dissertation addresses this doubly bleak situation by presenting the context for and the details of an interreligious curriculum for peace education for religious leaders in Nigeria. Understanding the role religious discourse plays in fostering much of the current violence, this thesis focuses in particular on the needs to educate better religious leaders through the eventual dissemination of an interreligious curriculum for peace education adapted to the Nigerian multi-religious reality and long history of interreligious conflicts in particular. This one-year curriculum builds upon religious Yoruba,

Islamic and Christian conceptions of peace, with the goal of creating a safe, caring, spiritual, peaceful and successful interfaith relationship between all Nigerian religious communities. It is contextualized for use as an example in the Department of Religious Studies at the University of Ibadan.

This thesis argues that the development of an interreligious curriculum for peace education for religious leaders in Nigeria will, in the long term, reduce the growing religious violence in Nigeria, by addressing the tensions between Traditional, Christian and Muslim populations and by enabling religious peacemakers to create interreligious islands of peace as well as to actively participate in finding ways to reduce the on-going violence.

Keywords : Advance Training ; Christianity ; Curriculum; Interreligious Curriculum ; Islam ; Peace Education ; Nigeria, Religious Leaders ; Yoruba Religion.

Résumé

Depuis la fin de la guerre froide, on note que le rôle de la religion s'est grandement accru dans l'élaboration des visions du monde et dans la fragmentation globale, en partie en étant impliquée dans certains violents conflits. Cette situation se reflète en particulier dans la politique ethno-religieuse du Nigéria. La passation du pouvoir des militaires aux civils en 1999 a été accompagnée de violents conflits entre chrétiens et musulmans. Ces conflits constituent l'une des crises les plus graves auxquelles le Nigéria est aujourd'hui confronté. Au cours des dernières années, les émeutes interreligieuses sont devenues des événements de routine au Nigéria. Face à cette situation, quelles contributions les milieux éducatifs nigériens ont-ils apportées? Même si depuis le début des années 1980s le domaine de l'éducation à la paix a vu naître un nouveau mouvement de réforme visant à directement analyser les problèmes de la violence, ce mouvement de réforme n'a guère touché le milieu de l'éducation supérieure au Nigéria, que ce soit dans ses institutions religieuses ou non-religieuses. Elle laisse les élites éduqués avec peu de formation formelle pour comprendre les causes de cette violence et en particulier les solutions alternatives à y apporter pour contribuer à plus de relations pacifiques au Nigéria.

A partir de la théorie et méthodologie de la praxéologie, la présente thèse entend combler cette double lacune. Elle présente le contexte nigérian et les détails d'un curriculum interreligieux d'éducation à la paix élaborée pour les leaders religieux nigériens. Elle permet de mieux comprendre le rôle que le discours religieux joue dans la banalisation de la majeure partie de la violence actuelle. Elle met l'accent en particulier sur les besoins de mieux former les leaders religieux grâce à une éventuelle dissémination d'un curriculum d'éducation

à la paix interreligieuse adaptée à la réalité multi-religieuse nigériane et, en particulier, à sa longue histoire des conflits interreligieux. Ce curriculum est fondé sur les conceptions religieuses de la paix provenant des traditions yoruba, musulmanes et chrétiennes. Il vise à favoriser des relations interreligieuses qui soient compassionnelles, spirituelles, pacifiques et pleines de succès entre toutes les diverses communautés de croyants au Nigeria. Le curriculum couvrira une période intensive d'un an et, en guise d'exemple, sera appliqué au département de science des religions de l'Université d'Ibadan.

Cette thèse postule que l'élaboration d'un curriculum interreligieux d'éducation à la paix pour les leaders religieux au Nigeria réduira, à long terme, la violence religieuse grandissante au Nigéria, en abordant les tensions entre les populations traditionnelles, musulmanes et chrétiennes et en permettant aux artisans religieux de la paix de créer des îlots interreligieux de paix ainsi que de participer activement dans la découverte de moyens de réduire la violence récurrente.

Mots-clés: Curriculum; Curriculum interreligieux ; Éducation à la paix ; Islam ; Christianisme; Formation avancée ; Leaders religieux ; Nigeria et religion Yoruba.

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List of Acronyms

AIDS:	Acquired Immune Deficiency Syndrome
BBC:	British Broadcasting Corporation
CAN:	Christian Association of Nigeria
CIA:	Central Intelligence Agency
CSN:	Catholic Secretariat of Nigeria
HIV:	Human Immunodeficiency Virus
IDP:	Interreligious Dialogue for Peacebuilding
ICPE:	Interreligious Curriculum for Peace Education
ITP:	Integrative Theory of Peace
JNI:	Jamalat-ul-Nasril Islam
NIREC:	Nigeria Inter-Religious Council
NGO:	Non-Governmental Organizations
NPA:	National Peace Academy
NSCIA:	Nigerian Supreme Council for Islamic Affairs
NRSV:	New Revised Standard Version
OIC:	Organization of Islamic Cooperation
TB:	Tuberculosis
UNESCO:	United Nations Educational, Scientific and Cultural Organization

WLACM: World Leadership Alliance Club de Madrid

List of Abbreviations

Adj.: Adjectif

Art.: Article

Etc: Et cætera

Dedication

*This work is dedicated to the Chiboks girls and all victims of religious violence in Nigeria and
in the world*

Acknowledgments

I wish to express my upmost gratitude to my advisor, Patrice Brodeur, who assisted in steering me in the right direction and helping me shape my interreligious peace education and multicultural sensitivity. His clear-headed guidance, encouragement, valuable comments, his inspiring feedback provided throughout the journey of my studies. I appreciate the efforts of all my professors, especially Jean-Marc Charron who stayed the course on this project and who jointly challenged me to articulate my passion. They shared their own resources as it developed and instructed me step by step. Their focus and feedback has enabled my passion to see the invaluable insights to this thesis.

Furthermore, I acknowledge the support and help of God who sent people to facilitate and make my journey easy and smooth: Dr Merle Bailey, Bishop Mary-Ann Swenson, Revd. & Mrs. Karl Gudberlet, Denise Couture, Lucie Duval, David Robert, Jean-Marc Breton, Jean-François Roussel, and Solange Lefebvre. I cannot image having completed this project in the same way without the input support and friendship of Roger Alfani, Denitsa Tsvetkova, Eric Amahoumi, Jason Sparkes, Bouchra Bakhiyi, Loletta Barrett, Ignace Ndongala, and all the members of RGCC Messiah Chapel in Montreal.

I am deeply grateful to my family members; my wonderful wife Victoria Dada, and my precious children Muiyiwa, Olubanke and Iyanu for their constant assistance and steadfast sympathy have greatly encouraged me in all my efforts. Finally, my deepest appreciation goes to my sister in law Comfort Ogeleka, my brother Philip Dada, and my sister Iyabo Dada who were able to support me.

1.0 INTRODUCTION

In the face of the scaling problems of violence in Nigeria, this dissertation intends, through praxeological theory and method, to analyze the educational needs and formulate an interreligious curriculum for peace education for religious leaders in Nigeria. This study addresses the absence of any interreligious peace education curriculum that forms an integral part of a peace education core program, which is identified as one of the main problems encountered when analyzing the effectiveness of peaceful living in a multicultural society. The curriculum developed as part of this thesis is built upon Yoruba Religion, Islamic, and Christian conceptions of peace, with the goal of creating a safe, caring, spiritual, peaceful and successful interreligious relationship of communities. This thesis aims to respond to the need for peace education in general, and for an interreligious curriculum for peace education adapted to Nigeria in particular.

The introduction briefly describes Nigeria, explains the role of religion, discusses the importance of the peace education curriculum, enumerates the aim and methodology of the thesis, and details the content of the thesis.

1.1 Description of Nigeria.

The Federal Republic of Nigeria, as an economically developing nation, is facing different challenges ranging from political tensions to religious and tribal violent conflicts. These events constitute factors that have been stifling the economic and social development of the country. Left unattended due to the difficulty of resolving these issues, these situations of conflict keep occurring and are gradually becoming part of the national culture.

The Federal Republic of Nigeria (Nigeria) is a West African country that shares borders with the Republic of Benin in the west, Chad and Cameroon in the east, and Niger in the north. Its coast lies on the Gulf of Guinea in the south.



Figure 1. Map of Nigeria. Source: Map XL (2002-2016). Site Web. <http://www.mapsofworld.com/nigeria/>. Consulted on 9 June 2016.

On October 1st, 1960, Nigeria gained its independence from the United Kingdom. It now consists of thirty-six states and the federal capital territory.¹ Nigeria occupies 923,768 sq km (336,667 sq mi) (Ulavall: Nigeria 2010). According to a 2006 census, its population is estimated to be one hundred and sixty million, with a life expectancy of around fifty-two years. It is the only country in the world with an equally high number of adherents to both Christianity and Islam (ca 64 million for each religion).

Nigeria is the most populous country in Africa, the seventh most populous country in the world, and the most populous country in the world in which the majority of the population is black. Nigeria's diverse ethnic, linguistic, and religious characteristics contribute to cultural and artistic riches as well as to its fractious political conditions. It is an ethnically and religiously complex country with over two hundred and fifty ethnic groups. "The major ethnic groups include the Hausa (21%), Yoruba (21%), Ibo (18%), and Fulani (9%). The Hausa have traditionally dominated the northern region of the country while the Yoruba have a pronounced influence in Nigeria's western region, and the Ibo reside largely in the country's eastern region" (Encyclopaedia of the Nations: World Leaders 2003).

The official language of Nigeria is English, but over two hundred and fifty other languages are spoken. It is a country that not only includes a large Christian and Muslim population of a roughly equal size; it is also home to ancient traditional religions often under the nomenclature of 'traditional African religions.' In much smaller numbers, there are also adherents to other religious belief systems like the Baha'i faith, Sat Guru Maharaji, and Hare Krishna. Approximately 40% of Nigerians are Muslim; 40% are Christian; and approximately

¹The 36 states are: Abia, Adamawa, Akwa Ibom, Anambra, Bayelsa, Benue, Borno, Cross River, Delta, Ebonyi, Edo, Ekiti, Enugu, Gombe, Imo, Jigawa, Kaduna, Kano, Katsina, Kebbi, Kogi, Kwara, Lagos, Nassarawa, Niger, Ogun, Ondo, Osun, Oyo, Plateau, Rivers, Sokoto, Taraba, Yobe, Zamfara.

20% practice either a form of traditional African religions or another religion as mentioned above.

1.2 Role of Religion in Nigeria

Religion plays a central role, often divisive, in the ethno-regional politics of Nigeria. The problem is far more complex than simply the presence of religious ‘fanatics’ enacting violence on other Nigerian citizens. There has often been as much violence amongst Muslims, and disagreements between Christian groups, as there was between adherents of these two faiths. The Bible and the Qur’an have become part of the staple religious discourse in Nigeria with a too often divide-and-conquer strategy in the geopolitics of this demographically very large country.

Nigeria has not yet experienced a peaceful period from the colonial period to the present. There is an increasingly frightening picture of the destructive consequences of human violence taking many different forms: between children on the streets, at school, in family life, and between ethnics, religious, political groups in the community. There are also different forms of violence: physical, psychological, socio-economic, environmental, and of course political. Since the transition from military to civilian regime in 1999, religious violence constitutes one of the gravest dangers facing Nigeria. According to Roger A. Johnson in *Peacemaking and Religious Violence*: “Religious violence is ... the type of violence organized, motivated and /or justified by the leadership, scriptures, and rhetoric of religious communities” (Johnson 2009, 8). David Hicks defines violence as “acts of aggression with the deliberate intention of causing pain or discomfort to others, directly or indirectly” (Hicks 1998, 6). “Violence, in the broadest sense, includes physical, psychological, and structural violence

and can be caused by thoughts, words, and deeds- any dehumanizing behavior that intentionally harms another” (Harris 1999, 16). Gerald A. Arbuckle asserts that “violence is not about damaging or destroying things. It is about abusing people. The tragedy is that it lowers their self-confidence; they experience it as sense of powerlessness and subjugation. Violence crushes the spirit of people and makes them submissive to violators for their purpose” (Arbuckle 2004, xii).

Religious riots have become routine events in Nigeria, no longer even making many news items. S.P.I. Agi in *The Political History of Religious Violence in Nigeria* affirms that: “Burning houses, destroying property, maiming and killing innocent people have become a normal way of religious life, and religious violence is often seen as one of God’s unwritten commandments that must be obeyed” (Agi 1998, 2). Nigeria has joined the league of the religiously restless nations with intra- and interreligious conflicts. Religion has remained a major divisive element, in the ethno-regional politics of Nigeria. Some critics claim that because of “[r]eligion fuelled conflict, complicated politics, retarded social development and impaired human relations across the world, that one is often tempted to propose that Religion is innately an enemy of Humanity, if not indeed of itself a crime against Humanity” (Soyinka 2012, 1).

However, religion can also be a source of stability and even harmony in Nigerian peace. To distinguish between when it is a source of violence, and when it is a source of peace requires an adequate understanding of religion and conflict, including an understanding of the internal dynamics and ongoing development of doctrines, norms, and religious practices within diverse religious traditions, as well as a willingness to make informed judgments about

which doctrines, norms and practices contribute to peacebuilding—and which do not (Appleby 2000).

Among the most critical challenges faced in Nigeria today is the need to distinguish between when religious discourse is used to promote peace and when it is used to promote violence. It is not enough to focus attention only on the increasingly serious and devastating terrorist activities of the *Boko Haram* group in the North, and the equally expanding militancy in the South. The situations of tension and conflict only continue to increase in numbers, and the new generation is not aware of the issues behind these terrorist group's actions. Of course, they are also mostly unaware of how to resolve them, in part because most Nigerians are raised according to the beliefs and customs of their respective ethnic groups, with insufficient inter-group knowledge and contacts. Consequently, in times of crises and situations of violence, few Nigerians know how to practice prevention, peacemaking, and post-conflict peacebuilding in order to reduce violence and increase sustainable peace amongst themselves. A brief overview of the university and high school curricula seem to indicate the paucity of courses or even elements thereof that teach those knowledge and skills necessary to resolve conflict peacefully. Such peace education courses and programs have become urgent in the face of the scaling problems of violence.

1.3 Peace Education Curriculum

In this thesis, I define a “peace education curriculum” as a pedagogical tool to encourage and support students in discovering personal and existing material and non-material human resources, including their own personal resources, that can empower them to become better peacebuilders and global citizens (UNESCO Global Citizenship Education Program 2013). A

student that goes through this curriculum will indeed be transformed to develop his or her own set of preferred resources, which will lead them to make more self-conscious and better informed choices as peacebuilders. In “Peace Education and School Curriculum,” Adesina and Odejobi (2009) explained that, in Nigeria, the current education system has failed to serve as a means of transmitting the main ingredients of a culture of peace to the younger generation. They recommended that peace education be included in the school curriculum in Nigeria to promote peace in a country with a long and on-going history of violence.

My research, as well as my previous personal experience, confirms this assertion. I was trained at Immanuel College of Theology in Ibadan, as well as at the University of Ibadan, both being among the oldest seminaries and universities in Nigeria that have trained generations of Methodist and Anglican pastors. While there is no peace education course in their curriculum to this day, they have offered a course on interfaith dialogue with the aim of reducing violence. Having had access to its syllabus, and by the very nature of its focus on interfaith dialogue (only one small component fostering peace education), I know that it does not provide the breadth and depth of knowledge necessary for serious training in peace education.

Since the aim of peace education is to help individuals become better global citizens, which includes respect for diversity of identities of all kinds (Brodeur 2013) any peace education curriculum must be non-sectarian and non-religious in nature. Peace education constitutes one of the key means to reach positive peace (Galtung 1996). Peace is a virtue, a state of mind, and a disposition for benevolence, non-violence, justice and confidence (Harris and Morrison 2003). This aim of peace education is found in the following three religions. For

this thesis, I will use the following chronological order: Yoruba Religion, Islam, and Christianity.

In Yoruba Religion, peace is “the totality of well-being: fullness of life here and hereafter, what the Yoruba call *alafia*, that is the sum total of all that man may desire: an undisturbed harmonious life” (Rweyemamu1989, 381). If one is therefore lacking in any of the basic things such as good health, a wife or a husband, children, means of sustenance of one’s family or if a person, though possessing these things, does not enjoy a good relationship with the other members of the community (living or dead), one cannot be said to have peace (Rweyemamu1989, 382).

In Islam, peace is understood as a state of physical, mental, spiritual, and social harmony, living at peace with God through submission, and living at peace with one’s fellow human beings by avoiding wrongdoing (Abu-Nimer 2003, 60). Peace in Islam encompasses harmony and tranquility within individuals in their relation to their creator, their relation to others and their relation to their environment (Abdalla 2009, 5).

In Christianity, “Jesus, he is our peace, in his flesh, he made both groups into one and has broken down the dividing wall, that is the hostility between us. He has abolished the law with its commands and ordinances, that might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it” (Ephesians 2.14-16. NRSV). With the coming of Jesus Christ, the way was opened for the restoration of the lost *shalom* to humankind. True peace includes personal wholeness, corporate righteousness, political justice, and prosperity for all creation. Perhaps no term better describes God's perfect paradise than “peaceful,” the world full of wholeness, righteousness, justice, and prosperity.

The peace education curriculum proposed as part of this thesis aims specifically to empower students with knowledge, attitudes, values and behaviors to live in harmony with themselves, others and their environment. Moreover, the program will enhance the development of the necessary skills to resolve situations of injustice, conflict and will encourage a culture of peace based on the specific identity components that make up the unique identity of each student. By developing a curriculum that does this for all students in the same classroom, it becomes obvious that the pedagogical approach is one that fosters pluralism, building on not only the respect for diversity of identities and perspectives, but for cultivating this respect on the basis of arguments that are respectful, rooted in what each student considered to be their own respective cultural/religious worldviews. When doing this in presence of one another, even greater mutual respect is fostered.

In particular, because of the multi-religious context of the Nigerian population and the increasingly inter-religious tensions and conflicts that growing radicalization has fostered more recently, this peace education curriculum includes interreligious dialogue training at its very core. This assertion is based on my conviction that understanding and acceptance of religious differences, as well as, collaboration between adherents of various religious and non-religious worldviews has essential value. The interreligious Peace education includes the interreligious education goal that reveals that the creeds and holy books of the world's religion teach about spiritual systems that reject violence and the individualistic pursuit of economic and political gain, and call their followers to compassion for every human being. It also seeks to lead students to an awareness that the followers of religions across the world need to be in, and to grow in, dialogical relationships of respect and understanding and engagement between

people of different religions. Therefore, it has great potential to contribute to the common good of the global community.

In the International Handbook of Inter-religious Education, Engebretson affirms:

That interreligious education is cognitive, affective, and experiential. The cognitive dimension refers to learning about the world of religion its many dimensions, and its focus may encompass breadth or depth of studies in religion or both. Interwoven with the cognitive aspect is the affective process of appropriating the cognitive at a personal level. In all of education, the student learns not only at an intellectual level but inevitably seeks to extract meaning from content. This affective process consists of reflecting on the implications of the content, integrating the content with life experience, being challenged by the content to deeper awareness or sensibility, responding in a personal and creative way to the content (Engebretson 2010, VI).

Today, this potential and real ways in which religious people, can contribute to peace is made more and more explicit. Hans Küng affirms that “...no world peace without peace between the religions” (Hans Küng 1996, vi). In addition, religious leaders are increasingly sought out for training/educating in institutions that offer peace studies, such as the University of Ibadan, Ilorin and Calabar. There is a growing recognition that, depending on the issue, multireligious efforts can often be more powerful than those of a sole religious community. This new understanding implies the need for a paradigm shift: from the present dominant separate religious approach to addressing and solving problems, to a collaborative and inclusive interreligious approach. In order to help religious adherents shift in this direction, they require an experience of interreligious dialogue that is transformative to them personally. This is where interreligious dialogue within an interreligious curriculum for peace education becomes vital.

Like many other Nation-states, Nigeria is experiencing serious crises that need urgent responses, including planting seeds toward longer term results, as long term investments.

While the current radicalization obviously needs to be addressed by a variety of immediate political and social responses, it is equally important to understand that this current growing religious violence can be reduced in the short (minimally), medium (more) and long (root out radicalization discourses) term by the development of an interreligious curriculum for peace education for religious leaders in Nigeria. Prominent peace educators, such as David Hicks (1998), Ian Harris (1999) and Betty Reardon (2000), all endorse the power of education as a means of transforming society. I believe that religious leaders have stronger and longer impacts in promoting peace because of their relationship and authority with their communities. The curriculum proposed is based on an Integrative Theory of Peace which posits that peace has its roots at once in the satisfaction of human need for survival, safety and security; in the human quest for freedom, justice and interconnectedness; and in the human search for meaning, purpose and righteousness. Therefore, my present research focuses on the development of an Interreligious Curriculum for Peace Education (ICPE) specifically tailored to the pressing needs in Nigeria as my humble contribution to knowledge in the field of peace education and to world in general.

The year-long curriculum presented in this thesis intends to be usable by any institution of higher learning in Nigeria, knowing that adaptation to any local contexts is always necessary. Yet, it is important to choose a particular case as a point of contextual anchoring in the development of any curriculum. In our case, I have chosen the Department of Religious Studies at the University of Ibadan. This university has been selected because it includes in its Religious Studies department a set of courses directly related to all three main set of religions in Nigeria (Traditional African Religions, Islam, Christianity), as well as courses related to theory in the study of religions, and courses related to inter-religious relations, both in Nigeria

and beyond. It is posited that the development of an interreligious curriculum for peace education for religious leaders will eventually reduce the growing religious violence in Nigeria, by addressing the root-causes of tensions between Christian and Muslim populations and by enabling Nigerian peacemakers to consolidate and/or create interreligious islands of peace amidst this violence.

1.4 Aim of the Thesis

The general aim of this dissertation is, using a praxeological process (Nadeau 1987), to enable religious leaders to assume positions of interreligious leadership in their local communities, by assuming the social and political responsibility to (1) guide and challenge people, (2) to encourage them to explore their own contributions and possible alternatives to resolving and transforming problems, and (3) to enable to achieve better living conditions individually and collectively.

1.5 Praxeological Theory and Methodology

This present dissertation is interdisciplinary in nature, rooted in the three overlapping disciplinary fields of religious studies, interreligious dialogue and peace education. The methodology used is theoretical, and tends toward a constructive and praxeological approach. It rejects the empirical methods of the natural sciences for the study of human action, because the observation of how humans act in simple situations cannot predict how they will act in complex ones. Etymologically defined as ‘the science of human action’, praxeology is a theory influenced by both pastoral theology (with its later development of practical theology) and liberation theologies (also linked to practical theology). It argues for a science of religious action as essential to pastoral studies, which shifted from a model of application of religious

theories to the study of various practices (Nadeau 1987). Based in the practice of observation, praxeology uses multiple empirical tools and theoretical hermeneutical approaches. After defining a central *problématique*, it explores referents in many disciplines to interpret the problem. Then, it evaluates the pastoral intervention and action itself and elaborates a prospective vision (Charron & Gauthier 1993).

The theoretical approach of this dissertation will provide ways of unfolding the difficulties of interpreting theories on: peace, peace education, interreligious peace education, and the selected five religious practices which are: Community building, service, teaching, preaching, and worship. In order to have an effective Interreligious Curriculum for Peace Education, my theoretical research will be based on a rationale that can be evaluated. These theories will therefore be compared and assessed according to their strength and weaknesses in the context of my dissertation.

In addition, the Integrative Theory of Peace (ITP) will be adapted in the design of the interreligious curriculum for peace education because ITP is based on the concept that peace is, at once, a psychological, social, political, ethical and spiritual state with its expressions in intrapersonal, interpersonal, intergroup, international, and global areas of human life. The theory holds that all human states of being, including peace, are shaped by our worldview—our view of reality, human nature, purpose of life and human relationships (Danesh 2006, 55). The theory also holds that all human states of being, including peace, are the outcome of the main human cognitive (knowing), emotive (loving) and conative (choosing) capacities (Danesh, 1997; Huitt, 1999a, b). Finally, the Interreligious Dialogue for Peacebuilding (IDP) theory will be used as a methodological approach, because it enhances the results of research, will also be used to help increase understanding of the object of study through creating a

higher level of trust, creating greater local impact on various areas in which Muslims and Christians dialogue. This will help in the formulation of how to evaluate the theory I am developing to undergird this interreligious curriculum for peace education.

The development of this curriculum will be based on several inputs. First, I shall make use of the following five principles of peacemaking: 1) comprehensive, 2) interdependent, 3) architectonic, 4) sustainable, and 5) integrative, since peacebuilding is not a task for religious actors only (Appleby 2000, 40). Second, I will integrate the seven principles of “inclusive education” developed by the Tanenbaum Center into our proposed interreligious curriculum for peace education (ICPE) to acquire skills and behaviors such as: 1) acceptance of differences as normal; 2) viewing difference as something interesting that promotes curiosity rather than fear; 3) skillfully asking questions about differences; 4) being an attentive listener; 5) identifying a stereotype and having the skills to debunk it ; and 6) recognizing that there are many different religions, religious beliefs and practices (Dubensky 2011, 16).

1.6 Content of the Thesis

The dissertation is divided into an introduction, six chapters, and a conclusion. Its order and the content of each chapter are following my theoretical method based on using the praxeological approach. The introduction presents in a cursory fashion the Nigerian context that both propel me to have embarked on this thesis topic, as well as to have selected a particular praxeological approach for later application of the ICPE. In addition, the introduction presents the theoretical elements underpinning this thesis.

Chapter one provides a literature review on religious violence with a focus on Nigeria, taking into account various historic and recent perspectives. It discusses religious violence in

Nigeria, as well as the causes of its manifold expressions, of which interreligious radicalization is only the proverbial tip of the iceberg. Finally, this chapter analyzes the ways political management often produces violence in Nigeria.

Chapter two presents a literature review on religious peacebuilding and its analyses of violence in general, as well as when it is related directly to Nigeria. This chapter also includes descriptions of interreligious initiatives in Nigeria and enumerates the obstacles and challenges facing religious peacebuilding in Nigeria.

Chapter three brings out various elements to interpret the religious violence experienced in Nigeria, and their effects on interreligious relations. The first is theological, followed by political, and then socio-economic interpretations. The last focuses on interreligious dialogue and inter-ethical dialogue problems.

Chapter four provides an overview of the current available literature on peace education. This chapter discusses preconditions of peace education in Nigeria; analyses the principles and theory of peace education as well as various perspectives on peace education: from a Yoruba religion, an Islamic, and a Christian approach respectively.

Chapter five presents a literature review of peacebuilding interventions, focusing on interreligious education.

Chapter six presents the detailed content of the Interreligious Curriculum for Peace Education (ICPE), and proposes tools for evaluating the Interreligious Curriculum for Peace Education including its theoretical content and practical skills. It is also intended to enable the educators to determine what the religious leaders learn about the interreligious peace education and give them tools for self-assessment and evaluation.

The conclusion focuses on the conclusion of the thesis, my prospective for interreligious peace education, which includes my prophetic vision of using the religious leaders to establish the kingdom of God on earth. Finally, this thesis ends with important elements and factors contributing to new knowledge in both theory and practice.

2.0 OBSERVATION AND ANALYSIS OF THE EFFECTS OF RELIGIOUS VIOLENCE IN NIGERIA

This chapter presents a literature review on religious violence with a focus on Nigeria. It describes historic perspectives on Nigeria. It provides the various elements that constitute the tremendous diversity found in Nigeria. It discusses religious violence in Nigeria, as well as the causes of the conflicts. Finally, this chapter analyzes the ways political management often produces violence in Nigeria.

2.1 Literature Review on Religious Violence

Most authors recognize the ambivalent role of religion in peace and conflict. Virtually every religious tradition has left a rich heritage of good deeds as well as bad ones. Some would argue that the violent images in religion are greatly misunderstood. They claim that religion itself is not violent, but that it is a voice of peace. Rather, it is the misuse of religion that sullies the purity of religion's reputation (Juergensmeyer 2011, 1). Still, violence can be found in seemingly every religion, not only in holy wars but also in sacred rites. For a long time, many scholars have thought systematically about religion and its role in conflict and peacebuilding (Juergensmeyer 2011, 93). For example, Emile Durkheim, Karl Marx, and Sigmund Freud each attempted to make sense of the role of religion in human culture by focusing on what might appear to be religion's most peculiar obsession—violence. Early theorists pondered religious violence in forms they identified mostly with arcane cults—totemism and blood sacrifice (Juergensmeyer 2011, 3). More recently, a whole theory of mimetic desire and scapegoating was developed by René Girard, mostly on the basis of his erudition as a biblical scholar, in order to explain the recurrence of violence in human affairs

(Girard 2007). More recently, Nicholas Gier published an important contribution to understanding religious violence in several Asian religions (Gier 2014). All such inquiry raises essential questions, including: what is it about religious traditions that seem to welcome images of violence and what other images can restore peace? Furthermore, what is it about religion that can lead to violence and what can help to avoid it or promote peace?

S. Kadayifci-Orellana posits that religion offers a language and symbolism, particularly in religious texts, through which many humans interpret reality, particularly in times of trauma and injury (Kadayifci-Orellana 2002, 33). However, these texts are often filled with ambiguities, contradicting statements, and are written down in a distant time, usually in a language that is different from the one used by present communities. Although one may believe that a religious text is the direct word of God or directly inspired by God, as a text, it is still subject to human interpretation. Historical, political, social, economic and cultural contexts of interpretation affect the way religious texts are understood, as for any other kinds of texts (Kadayifci-Orellana 2002, 33-34). Adding to this, Marc Gopin states that “the interpretation of sacred texts [...] seems to depend on the complex ways in which the psychological and sociological circumstances and the economic and cultural constructs of a particular group interact with the ceaseless human drive to hermeneutically develop religious meaning systems, texts, rituals, symbols, and laws” (Gopin 2000, 11).

Religion has the capacity to create havoc through the use of violence. In that respect, religious extremists do not differ from any other ideological extremists. Moreover, it is useful to realize that religious extremism is by no means exclusive to any one particular religion (Haar 2005, 12). Marty and Appleby in *Fundamentalisms and the State: Remaking Politics, Economies, and Militance*, affirm that socioeconomic causes can lead to religious violence

(Marty and Appleby 1993, 628). In their work, the roots of religious fundamentalism lie in a lack of human security, including such psychological factors as an absence of an appropriate sense of belonging. Religion is a powerful instrument in the hands of those who use it. This may include politicians who manipulate religion when they are unable to solve the socioeconomic problems of the people they are responsible to serve. In *the Ambivalence of the Sacred: Religion, Violence, and Reconciliation*, Appleby asserts that religion can be used as a negative power when it is used to oppress and exploit others but can be positive when it is used for healing purposes, or for resolving conflicts, and can bring about peace (Appleby 2000, 31).

Manus Midlarsky (2011) attempts to explain the causes of violence in two theoretical models: 1) the ephemeral gain theory and 2) the mortality salience theory. The combination of these two models is useful for understanding the rise of political extremism, especially in Nigeria. Midlarsky defines this political extremism as: “the will to power by a social movement in the service of a political program typically at variance with that supported by existing state authorities, and for which individual liberties are to be curtailed in the name of collective goals including the mass murder of those who would actually or potentially disagree with that program” (Midlarsky 2011, 7).

The ephemeral gain theory emerges from elements of social psychology literature and an analysis of historical trajectories that are most likely to lead to political extremism. It is a combination of behaviors expressed in Nigeria today, such as: (1) the threat and fear of reversion to an earlier state of subordination; (2) perceptions of injustice leading to anger and blame, including a possible stereotyping of innocents; and (3) humiliation and shame. All three, separately or in some combination, can lead to extremist behavior. The mortality

salience theory in addition to the ephemeral gain theory has the following influences: 1) a powerful stimulus to extremism in defense of a particular worldview, and 2) induced by thoughts of one(s) death(s).

In recent decades, we have witnessed the important role religion plays in shaping worldviews, and in creating both global fragmentation and violent conflict. Violent conflicts between Christians and Muslims continue to erupt. In *The Political History of Religious Violence*, S.P.I. Agi (1998) brings in two major streams of theoretical thought that are normally employed to explain political violence in Africa. The first theory draws from “the parliament of instincts.” The instinctivist theories are rather obsolete, having been rightly discredited. The second stream of theoretical thought is biocentric in character (Agi 1998, xii). It draws from the frustration-aggression hypothesis. Ted Robert (1970) in *Why Men Rebel* suggests that the answer lies in three causal sequences.

According to Agi, the first causal factor is the development of discontent; the second is the politicization of discontent; and the third is the actualization of discontent through violent action against political objects and actors (Agi 1998, xii). In the Nigerian context, both S.P.I. Agi and A. O. Omotosho highlight the causes of violence. Agi (1998) in *The Political History of Religious Violence in Nigeria* names seven immediate and visible factors that generate religious violence. The first four are (1) religious intolerance, (2) fundamentalism, (3) disparaging preaching and stereotyping, and (4) proselytizing. This last point stands out as one of the major causes of religious violence in Nigeria. This is true even though Islam and Christian deprecate the use of violence this is confirmed by A.O. Omotosho when he affirms

that “... Islam and Christianity deprecate the use of threat and coercion as a means of proselytizing among other references used is: Qur’an 16:125 and 9:15” (Omotosho 2003).²

The fifth (5) factor is government patronage, religious preferentialism, and marginalization. In spite of the constitutional prohibition against religious discrimination, religious patronage has been entrenched in the public realm, depending on the predominance of particular religious adherents in positions of authority. The sixth (6) factor is sensationalism in media reporting. The media’s penchant for exaggerating details of religious violence - and thereby fuelling their intensity - is well known and documented (Kukah 1999).

The seventh (7) factor is the use of religious symbols, which is increasingly becoming a source of religious conflict and violence in Nigeria. For example, most Muslim women insist on the use of the *hijab*, and in extreme cases the *niqab* and *burka*,³ even where the regulatory regime prohibits their use. Omotosho, in *Religious Violence in Nigeria*, adds four additional reasons for the interreligious violence: (1) the lack of recognition of one another, (2) campaigns of hatred and blackmail, (3) the lack of genuine desire to understand each other’s belief and culture, and (4) extremism (Omotosho 2003, 18-19).

2.2 Historic Perspectives on Nigeria

Nigeria is an amalgam of ancient Kingdoms, Caliphates, Empires and City-states with a long history of organized societies. The name Nigeria was adopted in 1898 to designate the British

²Qur’an 16:125 which says ‘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 ...’ and Qur’an 9:15 ‘Say: ye that reject faith, I worship not that which ye worship. Nor will ye worship that which I worship. And I will not worship that which ye worship. Nor will ye worship that which I worship. To you be your way and to me mine.’

³ Hijab refers to covering everything except the hands and face. Niqab is the term used to refer to the piece of cloth which covers the face, but not the eyes. Women who wear niqab usually cover their hands also. The burka is the cloths that cover a woman’s body completely, with a section as a mesh screen for the wearer to be able to see through the cloth. See BBC Religions 2011.

Protectorates on the River Niger. Nigeria formally became one entity in 1914 after the amalgamation of the then northern and southern protectorates along with Lagos. Many members of different social groups found their kinsmen and friendly neighbors left outside Nigeria's political boundaries. Still other peoples who were independent in the pre-colonial period now found themselves occupied by new polities, often colonial in nature, such as Nigeria and her neighbors: the Cameroun, Chad, Niger and Benin Republics.

In the past, many of the peoples now located in the modern polity of Nigeria shared many social values and cultural traits. In this connection, Hambly (1935) refers to a substratum of African culture shared in common by peoples in the region of present-day Nigeria, particularly in its southern part. This suggests that many of these peoples may attain a high degree of homogeneity. Within the Nigerian region, there was also a history of long migrations and settlements with such a mixture of social and cultural relationships that it often became difficult to separate the people within these settlements into neat socio-cultural groups.

The people of Nigeria share common stories. Despite the religion they belong to, they have been affected by the same history. These stories affect them and the future of their children. These current characters in these stories can be summarized in the following sectors of human life: health care, water, electricity, and economy.

2.2.1 Health Care

Helen Chapin Metz, in *Nigeria: A Country Study*, explains that in health care, sharp disparities persisted in the availability of medical facilities among the regions, rural and urban areas, and socioeconomic classes in Nigeria. Severe economic stresses have had serious impacts

throughout the country on the availability of medical supplies, drugs, equipment, and personnel. In the rapidly growing cities, inadequate sanitation and water supply increases the threat of infectious disease, while health care facilities have generally not been able to keep pace with the rate of urban population growth (Metz 1991, 22).

There have been several serious outbreaks of infectious diseases, including cerebrospinal meningitis and yellow fever, for which, especially in rural areas, treatment or preventive immunization was often difficult to obtain. Chronic diseases, such as malaria and guinea worm, continue to resist efforts to reduce their incidence in many areas. The presence of acquired immune deficiency syndrome (AIDS) in Nigeria was confirmed by 1987 and appears to be growing.

One of the health care challenges is hinted across to professional argues Adetunji Labiran in *Health Workforce Profile: Nigeria*, Nigeria, with a population of 165 million, “There are 52,408 Nigerian Doctors on the medical register as at December 2007 there are 128,918 nurses and 90,489 midwives on the register. There are 13,199 pharmacists, 840 radiographers, 1,473 physiotherapists, 12,703 medical laboratory scientists, and 19,268 Community Health Officers” (Adetunji 2008, 7). This is inadequate and below other developing countries.

With life expectancy at 52 years, Nigeria ranks among the countries with the highest child and maternal mortality. The Under-five mortality rate is 201 per 1,000 live births, and the maternal mortality ratio is estimated at 800 per 100,000 live births. (Human Resources for Health Country Profile – Nigeria, 2008) The major contributors to the disease burden of the country are malaria, tuberculosis (TB), and HIV/AIDS. Malaria is a major health and

developmental problem in Nigeria, with a prevalence of 919 per 100,000 populations. It is by far the most important cause of morbidity and mortality in infants and young children: about 75 percent of malaria deaths occur in children under five and one in ten maternal deaths is due to malaria. The HIV/AIDS epidemic has unfolded on a large scale in Nigeria: adult prevalence is 3.9 percent and nearly 2.9 million people are living with the virus. In 2005 alone, there were about 220,000 HIV/AIDS-related deaths in Nigeria.

Tuberculosis cases have increased dramatically with the onset of HIV/AIDS in the country, with an estimated prevalence of 546 cases per 100,000 populations in 2004. About 27 percent of adults with TB are also infected with HIV. There are great disparities in health status and access to health care among different population groups in Nigeria. For example, the Under-five mortality rate in rural areas is estimated at 243 per 1,000 live births, compared to 153 per 1,000 in urban areas. 59% of women in urban areas deliver with a doctor, nurse, or midwife, in contrast to 26 % of women in rural areas. Unlike most of the Sub-Saharan Africa, rural areas in Nigeria have a higher HIV/AIDS prevalence than urban areas. Furthermore, there are wide variations in health status and access to care among the six geo-political regions of the country. Indicators are generally worse in the North than in the South. The south-south zone consisting of the oil-rich Niger-Delta has the poorest indices in the South. For example, the infant mortality rate for North-central, Northeast, North-west, Southeast, South-south and southwest was 103, 125, 114, 66, 120 and 69 per 1,000 live births respectively.

2.2.2 Water

Much of the apauling statistics presented above are due to the fact that, half the population of Nigeria has no access to clean water.72% urban population and 49% of rural population have

access to safe drinking water. Contaminated water is responsible for a myriad of health problems including dysentery and malaria. Women and children walk miles each way carrying heavy buckets and containers of water and taking hours that could be spent in other more profitable ways. Animals share the same water sources as humans, doing neither any good. During the dry seasons, water supplies are inadequate or non-existent in many villages, so that both people and cattle go thirsty.

2.2.3 Electricity

The electricity power output has been dropping. The country has a total installed power generating capacity of 4,000 MW, derived from both hydro and thermal power plants. But actual power generation is often much less, typically between 1,500 to 2,500 MW. The current actual output is a mere 1,400 MW, at least 1,000 MW short of the actual demand in the country put at 2,400 MW (Nigeria Business Information, “Investment Opportunities” 2007).

2.2.4 Economy

According to Babajide Komolafe (2007), despite a slowdown in economic growth in 2006, Nigeria’s per capita income rose to \$1,036.2 from \$847.4 in 2005. The total federally-collected revenue stood at N5, 965.1 billion in 2006, 7.5 per cent over the level in 2005. The revenue performance was largely attributed to the receipts from the oil sector occasioned by the sustained increase in crude oil prices in the international oil market. Revenue from the non-oil sector, however, declined by 13.7 per cent from the level attained in 2005.

According to the *Nigeria's National Bureau of Statistics*: “Despite the fact that the Nigerian economy is growing, the proportion of Nigerians living in poverty is increasing every year, although it declined between 1985 and 1992, and between 1996 and 2004.” Poverty has

risen in Nigeria, with almost 100 million people living on less than a \$1 a day, despite economic growth, statistics have shown. The National Bureau of Statistics said 60.9% of Nigerians in 2010 were living in “absolute poverty” - this figure had risen from 54.7% in 2004. Nigeria's population in poverty is as follow (Nigeria’s National Bureau of Statistics, 2013).

YEAR	POPULATION LIVING IN POVERTY
1980	17.1 million
1985	34.7 million
1992:	39.2 million
1996:	67.1 million
2004:	68.7 million
2010:	112.47 Million

Table I. Nigeria’s Population in Terms of Poverty

In addition, the World Bank in its ‘Nigeria Economic Report’ of May 2013 said that: “Poverty rates remain high in Nigeria, particularly in rural areas. These rates declined between 2003-2004 and 2009- 2010, although not nearly as fast as would be expected from the pace of economic growth in the country” (World Bank 2013). Aside from the increase in poverty, the organization said progress towards a number of the other Millennium Development Goals in Nigeria has also been disappointing, stating that Nigeria was ranked 153 out of 186 countries in the 2013 United Nations Human Development Index, as unemployment rates have been steadily increasing and younger Nigerians are encountering increasing difficulty in finding gainful employment. The official unemployment rate has steadily increased from 12% of the

working age population in 2006 to 24% in 2011. Preliminary indications are that this upward trend continued in 2012 (The World Bank, Nigeria 2013).

The National Bureau of Statistics revealed that relative poverty was most apparent in the north of the country, with Sokoto state's poverty rate the highest at 86.4%. In the north-west and north-east of the country, poverty rates were recorded at 77.7% and 76.3% respectively, compared to the south-west at 59.1% (*Nigeria's National Bureau of Statistics 2013, 2*). According to the BBC Africa analyst Richard Hamilton, it is perhaps no surprise that extremist groups, such as *Boko Haram*, continue to have an appeal in northern parts of the country, where poverty and underdevelopment are at their most severe.

The society today lacks economic equality among Nigerians which decimates the other layers of society: the political, juridical, cultural and ideological levels. Some neighborhoods and some people seem to be beyond help. Some areas and groups don't need help. In addition, the poverty gap in Nigeria is widening, and a greater proportion of the nation's wealth is being concentrated in the hands of the wealthiest 20% of the nation. In Nigeria, it is thought that the highest income-earning status is enjoyed by just 10% of the population, who have a 31.4% share of the total national income. The poorest 10% receive just 1.3 percent. Nearly 50% of the total national income is owned by 20% of the highest income-earning group. An estimated 20% of the poorest portion of the population own 4% of the total national income (Social Development and Poverty in Nigeria 2013).

Nigerians live in a wealthy country with a revenue of “\$12.86 billion and 2.451 million bbl/of oil per day” (CIA publications 2013), yet four stories: health, water, electricity and economy ignore the teaching of the two major religions in Nigeria, Islam, and Christianity,

that each human person is important. The religions should work together to focus the government efforts on improving life for the middle and lower classes, there isn't enough for the middle and lower classes. The system has led to the increase of poor and hungry people in all segments of society. The pain that results from the lack of attention to religious values in general, and the values of human dignity in particular are multiple: the pain of families in disarray and despair; the pain of alcoholism, suicide, and abuse found in these families; the pain of the poor, the hungry, the homeless.

In order to change the situation, the above-stated needs of the community need to be addressed by the three religious groups, using all theories and theologies to find solutions that will better the lives of their faithful members. Whatever the faith of each member of the community living in the above stated situation may be, it will be by paying as much attention to the interests and concerns of others as to their own that the problems can be solved. Beyond the majority identities of Christianity and Islam, there is indeed much diversity to be discovered in Nigeria, as we shall see next.

2.3 Ethnic Diversity in Nigeria

Nigeria encompasses a diverse array of independent ethnic groups, each of whom had established political systems with an accompanying civic life in the pre-colonial past. An associational life rooted in that period can be described as largely traditional, with membership based on age, ethnicity, religious affiliation and other descriptive qualities. These associations are less likely to produce generalized trust and reciprocity in the larger community but play a pivotal role in providing essential services to community members and linking individuals.

Each group has its systems of marriage and family organization that are affected by the system of descent and, hence, the domination or parity of men and women in their societies.

In *Nigeria's Identifiable Ethnic Groups*, Otitie asserts that:

Nigerian people and their cultures have common distant roots, with their "pasts" anchored in the heritage of the three main linguistic families to which most Nigerian languages belong. The first is the Niger-Congo linguistic family, with its subgroups, which include such languages as the Bariba, Birom, Busa, Chamba, Edo (including Bini and Urhobo), Efik (including Ibibio), Fulani, Idoma, Igbo, Ijo (Ijaw), Jukun, Kambari, Nupe, Tiv, Vere and Yoruba. The second major linguistic family, the Afro-Asiatic, consists of Angas, Bachama, Bura, Hausa, Higi, Mergi, Shuwa and others. The third major linguistic group is the Nilo-Saharan that includes Dendi and Kanuri, among others (Otitie 2010, 2).

People who speak one or more languages among these different Nigerian linguistic families have lived together as neighbors for long periods under mutual socio-economic and socio-political influences as well as under language and cultural borrowing. Nigeria's three linguistic families or socio-cultural units have evolved over centuries, with diverse historical experiences in different geographical regions, into a more recent and complex heterogeneity of nations and cultures.

Nigeria counts three hundred and fifty ethnic groups including the ethnic minority groups. There are only three ethnic groups which have attained "ethnic majority" status in their respective regions: the Hausa-Fulani in the north, the Ibo in the southeast, and the Yoruba in the southwest. These three groups comprise only fifty-seven percent of the population of Nigeria. The others are members of the ethnic minority groups. These minority groups usually do not have a political voice, nor do they have access to resources or the

technology needed to develop and modernize economically. They therefore often consider themselves discriminated against, neglected, or oppressed.

The Hausa-Fulani are an example of a fused ethnic group, as they are actually made up of two groups, not surprisingly called the Hausa and the Fulani. The Hausa are themselves a fusion, a collection of Sudanese peoples that were assimilated long ago into the population inhabiting what is now considered Hausaland in the north. They are adherents of Islam. Their origin is a matter of dispute: legends trace them back to Canaan, Palestine, Libya, Mecca and Baghdad, while ethnologists hold them to be from the Southern Sahara or the Chad Basin. Once they arrived in Hausaland they became known for setting up seven small states centered around “Birni,” or walled cities. In these states, the Hausa developed techniques of efficient government, including a carefully organized fiscal system and a highly learned judiciary that gave them a reputation for integrity and ability in administering Islamic law (Ayeni 2010, 42).

The Fulani are also primarily Muslims, and, like the Hausa, their origin is more or less an open question. Once a nomadic people, they believe themselves to be descended from the gypsies, Roman soldiers who became lost in the desert, a lost “tribe” of Israel, or other groups such as the relatives of the Britons or the Tuaregs, who inhabit the southern edge of the Sahara desert in central Africa. Scholars claim that the Fulani are related to the Phoenicians, or place their origin in shepherds of Mauritania that were looking for new pastures. The Fulani are known to have arrived in the Hausa states in the early 13th century. Since then they have intermarried with the Hausa and have mostly adopted the latter's customs and language, although some Fulani decided to stay “pure” by retaining a nomadic life and animist beliefs. The Fulani are most distinctively known for a dispute that developed between them and the

local King of Gobir, a spat which developed into a religious war or *Jihad* ending with a Fulani conquest of the Hausa states (Okpu 1977, 20-21).

The second majority ethnic group is the Ibo, who like the Hausa-Fulani are a synthesis of smaller ethnic groups. In this case, the smaller groups are the Onitsha Ibo, the Western Ibo, the Cross River Ibo, and the North-eastern Ibo. Their origins are completely unknown, as they claim to be from about nineteen different places. They do maintain an “indigenous home,” however: the belt of forest in the country to the east of the Niger Valley. This home was established to avoid the Fulani's annual slave raids, which were conducted on cavalry that was unable to explore very deeply into the forest. The Ibo thus generally inhabited inaccessible areas, although during the 19th century they began to assert ancestral claims to Nri town, “the heart of the Ibo nationality” (Okpu 1977, 11, 21). The Ibo established a society that was fascinating in its decentralization. Their largest societal unit was the village, where each extended family managed its own affairs without being dictated to by any higher authority. Where chiefs existed, they held very restricted political power, and only local jurisdiction. The villages were democratic in nature, as the government of the community was the concern of all who lived in it.

The third ethnic majority group, the Yoruba, like the others, is made up of numerous smaller collections of people. Those who are identified as Yoruba consider themselves to be members of the Oyo, Egba, Ijebu, Ife, Ilesha, Ekiti or Owu peoples. The Yoruba are united, however, by their common belief in the town of Ife as their place of origin, and the Oni of Ife as their spiritual leader. Their mythology holds that “*Oduduwa*” created the earth; present royal houses of the Yoruba kingdoms trace their ancestry back to “*Oduduwa*,” while members of the Yoruba people maintain that they are descended from his sons (Okpu 1977, 29 -31).

Yoruba society is organized into kingdoms, the greatest of which was called Oyo and extended as far as Ghana in the west and the banks of the Niger to the east. The Oyo Empire collapsed in 1830 when Afonja, an ambitious governor of the state of Ilorin, broke away but lost his territory to the hired mercenaries of the Fulani. Despite the fact that this event occurred in close temporal proximity to the Fulani *jihad*, it was not associated with it.

The members of the ethnic minority groups include such peoples as the Kanuri, the Nupe, and the Tiv in the north, the Efik/Ibibio, the Ejaw, and the Ekoi in the east, and the Edo and Urhobo/Isoko to the west, along with hundreds of other groups that differ widely in language, culture and even physique. The gap between perceptions of ethnicity differences, which resulted from exposure to different social, politico-economic and environmental circumstances, is now gradually narrowing. Common traits are evolving, fashioned by the growing interaction among the various people of Nigeria. In spite of this homogenizing development, ethnic identities and ethnicity will persist, at least in the foreseeable future, as the different peoples organize and mobilize their exclusive cultural symbols as powerful means of gaining access to the nation's political and economic resources.

2.4 Violence in Nigeria

According to Salvož Žižek (2008), violence takes three forms: subjective (crime, terror), objective (racism, hate-speech, discrimination), and systemic (the catastrophic effects of economic and political systems). He also argues convincingly that, often, one form of violence blunts the ability to see the others, raising complicated questions. The violence in most Nigerian communities takes many different forms: between children on the streets, at school, in family life, and in the community. There is physical, psychological, socio-economic,

religious, environmental and political violence. Too many children live in a culture of violence with frightening destructive consequences.

The Bible and the Qur'an have become part of the staple religious discourse with a too often divide-and-conquer strategy in the geopolitics of this populous country. Interreligious conflicts, among other factors in the northern region of Nigeria, were blamed for riots against Ibo in 1953 and in the 1960s. Thousands of Ibos and easterners were killed in 1966-1967, which contributed to the declaration of the now defunct Republic of Biafra (1967-70). According to the former Biafra leader Ikemba Odumegwu Ojukwu, "It was necessary in the face of the religious and physical assault on our people to draw a line of safety where they can return which we called Biafra" (USA Africa 2011).

Religious tensions between Evangelical Christians and Islamic groups have long existed, but the anticipated extension of Islamic *Shari'a* law in a number of northern states has caused increased religious tensions since December 1999. For example, in Ilorin, Kwara State, fourteen churches were burned to the ground by suspected Islamic fundamentalists. News of the introduction of *Shari'a* law on 1 January 2000 in Zamfara State led to widespread violence in February/March 2000 in which property was destroyed and more than one thousand people were killed. A second state, Kano State, adopted Islamic law in June 2001 and in 2002, ten northern states followed suit. With 12/36 states using *shari'a* law, the Nigerian central government has openly recognized the incompatibility of Islamic law with the federal constitution of the nation.

On September 2001 in "Plateau State, where Muslim-Christian violence led to over ten thousand people being killed, places of worship were also burned to the ground. In November

2001 at least ten people were killed and hundreds fled after Christians and Muslim militants clashed in Kaduna” (Christianity *Today* 2011). In the same month, thirty people were killed during a Muslim protest demonstration in Kano against the killing of several hundred Muslims in the small town of Yelwa in Plateau State.

On May 2 and 3, 2004, large numbers of well-armed Christians surrounded the town of Yelwa and killed around seven hundred Muslims. Yelwa and many surrounding villages suffered massive destruction, and tens of thousands of people were displaced (Human Rights Watch Report 2011). “The situation is actually more frightening than open fighting because every day there are silent killings of individuals, mainly youth, who go into areas of the other faith. Muslim okada riders are killed in Christian areas, and Christian youth (also mainly on motorcycles) are killed in Muslim areas. This happens both at night and during day times” (John Campbell 2011). Then in February 2006, Muslims protest in Maiduguri against cartoons caricaturing the prophet Muhammad, turned violent leaving thirty churches burned and at least eighteen people dead.

In 2011 there were incidents two months in a row. On November 11, 2011 “They stormed this town in Yobe state, northern Nigeria like a swarm of bees, and at the end of their four-hour rampage, some one hundred and fifty people had been killed – at least one hundred and thirty of them Christians, according to church sources. Hundreds of people are still missing, and the destruction included the bombing of at least ten church buildings” (Compass Direct News 2011). On December 25, 2011 “In the bloodiest of Sunday's attacks on churches in five cities, thirty-two people were killed as services ended at St. Theresa's Catholic Church in Madalla in Niger State”(Cruickshank & Lister 2011).

Since the election of President Goodluck Jonathan in 2010, the extremist group called *Boko Haram* has been killing Christians and non-Christians alike, destroying private and government properties. Soyinka asserts that:

The *Boko Haram* has a very long history, whether you describe *Boko Haram* as an army of the discontent, or even as some people grotesquely try to suggest, “revolutionaries,” or you describe them as, legitimately, this time, as marginalized or feeling marginalized. When I say that the phenomenon has a very long history, I am talking about a movement that relies on religion as a fuel for their operation, as a fuel for mobilization, as the impetus, an augmentation of any other legitimate or illegitimate grievance that they might have against society. Because of that fuel, that irrational, very combustible fuel of religion of a particular strain, of a particular irredentist strain; because of the nature of that religious adherence, which involves the very lethal dimension of brain-washing from childhood, all a man needs to be told is that this is a religious cause. All they need to be told is that this is an enemy of religion and they are ready to kill. No matter the motivations, no matter the extra-motivations of those who send them out, they need only one motivation: that they are fighting the cause of that religion (Soyinka 2012, 2).

There are at least four reasons for religious violence in Nigeria, the first two being linked to exclusivist forms of religious discourses. First, Christian exclusivist discourses claim that allegiance to Christianity presents itself as a choice that entails renouncing all other religious options. Christians who hold strongly to this view are concerned that engaging other religions might be disloyal or might even lead to conversion to the other faiths. Also, the exclusive statement on the nature of salvation has contributed to the conflict. For example, in Christianity, “Jesus is the only way to salvation” based on the following Bible passages: “For God so loved the world that he gave his only Son so that everyone who believes in him may not perish but may have eternal life. Those who do not believe in him are condemned already because they have not believed in the name of the only Son of God” (John 3:16, 18 NRSV).

The second reason is linked to exclusivist discourses among Muslims, where they claim not only that Islam is the only religion handed down through the great Prophet

Muhammad, believed to be the final Prophet of God, but that *jihad* is a permanent obligation upon the believers to be carried out, in their view, by a continuous process of warfare. These exclusivists assert that God enjoins all believers to slay the polytheists wherever they may be found until they believe (Khadduri 1995). The verses of the Qur'an cited by the protagonists of this view in support of their stand are in Q2: 190-193 "Fight in the cause of God those who fight you, but do not transgress limits... There is no more tumult for oppression."

The third reason is related to economics. Despite the vast wealth created by the exploitation of large petroleum resources, the benefits have been slow to trickle down to the majority of the population. The annual production of both cash and food crops dropped significantly in the latter decades of the twentieth century: cocoa production dropped by 43% (Nigeria was the world's largest cocoa exporter in 1960), rubber dropped by 29%, cotton by 65%, and groundnuts by 64%. In spite of the large number of skilled, well-paid Nigerians who have been employed by the oil corporations, the majority of Nigerians have become poorer. This puts it among the twenty poorest countries in the world (Central Intelligence Agency 2011).

The fourth reason is the lack of good leadership. Since independence in 1960, the leadership of Nigeria has changed nine times. Despite the changes of governments, the Nigerian state has remained corrupt and ineffective. Abuse and misuse of power and authority by Nigerian rulers have not been largely due to any national lack of capacity for good governance. Nigerian leaders have not been ineffective and tyrannical because they are incompetent or ignorant. Neither has the lack of administrative or intellectual expertise to formulate and properly execute growth-enhancing policies been the major problem. Quite

simply, Nigerian leaders have acted in their own selfish interests in total disregard of existing rules and laid-down procedures (Obadina 2011).

Religious conflict, it can be argued, is exacerbated by the common perception that both Nigerian state and society is permeated by corruption and immorality (Smith 2008; Marshall 2009). Both Christian and Islamic groups have used perceptions of immorality and ‘wickedness’ to create a discourse that Nigerian society is economically and politically unstable, for which vehement religious conversion and membership are the solutions. Religious intolerance, even violence, is, therefore, justifiable; “such an order places the political present in a continual state of suspension or exception, in terms of which the achievement of peace, justice, and the guarantee of life may be deferred until the “war” (against lack of discipline, corruption, misrule, disorder, underdevelopment) is over” (Marshall 2009, 210).

Rather than being an ‘instrument of peace’, from this perspective, religious identity, even sub-divided into factions, inevitably cause a wide dichotomy in Nigerian society and provoke violent confrontation. Existing in a perceived ‘state of exception’, Christian groups like the Born Again aggravate tensions through ‘aggressive evangelism, church planting, and a discourse of intolerance’ (Marshall 2009, 229-230). Islamic groups too were politicized under the banner of *Shari’a*, as a reaction against the immorality of modern secular society, which to some Muslim followers was tantamount to a ‘godless’ society (Kenny 1996, 347). As a consequence of a perceived moral ‘state of exception’, violence in Nigeria for both Muslims and Christians has not only been justified but also encouraged until their respective aims are achieved. The manipulation of religion, seen as a solution to both the severe economic crisis

and a perception of extensive immorality in society, allows followers of Christianity and Islam to believe that a state of exception justifies religious antagonism and violence.

2.5 Political Management and its Influence on Violence

Nigeria began to move towards independence following the Second World War. Divisions quickly arose between the largely Christian south, dominated by the Ibo in the east and the Yoruba in the west and the centralized, Islamic north. For a variety of reasons, including proximity to the seaports and to the capital, Lagos, and access to western education through Christian missionaries, the south had enjoyed advantages of economic success, civil service jobs, and educational benefits throughout the colonial period. As the country moved towards independence, growing concern developed among the northern elite that a newly independent Nigeria would fall under the dominance of the south. As the British negotiated their exit in the late 1950s, a variety of concessions were won by northern elites to prevent southern domination and secure the political hegemony of the north.

Independence was achieved in 1960 following nation-wide elections. The civilian government endured a series of political crises until 1965 when the military was invited by the government to step in and settle the various disputes. The military stepped in forcefully in 1966, removing the civilian government and beginning a pattern of coups and counter-coups that would continue until 1996, punctuated by brief periods of civilian rule.

Following independence, the colonial state was not restructured to any significant degree. Established clientelistic relationships were maintained and the primary concern of the majority of independence politicians was personal power and wealth accumulation. As a result, the state was strong and expansive during this period and adopted a top-down

development model that was nothing short of extravagant, particularly during the oil boom of the 1970s and early 1980s. Although some effort has been made toward creating a more equitable environment, including the creation of 36 states and over 774 local government areas, Nigerian governments, in general, have made few substantive efforts to encourage cooperation and trust amongst the nation's diverse citizens.

Military rule, violent coups and endemic corruption actively opposed by an active and engaged polity have characterized Nigerian history. Nigerians have witnessed ten officially known coups, six of which were successful, resulting in an impressive record of seven military and four civilian governments in less than thirty years. During this period, Nigeria averaged a new head of state every three and a half years. Major religious and ethnic divisions continue to play a key role in Nigerian power politics and strongly influence both resource allocation and access to public service employment.

General Ibrahim Babangida came into power in August 1985. During his tenure in office, Babangida engineered a lengthy democratization process, complete with consultations with Nigeria's top intellectuals and key interest groups, and instituted a mandated two-party system and a new constitution. Babangida also oversaw a destructive attempt at implementing a Structural Adjustment Program during which the standard of living of most Nigerians fell severely, so that by 1998 per capita income was a quarter of what it had been two decades earlier.

It was anticipated that Babangida's laborious democratic transition program would facilitate a transfer of power to a democratically elected civilian government by 1990, then 1992 and finally 1993. When the presidential election was held on June 12, 1993, observers

were pleased with the orderliness of the process (by Nigerian standards) and Moshood K. O. Abiola, a Yoruba Muslim, clearly emerged as the victor. Babangida, however, believed that he could play on Northern fears of a Yoruba president, and annulled the elections, citing unsubstantiated election irregularities. Nigeria erupted in wide spread protests and international condemnation was immediate. Babangida chose to step aside, handing power to a carefully chosen transitional government under Chief Ernest Shonekan. However, the new government failed to establish legitimacy and was unable to overcome the political anarchy that Babangida had left in his wake. The stage was set for General Sani Abacha and his military regime to move in and begin a period of authoritarianism and repression.

Abacha came into power following an unsuccessful eight-year democratic transition program under General Ibrahim Babangida and ruled the country as head of State from 1993 to 1998 until he died suddenly in June 1998. It must be pointed out that during this particular regime, Nigeria faced tremendous opposition from the International Community over human rights abuses, culminating in Nigeria's suspension from the Commonwealth. Indeed, at this period, Nigeria was treated like a pariah nation, tolerated only by a few and abandoned by other countries, including her traditional allies like Britain and Canada.

In his article "Nigeria-civilian Rule" Globalsecurity explains that with the sudden death of General Abacha in June 1998, General Abdulsalami Abubakar headed the new military administration, and was immediately confronted with the Herculean task of drawing Nigeria back from the brink of collapse and restoring her image. Admirably, his administration rose up to the occasion. The issue of human rights abuses was immediately addressed with the release of all political detainees and prisoners. Abubakar also announced and implemented a political transition program that ushered in a new civilian government in

May 1999. Thus, in less than one year, the Abubakar administration was able to restore democracy to Nigeria. Nigeria, also gradually regained her voice in the community of nations in that period.

The administration of Chief Olusegun Obasanjo was inaugurated on May 29th, 1999. He was re-elected to a second term in 2003. On May 29th, 2007, he was replaced by Umaru Yar'Adua, who died on May 5th, 2010. Goodluck Jonathan was sworn in as Yar'Adua's replacement on May 6th, 2010, becoming Nigeria's 14th Head of State. Goodluck Jonathan served as an unelected president until April 16th, 2011, when a new presidential election was conducted, which he won. On March 28th, 2015, the re-election of General Mohammed Buhari who was the head of state who preceded Babangida.

In the pre-colonial era, religion was integral to the state; it was part of identity construction, a means for power legitimation, and a determiner of economic might (Falola 1998, 1-2). With this in mind, it can hardly be the emergence of religious groups' influence in the political discourses of the Nigerian state, which singly explains the eruption of the various religious crises since the 1970s. Rather, in light of the political instability of Nigeria, the radical politicization of certain religious groups has contributed to the likelihood of violent clashes erupting, together with a perception that their convictions are of salience within a moral state of exception.

With the emergency of the Maitatsine violence, Falola argues that, it “can be explained as a consequence of Islamic fundamentalism on the one hand, and of the political decadence and economic troubles of the 1970s on the rioters were attempting to cleanse society” (Falola 1998, 138). This analysis is reflective of a common perception in Nigeria that society has

become corrupted (Smith 2008). A popular response by many has been to radicalize their forms of religious practices, which increasingly overlaps with the political process. An example of this can be seen by the demands made by the Muslim Student Society for Islamic law, a rejection of the Nigerian constitution and full membership into the Organization of the Islamic Conference (Kenny 1996). Such politicization of religious organizations, of even informal ones like a student society, led to violent rioting in Kano in 1982, and the burning of eight churches (Kenny 1996, 358).

While authors like Ikenga-Metuh do not see the extreme violence in the North of Nigeria throughout the 1980s as inherently religious, but as a political problem (Ikenga-Metuh 1992, 17), the significance of religious discourse cannot be removed from such events. The political and the religious in Nigeria cannot be separated. Two controversies that have contributed to the severity of the violence seen in many of the Northern 15 States are the introduction of *Shari'a* and membership into the Organization of the Islamic Conference. Neither can be labeled only political or religious, although the State's actions have far from alleviated the situation (Kenny 1996, 342). Indeed, the State cannot be said to have remained impartial, when considering scholars like Kukah who wrote: "the ascendancy of Hausa-Fulani hegemony has coincided with the alienation and marginalization of the non-Muslims" (Kukah 1993, x). Religious conflict, it seems, is not only linked to the political, but also to the myriad cultures living within Nigerian boundaries. This is in no small part due to the actions of politicians, who use both religious and cultural ties to form a constituent basis to attain and retain power (Usman 1986, 148).

Religious conflict can be seen to overlap with ethnic disputes, a salient case being the various outbreaks of violence in the town of Jos. Groups indigenous to the Jos Plateau, namely

Berom, Anaguta and Afisare (mostly Christian), competed with Hausa-Fulani (Muslim) settler groups over who has ownership of the town (Danfulani 2002, 245-6). Additionally, Southern Christian-educated groups, Yoruba, and Ibo and Tiv amongst others, migrated to the town to fill in civil service jobs and further contributed to the heterogeneity of this multicultural town (Danfulani 2002, 246-7).

It may be argued that, due to the political-historical migratory processes in this area, many citizens in northern towns like Jos choose to emphasize religious affiliations rather than cultural genealogy. The Christian Association of Nigeria in 1990 organized mass protests against political marginalization of Christians in Northern towns including Jos, whilst Muslim groups in towns like Kano increasingly demanded adherence to *shari'a* (Last 2008, 48-9). This context of religious affiliation taking precedence has only increased since the representation of the terrorist attacks of September 11, 2001, in the United States of America has been that of the 'secular' West under attack by "radical Islamic extremism." The policies of exclusion and discrimination by the state government, combined with restive and politically assertive Muslim groups, are what have generated violence in Jos. The violent riots during September 7-12, 2001 claimed over 3000 lives. Explaining the crisis, Adam Higazi writes:

The opening up of politics under civilian rule has been accompanied by intense ethnic competition, at all levels, state, local government, and ward and Plateau elites have consolidated their power and control of the state, excluding other groups on the basis of religion and ethnicity. Politics under post 1998 civilian administrations have provided opportunities for indigenous elites in Plateau to gain power, but not for settlers (Higazi 2011, 16).

The events in the U.S.A. were seen by some as "the triumph of Islam over the West, for them synonymous with Christianity. Those celebrating went berserk, rampaging and

looting businesses, shops and stores belonging to Ibo Christian traders” (Danfulani 2002, 251). The discourse of religious dichotomy is powerful, as it creates a feared religious ‘Other’, and, particularly in Northern Nigeria, where Muslims and Christians are most equal in number, can be conducive to violence. Identity with a religious appearance can, therefore, be equal as hazardous as ethnic and national identity.

Violent conflict in Nigeria along religious lines, it can be argued, has been created and sustained as a consequence of the political manipulation of religion. Usman asserts the manipulation of religion by the ruling religious and political classes enables them to persist in their domination, as the division caused by their actions splits the underclass of Nigerian workers and peasants (Usman 1987, 23). The formation of an identity along the monotheistic religions of Christianity and Islam may foster a climate of antagonism and violence, it can be argued, as each position may perceive state actions as favoring the other (Jega 2000, 36). From this perspective, politicians use this division to obtain and remain in office based on their religious or ethnic constituency. Although Usman accounts for the antagonistic behavior of religious and political elites, he does little to account for the reasons that people allow themselves to be manipulated (Ibrahim 1991, 127-8). Rather than solely being caused by class antagonisms, on-going religious conflict in Nigeria can be explained by a populist ‘religious revival’ both of Christianity and Islam, their intra-religious fractional rivalries, and of the belief that Nigeria is a moral state of exception.

Outbreaks of violence in Northern Nigeria may also be linked to poor socio-economic conditions since the 1970s, and increasingly so in recent years. However, while high unemployment and severe economic crisis may indeed lead to violence, this discounts the fact that people from all social groups in Nigeria have turned to the monotheist religions to justify

violence. Furthermore, a socio-economic explanation of violent religious rioting alone cannot explain the religious fervor with which people have burned churches and mosques, looted shops, and killed many thousands of Christians and Muslims. It is more fitting to elaborate an explanation around the political persuasion of many in Nigeria that both modern state and society has fallen into a moral state of suspension, to which violent behavior can be justified in the name of religion (Haar 2005, 303).

Since the re-emergence of democracy in May 1999, not less than one hundred politically, ethnically and religiously motivated conflicts have occurred in Nigeria. The democratic opening presented by Nigeria's successful transition to civil rule in May 1999 unleashed a host of hitherto repressed or dormant political forces. Unfortunately, it has become increasingly difficult to differentiate between genuine demands by these forces on the state and outright criminality and mayhem. Nigeria is experiencing the rise of conflicts borne out of various agitations by a plethora of movements purportedly representing, and seeking to protect, their ethnic, political or religious interests in a country which appears incapable of providing for the basic welfare needs of its citizens. Different reasons and circumstances lead to these conflicts and violence in Nigeria. Some of the reasons are the weak character of the Nigerian State and the inability of its equally weak institutions to engender order and security (Ayodele 2004); poverty, military intervention in politics, citizen' apathy to the State, elitist greed and manipulation (Olu-Adeyemi 2008) and land, space and resource availability, jurisdictional disputes between Monarchs, disregard for cultural symbols and pollution of cultural practice (Adeniji 2003).

2.6 Conclusion

The literature on violence, and the description of the historic perspective, the diversity, the religious violence and the political management in Nigeria, point towards understanding the roots of religious fundamentalism as a lack of human security, including such psychological factors as an absence of an appropriate sense of belonging in addition to increasingly high levels of poverty and a variety of forms of violence. It has provided appropriate theories suited to understanding the drama played out in the religious violence encountered in Nigeria. The combination of two models – the ephemeral gain theory and the mortality salience theory – seems most useful to me for understanding the rise of political extremism, especially in Nigeria. Ultimately, the researchers of this approach assume, either explicitly or implicitly, that the real reasons for the emergence and the real motives of the religious violence or extremism are at once political, religious and socioeconomic. These general observations, analysis, and understanding of the roots of religious violence suggest solutions may be found through various interreligious initiatives. In the next chapter, I will discuss one particular form in response to this dire situation. I will also enumerate the obstacles and challenges facing religious peacebuilding in Nigeria.

3.0 INTERRELIGIOUS RELATIONS IN NIGERIA

This chapter provides insights into various kinds of interreligious relations in Nigeria. It includes a literature review on religious peacebuilding, an analysis of violence in Nigeria, a description of interreligious initiatives, as well as an enumeration of the obstacles and challenges facing interreligious dialogue in Nigeria.

3.1 Literature Review on Religious Peacebuilding

Prominent scholars of religious peacebuilding include Mohamed Abu-Nimer, Scott Appleby, Hizkias Assefa, Marc Gopin, John Paul Lederach, and Cynthia Sampson. The work of John Paul Lederach has been particularly important when it comes to defining peacebuilding. Lederach emphasizes that peacebuilding as a process that is dynamic and social and that involves transforming relationships:

[...Peacebuilding] is understood as a comprehensive concept that encompasses, generates and sustains the full array of processes, approaches, and stages needed to transform conflict toward more sustainable, peaceful relationships. The term thus involves a wide range of activities that both precede and follow formal peace accords. Metaphorically, peace is seen not merely as a stage in time or a condition. It is a dynamic social construct (Lederach1997, 84–85).

Marc Gopin has been instrumental in integrating religion into the field of conflict resolution. He focuses on the role of religion in emotional training, interpersonal relations, and encounters, respect and appreciation of mourning processes, forgiveness, and honor- all constitutive of meaningful peacebuilding (Gopin 1997, 1-31). Lisa Schirch in *Ritual and symbol in Peacebuilding* captures the ritualistic elements of religious practice as a framework for designing and analyzing the possibility of constructive change. She explicitly deploys the

lens of ritual theory in order to outline the “best approaches” for effective peacebuilding. The theatrical thread illuminates the practice of peacebuilding as a highly ritualistic engagement that optimally might produce liminal spaces and transformative moments when adversaries or enemies move beyond reified interpretations of their respective identities (Omer 2015, 5).

Two key authors and practitioners who highlight the relevance of culture and religion to peacebuilding processes are Kevin Avruch and John Paul Lederach (Lederach 1998). Peacebuilding must be a contextually sensitive enterprise, one that is self-conscious about the cultural biases and baggage that peace practitioners carry as well as the cultural specificity of the contexts of conflict. Gopin’s *Between Eden and Armageddon: The Future of World Religions, Violence, and Peacemaking* (2000) echoes the insight concerning the internal diversity and plurality of a community and the subsequent need to analyze why certain violent, exclusive, or otherwise peace-inhibiting interpretations of religious symbols, texts, and other narratives have gained dominance. Such exploration, Gopin suggests, might be pivotal for conflict analysis as well as conflict transformation. Applying a psychodynamic approach to conflict, Gopin traces the patterns of change within religious traditions; that is, what circumstances led to the adaptation of violent motifs and by which subgroups (Gopin 2000, 168). This approach typifies a presumption that violent motifs constitute inauthentic or perverted interpretations of religion. In other words, the task of religious peacebuilding amounts to a recovery of good religion.

Another important contributor is scholar-practitioner Mohammad Abu-Nimer. He underscores the dynamic character of Islamic sources and Islam itself as a continuous, lived revelation. His work consequently exemplifies the premise, despite proclamations of various literalists to the contrary, that religions are internally plural and thus that sacred sources are

subject to continuous interpretations. He labors to develop a nonviolent paradigm for peacebuilding from within the sources of Islam, underscoring core Islamic values such as justice, benevolence, patience, and forgiveness, service, faith, brotherhood, equality, submission to God, dignity, and sacredness of human life. These values and principles are applied in traditional dispute resolution training workshops (Abu-Nimer 2003).

As a religious peacebuilder and as an academic, Powers examines three critical dimensions of a strategic approach to religious peacebuilding: (1) its inherently public nature, (2) the relationship between nonviolence, just war, and peacebuilding; and (3) the role of ecumenical and inter-religious peacebuilding (Powers 2010, 318). He notes that “it is necessary to address the fundamental difference between the secularist view, which sees religion mostly as an atavistic and irrational cause of conflict that should be marginalized and privatized, and those who believe that religion is an under appreciated force for peace that should have a significant role in society” (Powers 2010, 319). Appleby calls this “weak religion” and “strong religion.” Most studies affirm that religion is a factor in a number of conflicts; however, it is rarely a primary or exclusive factor (Appleby 2000, 76-78).

Religious peacebuilding is strategic when it effectively integrates these diverse religious resources. Integrating ideas, institutions, and people-power is comparable to what Appleby calls “the saturation model” (Appleby 2000, 9). According to Powers, the effectiveness of religious peacebuilding depends on integrating theology, ethics and praxis; integrating the peacebuilding work of different parts of religious institutions; and integrating peacebuilding policy and process (Powers 2010, 329). Powers adds that a religious body is an effective peacebuilder when there is continuity between what it preaches and what it practices. Religious peacebuilding must be analyzed on its own terms, not solely by the standard metrics

for assessing political actors, interest groups or NGOs. This assumes that peacebuilding is integrated into the life and mission of religious bodies.

Hizkias Assefa, well-known for his theoretical and practical insights into the role of religion in peacebuilding, notably in Africa, has alluded to the huge potential of religious actors which in his view gives them an enormous advantage over secular organs in peacebuilding efforts. Indeed, Assefa emphasizes that religious leaders must not only lead by example and work together with their counterparts of other faiths but must also be seen to work together, in a visible cooperation among members of different faith communities (Haar 2005, 21). Both Ngala and Muzaffar emphasize that no other institutions are able to shape the worldview of individuals and groups as effectively as religious ones (Haar 2005, 22).

3.2 Religious Violence in Nigeria from 1999 to 2015

The period highlighted is the beginning of the process of democratic rule after long years of military rule. The clashes selected are based on the number of victims and include the whole country.

No	Date	State(s)	Nature	Remarks
1	1 Jul 1999	Ogun	Violent clashes between Yoruba traditional Worshipers and Hausa groups in Sagamu	The crisis originated from the killing of a Hausa woman by the Oro Masqueraders for violating traditional rites.
2	22 Jul 1999	Kano	Reprisal to the Sagamu crisis above	The casualty figure was not reported.
3	20 Dec 1999	Kwara	Muslim Fundamentalists attacked and destroyed over 14 churches in Ilorin	Prosperities worth several millions of naira were destroyed and an unspecified casualty reported.
4	21-22 Feb 2000	Kaduna	Riots over the introduction of Shari'a law	An estimated 3000 people died.
5	28 Feb 2000	Abia	Religious riots in Aba, and minor disturbances in Umahia	Over 450 persons killed in Aba, Abia state in reprisal for Kaduna crisis.
6	8 Sept 2000	Gombe	The Kaltunga religious crisis	The crisis erupted over the implementation of Shari'a in the State.

7	12 Oct. 2000	Kano	Religious riot in Kano	In protest to USA Invasion of Afghanistan over Osama bin Laden. Over 150 persons were killed.
8	7-17 Sep 2001	Plateau	A religious riot between Muslims and Christians in Jos. Mosques, churches and several properties were damaged or torched.	The riots broke out when the Islamic brigade attacked a Christian woman who attempted to cross a public highway barricaded by Muslim worshippers on Friday. Over 300 people were killed.
9	16 Nov 2002	Kaduna	The Miss World crisis in which Muslims attacked Christians and Churches	The crisis was triggered by an article by Osioma Daniel in This Day newspapers alleging that Prophet Mohammed would have loved to have the girls. Over 250 people were killed and several churches destroyed.
10	8 Jun 2004	Adamawa	Religious conflict between Christian and Muslims in Numan town	Caused by the location of the town's central Mosque close to Bachama paramount ruler's palace. Over 17 persons were killed.
11	18 Feb 2006	Borno	Religious conflict between Christians and Muslims in Maiduguri	The riot was caused by the Danish Cartoon on Prophet Mohammed, the Jyllands-Posten newspaper. Over 50 persons killed and 30 churches destroyed; over 200 shops, 50 houses and 100 vehicles vandalized.
12	22 Mar 2007	Gombe	Muslim pupils killed their Christian teacher, Mrs. Oluwatoyin Olusesan	The pupils claimed that their teacher desecrated the Qur'an while attempting to stop a student from cheating in an examination hall.
13	28 Nov 2008	Plateau	Religious violence between Muslims and Christians in the city of Jos	The crisis which was triggered by the controversial results of a local election later turned religious. Over 700 people killed and thousands internally displaced.
14	21 Feb 2009	Bauchi	Ethno-religious conflict at Makama New extension	Over 11 people were killed, more than 400 houses burnt, and over 1600 families displaced.
15	26-30 Jul 2009	Bauchi, Borno, Kano, Yobe	Religious violence unleashed by the Boko Haram sect on Christians	Over 700 persons killed, 3500 persons internally displaced, 1264 children orphaned, over 392 women widowed, and several properties destroyed
16	29 Dec 2009	Bauchi	Religious violence unleashed by the kala-kato sect on Christians	Over 38 persons killed, about 20 suspected members of the sect arrested, over 1000 people internally displaced.
17	17-20 Jan 2009	Plateau	Resurgence of religious crisis in Jos.	Police announced at least 320 killed, but aid workers and local leaders place

				death toll at over 550, over 40,000 persons displaced.
18	7 Mar 2010	Plateau	Attacks by Fulani Moslems on Christian-dominated villages of Dogo Nahawa, Shen and Fan in Jos.	Over 500 people, mainly women and children were killed.
19	17 Mar 2010	Plateau	Suspected Fulani militia men attacked residents of Biye and Batem in Jos.	13 persons killed
20	11 Apr. 2010	Plateau	Attack on a Christian village of Berom Stock, some 30 kilometers south of Jos, by suspected Fulani Herdsmen	The attackers targeted the homes of some officials in Kura Jenta, in reprisal to the killing of about 150 Fulani Muslims, who were allegedly killed and dumped in wells on 19 January 2010. No life was lost but 3 houses and 6 vehicles were torched. This violence was ethno-religious.
21	22 may 2010	Plateau	Murder of three Muslim Fulani herdsmen at Tusung village in Barkin Ladi local government, Plateau state.	The attackers were alleged to be Berom Christian Youths. It was ethno-religious.
22	22 May 2010	Plateau	Attack on some Christian, who were returning from their place of worship along Bauchi Road in Jos	Reprisal attack by Muslims over the killing of 3 Fulani Muslims. At least 1 person died while many were injured.
23	17 Jul 2010	Plateau	Muslim Fulani herdsmen launched an overnight attack on a Christian village, Mazah, north of the city of Jos	About eight people were reportedly killed, including the wife, two children and a grandson of a pastor. Seven houses and a church were also burned during the attack.
24	29 Aug 2011	Plateau	Clashes between Muslims and Christians at Rukuba road and Farin Gada in Jos during the Ramadan prayers.	No less than 20 persons were killed, 50 injured, over 50 motor vehicles and 100 motor cycles were torched.
25	16 Jun 2011	Abuja	Suicide bomb attack at the police headquarters, Abuja by suspected Boko Haram islamists whose ideology is framed around religion	Authorities said 6 persons were killed and 73 vehicles destroyed.
26	26 Aug 2011	FCT	Suicide bombing at the UN house, Abuja by suspected Boko Haram Islamists	23 persons (11UN personnel and 12 non UN personnel were killed).
27	5 Nov 2011	Plateau and Borno	Coordinated attacks on churches and police stations by suspected Boko Haram Islamists	More than 90 persons were reportedly killed, several churches and police stations torched.
28	25 Dec 2011	Niger and	Bombs were alleged to have been planted at a	At last count 45 persons were killed. Some died instantly, others from

		FCT	church's parking lot	injuries sustained from the explosion. Over 80 others were receiving treatment for various degrees of injuries.
29	5-6 Jan 2012	Gombe	Gunmen stormed a Deeper Life church in Gombe, shooting indiscriminately at worshippers. The Boko Haram sect claimed responsibility for the shooting	6 persons were reportedly killed while many others were injured.
30	5-6 Jan 2012	Adamawa	Suspected Boko Haram militants stormed a gathering of Igbo Christians and shot sporadically, killing over a dozen and injuring others in apparent execution of an ultimatum given by the Boko Haram Islamists sect to Southern Christians living in the North to leave.	22 persons were reportedly killed a dozen others were injured.
31	10 Jan 2012	Yobe	Boko Haram attack on a beer parlor garden	8 persons including 5 police men and a teenage girl were killed.
32	28 Jan 2012	Kaduna	Nigerian army attacked Boko Haram	Nigerian army killed 11 Boko Haram.
33	8 Feb 2012	Kaduna	Boko Haram claims responsibility	for a suicide bombing at the army headquarters in Kaduna
34	8 Mar 2012	Sokoto	The Nigerian army assists a British hostage rescue attempt to free them. During a British hostage rescue attempt to free Italian engineer Franco Lamolinara and Briton Christopher McManus, abducted in 2011 by a splinter group Boko Haram	Both hostages were killed.
35	3 Jun 2012	Bauchi	Boko Haram claimed responsibility for the bombing of churches in Bauchi state. through spokesperson Abu Qaqa	15 church-goers were killed and several injured.
36	17 Jun 2012	Kaduna	Suicide bombers strike three churches in Kaduna State.	At least 50 people were killed.
37	3 Oct 2012	Adamawa	Boko Haram claimed responsibility for the massacre in the town	Around 25–46 people were massacred.

			of Mubi in Nigeria during a night-time raid	
38	18 Mar 2013	Kano	Boko Haram claimed responsibility for the suicide car bomb exploded in Kano bus station	2013 Kano Bus bombing: At least 22 killed and 65 injured.
39	7 May 2013	Yobe	Boko Haram claimed responsibility for the coordinated attacks on army barracks, a prison and police post in Bama town	At least 55 killed and 105 inmates freed.
40	6 July 2013	Yobe	Boko Haram claimed responsibility for Yobe State school shooting:	42 people, mostly students, were killed.
41	29 Sep 2013	Yobe	Boko Haram claimed responsibility for attack at College of Agriculture in Gujba	40 students killed.
42	14 Jan 2014	Borno	Boko Haram claimed responsibility for the suicide bombing in Maiduguri, Borno	At least 31 people killed, over 50 people injured.
43	16 Feb 2014	Borno	Boko Haram claimed responsibility for the Izghe massacre:	106 villagers were killed.
44	25 Feb 2014	Yobe	Boko Haram claimed responsibility for the Federal Government College attack at Yobe	Fury at military over Yobe deaths. At least 29 teenage boys dead at Federal Government College Buni Yadi.
45	14 Apr 2014	Borno	Boko Haram claimed responsibility	At least 16 killed

Table II. Religious Violence in Nigeria from 1999 to 2015

Source: adopted from Onuoha 2010 with additions from http://en.wikipedia.org/wiki/Boko_Haram

3.3 Analysis of this Religious Violence

The amalgamation of Northern and Southern Nigeria in 1914 brought together the two religions, Christianity and Islam that had started to be demarcated by ethnicity. These two religions subdued the Traditional Religion hitherto known by various ethnic groups that makes up Nigeria. Hence, ethnic chauvinism, border disputes and Islam versus Christianity conflicts

remain the main source of how profound inequalities and various forms of political and social instability are interpreted in Nigeria. Meanwhile, Islam versus Christianity crises have reached such a level that it could be referred to as localized and periodic civil wars, ranging from the Kano revolt (1980); Bulunkutu Bizarre (1982), Kaduna crisis (1982), Jimeta War (1984), Gombe revolt (1985), Kastina crises (1999), Kano riot (1995), *Shari'a* law crises in Zamfara, Kaduna, Bauchi, Sokoto, etc. in 1999, *Shari'a* law reactions in Aba, Onitsha, and Owerri in 1999, Jos crises in 2008 and *Boko Haram* from 2009 to date. The more recent on-going violence and insurgence of the *Boko Haram* is just the latest form of a pattern of religious violence that erupts, to different degrees in different regions and at different times. These conflicts results in disintegration, dispersion, instability, loss of lives and properties, discontinuing economic programs and projects, to mention but a few of the negative impacts of such on-going conflicts within Nigeria.

In summary, these religious crises have brought physical and emotional hardship and overall socio-economic retrogression on the Nigerian people. Various causes have been identified and will be discussed later to explain or interpret this religious violence. Whatever they are, the results are negative and can be summarized in the following list: injury and pain, death, mental agony, psychic terror, feeling of helplessness, destruction of property, damage to infrastructural facilities such as electric installations, police posts, schools, diversion of public funds from socio-economic development to security, abuse of human dignity and rights, and losses of resources and desecration of property. These religious conflicts have had adverse consequences on the growth and building of the nation. They have brought psychological trauma and destruction of properties. It has caused the breakdown of law and order, weakened the government's ability to govern, threatened the unity of the country, and discouraged

foreign investors. It has destroyed the image of Nigeria in the world. Many initiatives have been taken to deal with the current state of violence; one type is interreligious in nature.

3.4 Interreligious Initiatives in Nigeria

Interreligious dialogue has been going on in Nigeria since the late 1970s. The tension built conflicts that have existed between the 2 communities have challenged religious leaders to come together for dialogue. The Nigerian Supreme Council for Islamic Affairs (NSCIA) was created in 1973. The Jamalat-ul-Nasril Islam (JNI) and the council of Ulema and Christian Association of Nigeria (CAN) were formed in 1976 (Umaru 2013, 169). The role of these organizations is to respond to the various religious, social, political, cultural, and missionary challenges within Nigeria. They meet to discuss and to issue joint statements, and advice on affairs of common concern and religion to enhance the process of dialogue. They also organize seminars, symposia, and conference.

Some political events made the interreligious dialogue positive such as: 1) the strong Islamic character of the Shagari (1979-1983) and Babangida (1985-1993) regimes made the whole nation aware that Islam is a national concern, and is not confined to the far North. Christians throughout the country, whether reacting positively or negatively, realized that they could not ignore Islam and Muslims. 2) The 1983 return of the military and the later annulled election of Abiola, who had enjoyed the support of Christians and Muslims throughout the country, opened the eyes of Christians and Muslims and drew them together during the bitter Babangida-Abacha (1993-1998) days to face the common problem.

Rama Mani indicates that in Nigeria, the interreligious initiatives “have scored concrete successes in mediating” religious violence. For example, at a grassroots level, “Pastor

James Wuye and Imam Muhammad Ashafa in Kaduna were initially enemies in the Christian-Muslim violence. The pastor lost an arm and the imam lost his spiritual guide and relatives in the conflict. They reconciled and forged a partnership to establish the Muslim-Christian Interfaith Mediation Centre that resolves religious conflicts in Nigeria” (Mani 2012, 152). This religious grassroots organization has successfully mediated between Christians and Muslims throughout Nigeria. Their organization, now with over 10,000 members, reaches into the militias and trains the country’s youth—as well as women, religious figures, and tribal leaders—to become civic peace activists. Under their leadership, Muslim and Christian youth jointly rebuild the mosques and churches they once destroyed through war and violence (Bennett 2012, 1).

Their goal is to achieve peaceful coexistence through interfaith cooperation and community education. Their organization, the Interfaith Mediation Center of the Muslim-Christian Dialogue Forum, deals with the psychology of religious violence and addresses its causes and effects. Their education and media outreach strategies have afforded them, widespread support and legitimacy for their efforts to promote peaceful coexistence. They have designed a strategy to both prevent religious and political violence and resolve it when it happens. Their early-warning mechanism, developed in 1996, helps communities identify inflammatory situations and provides the means to reduce tensions. Another early-warning technique is the “deprogramming” of violent youth through Christian and Islamic instruction that emphasizes forgiveness and non-violence.

In 1998 Ashafa and Wuye developed a curriculum entitled “The Ethical Code for Religious Instructions in Schools” which is now used in schools and by other organizations interested in promoting peace. Coupled with Peace Clubs, the curriculum is reducing religious

violence in schools. To date, over 30 schools in the majority Muslim Kaduna state, and primary schools and universities in Plateau, Kano, and Bauchi states have Peace Clubs and peace curricula. They also created “deprogramming” Youth Camps which bring together militant youths from different communities for 5 days of intensive interaction. Camp participants are involved in activities that replace demonization of those of a different faith with the humanization. These militant youth attend skill-building activities such as financial and computer literacy classes. On a five-day interfaith workshop for Christian and Muslim youth held in Kaduna in 2003. Led by Imam Ashafa and Pastor Wuye, the workshop focused on confronting and revising religious stereotypes, misconceptions, and prejudices among the youth. They organize seminars with opinion leaders and elders that encourage dialogue about differing views on politics, society, and law.

The pair offers trauma counselling for those who have suffered losses at the hands of religious violence and trains religious and community leaders to assist those affected by violence. Ashafa and Wuye use scriptures from their two holy books to help people deal with suffering and tragedy. In 2004, when religious violence broke out in the village of Yelwa Shendem and 600 people were killed, the two men traveled to the village more than a dozen times to mediate and preach peace. Gradually, trust was restored. Eventually, the village came together in a Festival of Peace. They have been spreading the practice of tolerance and reconciliation for nearly two decades since forming the Interfaith Mediation Center in Kaduna, in northern Nigeria, where they train staff in dialogue techniques that bridge divides of ethnicity and religion.

Another interreligious organization working to promote peace, but formed out of a top-down approach, is the Nigeria Inter-religious Council (NIREC), established by the

government on 29th September, 1999, in response to the various religious crises. The NIREC is made up of 50 leaders, 25 Christian and 25 Muslim. The organization is co-chaired by two eminent Nigerians: the Sultan of Sokoto and President-General of the Nigeria Supreme Council for Islamic Affairs (NSCIA), Alhaji Muhammed Saad Abubakar, and the President of the Christian Association of Nigeria Ayo Oritsejafor. According to the NIREC constitution the goals of the council are:

To honestly and sincerely endeavor by themselves and through them, their followership, to understand the true teachings of the two religions – Christianity and Islam – including their peculiarities and personal mannerisms through dialogue, discussions, work-shops, seminars, conferences, pamphleteering, etc. To create a permanent and sustainable channel of communication and interaction thereby promoting dialogue between Christians and Muslims in Nigeria so that the members of both faiths may have mutual understanding of each other’s religious position, co-existence among all the people of Nigeria irrespective of their religious or ethnic affiliations. . . . To create forum and channels for the peaceful resolution of any friction or misunderstanding that may arise from time to time (NIREC 2010).

According to World Leadership Alliance Club de Madrid (WLACM), the NIREC is to provide

A formal channel for addressing interreligious strife and thus create a mechanism for addressing sectarian problems before they escalate into violent strife, and to allow religious leaders in Nigeria to meet at a regular interval and thus help build channels of trust and understanding between religious leaders on both sides (WLACM).

The Nigeria Inter-Religious meet once a quarter to dialogue, to discuss ways to improve relations, and these members disseminate the joint message of tolerance and cooperation to their respective communities. After a few years, there was a lull in cooperation, but things have improved over the last few years. So far, the leaders at the elite national level seem to be cultivating some good level of understanding. At the national level, they tried to

foster deeper understanding between Muslims and Christians. At lower levels, their efforts are less well developed. A few states have created state NIRECs or NIREC like structures. Unfortunately, further cooperation is still limited by the high level of suspicion that still exists at these lower levels. The majority do not yet understand each other. This misunderstanding is why conflicts are still erupting today. NIREC is trying to carry out damage control at the national level. NIREC will intervene with the government to quarantine the violence, preventing it from spreading elsewhere.

NIREC has also been working to support interreligious projects, which sometimes receive external funding. The Roll Back Malaria Project is perhaps the most prominent example of this cooperation. The United States provided the initial \$2 million to start this program. Interreligious cooperation is a work in progress. It is always difficult building relationships of trust with the Muslim community. There is a battle to hold the various Christian denominations together at the same time and promote dialogue with the Muslim community.

NIREC has been known to be very active in addressing the challenges of violence not only in Nigeria but even in neighbouring countries like Cote d'Ivoire. Among many other issues on the agenda of NIREC are freedom of religion and credible elections in a peaceful atmosphere. The Nigeria Observer, Tuesday, October 30, 2012, reported that the Nigeria Inter-Religious Council (NIREC) has advised Nigerians to disregard threats by anyone in the country, meant to intimidate them out of their places of abode. However, the increase in terrorism in the country appears to prove NIREC wrong. The report of Punch on October 8, 2012, by Waheed Bakare indicates how much the people are expecting from NIREC. Sha'afi urged the leadership of the Nigeria Inter-Religious Council to curb religious violence and

ensure that there is peaceful co-existence between Muslims and Christians in the country. He said that “the leadership of NIREC should be blamed for the perennial religious violence in the country. It is a minus for them and it is an indication that we are not being well led”. He suggested that if NIREC is not able to assist in stopping terrorism in the country, then the government should look beyond it.

NIREC has been criticized as ‘Gala club’ of prominent Nigerian religious leaders, who meet occasionally at Nigeria most in costly hotels to enjoy themselves. NIREC is also accused also of only pacify the mass without been committed to any practical action towards ensuring that its message of interreligious cordial relationship and peaceful coexistence has reached the levels needed. Most state governors accuse the NIREC of inefficiency and instead advocate support of interreligious organizations at the state level.

Another group that has been a strong advocate for the dispossessed in northern Nigeria is the interfaith forum of Muslim and Christian Women’s Association, it is also known as Women’s Interfaith Council (WIC). The organization is established and based primarily in Kaduna in 2010. The organization vision has a vision of expanding to other parts of Nigeria. WIC brings Christian and Muslim women from different denominations and groups in Kaduna for creative dialogue, to address women’s common concerns, and also to embark on peacekeeping initiatives. The group has worked together to give concrete meaning and testimony to interfaith solidarity in action. Whether it is by cleaning the streets or organizing seminars and workshops’ on topics such as justice and healing, women in security process, peacemaking and peacekeeping, violence against women, the organization has provided a formidable forum for dismantling some of the barriers that separate women in Kaduna.

The department of Mission and Dialogue of the Catholic Secretariat of Nigeria (CSN) has created a forum for dialogue between Catholic and Muslim Women. The department has also initiated dialogue between Catholic and Muslim Youths. Some Non-Governmental Organizations (NGOs) such as; Society for Peace Studies and Practice, Movement for Peace in Nigeria etc. are springing up and seeking recognition on a regular basis.

In spite of the present challenges in Nigeria, there are areas where dialogue has worked in Nigeria. According to Cornelius Afebu Omonokhua:

In the Dialogue of life, many Muslims, Christians and traditional worshippers live in the same family, attend the same school and work together in the same office and other places of work. In the Dialogue of Social Engagements, some people of different religions in Nigeria often meet in different life situations, like ceremonies, trade and even join together to fight injustice and diseases. In Nigeria some Muslims and Christians have issued joint statements to condemn terrorism and other forms of social ills. In the Dialogue of Theological Exchange, scholars of different religions in Nigeria organize seminars and workshops to discuss theological issues. In the Dialogue of Religious Experience, people of different religions in Nigeria sometimes share their religious experiences and dreams (Omonokhua 2014, 1).

Local and international organizations sponsored various conferences in order to mobilize youth toward interreligious dialogue. For example, since 2009 the New Era Educational and Support Foundation has organized an annual conference on youth and Interfaith. In 2013, 156 delegates from three continents gathered at the Treasures Inn & Suites, Jos, Nigeria to reflect on the topic: “The Role of Free and Responsible Media toward a Peaceful Society Imbued with Dignity and Mutual Respect”. These rounds table discussion brought an interfaith group of youth together from Europe, North America, and Africa to engage in a dialogue with political, social and faith leaders on a variety of topics from the media’s role in creating and promoting a peaceful society, to what role can young people take

in promoting world peace and Christian/Islam peacebuilding efforts in Nigeria. (United Religious Initiative: *Bound for Peace* 2013) By the end of the two-day event, participants resolved to do the following: 1. Establish the Golden Rule Chapter in Nigeria to serve as a platform for the entrenchment of mutual respect, tolerance and upholding of human dignity. 2. The citizenry and mass media should have an attitudinal and behavioral change on the content. 3. The mass media and people working in the area of peace should give voice to younger people and involved them in peacebuilding activities. 4. The mass media and people working in the area of peace should create an inclusive and divergent platform. 5. The media should promote responsible citizenship so as to cultivate the culture of nonviolence through reports that promote human dignity and patriotism. 6. We should all be committed to peacebuilding process and not leave it in the hands of few individuals or groups. 7. All citizens must show practical commitments to peacebuilding in their respective communities.

The New Era Educational and Charitable Support Foundation is a Nigeria-based registered NGO. It is a diverse group of dedicated young men, women and community leaders ushering in a new way of thinking that demands inclusiveness in the form of sustained human relationships and that dignifies all individuals as equals. They are replacing the old top-down order that separates and fuels the flames of unnecessary separation and exaggerated fear. They understand that “you cannot want misery for someone else without being in misery yourself.” Consequently, they believe forgiveness is imperative to transcend in Nigeria’s conflicts and to also co-existence. For them, the entry point is listening-to-learn, one of the great acts of love. As part of their public peace process, since 2007 they have invited and hosted religiously diverse groups of young women and men of excellence to begin long-term dialogue together. Through this, former adversaries are realizing that nothing replaces face-to-face relationships;

we are each other's best advocates. These innovative Nigerians are beginning to seek a standard of excellence and culture of peace not only for themselves but more importantly for the perceived "other;" they are beginning to see the "other" as equally deserving.

Forward Action for Conservation of Indigenous Species (a Cooperative Circle, based in Bauchi State) is a non-profit organization working to promote quality health care, environmental education and management, leadership development and youth interfaith communication and integration), organize a One-Day Training on Listening and Negotiations on January 4th, 2014 in Bauchi State in North different communities of the Yelwan Tudu area. The goal of the training is to strengthen the capacity of 35 Muslims and Christians youth leaders from 14 communities in their listening and negotiation skills for sustainable interfaith relationships and peaceful coexistence. The 35 Muslim and Christian youth at the training were introduced to: 1) Theories and Concepts in Listening and Negotiation. 2) Strategies and Practical examples of successful Listening and Negotiation. 3) Skills for continuing dialogue for understanding, listening to learn to one another, experience sharing, and discovering that "an enemy is one whose story we have not heard." The training provided the participants an avenue where they learned and re-learned new skills for active listening and negotiation for peaceful coexistence.

The International Communities are also becoming interested in assisting Nigeria in fighting terrorism through dialogue. November 18-19th, 2011, The UFUK Dialogue Foundation (a Turkish foundation) organized an international conference at the Transcorp Hilton, Abuja with the theme: *Establishing a Culture of Coexistence and Mutual Understanding*. On March 3rd, 2012, the Canadian Embassy called a meeting of a few scholars to discuss what the Canadian Government can do to assist Nigeria in fighting terrorism. The

theme of the discussion was: *Religious Freedom*. On March 6th, 2012 United States Commission on International Religious Freedom had a meeting at the Transcorp Hilton, Abuja with some religious leaders on what the American government can do to help Nigeria achieve peaceful coexistence and promote human dignity.

In addition, some scholars and peacemakers produce literature to reduce the current violence through interreligious dialogue. In his book *Defibrillation of Peace (2008)* Isaiah Dada, a Methodist pastor, explains that peace has been a major factor in economical, political, emotional and social development, but when communal identities, particularly religious identities, are key causal factors in violent conflicts in an underdeveloped, illiterate and poor Nigerian community, there is a need for each faith tradition to stop the unnecessary violence, and not to allow religion to be the root cause of it. This book explores how to empower pastors to live in peace with others and proposes nine healthy practices and a year-long curriculum outline for in-depth understanding and assimilation of peace education designed for children in Sunday school, youth in Bible study, and adults in women's/men's fellowship groups. The book contains nine chapters and uses library research, including reviews of published studies, books, and articles written from the perspective of peace education, conflict resolution, and reconciliation.

In 2014 Akintude E. Akinade published a book entitled *Christian Responses to Islam in Nigeria: A Contextual Study of Ambivalent Encounters*. This book investigates the complex networks of competition, conflict, and cooperation in interreligious encounters in Nigeria. It studies how both contextual methods and holistic engagement can clarify and untangle some of the intricate conundrums that are discernible in the various ways Christians have responded to Islam in Nigeria.

Another scholar Umaru Thaddeus Byimui, in his doctoral thesis, entitled *Toward Christian-Muslim Dialogue and Peace-building Activities in Northern Nigeria: Theological Reflection*, examines critically the incessant inter-religious conflicts in Northern Nigeria, identifies the real causes of such conflicts and suggests theological and practical ways to sustain peacebuilding endeavors. Conflicts as an inevitable part of human existence can be triggered and exacerbated by numerous factors. According to Umaru religion is a powerful impulse in human existence and has been used to fuel conflict in Northern Nigeria. Radical religious strife, the quest for more converts, colonization, ethnicity, as well as perceived and real political domination have strengthened stereotypical views of the self and of the other. Religion is closely intertwined with culture and thus central to the understanding and establishment of peace in society; it continues to play a paradoxical role in society. Obviously, religion can be both a cause of conflict as well as a source for conflict resolution and harmonious living.

Umaru's thesis considers the theological potential of the interreligious encounter (or dialogue) between Islamic and Christian traditions in general and the possibilities and difficulties of dialogue between Muslims and Christians in Northern Nigeria in particular. It explores the theology of interreligious dialogue as a means for a promising peace-building process in Northern Nigeria. Religion as a significant part of the problem is equally essential in providing solutions. However, taken on their own terms, neither religion nor politics have comprehensive answers. Hence, any peacebuilding project in Northern Nigeria must be multi-faceted. It could be modeled on a theological approach for encounter and dialogue that examines common grounds for collaboration within the two faith traditions, in an attempt to consider and strengthen peace-building endeavors within the region (Umaru 2013, 12).

The interreligious dialogue has been used in Nigeria to help people resolve long-standing conflicts and to build a deeper understanding of contentious issues. Dialogue is not about judging, weighing, or making decisions, but first and foremost about understanding and learning. Dialogue dispels stereotypes, builds trust, and enables people to be open to perspectives that are very different from their own. Dialogue is one sure way to heal memories and wounded hearts (Omonokhua 2014). In dialogue, education, formation, awareness and understanding are key words. Nigerians have gone through many faces of violence, slavery, and colonialism to the extent that the value of trust has been replaced with prejudice, preconception and mutual suspicions.

Another significant contribution to the interreligious initiatives is that Christian leaders have identified the urgent need for education and training of religious preachers, leaders, and teachers. It is essential that religious authorities be responsible for training religious leaders to prevent incompetent men/women from preaching. Seminaries like Immanuel College of Theology, Vining College, and some universities offer courses on Interfaith-dialogue. In some Christian seminaries, Islam is a required course. This gives Christian ministers a more accurate understanding of what Islam actually teaches and aims at reducing misunderstandings between religions. In some academic institutions such as the University of Ibadan, Religious Studies Department, there are courses on inter-religious dialogue, as well as courses whose theme is interreligious in nature, such as: Common Themes in Islam and Christianity. The Islamic leaders trained in various universities are also craving to understand the teachings of Christianity and acquire interreligious skills in dialogue.

In teaching interreligious dialogue in institutions training future religious leaders, such as seminaries, or universities the curriculum focuses on certain historical roots which the two

religions have in common. It helps in focus on many aspects of religion that can assist in living in peace but the curriculum does not teach peace directly as show below in the goals or objectives of their curriculum:

a. There is in both religions the prophetic tradition, the acceptance of self-critical analysis within the community of the faithful, the questioning of authority where it exceeds the limits set by the will of God.

b. Both religions recognize that the sacred and so-called 'secular' together, in their totality, belong to God and come under his sovereignty. Therefore, the social and political dimensions of faith are taken seriously.

c. At present, there is the increasing mobility of people and mixing of populations, particularly students, migrant workers, and refugees. This fact has increased the responsibility of Christians and Muslims to find ways of living together, of spiritual nurture and of religious education.

d. Finally at a time when belief in God is being corroded by the acids of modernity, both Christians and Muslims are called upon to restate their belief in a convincing manner.

The General objectives are:

a. To initiate a better relationship between Christians and Muslims on the basis of informed understanding, critical appreciation and balanced presentation of other's basic beliefs.

b. To see how the spiritual resources of the two living faiths can contribute to the solution of some of the common problems we face in society today, problems which are not just Muslim or Christian but human problems we all face.

c. To suggest practical ways of co-operation between Christians and Muslims in particular situations, and of course, ways of extending it to neighbors of other living faiths.

d. To raise basic questions on human life and existence for long-range reflection and action together. This can lead each of the communities of faith to a deepening and renewal of its own spirituality.

3.5 Synthesis of the Observation

From the observation, in Nigeria religion has failed to establish the peace which it has claimed to promote, because deep historical feuds have found religious expression, and religion is thus at the core of the strife as experienced primarily in contemporary Northern Nigeria. The theology of the Second Vatican Council, in which the Roman Catholic Church reflects on its self-understanding as a community and its role in the world, provides a vivid model for the encounter between Christianity and other religions in mutual understanding.

There are numbers of international and local faith-based organizations operating in Nigeria, and they are making impressive move towards peace and reconciliation among the divergent religious groupings in the country. Some of the early efforts at reconciliation proved to be ineffective, and in some cases, counterproductive because most of these conferences are round table discussion with people who are not involved with the grassroots life. Such conferences are: The UFUK Dialogue Foundation (a Turkish foundation) organized an international conference at the Transcorp Hilton, Abuja with the theme: *Establishing a Culture of Coexistence and Mutual Understanding*, the Canadian Embassy called a meeting of a few scholars to discuss what the Canadian Government can do to assist Nigeria in fighting terrorism. The theme of the discussion was: *Religious Freedom*. The United States

Commission on International Religious Freedom had a meeting at the Transcorp Hilton, Abuja with some religious leaders on what the American government can do to help Nigeria achieve peaceful coexistence and promote human dignity.

In addition, the annual interfaith conferences organized by the New Era Educational and Support on “The Role of Free and Responsible Media toward a Peaceful Society Imbued with Dignity and Mutual Respect” are rounds table discussion among unknown selected youth to engage in a dialogue with political, social and faith leaders on a variety of topics from the media’s role in creating and promoting a peaceful society, to what role can young people take in promoting world peace and Christian/Islam peacebuilding efforts in Nigeria. There is no grassroots transfer of the knowledge acquired.

There are many impediments to interreligious dialogue that affect development of good descriptive models. For example, there is a lack of conviction about the value of interreligious dialogue. One can also encounter an attitude of self-sufficiency, or a lack of real openness. One can also find among practitioners of dialogue different forms of intolerance based on: ethnic, social, economic, political, and/or racial factors. The best example is the NIREC that was unable to reduce the interreligious violence in Nigeria and was not able open any offices in various states nor trained or create grassroots center.

For example affirms *Sha’afi* that “the leadership of NIREC should be blamed for the perennial religious violence in the country. It is a minus for them and it is an indication that we are not being well led” Omonokhua (2012, 1). He suggested that if NIREC is not able to assist in stopping terrorism in the country, then government should look beyond it. Ezegbobelu (2009) described them as ‘Gala club ‘of prominent Nigerian religious leaders,

who meet occasionally at Nigeria most in costly hotels to enjoy themselves. Finally, NIREC is also accused also of only pacify the mass without been committed to any practical action towards ensuring that its message of interreligious cordial relationship and peaceful coexistence has reached the levels needed. Most state governors accuse the NIREC of inefficiency and instead advocate support of interreligious organizations at state level.

The understanding that many religious leaders have about peace is very limited. They do not know about the variety of instruments and techniques that can promote peace, and thus in the face of some more difficult challenges, they can too easily fall prey to calling for the use of violence in order to achieve a 'solution' to their problems. Many grew up in environments that encouraged violence supported by often selective interpretations of specific passages in their sacred texts. The best example is the goals and objectives of the curriculum of Seminaries like Immanuel College of Theology, Vining College, and some universities that offer courses on Interfaith-dialogue. The curriculum in which they have been educated can be qualified as dysfunctional since education should teach religious leaders to avoid resorting to violence.

The dialogue based upon extreme religious relativism is not very useful in diffusing mass conflict in Nigeria today, because this type of dialogue suffers from insufficient grounding in their daily life. In addition, other things that can seriously affect the quality of interreligious dialogue can be found in all the following aspects: religious indifference, religious extremism, lack of self-criticism, and/or lack of respect. All of these potential and sometimes real challenges and impediments affect the quality of how to go about teaching interreligious dialogue and most scholars involved are not physically present in Nigeria (e.g. Isaiah Dada, Akintude E. Akinade and many others).

The analysis of various religious problems in the Nigerian society brought the understanding how religion has been “instrumentalized” and maintained by the policy of both colonial and post-colonial. This describes the dramatic situations, misfortunes, poverty, conflicts and wars caused by religious violence. These horrible tragedies will help to understand that there was no peace in Nigeria. The observation compels us to put faces, events, history behind what we are talking and will allow us to establish the problematization of religious violence and how to reduce violence in Nigeria and what is the place of a curriculum for interreligious peace education in advanced religious training.

The following obstacles to peacebuilding are also been identified: 1) the two major tendencies that have contributed to the unfortunate transformation of Christianity and Islam into obstacles to peacebuilding: a) the intolerance and at times violent treatment of differences, both internally and externally. b) The forced conversions (Bartoli 150-53). 2) The limitations revolve around the secularist framing of religion as a belief and as a distinct variable, empirically manifest but thoroughly historical and transcultural (Omer 2012, 9). 3). The lack of imagination and creative political leadership, the co-optation of religious leaders by political regimes and the patriarchal social structure, and authoritarian regimes (Abu- Nimer 2003, 119-25).

3.6 The Challenges of Interreligious Dialogue in Nigeria

This chapter deals with various challenges facing interreligious dialogue in Nigeria.

3.6.1 Choosing a Specific Model of Interreligious Dialogue

The first challenge of interreligious dialogue from the Christian perspective is choosing a model. According to Alan Race (1983), in *Christians and Religious Pluralism*, there is a

tripod model of interreligious dialogue. The first leg of the tripod model is traditionally called exclusivism. Exclusivists are convinced that believers of other religions or non-believers can only be considered to be on the right path when they convert to the one true religion, namely the religion they confess themselves. For Christian exclusivists, for example, this means that people can only be saved when they convert to Christianity and explicitly accept Jesus as Christ and Redeemer. This Christian exclusivism is mostly Christological in nature, but it may also be ecclesiological: "*extra ecclesiam nulla salus*" "no salvation outside the Church". Because religious truth is revealed only through Christ and the Church, exclusivist Christians believe that they are obliged to proclaim the Christian message to everyone, that this is a Christian mission. Christian missionary activities have been an important dimension in the history of Christianity.

According to Christians, their central tenet is that God has revealed Godself in an unique mediator or medium and that only through the explicit recognition of this mediator or medium, one can find liberation or salvation. In the course of its history, however, this tenet came to be linked to an exclusivistic theology - accompanied by powerful institutional structures - that sometimes were linked to political ideologies, such as colonialism.

The second leg of the tripod model is called "inclusivism." An inclusivist position does not deny in advance the value of other religious traditions and theological claims. The central idea of Christian inclusivism, for example, is that salvation outside Christianity is possible, but only thanks to the salvific work of God through Jesus Christ. Christian inclusivism accepts the idea that God wanted salvation for all people of all times and places, and that God's salvation can take many forms. For this reason, one cannot in advance reject all other religions. Explicit knowledge or recognition of Christ as one's Savior is not necessary in order for one to be

saved. This approach was initially developed before and during the time of the Second Vatican Council (1962-1965) by the Catholic theologian Karl Rahner: “But if it is true that a person who becomes the object of the church’s missionary efforts is or may be already someone on the way towards salvation - and if it is at the same time true that this salvation is Christ’s salvation, since there is no other salvation - then it must be possible to be (...) an anonymous Christian” (Rahner 1965). Rahner’s particular form of inclusivism is necessarily linked to the notion of ‘anonymous Christians’.

The third leg of the model is that of pluralism, in which there is a recognition that all religions are equal. All religions are partial expressions of the Ultimate Reality. All these religions are parallel ways to reach Ultimate Reality, or in a Christian language, salvation. Pluralism is the most amenable position for interreligious dialogue.

From the Islamic perspective, there is no model of interreligious but three Muslim interfaith initiatives with varied interfaith theologies and religion-state relations. (Interfaith theology; state-religion interaction; religious actors’ state affiliation or lack thereof; and religious actors’ political, include global, concerns). The Movement, Jordan’s A Common Word and Saudi Arabia’s interfaith efforts. These three prominent cases have attracted much publicity and are likely to influence future interfaith dialogue efforts in the Muslim world. The Gülen movement will be studied because of his engagement on grassroots.

The leader of the Fethullah group offers a very accommodating interfaith theology grounded in orthodox Sunni (Hanafi) thought and informed by his Sufi teachings. Gülen has written extensively on interfaith dialogue. For, “The very nature of religion demands [interfaith] dialogue” (Gülen 2000, 242). This accommodationist approach is built around

three principles: (1) the commonalities among faiths, (2) a history of revelation and prophecy, and (3) the Qur'an's explicit sanction of interfaith dialogue (Kayaoglu 2010), like other traditional Sunni scholars, understands the Qur'an as calling for universal dialogue primarily — but not exclusively — with Christians and Jews. For, the Qur'an (such as 3:64) provides scriptural support for a Muslim dialogue with the People of the Book (Jews and Christians) stresses the verses in which Muslims are asked to believe "... in what is sent to you [Muhammad] and what was sent before you ..." (Qur'an, 2:3–4) and "[d]o not argue with the People of the Book unless in a fair way" Qur'an (29:46).

However, expands this accommodation to non-Abrahamic religions. He holds that Judaism, Christianity, Islam, and even Hinduism and other world religions all accept the same divine source for themselves. These religions, along with the non-theistic religions, like Buddhism, are all in pursuit of the same goals: love, compassion, tolerance, and forgiveness (Gülen 2000, 253). This accommodating approach to other faiths is rooted in Gülen's understanding of the spiral history of religion. Embedded in an Islamic understanding of religion and history, assuming oneness and the basic unity of religions, this spiral view of history suggests that God sends prophets and revelations to establish and re-establish the universal principle of God's existence. This inclusive interfaith theology constructed from the elements of mainstream Sunni and Sufi tradition is further buttressed by the Ottoman-Turkish tradition. Gülen refers to the teachings of Rumi (1207– 1273), the famous Sufi poet, on universal values; Gülen indicates how religious tolerance encouraged Muslims and non-Muslims to embrace these universal values.

3.6.2 The Missing Link of Grassroots Community Participation in Dialogue

Another challenge in interreligious dialogue is the missing link of grassroots community participation (Umaru 2013, 172). Too often, dialogue takes place exclusively among elite religious leaders and experts. Tariq Ramadan affirms that: “to be involved in dialogue between two religions while being completely cut off from the believers of one’s own religion is problematic and can be counterproductive. Many specialists’ in interreligious dialogue move from conference to conference totally disconnected from their religious community as well as the grassroots realities” (Ramadan 2004, 209).

3.7 Problématique

The various violent religious conflicts in Nigeria have a devastating impact on the citizenry and disrupt any hope for peaceful coexistence. Any possible solution calls for a sound contextual analysis that is rooted in a careful understanding of the complexities of the Nigerian situation. In addition to finding connections between the religious traditions, it must take the social, economic, political, and cultural dynamics into consideration. The institutionalization of religious violence and the aggressive competition for dominance by Christians and Muslims continue to have a particularly deleterious impact on the Nigerian nation. The current policy and strategy of inter-religious mediation in terms of religious conflict management, prevention and peacebuilding has not reduced religious violence, nor improve the grassroots engagement of religious leaders. Practical alternative ways of enhancing the capacity of the inter-religious mediation group to effectively resolve religious conflict in the country must be developed. Religious leaders must be empowered and charged with the responsibility for the process of peace at the grassroots level. Peace education and training is a viable alternative to violence,

but can only be effective if it brings together participants in an interreligious peace education experience. The absence and neglect of interreligious peace education as part of the peace education core program and the lack of interreligious curriculum for peace education in the training of religious leaders is identified as one of the main problems encountered when analyzing the effectiveness of Nigerian academic studies in creating a peaceful living experience.

4.0 THE EFFECTS OF RELIGIOUS VIOLENCE ON INTERRELIGIOUS RELATIONS IN NIGERIA

This chapter focuses on interpreting religious violence experienced in Nigeria, and its effects on interreligious relations. First, I present various theological interpretations. Second, I give an overview of different political interpretations. Third, I give a variety of socio-economic interpretations. After presenting those different kinds of interpretations, this chapter concludes with an analysis of how these interpretations affect interreligious dialogue and its sub-set of inter-ethical dialogue.

4.1 Theological Interpretations

Today, while we know that there are three general religious traditions in Nigeria (Traditional African, Islamic, and Christian), the vast majority of the cases when religious people are involved in promoting violence relate to Islam and Christianity. Within both of these two traditions, there is a wide spectrum of religious interpretations, only a small segment of which condones violence. For example, there are Muslims who promote an interpretation of ‘jihad’ that legitimizes violence and there are Christians who promote an interpretation of ‘Jesus is the only way’ to also legitimize violence.

4.1.1 *Jihad*

The word ‘jihad’ is commonly used today by many Muslims worldwide, including in Nigeria, but with very different meanings. More recent events, and increased media coverage of new technologies have often focused attention on sad events that have popularized, among both Muslim and non-Muslim communities worldwide, the part of the spectrum of interpretations

that defines '*jihad*' in a more violent way. In the name of *jihad*, for example, many Nigerian Muslim militants have killed Christians, as well as Muslims they disagree with, especially in the northern part of Nigeria. These movements, the most famous of which today is *Boko Haram*, are part of a transnational phenomenon that can best be described as a family of extremist 'Jihadist' groups, with various degrees of militancy. One can give a few examples, such as the Egyptian Islamic *jihad*, that killed Anwar Sadat in 1981, or the *Laskarjihad*, that is responsible for the murder of more than 10,000 Christians in Indonesia. For two decades, the *Jihadists* in Sudan have physically attacked non-Muslims, looted their belongings and killed their men. Al-Qa'ida Jihadists killed nearly 3,000 people on September 11th, 2001 in the United States of America. So-called 'homegrown' Jihadists caused terror attacks on July 7th, 2008 in London. And of course, *Boko Haram Jihadists continue to attack Christians and Muslims in northern Nigeria in particular*. Such instances, especially in recent years but also throughout Islamic history, have led many non-Muslims to view Islam as a violent, destructive and even barbaric religion. Yet, the concept of '*jihad*' is a rich polysemic concept that includes a spectrum of interpretations, some of which promote violence and others peaceful self-introspection and battle against the human propensity for unethical thoughts and actions. In the face of these wide differences in interpreting the concept of '*jihad*', it is today distortive to reduce all use of that terminology to only its violent usages.

The concept of *jihad* is an ancient one, with a complex subsequent history. According to Rudolph Peters, there are six main varieties of *jihad*: the classical doctrine, *jihad* as propaganda, modern "defensive *jihad*," anti-colonial *jihad*, pacifist *jihad*, and Islamist *jihad* (Peters 1979). The first variety, classical doctrine of *jihad*, was first formalized around the tenth century, as part of the general process whereby Islamic doctrine and law were codified

from the source texts of Islam: the Qur'an and the *hadith* compendia. The result of this general process was the emergence of *Shari'a*, a fully worked-out system of rules and principles that govern all aspects of the lives of devout Muslims⁴. One reason for this process of codification was that the text of the Qur'an, taken on its own, often permitted contradictory conclusions on significant matters—including, importantly, *jihad*.

The second variety, *jihad* as propaganda, is exemplified by when *jihad* played a small part in the First World War as propaganda rather than as religious or legal doctrine. At the start of the war, the Shaykh al-Islam—the senior Ottoman religious dignitary—publicly proclaimed a *jihad* against England, France, and Russia. The hope was that this proclamation would help to motivate the Ottoman war effort, and might also create disaffection among the Muslim populations of the three empires in question (Sedgwick 2011).

The third variety of *jihad*, according to Mark Sedgwick, is what might be called “defensive *jihad*,” an understanding of *jihad* that was advanced by most Muslims during 2006 in response to Pope Benedict XVI's ill-advised quotation from Theodore Khoury's quotation from Emperor Manuel II. These understandings of “defensive *jihad*” differ significantly from the understandings at the time of Manuel II's captor Bayezid I, but they represent the consensus of most Muslims today. Few of today's Muslims realize that they have little or no

⁴Sharia is often translated as “holy law,” but is rather more than that. It is very similar to the Jewish *halakha*. The sharia not only covers most branches of law (from family law through criminal law to commercial law), but also regulates ritual and ethics, and even clothing and table manners. It derives principally from the Quran and hadith, but also makes use of analogy and certain forms of reason, and takes account of consensus and precedent. In Shi'i Islam, the words (*akhbar*) of the infallible Imams are also a source of the sharia. The sharia is recorded in the writings of religious scholars, who disagree among themselves on (usually minor) points, but exists independently of these writings rather as historical truth exists independently of the writings of historians. In *Jihad, Modernity, and Sectarianism* by Mark Sedgwick. Accessed Dec 6, 2011. teo.au.dk/fileadmin/www.teo.au./mark_sedgwick/.nr1102.

basis in the classic doctrine (John Buchan 1916). Their origin, as Peters shows, lies in the nineteenth century (Sedgwick 2011, 10).

The fourth variety of *jihad* is called “anti-colonial *jihad*.” Although the classical doctrine of *jihad* had become irrelevant to states by the nineteenth century, it remained relevant for irregular and rebel forces. Once European armies had defeated Muslim states in various parts of the Muslim world during the nineteenth century, a number of sub-state resistance movements came into being. Such *jihads* were, of course, also defensive *jihads*, even if the defense was sometimes pre-emptive. The most famous of these anti-colonial *jihads* were those against the French in Algeria, against the Russians in Daghestan, against the Italians in Libya, and against the British in Somalia, all of which established short-lived political structures that might be called states (Esposito 2002).

The fifth variety of *jihad* is “pacifist *jihad*.” This is a development of “defensive *jihad*” that takes the logic of self- and community improvement as a religious duty to its pacifist end.

The sixth and final variety of *jihad*, Islamist *jihad*, is that which is nowadays most familiar in the West, and is exemplified by al-Qaeda. Of the six main varieties of *jihad*, all of them but two, the classical doctrine and the pacifist variety, are modern in nature. *Jihad* as propaganda retains the basic idea of religious duty and religious rewards but is fundamentally just a form of propaganda. “Defensive *jihad*,” the current mainstream interpretation, is of relatively recent origin and is essentially compatible with contemporary mainstream Western “just war” theories (Sedgwick 2011, 10).

The *jihad* according to Firestone (1999) is divided into the medieval and the modern. In medieval legal sources, *jihad* generally referred to a divinely sanctioned struggle to

establish Muslim hegemony over non-Muslims as a prelude to the propagation of the Islamic faith. The medieval theory included elaborate rules on the right conduct of *jihad*. No war was a *jihad* unless authorized and led by the *imam*, the leader of the Islamic state. Enemies were to be given fair warning, and, should they choose not to accept Islam or to fight, they were to be offered protected (*dhimmi*) status, which allowed them to retain communal autonomy within the Islamic state in return for collective tax payments.

Three broad approaches to the modern reinterpretation of *jihad* may be discerned. The first approach is apologetic, arose in the late nineteenth century in response to Western criticism that *Jihad* meant “holy war” and that Islam was spread by force. Muslim apologists argued that the Qur'an and Prophetic traditions allow war only for self-defense against persecution and aggression. The second approach is modernist, also diminishes *jihad*'s military aspects and emphasizes its broader ethical dimensions within Islamic faith and practice. Like the apologists, the modernists dismiss the medieval theory as a distortion of Qur'anic ethics, pointing out, for example, that the division of the world into *Dar al-Islam* and *Dar al-Harb* is found nowhere in the Qur'an or Prophetic traditions. A war is a *jihad*, therefore, only if it is fought in defense of Muslim lives, property, and honor. Unlike the apologists, however, the modernists are motivated less by Western criticisms of *jihad* than by the desire to interpret this concept in a way compatible with modern international norms. *Jihad* in the modernist view is the Islamic equivalent of the Western idea of just war, a war fought to repel aggression with limited goals and by restricted means. The third approach, the revivalist, arose in response to the apologist and modernist writings. By limiting *jihad* to self-defense, the revivalists claim, the apologists and modernists have debased the dynamic qualities of *jihad*. The goal of *jihad* today ought not to be to coerce people to accept Islam because the Qur'an clearly encourages

freedom of worship (especially 2:256); rather, it ought to be to overthrow un-Islamic regimes that corrupt their societies and divert people from service to God (Firestone 1999).

An Islamic scholar, Majid Khadduri, asserts that: “God enjoins all believers to slay the polytheists wherever they may be found until they believe” (Khadduri 1955). The verses of the Qur’an cited by the protagonists of this view in support of their stand are in Q2: 190-193, “Fight in the cause of God those who fight you; but do not transgress limits... There is no more tumult for oppression”, (Q2: 217, 246; Q9: 5, 13-14, 29,123). Commenting on the verse, which enjoins Muslims to slay the idolaters not on account of their religion, but on account of their (the idolaters’) unruly behavior, M. M. Ali opines that in view of the clear exception given in verse 4 of chapter 9, the idolaters identified are the idolatrous tribes of Arabia assembled at the pilgrimage, who made treaties with the Muslim, but later violated them, and not all idolaters of the world (Ali 1992).

According to Kaltner in *Islam: What Non-Muslims Should Know*, the term *jihad* occurs only four times in the Qur’an, but “words etymologically associated with it are found about forty times in the text” (Kaltner 2003). The concept awakens fear and misunderstanding of Islam by non- Muslims. Therefore, there is a great need to provide a detailed explanation of what *jihad* means. According to B.A. Robinson, “Muslims generally classify *jihad* into two forms, *jihad al-akbar*, the greater *jihad*, is said to be the struggle against one's soul (*nafs*), while *jihad al-asgar*, the lesser *jihad*, is external and is in reference to physical effort, i.e. fighting” (Robinson 2003,1).

The importance of *jihad* according to John Esposito in “*jihad: Holy or Unholy War*” is rooted in the Qur’an’s command to struggle (the literal meaning of the word *jihad*) in the path

of God and in the example of the Prophet Muhammad and his early Companions. In its most general meaning, *jihad* refers to the obligation incumbent on all Muslims, individuals, and the community, to follow and realize God's will: to lead a virtuous life and to extend the Islamic community through preaching, education, example, writing, etc (Esposito 2011), *jihad* also includes the right, indeed the obligation, to defend Islam and the community from aggression. Throughout history, the call to *jihad* has rallied Muslims to the defense of Islam. Another importance of *jihad* according to Esposito is also rooted in the Qur'an's command to "struggle or exert" (the literal meaning of the word *jihad*) oneself in the path of God (Esposito 2011, 2). The Qur'anic teachings have been of essential significance to Muslim self-understanding, piety, mobilization, expansion and defense. *Jihad* as struggle pertains to the difficulty and complexity of living a good life: struggling against the evil in oneself, to be virtuous and moral, making a serious effort to do good works and help to reform and transform society. Depending on the circumstances in which one lives, it also can mean fighting injustice and oppression, spreading and defending Islam and creating a just society through preaching, teaching and, if necessary, armed struggle or holy war (Esposito 2011).

Esposito shows the two broad meanings of *jihad*, non-violent and violent, are contrasted in a well-known Prophetic tradition. Muslim tradition reports that, when Muhammad returned from battle, he told his followers "We return from the lesser *jihad* to the greater *jihad*. The greater *jihad* is the more difficult and more important struggle against one's ego, selfishness, greed, and evil" (Esposito 2002, 117).

The Qur'anic verses dealing with the right to engage in a "defensive" *jihad*, or struggle, were revealed shortly after the *hijra* (emigration) of Muhammad and his followers to Medina in flight from their persecution in Mecca. At a time when they were forced to fight for

their lives, Muhammad is told: “Leave is given to those who fight because they were wronged—surely God is able to help them—who were expelled from their homes wrongfully for saying, ‘Our Lord is God’ “(Q 22:39–40). The defensive nature of *jihad* is clearly emphasized in (Q 2:190), “And fight in the way of God with those who fight you, but aggress not: God loves not the aggressors.” At critical points throughout the years, Muhammad received revelations from God that provided guidelines for *jihad* (Esposito 2002, 120).

According to David Cook in “Understanding *jihad*,” *jihad* plays a major role in Muslim apocalyptic literature as well. Since the early Muslims’ existence was largely dominated by fighting and conquest, it is hardly surprising to find that their vision of the future just before the end of the world, as well as their vision of the messianic future, was characterized by a state of continuous war (Cook 2011).

Both *jihad* literature and apocalyptic literature are very frank in their assessment of the economic reasons that drew the early Muslims to conquest. Fantastic amounts of booty and slaves are described in the sources. In describing the eventual conquest of Constantinople, the apocalyptic sources speak of gold, jewels, and virgins, saying fighters “will ravish 70,000 as long as they wish in the Royal Palace” (Cook 2011). These baser motives are acknowledged in the *jihad* literature, at the same time that they are dismissed as ancillary to the spiritual goals of *jihad*: A man came to the Prophet and said: “Some men fight for spoils, some for fame, some to show off; who is fighting in the way of Allah?” He said: “The one who fights to lift the Word of Allah to the highest, he is fighting in the path of Allah” (Cook 2011).

In understanding the concept of *jihad* in the Qur’an, there is a need to distinguish between what the Qur’an says, and how it has been interpreted. According to Clinton Bennett

in *The Concept of Violence, War and jihad in Islam*, “There are several *Qur’anic* verses, however, where the word *Jihad* has been interpreted as being synonymous with the words war and fighting, as in Q 2: 215, 8: 41,49: 15, 61: 11, 66:9” (Bennett 2004). The most commonly cited verse used to justify the equation of *jihad* with violence is 61: 11, which reads, “Strive (*Jihad*) your utmost in the cause of Allah with your property and your persons” (Khadduri 1987). But in reality those verses mentioned, are not *jihad*, but something different from the meaning of *jihad*. The four times *jihad* is mentioned, it has been used in the sense of effort and strength and not in the sense of war and fighting (Kaltner 2003, 120). The first verse in the Qur’an in this connection is 9:24. In this verse of the Qur’an, Muslims are enjoined to extend their full support to the mission of the prophet, to the extent of making sacrifices. Here the phrase “*jihad fisabilil lah*” has appeared for helping the prophet in his mission of dissemination of the message of Islam, and not for waging war. The second verse of the Qur’an that mentions *jihad* says: “Do not listen to the unbelievers, but strive with them strenuously with it (the Qur’an)” (22:52). The word *jihad* is here again clearly used for the mission of the Prophet. No other sense can be implied by the word *jihad* in this context of doing *jihad*. The word *jihad* appears in the Qur’an for the third time in 60:1, “If you have come out to strive in My Way and seek My Good pleasure” (60:1). This verse was revealed shortly before the conquest of Mecca. The Prophet was preparing for the journey from Medina to Mecca. It was indeed a peaceful journey made for achieving peaceful results in the form of a *hudaiybiya* peace treaty. One incident makes it clear that it was a march of peace, for during this march one Muslim uttered these words aloud: “Today is the day of fighting,” the Prophet responded immediately, saying “No, today is the day of mercy.” The fourth time the Qur’an

uses *Jihad* comes in chapter 22, “And strives in his cause as you ought to strive” (22:78). Here too *jihad* is used for struggle for the cause of God's religion.

According to Farida Khanam in “Understanding *jihad*,” “Fighting and war came from another word, *qital*” (Khanam 2000). *Qital* is to engage in war at the time of aggression on the part of the enemies. The *qital* or war is purely in self-defense in accordance with God's commandment, which also involves a struggle that came to be called *jihad* as well.

The following is what Muhammad had to say about *jihad* as recorded in the *hadith*. (Volume 1, Book 2, Number 25, and Narrated Abu Huraira): Mecca Allah's Prophet was asked, “What is the best deed?” He replied, “To believe in Allah and His Prophet Muhammad. The questioner then asked, “What is the next in goodness? He replied, “To participate in *jihad* (religious fighting) in Allah's Cause.” The questioner again asked, “What is the next (in goodness)?” He replied, “To perform Hajj (Pilgrimage to) *mubrur*, (which is accepted by Allah and is performed with the intention of seeking Allah's pleasure only and not to show off and without committing a sin and in accordance with the traditions of the Prophet” (Bukhari1.2.25).

Muhammad said, “If someone leaves Islam, kill them” (Bukkari 4.52.260). “Allah's Prophet said a pious slave gets a double reward. Abu Huraira added: By Him in Whose Hands my soul is but for *jihad* (holy battles), Hajj, and my duty to serve my mother, I would have loved to die as a slave.” (Bukkari3.46.724). “Allah's Prophet said, Allah guarantees (the person who carries out *jihad* in His Cause and nothing compelled him to go out but *jihad* in His Cause and the belief in His Word) that He will either admit him into Paradise or return him with reward or booty he has earned to his residence from where he went out.” (*hadith*

9.93.555). The close connection of *jihad* with the struggle for justice is reinforced in *hadith* literature. One of the best-known ways that a Muslim must strive to avert injustice is first by actions, and if that is not possible, by words, and if that is not possible, at least by intentions.

In the *hadith*, the second most authoritative source of the *Shari'a* (Islamic law), *jihad* is used to mean armed action, and most Islamic theologians and jurists in the classical period (the first three centuries) of Muslim history understand this obligation to be in a military sense. Although the language in the Qur'an and *hadith* is quite militant in many places, this is a reflection of the Muslims' world in the seventh century, which consisted initially of resistance to a variety of more powerful non-Islamic tribes and then successful military campaigns to spread the faith. Besides containing exhortations to fight, however, Islamic sacred texts have also laid out the rules for engagement of the war, which include prohibitions against the killing of non-combatants such as women, children, the aged, and the disabled. These texts also require notice to the adversary before an attack, requiring that a Muslim army must seek peace if its opponent does, and forbids committing aggression against others as well as suicide.

According to Sohail H. Hashmi in his article "*jihad*," during the period of *Qur'anic* revelation, while Muhammad was in Mecca (610-622), *jihad* meant essentially a nonviolent struggle to spread Islam (Hashmi 1998). Following his move from Mecca to Medina in 622, and the establishment of an Islamic state, fighting in self-defense was sanctioned by the *Qur'an* (22:39). At each place *jihad* was used, the focus was in the sense of effort and strength and not the sense of war and fighting. The life of the Prophet Muhammad was full of striving to gain the freedom to inform others and convey the message of Islam. During his stay in Mecca he used non-violent methods and after the establishment of his government in Medina, by the permission of Allah, he used armed struggle against his enemies whenever he found it

inevitable. Allah admonishes Muslims in the *Qur'an*: “And why should you not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)? Men, women, and children, whose cries are Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from You, one who will protect; and raise for us from You, one who will help” (4:75). The mission of the Prophet Muhammad was to free people from tyranny and exploitation by oppressive systems. Once free, individuals in the society were then free to choose Islam or not.

In its literal sense *jihad* in Arabic simply means struggle, striving to one's utmost to further a worthy cause. There is a difference, however between the word struggle and *jihad*. The word struggle does not connote the sense of reward or worship in the religious sense of the word. But when the word *jihad* became a part of Islamic terminology, the sense of reward or worship came to be associated with it; that is to say, if struggle is struggle in the simple sense of the word, *jihad* means a struggle which is an act of worship, the engagement of which earns reward for the person concerned. In as much as *jihad* is a struggle, it is a struggle against all that is perceived as evil in the cause of that which is perceived as good. It is a struggle across time and all dimensions of human thought and action. Although *jihad* is improperly used by some fanatics and fundamentalist Muslims coupled with press propaganda, *jihad* is relevant in our world and deserves to be emulated for the following reasons: it is rooted in the basic tenets of Islamic pillars, in the Qur'an and *hadith*, for spiritual growth, political and economical freedom, but also for peace, solidarity and love in the community. Living in a worried world gives each religion the impetus to demonstrate the tenets of their faith that make each religion distinct, attractive, and accommodating for peace, love, and spirituality.

Jon Brockopp in “*jihad*” describes *jihad* as a religious doctrine that has little place in modern statecraft. Wars in the Middle East and elsewhere are termed “*harb*” not *jihad*. *Jihad* means “struggle” and the Prophet stated that the lesser *jihad* is the struggle to spread Islam, the greater *jihad* is the struggle with one's own evil inclinations. In the medieval period, *jihad* was waged, like the Crusades, to spread Islam, and just as the word crusade is still used in a metaphorical sense, so also one hears *jihad*. It is a perversion of medieval doctrines of warfare to use *jihad* to justify individual terrorist acts and these acts have always been condemned by Muslim authorities in the strongest terms (Brockopp 2003, 93).

According to Jawad Khaki (2006) in “What are the basic teachings/tenets of your faith tradition,” other forms of practices in human struggle that have been mentioned in the *hadith* literature are as follows: 1) *jihad-un-nafs*, spiritual struggle for self-purification; 2) *jihad-ul-lisan*; struggle to engage in a civil dialogue by way of the tongue; 3) *jihad-ul-qalam*, intellectual struggle by the use of the pen; 4) *jihad-ut-tarbiyya*, educational *jihad*; 5) *jihad-ud-da'wa*, spreading the message of monotheism and servitude to God with wisdom and goodly admonition; 6) *jihad bi-l-maal*, struggle to part with one's wealth to help in a humanitarian cause; 7) *jihad bi-s-sayf*, military engagement for self-defense and self-preservation when all peaceful methods fail to achieve a resolution to the dispute (Khaki 2011). *Jihad* is a central and broad Islamic concept whose primary significance is in reference to spiritual purification that includes the struggle against evil inclinations within oneself, struggle to improve the quality of life in society, struggle in the battlefield for self-defense or fighting against tyranny or oppression. However, it is recognized that there will be times in society where evil and mischief may arise. In such cases, Muslims are urged to defend themselves. Again, referring to the Qur'an: “Fight in the way of God against those who fight against you, but begin not

hostilities. Lo! God loveth not aggressors” (Q 2:190). *Jihad* is an “effort against evil in the self and every manifestation of evil in society.” In fact, many would argue that anyone willing to carry out suicide missions cannot be considered a Muslim, or at least must be considered a grave sinner who will suffer in hell. Muslims are deeply opposed to suicide, even in cases of war. Further, war is understood to be run by the state, and a majority of Muslims support non-violent means to end their conflicts.

For Omid Safi, *jihad* is a term that means many different things to many different people. There are many Sufis who would talk about the need to be perpetually vigilant of one's own being and self to fight egoism and to transform the self towards a higher reflection of divine qualities. Safi points out there have also been many Muslim rulers who have called for waging *jihad* against the infidels. He believes there has to be a theory and a method of *jihad* in for which the closest analogy is the just war theory in medieval Christian thought. He notes that you just can't go around massacring civilians. Muslims jurists have identified a very specific set of criteria whereby one may undertake *jihad*. For example they have said that perhaps only an authentic Muslim ruler can initiate offensive *jihad*. A defensive *jihad* is a different situation if the Muslims are under attack, but even in those situations jurists have said you cannot kill civilians, you cannot kill women, you cannot kill children, you cannot kill the elderly, you cannot kill somebody that has his back to you and is running away, you cannot poison water wells, you cannot cut down trees, you can't kill animals. Once you begin to get a broader sense of the legalistic framework that has been in place precisely to prevent a kind of war of all against all, you begin to see just how abnormal something like 9-11 is even from a Muslim perspective (Safi 2001, 8).

Giles Kepel, explains that over time, *jihad* became a resource essential to finance the Ottoman Empire. The failure of the Muslim army at Vienna in 1683, followed by the “roll-back” inflicted by gradual European states, dried up this flow of goods and money, and precipitated the decline in the Ottoman system of taxation, to support military and political resources leading to an inevitable collapse (Kepel 2001, 32). Since then the Islamic expansion has been in decline.

What are the ethical considerations of striving in the path of God in the contemporary period, when that path traverses communities and economies of rapid technological development and political change, bringing profound social and cultural dislocations for Muslims in virtually every corner of the globe? The single most important point about *jihad* is that participation is a religious duty that brings religious rewards. Religious duties in Islam may be either individual duties (*fard ayn*) such as prayer, which every Muslim must perform, or communal duties (*fard kifaya*) such as the study of Arabic grammar (necessary for Qur’anic exegesis), which must be performed by a sufficient number of Muslims, but not by every Muslim. Participation in *jihad* is normally a communal duty, but under certain circumstances can become an individual duty.

The terms ‘strive’ and ‘struggle’ may be used by Muslims as well as non-Muslims in a community, because in our daily life we strive to achieve what is important to us. In this sense a student struggles and strives to obtain an education and pass course work; a worker strives to discharge his/her job and maintain good relations with his/her employer; a politician strives to maintain or increase his/her reputation with constituents. *Jihad* is relevant in modernity because it is indeed a struggle for Muslims to put Allah ahead of their loved ones, wealth, worldly ambitions and lives. *Jihad* is worthy to be practiced when we read from the Qur’an,

“So obey not the rejecters of faith, but strive (*jahidhum*) against them by it (the Qur'an) with a great endeavor” (25:52). When *jihad* is understood as having courage and steadfastness to convey the message of Islam, it helps to convey the message of the Divine. In the Qur'an, Allah specifically praises those who strive to convey His message, “Who is better in speech than one who calls (other people) to Allah, works righteousness and declares that he is from the Muslims” (Q 41:33). In defending Islam and the community, *jihad* encourages the defense of the self, the community and the religion.

The Qur'an permits fighting to defend the religion of Islam and the Muslims. This permission includes fighting in self-defense and for the protection of family and property. The early Muslims fought many battles against their enemies under the leadership of the Prophet Muhammad or his representatives. For example, when the pagans of *quraysh* brought armies against the Prophet Muhammad, the Muslims fought to defend their faith and community. Allah declares *jihad* is gaining freedom to inform, educate and convey the message of Islam in an open and free environment (Q 22:39-40).

In conclusion, after reviewing the views of sixteen scholars, one cannot but notice how many different interpretations of this concept there are, among both Muslims and non-Muslim scholars. While some put the emphasis on interpretations that emphasise *Jihad* as a form of violence, others lean towards the opposite. What emerges is the sheer variety of interpretations, and the need to contextualize the different interpretations as well, both past and present.

The Qur'an and the *hadith*, show how the notion of *jihad* differs distinctly from the notion of holy war against unbelievers as is commonly understood today by some militant

Islamists, as well as their foes. *Jihad*, in its original sense, simply meant striving in the path of God. Such striving could take various forms. Helping the poor and the distressed could equally be a form of *jihad* as could defense of the community from hostile attacks. Indeed, *jihad* as war was originally intended as defense of the faith and the community in the face of aggression. In normal times, relations between Muslims and people of other faiths were intended to be peaceful, and violence the exception, rather than the norm.

4.1.2 “Jesus the Only Way to Salvation”

Christian exclusivism interprets Christianity from the perspective that allegiance to Christianity presents itself as a worldview that entails renouncing all other religious options. Christians who hold strongly to this worldview are concerned that engaging other religions might be disloyal, might lead to falling away from righteous behavior or belief, or might even lead to conversion to other faiths. The exclusive statement on the nature of salvation has also contributed to daily conflict but also to crusade and war to fight against other religions for the supremacy of Christianity and to force the conversion of people of other faiths.

Exclusivism in Christianity is based on multiple biblical passages, the Gospel according to John is particularly relevant, interpreted to show “Jesus is the only way to salvation,” “For God so loved the world that he gave his one and only Son, so that everyone who believes in him may not perish but may eternal life. Those who believe in him are not condemned; but those who do not believe in him are condemned already, because they have not believed in the name of the only son of God” (John 3:16, 18 NRSV). Thomas said to him, “Lord, we do not know where you are going. How can we know the way?” Jesus answered him, “I am the way, and the truth and the life. No one comes to the Father except through me” (John 14:5-6 NRSV). Exclusivist Christians believe that Jesus is the one for whom the

scripture says, “the stone that was rejected by you, the builders, it has become the cornerstone. There is salvation is found in no one else, for there is no one other name under heaven given to mortals by which we must be saved” (Acts 4:11-12).

In the pursuit of this concept, it is difficult for exclusivist Christians to live in peace with their neighbors. It allows them to provoke circumstances that may end up leading to killing instead of following the prince of peace in his call to love one’s neighbours as oneself. “Jesus the only way to salvation” is problematic because it means imposing Jesus on others. Therefore, the concept of “Jesus the only way to salvation” creates an epistemological framework rooted in a form of reductionist positivism that makes dialogue almost impossible.

Christian inclusivism includes a concept of universal salvation as the grace of Christ operates in and through other faith traditions, whether the adherents of these faiths know and acknowledge Christ or not. This approach believes God sent Jesus Christ to die for all people (2 Cor 5:14), hence God’s spirit brings salvation to all people regardless of their religious affiliation. Persons holding this belief argue the followers of other religions do not necessarily have to become Christians and evangelization is not necessary. Jesus is the one mediator of all humanity, says Paul: “This is right and is acceptable in the sight of God our Savior, who desires everyone to be saved and to come to the knowledge of the truth. For there is one God; there is also one mediator between God and humankind, Christ Jesus, himself human, who gave himself as a ransom for all” (1 Tim. 2:3-6). In this inclusivist approach to interpreting Christianity, it is believed that the spirit of Christ infuses all religions and therefore all of humanity is saved. Other alternatives exist including understanding that each religion identifies and promotes its own view of reality, some with concepts of “salvation” and some with other concepts and ideals.

Both exclusivist and inclusivist Christian perspectives bring their own respective challenges to dialogue. In both cases, it may not be so much their respective perspectives that may be in need of change as the danger that especially the exclusivist perspective carries of being more easily manipulated or instrumentalized for political purposes that may lead to exclusivist and even violent behaviors.

In a pluralist Christian interpretation, other biblical passages and theological implications are emphasized. For example, in order to foster communal harmony, pluralist Christians will stress the importance of following the life and example of Jesus, the Prince of Peace. Today when all the people in the world are in a frantic search for peace, this pluralist Christian perspective proclaims that Jesus Christ is “the Prince of Peace” and that that prophecy to ancient Israel was realized with the coming of Jesus Christ, the Lord. In this interpretation, the meaning of peace from a biblical perspective is emphasized.

The most common word in the Bible translated into “peace” is the Hebrew word “*shalom*.” Its verbal form, *shalem*, means “to make whole” and derivatively “to bring to completion,” “to complete,” “to restore” and “to compensate,” as in the following passage: “Thus all the work that King Solomon did on the house of the Lord (Jerusalem Temple) was finished (*shalem*)” (I King 7.51). Second, the adjectival form of the word, *shalem*, means “whole” or “full.” “A full (*shalem*) and just weight you shall have a full (*shalem*) and just measure you shall have.” (Deut 25.15). Third, the noun form of the word, *shalom*, means, basically, “wholeness,” “fullness,” “totality,” “completeness.”

When *shalom* is referred to in a communal context, it means the harmonious wholeness and unity of a community. The communal *shalom* is achieved and maintained through the

realization of justice and righteousness in a community. As a Hebrew Psalmist sang, “righteousness and *shalom* will kiss each other” in a community where *shalom* prevails (Ps 85.10). There is no *shalom* in a society, no matter how peaceful and well-ordered on the surface, if justice is warped for the benefit of the powerful, and the poor and powerless are unfairly treated and their rights are disregarded.

In proclaiming that Jesus Christ is the Prince of Peace, it is not simply an affirmation of faith, but also a clear call to action. As faithful followers of the Prince of Peace, Christians are called to be “*shalom*-makers.” In the Sermon on the Mount, Jesus says, “Blessed are the peacemakers, for they will be called children of God” (Mt 5.9). From this pluralist Christian perspective, *shalom* is not only a gift of grace restored for all human beings through Jesus Christ, but also a task and responsibility entrusted to all who are rightly called “children of God.”

Peacemakers are not simply peaceable and peaceful persons; they are those who actively and earnestly endeavor to “make” peace, *shalom*, here and now. The church and Christians are called to be signs and instruments of *shalom* in this world still torn with strife and violence, warped with injustice and oppression, divided with enmity and hostility. Wherever *shalom* is broken and lost, such as in the Nigerian communities, that is where many pluralist Christians say their work begins.

To be “*shalom*-makers” it is imperative that Christians make their *shalom* with God. But how is this possible? One way is through believing that *shalom* is also a gift from God in the form of a child, as presented in the following passage from the prophetic writings of the Hebrew Bible in Isaiah 9:6 “For to us a child is born, to us a son is given, and he will be

called, 'Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace [*sa shalom*].'" Although Christians often apply this text to Jesus, a pluralist Christian interpretation can also include all human beings as children of God that are responsible for *shalom*-making.

4.2 Political Interpretations

The current violence in Nigeria is very often interpreted as the result of a long history of power dynamics amongst the political elites and their difficulties at sharing power. The way politics has been managed has also negatively affected interreligious relations. This started in 1914, when the British brought together North and South Nigeria as one entity, though in practice they managed the territory as two separate colonies. The North, under the Sultan of Sokoto, was allowed to be ruled by the traditional mix of local customs and *Shari'a* law, while grooming the military elite from their ranks. The South, on the other hand was favored in terms of education and industrialization. As a result, the north remained relatively impoverished.

After World War II, with the advent of decolonization, the British and the Nigerians moved in the direction of creating a unified country. Paden calls this a "fateful decision." The British used the Qur'anic paradigm of "the people of the book" to bring together the two regions. With time, it seemed that the northern rulers had absorbed this paradigm, and Christians and Muslims came to feel that they had more in common as followers of an Abrahamic faith than they had with the devotees of traditional African religion. Paden puts it this way:

"During the early independence era, there was close cooperation in the north between Muslims (whether emirs, civil servants, or teachers) and their Christian counterparts (whether chiefs, civil servants, or teachers). During this period, the premier of the

Northern Region, Ahmadu Bello, initiated the northernization policy in which Muslim and Christian northerners were promoted rapidly, both at the regional and the national levels” (Paden 2008, 22).

According to David Johnston in “Reconciliation Possible in Nigeria”

This policy generally continued, though three events occurred that revived old tensions and created new wounds. The first was the 1966 coup in which junior officers mostly from the Christian southeast killed “key northern Muslim leaders, including Bello.” After a counter-coup, however, the northerners selected from their midst a Christian officer, Yakubu Gowon, as chief commander of Nigeria’s army. The second stress on the “people of the book” paradigm was the decision made by military ruler Ibrahim Bagangida in 1986 to have Nigeria enter the Organization of Islamic Conference (OIC). As a reaction, officers from the area known as ‘Middle Belt’, attempted a coup to overthrow Bagangida, but failed. Tensions, needless to say, persisted. The third great stress to the system had been building for a long time. On several occasions, there had been talk at the federal level about “adopting *shari’a* law.” But starting in 2000, twelve states in all (out of a total of 36), with great fanfare, declared *shari’a* the law of their state. In practice, it only meant the establishment of *shari’a* courts that were to adjudicate cases of crimes specified in the Qur’an and Sunna the *hudud* laws, or simply penal law (Johnston 2012, 8).

Continued conflicts created suspicion, destruction and hatred between Muslim and Christian citizens. Many lives were lost and much property were destroyed. The required conducive environment for development of the country was not only jeopardized; it ended up going backwards by several decades. Naturally, the causes were not easily known because trading of blame and accusations between Muslim and Christian groups. In a nutshell, while Muslims accused Christians of consistently attacking Islam and Muslims, Christians accused Muslims of deliberate Islamization of Nigeria and denying Christians their rights (Kukah 2003).

The polarization reached the extent that both Muslims and Christians watched the activities of governments with great suspicion. Every appointment, every policy, etc. of the

government was viewed with suspicion by one group or the other, not for its contribution to development but whether it was more in favor of the other religious group. This easily led to rising tensions in the polity. A peak was reached when, in 1996, the government of General Ibrahim Badamasi Babangida changed the Nigerian status in the OIC to a full member, from its earlier status as an observer. The observer status Nigeria had until then enjoyed was possible with the approval of a Christian head of state from Northern Nigeria, General Yakubu Gowon, during his tenure (1966-1975) (Abdulkarim 1996, 2).

What appeared to be a simple matter degenerated into threats of religious war because Christians alleged that this was yet another clandestine move to Islamize Nigeria. Arguments that it was for economic reasons and that many minority Muslim African countries were members only flared up tensions. The Christians mobilized individuals and organizations, especially the press, insisting that by joining the OIC Nigeria was by implication an Islamic state (Abdulkarim 1996, 3). An additional contributing problem was the issue of defining the population by the respective religious followers. To close that controversy, the latest census in the country in 2006 abolished the columns for religion and tribe.

Moreover, the issue of *shari'a* has remained a volatile one. While Muslims demanded that *shari'a* court be recognized by the constitution up to the federal level, Christians countered that Nigeria was a secular state and that having parallel laws is inimical to the country's unity. The Muslims on the other hand, insisted that the new elites (those with a Western educational background) had turned Nigeria into a Christian state. They claimed that despite their majority and Islamic roots, their country had become secular, or even Christian. Clarke (Clarke 1988).

The polarization did not stop with the religious hierarchy; it affected students, the civil service and above all the military. On April 17, 1990, a Christian group of military officers led by Colonel Gideon Orkar tried to topple the regime of General Babangida. Even though the coup was aborted, the leadership transmitted its message. While the military were supposed to protect their country's borders, this group instead excised the predominantly Northern Muslim states from the Nigerian federation. Citizens of the affected states were immediately asked to leave other parts of Nigeria because they were no longer Nigerians. The Sultan of Sokoto, officially recognized as the leader of the Muslims in Nigeria was dethroned by the coup plotters (Abdulkarim 1996, 4). This particular episode demonstrated the danger of religious polarization, which separates close friends, neighbors, colleagues. The Nigerian nation-state came close to breaking apart, politically and militarily. In the meantime, economic and social development was greatly hampered.

In addition, the introduction of sections 38 (1) and 10 into the Nigerian Constitution, which guarantee freedom of religion and prohibit the declaration of religion by the states respectively, has done little to attenuate the frequency of religious conflicts, as state patronage. Veneration of the two dominant religious groups has only heightened the underlying tensions and rivalry. Thus conflicts between Nigerian Christians and Muslims continue. Furthermore, Sections 260 (1) and 275 (1) of the Nigerian constitution make provision for the establishment of *shari'a* court in federal capital territory and for any state that requires a *Shari'a* court of appeal. This is so despite the fact that the same constitution guarantees the freedom of religion to all citizens. By adopting *shari'a* law, even if only in parts of its territory, the Nigerian Nation-state is no longer purely secular. We can therefore ask how a non-secular state can

protect the rights of all of its religious citizens, going beyond any one religious system that may be biased against other ones.

In general, religious leaders tend to favor their own religion. This tendency runs the risk of making any form of government that claims religious legitimacy to be more susceptible to abuses when it comes to minority religious rights as well as to rights of expression, be they religious, or of a different perspective within a religiously powerful community. That is why imposition of *Shari'a* law in the northern part of the country is causing so much tension and conflict and raises serious challenges to national integration.

Religion has become a major topic of national political debates, with each religious community pushing increasingly in opposite directions, creating adversarial agendas. In Northern Nigeria, clashes between Muslim groups—mainly ethnic Hausa and Fulani—and Christian and traditionalist communities have become a monthly affair, with devastating consequences. In this charged environment where religion functions as the primary idiom of political identity, conflicts over resources, cattle, land, and political offices have often taken on a religious coloration, with Muslims pitted against Christians. Christian ethnic groups in Southern Nigeria have been drawn into these religious conflicts, with their members in Northern Nigerian cities frequently targeted by Muslim mobs. Muslim Northern Nigerians have sometimes been targeted in revenge killings in Southern Nigeria.

4.3 Socio-economic Interpretations

Nigeria is the 5th largest oil producer in the world, and oil dominates the economy. The military governments in power between 1966 and 1999 failed to develop the economy in other areas. This, along with economic mismanagement and corruption, has contributed to Nigeria's

poor economic performance and rising poverty. There is a highly unequal distribution of wealth in Nigeria with 66% of the population falling below the poverty line of \$1 a day. This puts it among the 20 poorest countries in the world (Factbook 2007).

Under thirty years of military rule, Nigeria witnessed military uprisings, the economy suffered greatly, and the military rulers did not help the gradual recession of the economy. The volatile political situation in Nigeria during its military days discouraged foreign investors from investing in the country. The frequent coup d'états and the shaky financial state of the country due to the looting of the treasury paved the way for illiteracy and unemployment. As of June 2002, statistics showed a disturbing 39 to 51% of the entire population as illiterate. This figure translates into the fact that out of the one hundred and forty million people in Nigeria, less than sixty six million are in the workforce. The issue of illiteracy becomes a troubling one when there are literally hundreds of thousands of unemployed and probably able-bodied men and women roaming the streets with nothing to do and no way to survive. "The national unemployment rate, estimated by the Office of Statistics as 4.3 percent of the labor force in 1985, increased to 5.3 percent in 1986 and 7.0 percent in 1987, before falling to 5.1 percent in 1988" (Country Studies 2007) as a result of measures taken under the Structural Adjustment Program. Most of the unemployed were city dwellers, as indicated by urban jobless rates of "8.7 percent in 1985, 9.1 percent in 1986, 9.8 percent in 1987, and 7.3 percent in 1988" (Country Studies 2007). Underemployed farm labor, often referred to as disguised unemployed, continued to be supported by the family or village. Therefore, rural unemployment figures were less accurate than those for urban unemployment. Among the openly unemployed rural population, almost two-thirds were secondary-school graduates.

Despite the vast wealth created by the exploitation of huge petroleum resources, the benefits have been slow to trickle down to the majority of the population who, since the 1960s, have increasingly been forced to abandon their traditional agricultural practices. Annual production of both cash and food crops dropped significantly in the latter decades of the twentieth century: cocoa production dropped by 43% (Nigeria was the world's largest cocoa exporter in 1960), rubber dropped by 29%, cotton by 65%, and groundnuts by 64%. In spite of the large number of skilled, well-paid Nigerians who have been employed by the oil corporations, the majority of Nigerians have become poorer.

In addition, the government and individuals do not respect human rights. Abuse of human rights includes the abuse of religious rights, which is among the causes of religious riots in Nigeria. The high level of corruption in the Nigerian government has helped to foster religious riots. Public office holders seek any available means of embezzling public funds. Some of them use religious riots as means of making money because after the riot damages will be paid and investigation panels will be set up. These panels overestimate costs and make money by not an in-depth analysis to find out the cause of the problem.

The high levels of crime and youth unemployment are also contributing to the fueling of violence in Nigeria. If they were employed the youth would not have time to take advantage of religious riots as opportunities to make money by stealing under the pretext of a riot. High crime levels in Nigeria allow youth to use every opportunity as an excuse engaging criminal behaviors.

The lack of good governance and ethnic divisions add to the problems of the violence. Since independence in 1960, the leadership of Nigeria has changed nine times. Despite the

changes of governments, Nigeria has remained corrupt and ineffective. Abuse and misuse of power and authority by Nigerian rulers has not been due to any national lack of capacity for good governance. Nigerian leaders have not been ineffective and tyrannical because they are incompetent or ignorant. Neither has the lack of administrative or intellectual expertise to formulate and properly execute growth enhancing policies been the major problem.

Nigeria, unlike Kenya, lacks a good security network that can stop religious riots before they escalate. It usually takes hours, at times days before the Nigerian police arrive at riot scenes and the damage is already done and many lives lost. Unfortunately, death counts usually continue to rise even after the police have been deployed to the ground, and it may take military intervention to stop religious riots. This shows lack of good security and lack of equipping of our forces.

4.4 Interreligious Dialogue and Inter-Ethical Dialogue Problems

In Nigeria, the interreligious dialogue and inter-ethical dialogue are also causes of religious violence. The bitter wrangling among people of living faiths is not without its diverse problems. For this reason discussion, consultation, meeting memorandum and statement on dialogue often ignores various factors, which make this necessary venture a difficult, though not an impossible task. I am aware that this task (i.e. dialogue) entails a critical and self-critical assessment of our religious traditions so as to bring into full light what in them is conducive to the achievement of community without minimizing the beliefs, doctrines and rites which establish the particularity of each tradition. But before I come to claim these resources, I must admit that there are many obstacles in my way. It is one of the tragedies of humanity that it can be precisely the striving for world community, expressed in various

beliefs, which prevents the realization of this community here and now. A common way must be found, while honoring the absolute claims of each concerning the world order.

I am fully conscious of elements in our traditions that because of their particularistic thrust have had a divisive impact in history, propelled people into mutual distrust, and generated hate and persecution. These elements block advance towards life-in-community. Some of these derive from our own time. Some of these derive from our individual beliefs. Others are generated by actual social and political life-situations of religious people and religious communities. Even as I try to overcome such obstacles to community building, every religion and ideology must be allowed to draw upon its own social community. In this context I found helpful the recognition of particularity as a universal empirical fact, affirmation that our dialogue can only be inhabited, and the warning that temptation to self-justification and self-advancement may become too strong. Minorities may be afraid of being overwhelmed or absorbed by the larger community that they encounter in dialogue. Dissenting groups may be afraid of entering into dialogue with exponents of the ideology of the ruling group.

Ethnic or racial groups may sometimes need to refuse dialogue in order to affirm their distinctive identity. In other cases an invitation to dialogue may be an occasion for affirmation of the identity of a generally unrecognized group. Some fears may be expressed in terms of rationalization. Two such fears commonly found among Christians are that dialogue may lead to syncretism and compromise of the Gospel, and that entering into dialogue with people of other faiths and ideologies may be a betrayal of mission. On the other hand, people of other faiths and ideologies may fear that the Christian concern for dialogue may be a sinister and veiled form of evangelism, cultural imperialism and even an instrument of economic

colonialism. The expressed fear may be genuine or may hide other genuine fears. There is need to be examined.

On some occasions dialogue is impossible because the other party does not care for having a dialogue or might even consider dialogue an effort to undermine its political power, eventually leading to a plural society that it is not willing to accept. On many occasions, however, dialogue with ideologies is difficult because Christians (and possibly any other religious adherent) themselves are not aware of their own ideological assumptions or of any tension between their faith and the ideological domination in their society.

4.4.1 Disparity between Those Taking Part in Dialogue

We must begin by emphasizing one major difficulty: the enormous difference between those taking part in dialogue as well as those with different levels of studies within their respective traditions. There can be no doubt that this obstacle is the hardest to overcome in the immediate future as, even with the finest dispositions and the best will in the world, one cannot just instantaneously produce, as if by enchantment, people fully qualified and capable of taking part in dialogue. It goes almost without saying that many parts of the world where Christians live as well as most areas where Muslims live as a majority today are poorer regions of the world, facing serious problems of under development, which is not only material but perhaps above all intellectual. There is no risk of dialogue coming to an end, but rather that it never really begins for lack of dialogue. Insufficient grounding in one's faith as well as knowledge coupled with insufficient understanding of the beliefs and practices of other religious traditions result in a lack of appreciation of their significance and misrepresentation. It is this possibility, far more than difficulties over principles or methods of approach to dialogue,

which explains the hesitation, the reticence, the lack of trust even, and generally speaking the present sterility of many dialogical encounters or efforts at holding them.

4.4.2 Unequal Theological Development

Unequal theological development may be a problem both within and across religious communities as well as dialogue groups. These differences in development are due to different historical trajectories. For example, Christianity, in general, has been influenced by the more recent confrontation with modernity over the last two hundred years or so. This confrontation exists also for Islam, but due to colonialism and imperialism, the relations Muslims have entertained to modern challenges have been more recent and in a power dynamics of exterminial domination, rather than internal transformation as in the case of European/Western Christianity.

Christian theology has been able to profit by its confrontation with various intellectual systems, both philosophical and ideological, that arose within the Modern West. The most challenging of these, such as communism and secularism, have finally been the most salutary for its development, by subjecting it, under the pressure of contestation and criticism, to a fruitful tension. Through these confrontations, Christians have been forced to understand better their own values, work out answers, undertake at times agonizing revisions, in the course of which Christianity has also and perhaps most importantly been enriched by elements that have proven to be compatible with its own internal dynamism. Christian thought has thus been reinforcing its attachment to what is purest and most authentic in its tradition; it has adapted itself to each age and continues daily to progress in this direction. These efforts, noticeable from the 19th century onwards, resulted in the breakthrough of the creation of the

World Council of Churches in 1948. This of course did not take place without a certain amount of drama, of heartbreak and even of crisis. But after it all the church feels more committed, better armed and more ready for dialogue.

4.5 Conclusion

Frequent religious violence in Nigeria not only inflicted hardship on people, it denied them the opportunity of experiencing the full benefit of encounter with the religions of others, enrichment through other's understanding of the Divine, understanding born out of mutual respect, and critical self-examination that deepen one's religion conviction. Understanding the deleterious effect of violence on interreligious relations, and the growing realization that multireligious efforts can be more powerful than those of a sole religious community, open the way to the type of interventions will be discussed in the next chapter.

5.0 PASTORAL INTERVENTION

This chapter focuses on peace education as the pastoral intervention required in a praxeological methodology. First, it provides an overview of the current available literature on peace education. Second, I discuss the preconditions of peace education in Nigeria; analyse the principles and theory of peace education as well as various perspectives on peace education: from a Yoruba Religion, an Islamic, and a Christian approach respectively.

5.1 Literature Review on Peace Education

Most peace education literatures focus on building bridges and transforming deeply rooted perceptions so that they are no longer the cause of intolerance. It can provide hope even amid what has been described as intractable conflict (Brantmeier 2010, xvi). Peace education, also known as peace learning⁵, is a new educational reform movement aimed at addressing problems of violence. It has taken various shapes since the early 1980s in diverse cultures with three levels⁶ of understanding peace. For example, Page (2010) describes two ways of understanding peace education the maximalist and the minimalist. The maximalist understanding of peace education involves educating individuals towards sensitivity and responsibility in a range of areas, including personal fulfillment, the creation of a just and co-operative society, inclusiveness, and care for the environment. The Minimalist understanding

⁵I find the term itself evokes stereotypes in people's minds – as if there were some special course you could take. I prefer the term 'peace learning' to 'peace education.' This shifts the emphasis to what goes on inside the learner rather than something out there. ... So I have some resistance to the term itself (Boulding and Brock-Utne, 1989, 6).

⁶The primary concern of peace education is to prevent the suffering and wastage associated with warfare. The second concern is the linkage with cognate social concerns, such as reflected in development education, education for international understanding, human rights education, futures education, inclusive education, education for social justice, and environment education. A third level of peace education is what might be called the intrapersonal and interpersonal aspects of peace education, dealing with self-understanding, and how we interact with each other and our environment at a personal level.

of peace education involves educating individuals towards learning to avoid war and aggression and learning to avoid militarism and arms races. Harris and Morrison assert that

“Peace education is currently considered to be both a philosophy and a process involving skills, including listening, reflection, problem-solving, cooperation and conflict resolution. The process involves empowering with the skills, attitudes and knowledge to create a safe world and build a sustainable environment. The philosophy teaches nonviolence, love, compassion and reverence for all life. Peace education confronts indirectly the forms of violence that dominate society by teaching about its causes and providing knowledge of alternatives” (Harris and Morrison 2003, 9).

This concept may be celebrated for its rejection of direct violence, and regretted for the way in which it permits structural violence to flourish, sometimes protected by the absence of direct violence (Galtung 1986, 5).

In his article “Peace Education: An Islamic Approach,” Köylü names two obstacles of peace education in Islam. The first obstacle centers on theological misunderstandings about human responsibility, while the second involves the educational model employed by Muslim countries. Central in the Islamic worldview is the belief that the will of God is primary in all that occurs in human affairs and its history. However, the two terms *qada* (the doctrine of divine decree) and *wa'l qadar* (predestination) have been confused, misused, and abused by some of those in power throughout Islamic history. Furthermore, the Qur’an demands not only individual responsibility but also communal or social responsibility. As a matter of fact, Islam is not established on the basis of individualism, but on the basis of the group (*jama'at*). Another theological source of injustice and tyranny in the Muslim world is the common belief that one must obey those in authority; whatever they might do (Lewis 1991, 91-116). The second important obstacle for peace education in Muslim countries is the model of their educational systems. For the most part, the teacher-student relationship is based on lectures

and, in the words of Paulo Freire, educational systems in Muslim countries embody the banking concept of education. He states that:

[t]he purpose of peace education within the Muslim world should be to cultivate the consciousness of students regarding social, economic and political problems facing the Muslim community, informed understandings of Islamic *jihad*, religious freedom and tolerance, productive relationships with non-Muslims internationally, and individual and social responsibility based on the Qur'an and authentic Traditions of the Prophet Muhammad (Köylü 2008, 4).

In *Islamic Peace Paradigm and Islamic Peace Education: The Study of Islamic Nonviolence in Post-September 11, World*, Sezai Ozcelik distinguishes between two notions of Just War Theory: the justification of war as a last resort (*jus in bellum*), and the limitations of the conduct of the war (*jus in bello*). *Jus in bellum* requires a right authority to initiate force, a justifying cause, and a right intention toward the enemy. *Jus in bello* set limits on who might legitimately be attacked (the idea of noncombatant immunity) and the means that could be legitimately employed (the principle of proportionality) (Johnson 1997 43). This Western notion of just war (*jus in bellum* and *jus in bello*) can be applied to Islamic notions of *jihad* (sacred struggle) and *qital* (fighting). There are four types of *jihad*: *jihad* with the heart (faith), the tongue (speech), the hand (good deeds), and the sword (holy war). For traditionalists, *jihad* is a sacred struggle to establish an Islamic rule by means other than self-discipline, persuasion, and example (Ozcelik 2007).

In his article, "African Peace Education: Initiative for a Nonviolence Curriculum," Agrippa O. Ezozo affirms that "an African peace education initiative curriculum emerges within a scientific curriculum and represents a new approach to peace education. It uses two nonviolent leaders: Julius Nyerere and Martin Luther King who dedicated their lives to

humanity and stood tall for economic equity, justice, and peace. Their lives will inspire many in Africa and in the world” (Ezozo 2008, 56). This curriculum focused upon the nonviolence principles of Martin Luther King, Jr. and the statesmanship of Mwalimu Julius K. Nyerere, which can allow for the formation of longitudinal efforts to bring peace and economic development to establish a new democratic identity for Africa.

One of the difficulties of peace education according to David W. Johnson and Roger T. Johnson in “Peace Education in the Classroom: Creating Effective Peace Education Programs” is that a majority of peace education programs are implemented with no real theoretical or research rationale, and are never evaluated (Johnson and Johnson 2010, 276). They assert: “There are many approaches to peace education, many of which are based on ideology, practical experience, and good intentions. What is lacking is peace education programs based on theories validated by research that can be operationalized into practical procedures” (Johnson and Johnson 2010, 223).

Three interrelated theories underlie effective peace education: 1) social interdependence theory (dealing with the nature of cooperation and competition); 2) constructive controversy theory (dealing with political discourse and creative problem solving); and 3) integrative negotiations theory (dealing with mutually beneficial agreements). There is considerable research validating these theories, and each one has been operationalized into a practical set of procedures (Johnson and Johnson 2010, 223). In addition to these three theories, I will use two others: 1) The Human-needs theory, which is gaining a prominent place in conflict prevention and resolution; and 2) Theories of Change, in particular those that introduce religious concepts of truth, justice, forgiveness, mercy, and hope into peacebuilding.

5.2 Peace Education

5.2.1 Definitions and Concepts of Peace Education

Before defining peace education, it is necessary to comprehend what peace is. In his article “Peace Theory: An Introduction,” Johan Galtung (1986) compares different linguistic equivalents to the concept of Peace in a variety of cultures, including: *pax*, *eirene*, *salaam*, *shalom*, *shanty*, and *ho p'ing-p'ing ho*. The Latin *pax* means the absence of war, *absentia bellum* under the assumption of a set of binding obligations that are to be observed. The Greek-Hebrew-Arabic concepts of *eirene*, *shalom*, *salaam*, pick up peace ideas that also are found in such concepts as justice, equity, equality, and freedom. The Yoruba *alafia*, is “the sum total of all that mankind may desire: an undisturbed harmonious life” (Rweyemamu 1989, 382).

Francis (2004) defines peace “as the absence of war, fear, conflict, anxiety, suffering and violence and about peaceful coexistence” (Francis 2004). To him, peace connotes: the absence of war, presence of justice and development; existence of respect and tolerance among and between people; maintaining a balance with the ecosphere and quite importantly, having inner peace and wholeness. Johan Galtung (2004) opines that there could be direct violence referring to physical, emotional and psychological violence; structural violence, i.e. deliberate policies and structures that cause human suffering; and cultural violence that manifests in cultural norms and practices that create discrimination, injustice and human suffering. He also categorizes peace into positive and negative peace. Positive peace can be described as the absence of unjust structures, unequal relationships, justice and inner peace;

when negative peace can be equated with the absence of direct violence, war, fear and conflict at the individual, national, regional and international levels.

Peace education is not limited to formal education but also extended to both informal and non-formal education, which includes the home and various voluntary organizations. Content and forms may be quite different in these education types, depending on contextual conditions. Peace education is very different from most subjects offered in schools. Groups and individuals both project onto the concept of peace education their own particular vision of a desirable society (Bar-Tal 2002, 28). The meaning of peace education is therefore often ambiguous and shares different elements making a broad descriptive overview of the discipline impossible.

According to Betty Reardon (2000) in “Peace Education: a Review and Projection”, peace education is the transmission of the knowledge about the requirements, the obstacles and the possibilities for achieving and maintaining peace. Furthermore, it involves the development of reflective and participatory capacities for applying the knowledge of peace education to overcoming problems and achieving possibilities. She adds that peace education:

is a planned and guided learning that attempts to comprehend and reduce the multiple forms of violence (physical, structural, institution and cultural).Used as instruments for the advancement or maintenance of cultural, social or religious beliefs and of political economical institutions or practices (Reardon 2000, 401).

Peace education requires not only providing information about peace and its achievement, but also supplying the tools to allow its students to actively assist in the pursuit of that goal. Hudson (1992) argues that:

It is education that actualizes people's potentialities in helping them learn how to make peace with themselves and with others, to live in harmony and unity with self, humankind and with nature. The principles upon which this statement rests include: '1. the cardinal prerequisite for world peace is the unity of humankind.2. World order can be founded only on the consciousness of the oneness of humankind. 'This basic tenet of democracy rests on the principle of human dignity, which is very much inherent in the dimensions of peacebuilding efforts (Gardia and Mehta 2014, 96).

Furthermore, with the proliferations of programs, peace education has become quite diverse and difficult to define. Programs around the world differ widely in terms of ideology, objectives, emphasis, curricula, contents and practices. Johnson and Johnson assert that the multitude of definitions of peace education may be grouped into the following: cognitive, affective and behavior definitions. They define peace education as "teaching individuals the information, attitudes, values, and behavioral competencies needed to resolve conflicts without violence and build and maintain mutually beneficial, harmonious relationships" (Johnson and Johnson 2010, 226).

According to Navarro-Castro (2008), there are various forms or facets of peace education practices: Disarmament Education, Human Rights Education, Global Education, Conflict Resolution Education, Multicultural Education, Education for International Understanding, Interfaith Education, Gender Education, and Environmental Education. Each of these focuses on a problem of direct or indirect violence. Each form of peace education practice also includes a particular knowledge base as well as a normative set of skills and value-orientations that it wants to develop (Navaro-Castro 2008, 35).

Harris in *Peace Education: The Concept, Principles, and Practices around the World* asserts:

Peace education has been practiced by generations of humans who want to live in peace. Peace education tends to draw out of people their natural inclinations to live in peace. Peace educators educate people about the processes that promote peace, using teaching skills to build a peace culture. They are interested in all different aspects of violence from the interpersonal to the geopolitical. They see that education provides an important strategy to achieve peace, because it provides awareness about different peace strategies, including peacekeeping (or peace through strength), peacemaking (or peace through communication) and peacebuilding (or peace through a commitment to nonviolence) (Harris 2005, 18).

Peace education has a great role to play in the twenty-first century, as it shapes new global citizens who embrace peace. Multiple global efforts toward creating a more peaceful world have been undertaken recently as we are at the end of the United Nations Educational, Scientific and Cultural Organization's International and Nonviolence for the Children of the World (2001-2010) (Brantmeier 2010, xiv).

Rather than defining peace education in the negative such as education for the elimination of violence, peace education efforts can be understood in the positive as efforts that can bridge knowledge and action that integrates differences in ways that both honor diversity and establish common ground. Peace education works on bringing people together and is about social change. It requires a deep personal commitment in our hearts and minds to peaceful living, teaching, learning, researching and institutional transformation. It is relevant because it can provide hope even amid what has been described as intractable conflict.

5.2.2 Goal and Objectives of Peace Education

According to Ian Harris, the goal of peace education is to deal with various types of violence, which include physical. Physical violence includes direct harm to others, war, ethnic rivalry, juvenile crime, gang attacks, sexual assaults, random killing, psychological (psychological

forms of violence occur in places of work, schools, and homes diminishing a person's sense of worth and security), and structural violence (structural violence comes from social institutions that deny certain basic rights and freedoms such as work, health care, water, social security, safe housing, or civil rights to citizens), caused by thoughts, words, deeds, and any dehumanizing behavior that intentionally harms another (Harris 2002, 16). As for Bar-Tal (2002), in « The Elusive Nature of Peace Education », he proposes that the goal of education is: “[...] to diminish, or even to eradicate, a variety of human ills ranging from injustice, inequality, prejudice, and intolerance to abuse of human rights, environmental destruction, violent conflict, war, and other evils in order to create a world of justice, equality, tolerance, human rights, environmental quality, peace and other positive features” (Bar-Tal 2002, 28). A third example is that of Johnson and Johnson who write that the ultimate goals of peace education is for individuals to be able to maintain peace among aspects of themselves (intrapersonal), individuals (interpersonal peace), group (intergroup peace), and countries, societies and cultures (international Peace) (Johnson and Johnson 2003, 226).

In addition, Bar-Tal states that the objectives of peace education implies not only the transmission of the knowledge but, more importantly also the change of the affective, attitudinal and behavioral repertoire of the students. The objectives⁷ of peace education can only be achieved by imparting specific values, attitudes, beliefs, skills, and behavioral tendencies that correspond to objectives. Imparting values of peace is of particular importance

⁷The ultimate goal of peace education is for individuals to be able to maintain peace among aspects of themselves (intrapersonal peace), individuals (interpersonal peace), groups (intergroup peace), and countries, societies, and cultures (international peace). To do so, peace education (among other things) needs to focus on (a) establishing a cooperative, not a competitive, relationship among all relevant parties; (b) ensuring that all relevant parties are skilled in engaging in political discourse and creative decision making that includes an open-minded discussion of diverse views; (c) ensuring that relevant parties seek agreements that are mutually beneficial and that maximize joint outcomes; and (d) inculcating into all relevant parties the values underlying consensual peace.

as these values influence specific beliefs, attitudes, behavioral patterns. Indeed, changes in behavior ultimately signal the achievement of peace education's objectives (Bar-Tal 2002, 29).

5.2.3 Philosophy of Peace Education

In peace education the task of the educator is to respect the autonomy of the learners, therefore there is a difference between preaching and teaching peace. Page affirms "if we define peace research as normative applied research with the aim of emphasizing the importance of a commitment to peace, then it becomes clear that this is not far removed from the aims of peace education itself" (Page 2010, 4). Page approaches the philosophy of peace education through engagement in the question of indoctrination. He utilizes philosophy of education methodology, which he suggests is based upon the respect of student autonomy. Autonomy in this context does not mean disregard for inquiry into controversial issues and subject matters (Page 2008, 14).

Page suggests that since violence is pervasive and deeply engrained in human culture, education for peace is a necessary alternative to that violent norm. Peace education is the exploration of peace moments and educational movements (Page 2008, 15) as well as a challenge to authority (Page 2008, 16). Peace education connects the political violence to the personal. Since meaning is derived from such violence and conflict, Page rightly questions how we might derive meaning from peace. In addition, he takes up the challenges of peace researchers and educators to engage in philosophical exploration of peace education. Page's stated aim is "to investigate and enunciate ethico-philosophical foundations for peace education" (Page 2008, 18).

5.2.4 Theories of Peace Education

In “Peace Education Theory,” Harris (2004) presents five postulates of peace education that underline five different types of peace education: international, human rights, development, environmental, and conflict resolution education. These postulates are: 1. peace education explains the roots of violence, 2. it teaches alternatives to violence, 3. it adjusts to cover different forms of violence, 4. peace itself is a process that varies according to context, and 5. conflict is omnipresent (Harris 2004, 6).

The peace education work of Danesh in “Towards an Integrative Theory of Peace Education” presents the Integrative Theory of Peace (ITP) based on the concept that peace is, at once, a psychological, social, political, ethical, and spiritual state with expressions at intrapersonal, interpersonal, intergroup, international, and global areas of human life. In addition, ITP holds that all human states of being, including peace, are the outcome of the main human cognitive (knowing), emotive (loving), and cognitive (choosing) capacities, which together determine the nature of our worldview. ITP consists of four subtheories: 1. Peace is a psychosocial and political as well as moral and spiritual condition, 2. Peace is the main expression of a unity-based worldview, 3. A unity-based worldview is the prerequisite for creating both a culture of peace and culture of healing, 4. A comprehensive, integrated, and lifelong education is the most effective approach for development of a unity-based worldview (Danesh 2008).

Mayton (2009) in “New Directions for Research on Nonviolence,” presents the contributions of four non-violence theorists: Ritter (2005) proposed that principled nonviolence that utilizes nonviolent means to achieve nonviolent ends is superior to strategic nonviolence; Burrowes (1996) presents another two-dimensional theory of nonviolence that

would benefit from empirical validation. Within Burrowes' theory, the principled pragmatic axis and the reformist revolutionary axis form four quadrants of nonviolent action. As for McCarthy and Kruegler (1993), they suggested that the assumptions of nonviolent approaches to conflict resolution need to be empirically verified as necessary, and if they are not necessary, they should be abandoned. They are critical of the inductive case-study approach and call for a theory-driven program of research, whereby the generalization of specific theories are tested using critically analyzed case studies of historical nonviolent movements.

In "Peace Education, Teaching and Learning, and Spirituality," Brantmeier, Lin and Miller (2010) introduce spiritual themes that are conducive to peace, related to a spiritual tradition or not. Their book explains and illustrates how the concept of interdependence, found in all spiritual traditions and numerous practices and activities that have a spiritual quality, is the key for peace education towards a better future for humanity and our planet. Integrated spirituality is thus the connective, integrative, and harmonizing force found within the lived teaching of great wisdom traditions. They discuss how each religion has its own perspectives on peace education and spirituality.

5.3 Transformative Peace Education

In developing a peace education curriculum for this thesis, I have been looking for paradigms that can empower educators to play a critical role in peacebuilding through religious practices. Indeed, educators around the world are developing effective strategies to transform education as a powerful force for global peace. The various contributors of the book titled *Transforming Education for Peace* demonstrate that educators as peacemakers can be and have been instrumental in transforming social forces, the self and others for the construction of global

peace. The contributions illustrate that “peacebuilding is possible in our everyday lives, in our interactions with others, and in our intentions to be understanding, compassionate human beings” (Brantmeier 2008, xviii). In the book *Spirituality, Religion, and Peace Education*, the authors explore the universal and particular dimensions of education for inner and communal peace. It offers a rich overview of the ways in which spirituality can serve as the core of peace education that can also be adopted into interreligious peace education.

“Great Wisdom Traditions and Peace Education,” of *Spirituality, Religion, and Peace Education* proffers a series of understandings concerning what some of the great spiritual traditions can offer to check some of the excesses of the dominant contemporary educational system. We are reminded of the spiritual roots of some famous peace educators, activists and leaders, and learn about less known ones. For example Confucian wisdom provides us with valuable insights and living virtuous live in daily interactions. In order to achieve inner tranquility and peace, Sufis (Sufism is a way, a discipline, a method that teaches the individual to explore and discover the reality of his or her true being. Sufism is the path to self-knowledge toward a state of of inner illumination and absolute cognition) bring self-knowledge i.e. knowledge of the absolute, the divine the universe, existence and God as a goal that will free the limitations and boundaries created between self and others, and existence.

Harris (2008) in “The Promises and Pitfalls of Peace Education Evaluation” brings out the problem of evaluating peace education. He affirms that even if peace educators persuade students about the dangers of violence and instills in them a desire to do something about those threats, students may not necessarily have the will, the capacity, the knowledge, or the skills to do so, in part or consistently. Therefore peace educators face an important quandary: How can they best assess their effectiveness in bringing peace in the world (Harris 2008,

246)? He added that “In spite of their efforts and activities of millions of people who have joined an actively supported peace movement, the world has grown more violent with civil crimes, ethnic and religious conflicts” (Harris 2008, 246). There is a need to evaluate peace education that involves formative (Formative evaluation concern the delivery of a peace education program) and summative (Summative peace education tries to document the impact of instruction on pupils) measures to be able to answer the question: after learning about peace, do people become more peaceful or do they work for peace and hence does the intensity of violence in a given conflict reduce (Harris 2008, 246)? This evaluation is useful for educators using a variety of peace education approaches, and in particular, those who use interreligious peace education.

Peacemaking: from Practice to Theory, offers and engages the voices of peacemakers in their experiences and personal stories, providing a depth of understanding that shape peacemaking’s choices and tenacity. Nan recalls that “peacemaking is valued for its real world impact and also as a way of learning peacemaking” (Nan 2012, 1). Shabnam Hashmi in “Reaching Out to the Uninitiated: Engaging Youth to Combat Hindu Extremism in India” described how the Hindu extremists had perfected the spreading of hate: “These exclusionary political forces have consistently and very creatively sowed the seeds of hatred” (Hashmi 1998, 6). She also affirms that in the face of inhuman brutalities and gang rape, she was able to organize and distill workshops from highly academic conversations to teach and conscientize young people. This example relates directly to the liberal peace education of Freire, which helps conscientizing its students, and will be particularly useful for religious leaders in an interreligious peace education curriculum.

Freire's major contribution to the field of peace education is the insight that education is, necessarily, a form of politics. He averred that schooling is never neutral; instead, it always serves some interests and impedes others. Freire's magnetism lies in his insistence that schooling can be used for liberation, just as it has been used for oppression. He argued that through liberatory education, people come to understand social systems of oppression and equip themselves to act to change those situations. Educators, then, must reconceptualize their labor as political work and "must ask themselves for whom and on whose behalf they are working" (Freire 1985, 80).

5.4 Pedagogy of Peace

Pedagogy according to Sue McGreggo (2005) is the act of imparting knowledge to someone and is made up of two things: (a) what counts as knowledge and (b) what is the most effective way to get this knowledge across to, or solicit it from, the "learner." Knowledge can come from: (1) personal/cultural as lived each day, (2) popular culture, press and the media, (3) mainstream academics, (4) transformative academics, or (5) school knowledge found in books and curriculum guides. One's pedagogical approach is a key determinant of human relationships in the educational process. It is the medium of communication between teacher and learner, and the aspect which *most* affects what learners receive from their teachers and vice versa.

Peace pedagogy, peace education brings together multiple traditions of pedagogy. Learners should leave the course with a closer appreciation of their own professional understanding of peace education pedagogy. The final theme of peace pedagogy is an imaginative understanding or vision of peace. Danesh considers peace education as a process

in which ‘the conflict-based world views that inform most of our educational endeavors are replaced with peace based world views’ (Danesh 2006, 58). Harris and Morrison refer to the affirmation of peace as peacebuilding, a ‘proactive’ stance for developing peace (Harris and Morrison 2003, 11). Lederach, in advocating for learning the ways of peace, poses a key question: ‘How do we transcend the cycles of violence that bewitch our human community while still living in them Lederach (2005, 4)?’ Hence he calls for the development of moral imagination in which people can envision a peaceful world and the relationships necessary to create such a world Lederach (2005, 29). Shapiro conceives of such imagination in his guiding principles of ‘affirming each human life’ and formulating a ‘language of possibility’ Shapiro (2002, 48). As follows, before students can learn how to make peace, they must understand and deeply feel what peace means. For teachers to foster peace-based world views, they must first create cultures of peace in classrooms and schools (Morrison 2002; Danesh 2006) and encourage their students to value the experience of peace Shapiro (2002). In this thesis, I drew from Harris and Morrison’s (2003) distinctions among peacekeeping, peacemaking, and peacebuilding.

5.5 A New Pedagogy of Interreligious Peace Education

Many religious institutions are known for the promotion of peace and peacebuilding. The two major religions in Nigeria (Christianity and Islam) are categorical in their promotion of peace even though there has been very little room for peace education as such in the curriculum training future religious leaders in their respective institutions. Paradoxically, sometimes these same institutions are involved in disruptive violence. But a careful understanding of the teachings of the two religions would show that they do value peace, though at times

inconsistently, as well as promote peace and seek to build peace in the hearts of their followers and society at large. Based on those important sources for peacebuilding, it is important to develop a pedagogical approach to peace education that is suited to Nigerian people in general, and their religious leaders in particular.

Better education is a crucial tool and hope for the future of Nigeria, especially in times of crisis. It is the best resource and means for countering the dangerous trends of prejudice, violence and exclusion that plague our multicultural society. Peace Educator Betty Reardon writes: “Education is that process by which we learn new ways of thinking and behaving, a very significant component of the transition-transformation processes. Education is that process by which we glimpse what might be and what we ourselves can become” (Reardon 2000, 2). Ian Harris gives a brief synopsis of the history of peace education. He states that:

Maria Montessori was urging teachers to abandon authoritarian pedagogies, replacing them with a dynamic curriculum from which they could choose what to study. She reasoned that children who didn't automatically follow authoritarian teachers would not necessarily follow rules urging them to war. She saw that peace depended on an education that would free the children's spirit, promote love of others and remove the climate of compulsory restriction (Harris 2002, 19-12).

What use is a teaching that does not address the needs of a society? For a peaceful society, peace education is mandatory. Educating people for peace is crucial in the transformative process of such a society. Feminists have contributed to the expansion of peaceful approaches to schooling by urging schools to change their curriculum away from competitive to a caring focus that emphasizes domestic skills (Martin, 1985; Noddings 1993). The 186 member states of the 28th General Conference of United Nations Education, Scientific, and Cultural Organization (UNESCO) believed that the major challenge at the close

of the 20th century was the transition from a culture of war and violence to a culture of peace. In November 1998, the United Nations General Assembly adopted one resolution promoting the culture of peace, another declaring the year 2000 as the International Year of the Culture of Peace and the years 2001- 2010 to be the International Decade for a Culture of Peace and Nonviolence for the Children of the World. From that mandate, UNESCO has developed eight areas of action necessary for the transition from a culture of war to a culture of peace.

The first of these is the promotion of a culture of peace through education. Education is the only way to fight violence with nonviolence. In spite of the world being torn apart by wars, inter ethnic misunderstanding, religious strife, financial devastation, class and caste distinction, human destruction of the rainforest and the ozone layer, most countries lack an effective educational system that reduces violence. As many educators, practitioners, and religious leaders recognize the seminal influence of religion on the futures of individuals, communities, and societies, I am focusing on interfaith education to shed light on the challenges we face. Puett (2005) in “ Transforming our World: Critical Pedagogy for Interfaith Education” asserts that: “Interfaith education has an important role to play in the search for new methods of education that will advance broad social transformation, shifting away from a paradigm of dominance, exclusiveness, and violence and toward a new paradigm of equity, inclusiveness, and peace” (Puett 2005, 264). The practices he describes address the pressing issues inherent in the context of this discourse.

The parameters of the field include a diverse array of practices, not all of which would meet the criteria of “best practices” Best practices of interfaith education are contextual and experiential, aiming to put a “face” on religions, so they are not explored in just an abstract, theoretically objective manner, but are experienced as constellations of values, beliefs, practices, and heritages that give meaning to the lives of people we know. These practices present the complexities and internal diversity within religious traditions. The necessarily self-reflective nature of these experiential practices can create the capacity

for profound, personal and societal growth, which is essential to fostering and sustaining cultures of peace (Puett 2005, 265).

Because my aim is to use the teachings, doctrines, sacred texts and oral traditions of Yoruba Religion, Islam and Christianity to create a culture in Nigeria for social transformation, his argument resonates better than others to me, especially when he affirms that:

As interfaith educators endeavor to create a culture of peace, to facilitate individual and communal transformation, and to subvert the divisiveness, intolerance, and violence that currently plague our globe, there is a need for pedagogical reflection and for new pedagogies, as well, that explicitly address how we ought to educate for these ends. Interfaith education has an important role to play in the search for new methods of education that will foster broad social transformation. Yet, the field requires reflection on the development of pedagogies for transformation, in order to ensure that the methods used in interfaith education embody the ethic they promote (Puett 2005, 266).

Mayton (2009) in “New Directions for Research on Nonviolence” affirms that religions, in themselves, offer valuable resources for this task. Religions, as traditions and bodies of thought, ethics, and practices, persuade adherents to look beyond themselves as individuals and consider their wider connectedness. Religious identities are communal in nature. He asserts a shared humanity and compels a critical examination of our obligations to others within and beyond our own communities. Mayton adds: “The key for nonviolence to emerge from all religions is the focal point to the nonviolent teaching within the world view espoused by its followers. The key for religion to affect peace and promote nonviolence in the world is to encourage more moderate and balanced clergy and followers of any religion to impact their believers” (Mayton 2009, 242).

In addition, Mayton posits that: “Even as most societies in today’s world function as cultures of violence, there are pockets of peaceful societies in Africa, Asia, and North and South America” (Mayton 2009, 241). These peaceful societies will be studied to understand their modes of operation and what educational learning we can learn from them. He joins others also to affirm “...effects to infuse nonviolence instruction into the education curricula needs to continue and the impact empirically studied” (Mayton 2009, 246). He raises several few questions⁸ that will guide the applied parts of this thesis. The motivation is to bring nonviolence into the mainstream of our discipline, life and our world, for according to him, “It isn’t enough to talk about peace. One must believe it. And it is not enough to believe in it. One must work at it” (Mayton 2009, 249). He brings out theories of nonviolence and nonviolent action from the perspective of several disciplines within the social sciences. His placement of each theory of nonviolence into a particular discipline is somewhat arbitrary as several of them are multidisciplinary, so the classification is primarily being done based on the primary discipline of the authors. Beginning with the philosophical approaches⁹, he moves through sociological, anthropological¹⁰, and psychological approaches, and then discusses that of

⁸.Is it necessary for leaders and activists in nonviolent struggles to be committed to nonviolence as a way of life or can they view it as a technique? 2. Does the leadership of a nonviolent action need to be highly centralized and charismatic? 3What are the most productive leadership tasks, organization types, means of recruitment, and communication systems for nonviolent movements? 4. What are the necessary components of a nonviolent movement that induce the intended changes? Is it the self—sufferings and the accompanying moral contradictions it creates in one’s adversaries that achieves changes? How much sacrifice are people willing to make to achieve a more nonviolent world?(Mayton 2009, 243)

⁹Holmes (1971) presents a theory of nonviolence from a philosophical perspective. His theory is based on the assumption that nonviolence involves a significant degree of power and is a forceful concept. He broadly defines nonviolence as a tactic, a way of life, or a philosophy. To set up his discussion of nonviolence further, Holmes distinguishes two types of violence. He refers to physical violence or violence 1 as actions committed with the intent to do physical harm and to psychological violence or violence 2 as actions intended to do psychological harm.

¹⁰Sponsel (1994) argues that anthropology has much to give to the study of peace and nonviolence and at the same time peace studies can positively impact anthropology. Most of the research and writing within the field of anthropology that is relevant to nonviolence has been in the analysis of tribal and other societies that are primarily peaceful and nonviolent.

political scientists. Finally, he discusses two theories that are multidisciplinary in nature. He defines nonviolence not as the absence of violence but as an action that uses power and influence to reach a goal without direct injury to the persons working against achieving that goal. It is a principled action based on an underlying belief system that desires to understand the truth within a conflict, believes in noncooperation with evil, considers violence as something to be avoided, and shows a willingness to accept the burden of suffering to break the cycle of violence (Mayton 2009, 239).

Mayton also reminds us of the United Nations manifesto of 2000, which suggests that “to become a culture of peace, a society needs to address human rights, gender equality, democracy participation, tolerance, and solidarity among all their people, participatory communication and the free flow of information, international peace and security, general education and peace education and sustainable development” (de Rivera 2004). Ritter, he proposes that principled nonviolence that utilizes nonviolent means to achieve nonviolent ends is superior to strategic nonviolence. Ritter makes the case that coercive action within the pragmatic use of strategic violence will lead to short-term successes and only the conversion of the other in any conflict would enable a long-term solution (Ritter 2005, 243).

In “Transforming Warfare Training into Peace Education,” Zoppi and Yeager (2008) reaffirm the importance of education and believe that through understanding peace can be attained, “In this effort, peace education is to cultivate an in-depth understanding of conflicts and explore peaceful solutions to conflicts. The root of peace is love, whereas the root of war is fear” (Zoppi 2008, 286). Also, in assessing the effects of violence, the individual obsession and the unconscious acceptance of violence, this interreligious peace education will focus on societal obsession because it has been affirmed, “Culturally, our society has fostered an

obsession with violence without recognizing its origins as fear based. This obsession has directly interfered with peace education efforts to transform military education for warfare into peacebuilding” (Zoppi 2008, 286). “If the role of peace educator in the twenty-first century is to facilitate a shift in global consciousness away from war to peace, peace educators must have the ability and mission to not just believe that peace is possible but to demonstrate it in themselves and for others as a way of being” (Zoppi 2008, 296). It is submitted that interreligious educators will strengthen this in a multicultural society and community.

5.6 Peace Education in the Yoruba Religion

Yoruba Religion is the indigenous faith of the Yoruba people which was passed down from their origins through oral traditions, art, crafts, liturgies, pithy sayings, proverbs, folklores, stories, songs and wise sayings to the present age. It has no founder; no scriptures and does not possess zeal for increasing membership. It has a natural appeal and most of the adherents are born into it. It accommodates all that modern trends bring with it. It is flexible and generates a lot of support for their adherents. *Olodumare* (God) is its central theme.

Every major event in Yoruba lives is attended by elaborate worship. For example a typical formal worship include libation poured to open up the earth to attract the spirit beings to attend to the worship, invocation of esoteric names, praises and formulae are attracts to the beings of worship, and Divination, by which means the message and revelations of the being of worship are made known to people.

In Yoruba Religion, peace is conceived not in relation to conflict and war, but in relation to order, harmony and equilibrium. It is a religious value that the order, harmony and equilibrium in the universe and society believed to be divinely established and there is

religious obligation to maintain them. It is also a moral value since good conduct is required of human beings if the order, harmony and equilibrium are to be maintained. The promotion and enhancement of life is the central principle of Yoruba traditional morality. The goal of all moral conduct is therefore the fullness of life. Human life is considered full in Africa when it is marked by spiritual, material, and social blessings; when the network of relations with the spiritual, human and material beings is as it should be. Fullness of life is also what is meant by peace in African Religions. “Peace is good relationships well lived; health, absence of pressure and conflict, being strong and prosperous” (Rweyemamu 1989, 381). Peace is the totality of well-being: fullness of life here and hereafter, what the Yoruba call *alafia*, that is “the sum total of all that man may desire: an undisturbed harmonious life” (Rweyemamu 1989, 382). If one is therefore lacking in any of the basic things such as good health, a wife or a husband, children, means of sustenance of one’s family or if one, though possessing these things, does not enjoy a good relationship with the other members of the community (living or dead), one cannot be said to have peace. Mere material wealth or progress that is not accompanied by an integral moral life is neither regarded as fullness of life nor is it envied in traditional African societies. Any action that is capable of hindering another from attaining the fullness of life is considered a breach of peace. A selfish or unjust person, even when he or she is not violent, is anti-social and is therefore regarded by the Yorubas as an enemy of peace.

Harmony is a fundamental category in Yoruba religion and thought. In the community, harmony entails smooth relationships between persons and other beings. No attempt is made to deny or cancel out differences; rather, all effort is devoted to find a way in which differences can continue to co-exist harmoniously. In personal life, such harmony consists in the ability to reconcile one’s desires with one’s means, coordinate one’s thoughts, sentiments

and their verbal expressions, as well as the ability to discharge one's religious and social duties. One who is able to do this will experience inner peace.

The goal of interaction of beings in African world-views is the maintenance of the integration and balance of the beings in it [the world]. Harmonious interaction of beings leads to the mutual strengthening of the beings involved, and enhances the growth of life. A pernicious influence from one being weakens other beings and threatens the harmony and integration of the whole (Ikenga-Metuh 1987, 78).

Harmony is the centrality in the prayer for peace: elders speaking with one voice, tranquillity, agreement between the gourd cup and the vessel and the banishment of every ill word. These are all fundamental requirements for the realization of the peace prayed for. Since human beings come in different shapes, sizes and with all sorts of different ideas in their heads, traditional Yorubas societies go to great lengths in trying to accommodate the various opinions of their members. Africans are known for their long drawn-out village discussions in search of consensus. In Yorubas debates, the goal is always to include everyone in any decision that will be binding on all. And in the interest of harmony, the discussion is continued until the last skeptic has been won over. It often happens that the few who do not share the opinion of the many voluntarily give up theirs, in the interest of harmony.

Any person who causes a breach in the harmonious co-existence of the members of the community is required to make up for it through just reparation or restitution, depending on the offence committed. In African Religions, peace in the community cannot be separated from justice. Sarpong in "African Traditional Religion and Peace," underlines this inseparable relationship between justice and peace within his context: "Justice produces peace... there can be no peace without justice... Peace is honourable... peace can never be achieved when you are disgraced or when you disgrace another person. People must relate to one another on equal

terms (Sarpong 1989, 351-70). Peace is not something that happens, but rather a situation that arises when justice happens. It is a pleasant state of things that happens when the state of things is just. The unwritten moral code of the Africans contains not only things that are forbidden but also things that must be done as compensation and in reparation for the injury which immoral conduct inflicts on individuals and on the society at large. Such compensation and reparation are usually based on past experiences. People are usually at a loss when a person commits a sin or an immoral act hitherto unknown in the community.

In Yoruba societies, there are specific periods of the year marked out for the promotion of peace. During this period, which may last for a week or a month, litigations are suspended while quarrels and all forms of violent and unjust acts are avoided for fear of incurring the wrath of God, the deities and the ancestors. This sacred period sometimes precedes the planting season and it is believed that any breach which is not adequately atoned for will lead to a poor harvest. If a person breaks either the spiritual or the cosmic harmony, the lack of peace that ensues affects the entire community. Sometimes individual reparations in terms of sacrifices are inadequate to restore the harmony, and all the members of the community are called upon to right the wrong. There is thus a strong sense of the communal dimension of immoral conduct.

Thus, if for centuries, peace education was based on the teachings of religious leaders who taught that people were supposed to promote peace in their lives and in the world as a whole what new teaching can religion bring to ameliorate the behaviors of their members? The study of the three main religions in Nigeria has helped to understand that each religion has both peaceful legacies as well as roots that have been used in violent ways. In the next chapter

we focus on how the interreligious peace education will attempt to improve the current approach described above to teaching.

The Yoruba people of Nigeria are very tolerant race and through their religious-tolerance, they offer a great resource in reducing violence in peace education. The Yoruba proverbs are the vehicle with which socio-cultural and philosophical thoughts underlying social values, issues, ethnic and religion are transmitted across generation. The Yoruba proverbs are full of peaceful saying such as *oro tutu nii yo obi lapo, oro buruku nii yo ida ni aako* meaning, “that good words (peaceful resolution of issues) bring out kolanut from pocket, while confrontation brings about sword from its sheath.” Therefore the Yoruba proverb underscores the need for dialogue, mediation and negotiation to resolve issues peacefully.

Among the Yoruba people, proverbs are relics, preserved and transmitted over generations. Yoruba proverbs contain themes of co-operation at the family and society levels that are a precondition for peace in the Yoruba worldview. One such Proverbs states that: *Bi ede o dun, bii igbe ni ilu ri*, meaning: “If the home is not settled, the town is like a forest (without any allurements)”. This proverb emphasizes the centrality of the family as the basis of socialization and peace education in the indigenous Yoruba education (Adeyemi 2014, 190). The Yoruba accord great respect for intelligent and expert use of language, especially the appropriate use of proverbs, and as such, the *agba* (elder) is expected to exhibit/demonstrate this capacity. The capacity for exhibiting this expert use of language is not solely based on age as there are some youth, who are witty in the genre of proverbial communication and intelligent use of language. These people are also seen as elders on their own terms. The Yoruba believe that the sagacious usage of spoken word is the harbinger of peace and war; the

engine of culture and civility; the hallmark of conversational prudence and the epitome of intellectual maturity that may be socially used in conflict matters.

Furthermore, the Yoruba tradition also provides us with an effective model of conflict resolution in the *agba* (elders). The *agba* were usually relied upon as arbitrators and agents of conflict resolution due to the qualities they possess (Bamikole 2008, 10). *Agba* (elders) are respected individuals identified by age and other qualities, which mark them out in their families, communities, nations, regions and the world. To be identified as an *agba* (elder), s/he must be fearless person (*alakikanju*); s/he must be knowledgeable and wise but must be someone who gives room for criticisms (*ologbon, oloye, afimo ti elomiran se*); s/he must be tolerant (*alamumora*); s/he must be upright in all ways (*olotito, olododo*); s/he must not be selfish (*anikanjopon*) (Bamikole 2008, 12).

5.7 Peace Education in Islam

According to Hadhrat Mirza Tahir Ahmad in “Attainment of Inner Peace,” the concept of peace in Islam is two-fold. “Firstly, to be at peace with God and then, secondly, to be at peace with oneself and with the rest of the world” (Ahmad 2006, 1). In Islam the word peace does not only mean to be at rest or to be in a perfect state of understanding with the rest of the world. It also means submission. Tahir Ahmad also asserts that, “according to the Qur'anic concept of peace, no peace on earth can ever be conceived, not to mention established, by human effort. It cannot even be conceived theoretically without man finding God, the Creator, without recognizing the hand of the Creator universally at work” (Ahmad 2006, 2). Once man recognizes the Creator, the second step is to be at peace with the Creator, and this peace has this dual meaning: First, you are not to do anything which creates a distance between you and

the Creator, and secondly, you are to practice submission to the will of God. For Muslims, submission to the will of God is the only means of attaining peace with God, logically, if children are at peace with their parents, it is impossible for them to defy their orders and wishes. If one submits to the authority or the will or the desire of loved one so completely, nothing in the person is at war with the desire, will, or the way of life or the style of another person.

Islam as a religion of peace recognizes other religions, and is open to dialogue. In Qur'an in Sura 2:256; God said "Let there be no compulsion in religion: Truth stands out clear from Error." There are many other verses in the Qur'an that deal with openness and lack of compulsion the nature of spreading God's message. One of the favorite quotes is verse 10:99 "If it had been thy Lord's Will, they would all have believed, all who are on earth! Wilt thou then compel mankind, against their will, to believe!" These verses and many others show how much emphasis Islam places on the responsibility of people, Muslims or non-Muslims. In this regard, Muslims are governed by the rules that the relationship with non-Muslims should be based on justice, mutual respect, cooperation, and communication.

Köylü in "Peace Education: an Islamic Approach" affirms that like many countries, majority Muslims countries do not give the necessary importance to peace education but reassures us that this does not mean that there is not an Islamic basis for peace education. Islamic peace education draws on the efforts of a growing body of Islamic peace scholars and practitioners from a range of backgrounds, who are re-examining and reinterpreting Islamic resources, traditions, and practices on nonviolence and peacebuilding (Abu-Nimer 2003). Chaiwat Satha-Anand's work, for instance, puts forward the powerful assertion that violence is unacceptable in Islam, especially when combatants and non-combatants are difficult to

distinguish from one another, as is the case in modern warfare. Abdul Aziz Said, Nathan C. Funk and Ayse S. Kadayifci define an Islamic paradigm for transformation based on Sufi (mystical) principles and practices of peace as an “all-embracing harmony perceived through inward renewal and transformation of human consciousness” (Said 2001, 21).

Sheherade Jafari and Abdul Aziz in “Islam and Peacemaking” explain the role of religion as a powerful framework of social identification especially with the rise of Islamophobia and the clash of civilizations between the Western and Islamic worlds. They state that in Islam peace is not the absence of war, but a presence of divine guidance and human responsibility and that peace and peacemaking is a *fatwa*, a holy edict. They gave the examples of Islamic teachings that provide practices of reconciliation such as *Sulha* a form of mediation or arbitration and the principles of equality; as well *astahkim* or arbitration.

5.8 Peace Education in Christianity

Christian theologians have also developed and spread a paradigm for peacemaking and reconciliation. The Christian concept of peace is revealed in both the Hebrew Bible and in the New Testament. In the Hebrew Bible, peace is inseparable from righteousness and justice. These concepts are embodied in one Hebrew word, *shalom*, that connotes right relationship between two or more parties. This word is usually translated as “righteousness,” referring not only to doing morally correct deeds, but also to living rightly in relationship with others. Righteousness is also closely connected to justice, because the righteous person acts with justice in the civil or judicial sphere. The necessary link between righteousness and peace can be seen, for example, in Isaiah's vision of a future day when a righteous king will reign over Israel and God's Spirit will be poured out upon the people:

Until a spirit from on high is poured out on us, and the wilderness becomes a fruitful field, and the fruitful field is deemed a forest. Then justice will dwell in the wilderness, and righteousness abide in the fruitful field. The effect of righteousness will be peace and the result of righteousness, quietness and trust forever (Isa 32:15-17).

With a similar picture in mind, the Psalmist looks forward to a time when God's salvation pervades the nation. Is that day, "Unfailing love and truth have met together. Righteousness and peace have kissed" (Ps. 85:10). From the biblical perspective, therefore, the absence of conflict is only the bare beginning of peace. True peace includes personal wholeness, corporate righteousness, political justice, and prosperity for all creation. For Christians that is the way God intended things to be when God created the garden, the paradise. Perhaps no term better describes God's perfect paradise than "peaceful," a world full of wholeness, righteousness, justice, and prosperity.

According to Walker Homolka in *The Gate to Perfection: the Idea of Peace in Jewish Thought*: "Shalom includes an all-around, comprehensive sense of welfare, facilitating and supporting life" (Homolka 1994, 5). Also Benjamin Davidson in his *Analytical and Chaldean Lexicon* describes the basic meaning of shalom as "wholeness," "integrity," "perfection," "well-being" (Homolka 1994, 5). In addition, according to Joon Surh Park in *Jesus Christ, the Prince of Peace*, shalom means "wholeness in the sense that no component part is missing, impaired or damaged. It means also that all parts are in harmony, order and unity" (Park 2001, 1).

From this basic meaning, *shalom* is used comprehensively in a variety of ways depending on the context. For example, when *shalom* is used in reference to physical conditions, it means health in the sense that a body is in a state of wholeness. When *shalom* is

used in the context of material condition, it means prosperity, good harvest and fertility. When *shalom* is used in this sense, the word is often paired with *tobah*, which has the specific meaning of prosperity (Deut. 23.6; Ezra 9.12). When *shalom* is used in the context of warfare, it means victory. King David summoned Uriah, the husband of Bathsheba, and inquired how the war prospered (2 Sam. 11.7). David's question was literally "how was the *shalom* of the war?" It is a seemingly contradictory phrase if we understand *shalom* as meaning "peace." When soldiers return from the battle "in *shalom*," it means a victorious homecoming (Josh. 10.21; Judg 8.9; 11.31; 1 Kings 22.27). Peggy Cowan in *Biblical Basis for Peacemaking*, wrote that *shalom* "is often used in reference to personal relationships, and it means "wholeness" of relationship, i.e., a relationship with goodwill and harmony" (Cowan 2007). This is the reason why *shalom* was used as an identification of friend or foe when two parties encountered one another (1 Kings 2.13). *Shalom* is also used in the same sense on the level of international relations. When two countries are in the relation of *shalom*, it does not simply mean that there is no war between the two. Rather, it goes beyond that and means that a relationship of amity, alliance and cooperation exists between them (1 Kings 5.12).

Shalom, of course, includes the state of peace in the sense of the absence of war. But such peace is one of many manifestations of *shalom*. *Shalom* does bring peace, and the breakdown of *shalom* often leads to war. However, the cessation of armed conflict does not automatically bring *shalom*. *Shalom* in the biblical sense is a much more comprehensive and dynamic concept than peace in a narrow sense as God's gift (Is. 26:3-12) and God's intention (Jer. 29:11). It is the completion of God's purpose for creation that is described as a covenant of *shalom* (Num. 25:12).

Although given by God, *shalom* is not to be passively awaited, but actively pursued (Ps. 34:14). “*Shalom* also involves positive relationships between peoples and persons. Positive relationships within the community means that the needs of all persons are met, and there is material well-being, economic security, and prosperity for all” (Isa. 54:13; 66:12, Jer. 29:5-7, Ez. 34:27-29, Ps. 37:11, 72:3, Hag. 2:9). *Shalom* involves absence of war, but goes beyond absence of war to include security and lack of fear. The full meaning of *shalom* can only be grasped when human well-being is balanced. After the fall, humankind became separated from the creator, from each other, and from the natural world. The wholeness of God's creation, *shalom*, was broken into chaotic fragmentation. The whole creation waited for the coming of the one who would restore the broken *shalom* to its original wholeness. In summary, “*shalom* can be defined as the welfare and state of completion of all creatures, arising from a divine will for peace, including their peaceful coexistence in a way of life based on God’s commandments” (Homolka 1994, 6).

The Christian community reads in the New Testament that: “When the fullness of time was come” (Gal.4:4), God sent his Son, Jesus. He is the one who came to heal the broken relations and recover the lost *shalom*. “We have peace with God through our Lord Jesus Christ,” St. Paul proclaims (Rom. 5.1). Jesus Christ, by his work of reconciliation, restores *shalom* in heaven and earth. Paul says, “Through him [Jesus Christ] to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross” (Col. 1.20). In the Letter to the Ephesians, Paul even calls Jesus “our peace,” who breaks down the wall of hostility between humankind and God. “He is our peace, who has broken down the dividing wall of hostility, so making peace he might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end” (Luke 2.14-16). With the coming of Jesus

Christ, the way was opened for the restoration of the lost *shalom* to humankind. This is the reason why, at Jesus' birth the angels of heaven sang, "Glory to God in the highest heaven, and on earth peace to those on whom his favor rests" (Luke 2.14). Jesus Christ is the great restorer of *shalom* and thus the Christian church throughout history has proclaimed that he is "the Prince of Peace (*shalom*)."

In Greek, *Ειρήνη* is the word for peace, meaning the absence of war. The New Testament includes all of the meanings of *shalom*: good relationships among peoples and nations (Mk. 9:50, Rom. 12:18-19, Eph. 2:15, Heb. 12:14), healthy relationships within the community, a quality of life in the Spirit or in relation to God, a gift of Jesus, reconciliation effected by or through Jesus, and a quality to be pursued by humans.

Christians believe have peace with God, is living in intimate fellowship with God. Similarly, peaceful (peace-full) human relationships are also characterized by *koinōnia* (fellowship). Christ lived a life of peace in a world of violence; his followers are called to do, living a life of unconditional love, a love which casts out fear. Christians are called to "not worry about tomorrow" (Mat 6:34) to live each day like a lily of the field. So long as there are conditions set on peace, there is not even a modicum of the faith which was preached by Jesus. John Dear in "Jesus Christ: Model of the Nonviolent Human Being" asserts that:

We are commanded by Jesus to practice nonviolence. Humanity is charged with the grace of God; our sin is the conscious choice not to act in the grace of nonviolence. Given our violence, we need to ask the God of nonviolence for the grace to become like God, to renounce our violence and join faith communities of nonviolence to help us live lives of active love. Jesus is the model human being because he is nonviolent. He is just, faithful, and

unconditionally loving. He loves enemies; serves people; tells truth; builds community; prays to the God of peace; and risks his life in active nonviolence, even to arrest, torture, and execution. Because of this steadfast nonviolence, God raises Jesus from the dead to uphold his life for all humanity to emulate (Dear 2005, 101).

A Christian peace education is based on the teachings of Jesus Christ in his sermon on the mount, his mission described in Isaiah 61, on the personal life of Christ, the Prince of Peace and on the theology of *shalom*. Therefore the mission of the church must have the entire dimension and scope of Jesus. It consists in proclaiming and teaching, but also in healing and liberating, in showing compassion for the poor and the downtrodden. It also involves being sent into the world to love, to serve, to preach, to teach, to heal, to save, and to liberate. In order for peace to reign, the concept of love (*Agape*) in 1Cor 13:13 is applied in any Christian peace education curriculum.

Agape speaks of unconditional love, which is an attribute of God's own heart, a kingdom value. *Agape* speaks of a love that exceeds passion, friendship and benevolence. *Agape* speaks of a love that goes beyond self, yet is more than an unselfish feeling. *Agape* speaks of a love that acts. *Agape* speaks of a love that loves the unlovable. The Good Samaritan and Prodigal Son explore what it is to love our neighbor, and give insights to *Agape* as a theme of mission. *Agape* is the indiscriminate love beyond discrimination, without obligation, without lines of responsibility and exclusion; it responds to persons, not social categories. *Agape* is bold, suspends social and ecclesiastical norms which justify callous disinterest by penetrating social barricades that hold people in prisons, hospitals, addiction centers and ghettos of all sorts.

Jesus modeled *agape*. He embodied it by being an advocate for the poor. He violated civil and religious laws in the face of human need. His words and deeds insulted the rich and powerful. The mission of the church, then, has all the dimensions and scope of Jesus' own ministry, and may never be reduced to church planting and the saving of souls. It consists in proclaiming and teaching, but also in healing and liberating, in compassion for the poor and the downtrodden. The Church will only be faithful to Christ when it is engaged in peacemaking. The Church is obedient to Christ when it equips God's people to be peacemakers. The Church bears witness to Christ when it nourishes the moral life of the nation for the peace of the world.

The church as a reconciler and peacemaker needs to work on four attitudes and four skills of a peacemaker. The attitudes are: humility, commitment to the safety of others, acceptance of conflict, and hope. The four skills are: truthful speech, expectant listening, alertness to community, and good process. While these skills and attitudes can be taught, they need to be lived. Within these skills and attitudes, the primary changes must begin where pastors and other church leaders are trained.

As a Christian, reconciliation is reflected in the epistle to the Colossians, in 2 Corinthians and in 1 John. God's love and reconciliation are freely given and are not conditional. It is a difficult religious virtue that Christians are to follow. The Bible also teaches love of enemies.

But to you who are listening I say: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. If someone slaps you on one cheek, turn to them the other also. If someone takes your coat, do not withhold your shirt from them. Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back. Do to others as you would have them do to you (Lk.6: 27-31).

In addition, “reconciliation as social virtue imposes the duty to overcome what separates human beings, what turns one against another,” (Isasi-Diaz 2006, 75). Christians are called to move and grow in this changing world, because, according to Liechty “We always have to keep in mind, when looking at the past, that the passing of time makes retrieving it impossible, that who we are today is different from who we were in the past, who we were even in the recent past, even yesterday” (Isasi-Diaz 2006, 82). This is why Schreiter asserts that “Any return is not a return: it is coming into a new place” (Schreiter 1998, 11). This also constitutes a very important teaching of peace education.

In the Memorandum of the Council of the Evangelical Church in Germany (2007), the practical aspect of peace education is described: the practical programme for peace education must reflect a realistic image of humanity. Such an image must have three elements: Firstly, it will see human beings as God's creatures. This createdness binds us to all other creatures and is essential to help us understand our relationship to our environment with sensitivity and solidarity. Secondly, human beings are creatures with responsibility. As history shows, we spend our lives in practical rebellion against God, and are capable of fathomless evil and cruelty. Overcoming violence is therefore a life-and-death affair. Finally, humanity is made in the image of God. It is because of this that we can hope that the power of sin may be halted effectively, and that people may be brought up and educated to value peace, which is an essential condition for overcoming violence. It is the image of God in people that enables them to act in God's way in their treatment of others - with love and a willingness to forgive and seek reconciliation (Memorandum of the Council of the Evangelical Church in Germany 2007, 5-6).

5.9 Conclusion

Concepts, principles and pedagogies for peace education can be found in Yoruba religion, Islam, and Christianity. Each of these religions provides overlapping perspectives, tools which reinforce and support the foundations and principles of peace education. There is need to construct a model of peace education that will include the various distinct values of these three religions for the teaching and reduction of violence in Nigeria. I will be using the five possible ethical foundations identifies by Page because he describes how peace education has developed in response to global wars, key thinkers, instruments, and institutions. I will particularly used by encouraging and facilitating the sharing of personal narratives, this transformative pedagogy will enhance participants' understanding of their interconnectedness across conflicting groups, and nurture empathy for others. A model of how peace education can embrace these values and be developed into interreligious curriculum for peace education suitable and tailored to meet the need of the religious leaders in a multicultural context is what I will discuss in the next chapter

6.0 PEACEBUILDING INTERVENTION AND INTERRELIGIOUS CURRICULUM FOR PEACE EDUCATION

This chapter provides the following elements: it includes a literature review on peacebuilding intervention, including in pastoral care and its implications for peace education, it explores various definitions of curriculum, it introduces the interreligious curriculum for peace education and it presents the content of the interreligious curriculum for peace education (ICPE).

6.1 Literature Review on Peacebuilding Intervention

In *Intervenir avec cohérence, vers une pratique articulée de l'intervention*, Paquette defines intervention in human relationships as “un acte volontaire qui comporte une recherche d’effets, anticipés ou non anticipés. Intervenir, c’est utiliser certaines stratégies et certains outils qui s’inspirent des principales croyances issues de notre conception du développement de la personne” (Paquette 1998, 44). In other words, intervention is a voluntary act in search of anticipated and unanticipated effects; it uses some inspiring belief strategies and tools towards a conception of human development.

Paquette focuses on the problem of the quality of intervention in education. According to him, all education should be holistic and inclusive, to determine all actions and tools used in practice and the nature of the relationship between the educator and the learner, which is important in the analysis process of educational interventions. How to intervene plays a big role in the relationship and can promote the deepening of self-analysis, Paquette sums up

six styles of intervention:¹¹(1) Substitution's intervention (for style),(2) uniquely programmed Intervention (upon style), (3) economic intervention (under style), (4) withdrawal intervention (by style), (5) interactional intervention (style with),and (6) degradation intervention (style against).

In a more qualitative pastoral intervention, André Charron in "La Spécificité pastorale du projet d'intervention," asserts that: "Pour qualifier la spécificité pastorale du projet d'intervention, je propose que l'agent construise une brève problématique autour de trois axes majeurs : L'intentionnalité pastorale du geste à poser, l'intégration du projet à une conjoncture pastorale d'ensemble, le statut de l'agent" (Charron 1987, 155). In other words to be able to qualify a pastoral intervention, Charron proposed that the agent should build the problem around three major axes: the intention, the integration of the project, and the status of the agent. In addition, Raymond in "l'intervention pastorale et l'Évangile" adds a new pastoral approach "Ainsi, pour libérer l'intervention des chrétiens, la praxéologie pastorale doit s'attaquer à banaliser l'élaboration d'un nouveau type de rapport à l'écriture et aux sources de

¹¹(1) L'intervention de suppléance (style pour). Ici l'intervenant détermine les besoins du commettant et les comble à sa place. Il fait appel au processus imitatif chez le commettant. L'intervenant détermine seul l'objet de son intervention et il contribue fortement à sa réalisation. (2) Intervention programmée et univoque (style sur). Ici l'intervention est fondée sur une forte contribution de l'intervenant et sur une faible contribution du commettant. Les 2 objectifs à atteindre sont préétablis et univoques. Ce style, issu du néo-behaviorisme, est exigeant pour l'intervenant qui fait de son intervention une question de droit. (3) Intervention conjoncturelle (style sous). Elle laisse beaucoup de latitude au commettant qui contribue à l'ensemble du processus. Elle est basée sur le respect des demandes du commettant et l'impossibilité de faire une intervention sans la participation du commettant. (4) Intervention de retrait (style par). Ce style est fondé sur une forte contribution du commettant et une faible participation de l'intervenant. L'intervenant se retire du processus de sorte que le commettant est seul à résoudre le problème. L'intervenant retourne au commettant sa demande, ses questions et lui montre qu'il peut y répondre lui-même. (5) Intervention interactionnelle (style avec). Elle se base sur une forte contribution et de l'intervenant et du commettant et repose sur le concept selon lequel dans une relation où s'exerce une influence, les deux partenaires doivent contribuer de leurs personnes au processus pour obtenir des résultats satisfaisants. Agir et réagir sont deux éléments indissociables dans cette intervention. Ce style d'intervention engendre aussi l'imprévisible. (6) Intervention de dégradation (style contre). Elle est fondée sur une faible contribution à la fois de l'intervenant et du commettant. Les deux parties agissent mais elles ont peu d'emprise sur le processus d'intervention. Elles s'installent alors dans une situation tendue car les deux partenaires sont régis par une autorité extérieure qui les place dans une situation conflictuelle. Il est difficile d'attribuer à ce style des principes et des valeurs.

la foi et favoriser dans nos pratiques actuelles les forces instituanes de l'esprit" (Raymond 1987, 88). In other words, to liberate the Christian intervention the pastoral praxeology must address its trivializing development and elaborate a new report that allows integration of faith-based dimensions.

Another contribution in understanding the various kinds of intervention can be found in the book *La recherche quantitative: fondements et pratiques* written by Michelle Lessard-Hebert (1996). The author draws on her experience as teacher and researcher to try to answer the following questions: 1) how to be sure of the value of the analysis and conclusions of research that are carried out according to the qualitative paradigm methods? 2) How to tackle the current debate between quantitative and qualitative approaches? On what theoretical basis can qualitative research rely? What are the most current practices? They approach the subject in an original way, through a reading grid that has the advantage of highlighting the epistemological, theoretical, and morphological techniques of qualitative research dimensions. Joyce S. Dubensky in *A Look at Religion, Diversity and Conflict through a Practical Lens*, brings a more interreligious intervention in her approach. She emphasizes "[u]sing the pulpit to mobilize for social justice; creating religious debates that establish the shared values of seemingly antagonistic traditions; and mobilizing mediation or prevention through an interfaith model in areas where religious actors are among the most trusted leaders" (Dubensky 2011, 23).

6.2 Definitions of Curriculum

Elliot W. Eisner defines curriculum as "a program that is intentionally designed to engage students in activities or events that will have educational benefits for them." The coverage is

grounded in the belief that the appropriateness of any given educational practice is dependent upon the characteristics and context of the school program, and the values of the community served.

Cully asserts that: “Curriculum includes both materials and the experiences for learning. The textbook or manual is the starting point, but enrichment books, filmstrips, recordings, and workbooks are other elements. Some people would include all the experiences of a learner as part of curriculum. Attending Sunday worship is such an experience and could well be integrated into the curriculum” (Cully 1983, 11). As for Oliva, he takes a methodical, comprehensive, step-by-step process of curriculum development based upon a small number of key models and basic concepts. He addresses both the technical details and the human dimension of the art of curriculum planning, the philosophy and aims of education, curriculum implementation strategies, and appropriately evaluating instruction.

According to Harris, who specializes in Church curriculum particularly, curriculum is about “the mobilizing of creative, educative powers in such a way as to ‘fashion a people’” (Harris 1989, 8). The five different curriculums used within the church according to her are as follows: *Koinonia*, which is Community, *Leiturgia*, which is Prayer, *Didache*, which is Teaching, *Kerygma*, which is Proclamation, and *Diakonia*, which is service. She also asserts that curriculum has multiple meanings, and in some instances the meanings are in conflict with one another. She limited herself to five challenging influences that contributed to her understanding of curriculum. Two are from general education and three from church education. These are presented in an essay by Newman and Oliver who examine the missing community in most people’s lives, and suggest that the contexts for education are very limited. They advocate a broader educational context as the only one suitable for genuine learning,

with the corollary curricular principle that what occurred in such contexts could and did constitute curriculum.

It is a curriculum that will bring changes and transformations in the claims of each of the two ‘foreign’ religions Islam and Christianity, which have invariably resulted in a state of antagonism because so many of their practitioners have emphasized their respective doctrines of expansion (i.e. proselytism/mission/*da’wa*) rather than interaction. As seen earlier in this thesis, Islam and Christianity both have major segments of their respective followers who hold to exclusivist beliefs that thwart any attempts at interacting with others. From those perspectives, Christianity claims to be the way, the truth and the life exemplified by the person of Jesus Christ; the Son of God; while Islam claims to be the only religion handed down from God through the great Prophet Muhammad, the final Prophet of God.

Thus defining curriculum as support materials can lead a church or a mosque into two errors. The first is to believe that a curriculum is bought, not designed. The second is to believe that high-quality materials naturally lead to effective learning. Therefore, in order to avoid these two potential mistakes, and integrating many elements of the above definitions, I propose for the purpose of this thesis to define curriculum as “the course of learning activities designed to accomplish well-defined goals.”

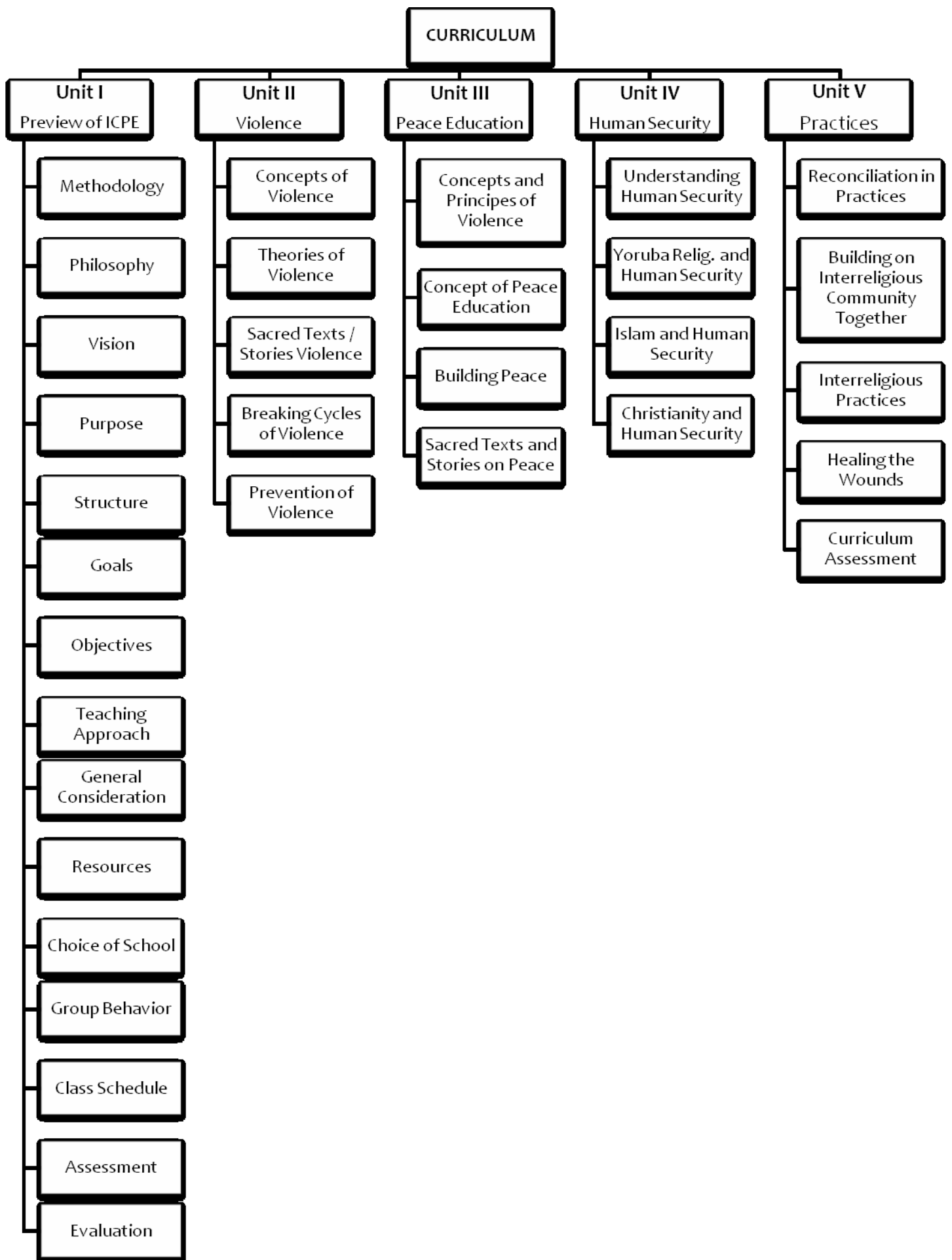
Developing good curriculum for a church or a mosque is not easy. It is rarely available ‘out of a box’, from a publishing house or a seminary. Good curriculum is the product of a local congregation's fervor to meet the spiritual needs of its community and of the skilled leadership of staff in designing the course. Since we learn all the time through exposure and modeled behaviors, this means that we learn important social and emotional lessons from

everyone who inhabits the community, from Christians, Muslims, people of other religions, as well as from people whose worldviews does not include anything religious. Many educators are unaware of the strong lessons imparted to our members through such interactions.

In the next section, we begin the presentation of the Interreligious Curriculum for Peace Education. It is the result of having integrated the literature on peacebuilding intervention and the notion and definitions of curriculum.

6.3 Interreligious Curriculum for Peace Education

The interreligious curriculum for peace education is divided into 5 units. Unit 1 is the overview of the curriculum and comprises: the methodology, the philosophy, the vision, the purpose, the structure, the goals, the objectives of interreligious peace education, the teaching approach, the general considerations, the resources, the choice of school, the group code, the class schedule, the assessmentss, and the evaluation. Unit 2 deals with the concepts of violence. Unit 3 teaches about the concept of peace education. Unit 4 elaborates on human security. Finally Unit 5 focuses on interreligious practices. Each of the others 4 units comprises: introduction, learning objectives, learning activities, content, conclusion, questions for comprehension, analysis and reflection, and examples of required readings.



6.3.1 Unit I: Overview of the Interreligious Curriculum for Peace Education

Methodological Strategies

The methodology used in this curriculum is two folded: theoretical, it uses constructive approach; in addition, it uses a praxeological approach, which combines theory and praxis. The development of the interreligious curriculum for peace education is aimed at exploring issues related to Yoruba Religion, Islam, Christianity and peace education, focusing specifically on the relationship between religious values and principles as well as peace education, and conflict resolution. This approach addresses both theoretical and practical terms, utilising scholarly and case studies to illustrate ideas and concepts.

The Philosophy of Interreligious Peace Education

The interreligious peace education is an urgent necessity not only because Nigeria is now experiencing deep religious violence, but for the reason that conflict is a reality of life occurring at anytime due to the clash of interests, ideas, political orientations, economic systems, etc. violence is often utilized as a way of resolving conflict. However, seeking to end conflict through violence after increases insecurity since it lengthens the cycle of violence, and new violence may result in ever more destructive impacts. Therefore, the form of education that educates religious leaders about how to manage and transform conflicts, that teaches the skills to resolve conflicts, and that emphasizes the importance of peace will play a crucial role in ending those conflicts and creating stable relationships.

The hope of ending violence, oppression, discrimination, and injustice in various aspects of life that impede individuals and society can be achieved through realizing the meaning and essence of peace values. The interreligious curriculum for peace education is expected to function as a general guideline in the process of nurturing religious leaders to develop paradigms, attitudes, and behaviors that can promote appropriate values and methods of managing conflict without violence. The real meaning of interreligious peace education is not solely related to the aspects of attitude-building reflected in the leaders receiving this course, but they should cultivate behavior that conforms with the cognitive and affective aspects of the program. The religious leaders' daily conduct must reflect their education in peace.

This curriculum stresses subject-centered approaches as well as student-centered. The subject-centered approach refers to the choice of the materials (theme and topics) relevant to interreligious peace education. These materials were all accumulated from Yoruba Religion, Islam and Christianity. The student-centered approach involves the consideration of the students' conditions, including how to incite their motivation and interest to pursue the interreligious peace education contained in this curriculum. It treats pupils as subjects who have the capacity to think and behave through an interactive and democratic learning process.

This philosophy is to undergird religious leaders and through as they lead, teach, and act with their community members and increase their commitment to interreligious peace education, at all levels of religious education. This curriculum seeks to elucidate how peace is a settled disposition and how it enhances the confidence of religious leaders as agents for peacebuilding, informing them of the consequences of violence, and, social injustice. It also teaches them the value of peaceful and just social structures as well as to work to uphold or

develop such social structures, encouraging them to love the world as well as to imagine and enact a peaceful future.

The Vision of Interreligious Peace Education

The vision of interreligious peace education is to educate religious leaders about what creates and sustains a peaceful society through programs centered on conflict resolution. This approach focuses on the social-behavioural symptoms of conflict, and trains religious leaders to resolve inter-personal disputes through techniques of negotiation and mediation. It also includes learning to manage anger, and improve communication through various skills acquisition, such as listening, turn-taking, identifying needs, and separating facts from emotions. Its goals are to:

- (1) Significantly reduce the human cost of religious violence in Nigeria;
- (2) Help build a more effective, interreligious community;
- (3) Promote harmony and the spirit of common personhood amongst all the people of Nigeria transcending religious, linguistic and regional or sectional diversities (Verkuyuten 2013) ; to renounce practices derogatory to the dignity of a person;
- (4) Provide curriculum and tools religious leaders can use to transform their fellow faith community members.

Purpose of the Interreligious Curriculum for Peace Education

The purpose of the interreligious curriculum for peace education is intended to bring a new approach in the training of religious leaders; who are called more to participate directly in solving; problems of religious violence. There is a myriad of approaches to try to solve

religious violence, but ultimately, the roots of this problem are related to human consciousness because war begins in the minds of people. Since religious worldviews, among others, directly influence human consciousness, there is a growing need to improve the teaching on peace for religious leaders in particular and be more creative, genuine, and compassionate in finding sustainable solutions to these problems. If education is probably the strongest defence against human violence, then it is possible to argue that interreligious peace education is the spiritual soul of education, as it can create the inner conscious shield for human survival on planet earth. It is only through interreligious peace education that religious leaders can install peace in human minds as an antidote to religious violence.

Interreligious peace education has an important role to play in the search for new methods of education that will advance broad social transformation, shifting away from a paradigm of dominance, exclusiveness, and violence towards a new paradigm of equity, inclusiveness, and peace. The curriculum is designed to provide more theoretical and background information at the beginning, and more practical focus towards the end, although practical examples are interspersed throughout the program. This curriculum is intended to bring interreligious peace education to religious leaders in order to train leaders who will affect their community at the grassroots level.

The Structure of the Interreligious Curriculum for Peace Education

This one year curriculum is divided into 5 units, with each unit being sub-divided into many chapters for a total of 18 see summary chart on page 153. The first unit introduces the objectives and aims of the curriculum, determines the teaching approach, builds in an assessment component, and establishes a system of curriculum evaluation.

The second and the third units are to be taught in the first semester. The second unit is comprised of 5 chapters and explores the theories and concepts of violence, enumerates texts and stories in which religion has been a contributing factor to violence, teaches methods to break cycles of violence, and brings preventive measures to violence. The third unit defines peace education, has 4 chapters and explains its principles and concepts, elaborates on integrative theory of peace, peacebuilding and religious texts and stories on peace.

The fourth and fifth units are scheduled for the second semester. The fourth unit deals with humanity security is comprised of 4 chapters, and examines the relationship between 3 religions, the components and teachings of human security, and defines the basic principles of human existence and peaceful development. The fifth unit (practices) is comprised of 5 chapters and focuses on various practices of reconciliation, teaches how to build community, advances the interreligious practices from 3 religions, and advocates method of physical and spiritual healing of wounds. The unit facilitates intervention towards a better training of religious leaders in Nigeria and its five important aims.

The Goals and Objectives of the Interreligious Curriculum for Peace Education

➤ Goals of the Interreligious Curriculum for Peace Education

Interreligious peace education tries to arouse the religious leaders' creativity in resolving conflict without violence so that conflict can have positive impacts for life. The goal of the interreligious peace education is to provide Yoruba Religion, Islamic and Christian peace education resources to religious leaders. It has a student-focused learning where the religious leaders will acquire, develop and use the interreligious peace education principles, theories, knowledge, and skills for their empowerment and transformation. The interreligious curriculum for peace education goal is also to reveal what the creeds and holy books of the

world's religions teach about spiritual systems that reject violence and the individualistic pursuit of economic and political gain, and call their followers to compassion for every human being. It also seeks to lead religious leaders to an awareness that the followers of religions across the world need to be in, and to grow in, dialogical relationships of respect and understanding and engagement between people of different religions.

➤ **Objectives of the Interreligious Curriculum for Peace Education**

The general learning objectives of the interreligious curriculum for peace education are categorized by knowledge objectives, skill objectives, and attitude objectives.

✓ The knowledge objectives

The religious leaders will be able to develop and use the following knowledge:

- Acquire knowledge of prevailing violence and peace norms and stereotypes, knowledge and sensitivity regarding issues that deal with violence and peace; power and justice; gender and race; ecology and environment; conflicts, etc.
- Have a deep understanding of the relationship between religion and violence and enable leaders to speak to this relationship.
- Broaden awareness of the relationship between religion and peace education.
- Be equipped to contribute to the work of transformation in their community.
- Engage religious leaders in translating theoretical foundations of peace education and the principles of Yoruba, Islamic and Christian principles into practice.

- Develop a sense of possibility that enables them to become agents of transformation and social change.

✓ The skill objectives

The religious leaders will be able to acquire, develop and use the following skills:

- Development of communication skills, including attentive and active listening, restating the events of a story, refraining from creative liberty (i.e. changing the actual events of the story), and paraphrasing concepts back to the speaker.)
- Acceptance of differences as normal; viewing difference as something interesting that promotes curiosity rather than fear.
- Being an attentive and compassionate listener; and identifying a stereotype and having the skills to debunk it.
- Critical thinking and problem solving/conflict resolution, empathy, assertiveness, sharing and cooperation to help others learn about peaceful conflict resolution.
- Attitude of self-respect and self-esteem, respect for others, open-mindedness and vision, environment concern, commitment to justice, etc develop their ability to work together as a group (team work).
- To develop a practical resource to help engage their members and community in working towards peace.
- Interreligious peace education skills and knowledge necessary to live peacefully.

- ✓ The attitude objectives.

The religious leaders will be able to acquire, develop and use the following attitudes:

- Willingness to take action with indicators such as: knowing one's community and control over things in one's own environment (e.g. personal and natural), identifying range of choices in the face of conflict, choosing constructive and collaborative action, and expressing satisfaction with having taken action and achieving the desired outcomes.
- Working out strategies which are effective in handling violence and establishing peace within and outside the community.
- Sensitizing the community or the organization with sources of violence within.
- Developing pro-peace attitudes, skills and competence.
- Respect for people and their cultures to be able to motivate the other to search for peaceful conflict resolution in their lives.

For these learning objectives, typical teaching and learning methods will be lectures, seminars or tutorials, and problem-based learning that make use of dialogical methods when appropriate. Assessments would aim to assess that the learners understood and could recall accurately the key features of interreligious peace education.

The Teaching Approach

Peace education embraces the notion of empowerment via education. Empowerment refers to the individual and group as independent thinkers and actors informed by principles of peace. Such empowerment is possible if the concept of learning, especially in the field of peace education, is understood and applied to engage teachers and students, and draw on their

experiences and engage them in constructive pedagogies which challenge them to discover and use their potential to promote peace.

The pedagogy of this curriculum is participatory, dialogical, collective, interactive and self-reflective approaches. These approaches directly nurture the basic human need for recognition and build on individuals' potential to contribute and to be effective members of their communities. These approaches also ensure that relevant real-life experiences that matter to the learning community are explored and addressed. By doing so, the learning becomes relevant to the lives of the learner, and provides them with a space to learn and share peaceful approaches.

The interactive and participatory approaches do not exclude the use of other pedagogies that rely on the knowledge and experience of the educator, but they do provide the educator with creative approaches to deliver her/his knowledge and experiences in ways that can best inform and enrich the learning community. The dialogical approach means that every effort will be made to foster an environment in which each voice is heard and every person treated with respect.

This approach is also an equal (horizontal) teacher-learner relationship, in which everyone teaches and learns simultaneously from one another. This includes valuing the knowledge and experience that all participants bring to the learning environment. It allows all participants the opportunity to share their knowledge and experience. This also means keeping open to learning from others, and remaining flexible to new ideas. Most class sessions include an interactive lecture and time for discussion in smaller groups. Finally, self-reflection exercises, which develop the practice of being introspective and curious about one's own nature, include such elements as noticing one's own reactions, actions, and their

consequences. This self-reflection is encouraged not for students, but also on the part of the teacher.

General Considerations

➤ Set-up:

The setting of interreligious peace education is important to consider. As facilitator I might not have much control or choice about where the class is taking place. However, there are details that I can control that can promote a more equitable classroom setting. For example, if I am in a traditional classroom with a blackboard and rows of desks facing forward, I will consider making a circle with the desks, so that everyone will be part of the circle rather than standing alone at the front. This gesture can do a lot to promote dialogue and more equitable relationships in the classroom.

➤ Resources:

Religious leaders experiencing conflict, violence, and Yoruba Religion, Islam and Christian practices and theory as well as those lecturers comprises valuable resources for this course. The frame is designed so that lecturers can freely add relevant resource materials. In addition to the readings, there are other resources that will be used such as videos, group activity materials, poetry and prayers, international peace symbols and many more.

➤ The Choice of School:

The curriculum will cover a period of one intensive year, in the Department of Religious Studies at the University of Ibadan (one of the oldest universities in Nigeria offering : Islamic,

Christian and African Religious studies in her Religious studies department) It is posited that the development of an interreligious curriculum for peace education for religious leaders will reduce the growing religious violence in Nigeria, by addressing the tensions between Christian and Muslim populations, and by enabling peacemakers to create interreligious islands of peace amid the violence. The religious leaders studying at the University of Ibadan are trained to participate actively in preventing potential conflicts. The selection of University of Ibadan as our pilot project is based on the understanding that this curriculum can be easily adapted to the graduate program and has the potential to be open to interreligious peace education training.

➤ **Group Behavior**

The group comprises of religious leaders who may have different expectations about how the group ought to behave and interact. This is particularly relevant in regards to communication styles, as people coming from different backgrounds, religions and cultures might have different expectations about what is appropriate and what learning looks like. To address those challenges squarely, the first session of the course includes a brainstorming about such expectations, leading to the development of the student' own "Group Charter." It is helpful to think of it as a charter, rather than "rules" that are to be abided by or broken. Once a charter is in place, the individual members will self-monitor, and remind each other if they are not following the guidelines. I will allow the guidelines to come from the members rather than imposing them upon them. If the group is having trouble thinking of guidelines, I will use "the Guide for Interfaith Celebrations" (Brodeur 1997). I can also make a suggestion (for example, "Only one person speaks at a time" or "no cell phones during class"), but I will try to allow the bulk of the guidelines to come from within the group. Creating a charter like this is an important step in creating a safe learning environment. This is not only useful for this

workshop, but will also be a useful exercise for educators to take to their classrooms and communities.

➤ **Class Schedule:**

In the department of religious studies, the regular studying period of lectures and classes is 15 study weeks in a semester. Each course comprises 3 hours per week. It is assumed that classes end 10 minutes early in order to allow movement to the next class. For effective implementation and success of such an interreligious peace education course, I suggest that the 15 weeks study should be replaced by a full day lecture twice in a month for 4 months, plus a weekend workshop activities in both church and mosque.

Assessment

To be able to achieve the learning objectives, periodic assessments are needed throughout the course, not only at the end. Such as class discussions, class presentation and essays. The essays for the first semester are on religious conflict and that of second semester will be on interreligious peace education practices.

➤ **Religious Conflict Analysis Paper:**

This assignment asks students to complete a religious conflict analysis relevant to their context or community. The content of their analyses will be as varied as their contexts and the conflicts themselves. But, generally, they should aim to identify the extent to which people, problems, and/or processes are at issue.

➤ **Interreligious Peace Education Resources Paper**

This assignment invites students to envision and/or identify peacebuilding resources available in their contextual education site. They may think of this as a form of asset based community

analysis by using a variety of peacebuilding responses and practices. They are welcome to contextualize any of these, and also encouraged to think afresh based on the realities of their own context.

➤ **Reflection Papers**

In this informal evaluation 3 types of evaluations are to be considered:

Critical reflection weekly paper, the purpose of this essay is to invite students to critically reflect on the course material and their previous experiences by responding to these questions: (1) what have you learned about the way you respond to conflict? (2) Some weeks after the fact, how do you assess your analysis of conflict? (3) How hopeful do you feel about the peacebuilding resources you identify? (4) Draw on your experiences in your community to raise one or two questions about religious peacebuilding work. The last session will be discussion of the essays and questions students pose.

Reflection mid-semester paper where the student discusses what the student notices, feels and does his self evaluation and the evaluation of others. He also analyses why and what made him angry.

End of the year evaluation where the student evaluates how useful are the exercises over learning.

Curriculum Evaluation

It is important to provide a confidential mechanism to solicit feedback from the religious leaders in training. The evaluation is viewed as a comprehensive, integral, systematic, and continuous activity. It involves evaluation of self, the group and the curriculum. The results are valued, and will be genuinely used to improve programs and processes.

In *Handbook for Curriculum Assessment*, Peter Wolf (2008) assert: “Curriculum assessment is a process of gathering and analyzing information from multiple sources in order to improve student learning in sustainable ways” (Wolf 2008, 3). This curriculum assessment can serve several major purposes. 1) To identify aspects of a curriculum that are working and those that need to change. 2) To assess the effectiveness of changes that have already been made. 3) To demonstrate the effectiveness of the current program. 4) To meet regular programme review requirements. 5) To satisfy professional accreditations (Wolf 2008, 3). According to Worlf (2008), the information gathered as part of a curriculum assessment can be used to inform curriculum changes in several areas, including:

- **Curriculum/Course Design**
- **Curriculum/Course Delivery**
- **Assessment**
- **Learning Environment**
- **Other**

The Curriculum assessment efforts are generally effective when:

- **Viewed as a comprehensive, integral, systematic, and continuous activity**
- **Viewed as means for self-improvement**
- **Measures are meaningful**
- **Multiple measures sources are used**
- **Results are valued, and are genuinely used to improve programs and processes**
- **Involves the participation and input of faculty, staff, and students**
- **Focuses on the program, not on individual performance of educators**

It is one thing to suggest that curriculum assessment should ideally take place in all stages of the curriculum, but it is another thing entirely to know how and when to do it. One model in particular has proved its worth time and again. Kirkpatrick's four Levels of Evaluation (1998), which originally was conceived for training environments, provides a clear and concise framework to understand the 'how' and the 'when' of curriculum assessment. According to Kirkpatrick, evaluation should always begin with Level 1, and then, as time and budget allows, should move sequentially through Levels 2, 3, and 4. Information from each prior level serves as a base for evaluation at the next level. Though not all levels are always measured, each successive level represents a more precise measure of the effectiveness of the training program, but at the same time requires a more rigorous and time-consuming analysis.

6.3.2 Unit II: Violence

The second unit explores the concepts and theories of violence, enumerates texts and stories in which religion has been a contributing factor to violence, teaches methods to break cycles of violence, and brings preventive measures to violence. This unit is comprised of five chapters: 1. Concepts of Violence; 2. Theories of violence; 3. Sacred Texts/ Stories Fostering Violence; 4. Breaking the Cycles of Violence; 5. Prevention of Violence.

6.3.2.1 Chapter 1: Concepts of Violence

Introduction:

Violence is a major problem in society, and is a threat to everyone. There are many of factors that contribute to this grave and distasteful activity happening in our homes, community, society and country. A common understanding of the causes of violence can help participants develop more effective responses to the violence.

Learning Objectives:

1. At the end of this chapter, participants will be able to:
2. Define violence and various forms of violence
3. Understand violence and conflict

4. Understand the root causes of religious violence in the Nigerian society.
5. Understand the group dynamics
6. Explore the sources and dynamics of violence and how it relates to religion and religious values
7. Understand the dynamics of power and control within a relationship and to determine when behavior becomes abusive and harmful
8. Understand their sensitivities and the sensitivities of the topic
9. Broadly outline justice system responses to violence

Learning Activities:

Self-introduction by participants, divide the class in groups, each group is comprised of different religion. Give them national newspapers and online news sites related to religious violence and ask them to answer the following questions after reading.

1. What are local community attitudes to religious violence?
2. What elements should be absent for peace to occur?
3. Can you think of instances when conflict might be positive?
4. Can you think of an example in your life where a conflict resulted in a positive outcome?
5. How does personal violence take place in your community?
6. Where does structural violence take place? Does personal violence and how personal violence becomes institutionalized or structural violence?
7. What is the role of a religious leader in personal or structural violence?

8. When does violence have religious causes? When is it caused by other things?

How are causes related or unrelated?

Content:

1. Definitions of Violence

Violence is commonly understood as a pattern of behaviour intended to establish and maintain control over family, household members, intimate partners, colleagues, individuals or groups. Violence can also be defined as the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community that either results in or has a high likelihood of resulting in injury, death, psychological harm, abnormal development or deprivation. (World Health Organisation (WHO), 1996 in Krug 2002, 5) This includes: physical, sexual and psychological abuse (such as the significant abuse of power arising from a dependent relationship, threats, intimidation and neglect). Garver (1968) considers the core meaning of violence to be the act of violating a basic right of the human being. For Garver, the two basic human rights are the right to one's body and the right to autonomy. Violation of these rights implies that violence has been done.

2. Types of Violence

The World Health Organisation (1996) has developed the following useful typology that divides violence into three categories, based on the relationship between the perpetrator/s and the victim/s: Self-directed violence includes suicidal behaviour and self-harm. Interpersonal violence includes violence inflicted against one individual by another, or by a small group of individuals, and can be categorised as: Family and intimate partner violence; involving violence between family members, and intimate partners, including child abuse and elder abuse. This often takes place in the home. Community violence; involving violence between

people who are not related, and who may or may not know each other (acquaintances and strangers). It generally takes place outside the home in public places. Collective violence includes violence inflicted by large groups such as states, organised political groups, militia groups or terrorist organisations.

➤ **Tilly's Types of Violence (Tilly 2003, 14-15)**

The individual aggression (single-perpetrator rapes, assaults, etc) Brawls (streets fighting, small-scale, batteries at sporting events, etc) Opportunism (looting, gang rape, piracy) Scattered attacks (sabotage, assault of governmental agents, arson) Broken negotiation (demonstration, governmental repression, and military coups) Coordinated destruction, (terrorism, genocide, and politicide) and Violent rituals (lynching, public executions, gang rivalries, etc)

➤ **Graver's four Types of Violence (Graver 1968, 817-822)**

Personal overt violence (Overt physical assault of one person on the body of another, e.g. assault, mugging, rape, murder, police brutality); Overt institutional violence (people obeying orders: the extreme manifestation being war, but the category includes both riots and 'war campaigning'-type policies of law-enforcement agencies);

- ✓ Quiet personal violence (a human being deprives another person of autonomy, dignity, or the right of self-determination through the manipulation of symbols; one person driving another to suicide (psychological violence).
- ✓ Quiet institutional violence, finally, operates when people are systematically denied access to social options open to others.

3. Definitions of Various Forms of Violence

The Government of Newfoundland and Labrador (2014) defines the various types of violence as follow:

➤ Physical Violence

Physical violence occurs when someone uses a part of their body or an object to control a person's actions. Physical violence includes, but is not limited to: 1) Using physical force which results in pain, discomfort or injury; 2) Hitting, pinching, hair-pulling, arm-twisting, strangling, burning, stabbing, punching, pushing, slapping, beating, shoving, kicking, choking, biting, force-feeding, or any other rough treatment; 3) Assault with a weapon or other object; 4) Threats with a weapon or object; 5) Deliberate exposure to severe weather or inappropriate room temperatures; and 6) Murder.

➤ Sexual Violence

Sexual violence occurs when a person is forced to unwillingly take part in sexual activity. Sexual violence includes, but is not limited to: a) Touching in a sexual manner without consent (i.e., kissing, grabbing, fondling); b) Forced sexual intercourse; c) Forcing a person to perform sexual acts that may be degrading or painful; d) Beating sexual parts of the body; e) Forcing a person to view pornographic material; forcing participation in pornographic filming; f) Using a weapon to force compliance; g) Exhibitionism; 8) Making unwelcome sexual comments or jokes; leering behaviour; h) Withholding sexual affection; i) Denial of a person's sexuality or privacy (watching); j) Denial of sexual information and education; k) Humiliating, criticizing or trying to control a person's sexuality; l) Forced prostitution; m) Unfounded

allegations of promiscuity and/or infidelity; and, n) Purposefully exposing the person to HIV-AIDS or other sexually transmitted infections.

➤ **Emotional Violence**

Emotional violence occurs when someone says or does something to make a person feel stupid or worthless. Emotional violence includes, but is not limited to: a) Name calling; b) Blaming all relationship problems on the person; c) Using silent treatment; d) Not allowing the person to have contact with family and friends; e) Destroying possessions; f) Jealousy; g) Humiliating or making fun of the person; h) Intimidating the person; causing fear to gain control; i) Threatening to hurt oneself if the person does not cooperate; j) Threatening to abandon the person; and, k) Threatening to have the person deported (if they are an immigrant).

➤ **Psychological Violence**

Psychological violence occurs when someone uses threats and causes fear in a person to gain control. Psychological violence includes, but is not limited to: a) Threatening to harm the person or her or his family if she or he leaves; b) Threatening to harm oneself; c) Threats of violence; d) Threats of abandonment; e) Stalking / criminal harassment; f) Destruction of personal property; g) Verbal aggression; h) Socially isolating the person; j) Not allowing access to a telephone; k) Not allowing a competent person to make decisions; l) Inappropriately controlling the person's activities; m) Treating a person like a child or a servant; n) Withholding companionship or affection; o) Use of undue pressure to: a) Sign legal documents; b) Not seek legal assistance or advice; c) Move out of the home; d) Make or change a legal will or beneficiary; e) Make or change an advance health care directive; f) Give

money or other possessions to relatives or other caregivers; and, g) Do things the person doesn't want to do.

➤ **Spiritual Violence**

Spiritual (or religious) violence occurs when someone uses a person's spiritual beliefs to manipulate, dominate or control the person. Spiritual violence includes, but is not limited to: a) Not allowing the person to follow her or his preferred spiritual or religious tradition; b) Forcing a spiritual or religious path or practice on another person; c) Belittling or making fun of a person's spiritual or religious tradition, beliefs or practices; and, d) Using one's spiritual or religious position, rituals or practices to manipulate, dominate or control a person.

➤ **Cultural Violence**

Cultural violence occurs when a person is harmed as a result of practices that are part of her or his culture, religion or tradition. Cultural violence includes, but is not limited to: a) Committing "honour" or other crimes against women in some parts of the world, where women especially may be physically harmed, shunned, maimed or killed for: b) Falling in love with the "wrong" person; c) Seeking divorce; d) Infidelity; committing adultery; e) Being raped; f) Practicing witchcraft; and, g) Being older. Cultural violence may take place in some of the following ways: i) Lynching or stoning; ii) Banishment; iii) Abandonment of an older person at hospital by family; iv) Female circumcision; v) Rape-marriage; vi) Sexual slavery; and vii) Murder.

➤ **Economic Violence**

Economic violence occurs when financial extortion, wages of elderly, confiscating, paying below a living wage, requiring long hours of work, unsafe work, situations, and forcing employee to use buy company materials at exorbitant prices are practiced.

3. Causes of Violence

➤ **Violence and Conflict**

What Is Conflict? Conflict is from the Latin word *Conflictus* which means striking together with force. It occurs when one's actions or beliefs are unacceptable to- and, are, hence resisted by the other (Forsyth, 1990). Conflicts occur in dyads, groups or larger societal structures. Why Do Conflicts Arise? In the national or global levels, they may be caused by territorial disputes, ethnic and religious animosities, ideological and power struggles, social injustice, search for statehood, trade and market competitions, and contests over economic resources, among others (Wehr, 1979). In the complex of interrelations within our immediate setting, conflicts may be caused by misunderstanding, misperception and miscommunication; difficult behaviors, unmet expectations; incompatibility of ideas, opinions and beliefs, values, goals and interests; distrust; competition over material resources; coercion; defense of honor; desire for revenge; need for attention and appreciation; intolerance; a lack of empathy; and power struggles in group situations, among others.

For Mitchell's, a conflict is any situation in which two or more ``parties'' (however defined or structured) perceive that they possess mutually incompatible goals (Mitchell 1981, 17). Any conflict consists of three components:

- ✓ Incompatibility: actors or parties think that the realization of one or more of their objectives is blocked by the other party's attempt to reach its own respective goal. Mitchell conflict triangle model takes the occurrence of goal incompatibility as the starting point from which a conflict becomes manifest and each of the 3 elements begins to interact. Goals are defined as consciously desired future outcomes, conditions or end states, which often have intrinsic values for members of particular parties.
- ✓ Conflicting attitudes- those psychological states (common, attitudes, emotions, and evaluations as well as patterns of perception and misperception). There is a difference between emotional orientations (feelings of anger, distrust, resentment, scorn, fear, envy, or suspicion, of the intentions of others) and cognitive processes (such as stereotyping or making fun of someone/some group)
- ✓ Conflict behavior: It consists of actions undertaken by one party in any situation of conflict aimed at the opposing party with the intention of making that opponent abandon or modify its goals (Mitchell 1981, 29). Conflict behavior can take on a wide variety of forms in addition to 'physical damage to people and property'. Conflict behavior includes all actions undertaken by one conflict party aimed at the opposing party with the intention of making that adversary abandon or modify its goals. Databases of conflict range from demonstrations and strikes to self-destructive strategies such as hunger-strikes or suicide, but can also include more subtle forms of 'everyday resistance' (Scott 1990) such as sabotage, disobedience or non-cooperation. Violence is often conceptualized as a degree of conflict: as something that occurs

automatically when conflict reaches a certain temperature, the measurement for which are not yet precise and agreed upon.

4. What Prevents People from Resolving Conflicts?

There are many factors that hinder people from resolving conflicts. One of them is the experience of strong emotions such as fear, pride, anger and desire for revenge. When these powerful emotions are present, it is difficult to process information objectively. Indifference or apathy is another obstacle to conflict resolution. People sometimes show a lack of concern or interest, whether deliberately or not, for the situation. Others feel helpless or hopeless, perhaps, because the situation is discouraging or the other party is a person of authority. The lack of communication between disputants, or the absence of it, may also be a hindering factor in conflict resolution. There are also situations when conflicts are not resolved because of provocations from sympathizers who, with or without meaning to, “fan the fire” and aggravate the situation. There are also situations when people perceive the problem-solving process tedious and stressful and hence shun it. Dialoguing with an adversary also requires a great amount of courage and often we find ourselves lacking in audacity to face the “enemy.”

5. Group Formation and Violent Action

Any meaningful study of violent conflict should consist of a systematic analysis of identity group formation, dynamics of interaction and collective action. This is not to say that identity or identity differences are causing violent conflict. Rather identity boundary drawing is a central aspect of the mobilizing of support for armed conflict in the world. Violent conflicts are complex phenomena that foster interaction among actors with distinct identities, needs and

interests. Three questions arise when we take seriously this process of group formation and violent action: What makes a group? Why and how does a group resort to violence? Why and how do they (not) stop?

6. Identity and Violence

Identity, broadly defined, is the answer to the question 'who or what are you'? The enormous range of answers to this question calls for more precision. Are we free to define who we are? How do context and structure, roles and norms, discourses and symbolic orders impact our self-understanding? Why is it that some identities come to dominate others?

➤ Explain key factors to understanding identity:

All identities function similarly

Identities are real (perceived, imagined)

Identities live through language (both rational and symbolic narratives)

Identities are dynamic (degrees of fluidity)

Identities are relational (not individual)

All identities function similarly (Brodeur 2013)

➤ Explain 10 Key Drivers to Understand Multiple Identities & Power Dynamics:

All societies have a hierarchy of identities

Many identities seek to reproduce themselves

Many identities seek to protect their interests

Many identities exist through institutions

Many identities are networked

All identities have implicit boundaries of reference

Normative identities become subconscious

Normative identities carry privileges

Identity similarities attract & identity differences divide

Divisions lead to exclusions, which in turn can lead to radicalizations and various forms of violence (outer, inner, apathy) (Brodeur 2013).

➤ **Understanding the key Conceptual & Practical Solving Tools**

Emphasize face to face encounters are essential for human transformation

Change the boundaries of reference to realign identity dynamics (creating new spaces, new institutions, and new networks)

Work at the interstices of identities: Balancing similarities & differences

Emphasize common and broader shared identities rather than narrower dividing ones. Notice tensions as source of dynamic growth before they turn into conflicts! (Brodeur 2013).

7. Conflict Analysis

Conflict mapping is a technique that is used to show the relationships of the conflict actors to each other and to the prioritized conflict. Conflict maps clarify where the power lies and where an organization is situated among the conflict parties. These maps are helpful in identifying potential allies and opportunities to intervene.

- **Basic questions that will help to map conflict:**
- **Who are the main parties?**
- **What is happening between them?**
- **What is happening within them? (Distinguish positions, interests, needs, fears)**
- **Who are the secondary parties (or stakeholders)?**
- **What is happening between them all?**

- **What is happening between the parties and the external environment?**
- **Where are you on the map?**

In order to understand the causes of violence, there is need to reflect on why there are so many conflicts and violation of human rights among religions in Nigeria. The causes of violence are: systematic injustice, no rule of law, law as applied discrimination, religious bigotry and poverty. Oppressive structures, such as patriarchy and legal structures that are not applied uniformly become obstacles to the attainment of peace. Such obstacles are found in all institutions in a society, the family, politics, church, school, and economics.

This understanding of causes of violence will start with personal or communal examples and the following questions will be answered by the participants: is there violence in your community? What kind of violence? Have you or one of your friends ever had to deal with violence yourself, physical or mental? How did you deal with it? What can you do to stop violence in your community and create a more peaceful environment for everyone in your community? Role play can be used. How can you implement some points of peace into your mosque and church? Have you had the experience of religious violence? What are the implications in our lives and in our community? Bring newspapers reporting violence and it is implications. Do exercises on conditioning: “Are we conditioned to be a violent community?”

8. Reasons for Violence in Nigeria

In “An Address to Ten Ambassadors to the Vatican,” Pope John Paul II said that religiously inspired violence is often motivated by social injustices, unresolved frustrations, endless suffering, powerlessness and hopelessness (Pope John Paul II 2001, 5). Similarly, politicization of religion emerges when secular regimes fail to establish the rule of law. When

injustice lingers for too long, it builds hatred and thereby becomes the source of violence among people. The rationale of initiating violence is not always geared to defeat the enemy but to gain psychological victory and publicity (Bernard 2001, 50-63). Religious violence is often provoked by the greed that promotes various forms of inequalities and institutionalized injustices in the economic, political, ethnic and religious spheres in the society. Consequently, the situation leads to the feelings of hopelessness, hatred, prejudice and desire for vengeance.

➤ **The first reason is related to economics.**

Despite the vast wealth created by the exploitation of impressive petroleum resources, the benefits have been slow to trickle down to the majority of the population who, since the 1960s, have increasingly been forced to abandon their traditional agricultural practices. In spite of the large number of skilled, well-paid Nigerians who have been employed by the oil corporations, the majority of Nigerians have become poorer. There is a highly unequal distribution of wealth in Nigeria with 66% of the population falling below the poverty line of one dollar a day. This puts it among the twenty poorest countries in the world.

➤ **The second reason is the lack of good governance and social structures** that deal effectively with political, economic and social inequalities in Nigerian societies have resulted into a culture of intolerance where people lack mutual trust and respect. Nigerian leaders have acted in their own selfish interests in total disregard to existing rules and laid-down procedures.

➤ **Socioeconomic causes can lead to religious violence.** Explain the roots of religious fundamentalism: human security, including such psychological factors such as fear of scarcity lack of economic stability an absence of an appropriate sense of belonging.

➤ Religion as a powerful instrument in the hands of those who use it. It

is a negative power when it is used to oppress and exploit others. Immediate and visible factors that generate religious violence are:

- ✓ Religious intolerance
- ✓ Fundamentalism
- ✓ Disparaging preaching and stereotyping
- ✓ Proselytizing
- ✓ Government patronage, religious preferentialism and marginalization
- ✓ Sensationalism in media reportage
- ✓ The use of religious symbols. The use of religious symbols is increasingly becoming a source of religious conflict and violence in Nigeria
- ✓ The lack of recognition of one another
- ✓ Campaigns of hatred and blackmail
- ✓ The lack of genuine desire to understand each other's belief and culture, and
- ✓ Extremism

Questions for Comprehension, Analysis and Reflection:

1. What are the types of violence you can identify within your context?
2. Name the causes of religious violence in your community
3. Can we have a community free of violence?
4. What are the needed actions religious leaders must take to create a non violent community?

Conclusion:

There are many reasons for the increase in violence in Nigeria. Most of them are not religious in nature. Yet, at times, there are interpretations of religion, especially amongst Christians and Muslims that foster an understanding of one's religious tradition in such a way that it leads to religion being used for violent ends. There are conflicting interpretations within each religious community, as well as across them, as to whether or not it is acceptable to promote and use violence in the name of religion. Those conflicts of interpretations are at the heart of the problem too, as much as economic and political reasons.

Examples of Required Readings:

- Mark Juergensmeyer. (2000) *Terror in the Mind of God: The Global Rise of Religious Violence*. Berkeley: University of California Press.
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- Russell T. McCutcheon. (2000) "*Myth*" in *Guide to the Study of Religion* ed. by Willi Braun and Russell McCutcheon. New York: Cassell. pp. 190 - 208.
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- Paul N. Anderson. (2004). Religion and Violence: From Pawn to Scapegoat. In J. Harold Ellens. *The Destructive Power of Religion: Violence in Judaism, Christianity, and Islam, Volume 1: Sacred Scriptures, Ideology, and Violence*. Westport, CT: Praeger Publishers. p 265- 283.

6.3.2.2 Chapter 2: Theories of Violence

Introduction

This chapter provides various theories of violence by exploring the most prominent theories of violence in general rather than those of violence in particular. It maintains that the individual and collective pathways to violence requires nothing less than a theoretical framework that incorporates a reciprocal integration of interpersonal, institutional, and structural violence.

Learning Aims and Objectives

At the end of this chapter the participant will be able to:

1. Understand various theories of violence; identify and evaluate different theories of religious violence.
2. Explain how the theory of violence used dictates the response to religious violence.
3. Identify religious violence as intentional, learned behavior designed to achieve power and control over another.
4. Acquire critical tools for evaluating theories, rhetoric, and evidence about religious violence.
5. See the limits of their respective applications as part of learning about the challenges facing peace, peacebuilding, and peace education itself.

Learning Activities

Lead a brainstorming session about theories of violence. Ask each of the participants to share their ideas randomly or in turn. The ideas are not criticized or discussed; participants may build on ideas voiced by others. The questions for brainstorming are:

1. What common explanations have you heard about why religious violence occurs?
2. What explanations can you imagine people might give for why religious violence occurs?
3. Write down each answer as they are offered on a flipchart or chalkboard without any comments, notes or questions for 5-7 minutes. After discussing the ideas, post the list on the wall or leave the list on the chalkboard so it is visible throughout the training.

Content:

1. Theories of Violence

Clearly articulate and explain the following theories of violence.

➤ Social Theories.

Social theories of violence can be grouped into several categories; the following categories will serve to illustrate and explain this approach.

➤ Social and political change.

Families, communities, and nations often evolve in ways that benefit some of their members and work to the disadvantage of others. Societies have created a variety of mechanisms

including elections, courts, and mediation with the intent of facilitating change and eliminating injustice. But such mechanisms have their limitations. For example, courts create a need for either education or money to guarantee a fair hearing of a grievance. Violence is often explained as the only alternative for individuals and groups who do not see a nonviolent way to break out of a position of disadvantage.

➤ **Social Stability.**

Many of the mechanisms that serve the goal of social change have been created by powerful elite with a goal of ensuring that change happens gradually and doesn't threaten their privileges. In this case, violence is seen as a natural response when a social hierarchy is threatened.

➤ **Socialization.**

Children must be taught the expectations of their social group and must be helped to acquire the skills and understandings to take their place in the group. Violence may result when children do not acquire necessary skills to handle interpersonal relationships, to manage their own lives, and to become economically self-sufficient. Effective socialization requires more than just the presence of adults who can teach skills. Farrington (1991), for example, found deficiencies in the parenting experiences of violent adolescents; their childhood was characterized by harsh discipline, lack of nurturance, and poor supervision.

➤ **Stress Management.**

Since there can be no such thing as a stress-free society, every social group must manage stress; companionship, play, and sex are among the aspects of social life that can serve a stress management function. Linsky, Bachman, and Straus (1995) documented a connection between

stress levels and levels of violence. When stress management fails, either through decreasing effectiveness of familiar approaches or through increases in stress beyond the group's capacity, it seems that violence is among the likely outcomes.

2. Conflict Theories.

Conflict theorists suggest that conflict is a positive force in society and that human groups must handle conflicts in productive ways. Sprey (1974) described the informal mechanisms that traditional community and family structures offered for the management of conflict. For example, in the extended/multi generational household any conflict between intimates could be mediated by others who were not as intensely involved. Neighborhoods also offered ready access to others who could assist with a family or other dispute. Lacking the support of concerned others, disputants may use violence in an attempt to achieve resolution.

➤ Social Control.

Social control is another essential function; a society needs ways to ensure that its members do not harm each other. Violence, from this perspective, demonstrates failures in the control process. Research supports this theory: Shaw and McKay (1942) identified a high correlation between ethnic heterogeneity, low socioeconomic status, residential mobility, and delinquency. They theorized that neighborhoods lacking stable, cohesive networks of informal social control experience more problems with youth gangs and violence. Formal social control also is associated with violence; Wilson (1987) has pointed out that law enforcement is inconsistent in “ecological niches” characterized by drug sales and high crime.

➤ **Functionalist Contributions.**

Functional analysis has identified many factors that may help to explain contemporary violence. Many people consider violence to be a necessity that comes into play when the various mechanisms of society do not address social needs. High stress levels, rapid technological, social, and economic change, and conflict between social groups make sense as contributors to violence. These understandings of violence have the advantage of leading directly to action; if a society knows what is broken, it can organize attempts to fix it. On the other hand, a functionalist approach can point to so many possible areas of change that the result is essentially a “laundry list” of problems and proposed solutions. The theory does not explain how to set priorities or coordinate interventions.

3. Constructionist Theories.

Constructionist theories of violence focus on discourse themes—shared meanings—that either justify violent acts or else redefine violence so that it is acceptable behavior. Three such discourse themes are:

➤ **Gender and Family Violence.**

Violence is strongly associated with gender; males not only commit more violent acts, they also are the primary consumers of entertainment with violent themes (Kruttschnitt 1994). The constructionist theory of gendered violence suggests that men perpetuate this pattern in their discourse (Blumenthal, Kahn, Andrews, & Head, 1972).

➤ **The Violent Society.**

In contemporary society the young are still being trained to be killers; video games have enabled the child in the 1990s to develop perceptual skills and eye-hand coordination in

preparation for space wars as well as street warfare. But these young people are also growing up in a world where cooperative efforts are increasingly valued and violence is increasingly punished. As the number of arrests for violence is increasing, the number of individuals imprisoned for violence also increases. But the ideal remains the same; toughness is valued, and the young know what really matters. The societal response—meeting violence with violence—does nothing to alter the theme.

➤ **Economic and Racial Segregation.**

Violence also seems to be more common among groups who are excluded from the mainstream (Reiss & Roth 1993). A constructionist theory of such marginalization calls attention to differing views of opportunity and success. Among those who see themselves excluded from well-paying employment, success through nonviolent means seems to be based on luck.

4. System Theory.

Systems theorists view all social interactions as somehow patterned in ways that regulate violence—along with all other forms of behavior. System levels are nested, and each level operates according to its own rules. Feedback processes enable each level to assess its effectiveness and to make necessary modifications to continue functioning. Systems are always in a state of change but the changes do not disturb the stability of the system. Understanding the processes, however, is not sufficient for planning and implementing more permanent change. Systems theorists believe that direct efforts to change any system element will fail; the system will restore the missing piece or replace it—often in a more exaggerated form. Making a long-term change in a system problem—such as violence—requires a

coordinated approach that includes an understanding of how violence fits into the system. A complete systems analysis of violence (see Straus, 1973, for a partial example) would locate sources of violence (a) in the individuals; (b) in dyadic interactions as varied as infant/caregiver and teacher/student; and (c) in family subsystems, neighborhoods, communities, ethnic and religious groups, and the larger society. Subsystem contributions would be seen as organized in ways that both encouraged violent acts and imposed limits on violence. The various system levels would be seen responding to changing resources, challenges, opportunities, and barriers. Above all, the analysis would demonstrate that various attempts to reduce or eliminate violence seem to have instead activated a “positive feedback loop” in which the problem appears to be getting worse.

5. The Stream of Theoretical Thought

The stream of theoretical thought is biocentric in character. It draws from the frustration-aggression hypothesis. The three causal sequences are: the development of discontent; the politicization of discontent; and the actualization of discontent through violent action against political objects and actors.

6. The Ephemeral Gain Theory

The ephemeral gain theory emerges from elements of social psychology literature and an analysis of historical trajectories that are most likely to lead to political extremism. It is a combination of behaviours expressed in Nigeria today, such as: (1) the threat and fear of reversion to an earlier state of subordination; (2) perceptions of injustice leading to anger and blame, including a possible stereotyping of innocents; and (3) humiliation and shame. All three, separately or in some combination, can lead to extremist behaviour.

7. The Elite Theory

The Elite theory of conflict is based on the assumption that ethnic wars are functional.

Ethnic violence does not result from irrational and spontaneous eruptions of mass anger or frustration, but is deliberately orchestrated and planned by elites and organizations to increase group cohesion build a loyal support base. Elite theories of violence emphasize the ways in which leaders who fear losing power, or new leaders trying to create own constituency may gamble for resurrection or rise to power by provoking ethnic conflict. Elite theory of conflict argues that ethnic violence is a political strategy to create, increase or maintain group boundaries and political.

8. Others Theories

➤ ***Jus (or ius) ad bellum***

Jus (or ius) ad bellum is the title given to the branch of law that defines the legitimate reasons a state may engage in war and focuses on certain criteria that render a war *just*.

➤ ***Jus in bello***

Jus in bello, by contrast, is the set of laws that come into effect once a war has begun. Its purpose is to regulate how wars are fought, without prejudice to the reasons of how or why they had begun. So a party engaged in a war that could easily be defined as unjust) would still have to adhere to certain rules during the prosecution of the war, as would the side committed to righting the initial injustice.

➤ **The *jus in bellum***

The *jus in bellum* requires a right authority to initiate force, a justifying cause, and a right intention toward the enemy.

➤ **The *jus in bello***

The *jus in bello* set limits on who might legitimately be attacked (the idea of non-combatant immunity) and the means that could be legitimately employed (the principle of proportionality). This Western notion of the just war (*jus in bellum* and *jus in bello*) can be applied to Islamic notions of *jihad* (sacred struggle) and *qital* (fighting).

➤ **Exclusivism in Islam: for many Muslims**, *jihad* is a sacred struggle to establish an Islamic rule by means other than self-discipline, persuasion, and example. They believe that *jihad* as a defensive military action is a collective duty of the Muslim community and *jihad* can be carried out by the *khalif* or *imam*, the religious and political leader of the Islamic community, depending on the period of Islamic history, but also the school of Islamic jurisprudence (*madhahib*). There are several Qur'anic verses, where the word *Jihad* has been interpreted as being synonymous with the words war and fighting, as in Q2: 215, 8: 41, 49: 15, 61: 11, and 66:9. The most commonly cited verse used to justify the equation of *jihad* with violence is 61: 11, which reads, "Strive (*Jihad*) your utmost in the cause of Allah with your property and your persons." The Qur'an uses *jihad* comes in chapter 22, "And strive in his cause as you ought to strive" (22:78).

➤ **Exclusivism in Christianity**: For many Christians, "Jesus is the only way to salvation" is based on multiple Bible passages, including: "For God so loved the world that he gave his only begotten Son, so that everyone that believes in him may not die but have eternal life. Whoever believes in the Son is not judged; but whoever does not believe has already been judged, because he has not believed in God's only Son" (John 3:16, 18). This has been used for proselytizing, violent conversation, and justify economic, environment, military oppression.

- **The Yoruba concept of violence:** *Bo ba baa ko pa, tioba baa kobu lese*. That is kill him or destroy him (Physically or spiritually).

Questions for Comprehension, Analysis and Reflection:

1. What is the relevance of the theories of negative peace, positive peace and structural violence to the peace?
2. Think of examples of negative peace and positive peace in your context. What religious initiatives have there been to promote negative and/or positive peace?

Conclusion

The understandings of these theories of violence, showing ways in which violent acts are linked are precious tools to reduce or eliminate violence. In fact many policymakers, teachers, social workers, and religious leaders familiar with these theories would be expected to be more effective in their daily practices.

Examples of Required Readings:

Manus, I. Midlarsky. (2011). *Origins of Political Extremism: Mass Violence in the Twentieth Century and Beyond*. Cambridge: Cambridge University Press. Pp. 1-69.

Sezai Ozcelik. (2007). "Islamic Peace Paradigm and Islamic Peace Education: The Study of Islamic Nonviolence in Post-September 11 World" in <http://lass.purduecal.edu/cca/jgcg/2007/fa07/jgcg-fa07-ozcelik-ogretir.htm>

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6.3.2.3 Chapter 3: Sacred Texts and Stories Fostering Violence

Introduction

This chapter focuses on many passages in the sacred texts and stories from Yoruba Religion, Islam and Christianity that foster religiously motivated violence. It uses Kellie's three approaches to reinterpret these sacred texts.

Learning Aims and Objectives:

At the end of this chapter, participants will be able to

1. Familiarize themselves with primary sacred texts and stories that deal with violence.
2. Awaken themselves to the various ways in which violence is viewed in these texts and stories, e.g., holy violence, apocalyptic violence, and violence against bodies.
3. Engender critical reflection on the study of sacred texts and stories, as well as challenge them to reflect upon the ways in which this literature has impacted modern understandings of religion, sacred texts, and violence.
4. Develop their own view(s) of the subject matter through reading primary and secondary sources, in-class discussion, and independent research.

Learning Activities

Ask the participants in group to express their views on the following statements:

1. The first: Religion is the major source of violence. Therefore, if we seek a more peaceful world, we should abolish religion.
2. The second: Religion is not a source of violence. It may be used by manipulative leaders to motivate people to wage wars precisely because it inspires people to heroic acts of self-sacrifice, but religion itself teaches us to love and forgive, not to hate and fight.
3. The third: Their religion, yes; our religion, no. We are for peace. They are for war.
4. Write down each answer as they are offered on a flipchart or chalkboard without any comments, notes. After discussing the ideas, post the list on the wall or leave the list on the chalkboard so it is visible throughout the training.

Content:

1. Oral Curses and Maledictions in Yoruba Religion

“Epe poju ohun to nu lo, abere so nu a gbese eresita.”(The curse is out of proportion to the lost article, a needle is lost, the owner brings out his/her magic wand) (Owomoyela, 2005). The proverb cautions against over-reaction to issues which may cause social disharmony, conflict and or even war.

2. Qur’anic Quotes Supporting the Use of Violence

God promises to “cast terror into the hearts of those who are bent on denying the truth; strike, then, their necks!” (Qur’an 8.12). God instructs his Muslim followers to kill unbelievers, to capture them, to ambush them (Qur’an 9.5). “Strike terror into God's enemies, and your enemies” (Qur’an 8.60). Fight in the way of Allah (Qur’an 2:244 and Qur’an 4.34).

3. Bible Quotes Supporting the Use of Violence

The Lord is a man of war. (Exodus 15:3). “I will make my arrows drunk with blood, and my sword shall devour flesh” (Deut. 32:42). We then turn to the full orgy of militarism, enslavement, and race war in the Books of Joshua and Judges. Moses himself reputedly authorized this campaign when he told his followers that, once they reached Canaan, they must annihilate all the peoples they find in the cities specially reserved for them (Deut. 20: 16-18).

Jesus said to them, “But now if you have a purse take it, and also a bag; and if you don't have a sword, sell your cloak and buy one.” The disciples said, “See, Lord, here are two swords.” “That is enough,” he replied. (Luke 22:36, 38). Jesus made a whip out of cords, and drove all from the temple area, both sheep and cattle; he scattered the coins of the money changers and overturned their tables. (John 2:15). “Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword.” (Matthew 10:34). “He has sent me to bring good news to the poor, to proclaim liberty to the captives and to set the oppressed free” (Luke 4:18).

4. Reinterpreting Sacred Texts and Stories Fostering Violence

In many sacred texts and stories there are passages that seem to condone violence. Many exist in both the Bible and the Qur'an. If a text contains violent imagery or commands, those who take the text as authoritative – Because “God Said It. I Believe It. That Settles It.”- are prone to act violently. Alongside destructive images and models, there are other texts that express a different and even opposed viewpoint within the same tradition. The Yoruba contrasting proverbs are also enlightening. They stress mercy, reconciliation, and peace. How does one decide which is more determinative? In any given situation, which is more likely to shape

behavior and attitudes? Each of the two traditions has a slightly different approach to understanding its sacred scriptures as authority. Within each tradition exists a wide range of possible responses to images, worldviews and pronouncements within sacred texts.

➤ **Using Kille's Three Approaches to Reinterpret Sacred Texts**

In "the Bible Made me do it: Text, Interpretation, and Violence" Andrew Kille (2007) describes the role of sacred scriptures in shaping violent attitudes and behavior. He points to the fact that texts do not "do" anything in themselves. It is only in the dynamic encounter between the text and a specific reader, in a specific community, in a particular historical and cultural context that individuals engage, interpret, internalize and ultimately act on those texts. Some observations and categories from psychological theory may help in our understanding of how sacred texts may come to be interpreted to condone violence, but also assist in reinterpreting these sacred texts.

✓ **Kille's First Approach: On Object Relations**

In order to develop a coherent ego or identity that is able to relate appropriately to the world, the developing individual engages in processes of integration and differentiation, identifying with desirable traits and rejecting undesirable ones. In the early stages, the psyche employs a strategy of splitting, separating the "good" qualities from the "bad." These elements are integrated through processes of identification and introjection or rejected and projected onto others (Hamilton 1987).

✓ Kille's Second Approach: On Idealization and Religion

How it is that religion is able to be at one and the same time the source of profound human transformation and maturity and a source of hostility and aggression? James W. Jones suggests that part of the answer can be found in the psychological dynamic of idealization (Jones 2002). Idealization enables a child to defend against a perceived failure of the mother to provide adequately for his or her needs by splitting the good and bad aspects of the mother and internalizing the bad while projecting the good outward onto the mother. This psychic relationship between the needy and vulnerable self and a wholly good external object provides the psychic energy for later distinctions of sacred and profane in religious experience.

Every encounter with the "sacred," be it sacred experience, sacred mountain, sacred image, or sacred text, is linked to and colored by this archaic experience of idealization. The difference between transformative encounters and destructive encounters lies in whether the individual can move beyond idealization to genuine encounter or whether he or she remains caught in the grip of idealization and projection.

The idealization of a sacred text can offer the opportunity for personal transformation. A new perspective or possibility may be offered through reading and responding to the text. One has the opportunity to step outside one's own perceptions and to be addressed through the text. If the idealization of the text does not move into a more complex and realistic understanding, it may lead to religious fanaticism instead. If one's own text is perfect and all-good, without regard for inconsistencies, varied interpretations, and contextual factors in its development and transmission, then all the weaknesses, negativity and inadequacy that might otherwise be discernable in the tradition are projected on others.

Given its deep roots in object relations and incomplete development, archaic idealization affects more than just the relationship with a sacred text. Although the text may be an important component of a religious tradition, it is only part of that tradition. An individual who idealizes the text is likely to bring the same dynamics to the whole life of the religious community; to its ideology, its leaders and its self-identifications.

✓ Kille's Third Approach: On the Way of Action: Personality Theory

The Way of Action (corresponding to the Myers-Briggs Sensing-Thinking type) may be applied, for our purposes in this thesis, in two characteristic ways that seem the most pertinent in relation to sacred writings: the tendency toward religious self-assertion and the tendency toward religious paranoia. These represent two inadequate responses to the disjunction between desired perfection and lived ambiguity.

The Way of Action focuses on identifying and doing the righteous thing, and those inclined to this approach seek to live pure lives in the midst of a less than pure world. Religious self-assertion eliminates doubt and contradiction by asserting that my will and God's will are one and the same, my understanding is God's understanding and my interpretation of God's sacred text is the same as God's voice. God exists to fulfill my needs and desires. If I do what God wants, God is compelled to do what I want. In the shared Jewish and Christian Biblical Deuteronomy code, with its promise of direct reward for righteous conduct, this attitude seems to be validated. The same is true in terms of the Qur'an.

Religious paranoia, on the other hand, deals with the disjunction of desire and reality by the now familiar defense mechanisms of splitting and projection. Those on the inside are

viewed positively as bearers of truth and righteousness. Those on the outside become the enemy, the agents of the devil, the “Evil Empire” or “Axis of Evil.”

However, there is no simple line to be drawn between sacred text and religious violence. As much as religious leaders might want to believe that people base their lives and actions directly on sacred texts, the reality is not that simple. While sacred writings may well be employed by religious (and political) leaders to bolster and defend a course of action or set of attitudes, they generally do not in themselves give rise to those attitudes or actions (Kellie 2007, 21).

In *When Religion Becomes Evil*, Charles Kimball identifies five factors that may indicate a propensity for religiously-based violence: absolute truth claims, blind obedience, establishing the “ideal” time, the end justifying any means and declaring holy war (Kimball 2002). None of these factors depends on whether violent images or expressions appear in the group's scriptures. Three of the factors, however, may hint at how sacred scriptures could enter the mix. When a group makes absolute truth claims, it will often make them with reference to sacred writings. Yet it is important that truth is claimed not only for the writings themselves, but for how leaders and authoritative teachers interpret those writings. Teachings considered authoritative may not only depart from other accepted interpretations, but the strength of the group's sense of identity may be reinforced precisely by that departure. We can easily recognize the dynamics of extreme idealization at work, one way to deal with ambiguity and imperfection.

Questions for Comprehension, Analysis and Reflection:

1. What are the types of violence you can identify within your sacred texts?
2. What are the difficulties in reinterpreting sacred texts dealing with violence?

3. What are the needed actions religious leaders must take to create a nonviolent community?

Conclusion

This chapter provides the interpretation of sacred texts and stories and describes the role of sacred scriptures in shaping violent attitudes and behaviors. At the same time it gives its alternatives as the source of profound human transformation and maturity.

Examples of Required Readings:

- Assman, Jan. (2008). "Ch.6: No God but God: Exclusive Monotheism and the Language of Violence," in *Of God and Gods: Egypt, Israel, and the Rise of Monotheism*. Madison: University of Wisconsin Press.
- Boyer, Pascal. (2001) "Ch.8: Why Doctrines, Exclusion and Violence?" in *Religion Explained: The Evolutionary Origins of Religious Thought*. New York: Basic Books. P. 265-297.
- Charles Kinball. (2002). *When Religion Becomes Evil*. Sanfransiaco: Harper.
- Schwartz, Regina. (1997) "Ch.1: Inventing Identity." In *The Curse of Cain: The Violent Legacy of Monotheism*. Chicago: Chicago University Press, pp.15-38.
- Owomoyela, O. (2005). *Yoruba Proverbs*. Lincoln: University of Nebraska Press.
- Michael Joseph Brown. (2000). *What They Don't Tell You: a Survivor's Guide to Biblical Studies*. Louisville, KY: Westminster John Knox Press.
- John J. Collins. (2005). *Does the Bible Justify Violence?* Facets Series. Minneapolis: Fortress Press.
- Reuven Firestone. (1999). *Jihad: The Origin of Holy War in Islam*. New York & Oxford: Oxford University Press.
- Jack Nelson-Pallmeyer. (2003). *Is Religion Killing Us? Violence in the Bible and the Qur'an*. Harrisburg, PA: Trinity Press International.
- Charles Selengut. (2003). *Sacred Fury: Understanding Religious Violence*. Walnut Creek, CA: AltaMira Press.

6.3.2.4 Chapter 4: Breaking the Cycles of Violence

Introduction

The purpose of this chapter is to provide the religious leaders with the foundation for understanding the cycle of violence, and how it traps people in relationships. Knowing how the cycle of violence works will aid participants in recognizing and preventing potentially abusive behaviours and actions.

Learning Aims and Objectives:

1. Develop a greater awareness of peace in their life
2. Understand the process of breaking the cycles of violence
3. Understand the doctrine of Islamic and Christian violence
4. Acquire more skills to break the cycles of violence
5. Acquire skills and understanding to deconstruct the doctrine of violence
6. Able to use effectively the three stages of conflict: prevention before conflict, resolution during conflict and reconstruction after conflict.

Learning Activities:

Have the group read the Ally Pledge: I promise not to be violent to my friends, my family, my lover, or to anyone else. If I am, I will talk about it in this group. I promise to act as an ally to break the cycle of violence. Create a situation of conflict in the group and see how each participant will adhere to the pledge.

Content:

1. Breaking Free

In order to break free from these inherited patterns and thereby end unhelpful or destructive cycles, we must undergo a process that falls broadly into three steps. The steps can occur sequentially or simultaneously. The process can apply to specific issues of conflict or to broader parts of our lives.

- **The first step** is to take responsibility for the active or passive role we play in propagating a conflict.
- **The second** involves creating a space for self-reflection so that we can become aware of noxious behaviours and beliefs that reinforce that role.
- **The third** is to release the source of grievances we hold on to so that we can be free to replace old habits and thinking with new life- affirming ones thereby creating “positive cycles” around us and others. Releasing the source of grievance that would otherwise compel us to repeat and pass it on can only be done through a process of understanding and forgiveness.

We cannot force nor be forced to undertake the process that leads us to understanding and forgiveness. We can become willing to do so; to allow ourselves to bring about this change in the perceptions that underpin our attitudes. To break the chain of fear and how we use it or it uses us.

- ✓ Fear of losing control leads us to try to take greater control – usually control of the future, in order

- ✓ To feel that we will be safer. The need to dominate comes from fear. Become aware of old wounds connected with power struggles both within and without. Become aware of feeding fears with guilt and the self-attack of ‘not being strong enough, good enough, acknowledged enough, powerful enough, nice enough, brave enough, rich enough, beautiful enough etc.’ – all of which keep us in ‘victim mode.’ Victims usually feel helpless.
- ✓ To escape endless self-attack strive to get free and to feel more powerful by attacking someone else who is weaker. Notice fear-mongering and the feelings connected with it, whether it is our own or others who are doing the fear mongering (including our leaders or the Press/TV etc).
- ✓ Break the chain of humiliation. Those who are humiliated and bullied become humiliators and bullies themselves, particularly when they find someone who appears weaker. We also bully ourselves and become self-created victims, using the voice internally of whichever authority figure originally dominated us, until we can forgive that person or persons. Be aware that every time we humiliate someone, we risk setting off a chain reaction; a time bomb thrown into the future. Humiliation is a particularly strong cause of vengeful behaviour. Indeed it is not hard to see from our own lives, from school, family and war. People, tribes and nations, who have been humiliated, often humiliate when they regain power. The memory stays live, if it is not healed. Most of the dictators and despots of the world were humiliated as children.

2. Deconstructing Religious Doctrines of Violence

➤ Deconstruction of Proverbs about Violence in Yoruba Religion

In response to Bo ba baa ko pa, tioba baa kobu lese. (Kill him or destroy him physically or spiritually) The Yoruba people say: “Epepojuhun to nu lo, abere so nu a gbeseeresita “(The curse is out of proportion to the lost article, a needle is lost, the owner brings out his/her magic wand)” (Owomoyela, 2005). The proverb cautions against over-reaction to issues which may cause social disharmony, conflict and or even war.

➤ **Deconstructing jihad**

The response to Jihad as violence is to emphasize its primary signification has to do with a personal struggle against one’s own evil inclinations and passions (*jihad-un-nafs*). *Jihad* has a great significance, in the lives of Muslims and is a healthy practice for the following reasons: It is a sincere and noticeable effort for good, an all-true and unselfish striving for spiritual good.

- ✓ *Jihad* involves change in one's self and mentality. It may concern the sacrifice of material property, social class and even emotional comfort solely for the salvation and worship of God alone.
- ✓ *Jihad* involves noticeable effort for righteousness. This means that the effort concentrated in the *jihad* is a step on the true and ultimate path of Islam (submission), the effort imposed on one's self. Thus *Jihad* is solely individual, self-centered and self-interested. This effort is only the doing of good for salvation and pardon of God. The Qur’an points this out in (16:111; 3:30).
- ✓ *Jihadis* to exceed in the sincere act of good deeds and the restraining of the doing of sins” (to commit adultery, to steal, to lie, to cheat, to insult people, to gossip, etc.).
- ✓ *Jihad* also includes the striving for, and establishing, justice.

Understanding other forms of healthy practices in human struggle that have been mentioned in the *hadith* literature are as follows:

- *jihad-un-nafs*, spiritual struggle for self-purification;
- *jihad-ul-lisan*; struggle to engage in a civil dialogue by way of the tongue;
- *jihad-ul-qalam*, intellectual struggle by the use of the pen;
- *jihad-ut-tarbiyya*, educational striving.
- *jihad-ud-da'wa*, spreading the message of monotheism and servitude to God with wisdom and goodly admonition;
- *jihad bi-l-maal*, struggle to part with one's wealth to help in a humanitarian cause;
- *jihad bi-s-sayf*, military engagement for self-defense and self-preservation when all peaceful methods fail to achieve a resolution to the dispute.

In conclusion, *jihad* in Islam is striving in the way of Allah by pen, tongue, hand, media and, if inevitable, with arms. However, *jihad* in Islam does not include striving for individual or national power, dominance, glory, wealth, prestige or pride. The Qur'an and the Hadith, the Traditions of the Prophet Muhammad, show how the notion of *jihad* differs distinctly from the notion of holy war against unbelievers as is commonly understood today by some militant Islamists, as well as some of their foes. *Jihad*, in its original sense, simply meant striving in the path of God. Such striving could take various forms. Helping the poor and the distressed could equally be a form of *jihad* as could defense of the community from hostile attacks. Indeed, *jihad* as war was originally intended as defense of the faith and the community in the face of aggression. In normal times, relations between Muslims and people of other faiths were intended to be peaceful, and violence the exception, rather than the norm.

➤ **Deconstructing Jesus the Only Way**

The way Truth and Life No one comes to Father but through me. Jesus is the one mediator of all humanity, says Paul: “This is good and it pleases God Our Savior, who wants everyone to be saved and to come to know the truth. For there is one God, and there is one who brings God and mankind together, the man Christ Jesus, who gave himself to redeem all mankind” (1 Tim. 2:3-6).

A less argumentative version of exclusivism is Universal Salvation where the spirit of Christ infuses all religions and therefore all of humanity is saved. The concept that that Jesus is the only way to salvation needs to be reconstructed. Lifting up other dimensions of Jesus is necessary to allow. The concept of universalistic salvation is that the grace of Christ operates in and through other faith traditions, whether the adherents of these faiths know and acknowledge Christ or not. God sent Jesus Christ to die for all people (2 Cor 5:14), hence God’s spirit brings salvation to all people regardless of their religious affiliation. Persons holding this belief argue the followers of other religions do not necessarily have to become Christians and evangelization is not necessary.

One alternative is to encourage following the life and example of Jesus, the Prince of Peace. Today when all the people in the world are in a frantic search for peace, the Christian proclaims that Jesus Christ is “the Prince of Peace.” The Christian church confesses in faith that prophecy to ancient Israel was realized with the coming of Jesus Christ, the Lord. To understand what is meant, I will first turn our attention to the meaning of peace in the biblical sense. When the Christian church proclaims that Jesus Christ is the Prince of Peace, it is not simply an affirmation of faith, but also a clear call to action. As faithful followers of the Prince

of Peace, Christians are called to be “*shalom*-makers.” In the Sermon on the Mount, Jesus says, “Blessed are the peacemakers, for they shall be called sons of God” (Mt 5.9). *Shalom* is not only a gift of grace restored for us through Jesus Christ, but also a task and responsibility entrusted to all who are rightly called “children of God.” Peacemakers are not simply peaceable and peaceful persons; they are those who actively and earnestly endeavor to “make” peace, *shalom*, here and now. The church and Christians are called to be signs and instruments of *shalom* in this world still torn with strife and violence, warped with injustice and oppression, divided with enmity and hostility. Wherever *shalom* is broken and lost, such as in the Nigerian communities, that is where we can start to work. But, first of all, to be “*shalom*-makers” it is imperative that we make our *shalom* with God. This idea needs to be expanded-how do we make our *shalom* with God? *Shalom* is also a gift from God in a child as presented by the prophetic writings of the Hebrew Bible in Isaiah 9:6 “For to us a child is born, to us a son is given, and his name will be called, 'Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace [*sashalom*].’” Although Christians often apply this text to Jesus, there are numerous areas in today's world that call for our effort as children of God in *shalom*-making.

It is important for the Christian church to work for the preservation and promotion of peace. At the same time, it is vitally important that the church lead the way for living in peace. Jesus called his followers “to love your enemies, to do good to those who hate you, bless those who abuse you, pray for those who abuse you” (Lk 6.27-28 NRSV).

Christians are supposed to lead the way for all those persons who are denied their basic rights and are discriminated against because of their color, age, economic status, health/disability, sexual orientation, gender, gender identity ethnicity national origin, religion, health or

creedal background, because they do not live in a world of *shalom*. That is, when a society is fragmented between the privileged and underprivileged, the powerful and powerless, there is no *shalom*. Or when political power is misused and abused for the benefit of the powerful, and the freedom of the common people is suppressed and curtailed arbitrarily, there is no *shalom* in that society. By following the Prince of Peace, the Christian church is to be alert to the cries of the oppressed, the victims of political, economic and social injustice and repression, and should work actively for the building of a society where justice and righteousness are fully realized for all, regardless of their social standing.

As followers of the Prince of Peace, Christians can be good leading examples by reducing all forms of discrimination, inequality and domination. The domination of man over woman, and inversely the submission of woman to man, or the hatred and violence of one religious group against another are not the created order of *shalom* but a telling sign of the fallen state of humankind. When Christians proclaim the coming of Jesus Christ as Good News, we celebrate the beginning of the victory of the new creation over the old “fallen” order. As St. Paul says, “If anyone is in Christ, there is new creation” (II Cor 5.17. NRSV).

In the life of Jesus, God invites Christians to become lovers of peace. Anyone can practice nonviolence; everyone is called to practice nonviolence. God would not have invited us to this life of peacemaking if it were impossible. As Jesus revealed, God never calls us to violence. Over the centuries the church has done a great disservice to God and humanity by blessing violence and warfare. The gospel is much stronger when it insists that nonviolence is not just an option, it is a commandment by Jesus to practice nonviolence and it is nonviolence to all people, even those who do not see Jesus as the only way, even unto death no greater gift than to lay down ones’ life for friends, and not just those we agree with.

Questions for Comprehension, Analysis and Reflection

1. How are religious doctrines used for religious violence in your community?
2. What are the three stages of conflict and how do you apply them to a specific conflict in your community?

Conclusion

The cycle of violence needs to be broken in several theories and doctrines and different policies can be implemented to try to decrease religious violence. However, even if the levels of violence in society and in local communities remain high, the cycle of religious violence can be broken by trying to affect its mechanisms of reproduction.

Examples of Required Readings:

- Asseily, Alexandra. *Breaking the Cycles of Violence in Lebanon - and Beyond*. Brighton, East Sussex: Guerrand- Hermès Foundation for PeacePublishing.
- Khanam, Farida. "Understanding Jihad," 12 Dec, 2005[online];
http://www.allaahuakbar.net/JIHAAD/understanding_jihad_islam.htm,2.
- Morris, George. *Shalom: A Vision of a New World*. Nashville: Tidings, 1974,
[book online]; accessed 2 Dec. 2007 <http://www.nationsencyclopedia.com/World-Leaders->
- Mouhle, N. (2007). Jihad in Classical and Modern Islam, 2nd ed. *Journal of Peace Research*
Journal of Peace Research, 44(1), 2007, 129-129.

6.3.2.5 Chapter 5: Prevention of Violence

Introduction:

The most important outcome of focusing on violence and defining it clearly is the potential to more precisely understand its scale, forms and causes and to enhance the scope to intervene to prevent its occurrence or to modify its effects. Prevention activities can be classified by the stage during which prevention takes place (primary, secondary or tertiary prevention) as well as by its relationship to the population (universal, selective or indicated interventions).

Learning Objectives:

At the end of this chapter, participants will be able to

1. Understand the various prevention activities
2. Acquire violence prevention and intervention strategies
3. Plan for safer and better interreligious community

Learning Activities:

Ask each participant to formulate prevention of violence measures based on their religion. Share their personal experiences in preventing religious violence and name the obstacles in applying those measures.

Content

1. Primary Prevention

The primary prevention of violence aims to stop violent incidents occurring. Primary prevention is the most effective form of prevention but also the most difficult to achieve. Policy initiatives to address poverty and inequity could be classified as primary prevention activities in relation to violence, as could those directed at controlling the availability of firearms.

2. Secondary Prevention

Secondary prevention aims to minimise harm once a violent incident has occurred, focusing on immediate responses, such as emergency services or treatment for sexually transmitted diseases following rape. Secondary prevention could also include intervening in situations of high risk, such as reducing the risks of sexual exploitation in refugee camps or internally displaced person settings through better planning of facilities, better training of protection forces, and greater calls for accountability by those charged with the duty to protect victims of violence.

3. Tertiary Prevention

Tertiary prevention aims to treat and rehabilitate victims and perpetrators. Approaches focus on long-term care in the wake of violence, such as rehabilitation and reintegration, and attempts to lessen trauma or reduce the long-term disability associated with violence. Examples include psychological therapies for abused children; screening and support services for victims of intimate partner, domestic or family violence; and specific recognition of the needs of survivors of torture.

4. Universal Interventions

Universal interventions addressing violence are aimed at the general population, or groups within it (for example those of a certain gender or age bracket) without regard to individual risk.

Questions for Comprehension Analysis and Reflection

1. What types of violence are you experiencing in your community and how can we prevent them?
2. Name 2 violence preventions approaches learned. Which one is most appropriate to the religious violence in your community?

Conclusion

Violence prevention education programmes can be useful in raising awareness of violence and increasing knowledge of how to identify causes of violence and avoid religious actions and concepts leading to violence.

Examples of Required Readings:

- Fanslow J. (2005). Beyond Zero Tolerance: key Issues and Future Directions for Family Violence work in New Zealand. Families Commission, Wellington.
<http://www.familiescommission.org.nz/publications/research-reports/beyond-zero-tolerance>.
- Krug, E, Dahlberg, L, Mercy J, Zwi A, & Lozano, R (2002). World Report on Violence and Health. World Health Organization, Geneva.
www.who.int/violence_injury_prevention/violence/world_report/en/full_en.pdf

6.3.3 Unit III: Peace Education

The third unit is divided in 4 chapters, defines the concepts and principles of peace, peace education, elaborates on integrative theory of peace, explains peacebuilding from various contexts and the religious texts and stories fostering on peace. While this unit is largely theoretical, it lays the foundation for the more practical elements of the interreligious peace education.

6.3.3.1 Chapter 1. Concepts and Principles of Peace

Introduction

This chapter considers multiple perspectives and definitions of its central concept of ‘peace’. It develops a holistic understanding and awareness of peace. It further explores and considers the interrelationships between the personal, social, political, institutional and ecological dimensions of peace.

Learning Objectives:

At the end of this chapter, the participants will be able to:

1. Understand different definitions of peace.
2. Understand the breadth and scope of peace.
3. Develop their definition of peace.
4. Understand the concepts of peace from Yoruba Religion, Islam and Christianity

5. Integrate the values of peace into everyday life.
6. Acquire the skills of peace and to advocate them.
7. Internalize these concepts in order to be able to effectively convey them to their members.

Learning Activities:

Allow participants the opportunity to analyze their local situations and provide real, pragmatic responses to them; let them determine what behaviors, attitudes, or situations are unfair in their own community. Allow the participants, cooperatively and in groups, to come up with a nonviolent solution to the problems they have identified. Ask the following questions: 1. what is peace to you? Try to think of a definition, or brainstorm a list of words that you think of when you hear the word “peace.” 2. What is the relationship between peace and education? 3. What knowledge, skills, attitudes and behaviours are necessary for peace?

Content:

1. Definitions of Peace

Peace has been defined in a variety of ways. It has been defined as: i). Freedom from, or cessation of, world of hostilities; that condition of a nation or community in which it is not at war with another. ii). A ratification or treaty of peace between two powers previously at war. iii). Freedom from civil commotion and disorder; public order and security; iv). Freedom from disturbance or perturbation” (Shorter Oxford Dictionary).

Peace has been defined as ‘absence of violence’. This is rather a narrow and negative definition. Peace should mean not only absence of war, but also violence in all forms, such as

conflicts, threat to life, social degradation, discrimination, oppression, exploitation, poverty, injustice, and so on. Peace cannot be built as long as violent social structures exist in society. Naturally such structures will lead people to act violently. For instance, an unfair system of resource distribution in a society would lead to frustration of those who are deprived or get less. Frustration in turn could lead people to violence. Presence of all such obstructive and indicative factors can be termed negative peace. Peace as 'absence of violence' means absence of fistfights or firing or carpet bombing or use of nuclear war heads. This is rather inadequate and incomplete definition. Peace is a state of mind. This is beautifully expressed in the Preamble to the UNESCO Constitution: "Since wars begin in the minds of men, it is in the minds of men that the defence of peace must be constructed".

Peace is a way of life. Peace is not just the absence of war; it is a balance of a state of mind in which we feel good about ourselves, our lives, our families, our friends, our communities, and our future. Peace is about how we handle problems and how we get along with others. Peace is about community-about working together, encouraging each other, helping each other to live better, and more fulfilling lives. Most of all, peace is about respect for ourselves, each other, and the planet we share (People for Peace Project 2003).

Galtung's concepts of negative and positive peace. Negative peace refers to the absence of direct violence. An obvious example of negative peace would be a ceasefire or truce. Positive peace refers to a state where the conditions of social, political and economic justice exist (Galtung 1996, 5).

In her book *Comprehensive Peace Education*, Betty A. Reardon describes positive peace as constituting the conditions for the existence of "'justice,' in the sense of the full enjoyment of

the entire range of human rights by all people.” (Reardon 1988, 26) We can see from this conception of justice that the concerns and problems that peacebuilding addresses are wide ranging, including but not limited to issues of poverty, social and economic inequity, violence, environment and resource degradation, racism, and gender discrimination.

The last principles of the Earth Charter 16. defines peace as: “...the wholeness created by right relationships with oneself, other persons, other cultures, other life, Earth, and the larger whole of which all are a part” (Dieter 2001, 119). This definition illuminates peace as a very active concept – it describes peace not as an end state, but a process we have to continuously work hard at. It also illuminates the depth of the concept of peace in terms of relationships. Maintaining “right relationships” requires significant effort and continuous learning.

The National Peace Academy invites learners to inquire into peace and right relationships holistically through five interrelated and interdependent spheres of peace and right relationships that need to be nurtured toward the full development of the peace builder: the personal, the social, the political, the institutional, and the ecological. These five spheres relate and function together as a peace system; each representing a unique, cross cutting, and reciprocally reinforcing sphere of human organization and relationships.

In the personal sphere, we ask what it means to live in right relationship with our self. Dale Snauwaert in “Care of the Self,” describes personal peace as living with “the awareness of one’s authentic being, and living from and relating to others from that awareness” (Snauwaert 2011, 2). How often do we take the opportunity to think about what this means? To understand and live with peace at the personal sphere requires inquiring into how we handle

our own internal conflicts and emotions. It also requires inquiring into our own values, principles and attitude so we can develop the essential internal capacities that prepare us to live with integrity and wholeness within our self.

In the social sphere, we ask what it means to live in right relationships with others. In the social sphere we inquire into the manifestation of right relationships of individuals with other individuals and to their collective coexistence. This is the sphere of right relationships that most peacebuilding and conflict resolution practices give attention to. To understand and live with peace within the social sphere, we inquire into our attitudes, intentions, and actions regarding how we manage our interpersonal conflicts and differences so that we are honoring the dignity of others.

In the political sphere we ask what it means to live in right relationships with various groups of people, communities, and organizations. Here we need to explore how right relationships are established and maintained when diverse individuals and groups come together to discourse, collectively make decisions, and engage in action to create a world together. This is a very complex sphere of peacebuilding in which the ethic and practices of diversity and inclusion are put to the test.

To understand and live with peace at the political sphere, we have to inquire into how we engage in collective decision-making processes as well as examine the institutions and mechanisms we establish for assuring peace and justice. Thus, a key question we must ask is: Who determines those conditions of right relationships in society – and how are they determined? In this sphere we also ask what it means to be in community – as well as how we can work, learn and grow as autonomous yet interdependent communities.

In the institutional sphere we consider how we might “institutionalize” right relationships within and between all forms and systems of organizations to support the development and maintenance of peace systems. We thus examine the ways in which organizations and institutions are organized, and the systematic structures and processes through which power is mediated and human affairs are governed.

In the ecological sphere we ask what it means to be in right relationships with Earth and its ecosystems of which we are a part and on which our survival and quality of life depend. To understand and live with peace at the ecological sphere we inquire into our attitudes, intentions, and actions regarding how we take responsibility to shift our relationship to the natural environment from one based on control over, to one based on interdependence and living with and within. Human systems are not separate from, but integral to all living systems and as such, human organization affects and is affected by all other ecological systems. Ecosystems are both resilient and fragile, and human life depends upon our respect for and stewardship of the entire planet.

Peace can be cultivated, hence, only through training of the mind to control the desire, balancing between deserving and desiring, developing tolerance and respect for differences, concern and love for others, and moving from competition to cooperation. Peace can be installed through education in cooperation and mutual support, deep-seated concern for others over concern for self. Peace can be explained in positive terms as well. Presence of happiness, health, content and good economy, social justice, and freedom of expression, creative support for personal growth at all levels, are some of the elements of peace. Such a peace can be termed as positive peace.

According to UNESCO (2001) in *Learning the Way of Peace*, these meanings of peace come easily under three basic sources. These are inner peace, social peace and peace with nature. Inner Peace: Inner peace is peace with self – self-contentedness. One, ‘whose mind remains unperturbed amid sorrows, whose thirst for pleasure has altogether disappeared, and who is free from passion, fear and anger’ is said to have achieved inner peace. For example, harmony and peace with oneself, good health and absence of inner conflicts, joy, sense of freedom, insight, spiritual peace, feelings of kindness, compassion, and content, appreciation of art.

Social Peace: Social peace is ‘learning to live together’; indeed one of the important four pillars of learning as enunciated in the UNESCO report, “Learning: The Treasure Within.” Human beings are social beings; they cannot live in isolation. The tapestry of the living community is fast changing from living in homogeneous, cultural, linguistic and religious groups. To cosmopolitan community that is multi-cultural, multi-lingual and multi-religious. For an enriched and meaningful life, it is necessary to learn to live together within diversity. Again, for social peace, tolerance for diversity is not enough; respect and love for diversity is the precondition. Social peace implies harmony in human relationships, conflict reconciliation and resolution, love, friendship, unity, mutual understanding, co-operation, brotherhood, tolerance of differences, democracy, community building, human rights, morality, etc.

Peace with Nature: Planet earth is the cradle of human civilization. Symbolically, she is the mother earth. Peace with nature implies stopping the violation of her dignity through environmental and ecological degradation, exploitation, etc. Peace with nature is harmony with natural environment and mother earth. These sources of peace are important for they

provide the necessary basis on which peace can be built. Each source could be further analyzed in detail so that many more sub-components can be identified. Often some projects confine themselves into a single source and neglect the others or even work.

2. Peace in Yoruba Religion

In the Yoruba Religion, “Peace is good relationship well lived; health, absence of pressure and conflict, being strong and prosperous. Peace is the totality of well-being: fullness of life here and hereafter,” what the Yoruba call *alafia*, that is “the sum total of all that man may desire: an undisturbed harmonious life” (Rweyemamu 1989, 381). If one is therefore lacking in any of the basic things such as good health, a wife or a husband, children, means of sustenance of one’s family or if one, though possessing these things, does not enjoy a good relationship with the other members of the community (living or dead), one cannot be said to have peace. Mere material wealth or progress that is not accompanied by an integral moral life is neither regarded as fullness of life nor is it envied in traditional African societies. Any action that is capable of hindering another from attaining the fullness of life is considered a breach of peace. A selfish or unjust person, even when he or she is not violent, is anti-social and is therefore regarded by the Africans as an enemy of peace.

The centrality of harmony is the prayer for peace: elders speaking with one voice, tranquillity, agreement between the gourd cup and the vessel and the banishment of every ill word. These are all fundamental requirements for the realization of the peace prayed for the harmony that is to be maintained for humans to experience peace is not only social but also spiritual and cosmic. John V. Taylor in *The Primal Vision* asserts that:

A man’s well-being consists in keeping in harmony with the cosmic totality. When things go well with him he knows he is at peace and of a piece with the scheme of things

and there can be no greater good than that. If things go wrong then somewhere he has fallen out of step. The whole system of divination exists to help him discover the point at which the harmony has been broken and how it may be restored (Taylor 1963, 67).

In many African societies, there are specific periods of the year marked out for the promotion of peace. During this period, which may last for a week or a month, litigations are suspended while quarrels and all forms of violent and unjust acts are avoided for fear of incurring the wrath of God, the deities and the ancestors. This sacred period sometimes proceeds the planting season and it is believed that any breach which is not adequately atoned for would lead to a poor harvest. If a person breaks either the spiritual or the cosmic harmony, the lack of peace that ensues reverts on the entire community. Sometimes individual reparations in terms of sacrifices are not enough to restore the harmony, and all the members of the community are called upon to right the wrong. There is thus a strong sense of the communal dimension of immoral conduct.

3. Peace in Islam

In Islam, peace is expressed in the *hadith*: “None of you truly believes until he wishes for his brother what he wishes for himself” (*An-Nawawi*). The word Islam stems from the root meaning *silm*, or peace. There is a general agreement among the scholars of Islam that Islam as a religion has been based on values and principles that promote peace and harmony. Niazi in “Peaceful approach to Conflict Resolution in Muslim Context,” brings the following teachings of peace and non-violence initiated by Qur’an and Prophet Muhammad (pbuh), which has been long lost to the violent realities of today’s Islam. It will not only enable others to understand Muslims but will also enable Muslims to understand themselves and actively participate in transforming their societies through democratic and peaceful means (Niazi 2009, 71).

Forgiveness is the most valued virtue in Islam. In Islamic tradition forgiveness is held high in matters of conflict, both on personal and public level. Forgiveness has been given preference over anger and revenge no matter how evil the offense is. It is stated in the Qur'an, "And who shun the more heinous sins and abominations; and who, whenever they are moved to anger, readily forgive" (42:37). "Forgiveness is expressed in the Qur'an as *Afw*, *Ghafara* and *Maghfira*. 'Afw means to pardon, waiver of punishment and amnesty." The Qur'an does not limit forgiveness only to large conflicts, rather it also mentions "forgiveness and kindness as a manner of interaction among individuals" and communities for the cultivation of peace and harmonious relations within the society (Niazi 2009, 72).

The life of the Prophet (*pbuh*) also reflects an unwavering commitment to acts of forgiveness and mercy, in spite of all the brutalities carried out by opponents. Oqbah Ibn Amer reported that the Messenger of Allah said: "you shall keep relationship with one who cut it off from you, you shall give one who disappointed you, and you shall pardon one who oppressed you." Forgiveness is a transformative process, simultaneously aiding in attaining other virtues associated with it. Abu Hurayrah reported that the Messenger of Allah said: "Moses son of 'Imran had asked: O my Lord! Who is the best honourable of Thy servants to Thee? He [the God] said: He who pardons when he is in a position of power." Here forgiving others while being in the position of power is a sign of magnanimity as well as humility (Niazi 2009, 72).

4. Peace in Christianity

In Christianity, the principle of "right relationships" is represented by the Golden Rule: "do unto others as you would have them do unto you." The Christian concept of peace is revealed in both the Hebrew Bible and in the New Testament. In the Hebrew Bible, peace is inseparable

from righteousness and justice. These concepts are embodied in one Hebrew word that connotes right relationship between two or more parties. This word is usually translated as “righteousness,” referring not only to doing morally correct deeds, but also to living rightly in relationship with others. Righteousness is also closely connected to justice, because the righteous person acts with justice in the civil or judicial sphere. The necessary link between righteousness and peace can be seen, for example, in Isaiah's vision of a future day when a righteous king will reign over Israel and God's Spirit will be poured out upon the people. Until a spirit from on high is poured out on us, and the wilderness becomes a fruitful field, and the fruitful field is deemed a forest. Then justice will dwell in the wilderness, and righteousness abides in the fruitful field. The effect of righteousness will be peace and the result of righteousness, quietness and trust forever (Isa 32:15-17).

In *Biblical Basis for Peacemaking*, Peggy Cowan wrote that *shalom* “is often used in reference to personal relationships, and it means “wholeness” of relationship, i.e., a relationship with goodwill and harmony” (Cowan 2007, 1). This is the reason why *shalom* was used as an identification of friend or foe when two parties encountered one another (1 Kings 2.13). *Shalom* is also used in the same sense on the level of international relations. When two countries are in the relation of *shalom*, it does not simply mean that there is no war between the two. Rather, it goes beyond that and means that a relationship of amity, alliance and cooperation exists between them (1 Kings 5.12).

Shalom, of course, includes the state of peace in the sense of the absence of war. But such peace is one of many manifestations of *shalom*. *Shalom* does bring peace, and the breakdown of *shalom* often leads to war. However, the cessation of armed conflict does not automatically bring *shalom*. *Shalom* in the biblical sense is a much more comprehensive and

dynamic concept than peace in a narrow sense as God's gift (Is. 26:3-12) and God's intention (Jer. 29:11). It is the completion of God's purpose for creation that is described as a covenant of *shalom* (Num. 25:12).

Although given by God, *shalom* is not to be passively awaited, but actively pursued (Ps. 34:14). “*Shalom* also involves positive relationships between peoples and persons. Positive relationships within the community means that the needs of all persons are met, and there is material well-being, economic security, and prosperity for all” (Isa. 54:13; 66:12, Jer. 29:5-7, Ez. 34:27-29, Ps. 37:11, 72:3, Hag. 2:9). *Shalom* involves absence of war, but goes beyond absence of war to include security and lack of fear. The full meaning of *shalom* can only be grasped when human well-being is balanced. After the fall, humankind became separated from the creator, from each other, and from the natural world. The wholeness of God's creation, *shalom*, was broken into chaotic fragmentation. The whole creation waited for the coming of the one who would restore the broken *shalom* to its original wholeness. In summary, “*shalom* can be defined as the welfare and state of completion of all creatures, arising from a divine will for peace, including their peaceful coexistence in a way of life on God's commandments” (Homolka 1994,6).

In Greek, *Ειρήνη* is the word for Peace, meaning the absence of war. The New Testament includes all of the meanings of *shalom*: good relationships among peoples and nations (Mk. 9:50, Rom. 12:18-19, Eph. 2:15, Heb. 12:14), healthy relationships within the community, a quality of life in the Spirit or in relation to God, a gift of Jesus, reconciliation effected by or through Jesus, and a quality to be pursued by humans. When we have peace with God, we live in intimate fellowship with God. Similarly, peaceful (peace-full) human relationships are also characterized by *koinônia* (fellowship). Christ lived a life of peace in a

world of violence, and this is what Christians are called to do. Christians are called to live a life of unconditional love, a love which casts out fear. Christians are called to “not worry about tomorrow” (Mat 6:34) to live each day like a lily of the field. So long as Christians set conditions on peace, they do not have even a modicum of the faith which was preached by Jesus.

5. Models of Peacemakers

➤ Religious Models: Jesus and Muhammad

Jesus as the model of peacemaker: he is nonviolent. He is just, faithful, and unconditionally loving. He loves enemies; serves people; tells truth; builds community; prays to the God of peace; and risks his life in active nonviolence, even to his arrest, torture, and execution. Jesus delivered his most famous declaration about peace and nonviolence during the “Sermon on the Mount.” “Blessed are the peacemakers, for they will be called the children of God” (Mathew 5:9). The Sermon on the Mount was a very powerful set of blessings and guidelines for living a good spiritual life. Christians and non-Christians have been moved by its meaning.

Jesus taught his followers to eschew violence and to embrace nonviolence through his teaching and through the way he lived his life. During his life, he spoke out against violence around him. When a follower cut off the ear of the high priest’s slave he reprimanded the aggressor, and never told him anything like that again (Wink, 1992). Jesus used nonviolent approaches to the point of accepting his impending execution by the Romans without fighting back.

As for Muhammad, he lives a nonviolent life and advocated nonviolent methods during his first thirteen years of preaching Islam in Mecca. An example is his response to the

dominant religious group in Mecca when he was accused of blasphemy and was tortured and humiliated. He did not speak ill of his tormentors and he simply prayed for their understanding (Ahmad, 1993). Even when an armed struggle is chosen over an unarmed one, the Qur'an and the Hadith put limitations on how much violence is permitted. The Qur'an forbids the killing of non-combatants in war like women, children, and the elderly and murder and considers it a major sin (*Satha-Anand*). Just as the Qur'an endorses violence in certain circumstances, it also calls its followers to use nonviolence and to seek peace (Abu-Nimer 2003).

6. Leaders of Non Violence: Julius Nyerere and Martin Luther King, Jr.

Two leaders of nonviolence in the twentieth century are: Julius Nyerere and Martin Luther King, Jr. They both dedicated their lives to humanity and stood tall for economic equity, justice, and peace; their example can inspire many in Africa and in the world (Ezozo 2008, 56). The statesmanship of Mwalimu Julius K. Nyerere has allowed the formation of longitudinal efforts to bring peace and economic development to establish a new democratic identity for Africa. As for the principles of nonviolence practiced by Martin Luther King, Jr. they include:

Nonviolence is a way of life for courageous people.

Nonviolence seeks to win friendship and understanding.

Nonviolence seeks to defeat injustice, not people.

Nonviolence holds that voluntary suffering can educate and transform.

Nonviolence chooses love instead of hate.

Nonviolence believes that the universe is on the side of justice.

To help each participant to comprehend their involvement in nonviolence the following questions will be answered (Asseily 2007).

What is peace for me?

In what way am I preventing peace in and around me?

What is any special gift (spiritual or physical?) I am not yet fully using to bring peace in me and around me?

In what way am I preventing peace in my body?

What is the gift that I am not yet using to bring peace to my body?

In what way am I preventing peace with [name of the person/s with whom I have the greatest conflict]?

What stops me from forgiving myself?

How do I forgive myself?

Can faith allow me to forgive myself?

What is forgiveness when it comes from grace and faith?

What is my gift for peace when I have fully forgiven myself or allowed myself to be forgiven?

Questions for Comprehension, Analysis and Reflection

1. Identify a set of core values that are most relevant to your community and develop a meaningful model of peace education for your school.
2. What are the features a good value education model should have? Analyse the above given model in the light of the features identified.
3. What do you mean by a core peace value? Give examples

Conclusion

Peace cannot be kept by force; it can only be achieved by educating religious leaders. In order to achieve peace and development, leaders of the society must allow people to follow and practice the religion of their choice. All religions are based on the morality that human beings act in a way that helps them and society at large.

Examples of Required Readings

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6.3.3.2 Chapter 2. Concept of Peace Education

Introduction

Peace education is more effective and meaningful when it takes into account the social and cultural context and the needs of a country. It should be enriched by its cultural and spiritual values and with the universal human values.

Learning Objectives

At the end of this chapter, the participants will be able to:

1. Understand different definitions of peace education.
2. Understand the breadth and scope of peace education
3. Acquire the skills of peace education and to advocate them.
4. Understand the concept of Integrative Theory of Peace.
5. Use effectively the various elements of transformative model of peace education.

Learning Activities

The participants will be asked come up with their own definitions of peace education considering their context and religion affiliation. In this activity, flipchart paper and markers for participants are materials that must be used. Then, a debate on different approaches of peace education will be conducted and ideas will be put on a flipchart in the classroom. In

addition students will answer the following questions: What makes peace education difficult to define? Why do we need it? Which definition applies best to your own context?

Content:

1. Definitions of Peace Education

Peace education can be defined in many ways. Peace education seeks to address how to establish a global model of living in peace, where all people live in peace with one another. There is no universally accepted definition as such. Here are a few pertinent definitions from the peace literature. Peace Education is process of developing knowledge, skills, attitudes, behaviours and values that enable learners to: identify and understand sources of local and global issues and acquire positive and appropriate sensitivities to these problems resolve conflicts and to attain justice in a non-violent way live by universal standards of human rights and equity by appreciating cultural diversity, respect for the earth and for each other. Abebe et. al. (2006)

Peace education is an attempt to respond to problems of conflict and violence on scales ranging from the global and national to the local and personal. It is about exploring ways of creating more just and sustainable futures — R.D. Laing (1978)

Peace education is holistic. It embraces the physical, emotional, intellectual, and social growth of children within a framework deeply rooted in traditional human values. It is based on a philosophy that teaches love, compassion, trust, fairness, co-operation and reverence for the human family and all life on our beautiful planet — Fran Schmidt and Alice Friedman (1988).

Peace education is skill building. It empowers children to find creative and non-destructive ways to settle conflict and to live in harmony with themselves, others, and their world. Peacebuilding is the task of every human being and the challenge of the human family —Fran Schmidt and Alice Friedman (1988).

The basic concepts embedded in the above definitions are that peace education is a remedial measure to protect children from falling into the ways of violence in society. It aims at the total development of the child. It tries to inculcate higher human and social values in the mind of the child. In essence, it attempts to develop a set of behavioural skills necessary for peaceful living and peacebuilding from which the whole of humanity will benefit.

2. The Field of Peace Education

The field of peace education can be broadly defined as educating for a culture of peace. If we look at culture as a way of life, it implies that a culture of peace means a peaceful. Way of living. A culture of peace integrates concepts of both negative and positive peace, and involves the transformation of society from the current culture of war and violence to a culture of peace and nonviolence. The culture of war is more than just a nation being at war; it is the physical and structural violence that permeates every aspect of culture, including language, interpersonal relationships, power dynamics and one's relationship with nature. The culture of war manifests itself in a myriad of ways, and is often deeply entrenched in beliefs that can make it seem "normal" or "natural." However, as culture is a human construct, the culture of war is human-made, and as such, can be equally dismantled and replaced with a culture of peace.

3. Theories of Peace Education

In “Peace Education Theory”, Harris (2004) presents five postulates of peace education that underline five different types of peace education: international, human rights, development, environmental, and conflict resolution education. These postulates are: 1. peace education explains the roots of violence, 2. it teaches alternatives to violence, 3. it adjusts to cover different forms of violence, 4. peace itself is a process that varies according to context, and 5. conflict is omnipresent (Harris 2004, 6).

The integrative Theory of Peace consists of four sub theories: (Danesh 2006, 58) Peace is a psychosocial and political as well as a moral and spiritual condition. Peace is the main expression of a unity-based worldview. The unity-based worldview is the prerequisite for creating both a culture of peace and a culture of healing.

A comprehensive, integrated, and lifelong education within the framework of peace is the most effective approach for a transformation from the metacategories of survival-based and identity-based worldviews to the metacategory of unity-based worldview.

4. Transformative Model of Peace Education

Turay and English (2008) proposed a new Transformative Model of Peace Education (TMPE), which includes five elements: Diversity, Participatory Learning, Globalized Perspectives, Indigenous Knowing and Spiritual Underpinnings. Transformative learning is absolutely critical to the process of peace education. If we consider peace education as a practice for transforming society from a culture of war to a culture of peace, then it is implicit that our current worldview is embedded in the culture of war. Our knowledge, behaviors, and actions

are influenced by this worldview, and must change in order to shift towards a culture of peace. Therefore, transformative learning is a necessary part of peace education. Transformative learning is important for all involved, including teachers, for teachers need to internalize these concepts themselves in order to be able to effectively convey them to their students (Turay and English, 2008).

5. Five Elements of the Transformative Model of Peace Education

➤ Diversity

According to Turay and English, an effective model of peace education celebrates diversity and difference, and at the same time, acknowledges that core values such as respect, honor, and dialogue are universal. By engaging participants in a critical self-reflective process, the diversity element seeks to transform their worldviews about what constitutes diversity and what constitutes peace.

➤ Participatory Learning

The guiding principle of participatory learning is that learners know what they need to learn and how they need to learn it. It is a process that includes the transformation of both the educator and the learners, and values the lived experience of all participants. Through the participatory learning process, community members name the problem, analyze its root causes, view the issue from a variety of perspectives, strategize options for addressing the root causes, and only then move to solutions.

➤ **Globalized Perspectives**

Incorporating globalized perspectives requires the teacher and learners to negotiate the tension between the global and the local and to stress the larger sociocultural and economic sphere of which the participants are a part (Turay and English 2008, 295). The teacher should promote the ability to work across cultures, as well as the ability to see the linkages between immediate and so-called removed circumstances.

➤ **Indigenous Knowing**

The indigenous knowing aspect of the model demands that the model be contextualized to the location where it is enacted. One important aspect is acknowledging that participants may have fluency in indigenous languages and ways of life that are not considered in many international standards of literacy. The transformative model, therefore, must be contextualized in the participants' location.

➤ **Spiritual Underpinnings**

In this context, spirituality is the search for meaning in life. Many people have religious and spiritual beliefs and values that are central to how they deal with conflict, and we need to acknowledge and incorporate these ideas into how we educate for peace. Furthermore, peace, like spirituality, should be a thread that runs across the whole of education –classroom, recreation, and one-on-one interactions.

Questions for Comprehension, Analysis and Reflection

1. Define peace education in your own words

2. Name five elements of the transformative model of peace education and how to apply them in your community.

Conclusion

In this chapter, I have presented the concept of peace and peace education, scope of peace education and a brief outline of the curriculum. The pedagogical issues and methods of transaction of peace education will be dealt with in the second module.

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6.3.3.3 Chapter 3. Peacebuilding

Introduction

As religious violence and terrorism increases, all efforts to learn how to build peace in our hearts and minds must be encouraged and developed. It is time to understand that we all cannot tolerate hatred, unrest and violence.

Learning Objectives

At the end of this chapter, the participants will be able to:

1. Prevent their religious community from lapsing or relapsing into violent conflict;
2. Establish structures and incentives for peaceful mitigation of conflicts;
3. Incentivise elite commitment to peace processes
4. Demonstrate the practical use of such concepts as negotiation, cooperative problem-solving, and decision-making under complex circumstances.
5. Develop their competences as peace ambassadors in human rights promotion and protection, conflict transformation, peacebuilding and intercultural dialogue
6. Enhance their capacity to take action at a local level in environments affected by previous or ongoing conflicts.

7. Advance their role in peacebuilding and conflict transformation.

Learning Activities

Allow the participants to watch the following: 1. Breaking the Cycle of Violent Conflict with Johan Galtung (Youtube Video) and 2. Interview with Betty Reardon (Youtube video). Ask each participant to write their feelings and lessons they have learn.

Content:

1. Peacebuilding: Self-identification: Having or Being?

Dale Snauwaert (2011) describes two basic dispositions to the self: having and being. The “having” disposition is expressed as “I am what I have,” and through it people identify most closely with their possessions. This is a widely shared disposition in modern society. “I have friends, I have a great job, I have a wonderful wife, I have a wonderful church community” (National Peace Academy 2011). The great problem of the “having” disposition is that it leads to existential anxiety. The having self might be expressed as: “If I am what I have, and if what I have can be taken away, then my sense of self identity is under constant threat, generating existential anxiety” (National Peace Academy 2011).

Snauwaert calls for a shift from the “having” disposition to the “being” disposition. Being is experienced as “I am. I am I.” The being self is experienced through a self-reflexive state of consciousness; it is consciousness of consciousness itself. The being self might be expressed as: “I am a caring friend, I am a teacher, I am a loving husband, I am a passionate contributor to my community.”

How do you identify yourself? What is your self-identification? Are you oriented towards a having or being sense of self? This brief exercise invites you to consider your sense of self. To begin, find a comfortable place sit and reflect. Close your eyes and take a few deep breaths. Continue to take slow, deep and intentional breaths. When your mind begins to waiver focus on your breath. If you find your mind wandering, return to a focus on your breath. When your mind becomes generally free of external distraction begin to contemplate the questions of self-identification below. Feel free to all your own contemplative or meditative practices if you have them.

1. Who am I?
2. How do I see myself?
3. How do I describe who I am?
4. What are my key characteristics?
5. What is my essence?
6. What is important to my sense of self?

2. Lederach's Conception of Peacebuilding

Lederach's conception of peacebuilding emphasizes transformation as its goal. The concepts "change" and "transformation" are often used in describing the purposes, goals and intended outcomes of peacebuilding and peace education. The term "change" describes a process of becoming different in a particular way without fully losing one's previous characteristics. Transformation(s) can be understood as deeper changes that affect ways of thinking, worldviews, values, behaviors, relationships, and social structures. We can have right relationships - relationships that acknowledge and assure the dignity of others and not

necessarily agree with each other. It is also a concept that from an ethical and principled perspective we all have some familiarity with.

The preamble of the Universal Declaration of Human Rights begins by recognizing “the inherent dignity and the equal and inalienable rights of all members of the human family (as) the foundation of freedom, justice and peace in the world.” The Golden Rule and the principle of human dignity, however, only provide us a glimpse as to what might be implied by right relationships. Right relationships can also be considered just and equitable. So to live in right relationships we must also have a clear understanding of what is meant by justice and equity. Understanding what comprises “right relationships” requires inquiry into our own values, principles, and norms. In order to live in “right relationships” and to make this concept of peace useful, it is also useful to engage with it as an open and ongoing inquiry. In addition to understanding what a “right relationship is” and not just what might be implied, we must also understand what is meant by “wholeness.”

John Paul Lederach’s definition of peacebuilding, expresses peacebuilding as a holistic process that integrates both inner and outer work and development, addressing aspects of each of the 5 spheres. He describes peacebuilding as “a comprehensive concept that encompasses, generates and sustains the full array of processes, approaches and stages needed to transform conflict toward more sustainable, peaceful relationships” (Lederach 1997, 20).

3. Peacebuilding in the Yoruba Religion

➤ Indigenous Proverbs and Peacebuilding in Nigeria.

Proverbs are the vehicle with which socio-cultural and philosophical thoughts underlying social values, issues, ethnic and religion are transmitted across generation. Thus, Owomoyela (2012) opines that language development and socialization among the Yoruba people of South-Western Nigeria are done through the use of proverbs. He asserts that the Yoruba people “approach with deliberate care, taking great pains to avoid careless or thoughtless statement, whose damage might outlast lifetimes.” Proverbs are central to indigenous education and various themes of traditional education were imparted through the vehicle of proverbs. Underscoring the importance of proverbs in traditional societies, Akinmade (2012) notes that in African societies, proverbs have been and will continue to be of great advantage to humankind. Proverbs express the nature of African wisdom as they perform diverse functions, ranging from bringing peace where there is conflict and misunderstandings, giving hope where there is despair and light where there is darkness in human relationships and interactions (Akinmade 2012, 128).

The following teachings promote peacebuilding:

- ✓ Avoid any action that will hinder another person from attaining the fullness of life and it is considered a breach of peace.
- ✓ Avoid selfishness. A selfish or unjust person, even when he or she is not violent, is anti-social and is therefore regarded by Yoruba as an enemy of peace.
- ✓ Harmony is a fundamental category in Yoruba religion and thought.
- ✓ In the community, harmony entails smooth relationships between persons and other beings.
- ✓ No attempt is made to deny or cancel out differences; rather, all effort is devoted to find a way in which differences can continue to co-exist harmoniously.

- ✓ In personal life, such harmony consists in the ability to reconcile one's desires with one's means, coordinate one's thoughts, sentiments and their verbal expressions, as well as the ability to discharge one's religious and social duties. One who is able to do this will experience inner peace.

The centrality of harmony is the prayer for peace: elders speaking with one voice, tranquillity, agreement between the gourd cup and the vessel and the banishment of every ill word. These are all fundamental requirements in the realization of the peace prayed for. Since human beings come in different shapes, sizes and with all sorts of different ideas in their heads, Yorubas try to accommodate the various opinions of their members for their long drawn-out village discussions in search of consensus. In traditional Yoruba debates, the goal is always to include everyone in any decision that will be binding on all. And in the interest of harmony, the discussion is continued until the last skeptic has been won over. It often happens that the few who do not share the opinion of the many voluntarily give up theirs, in the interest of harmony. Any person who causes a breach in the harmonious co-existence of the members of the community is required to make up for it through just reparation or restitution, depending on the offence committed.

In Yoruba Religion, peace in the community cannot be separated from justice. Peace is honourable peace can never be achieved when you are disgraced or when you disgrace another person. People must relate to one another on equal terms. Peace is not something that happens, but rather a situation that arises when justice happens. It is a pleasant state of things that happens when the state of things is just. The unwritten moral code of the Yorubas contains not only things that are forbidden but also things that must be done as compensation and in reparation for the injury which immoral conduct inflicts on individuals and on the society at

large. Such compensation and reparation are usually based on past experiences. People are usually at a loss when a person commits a sin or an immoral act hitherto unknown in the community.

The harmony that is to be maintained for humans to experience peace is not only social but also spiritual and cosmic. During a sacred period, which may last for a week or a month, litigations are suspended while quarrels and all forms of violent and unjust acts are avoided for fear of incurring the wrath of God, the deities and the ancestors. This sacred period sometimes proceeds the planting season and it is believed that any breach which is not adequately atoned for would lead to a poor harvest. If a person breaks either the spiritual or the cosmic harmony, the lack of peace that ensues affects the entire community. Sometimes individual reparations in terms of sacrifices are not enough to restore the harmony, and all the members of the community are called upon to right the wrong. There is thus a strong sense of the communal dimension of immoral conduct.

4. Peacebuilding in Islam

Social justice is just one number of values that relate Islam to peace. Many Muslim and non-Muslim scholars have pointed to Islamic principles and values such as unity, supreme love of the creator, mercy, subjection of passion, accountability for all actions, all of which are sported by innumerable verses in the Qur'an that command believers to be righteous and above passion in their dealings with their fellow human beings. Love, kindness, affection, forgiveness, and mercy are recommended as virtues of the true faithful (Ahmad 1993, 40):

Justice is known to man through available evidence (both revelation and reason). However, knowing justice through revelation is the more dominant belief. Whether justice is the embodiment of the highest human virtues or a direct emanation from (perfection), it is an ideal notion that Muslims are obliged to pursue. Those who believe in a single, just God are the subjects of divine justice, and all others are the objects of that justice. Divine justice is conceived as divine laws, eternal, perfect, and existing irrespective of time and place, as a design for universal application to all men. Even men who do not believe in one God can seek refuge in it. The standards of justice, whether determined by revelation or reason, indicate for men the path for right and wrong, so that all, each according to his “light” would pursue the right and reject the wrong in order to achieve the good in this life and salvation in the next (Khaddur 1984, 192).

Social empowerment through *ihsan and khayr* (doing good) is also an important path to justice in the Islamic tradition. Islam’s rapid growth was in a large measure a response to its deep commitment to empower the weak, and it remains a religion of dynamic social activism in terms of individual duties and a sense of social responsibility. Struggling against oppression (*zulm*), assisting the poor, and pursuing equality among all humans are core religious values throughout the Qur’an and Hadith.

The universality of humanity is a central precept in Islam, amply affirmed throughout the Qur’an and Hadith and conveyed through the belief in the equality of origins and rights, and the essential solidarity of all people. Humans are regarded as the most dignified and exalted of all creatures, with the potential for knowledge and moral action. Islamic teachings point beyond the settlement of short-term disputes; they aspire to unite humanity in a single family based on the equality of all members, this precept is based on the idea of the oneness

and common origin of all people: “o mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verify the most honored of you in the Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)” (49:13).

Peacebuilding approaches assume that human life is valuable and must be protected and that resources should be used to preserve life and prevent violence. The Qur’an clearly affirms the sacredness of human life: if any one saved a life, it would be as if he saved the life of the whole people” (5:32). Nor for (idle) sport did we create the heavens and the earth and all that is between! (21:16; see also 44:38). Nor take life which Allah has made sacred-except for just cause” (17:33). Human actions have consequence, and life is an integral part of the great cosmic purpose (Saiyidan 1994, 29).

Peace in Islam is understood as a state of physical, mental, spiritual, and social harmony, living peace with God through submission, and living at peace with one’s fellow human beings by avoiding wrongdoing. In the peacebuilding field, in general, open, face-to-face communication about problems and conflicts is deemed more productive than avoidance or violence reducing the cost of conflict by addressing all the grievances of the conflicting parties. Nonviolent strategies encourage creativity and innovation in dealing with conflicts and relationships by generating new options that do not compromise the sense of justice.

The forgiveness that vanquishes hatred and anger is a prized virtue in Islam, greater even than justice (42:40, 24-43). In facts, believers are urged to forgive even when they are angry. The prophet said, God fills with peace and faith the heart of one who swallows his

anger, even though he is in a position to give vent to it” (42:37, see also verse 42:37 on forgiveness and control; of anger).

In Islam the real test is in action. Lip service is not enough. God judges kindly those who have faith and have done good deeds: “on those who believe and work deeds of righteousness, will (Allah) Most Gracious bestow love” (19:96). Involvement through individual responsibility and choice. Moral choice and rational persuasion are important, Islamic principles that emphasize responsibility for one’s own actions. Even the prophet himself was not responsible for the decisions of others: “but if they turn away say: Allah sufficeth me: there is no God but He: on him is my trust- He the lord of the Throne (of Glory) supreme! (9:129).

Muslims are encouraged to be patient and to suspend their judgment of others, whether Muslims or non- Muslim. *Sabr* (patience) is a virtue of believers, who are expected to endure enormous difficulties and still maintain a strong, belief in God.

Peacebuilding approaches assume that collaborative efforts to resolve a problem are more productive than competitive efforts by individuals. A well-known saying in Islamic tradition is God’s hand is with the group (*jama’ah*),” which is often in cited to motivate together. It also contains the pragmatic idea of reducing costs and damage that might be incurred in a conflict.

The concept of the *Ummah* has been a foundation for collective action since the time of the prophet. During the early period of Islam in Mecca, the prophet propagated such values of collaboration and collection to respond to attacks of his opponents.

Peacebuilding endeavours to encourage participatory forums and inclusive procedures, deeming them more productive and effective than authoritarian, hierarchical, and exclusionary decision-making approaches. Peacebuilding strategies are based on assisting parties in negotiation based on joint interests, or bringing in a third party to facilitate such a process.

Satha-Anand (1993) has developed eight theses for Muslim nonviolence that underlie the true meaning of nonviolence within Islam. These are:

- The problem of violence is an integral part of the Islamic moral sphere.
- Violence, if any, used by Muslims must be governed by rules prescribed in the Qur'an and Hadith.
- If violence used cannot discriminate between combatants and non combatants, then it is unacceptable in Islam. Modern technology of destruction renders discrimination virtually impossible at present.
- In the modern world, Muslims cannot use violence.
- Islam teaches Muslims to fight for justice with the understanding that human lives are – as all parts of God's creation – purposive and sacred.
- In order to be true to Islam, Muslims must utilize nonviolent action as a new mode of struggle.
- Islam itself is fertile soil for nonviolence because of its potential for disobedience, strong discipline, sharing and social responsibility, perseverance and self-sacrifice, and the belief in the unity of the Muslim community and the oneness of mankind. Specifically points to many Qur'anic verses that stipulate the need for nonviolent actions. He cites, "Whenever they kindle the fire of war, God extinguishes it. They strive to create disorder on earth and God loves not those who create disorder (5:64).

God commands you to treat (everyone) justly, generously, and with kindness (16:90). Repel evil with that which is best [not evil]: We are well acquainted with things they say (23:96)....But if the enemy incline toward peace, do thou (also) incline toward peace, and trust in Allah: for He is the One that heareth and knoweth all things (8:61).”

Ghaffar Kahn (6 February 1890 – 20 January 1988, a Muslim leader, was a Pashtun independence activist against the rule of the British Raj.) tried to develop an army of nonviolent soldiers from a people with a strong violent reputation and culture. He reasoned that perhaps the Pashtuns might be reckless enough to make it work. His army was called the Khudai Khidmatgans that means “Servants of God.” Like the regular military, recruits were drilled and disciplined and had officers and a chain of command. They also had uniforms and a flag and even a bagpipe corps. All in the Khudai Khidmatgens were required to take a strict oath. They had to pledge,

I am a Khudai Khidmatgar, and as God needs not service, but serving his creation is serving him:

I promise to serve humanity in the name of God.

I promise to refrain from violence and from taking revenge. I promise to forgive those who oppress me or treat me with cruelty.

I promise to refrain from taking part in feuds and quarrels and from creating enmity.

I promise to treat every [Pashtun] as my brother and friend.

I promise to refrain from antisocial customs and practices.

I promise to live a simple life, to practice virtue and to refrain from evil.

I promise to practice good manners and good behavior and not to lead a life of idleness.

I promise to devote at least two hours a day to social work (Easwaran1999, 111).

5. Peacebuilding in Christianity

Study a bible passage dealing with peace and comment. Peace within the Social context. Peace is a greeting, entailing more than just “how are you?”(Romans 1:7) God wants His children to live in peace, which is one of His great blessings (Psalm 29:11), and the peace He provides defies comprehension. (Philippians 2: 6-7). There is human responsibility in pursuing peace, but we are not to seek it the way the world does. Genuine peace does not come from achieving greater success or acquiring more money; rather, it is the overflow of godly living. (Psalm 34:12-14). Peace can be compared to a tripod, each leg of which is necessary for stability.

First, there must be peace with God, which occurs at the point of salvation (Colossian 1: 20). Second, we must have inner peace (John 7: 38). Third, we are to pursue peace with other people (Mathew 5: 9).

If a single component is missing, we will not experience the totality of God's intended blessing. There are many types of peace: inner peace, family peace, and community peace. The benefit of peace should be emphasized. When there is no peace, there is no physical development or prosperity in the community. Foreign investors will not be interested in investing in such a community. The creativity of the people is eroded. Bring the example of two different communities: One lives at peace and accesses their development potential and the inputs of investors, the other one lives in chaos due to violence; access their development potential and the investors' inputs. Inner peace and balance are of great importance in everyone's life. They are highly valued by most people, though really few possess them. Yet, everyone can develop them, some more, some less.

➤ What do Inner Peace and Inner Balance Mean?

They mean the presence of self-control and discipline and the ability to not let outside events influence our emotions, actions and reactions. Their presence means the possession of common sense and good judgment, and of not letting the outside world shake our inner world. What is the cause of so much unhappiness in this world? What deprives so many of inner peace? Is it not things like immorality, thefts, and murder? Is it not things like coveting, deceit, envy and pride? Such things destroy families, friendships, and property. What then is the cause of these things?

Jesus declared the source of all these things to be the sinful hearts of men (Mark 7:21-23), James, the Lord's half-brother in the flesh, concurred with this diagnosis: (James 4:1-2). How many times have you been overwhelmed by emotions, lost your temper and got angry or impatient? How many times have you regretted your reactions or attitude? (Discuss these first in groups) Return from groups to share and conclude with the insights of Mark and James passages.

➤ **Ways of Living in Peace**

Pursue Peace with other People (Matt. 5: 9). The current poverty does not only denies Africans peace but also divides God's household into the rich and poor. God does not discriminate (Rom. 2:11) (Gal. 2:6) and has no favorites (Act. 10: 34.) Therefore, Christians as Children of one Father are invited to show similar universal love to all (Matt. 5: 43-48; Gal. 3:28). There are many other elements in our behavior that come into play when we talk about peace and how it is achieved and maintained: forgiveness, caring, sharing, positive communication, tolerance, citizenship, embracing diversity, cultural unity, caring for all living things, individuality, freedom, and so much more. Jesus' principle of love transcends all

borders in Jesus' ministry; Jesus served all people irrespective of their backgrounds, such as the Samaritan woman, to manifest his unconditional love (John 14:9). Christians are called to emulate Christ our Savior by striving for harmonious relationship with all people rather than applying the discriminatory tendencies based on religion.

Peacemakers Commitment (Matt. 5) Christians are called to build a peacemaking church that constantly prays and teaches, speaks and acts for peace. Every liturgy must be a call to and celebration of peace.

Questions for Comprehension, Analysis and Reflection

1. Ask each person to write a brief description of a positive image you learn in the peacebuilding of another religion.
2. What outstanding characteristics of their tradition would you like to learn now about?
3. What characteristics of other religion would you want to be committed to?

Conclusion

Peacebuilding focuses on different ways to promote peace and prevent conflict. It helps to build a peaceful society that is structured in such a way that it encourages each person to take the risk to invent, new ways of living together. So for peace to exist, it has to engage in debate all the agendas for peace in a society.

Examples of Required Readings

Tarimo, Aquiline. (2012). The Role of Religion in Peacebuilding Retrieved from <http://binsarspeaks.net/wp-content/uploads/2012/02/The-Role-of-Religion-in-Peacebuilding.pdf>
Mohammad Abu-Nimer (2000). *Nonviolence and Peacebuilding in Islam*. Gainesville:

University of Florida. P.48-84.
Razi Ahmed (1993). "Islam, Nonviolence and Global Transformation." In Islam and Nonviolence, edited by Glenn D Paige, Chaiwat Satha-Anand and Sarah Gilliantt, Honolulu, Hawaii: Centre for Global Nonviolence. P. 27-52.

6.3.3.4 Chapter 4. Sacred Texts or Peace Stories

Introduction

A close look at the original teachings of the oral and sacred texts of the Yoruba, Islam and Christianity indicates that they are essentially wellsprings and resources for peace. We need to rediscover the principles and values that they uphold, to remind us of the essential mission of each religion to seek peace.

Learning Objectives

At the end of this chapter, the participants will be able to:

1. Access to more sacred texts and stories about peace from 3 religions
2. Understand the different perspectives religions have about peace
3. Notice differences and similarities
4. Explore the causes of bloodshed when so many religions believe in peace

Learning Activities

Activity 1: Conduct a debate in which the class divides either into pairs or into two groups. One side should argue that sacred texts help people to conduct their lives with morality and goodness. The other side will argue that people should work out for themselves what it means to be good, rather than relying on a text. Is it possible for the two groups to reach an agreement? Activity 2: Ask participants to read each passage from sacred texts, think about what each one means separately then compare them. What beliefs do these religions hold in

common based on the passages below? Why do you think so much bloodshed has happened in the name of religion if peace is a shared belief?

- **Blessed are the peacemakers**, for they shall be called the children of God.
Matthew 5:9 (from sacred text, Christianity)
- **Let there be no hostility** except to those who practice oppression. Qur'an
2:193 (from sacred text, Islam)
- **Isokan** (Yoruba proverb)

Content:

1. Proverbs of Peace in the Yoruba Religion

The theme of co-operation at the family and society levels is a precondition for peace in Yoruba world view. No wonder the Proverb: *Bi ede o dun, bii igbe ni ilu ri*”, meaning: “If the home is not settled, the town is like a forest (without any allurements)”. In the same vein, theme of co-operation is reflected in “*Owo omode ko to pepe, ti agbalagba ko wo akengbe*, (Adeboye, 2010), the meaning is: “Just as a child’s hand not reach the top of the mantel piece, so also does the elder’s hand does not enter the gourd’s neck”. Thus, when a child appeals to an adult for a favour, it should not be rejected since both young and old all have responsibilities to one another and we live to complement each other.

Okun ki i ho ruru, ki a tun wa a ruru (The sea does not foam violently and one rows on it violently.) Usage: care should be taken to handle any volatile/ delicate matter.

Ohun a ba tele mu ki i baje ohun a ba fagbara mu, lile ni i le Kankan (What one handles gently does not get spoiled, but if handled with force, it becomes difficult.) Usage: It is simply to advice/to take life easy in all circumstances

Ka fotun we osi, ka fosi we otun lowo fi i mo (To wash the left with the right hand and wash the right hand with the left is what cleans both hands) Usage: It is proverb that admonishes that people should co-operate with themselves. *Okele gbigbe toun talaafia san ju.* (It signifies contentment) *Gba fun Gbada nile ni gba fun sule loko* (Please give (this thing) to Gbada in town, is to help give (this thing) to Sule in the village.) Usage: We must be able to share things both amongst rich and the poor no matter how far removed they are. *Se fun mi, ki n se fun o ni opolo fi n ke lodo* (Serve me and I serve you is what the toad is shouting in the river) Usage: It is to express a tit for tat exchange. *Opo eniyan ni n je janmo, enikan ki i je awa de* (Very many people will answer to be a crowd; no single person would say “we have come”) Usage: Working with others for a common end is better than singleness of purpose.

These proverbs are words of wisdom teaching about peace, they will be interpreted and used in the context of interreligious education to enable the students appreciate the values and contribution of Yoruba Religion.

2. Scriptures of Peace in Islam

The root of the word Islam is “*silm*”, which means peace – peace with God and other human beings. A Muslim is one who submits to God’s will. The objective of this submission is not so much with personal salvation of the individual believer, but the successful execution of The Divine Plan and the implementation of a just and harmonious social order (Mahmood-Abedin, 2001). The following are several verses from Islam’s Holy book, the Qur’an, which expresses

peace-related messages: Islam and those who believe and do good are made to enter gardens (*jannah*) wherein flow rivers, abiding by their Lord's permission. "Their greeting therein is peace" (14:23) "Enter paradise in peace and security" (15:46) "God guideth him who seeketh his good pleasures unto paths of peace" (5:16) "In paradise there is not idle chatter but only the invocation of peace (19:62) such is the greeting from the lord all compassionate" (36:58). If two parties of believers fall to fighting, then make peace between them. And if one party of them does wrong to the other, fight that wrong-doer until it returns to the ordinance of God; then, if it returns, make peace between them justly, and act equitably. Lo! God loves the equitable. Qur'an 49.9. He is who sent down peace of reassurance into the hearts of the believers, that they might add faith to their faith. Islam. Qur'an 48.4. In the remembrance of God do hearts find satisfaction. Qur'an 13.28. O tranquil soul, return to your Lord so pleasant and well-pleased! Enter among My servants and enter My garden! Qur'an 89.27-30. Whosoever kills a human being, except (as punishment) for murder or spreading corruption in the land, it shall be like killing all humanity; and whosoever saves a life, saves the entire human race. (Surah 5:32). Allah does not forbid you to deal justly and kindly with those who fought against you on account of religion nor drove you out of your homes. Verily, Allah loves those who deal with equity. (Surah 60:8). It is righteousness to believe in God and the Last Day and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask; and for freeing captives; to be steadfast in prayers; and practice regular charity. (Surah 2:177). ...Be dutiful and good to parents, and to kindred, and to orphans and the poor, and speak good to people... (Surah 2:83). O mankind! We have created you male and female and have made you nations and tribes, that you may know one another (not despise on another). (Surah

49:13). And fight in God's cause against those who wage war against you, but do not commit aggression – for, verily, God does not love aggressors. (Surah 2:190). God commands justice, the doing of good, and He forbids all shameful deeds, injustice and rebellion. (Surah 16:90). It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and generous provision. (Surah 8:4). Peace! A word of salutation from the Lord most merciful. (Surah 36:58).

From the Hadith (sayings of Prophet Mohammed) we find verses such as the following (Saiyadain, 1968): God's creatures are His family, and he is most beloved by God who does real good to the members of God's family. May I tell you what is even better than prayers and fasting and giving alms to the poor? It is reconciling differences and disputes among men. And sowing discord wipes off all virtues. God fills the heart of him with faith and contentment who, having the power to avenge himself, exercises restraint and toleration. And by God he is no believer whose neighbor does not live in peace because of his mischief making. Show compassion to those on earth, so that He who is in heaven may show His mercy on you.

3. Scriptures of Peace in Christianity

From the Old Testament, which is part of Christianity's Holy Scriptures, we can also derive the concept of "shalom", the Hebrew word for peace. Shalom implies wholeness and comprehensive well-being including good health, prosperity, harmony, healing, welfare, happiness and security (Lord, 1968). It also means the absence of war, "I will break bow and sword and weapons of war and sweep them off the earth, so that all the living creatures may lie down without fear" (Hosea 2:20). However, peace is not simply the absence of war. The prophets envisioned it as a reality where weapons give way to implements of peace. "They

shall beat their swords into plowshares and their spears into pruning hooks; one nation shall not raise the sword against another nor shall they train for war again” (Isaiah 2:4). Peace is also envisioned as intimately connected to justice. “Justice and peace shall kiss” (Psalm 85:11). “Justice will bring about peace, will produce calm and security” (Isaiah 32:17).

Another fundamental peace-related teaching of Christianity is that which relates to the worth of humans. Genesis 1:26-28 of the Old Testament says God created humans in His image and likeness. In the New Testament we find Jesus saying, “Do for others what you want them to do for you: this is the meaning of the Law of Moses and of the teachings.

There are many additional scriptural passages that promote peace in Christianity. From the Hebrew Scriptures, there are: Isaiah 11: 6-9. Jeremiah 6:13-14. Micah 4:1-4, Leviticus 26: 2 :14, Isaiah 11:6-7,9a, Micah 2 :1-2, Amos 4 :1, Amos 5 :14-15a, Isaiah 1 :16-17, Psalm 34:14, Isaiah 32:16-17, Isaiah 57:17,19-21.

God is peace, His name is peace, and all is bound together in peace (Leviticus 10b). May the Lord lift up his countenance upon you, and give you peace (Numbers 6.26). Thou dost keep him in perfect peace, whose mind is stayed on thee, because he trusts in thee (Isaiah 26.3). They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more (Isaiah 2.4).

From the New Testament (or Second Testament): Luke 12:13, 15 22, Acts 5:1-14, Galatians 3:28-29. These passages can be compared to Hebrew Bible texts ones, such as: Jeremiah 6:13-14; Ezekiel 13; 10 and Amos 6:1-6. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus (Philippians 4.7). Peace I leave with you; my peace I give to you; not as the world gives do I give to you (John 14.27).

The peace which comes from finding union in the midst of the world's bewildering diversity is also expressed Glory to God in the highest, and on earth peace, good will toward men (Luke 2.14). For Christ Jesus is our peace, who has made us both one, and has broken down the dividing wall of hostility (Ephesians 2.14). Blessed are the peacemakers, for they shall be called sons of God (Matthew 5.9).

George, (1987) explains that we can identify three elements in Jesus' approach to peace.

➤ **Rejection of Violence**

He instructed his disciples during his arrest in the Garden of Gethsemane not to take the sword, "All who take the sword die by the sword" (Matthew 26:51-52).

➤ **Love and Reconciliation Rather than Retaliation**

"Love one another, by this love it will be known that they are His disciples" (John 13:34). He extended this commandment of love to include enemies, "Love your enemies, do good to those who hate you; bless those who curse you and pray for those who maltreat you" (Matthew 5:43-44).

Jesus set aside the traditional *lex talionis* ("an eye for an eye") in favor of a loving and compassionate response. In Romans 12:17-21, it is said, "Never repay injury with injury...Avenge not yourselves...Vengeance belongs to me; I will recompense, says the Lord. But if your enemy is hungry, feed him; if he thirsts, give him to drink... Be not overcome by evil but overcome evil with good." The aim of such non-retaliatory love is reconciliation.

➤ Use of transforming Initiatives

Christians are called to actively engage in peacemaking. In Jesus' Sermon on the Mount, he said, "Blessed are the peacemakers, for they shall be called the children of God" (Matthew 5:9). Jesus told his disciples to respond to violence by taking unexpected, surprising initiatives. "When a person strikes you on the right cheek, turn and offer him the other... Should anyone make you walk a mile with him, go with him two miles (Matthew 5:39-41).

Questions for Comprehension, Analysis and Reflection

1. Name various sacred texts on peace from your tradition and explain how it is practiced in our daily life
2. Name various sacred texts on peace that are not put in practice and why?

Conclusion

Peace is most desirable in all religions sacred texts. In the oral and sacred texts, peace brings tranquillity to the heart and clarity to the mind. It is the absence of passions, desires, anxieties, and wandering thoughts; the heart becomes cool and content. Islam and Christianity both praise the peace and tranquillity that come to the soul that is firm in faith. Others passages describe the peace of God that brings harmony among people and nations. Outward peace is emphasized in the Abrahamic faiths, for whom the work of God has a social and historical dimension. The love of God breaks down the walls of hostility between people, and thus becomes the foundation for their lasting peace.

Examples of Required Readings

Bible: Colossians Chap 3
Qur'an: Chap 5

6.3.4 Unit IV: Human Security

The fourth unit comprises 4 chapters, and looks at understanding the concept of human security, the components and teachings of human security from 3 religions, and understands the basic principles of human existence and peaceful development.

6.3.4.1 Chapter 1: Understanding Human Security

Introduction

To address the widespread threats facing the people of Nigeria, the religious leaders must be acquainted with the concepts and skills of human security which give more tangible results that comprehensively address the roots causes behind those treats.

Learning Objectives

At the end of this chapter, the participants will be able to:

1. Define the human security concept
2. Understand human rights standards and principles, human rights instruments and their mechanisms of promotion and protection
3. Analyse causes of human rights violations
4. Develop attitudes such as a sense of justice and equality, respect of human rights and skills in empathy and dignity
5. Understand the main human security threats and risks identified

6. Understand the strategic approaches and policy tools
7. Take action oriented toward ways of dealing with human rights violations

Learning Activities

Post series of pictures of various situations –in conflict, human slavery, famine, etc. ask participants to observe the pictures which one has touched them and why, ask them to reflect on human security issues are present in the picture. Each should write down their comments and share to others. At the end, lead a discussion on participant’s opinions and assist them in understanding and framing different human security issues.

Content:

What is Human Security?

According to the Commission on Human Security¹² (CHS), in its final report *Human Security*

Now, defines human security as:

To protect the vital core of all human lives in ways that enhance human freedoms and human fulfillment. Human security means protecting fundamental freedoms – freedoms that are the essence of life. It means protecting people from critical (severe) and pervasive (widespread) threats and situations. It means using processes that build on people’s strengths and aspirations. It means creating political, social, environmental, economic, military and cultural systems that together give people the building blocks of survival, livelihood and dignity (CHS: 2003: 4).

¹²The Commission on Human Security was established in January 2001 in response to the UN Secretary-General’s call at the 2000 Millennium Summit for a world “free from want” and “free from fear.” The Commission consisted of twelve prominent international figures, including Mrs. Sadako Ogata (former UN High Commissioner for Refugees) and Professor Amartya Sen (1998 Nobel Economics Prize Laureate).

1. What are the Main Features of Human Security?

Human security brings together the ‘human elements’ of security, rights and development. As such, it is an inter-disciplinary concept that displays the following characteristics: people-centered; multi-sectoral; comprehensive; context-specific; and prevention-oriented. As a people-centered concept, human security places the individual at the ‘centre of analysis.’ Consequently, it considers a broad range of conditions which threaten survival, livelihood and dignity, and identifies the threshold below which human life is intolerably threatened. Human security is also based on a multi-sectoral understanding of insecurities. Therefore, human security entails a broadened understanding of threats and includes causes of insecurity relating for instance to economic, food, health, environmental, personal, community and political security. Moreover, human security emphasizes the interconnectedness of both threats and responses when addressing these insecurities. That is, threats to human security are mutually reinforcing and interconnected in two ways. First, they are interlinked in a domino effect in the sense that each threat feeds on the other. For example, violent conflicts can lead to deprivation and poverty which in turn could lead to resource depletion, infectious diseases, education deficits, etc. Second, threats within a given country or area can spread into a wider region and have negative externalities for regional and international security.

2. Human Security Principles and Approach

Human Security focuses primarily on protecting people while promoting peace and assuring sustainable continuous development. It emphasizes aiding individuals by using a people-centered approach for resolving inequalities that affect security. From an operational perspective, human security aims to address complex situations of insecurity through

collaborative, responsive and sustainable measures that are (i) people-centered, (ii) multisectoral, (iii) comprehensive, (iv) context-specific, and (v) prevention-oriented. In addition, human security employs a hybrid approach that brings together these elements through a protection and empowerment framework. “Human Security complements state security, strengthens human development and enhances human rights” (CHS: 2003: 2).

3. Definition of Human Rights

In the words of Toh and Cawagas (1990, 138), “human rights could be generally defined as those rights which are inherent in our nature and without which we cannot live as human beings”. They argue that “human rights encompass those rights that make a person human and enable one to develop fully as a human being and at the same time allow people to live in community and realise the richness of their talents, culture, resources, and non material gifts” (Toh 112 & Cawagas 1990,135).

According to Alvarez et al. (1994), “the most basic knowledge beginning students of human rights must possess is the understanding of the concept of what human rights is all about. It is important that students understand that human rights are an individual’s assertions to protect and respect one’s dignity as a human being”. In the views of Belisle and Sullivan (2007, 13), “human rights are the rights a person has simply because he or she is a human being.” In addition, Flowers (1998) defines human rights as “those basic standards without which people cannot live in dignity,” those rights all persons possess equally, universally, and forever. Human Rights refer to the fundamental principles which every person is entitled to enjoy and to have protected. It refers to the rights of all humans male and female, young or old, white or colored, rich or poor that are necessary to become fully human. The United

Nations defines human rights as legal guarantees for the protection of individuals and groups. As such, the state is obligated to protect and promote them.

Human rights are naturally acquired and important for human beings to survive with dignity. Castro and Nario-Galace (2008, as cited in Galace 2009, 60) argue that “human dignity is the fundamental innate worth of a human being having been made in the image and likeness of God”. In addition, (Galace 2009, 60) sustains that “the protection of human dignity means the protection of self-esteem. It motivates one to treat himself or herself and others with respect. Human rights and human dignity are closely interlinked”.

4. Types of Human Rights

Cawagas and Toh 2004 point out “five major types of human rights, they are civil rights, political rights; economic rights; social rights and cultural rights” (Cawagas and Toh 2004, 233). But Galace writes that “there are two types or sets of rights. The first is the Civil and Political Rights which make certain freedom of human from fear. In this set of rights, governments are mandated to protect the life, liberty and security of their citizens. The second set of rights is the Economic, Social and Cultural Rights which aim to ensure freedom of human from want” (Galace 2009, 60). In spite of considering a different number of types, the content is the same. Toh and Cawagas explain that “the civil and political rights are those rights that guarantee the freedoms of individuals to be able to participate in the activities necessary to facilitate peace and harmony in society”. (Toh and Cawagas 1990, 135) In addition, “civil rights are rights belonging to a person by virtue of citizenship and political rights involve the power of citizens to participate directly or indirectly in the administration of government” argues Galace (2009, 60). This author writes that “Amnesty international

describes economic, social and cultural rights as rights that relate to the conditions necessary to meet basic human needs such as food, shelter, education, health care, and gainful employment” (Galace 2009, 60).

Questions for Comprehension, Analysis and Reflection

1. Define human security in your own words
2. From your tradition how can you prevent various human abuses?
3. How do various religions can meet basic human needs?

Conclusion

Living in a “global village”, we become more conscious of the need of human beings, and recognize the responsibilities to each other in applying the concept of human security. This is bound to find increasing application and wider adherence with each religion and society.

Examples of Required Readings

Jakkie Cilliers, Human Security in Africa:A Conceptual Framework for Review.
<https://www.issafrika.org/uploads/AHSIMONO1.PDF>

6.3.4.2 Chapter 2 The Yoruba Religion and Human Security

Introduction

The Yoruba traditional education for peace and security promotes human security which put the human being in the centre and focuses on educational order that prevent peace and security menace in Nigeria.

Learning Objectives

At the end of this chapter, the participants will be able to:

1. Understand human rights standards and principles from the Yoruba Religion.
2. Use the various proverbs on justice, equality, ecology, and good governance.
3. Analyse causes of human rights violations.
4. Develop attitudes such as sense of justice and equality, respect of human rights and skills in empathy and dignity.
5. Take action oriented towards an education for human rights and ways of dealing with human rights violations in a multireligious context.

Learning Activities

Post series of pictures of various human rights situations – conflict, human slavery, etc and ask participants to observe and determine which one affects them most and why. Ask them to reflect on human rights issues present in the picture. Each should write down their comments

and share with others. At the end, lead a discussion on participant's opinions and assist them in understanding and framing different human rights issues.

Ask the participants to discuss in group the following questions:

How your traditional religion does deals with theses: human safety from chronic threats as hunger, disease and repression? What are teachings on protection from sudden and hurtful disruptions in the patterns of daily life —whether in homes, in jobs or in communities? Write their answers on a board.

Content:

1. Human Rights

In Yoruba land human rights are important and are taught with proverbs, such as “Agba kii wa l’oja kori omo tuntun wo”, meaning: (“An elder will not be in the market and young ones suffer guidance”). Thus, the role of the elders as repository of wisdom, customs and values of the society is underscored. At all times, an elder must call for caution. Discuss how elders have lost respect accorded them in indigenous education as repository of good cultural practices. Can this be attributed to social decadence; corruption; greed and acquisition of bad practices from foreign cultures?

2. Justice

In the Yoruba Religion, fair is not everyone getting the same thing? Fair is everyone getting what they need in order to be successful. In Yoruba Religion, peace in the community cannot be separated from justice? Peace is honourable peace can never be achieved when you are disgraced or when you disgrace another person. People must relate to one another on equal

terms.” Using the proverb *Ika to ba se l'oba i ge*. (We punish only the offender), explain the concept of justice and how it can be applied in education.

3. Equality

The following proverbs, explain the concept of equality and how it can be applied in education. 1. *Aparo kan ko ga ju kan lo, afi eyi ti o ba gun ori ebe*. (We are all equal unless you do otherwise). 2. *Ibi ko ju ibi, bi ase bi eru la se bi omo*. (We are born in the same way either slave or master). 3. *Ona lojin eru ni baba*. (What is good for goose is also good for gander).

4. Good Governance

The following proverbs explain the concept of good governance and how it can be applied in education.

➤ *Imado iba se bi elede a balu je beru ba joba, omo o ni ku kan* (where the wild bear become the pig, it would have ruined the town; if the slave becomes the king no decent person would have remained.) Usage: This proverb is used when someone is using his minor position to revenge himself on his enemies or for his personal advantage. Or simply put, it means to rejoice over the failure of a bad person not able to be in position of authority.

➤ *A Ki i jaye oba ka yagbe sara* (No one relishes this kingly authority and defecates on his body.) Usage: The proverb is used in regard to a highly placed person who engages in demeaning actions.

➤ *A gba ki i wa loja kori omo tuntun wo* (An elder cannot be in the market and allow the

head of the new born to bend) Usage: It is used to challenge the elders in any gathering/ community that things should not go wrong in their presence/ or it is the responsibility of the elders in all situations to make sure that misunderstandings which may lead to unpleasantness are explained/removed/nip in the bud.

➤ *A ki i fi ete sile ki a ma a pa lapalapa* (No one leaves leprosy untreated and tend ordinary ringworm). Usage: The proverb simply means you do not throw away the substance for the shadow.

5. Ecology

➤ **The Concept of Environment in Yoruba Religion**

The Yoruba are in constant consciousness and acknowledgement of God's divine lordship over the whole earth. They also believe that man is a tenant on God's earth" (Idowu 1978, 206). This fact keeps a check on their behaviour and reminds them that they ought to be careful how this earth is treated. The idea that God is the Creator of the Universe is held by most religions of the world. The idea of the creation of the Universe and all that is there is fundamental to the basis of the religious beliefs of Yoruba people. Respect for the environment has always been with them.

The Yoruba do not usually tamper with nature carelessly. Modernization has taken its toll on this aspect (just as it has affected all other aspects) of the Nigerian life. All the features in nature are created and placed there for a significant purpose. The sole aim is to create a healthy and beautiful habitat for human beings. Some of these natural features are also to serve as abode for a category of the divinities (Awolalu and Dopamu 1979, 73).

The Osun groove in Oshogbo, whose forest and river are forbidden for hunting and fishing, is an example of the care for the environment. The Oke-Ibadan (Ibadan Hill) is a place set apart for the spirit of the hill which the people believe had offered them help in the war days and continues to pour his blessings on the people of Ibadan (Awolalu and Dopamu 1979, 73). The same thing operates among the Egba of Abeokuta, where the Olumo Rock is dedicated to the spirit of the rock believed to have offered them assistance in war days (Awolalu and Dopamu 1979, 73).

The environment and the people are in close relationship in Yoruba religion. The Yoruba life is at a critical junction (Some 1999, 125) where the natural meets the supernatural and where the ancestors and the divine intersect with the humans. Sometime, the name of divinities tells of the natural phenomenon through which they manifest (Awolalu and Dopamu 1979, 74). The word *okun* in Yoruba means sea, but the goddess of the sea or ocean is also called *olokun* (the owner or lord of the sea). One important truth about Yoruba religion is that the divinities are the objective phenomena of the religion (Awolalu and Dopamu 1979, 75). Each of them oversees a compartment of the Yoruba life, and this includes nature and the environment. This is the main reason why the creation in the environment must be treated with respect. In a typical Yoruba setting, you do not just dig the ground for any purpose without due permission from the soil³. Throughout the ages, the Yoruba people are constantly learning what their faith has to say about preserving the environment.

Furthermore, the Yoruba concept of the environment is all embracing; the humans, animals, plants, and the “non-living beings”, form the entire human society or community. Therefore, for a peaceful co-existence of all of these beings, the humans, who consider themselves to be in charge, must be careful not to provoke or destabilize their environment and

their “co-tenants.” For instance, the tiniest of insects is regarded as having rights to life. This is the reason why the ants are considered *aafa inu igbo* (the alfa of the forest). The Yoruba are known to give them food items (grains) whenever they come across them in the forest or bush path. They are known to bring good luck. In some parts of Yorubaland, motorists attempt to slow down whenever they come across ducks on the road. If by accident, a motorist runs over a duck, he or she must stop and put some money and other items on the dead duck. Failure to do this may cause automobile accident. In addition, the Yoruba also have a saying regarding the right to life of insects that says: *Yi ese re si apakan, ma se te kokoro ni kokoro ti iwo ko naani ni Olorun lo le da a.*

Side step your feet, do not kill that insect, that insect you do not regard, God also created. The chameleon is also a sacred being that cannot be killed. There are multiple examples, but suffice to mention these few in support of the Yoruba attitude to the integrity of creation which by extension is the environment. Another dimension to the interconnectedness between the Yoruba and their environment is the step they take in rituals to correct a violation of nature.

Questions for Comprehension, Analysis and Reflection

Have the participants’ reflect in groups of 3-4 on learning during this class and ask them to answer the following question: 1. what did you learn about human rights issues in Yoruba Religion? 2. Name human rights abuses and issues within their community and what human rights instruments can be used to rectify them from Yoruba Religion?

Conclusion

Yoruba Religion as a religion instructs people on how to live together in peace and harmony but also seeks the peace and security in individual but in community as a whole.

Examples of Required Readings

- Eze, O. (1990). Human Rights Issues and Violations: The African Experience. In C. Heyns & K. Stefiszyn (Eds.). (2006), *Human Rights, Peace and Justice in Africa: A Reader*. (P.40-41).
- Marks, S. (2010). Human Rights Education in UN Peace-building: From Theory to Practice. In PDHRE (Ed.), *The People's Movement for Human Rights Learning* (Ed.), *Human Rights Learning: A Peoples' Report*. (pp. 76-86). New York: PDHRE.
- Heyns, C. & Killander, M. (2006). The African Regional Human Rights System. In C. Heyns & K. Stefiszyn (Eds.), *Human Rights, Peace and Justice in Africa: A Reader*. Centre for

6.3.4.3 Chapter 3 Islam and Human Security

Introduction

Islam, like other religions and cultures plays a significant role in dealing with human security.

Many Quar'nic verses explain human security issues.

Learning Objectives

At the end of this chapter, the participants will be able to:

1. Understand human rights standards and principles from Islam
2. Use the various Qur'anic verses on justice, equality, ecology, and good governance
3. Understand causes of human rights violations as a Muslim
4. Develop attitudes such as sense of justice and equality, respect of human rights and skills in empathy and dignity.
5. Take action oriented towards an education for human rights and ways of dealing with human rights violations in a multireligious context

Learning Activities

Post a series of pictures of various human rights situations conflict, human slavery, etc... and ask participants to observe the pictures and determine which affects them most and why. Ask them to reflect on human rights issues present in the picture. Each should write down their

comments and share with others. At the end, lead a discussion on participant's opinions and assist them in understanding and framing different human rights issues.

Ask the participants to discuss in group the following questions: What are the Islamic teachings and beliefs on: human safety from chronic threats as hunger, disease and repression? What are the teachings on protection from sudden and hurtful disruptions in the patterns of daily life—whether in homes, in jobs or in communities? Write their answers on a board.

Content:

1. Human Rights

The Islamic model of human rights in particular is striking in its rigor, its vision and its relevance to modern times. The distinguishing feature of human entitlements in Islam is that they are the natural outcome of a broader practice of faith, deeds and social behavior that Muslims believe are divinely mandated. The Qur'an says: "God commands justice, doing good, and generosity towards relatives and He forbids what is shameful, blameworthy, and oppressive. He teaches you, so that you may take heed" (16:90). Muhammad, the final prophet of Islam, established the very first Islamic society which eliminated the spiritual and social problems rampant in the Arabian Peninsula. Freedom of religion was instituted in Medina; women were honored and respected as equals; racial discrimination was practically eliminated; tribal warfare was replaced with united ties of brotherhood; usury and alcohol were completely forbidden.

When considering the question of human rights and Islam, it is important to distinguish the divinely prescribed rights of Islam from potential misinterpretation and misapplication by

imperfect human beings. Just as Western societies still fight against racism and discrimination, many Muslim societies struggle to fully implement the rights outlined in Islam. Human rights in Islam stem from two foundational principles: dignity and equality. Dignity is a fundamental right of every human being merely by virtue of his or her humanity. As God states in the Qur'an, "We have honored the children of Adam and carried them by land and sea; we have provided good sustenance for them and favored them especially above many of those we have created" (17:70).

Regarding equality, God (Allah in Arabic) clearly declares that in His sight, the only distinguishing factors between humans are righteousness and piety: "People, We created you all from a single man and a single woman, and made you into races and tribes so that you should recognize one another. In God's eyes, the most honored of you are the ones most mindful of Him: God is all knowing, all aware" (49:13).

Both men and women have responsibilities towards their families and societies as is clear from the following verse: "The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practice regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise" (Qur'an, 9:71).

God promises in the Qur'an, "If any do deeds of righteousness be they male or female and have faith, they will enter Heaven, and not the least injustice will be done to them" (4:124). In Islam, life is a sacred trust from God and the most basic right of a human being. No individual is permitted to take the life of another, unless it is for justice administered by a competent court following due process of law.

God recognizes this right in the Qur'an, "Nor take life which Allah has made sacred – except for just cause" (17:33). He also says, "...if anyone kills a person – unless in retribution for murder or spreading corruption in the land – it is as if he kills all mankind while if any saves a life it is as if he saves the lives of all mankind" (5:32). Not only do human beings have the right not to be harmed, they have the right to be safeguarded from harm, physical or otherwise. For instance, under Islamic law, people are legally liable for not preventing a blind man from dying of a perilous fall, if they were in a position to save him.

Even during war, Islam enjoins that one deals with the enemy nobly on the battle field. Enemy soldiers and prisoners of war are not to be tortured or mutilated under any circumstances. Islam has also drawn a clear line of distinction between combatants and non-combatants. As far as the non-combatant population is concerned, such as women, children and the elderly, etc., the instructions of Prophet Muhammad, are as follows: "Do not kill any old person, any child or any woman" and "Do not kill the monks in monasteries." Hence, non-combatants are guaranteed security of life even if their nation is at war with an Islamic state. It is now widely recognized that justice is intimately connected with human rights. A society cannot be a just and peaceful society if it denies human rights to its people or if it opts for the abridgement of such rights.

2. Justice

The Islamic concept of justice is another cardinal concept profoundly influencing Muslim thinking and action and carrying huge peace potentials. The term used for justice, *adl*, has an extended meaning and goes far beyond the narrower meaning of justice in the legal parlance. Along with *ihsan* (beneficence) and *rahmah* (compassion), *adl* manifests the yearning for a

just social reality. “Justice rooted in divine wisdom is applicable to all times and all people” and its importance has been highlighted by both the Qur’an and tradition. According to Khadduri and as quoted in Abu-Nimer’s excellent study entitled *Nonviolence and Peacebuilding in Islam: Theory and Practice*, “In the Qur’an there are over two hundred admonitions against injustice expressed in such words as *zulm*, *ithm*, *dalal*, and others, and no less than almost a hundred expressions embodying the notion of justice, either directly in such words as *adl*, *qist*, *mizan* and others noted before or in a variety of indirect expressions” (Mehdi 2009, 63).

Again, and as pointed out by Abu-Nimer, justice is “an absolute and not a relative value, a duty to be pursued among the believers and with the enemies, too.” The Qur’an says: Serve Allah, and join not any partner with Him; and do good - to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess: for Allah loveth not the arrogant, the vain glorious (4:36).

Islam attaches great importance to social and economic justice achievable through sharing, poverty alleviation efforts, and concerted individual and collective initiatives, voluntary charities and by developing the society on egalitarian lines. It obligates its followers to contribute towards the promotion of economic justice by doing well in a non discriminatory manner. It also calls upon the state for the establishment of a fair and just distributive mechanism in order to reduce poverty and powerlessness and ensure an optimum degree of equitable distribution of resources in the society. The Islamic principle of justice, one may add here, is based on Qur’anic injunctions and tradition. It encompasses all spheres and all aspects of human and societal relationships.

3. Equality

Islam regards humanity as a single family, based on the equality of all members. The idea of the oneness and common origin of all the people is the foundational idea in the Qur'an and it "reflects the universality and inclusiveness of Islam in dealing with mankind. The Qur'an says emphatically that God has created the humans from the same pair of a male and a female and made them nations and tribes so that they may know each other, and do not despise each other (49:13). Again, no privilege is granted to any one on the basis of race, ethnicity or tribal association. What matters most is piety, righteousness, being good to others, and devotion to God. Also important to note is the fact that the requirement of mutual consultation (shurah) is not a mere formality for a ruler to resort to, nor a requirement to be subjected to political expediency. Shurah is a serious business in Islam. It is not a mere political gimmick, nor is it a sort of political sport of the Cains in the Muslim societies or elsewhere. (Mohammed Abu-Nimer, 58). Islamic scholars, particularly those who challenge the notion that Islam and democracy are anti-thetical to one another, assert that Shurah is:

Men and women who have surrendered, believing men and believing women, obedient men and obedient women, truthful men and truthful women, enduring men and enduring women, humble men and humble women, men and women who give charity, men who fast and women who fast, men and women who guard their private parts, men and women who remember God often- for them God has prepared forgiveness and a mighty reward (73:36).

The Qur'an makes clear that there is no gender difference where righteousness is concerns (4:1; 4:124; 9:71, 6:97). "That God may chastise the hypocrites, men and women alike, and the idolaters, men and women alike; and that God turn again unto believers, men

and women alike” (33:73). Another verse notes: “I waste not the labor of any that labors among you, be you male and female- the one of you is as the other” (3:194).

4. Good Governance

Islam is concerned with the politics and governance and provides clear instructions about how to run the government affairs. Prophet Muhammad says in one of his Hadith, “Authority is a trust. and on the Day of judgment it is a cause of humiliation and repentance except for one who fulfills its obligations and (properly) discharges the duties attendant thereon” (Hadith 4491).

In “Principles of Good Governance in Islam,” Hassan Abbas (2013) explains that the purpose of governance in Islam is: to encourage the formation of a just society based on the principles of equality, justice, rational thinking, tolerance and equity. The two primary goals of establishing an Islamic state are promoting justice and pursuit of knowledge. The Islamic idea of governance is to nurture humane and accountable leaders who would focus on the wellbeing of ordinary people by establishing different institutions. If we go through these teachings in more detail, we shall realize that they are valuable for any person aspiring to become a future political leader even in the modern world (Abbas 2013).

He identifies the following five central principles of good governance in Islam:

- **Provision of justice for every citizen** regardless of status in the society or financial condition.
- **Every Muslim, men and women**, has the right to obtain both religious and material education.

- **There should be centrality of consultation** in decision making that is the matters should be decided by consultation among people.
- **Welfare of people** is the primary goal of governance in Islam.
- **A leader should be knowledgeable** and honest and should be accountable for his deeds.

5. Ecology

Islam expresses great concern for the environment. There are verses in the Qur'an and the sayings of Prophet Muhammad addressing the issue of ecology. Islam's solution to environmental problems lies in man's adaptation of its guidance. Allah has stated that He made all the material objects on earth for man's use, not for his abuse. Humans are to maintain and not damage and abuse natural resources. Allah says: "But seek, through that which Allah has given you, the home of the Hereafter; and (yet), do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corruptors" (Qur'an 28:77) and eat and drink from the provision of Allah, and do not commit abuse on the earth, spreading corruption" (Qur'an 2:60).

The Qur'an and the Sunnah of Prophet Muhammad contain instructions for Muslims to preserve the environment, which includes not cutting down trees unnecessarily. In this respect, Prophet Muhammad pointed out that there are benefits in planting trees, which will last until the Day of Judgment. This is illustrated in the sayings "If the Hour is imminent and anyone of you has a palm shoot (to plant) in his hand and is able to plant it before the Hour strikes, then he should do so and he will be rewarded for that action." And there is no creature on (or within) the earth or a bird that flies with its wings except that they are nations (communities)

like you” (Qur’an 6:38). We infer from the Prophet’s statement and this Qur’anic verse that all living things are partners to man in existence and they deserve our respect. We must be merciful toward animals and strive to ensure the preservation of different species. Islam also forbids wasting water and using it without benefit. The preservation of water for the nourishment of humankind, animal life, bird life and vegetation is a practice that gains Allah’s pleasure.

Questions for Comprehension, Analysis and Reflection

Have the participants’ reflect in groups of 3-4 on learning during this class and ask them to answer the following question: 1. what did you learn about human rights issues in Islam? 2. Name human rights abuses and issues within their community and what human rights instruments can be used to rectify them from Islam?

Conclusion

Islam is not only refers as a religion rather it is a way of life and instructs people on how to live together in peace and harmony but also seeks the peace and security in individual but in community as a whole.

Examples of Required Readings

- Altwaijri, Abdulaziz. (2001) Human Rights in Islamic Teachings. Publication of the Islamic Educational, Scientific and Cultural Organization, Malaysia.
- “Basic Human Needs: Bridging the Gap Between Theory and Practice.” In: Conflict Resolution and Human Needs: Linking Theory and Practice. Kevin Avruch and Chris, Mitchell (Eds.) (2013). New York: Routledge.
- Ali, S. Sardar. (2000). Gender and Human Rights in Islam and International Law: Equal Before Allah, Unequal Before Man? Kluwer Law International, The Hague.
- Foltz, Richard, Frederick Denny and Azizan Bahauddin eds. (2003). Islam and Ecology. Cambridge MA; Harvard University Press.
- Khalid, Fazlun and Joanne O’Brien ed. /Islam and Ecology/. London UK; Cassel, 1993
- Human Security and Philanthropy Islamic Perspectives and Muslim Majority Country Practices Editors: Hasan, Samiul (Ed.) 2015. p 31-49

6.3.4.4 Chapter 4 Christianity and Human Security

Introduction

In Christianity, human rights are part of religious commandments and are considered very important. This chapter explores how Christianity is committed to the concept of human security; to the recognition that all persons are subjects of dignity and rights, and to the protection of the defenseless and least protected.

Learning Objectives

At the end of this chapter, the participants will be able to:

1. Understand human rights standards and principles from Christianity
2. Use the various Biblical verses on justice, equality, ecology, and good governance
3. Understand causes of human rights violations as a Christian
4. Develop attitudes such as sense of justice and equality, respect of human rights and skills in empathy and dignity.
5. Take action oriented towards an education for human rights and ways of dealing with human rights violations in a multireligious context.

Learning Activities

Post a series of pictures of various human rights situations – conflict, human slavery, etc... and ask participants to observe the pictures and determine which one affects them most and

why. Ask them to reflect on human rights issues present in the picture. Each should write down their comments and share with others. At the end, lead a discussion on participant's opinions and assist them in understanding and framing different human rights issues.

Ask the participants to discuss in group the following questions: What are the Christian teaching and belief on human safety from chronic threats as hunger, disease and repression? What are the teachings on protection from sudden and hurtful disruptions in the Patterns of daily life—whether in homes, in jobs or in communities? Write their answers on a board.

Content:

1. Human Rights

Christians derive human rights from traditions and doctrines. Whether the emphasis is on grace or covenant, creation or redemption, God's action calls for human response. In *Christian Support for Human Rights*, Robert Traer asserts that “Christians accept as binding the commandments to love God and to love their neighbors and to keep the Golden Rule. ...Christians affirm that human rights are derived from faith and involve duties to God and one's neighbor” (Traer 1991, 1). Human rights are not only derived from divine rights but also constitute duties toward others. Christians assert that because God loves all people, all people have rights and the corresponding duties to respect the rights of all others.

Generally, Christians agree that human rights are justified because of God's redemptive acts. Moltmann, assert that “human dignity is not merely known in the created order but in the Christ-event” (McCormick 1983, 245), “it is in the meeting of God in the man Jesus Christ that man fully discovers his dignity and the dignity of all others whom he must love as his

neighbors (Luke 10:36, Matt. 5:43-48)” (Giblet 1979, 2). Christians also affirm human dignity by supporting human rights, because God has created and redeemed humanity. Max Stackhouse argues that logically all talk of human rights involves at least the following two presuppositions:

Members of a society must believe that there is a universal moral law transcending their own culture, society, or period of history about which they can know something with relative clarity [and this] universal moral law must involve an affirmation of the dignity of each person as a member, a participant, in relationship with others, in a community that extends to all humankind (Stackhouse 1985, 13).

Similarly, Methodist theologian J. Robert Nelson asserts that “Concern for the integrity, worth, and dignity of persons is the basic presupposition of human rights” (Nelson 1982, 1).

2. Justice

Biblical justice involves making individuals, communities, and the cosmos whole, by upholding both goodness and impartiality. It stands at the center of true religion, according to James, who says that the kind of “religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress and to keep oneself unstained by the world” (James 1:27). Earlier Scripture says, “The righteous know the rights for the poor, the wicked have no such understanding” (Prov. 29:7).

Justice flows from God's heart and character. As true and good, God seeks to make the object of his holy love whole. This is what motivates God throughout the Old and New

Testaments in his judgments on sin and injustice. These judgments are both individual and corporate in scope. As Christians experience the wholeness that Jesus offers, they are to carry his justice forward in the world. Christians sense God's heart for this in James' epistle. James, like an Old Testament prophet, denounced oppression toward the poor. He saw church leaders favoring the rich and looking down on those less fortunate (James 2:1-13). James calls for the breaking down of these divisions, as God seeks to renew his people, making them whole.

The same problem still arises today, especially given the tendency in some Christian circles to downplay social justice while highlighting personal piety. Jesus rebuked this in the Pharisees: “Woe to you scribes and Pharisees, for your tithe mint, dill, and cummin, and have neglected the weightier matters hypocrites! You give a tenth of your spices—mint, dill and cummin. But you have neglected the more important matters of the law: justice and mercy and faith” (Matt. 23:23).

Thus says the Lord: “Maintain justice, and do what is right, for soon my salvation will come, and my deliverance be revealed. Happy is the mortal, who does this, the one who holds it fast, who keeps the Sabbath, and refrains from doing any evil. Do not let the foreigner joined to the Lord say, “The Lord will surely separate me from his people,” and do not let the eunuch say, I am just a dry tree.” For thus says the Lord: “To the eunuchs who keep my Sabbaths, who choose the things that please me and hold fast my covenant, I will give in my house and within my walls a monument and a name better than sons and daughters; I will give them an everlasting name that shall not be cut off.”(Isaiah 56:1-6).

3. Equality

There are multiple verses affirming equality in the New Testament. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female, for all you are one in Christ Jesus. (Galatians 3:28.) For God shows no partiality. (Romans 2:11.) Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one

who sent him. (John 13:16.) For in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise (Galatians 3:26-29).

4. Good Governance

In the Old Testament good governance is expressed in terms of right relationships: between the ruler and the people and between the ruler and God. It also contains stories of when this relationship of trust was broken. In the New Testament it means the relationship of Jesus and his followers with the religious and civil authorities of the time, describing harassment and persecution.

Psalm 72 is a prayer to God to guide the rulers of Israel. It offers an ideal governance model, focused on a relationship of care for the poor and vulnerable. Good governance is shown based on the principles of justice, righteousness and compassion, defending the rights of the poor and marginalised and protecting the people from conflict. Quoting from Isaiah 61, Jesus declares his manifesto for leadership in chapter 4 of Luke's Gospel. In Leviticus 25, the people of Israel are given guidance on how to govern the land sustainably so that all people and creation will be able to thrive. What are the signs that a people are well governed? In our time, which people today are the poor, weak and needy in your area? What can community, local or/and national government leaders do to help the vulnerable in your context? What does this passage tell us about good governance in our own time? How can we help to promote good governance in our local area, in our country, in our world? How can we work together

with vulnerable people to improve their wellbeing? What practical actions are we to take to promote Jesus' example of servant leadership in our own context?

5. Ecology

Ecology can reveal more about the beauty and wonders of God's creation. The Scriptures are full of thoughtful observations that reflect the foundations of ecology. Primarily, these discussions serve to provide insight into God's character—that He has a plan for and cares about His creation. Let's consider a few biblical examples.

We should consider the sustainability of our actions. Deuteronomy 22:6-7: "If a bird's nest happens to be before you ... you shall not take the mother with the young; you shall surely let the mother go, and take the young for yourself, that it may be well with you and that you may prolong your days." The word sustainable describes a practice that meets present needs without jeopardizing the ability to meet future needs. It may be a recent buzzword, but the concept was emphasized long ago in the Bible. From the beginning, God commissioned man to "tend and keep" his environment (Genesis 2:15). God wanted His people to be circumspect (Deuteronomy 32:29), avoid greed (Proverbs 1:19), plan for the future (2 Corinthians 12:14) and take care of the world around them (Proverbs 12:10).

We read in Deuteronomy 22:6-7, He taught them to leave the mature generation to breed again if they found a bird with young—never to take both. Other passages also relate to sustainability. The Israelites were to responsibly manage their land, at regular intervals letting it "rest" in a natural fallow (Leviticus 25:2-7). Even in war, the children of Israel were to take the long view: They were forbidden to destroy their enemies' fruit trees (Deuteronomy 20:20). After all, God designed ecosystems to satisfy the needs of a vast array of organisms, and He

seems to delight in them all (Job 38:26-27; Job 39). He does not smile on thoughtless destruction of His creation (Revelation 11:18).

It makes a difference what meats you eat. Leviticus 11:2: “Speak to the children of Israel, saying, ‘These are the animals which you may eat among all the animals that are on the earth’” (see also Deuteronomy 14:3-20 and Genesis 7:2). The Bible says that God provided for humans to consume animals “as the green herbs” (Genesis 9:3). In short, the Bible describes and requires sustainable practices. Although modern life can pose different challenges, the ecological principles of the Bible are just as relevant in today’s quest for sustainability. Stocked with proteins and nutrients, meat has its advantages as a food source. Yet in the same way that many plants are inedible or poisonous to humans, not all meats are equal. Not only do the muscular structures of fish, birds and other animals differ broadly from each other (1 Corinthians 15:39), but even meat from apparently similar creatures can vary from relatively wholesome to risky based on a multitude of ecological and anatomical factors. A look at the meats God calls “clean” (okay for human consumption) and “unclean” affirms this principle. Of course, God gives laws for our good, both spiritually and physically (Deuteronomy 10:13). Studying just the science behind each commandment cannot reveal God’s higher purpose, and it certainly can’t provide a replacement for obedience. However, understanding the scientific wisdom packed into Leviticus 11 can help us appreciate that God’s laws are not arbitrary, but specifically designed to fit His purpose even if we don’t fully understand it.

Although other biological concerns (like digestive differences that make some meats more likely to carry disease) are just as instructive, in this article let’s focus on the ecology surrounding God’s instructions. It is noteworthy that the Bible’s guidelines only require observation; you do not need to dissect an animal to discern if it is clean. Living things are

composed of elements from the earth, and they decompose into earth. “In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; for dust you are, and to dust you shall return” (Genesis 3:19).

Questions for Comprehension, Analysis and Reflection

Have the participants’ reflect in groups of 3-4 on learning during this class and ask them to answer the following question: 1. what did you learn about human rights issues in Christianity? 2. Name human rights abuses and issues within their community and what human rights instruments can be used to rectify them from Christianity?

Conclusion

Human security addresses the full scope of human insecurities and is fully located within the Christian doctrine and sacred texts.

Examples of Required Readings

- Shiva, V. (2005). *Earth Democracy, Justice, Sustainability and Peace*. Cambridge: South End Press, p. 145-186.
- Engler, M. (2008). *How to Rule the World*. New York: Nation Books. p. 287-294. 110.
- Klein, N. (2004). Reclaiming the Commons. In T. Mertes (Ed.), *A Movement of Movements: Is Another World Really Possible?* (P. 219-229). London: Verso.
- Nario-Galace, J. (2009). Towards a Fairer World. In V. Cawagas, S. Toh, & N. Kakar (Eds.), *Peace Education for Civil Society* (P. 51-58). San Jose: University for Peace.
- Education for Human Rights: An International Perspective*. p. 17-34, 47-53. Paris, France: UNESCO, International Bureau of Education.
- Madeley, J. (2008). *Big Business, Poor Peoples*. London: ZED. P. 126-143.
- Wellman, James K Clark B. Lombardi. (2012). *Religion and Human Security: A Global Perspective*. Oxford University Press. P150-72

6.3.5 Unit V: Practices

The fifth unit is comprised of 5 chapters and focuses on various practices of reconciliation, teaches on how to build a community, advances the interreligious practices from 3 religions, and advocates method of physical, and spiritual healing of wounds.

6.3.5.1 Chapter 1 Reconciliation in Practice

Introduction

The reconciliation entails many activities and strategies from different religions to better understand how reconciliation is conceived, what activities promote reconciliation and how to achieve peaceful solutions.

Learning Objectives

At the end of this chapter, the participants will be able to:

1. Be more aware of conflict styles
2. Identify their preferred style/s in influencing others and managing conflict and the additional strategies that they need to use to successfully resolve the conflict situation
3. Demonstrate their skills in resolving conflict and confrontation

4. Identify a plan to apply and enhance their communication skills in the workplace to address existing conflicts
5. Build skills for reaching effective solutions Familiarize themselves with a wide range of tools for managing conflicts -negotiation, mediation, crisis management, coercive diplomacy, interaction conflict resolution, post conflict stabilization and reconstruction –to prevent conflicts from escalating, for managing crises, for ending violent conflicts, and for institutionalizing peace - building after violent conflict.

Learning Activities

The first exercise is two persons are in front of one another and one says "I want it" the other responds "You can't have it. The second exercise is where the two persons align themselves in the same way but this time one says “yes” and the other says “no”. They can say yes or no in whatever way they want. It needs not be only through words. They may nod, they may turn around and say nothing, they may use non-verbals, etc. After each activity ask each participant to write their feelings on the board.

Another activity is a role play, divide the class into two groups- one group has chairs and one does not. The have nots have no power. They must ask the haves for what they need. The two groups take it from there.

Content:

1. Reconciliation

Andreas D'Souza in his chapter "Reconciliation in Practice: India experience" explains that "Reconciliation cannot take place unless our efforts toward it begin with an understanding of the root causes of violence and its endemic and spiral nature" (D'Souza 2002, 261). The church and mosque can move from competition to reconciliation by engaging in interfaith dialogue, studying and understanding each other's religions in the community, and working toward the removal of misunderstanding and suspicion in order to promote justice and peace.

The religious leaders need to understand that the process of reconciliation is not: a) an excuse for impunity; b) only an individual process; c) in opposition to/an alternative to truth or justice; d) a quick answer; e) a religious concept; f) perfect peace; g) an excuse to forget; h) a matter of merely forgiving.

The process of reconciliation is: i) finding a way to live that permits a vision of the future; ii) the (re) building of relationships; iii) coming to terms with past acts and enemies; iv) a society-wide, long-term process of deep change; v) a process of acknowledging, remembering, and learning from the past; vi) voluntary and cannot be imposed.

➤ **The religious leaders need to study the following goals of Islamic education** by Ghulam Sarwar in "Islamic Philosophy of Education":

- ✓ Prepare and train the future generation to work as agents of Allah on Earth.
- ✓ Ensure the promotion of Ma'rif (good) and the prevention of Munkar (evil) in a society.
- ✓ Ensure the balanced growth of the total personality of a person.

- ✓ Promote spiritual, moral, cultural, physical, mental, and material development in children in preparation for the responsibilities, experiences, and opportunities of adult life.
- ✓ Develop all the faculties needed to realize the full potential of people.
- ✓ Develop all the skills required to enable people to face real life situations with a clear consciousness about their responsibility and accountability in the Akhirah (Life after death).
- ✓ Prepare people to work toward the economic and material growth of a society with a strong sense of the unity of the human race to ensure equitable distribution and proper use of wealth.
- ✓ Develop a sense of social responsibility for the efficient use of resources to eliminate waste, avoid ecological damage, and safeguard the well-being of all created beings.
- ✓ Encourage competition in good things to promote excellence and the highest achievements for the greater welfare of people and society.
- ✓ Ensure that children grow up with a strong belief in sharing opportunities, equity, justice, fair play, love, care, affection, selflessness, honesty, humility, integrity, and austerity (Merry 2002,47).

In addition, the religious leaders need to explore “the Islamic approaches to conflict resolution” described below by George Irani, and understand the Muslims understanding and approach to reconciliation and how those can be used in the reconciliation process in the community.

- ✓ It is a communally oriented process; individuals are enmeshed in webs of relationships.
- ✓ The community legitimizes arbitration/mediation through respect for age, experience, status, and leadership in communal affairs.
- ✓ A preferred third party is used as an unbiased insider with ongoing connections to all parties
- ✓ Community and village elders (the jaha) legitimize and guarantee the process of acknowledgment, apology, compensation, forgiveness, and reconciliation.
- ✓ Language and ritual of reconciliation draws freely on explicit religious ideals, texts, stories and examples.
- ✓ Emphasis is placed on precedence of local history and custom, encompassing relationships between kinship groups, and shared norms and values.
- ✓ The process manifests concern with cultivating the established “wisdom” gained through collective experience.
- ✓ The process is continuity-oriented: history is a source of stability and guidance that presents lessons for shaping a common future.
- ✓ Efforts are intended to empower individuals in relation to the legal system, gaining control over their problems while achieving greater efficiency.
- ✓ Efforts are intended to empower families and the community to participate directly in matters of common concern.
- ✓ Third parties promote direct, collaborative, step-by-step problem solving to isolate and confront discrete issues.

- ✓ Third parties emphasize the need to restore harmony and solidarity and secure cooperative relationships.
- ✓ Emphasis is placed on honor, face, dignity, prestige, just compensation, and respect for individuals and groups.
- ✓ Intervention is made to prevent conflict escalation and disruption of communal symbiosis in a context of scarce resources.
- ✓ The process is completed with a powerful ritual that includes sulh (settlement), musalaha (reconciliation), musafaha (exchange of handshakes), and mumalaha (breaking bread together) (Irani 2007, 17).
- **The religious leaders need to use all these Islamic resources along with the Christian reality of reconciliation defined by Dieter T. Hessel in *Reconciliation and Conflict, Church Controversy Over Social Involvement* so as to:**
 - ✓ Transform the world by the radical power of love.
 - ✓ Expose sin and injustice, arousing repentance;
 - ✓ Lead to conflict as well as to overcoming it;
 - ✓ Create confidence to pursue human freedom.
 - ✓ Direct the church's social response" (Hessel 1969, 31).

6. Reconciliation in Practice (Sara Clark-Habibi 2013)

- **What is reconciliation?**
- **Reconciliation assumes different forms and different roles** at different levels of engagement in different contexts.

- ✓ In the case of violent conflicts, reconciliation often combines:

The search for truth

Justice

Healing/ forgiveness

Reparation/accommodation

➤ **Types of reconciliation**

- ✓ Top down Reconciliation

The top down reconciliation tends to be: high-profile and situated at national level and it is also reliant on legitimacy of state wide institutions.

- ✓ Bottom up reconciliation

Bottom up approaches focus on interpersonal and community levels of reducing social divisions, increased social harmony, and prevent future violence through: healing violence-induced traumas and psychosocial wounds. It also restores the humanity of the victims and takes ownership and rebuilds respectful and cooperative relationships through multiple strategies.

➤ **Challenges to Reconciliation**

- ✓ Tensions between the past and the future
- ✓ Tension over timing
- ✓ Tensions over the role of truth: a help or a hindrance?
- ✓ Tensions over who and when to forgive

- ✓ Tensions over the role of third parties

➤ **Stages of Reconciliation**

Reconciliation

↑

c. Moving towards empathy

↑

b. Building Confidence and trust

↑

a. Co-existence

➤ **Principles of Engagement into Reconciliation**

- ✓ Listening with empathy and compassion
- ✓ Ethical Conduct: know the limits of your competencies and do no harm
- ✓ Universality and unity-in diversity: treat all people as members of one human race with the same dignity, worthy, and potential
- ✓ Be an uplifter and unifier
- ✓ Be vigilant to bias and partiality: insist on inclusivity
- ✓ See the positive in your partners and even your opponents: build alliances
- ✓ Celebrate each others' successes (big and small) to maintain enthusiasm and courage
- ✓ Plan systematically how to amplify and multiply your impact throughout your engagement

Commit to learning: both as a strategy for change and as a mode of project engagement

7. Putting *Ubuntu* into Practices

According to John Kehoe in his book: *Ubuntu: African Wisdom on How to Be a Human Being Part 2*, Ubuntu is a term derived from the word “*untu*,” meaning a person, a human being. According to ancient African traditional wisdom, each individual possesses positive, loving qualities. These qualities represent our natural internal state of being, and when we express them we are being genuine, an authentic human being. To be otherwise is to be out of harmony, and to be out of harmony brings unhappiness to ourselves, others, and our world. The values of Ubuntu manifest in good deeds, things like being sensitive to the needs of others, being compassionate, forgiving, caring and generous. Ubuntu is the art of being a human being. It is the living of our humanness. It is the unfolding of our natural goodness. Each living human being has this opportunity to discover their basic goodness and to practice it. “*Umuntu ngumuntu ngabantu.*” I am because you are. It is through you that I am a human being (Kehoe 1997, 1).

- **Some of the pillars of Ubuntu living according to Kehoe (1997) are:**
- ✓ Caring: Caring is embracing others. Their needs become your needs. Their joys and sorrows become your joys and sorrows. It is the practice of concern and oneness.
- ✓ Empathy: Empathy is the ability to successfully enter into the emotional situation of another, to listen and feel genuine sympathy because you hear and feel what others share with you.

- ✓ Sharing: In the *Ubuntu* culture it is normal to share generously with others. “*Mahala.*” is the traditional African practice that teaches that it is proper to give to others without expecting anything in return.
- ✓ Respect: Respect covers many things. Respect for elders, children and all members of your community, respect for your ancestors, traditions, the ancient teachings and practices. Respect for oneself, for if one does not respect oneself how can one respect another? Respect for your environment and all living creatures. Respect for the *Ubuntu* way of life as a way to happiness and self-awareness.

➤ **The actual process of *Ubuntu* involves five key stages:**

First, after a fact-finding process where the views of victims, perpetrators and witnesses are heard, the perpetrators - if considered to have done wrong - are encouraged, both by the Council and other community members in the Inkundla/ Lekgotla forum, to acknowledge responsibility or guilt. Secondly, perpetrators are encouraged to demonstrate genuine remorse or to repent. Thirdly, perpetrators are encouraged to ask for forgiveness, and victims in their turn are encouraged to show mercy. Fourth, where possible and at the suggestion of the council of elders, perpetrators would be required to pay an appropriate compensation or reparation for the wrong done. Fifth, seek to consolidate the whole process by encouraging the parties to commit themselves to reconciliation (Kehoe 1997, 3).

The guiding principle of *Ubuntu* was based on the notion that parties need to be reconciled in order to re-build and maintain social trust and social cohesion, with a view to

preventing a culture of vendetta or retribution from developing and escalating between individuals, families and the society as a whole.

In *Ubuntu* philosophy, there are four key lessons that can be incorporated into the peacemaking process for religious leaders (Murithi 2009, 154):

- ✓ the utility of supporting victims and encouraging perpetrators as they go through the difficult process of making peace;
- ✓ the value of acknowledging guilt and remorse; and
- ✓ the granting of forgiveness as a way to achieve reconciliation; and
- ✓ the importance of referring constantly to the essential unity and interdependence of humanity, as expressed through *Ubuntu*, and living out the principles which this unity suggests, namely; empathy for others, the sharing of our common resources, and working with a spirit of cooperation in our efforts to resolve our common problems.

One person practicing this *Ubuntu* philosophy was Mandela in South Africa. This is why he became a model of reconciliation. Here are a few quotes from him:

- “Real leaders must be ready to sacrifice all for the freedom of their people.”
- “I learned that courage was not the absence of fear, but the triumph over it. The brave man is not he who does not feel afraid, but he who conquers that fear.”
- “A fundamental concern for others in our individual and community lives would go a long way in making the world the better place we so passionately dream of.”

- “Everyone can rise above their circumstances and achieve success if they are dedicated to and passionate about what they do.”
- “The truth is that we are not yet free; we have merely achieved the freedom to be free, the right not to be oppressed. We have not taken the final step of our journey, but the first step on a longer and even more difficult road. For to be free is not merely to cast off one's chains, but to live in a way that respects and enhances the freedom of others. The true test of our devotion to freedom is just beginning.”

8. Reconciliation Practices in the Yoruba Religion

In “*Agba* (elder) as arbitrator: A Yoruba socio political model for conflict resolution,” Bamikole (2008) cites the capacity of the *agba* (elder) to manage conflict shrewdly in traditional Yoruba society success is found through the combined function of the elder’s personality, proverbial communicative prowess, as well as an understanding of the social principles of conflict management in Yoruba culture.

There is no conflict that is not resolvable if only parties to conflicts are willing to resolve them by showing understanding to one another (Bamikole 2008, 5). Resolution of conflict sometimes requires a third-party or certain persons who enjoy the confidence of their fellow human beings in a political society that can appeal to such relationships to reconcile differences among members of the society (Bamikole 2008, 5 - 6).

The concept of *agba* (elders) is a Yoruba socio political model for conflict resolution, and it is the third-party that is responsible for effective conflict resolution in indigenous Yoruba societies. In traditional Yoruba culture, *agba* (elders) were usually relied upon as arbitrators and agents of conflict resolution in view of certain qualities possessed by this

category of human beings (Bamikole 2008, 10). “*Agba* (elders) are respected individuals identified by age and other qualities, which mark them out in their families, communities, nations, regions and the world. To be identified as an *agba* (elder), s/he must be fearless person (*alakikanju*); s/he must be knowledgeable and wise but must be someone who gives room for criticisms (*ologbon, oloye, afimo ti elomiran se*); s/he must be tolerant (*alamumora*); s/he must be upright in all ways (*olotito, olododo*); s/he must not be selfish (*anikanjopon*) (Bamikole 2008, 12).

Bamikole believes there is dearth of this model of *agba* (elders) in our contemporary world because the present generation of elders has been influenced by the prevalent consumerist nature of contemporary political system (Bamikole 2008, 15).

Questions for Comprehension, Analysis, and Reflection

1. What is the importance of forgiveness in the process of healing?
2. Name the strategies learned from each tradition.
3. What are their strengths and weaknesses?

Conclusion

Finding the strategies needed to overcome the enormous obstacles on the path of reconciliation requires, to critically assess various paradigm of reconciliations to be able to mend the social fabric of religious conflict-torn societies.

Examples of Required Readings

Dieter T. Hessel in *Reconciliation and Conflict, Church Controversy Over Social Involvement*
Bar-Tal, D., & Bennink, G. H. (2004) The Nature of Reconciliation as an Outcome and as a Process. In Y. Bar-Siman- Tov (Ed.). *From Conflict Resolution to Reconciliation* (p.11-38). Oxford: Oxford University Press.
David Bloomfield. (2005). *Reconciliation after Violent Conflict: A Handbook*. Stockholm Int.

6.3.5.2 Chapter 2 Building an Interreligious Community Together

Introduction

In building an interreligious community geared towards concrete peaceful actions, the religious leaders will respond and overcome the pressing challenges of our time, such as violence and conflict, and build together mutually accountable societies based on respect and cooperation for the growth and development of their society.

Learning Objectives

At the end of this chapter, the participants will be able to:

1. Be a model of how different faiths can live harmoniously together in Nigeria
2. Build understanding, good will, compassionate listening, and a sense of community between people of different faiths
3. Share our knowledge and insights with others
4. Work together to achieve common goals in Nigeria
5. Support each other in times of difficulty
6. Use our meetings to increase knowledge and awareness of the issues that face each of the faith communities

Learning Activities

Ask each participant to examine their own biases. Ask them to answer the following in the classroom; do you give more favorable attention to a person who is physically or socio-economically advantaged? Do you use inclusive and/or non-discriminating language? (e.g., use “human” instead of “man”, “Blacks” instead of “Negroes”, “elderly” instead of “old”, and “heavy” instead of “fat”, among others). Do you appropriate attention and treat each person fairly regardless of sex or socio-economic status, among others. Examine yourself if you are inclined to give more compliments to those who are more physically attractive, and so on. Discover and name the misinformation that we have learned about each other. Understand the personal impact of religious stereotyping through the telling and hearing of stories. Learn new ways to become effective allies to each other across our religious diversity. They will share their responses.

Content:

1. Dissolution of Boundaries

The solution to violence is the dissolution of various boundaries that keep the believers of the two religions feeling separated. Believers in both religions must know how, when and where both religions are connected and disconnected, when they are in confluence or in conflict, and how to help turn obstacles to harmony into stepping stones on the way. In order to dissolve these barriers, both religions need to communicate clearly, to be aware of what their feelings, thoughts and concerns are and make them clear to others without projecting them on others. In addition, the knowledge of other religions is the first requirement if one hopes to build

relationships that will be respectful and fruitful. Goodwill is necessary, but it is not enough. A planned study of the other religion is required if interreligious relationships are not to stagnate at the superficial level of generalizations, clichés and prejudices. Those who are in positions of responsibility or leadership in each religion have a greater obligation than their co-religionists to undertake a deeper study of the religion.

This will be put in practice by discussing the following subjects at meetings: What are the core values and how can we nurture them in each faith tradition? How does each faith tradition recognize their prejudices and how can they move beyond them? How do you discern your unique talent, gifts, contributions, and how are you called to serve the world and your community? Is forgiveness essential in each religion? How does one express gratitude in one's life? What does each tradition teach about reconciliation?

Furthermore, the acceptance of the other and the respect for differences must also be applied to break those barriers. Correct information about the other will show Muslims and Christians that their two religions do share many beliefs. Examples are belief in one God, mighty and merciful; acceptance of the role of prophets, and belief in the eschatological realities of judgment, reward and punishment. There are nevertheless fundamental differences. For Christians, belief in the Trinity and the Incarnation completely transform the relationships between God and humankind. For Muslims, the place given to the Qur'an as final revelation and the role given to Muhammad as the seal of the prophets puts a special stamp upon Islam.

2. Prejudice

Prejudice is the negative feeling or attitude towards a person or a group even if it lacks basis (Allport, 1958). Stereotype refers to the negative opinion about a person or group based on

incomplete knowledge. Discrimination refers to negative actions toward members of a specific social group that may be manifested in avoidance, aversion or even violence (Franzoi, 1986). Thus, stereotypes, being negative beliefs about a group, can form the basis for prejudicial feelings, which, in turn, may lead to negative action or to discrimination.

➤ **Theories on Prejudice**

There are diverse theories as to the origin, transmission and maintenance of prejudice. One strong theory on its cause is the Social Learning Theory (Altemeyer, 1981). Prejudice is simply passed along, sometimes for generations, and is reinforced in various institutions including the family, school and media. Prejudice is said to stem as well from ignorance or from lack of information (Betlehem, 1985). It may also be due to one's tendency to think highly of oneself and of the group to which one belongs, resulting to the denigration of the attributes of others outside it (Tajfel & Turner 1979).

➤ **Types of Prejudice**

In the beginning, prejudice was simply equated with racism. However, over time it was realized that there were other forms of prejudice. Thus the concept of prejudice has expanded and now includes the following major types:

- ✓ Racism - the belief that one's own cultural or racial heritage is innately superior to that of others, hence, the lack of respect or appreciation for those who belong to a "different race"
- ✓ Sexism- a system of attitudes, actions and institutional structures that subordinates women on the basis of their sex (McGinnis & Oehlberg, 1991).

- ✓ Classism- distancing from and perceiving the poor as “the other” (Lott, 1995).
- ✓ Linguicism- negative attitudes members of dominant language groups hold against non-dominant language groups (Chen-Hayes, Chen & Athar, n.d.)
- ✓ Ageism- negative attitudes held against the young or the elderly
- ✓ “Looksism”- prejudice against those who do not measure up to set standards of beauty. The usual victims are the overweight, the undersized, and the dark-skinned (Nario-Galace, 2003)
- ✓ Religious intolerance- prejudice against those who are followers of religions other than one’s own.

➤ **Education for Tolerance**

Prejudice may be challenged by teaching tolerance. Tolerance is the respect, acceptance and appreciation of the rich diversity of cultures and various forms of human expression (UNESCO, 1995). It is the foundation of democracy and human rights. Education for tolerance aims to counter influences that lead to fear, aversion towards and exclusion of others. Tolerance recognizes that others have the right to be who they are. Why teach tolerance? UNESCO asserts that education is the most effective means of preventing intolerance. There is a need for schools to educate citizens who are appreciative of other cultures, respectful of human dignity and differences, and able to prevent or resolve conflicts amicably. Discrediting hateful propaganda towards the different other through education is an imperative. Major religious traditions call on their flock to treat others with the same respect and dignity they give themselves. More so, the call to challenge prejudice is enshrined in various human rights instruments. Nations, through international agreements and treaties, have affirmed their commitment to the protection and promotion of human rights such as the right

to freedom of thought, conscience, religion, opinion, and expression. Article 1.2 of the “Declaration on Race and Racial Prejudice” stipulates that “all individuals and groups have the right to be different” (<http://www.unesco.org>). In addition, educating for tolerance is a practical alternative.

Intolerance has given rise to violence, terrorism and discrimination within societies. A lack of respect for differences, among other factors, has given rise to conflicts between and among groups as in the cases of the Catholics and Protestants in Northern Ireland, the Israelis and Palestinians in Israel; the Bosnian Serbs and the ethnic Albanians in Kosovo; the Hutus and Tutsis in Rwanda; and some Christians and Moros in Mindanao. The World Health Organization (2002) has placed casualties in armed conflicts at one person every 100 seconds. Teaching for tolerance will aid in protecting human rights and in saving lives.

➤ **Teaching-Learning Ideas**

Prejudice is based on a self-centered judgment that there is only one correct way of experiencing the world (Aboud, 1998). Knowing the many ways of being right, as schooling can provide, can help students adopt more enlightened beliefs.

Here are some ways to teach and learn tolerance:

Examine your own biases. In the classroom, do you give more favorable attention to students who are physically or socio-economically advantaged?

Use inclusive and/or non-discriminating language as language shapes consciousness (e.g., use “human” instead of “man”, “Blacks” instead of “Negroes”, “elderly” instead of “old”, and “heavy” instead of “fat”, among others).

Give appropriate attention and treat each student fairly regardless of sex or socio-economic status, among others. Examine yourself if you are inclined to give more compliments to those who are more physically attractive, and so on.

Highlight the thought that diversity is enriching. Differences should be celebrated, not scorned, as we learn a lot of new things from one another. An analogy would be the fruit salad which is so delicious even if it is made up of different fruits that come in various flavors and colors. Show a variety of racial and physical features in our teaching aids as well as in our classroom decorations. Examine our textbooks, references, instructional materials and curriculum/ course outlines for biased messages about sex, race, ethnicity and religion, for example. Know where our students are. Allow them to reflect on their views about differences. Below are some insights offered by Stern-LaRosa and Betmann (2000) and by the Teaching Tolerance Project (1991). Ask your students to write their thoughts after each statement.

➤ **Cultivate Compassionate Listening: 5 Core Practices (Cohen, 2011)**

Cultivating compassion in seeing and feeling the world from the other's perspective and the willingness to connect in disagreement. Developing the "fair witness" with ongoing self-exploration and developing the ability to hold complexity and ambiguity. Respecting self and others by developing boundaries that protect yet include; trusting each has the capacity to resolve and heal the conflict. Taking responsibility for our own part in what's unfolding. Listening with the heart by quieting the mind with a shift of focus from active mind to energetic core of being, to create a spaciousness that allows divergence and ways to find deeper points of connection. Speaking from the heart with a language that reflects a healing

intention rather than judgments and blame; reframing issues to get at the essence of underlying needs and feelings, truth & meaning.

➤ **Rejection of Fear by Non-Violent Coexistence in the Community**

Religious leaders are responsible to initiate or sustain programs for promoting communication where there has been conflict. Or, as symbolic representatives of victims and offenders, they can initiate dialogue if those directly involved are not yet ready to talk.

The first step away from hatred, hostility and bitterness is the achievement of non-violent coexistence between the antagonists i.e. individuals and groups. This means at a minimum looking for alternatives to revenge. The move toward such coexistence requires first of all that victims and perpetrators be freed from the paralyzing isolation and all-consuming self-pity in which they often live. This involves the building or renewal of communication inside the communities of victims and offenders and between them.

The second step is to build confidence and trust in the community. The process requires that each party, the victim and the offender, gain renewed confidence in himself or herself and in each other. It also entails believing that humanity is present in every man and woman; an acknowledgement of the humanity of others is the basis of mutual trust and opens the door for the gradual arrival of a sustainable culture of non-violence. This will be followed by the willingness to listen to the reasons for the hatred of those who caused their pain and with the offenders' understanding of the anger and bitterness of those who suffered.

The religious leaders should try in every process to focus on one ingredient in reconciliation, and truth-seeking, but with the recognition that there may be multiple truths.

Truth-telling is not only a pre-condition of reconciliation because it creates objective opportunities for people to see the past in terms of shared suffering and collective responsibility, but more important is the recognition that victims and offenders share a common identity, as survivors and as human beings, and simply have to get on with each other.

The religious leaders should engage in direct dialogue with their counterparts. They can begin by centering on: Qur'anic verses such as: "The Believers are a single Brotherhood; so make peace and reconciliation between your two brothers: and fear *Allah*, that ye may receive mercy" (Qur'an, Sura 49:10); *Allah* fills with peace and faith the heart of one who swallows his anger, even though he is in a position to give vent to it. (Qur'an, Sura 42:37). And the Christian scripture, "So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God" (2 Cor. 5:20). These passages will explain the divine necessity of reconciliation. This dialogue can foster openness and bring understanding of differences not based on confrontation and exclusion.

Furthermore, there is a need to embrace a spirituality of reconciliation in order to practice reconciliation towards each other and live out the true spirituality. This is described by Josien Folbert in "A Blueprint for the Process of Peace and Reconciliation" as "Concern for others and respect for life, commitment to social justice in a spirit of service, empowering people, removing social and economic inequalities and developing a new tolerance for others" (Folbert 2002, 379).

Once communication is established other steps can be taken, the religious leaders can engage in projects such as educating dropout children, teaching skills such as tailoring,

empowering for the jobless and healing ministry for the broken-hearted. This special ministry must comprise a trained nurse, a pastor and an *Imam* for the physical healing and the spiritual healing of the community, the role of the health ministry must be for referral and spiritual care. The churches and the mosques in the community must also organize daily prayer for peace in the community, for the healing of its members, and for mending broken relationships in the community.

In addition, a space must be created for the community to come together and share their stories about their family background, struggles, achievement pains, experiences, difficulties and blessings in order to see the commonality in every family, and the need to come together for a brighter future. In order to practice dialogue, individually or collectively, church or mosque can create a space for hospitality, i.e., a place of respect, acceptance, attentive listening and mutual sharing personal stories, experiences. There should be no attempt at conversion. This requires openness to the voice and experience of others, willingness to identify ourselves and make ourselves visible and available to one another, acceptance of others, and dealing with the social pressure of each faith and the problems confronting both Muslims and Christians in the community.

When Muslims and Christians come to know one another and learn to respect and accept one another, they are well poised to engage in some form of Muslim/ Christian dialogue. In addition, setting up of dialogue by a local ecumenical council involving Christians and Muslims from a range of backgrounds should be introduced. Christians and Muslims should come together, not only to talk to each other, but to work together for the common good. Christians and Muslims should express their desire to move beyond

theological discussion into the “dialogue of engagement.” The churches and their members should pursue a better understanding of Islam; encourage both conversation and cooperation, to defend the civil rights of Muslims, to reject religious and political demagogues (Smith 2007, 15). In the same way the Muslim community should learn about Christianity and defend the rights of Christians

Finally, the interfaith celebrations can bring people of various religious faiths together in order to share with one another parts of their respective sacred traditions (reading, story, prayer, meditation, chant, testimony, dance, and more). They can provide each participant a meaningful experience of how diverse religious people can come together to share their respective understanding and reactions to a common theme. Interfaith celebrations are made up of two elements: people and communication. Members of various religious traditions (people) come together in order to share some aspects of their religious traditions with one another and beyond (communication).

This may include the public in attendance at the celebration, the broader public reached through the media, specific individuals or groups of people on whose behalf prayers may be directed, and a divinity or all-encompassing source of power or reality. An annual interfaith celebration can best be practiced in conjunction with other kinds of multireligious activities, not as an isolated case of multireligious cooperation. An interfaith celebration is not neutral. The very concept implies an openness to see religious diversity as something positive. Therefore, an interfaith celebration can be seen as a possible socio-political tool in the promotion of more tolerant and pluralistic societies. The purpose for holding an interfaith celebration will vary according to the circumstances that bring the organizers together. The only common

denominator is the desire to celebrate together religiously, whatever form and content this intention may eventually reach.

An interfaith celebration will serve only a limited number of ends. For example, organizers and participants might come to express a public concern for a given theme, through one's own religious sensitivity, so as to effect change in the direction promoted by the theme; share treasures from one's own religious tradition as a tool for education; gain more factual knowledge about each other's traditions; gain more insight into the sensitivities of each other's religious communities; gain appreciation for different expressions of religious and spiritual worship; develop acquaintances and friendships with people across traditional religious.

The content of an interfaith celebration may include music and food. In terms of music, special attention needs to be paid to each tradition. As for food, it is one of the most powerful symbols to which all human beings must relate in order to survive. The choice of food during an interfaith celebration should follow be careful to observe the food guidelines of all traditions to will allow everyone to partake in the meal.

➤ **Physical and Spiritual Healing**

Another way to bring the community together is through health ministry in the community. The purpose of this ministry is to help the community care for one another, to help attain, maintain and/or regain the best possible whole person's health, namely wellness of body, mind, and spirit. In an interreligious community, the local church/ mosque must be raised to offer the spiritual, interpersonal, emotional and physical health of members in the community. This will be done through the help of health professionals and other interested lay members. The health ministry committee or cabinet will be composed by the pastor, the Imam and a

nurse. They will combine their knowledge and experience with their willingness to serve, and then respond to the unique needs of their congregation and the community. Their role may include health education, health counselling, a referral source, and facilitating and integrating health and healing in the community.

Questions for Comprehension, Analysis and Reflection

1. Name the 5 Core practices of compassionate listening and apply them to different contexts.
2. Write a plan for an interreligious celebration and state how to avoid obstacles.

Conclusion

The building of the interreligious community is to build understanding, respect and cooperation among the various religious denominations and faith groups in a community for the wellbeing of each and everyone.

Examples of Required Readings

Building Interreligious Trust in a Climate of Fear.

<http://www.usip.org/sites/default/files/sr99.pdf>

Bud Heckman. Interactive Faith: The Essential Interreligious Community-Building Handbook (Walking Together, Finding the Way) Kindle Edition

[Guidelines on Dialogue with People of Living Faiths](#). Fourth printing, revised 1990, WCC Publications, Geneva.

Meeting in Faith: Twenty Years of Christian-Muslim Conversations Sponsored by the World Council of Churches, compiled by Stuart E. Brown, WCC Publications, Geneva 1989

6.3.5.3 Chapter 3 Interreligious Practices

Introduction

The interreligious practices bring various practices from the Yoruba Religion, Islam and Christianity to enlarge our scopes of practices and be better equipped as a religious leader living and practicing in an interreligious context.

Learning Objectives

At the end of this chapter the participants will be able to:

1. Understand and apply the 5 key practices of the 3 religions
2. Understand and apply the Interreligious Practices
3. Acquire the skills of Interreligious Practices

Learning Activities

Break into religious groups and have them prepare presentation first they will discover how diverse they are in their own group. Give each participant 10 minutes to present their religious practices and how they can be applied in a multireligious context. What are the strengths and weaknesses of these practices? Make templates of their responses on the board.

Content:

1. Effective Interreligious Practices

For effective interreligious practices, the following points are to be considered:

- **Avoid proselytizing** through practicing the “golden rule”: “listen to others as you would like them to listen to you.” Encourage in particular the open articulation of the needs of each individual and religious community.
- **Avoid confusing** the aim of understanding and respecting the needs of each individual and religious community with agreement.
- **Seek the best possible** sharing of responsibilities across the participating religious communities, building on the various strengths of the respective organizing and participating individuals and communities.
- **Respect each organizer’s** voice in building consensus, even though various degrees of commitment will soon emerge among the various organizers. More involvement should not translate into more weight in the process of decision-making.

Practice fair time-management during both the planning sessions and the celebration itself; no individual or religious community should have more time than others to speak or make their own contribution. In case of tensions, reviewing the initially-agreed-upon guidelines, whether individually or as a group, should help find solutions that will avoid frustrations and feelings of being forced into unwanted decisions (Brodeur 1997, 571-72).

2. Five Key of Yoruba Religion Practices

➤ The Development of Preaching (Iwaasu)

The preaching in the Yoruba Religion is an all encompassing involvement of God in the lives of the Yoruba people Idowu described them as being “In all things religious”. The use and

importance of *ase* will be taught. *Ase* (or *àṣẹ*) is a Yoruba concept that signifies the power to make things happen and change. It is given by *Olodumare* to everything - gods, ancestors, spirits, humans, animals, plants, rocks, rivers, and voiced words such as songs, prayers, praises, curses, or even everyday conversation. Existence, according to Yoruba thought, is dependent upon it. In addition to its sacred characteristics, *ase* also has important social ramifications, reflected in its translation as "power, authority, command." A person who, through training, experience, and initiation, learns how to use the essential life force of things to wilfully effect change is called an *alaase*.

“A kii gbo “lu u” lenu agba,”: “One never hears “Beat him up” in the mouth of an elder” means that elders resolve disputes, they do not goad the disputants on. Yoruba people respect the elders and believe in their world-view that their words are sacred and wise. They can preach love, peace, and on values of self-restraint. A Yoruba proverb says: “*A kii fi ori we orii Mokusire, bi Mokusire ku l’aaro, a ji l’ale,*” (One does not like one’s fortune to *Mokusire*’s, If *Mokusire* dies in the morning, he resurrects at night) (Owomoyela 2005). This proverb means that you should never emulate people who know tricks you do not know.

➤ **The Development of Interreligious Teaching (*eko*.)**

The teaching will focus on proverbs because the “proverb is the most powerful and potent vehicle for culture dissemination from one generation to the other. Proverbs express the nature of African wisdom as they perform diverse functions, ranging from bringing peace -- where there is conflict and misunderstandings, giving hope where there is despair and light where there is darkness in human relationships and interactions (Akinmade 2012, 128).

✓ Teaching about Poverty

The teaching will focus on how poverty has always been a spark for violent conflicts. Two things are necessary for the alleviation from want: firstly, the natural resources necessary for human life must be protected; and, secondly, injustices in the distribution of material goods and access to those goods must be minimized.

✓ Teaching about Patience, Tolerance Humility and Perseverance

Yoruba proverbs teach of patience and perseverance. “*A kii kanju tu olu oran, igba e o to se ni obe*” (One does not gather *Olu-oran* mushrooms in haste, two hundred of them are not enough to make a stew). Values of patience and perseverance are needed if achievement is to be attained. Through patience and tolerance, peace is ensured. On values of humility, a Yoruba proverb says: “*A kii fi ori we orii Mokusire, bi Mokusire ku l’aaro, a ji l’ale*” (One does not like one’s fortune to *Mokusire*’s, If *Mokusire* dies in the morning, he resurrects at night) (Owomoyela 2005). Other proverbs on tolerance and humility can be added.

➤ **The Development of Worship Liturgy (*isin*)**

In Yoruba Religion, worship is a prominent factor. It begins, controls, and ends all the affairs of life for the Yoruba people. This is also a way of celebrating and encouraging peacefully leaving. The liturgical worship of Yoruba Religion is based on ancestral spirits related to each individual extended family. The worship in Yoruba Religion takes the form of rites and ceremonies and includes prostrating, praying, invoking, hailing the spirit of the object of worship, making offering, sounding a bell or gong, singing, drumming, and dancing as occasion demands. Worship may be private, offered by single person in a house shrine or it

may be corporate. Whatever form worship takes, it is expected to be done in reverence and in the right mood and manner, if the desired effect is to be achieved.

Every act of worship has distinct element, which are liturgy, sacrifice, cultic functionaries and sacred places. Music and dance are included as liturgy. Liturgy, is an important element, means the prescribed form of public worship among the people.

➤ **The Development of a Spirit of Sacrifice and of a Community of Care:**

“kase arawa lokan”

The interest of the community takes precedence over any individual or sub-group interests within the community. The individual is not expected to function on his/her own. He/she functions intra psychically through the community. The community, its laws, customs and taboos are the only context within which individuals may pursue personal security, happiness and success. Using proverbs in the Yoruba Religion, care, solidarity and community assistance will be taught.

➤ **The Development of a Spirit of Sacrificial Service (*iranlowo ati irepo*)**

In Yoruba Religion, the purpose of our life is community-service and community-belongingness. The Yoruba's people devote themselves to community service by caring for elders, for the young and the children, they work together in building cultivating their lands and harvesting. The conception of community plays an appropriate role towards achieving the good of all. The Yoruba proverb “It takes the village to train a child” explain the role of the community to raise their children, and how they support families in this service, will determine how all the community will face the challenges of the future.

3. Five Key Islamic Practices

➤ The Development of Preaching (*hkeutba joumaa*)

The Qur'an states that God sent out different prophet to different people to reveal the same truth of the oneness of God and individual moral accountability (2:213). Diversity exists today as a call to know others and “view with one another to attain the subscriber’s forgiveness.... for God loves those who do God.” (3:133-134). Encourage preaching on the following:

Love of God is the testimonies of faith. The central creed of Islam consists of the two testimonies of faith or *shahadahs*, the first is: there is no God but God, Muhammad is the messenger of God. The second is Love of the neighbor. There are numerous injunctions in Islam about the necessity and paramount important of love for-and mercy towards- the neighbor, love of the neighbor is an essential and integral part of faith in God and love of God because in Islam without love of the neighbor there is no true faith in God and no righteousness. The prophet Muhammad said: “None of you has faith until you love for your brother what you love for yourself.”

It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth in God and last Day and the angels and the scripture and the prophets; and giveth wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth poor-due.

Those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere such are the pious (Al-Baqarah 2:177).

➤ **The Development of Interreligious Teaching (*talimia sariah*)**

The teaching will be based on: 1) the conquest of self: forgiveness, humility. Beware! Whoever is cruel and hard on a non-Muslim minority, or curtails their rights, or burdens them with more than they can bear, or takes anything from them against their free will: I will complain against the person on the Day of Judgment. Islam's core message of strict moral accountability not only speaks to equality, free will, and reason, but also that there can be no mediation in the individual relationship with God. It also means that there can be no compulsion in religion on matters of faith, since the sincerity of belief can only be known to God (2:256). 2) Religious tolerance: tolerance to acceptance without compromising our value system and the perceived Divine Mandate (Qur'an 6:66).

✓ Explain the Seven Stages of Tolerance: in the Qur'an:

1st Stage- Acknowledgement of the other; "Allah He is the one who creates you all, some believers others Non- believers." Qur'an. 2nd Stages. "No Compulsion in religious persuasion." (Qur'an 2:256). 3rd Stages. "No insult or demonization of whatever they worship" (Q: 6:108) 4th Stages. "Render protection to those who seek asylum", (Qur'an 9:6). 5th. Stages. "Collaborate as partners in promoting good of common. Concern for the well begin of all" (Qur'an 5:2.) 6th Stages. "Humility and piety be demonstrated". (Qur'an 49:13). 7th Stages. "Celebrates diversity. Christians are the closest allies of The Muslims" (Qur'an 5:82).

✓ Teaching about Poverty

The teaching will focus on how poverty has always been a spark for violent conflicts. Two things are necessary for the alleviation from want: firstly, the natural resources necessary for human life must be protected; and, secondly, injustices in the distribution of material goods and access to those goods must be minimized.

➤ **The Development of a Prayer Ritual (*salat*)**

In Islam worship plays a central role in people's lives. Devotion to a higher being continues to tie humanity together despite differences in customs and a variety of beliefs. The concept of worship in Islam is all-encompassing and incorporates ritual worship as well as common daily tasks. In Islam, worship is the very purpose of existence. God declares in the Qur'an, "I did not create mankind except to worship Me" (51:56). Muslims worship God, the Creator and Sustainer of the universe, out of love and submission. They believe that He is the One God (Allah in Arabic) who is completely unique and only He deserves to be worshipped. Worship allows living and experiencing peace.

As part of worship, the Qur'an also seeks to cultivate internal personal fortitude and character among believers. The Conquest of the self, or the struggle over the ego, is an effort eliciting the highest praise in Islam. As prophet Mohammed famously said, the most excellent jihad (struggle) is that for the conquest of the self (Suharwardi, 63).

➤ **The Development of a Community of Care (*sadakat*)**

And hold fast, all of you together, to the cable of Allah, and do not separate. And remember Allah's favor unto you: how ye were enemies and He made friendship between your hearts so

that ye became as brothers by His grace; and (how) ye were upon the brink of an abyss of fire, and he save you from it. Thus Allah makes clear His revelation unto you that haply ye may be guided (3:103).

Had God willed, He would have made you into community; but (it was His will) to test you in what he gave you. So compete with each other in doing good works. “To God you are all returning, and He will inform about how you differed” (5:48). “Those who believe (in the Qur’an), and those who follow the Jewish (scriptures), and the Christians.... And (all) who believe in God and the last day and work righteousness shall have their reward with their lord: on them shall be no fear, shall they grieve.”(2:62) Islam offers “people of the book” a broad scope of religious freedoms, protections, and minority group rights within Muslim communities as a religious moral duty.

Muslims are encouraged to engage in a dialogue about Islam with non Muslims in a “respectful” and “gentle” manner, “wisdom and beautiful preaching,” (16:125, 22:67-69), though nothing more. Where disagreement or acrimony enters into dialogue, Muslims are enjoined to part ways, saying to you your beliefs, and to me mine (109:6) (1:107-9), knowing that “God will judge between you on the Day of judgment concerning the matters in which you differ” (22:76-69).

➤ **The Development of a Spirit of Sacrificial Service (*moussada*)**

In Islam, social justice is rooted in a strong underlying egalitarian ethic, based on the Qur’anic principle that the only differentiation among creation to God is in piety. The Qur’an asserts that: The most honored of you in the sight of God (49:31). The prophet informed his followers that “he who helps his fellow-creature in the hour of need, and he who helps the oppressed,

him will God help in the day of Travail.” When asked which actions were the most excellent in the eyes of God, Mohammed replied: To gladden the heart of human being, to feed the hungry, to help to afflicted, to lighten the sorrow of the sorrowful, and to remove the wrongs of the injured. Feed the hungry and visit the sick, and free the captive, if he be unjustly confined. Assist any person oppressed, whether Muslim or non-Muslim.

4. Five Key Christian Practices

➤ The Development of Preaching (*kerygma*)

The preaching must be on Jesus’ principle of love that transcends all borders. In his ministry, Jesus served all people irrespective of their backgrounds, such as the Samaritan woman, to manifest his unconditional love (John 14:9). To emulate Jesus is to strive for harmonious relationships with all people rather than applying the discriminatory tendencies based on religion. What identify discriminatory practices exist in your community? In your country? How can these be worked on? How did Jesus strive for a different type of relationship? What do we see in his dialogue with the Samaritan woman? How can this be a part of our lives? How to apply the love of God as the First and Greatest Commandment in the Bible? (Deuteronomy (6:4-5) (Mathew 22:34-40).

➤ The Development of Interreligious Teaching (*didache*)

✓ Teaching of Religious Tolerance

Acceptance of non-Christians into Heaven: Romans 2:14-16. Avoid offending followers of other religions: 1 Corinthians 10:31-32 Tolerance of other types of "Christianity": Jesus'

disciples had rejected a healer who was exorcising demons in Jesus' name, yet was not one of Jesus direct followers. Jesus criticized his disciples and accepted the healer. Mark and Luke report the incident in parallel passages: Mark 9:38-40.

Jesus refused to curse non-believers: Jesus' teachings were rejected by the inhabitants of a village in Samaria. His disciples asked that he exterminate the people of the village by issuing a curse. Jesus refused to do it, and simply moved on to the next village (Luke 9:52-56).

Jesus treats a Samaritan woman with respect: Jesus initiated a conversation with a Samaritan woman in Sychar, Samaria. This is unusual in at least two ways: Jewish men did not talk to women who were not their wives or were not from their family. Also, Jews normally treated Samaritans with contempt. Jews did not have dealings with them, because they had deviated from Judaism (John 4:7-27).

✓ Teaching Common Beliefs in Islam and Christianity. Both religions believe

- Abraham the Father of both faiths and a role model.
- The Angel Gabriel was sent to both Sarah and Hagar.
- There is life after death.
- There is accountability before Humans and before Almighty God.
- In the messianic mission of Jesus Christ.
- In the miraculous birth of Jesus without any male intervention.
- Mary as the pure and most glorified above women of all nations.
- In the ascension of Jesus Christ to heaven.

- In destine that to everything there is a time.
- In Second coming of Jesus Christ.
- Almighty God Allah spoke through His Angel and Prophets.
- There will be a Day of Judgment.

✓ Teaching about Poverty

The teaching will focus on how poverty has always been a spark for violent conflicts. Two things are necessary for the alleviation from want: firstly, the natural resources necessary for human life must be protected; and, secondly, injustices in the distribution of material goods and access to those goods must be minimized.

➤ **The Development of a Worship Liturgy (*leiturgia*)**

It is time to clearly recognize that in the end, violence is not a solution, but more often the problem. Peacemaking is not an optional commitment. It is a requirement of the Christian faith. Christians are called to be peacemakers, not by some movement of the moment, but by the Lord Jesus. Disciples of Jesus are called to build a peacemaking church that constantly prays and teaches, speaks and acts for peace. Therefore Christian parishes and people, need to join in regular prayers for peace. Every liturgy must be a call to and celebration of peace. Create liturgy for peace. Discuss understanding of the call for peace that God brings to your life live at this time. How will you respond? How might we live and respect each other to live into that call.

➤ **The Development of a Community of Care (*paraclesis*)**

Make a new friend and renew your friendship with a friend, family member, neighbor or co-worker you have fallen away from. Share your hopes and ideas about peace for the children of the world with everyone you meet. Learn more about peace and peacemaking. Invite your community to participate in a Peace Pole dedication ceremony, including children and senior citizens, representatives of various faith communities and/or ethnic groups, schools, clubs, scouts and local media. Community leaders and clergy love to be asked to make speeches. Have the peace messages on the Pole read in the four different Nigerian languages by designated individuals with a connection to each language or culture.

Plant a tree of peace at your home, school, workplace or place of worship as a symbol of peace and hope for future generations. Think deeply about how your daily activities contribute to the making of justice, the building of community and the betterment of our culturally violent world. Explore Christian teachings about peace. Picture peace. Imagine peace. Pray for peace.

➤ **The Development of a Spirit of Sacrificial Service (*diakonia*)**

Christians follow Jesus Christ, who advised them to contact God the Father through him. Christians follow the advice of God as enunciated in the Bible of Solemn Friendship. God's advice is the torch of life, a guide towards Him, a source of all lives and the Father who loves human beings the most. He is the trueness, offering life forever.

Christians live under the advice of God whom they respect as the Father of all human beings of different races. Upon their belief, therefore, everyone has the same value of dignity:

the rich, poor, powerful and weak are all the children of God. It is the basis for community, which demands social justice.

Christians believe human life is valuable as it is part of the age of God whom we respect. The rich and the poor, the powerful and the powerless are equal in rights and freedoms. All human beings have the right to a decent life. They have the right to sufficient food, shelter and work from which they can make money for a decent living and education for their children.

Questions for Comprehension, Analysis, and Reflection

Have the participants' reflect in groups of 3-4 on learning during this class and ask them to answer the following question: 1. What Interreligious practices will be adapted into your community why and how? 2. List the advantages of the various practices?

Conclusion

The interreligious practices have a major impact on reducing the interreligious and communal violence. The religious leaders cannot improve the peaceful coexistence without effective interreligious practices. The interreligious practices, therefore, play a major role, in creating a constructive ways of harmonious and peaceful coexistence.

Examples of Required Readings

Dada, I. E. (2008). *Defibrillation of Peace: a Christian Clergy's Approach Towards the Restoring of Peace in the Nigerian Interfaith Community. Chapt 4.*

Yong, Amos. (2008). *Hospitality and the other: Pentecost, Christian Practices, and the Neighbor.* Maryknoll. N.Y.: Orbis Books. Chap 2.

6.3.5.3 Chapter 4 Healing the Wounds of Religious Addiction and Religious Abuse

Introduction

This chapter deals with the constructive role of religious leaders to be equipped to help heal wounds of violence and be trained to acquire skills and knowledge on religious abuse and addiction.

Learning Objectives

At the end of this chapter the participants will be able to:

1. Understand what religious addiction is
2. Name the stages of addiction
3. Understand the symptoms of religious addiction
4. Understand the consequence of religious addiction and abuse
5. Use the recovery twelve steps to breaking religious addiction

Learning Activities

Ask each participant to express the type of emotional problems they have experienced in their live and how they were able to solve them. Encourage of them to name their feelings, but also to bring out their ambitions. Invite each participant to name methods to heal from their tradition.

Content:

1. Religious Addiction

When we start using God in a compulsive and bulling way, we have become addicted to a certain form, ritual and rigidity that can do more harm than good. The words used, and belief about God can have multiple interpretations and understandings. We may belong to a certain religion or to a sub-category of a larger religion. As individuals we will have our own personal awareness or understanding of these concepts. They are very abstract and can often lead to confusion and misunderstanding, or create a very personal way of understanding of God which be very difficult and demanding to follow or explain and share with others.

Religious abuse is a hidden disease; it is often difficult to see from the outside. When you grow up in an alcoholic home, the abuse, rage and tantrums by a drunken parent can be easily seen. The home is labelled dysfunctional. In contrast, in homes that appear to be stable, material comforts can hide emotional neglect. Children can become very confused when they are punished on religious issues and especially about God! Their self esteem and their ability to connect with God and others may be affected.

Booth explains that religious addict can damage both his and his family's happiness by the use of a rigid religious belief system which is used by some as a means of escaping or avoiding painful feelings. Like Karl Marx, Booth believes that religion can be an opiate of the people. He writes that religion can console us from deprivations of life, encourage us to accept our current status and relieve the guilt feelings of oppressors. And yet he says that there is nothing in the nature of religion which makes it unhealthy in itself, and that it is possible for a neurotic to use a healthy belief system in an unhealthy way. Booth writes that it is not

necessarily the contents of the belief that make a system addictive, but rather the personal rigidity of its purveyors who discourage any kind of questioning or disbelief.

➤ **Name and explain the various symptoms of religious addiction:**

- ✓ Inability to think, doubt, or question information or authority:
- ✓ Black and white, simplistic thinking
- ✓ Shame based belief that you aren't good enough, or you aren't doing it right
- ✓ Magical thinking that God will fix you
- ✓ Scrupulosity: rigid, obsessive adherence to rules, codes to ethics, or guidelines
- ✓ Uncompromising, judgmental attitudes
- ✓ Compulsive praying, going to church or crusades, quoting scripture
- ✓ Unrealistic financial contributions
- ✓ Believing that sex is dirty-that our bodies and physical pleasures are evil
- ✓ Compulsive overeating or excessive fasting
- ✓ Conflict with science, medicine, and education
- ✓ Progressive detachment from the real world, isolation, breakdown of relationships
- ✓ Psychosomatic illness: sleeplessness, back pains, headaches, hypertension
- ✓ Manipulating scriptures or texts, feeling chosen, claiming to receive special messages from God
- ✓ Trance like state or religious high, wearing a glazed happy face
- ✓ Cries for help: mental, emotional, physical breakdown; hospitalization

Religious addiction, like alcohol addiction is a disease that can be treated. Just as in the Alcoholics Anonymous program using the 12 step program, we can also use a similar 12 steps

program to undo the dysfunctional behavior. With such a program people with this addiction can be helped into having a healthy relationship with God! The author believes that there is oftentimes a pairing of alcoholic addiction or food abuse with religious addiction. He claims that the development of religious addiction is similar to the development of alcohol addiction and makes his point with a number of case studies. The author touts the 12-step program, made famous by alcoholics anonymous, as a way to recovery from religious addiction. In fact, he parallels the stages of alcoholism with similar stages of progression to chronic religious addiction.

5. Religious Addiction by Dale S. Ryan and Jeff VanVonderen

Alcoholic	Religious Addict
Mood alters up by drinking; mood alters down by not drinking or simply by thinking about the prospect of not drinking.	Mood alters up by behaving religiously; mood alters down when they don't or can't (attend church, read the Bible daily, pray enough, etc.)
Chooses to be with people who have a relationship with alcohol similar to their own; relationships with others become a casualty.	Chooses to be with people who have a religious belief system similar to their own, withdrawing from friends and even family members who don't.
Gravitates toward places that cater to, are sympathetic to, or even encourage using behavior (e.g., the local bar).	Attends church and activities with people who believe the same or attends activities that are sponsored by like-minded groups and organizations.

At its root, religious addiction begins when our faith stops being about a spiritual connection with God and becomes instead an attempt to control our lives—or to control God—by behaving in certain ways. These behaviors seem to help us to control our mood, but that sense of control is only an illusion. We find over time that we need to engage in the behaviors more and more frequently or with more and more intensity in order to achieve the same mood alteration; that is tolerance. And we experience depression, a sense of meaninglessness or grief when we are not able for whatever reason to continue the behaviors; that is withdrawal. The behaviors also interfere with our ability to maintain healthy relationships or to function in life. The result is an exhausting, graceless, performance-oriented spiritual life that knows nothing of the “rest for your soul” that Jesus described.

6. Causes of Religion Addiction

What causes an individual to develop any kind of obsession or addiction is variable, but there are some common threads. There are genetic factors, but addictive behaviors can also be triggered by trauma, such as abuse experienced as a child. Stress, low self-esteem and other negative feelings can contribute as well. In some cases, an addiction to a religion may be transferred from another addiction. Sometimes when drug addicts or alcoholics are in recovery, they switch their compulsive behaviors from substance abuse to something more healthful, like religion. This can turn into an addiction in itself, however.

Some people turn to religion for the feeling of togetherness that they experience in a community. Becoming a part of that group may be a healthy answer to loneliness and the search for meaning, but it can also turn into an obsession. In the case of a cult, the consequences can be severe. Regardless of the motivation for seeking out comfort in religion,

if worship becomes an addiction, there are ways to get help. As with any type of process addiction, a trained therapist can help the addict learn how to control his impulses and obsessions. With regular counselling and the support from loved ones, there is such a thing as recovery from religious addiction.

7. Booth's Suggested Method of Recovery from Religious Addiction

The twelve steps:

- i. We admitted that we were powerless over our dysfunctional religion or beliefs, that our lives had become unmanageable.
- ii. Came to believe that a Spiritual Power WITHIN OURSELVES could guide us to sanity.
- iii. Made a decision to turn our will and our lives over to this Spiritual Power as we understood this Spiritual Power.
- iv. Made a searching and fearless inventory of our dysfunctional religious beliefs and behaviours.
- v. Admitted to our Spiritual Power, to ourselves, and to another human being the exact nature of those behaviours.
- vi. Were entirely ready to work with our Spiritual Power in replacing all those old behaviours.
- vii. Worked with our Spiritual Power to help replace our dysfunctional patterns.
- viii. Made a list of all persons we had harmed, and became willing to make amends to them all.

- ix. Made direct amends to such people whenever possible, except when to do so would injure them or others.
- x. Continued to take personal inventory and when we made mistakes, promptly admitted it.
- xi. Sought through prayer and meditation to improve our conscious contact with our Spiritual Power, as we understood Spiritual Power, praying only for knowledge of that Power's guidance and the willingness to carry it out.
- xii. Having had a spiritual awakening as a result of these steps, we tried to carry this message to others, and to practice these principles in all our affairs.

8. Alternatives to 12-Step Addiction Recovery

Christina Reardon in “Alternatives to 12-Step Addiction Recovery”, provides an analysis of the critique of the twelve step approach, by alternative groups.

- **Secularity:** The 12 steps as originally outlined by AA are overtly spiritual, with references to “a power greater than ourselves,” God, and prayer. Other 12-step groups have retained the same or similar language. The alternative groups, on the other hand, promote themselves as secular in nature. The alternative groups are not antireligion, however, and many of their members belong to a religious denomination or identify as spiritual. (Reardon 2013,12)
- **Emphasis on Internal Control:** Twelve-step programs emphasize the recovering individual’s powerlessness over alcohol, other substances, or behaviors and the need to rely on a higher power for assistance in overcoming addiction. Alternative groups reject this view and instead see individuals as having adequate power within

themselves to overcome addictions. This view is evident in the language of alternative organizations, which emphasize phrases such as “empowering our sober selves,” “saving ourselves,” and “self-management and recovery” (Reardon 2013, 12).

- **Evolving Approaches:** Although the number of 12-step groups has grown over the decades, the basic language and methods of the 12-step approach have not changed significantly since AA’s founding nearly 80 years ago. Alternative groups tend to be more open to changing their techniques in response to the development of evidence-based approaches to addressing addictions, such as cognitive behavioral therapy, as they are being produced, they’re evaluated and then incorporated. Nothing is frozen in time (Reardon 2013, 12).
- **Shedding of Lifelong Labels:** AA and other 12-step groups portray the battle against addiction as a lifelong one that requires constant vigilance and at least periodic attendance at meetings, even for people who have been in recovery for years. Alternative groups take a shorter-term approach, presenting themselves as tools that people in recovery can use until they no longer see the need for them. “We are not defined by our past. The idea of having to label yourself as an alcoholic or an addict for the rest of your life, that is disempowering, especially for women” (Reardon 2013, 12).

9. Religion Addiction a Self-Test

Answer seven simple questions from any of the categories below.

Do you use church or religion to avoid social and emotional problems the same way some people use alcohol to escape?

YES

NO

Are you inclined to focus on external behavior and acts of piety rather than true spirituality?

YES

NO

Do you find identity and value in religious disciplines or church activities?

YES

NO

Do you use guilt to beat yourself up or to control others?

YES

NO

Do you avoid people who don't believe the way you do?

YES

NO

Have you used religion to arrest other addictive behaviors? (Drugs, alcoholism, sex addiction, etc.)?

YES

NO

Are you preoccupied with religion to the exclusion of other important priorities or to the detriment of yourself or your loved ones?

YES

NO

Teach various virtues encouraged by various religions in the healing of wounds from the Yoruba Religion, Islam and Christianity such as: forgiveness, empathy, compassion, and perseverance.

Questions for Comprehension, Analysis, and Reflection

1. Wounds heal in stages; name the stages of healing from each religious tradition.
2. Propose a healing programme for your community

Conclusion

As interreligious leaders, learning how to heal the wounds of religious addiction and religious abuse is important and compulsory for the growth and the recovery of our members.

Required Readings

Brent B. Benda; Thomas F McGovern. (2006). *Spirituality and Religiousness and Alcohol /other Drug Problems: Treatment and Recovery Perspectives*. New York: Haworth Press.

Leo Booth (1998). *When God Becomes a Drug: Understanding Religious Addiction & Religious Abuse*. Long Beach, CA : SCP Limited

Robert N. Minor (2007). *When Religion Is an Addiction*. St. Louis, MO: Humanity Works.

Vocabulary on Feelings: this will help the Students in their Writings of their Journal.

Abandoned	Accepted	Affectionate	Afraid	Alarmed
Amazed	Angry	Annoyed	Anxious	Appreciative
Apprehensive	Approval	Ashamed	Balmy	Belittled
Belligerent	Bitter	Bored	Bottled up	Calm
Capable	Competent	Confident	Conflicted	Confused
Contented	Crushed	Defeated	Depressed	Desolate
Desperate	Despondent	Discouraged	Disinterested	Disparate
Dissatisfied	Dispassionate	Distressed	Ecstatic	Elated
Embarrassed	Empty	Enthusiastic	Envious	Euphoric
Excited	Exhilarated	Fearful	Friendly	Frustrated
Furious	Futile	Grateful	Guilty	Happy
Hateful	Helpless	Hopeless	Horny	Humble
Humiliated	Hurt	Identification	Inadequate	Incompetent
Inflamed	Insecure	Insignificant	Jazzed	Jealous
Joyful	Longing	Lonely	Loved	Loving
Miserable	Misunderstood	Needed	Negative	Neglected
Nervous	Passionate	Pleased	Pressured	Proud
Putdown	Puzzled	Reborn	Regretful	Rejected
Rejecting	Rejuvenated	Relaxed	Relieved	Resentful
Sad	Satisfied	Serene	Shocked	Startled
Surprised	Tearful	Tense	Terrified	Threatened

Thrilled	Transcendent	Trusting	Uncertain	Uncooperative
Understood	Uneasy	Unhappy	Unloved	Upset
Uptight	Vengeful	Vindictive	Wanted	Warmhearted
Worthless	Worthy	Yearning		

Table III. Vocabulary for Feelings

6.3.5.5 Chapter 5 Curriculum Assessment

Introduction

This chapter provides tools for students to assess their learning experiences and measures their development of human relationships, social values, and group activities. It helps identify if the curriculum expectations is addressed.

Learning Objectives

At the end of this chapter, the participants will be able to:

1. Understand various levels of assessing a curriculum
2. Undertake a self-assessment
3. Assess a curriculum

Improve in their Interreligious involvement

1. Be more open the interreligious activities
2. Discover his/her strengths and weaknesses in interreligious practices

Learning Activities

Divide the class into groups of four and ask them to answer on a sheet of paper the following question: What kinds of tasks were useful in the group discussion during the course? Did students have achieved the learning objectives? What kinds of activities in and out of class

will reinforce my learning? After the groups complete their assessment give time for personal assessment using the questions below see page 379-382.

Content:

1. The Four Levels in Assessment

The four levels in assessing this curriculum are:

➤ **Level 1 - Reaction**

How do religious leaders react to the learning experience? Did they like it? In the immediate sense, did they perceive it to be of value? According to Kirkpatrick, every programme should at least be evaluated at this level to provide data for its improvement. As Winfrey puts it: “Although a positive reaction does not guarantee learning, a negative reaction almost certainly reduces its possibility” (Winfrey 1999, 1). Levels that we can evaluate interreligious peace education management assessments are: student evaluation, faculty, self-evaluation, self-observation, peer evaluation and program evaluation.

➤ **Level 2 - Learning**

Once we know how religious leaders feel about their learning experiences, we need to measure what has actually been learned. Level 2 assesses the extent to which religious leaders have actually gained anything in the domains of interreligious peace education, including knowledge, skills, and values. Typically, this is where we might want to use pre- and post-learning tests (formal and informal, team and self) in order to find out to what extent the desired learning has taken place. Outcome: change as a result of the outcome. The outcomes

of church and mosques that are more effective as a result of the ministry that our graduates leaders bring to their local faith community.

➤ **Level 3 - Behaviour**

Transfer is the ‘golden egg’ of evaluation; we are all especially happy when learners transfer learning to practice. This level of evaluation helps us know if we are producing learners who can solidify their learning through transformed behavior. Methods are needed to measure changes that occur in students’ behaviours over time, not just immediately after a course, as well as a method sound enough to make explicit the link between the transfer and the course or programme itself. That is to say, we need measures that can support the claim that transfer has occurred as a direct or indirect result of the courses and overall programme of study. Output: change as a result of the activity. These activities are designed to produce an output: graduates at the end of the program of study who evidence some sort of quantitative and qualitative growth as a religious leader.

➤ **Level 4 - Results**

Although this level is associated by Kirkpatrick with the return on investment and the tallying of measurable long-term impacts to a company, gathering of data from the first three levels correlates with things like graduation rates, job placement rates, and success rates in competitive scholarship or graduate school applications. In an academic setting, determining the desired results of instruction comes directly from the programme mission and vision of the ‘ideal graduate religious leader’. Impact: Longer-term societal change. God’s mission of global of living at peace through the churches and mosques.

3. Evaluation of the Curriculum after Graduation

At the end of one year course the religious leader will point out redundancy, as well as areas that have played a particularly significant role in their formation. In addition, they will be asked to undertake a self-assessment based on their profile upon entering the program of study and then again just prior to leaving. This material will become the basis for a level of quantitative analysis of the extent to which the students perceive themselves to be learning and growing through their experience of the program of study. Furthermore alumni will be valuable voices in assessing the curriculum. After some years after graduation they will determine.

What material from the program of study has particularly meaningful for effectiveness in peace work? What material has been largely irrelevant? What significant areas of knowledge and skill were difficult in practice?

4. Engaging the Local Churches and Mosques

The voices of local lay leaders, elders, youth and women leaders and members of churches or mosques will be engaged in the assessment. It may be a one day event in which they will respond to the following questions: What are the contextual challenges of their community? What might be the adequate role of the religious leaders for their community? The responses will be incorporated into “the improved leaders.”

The community and assessment: Engaging the community in assessing is very important. This involves many community leaders who are neither Christians nor Muslims. This process includes interviews with such questions as: 1. To what extent are the church and mosques involved in peacemaking in the community? 2. What is the general impression the

community has about the co-existence between Christians and Muslims? 3. To what extent is the church and mosque involve in violence reduction in the community? 4. These responses will also be gathered to determine the implications of the leaders.

5. Student Attitude Survey

Directions: Read each statement carefully. Then mark the letter that most closely indicates your response: (a) agree strongly, (b) agree (c) not formed an opinion yet (d) disagree, or (e) disagree strongly.

Question	(a) agree strongly	(b) agree	(c) not formed an opinion yet	(d) disagree	(e) disagree strongly
Religions can reduce violence					
When violence or conflict break out the security of the community is in danger.					
The group was opened to diversity					
I believe my religion can be the way to solve some major differences between religions.					
All religions should be equal in status.					
If there is religious violence, it is my duty to join the peacemakers and search for peace.					
Religions have some power to influence peacebuilding in the society.					

Question	(a) agree strongly	(b) agree	(c) not formed an opinion yet	(d) disagree	(e) disagree strongly
Religion cannot change violence					
Every individual has the right to choose his/her religion					
The commandment of love and justice can reduce violence					
The conscientization of our leaders must be encouraged					
Religious leaders can practice and teach interreligious peace education					
The practice of justice must begin within religious institutions					
ICPE program can be improved					
I have a clear understanding of how to put my experiences in practice					
I will encourage others to attend the course					
I learn from others					
I was not open to new ideas					
The course content was adequate					
I understand what my Community says about peace.					

6. Self Evaluation

The following sentences will help you learn about yourself. Score your answer by checking 3, 2, 1, or 0. Score 3: if you always do what the statement says, 2 if you often, 1 if you sometimes and 0 (zero) if you never do what the statement says.

Questions	3: Always	2: Often	1: Sometimes	0: Never
1. What were your feelings before the course				
2. What influenced you most during the course				
3. Your relationship with other				
4. The course material was useful				
5. I was happy with the learning environment				
6. My views were heard				
7. I was able to contribute in the class				
8. I took good care of my emotions				
9. I took time to relax and revitalize myself				
10. I am with my group				
11. I enjoy my practical work				
12. I have good reliable friends around me.				
13. I have people in whom I can confide				
14. I have contributed to the happiness of others				
15. I am satisfied with my teachers				
16. I feel I can get what I want from life				
17. I feel responsible for my life				
18. I exercise control over important aspects of my life				
19. I work towards my goals				

Questions	3: Always	2: Often	1: Sometimes	0: Never
20. I live up to my expectation				
21. I am content with the acquired skills				
22. I see how my work contributes to society				
23. I am pleased with my success and achievement				
24. I am satisfied with my personal growth				
25. I develop the ability to think theologically about my experience				
26. I look forward to peaceful world				
27. I never feel bored				
28. I express my creativity				
29. I have more resources in ICPE				
30. I am satisfied with my interreligious peace education program				
31. I am tolerant of other people's belief				
32. I compromise my moral ethical standards				

Table IV Student Attitude Survey

Score of 75+ is good. Score of 50 - 75 is average. Score of 25 - 50 is poor. Score of 0 - 25 is you need help.

Conclusion

The curriculum assessment provides students with grades of their learning experiences that enable them to become knowledgeable, self-directed, responsible individuals able to manage violent context and cope with a complex and rapidly changing society. It measures their development of human relationships, social values, pride in religious and peaceful heritage.

Examples of Required Readings

Handbook for Curriculum Assessment Winter 2006 from <http://docplayer.net/8970242-Handbook-for-curriculum-assessment-winter-2006.html>

6.4 Conclusion

In designing the interreligious curriculum of peace education, I am bringing a model of education to ensure a better formation and empowerment of religious leaders who are living and facing the frequent and continuous religious violence in Nigeria. The vision of interreligious peace education as stated is to create and sustain peaceful society through programs centered on conflict resolution this approach based on the social-behavioural symptoms of conflict, and training religious leaders to resolve inter-personal disputes through techniques of negotiation and mediation. It includes learning to manage anger, and improve communication through skills such as listening, turn-taking, identifying needs, and separating facts from emotions. Its goals are to: reduce the human cost of religious violence in Nigeria, build a more effective, interreligious community, promote harmony and the spirit of common personhood amongst all the people of Nigeria transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of a person, provide tools to religious leaders can use to transform their faith community members.

The religious violence has not only inflicted hardship on people, but denied them the opportunity of experiencing the full benefit of encounter with the religions of others, enrichment through other's understanding of the Divine, understanding born out of mutual respect, and critical self examination that deepen one's religion conviction. From my observation and my understanding of the roots of religious violence, there are various reasons

that are contributing to the religious violence in Nigeria, namely: the exclusivist discourses of both Christianity and Islam, the bad handling of the economy, the high level of poverty, and the lack of administrative or intellectual expertise to formulate and properly execute growth enhancing policies been the major problem. The curriculum allows the religious leaders to understand that the violence is a major problem in society, and is a threat to everyone. It exposes the root causes of religious violence in the Nigerian society, provides the religious leaders with the foundation for understanding the cycle of violence, and how it traps people in relationships. It brings out the group dynamics and explores the sources and dynamics of violence and how it relates to religion and religious values. It proves the following: 1) that religiously inspired violence is often motivated by social injustices, unresolved frustrations, endless suffering, powerlessness and hopelessness. 2). When injustice lingers for too long, it builds hatred and thereby becomes the source of violence among people. 3). That religious violence is often provoked by the greed that promotes various forms of inequalities and institutionalized injustices in the economic, political, ethnic and religious spheres in the society. Consequently, all these situations lead to the feelings of hopelessness, hatred, prejudice and desire for vengeance. The curriculum assists the leaders to familiarize themselves with primary sacred texts and stories that deal with violence, Awaken them to the various ways in which violence is viewed in these texts and stories, e.g., holy violence, apocalyptic violence, and violence against bodies. The curriculum helps them to engage on critical reflection on the study of sacred texts and stories, as well as challenge them to reflect upon the ways in which this literature has impacted modern understandings of religion, sacred texts, and violence. It contributes to the development of their own view(s) of the subject matter through reading primary and secondary sources.

In addition, in my observation the absence and neglect of interreligious peace education as part of the peace education core program and the lack of interreligious curriculum for peace education in the training of religious leaders is identified as one of the main problems encountered when analyzing the effectiveness of Nigerian academic studies in creating a peaceful living experience. In order to solve this lack and neglect, the interreligious peace education is the spiritual soul of education that can create the shield for human survival on the planet earth. It is through the interreligious peace education that religious leaders can install peace in human minds as an antidote to religious violence. The interreligious peace education also plays an important role in the search for new methods of education that will advance broad social transformation, shifting away from a paradigm of dominance, exclusiveness, and violence and toward a new paradigm of equity, inclusiveness, and peace. The curriculum provides both theoretical and practical background information. This curriculum intends to bring interreligious education to religious leaders in order to train leaders how to affect their community at grassroots level. It promotes how to acquire the skills of peace education from various the concepts of peace such as Yoruba Religion, Islam and Christianity. It helps to understand and comprehend how to integrate the various theory of peace and how to use effectively the various elements of transformative model of peace education.

The ICPE is a new approach in the training of religious leaders; and attempt to respond to the problems of conflict and violence on scales ranging from the global and national to the local and personal. It explores ways of creating more just and sustainable greater awareness of peace. Brings better understanding on the process of breaking the cycles of violence, on deconstructing the doctrine of Islamic and Christian violence , on acquiring more skills to

break the cycles of violence It also help in acquiring skills and understanding to deconstruct the doctrine of violence, to be able to use effectively the stages of conflict: prevention before conflict, resolution during conflict and reconstruction after conflict theoretical, it lays the foundation for the more practical elements of the interreligious peace education.

Furthermore, understanding the deleterious effect of violence on interreligious relations, and the growing realization that multireligious efforts can be more powerful than those of a sole religious community, open the way to the type of interventions found in the ICPE. The ICPE is a practical alternative ways of enhancing the capacity of the interreligious mediation group to effectively resolve religious conflict in Nigeria, The ICPE's theoretical and practical knowledge can improve the present interreligious religious practices and develop further the core concepts, hints for peace culture-building and learning activities peace education and training as a viable alternative to violence, but can only be effective if it brings together participants in an interreligious peace education experience. The proposed interreligious Peace education will not achieve the changes necessary for a long lasting peace throughout Nigeria. Rather, it prepares religious leaders to achieve the changes in their respective contexts, as a starting point. It aims at developing awareness of social and political responsibilities, guiding and challenging people to develop their own learning from individual and collective actions. It encourages them to explore possibilities for their own contribution to resolving the problems and achieving better conditions for living. The ICPE is a planned and guided learning experiences and intended learning outcomes, which primary objective is to help the religious leaders grow into a peaceful person. It is modelled on peace education curriculum. The model consists of eighteen chapters, which can accommodate many peace values and concepts most meaningful in the present global context. It gives the basic

characteristics of a peaceful person that we wish to see developing in religious leaders. The ICPE will help the leaders develop positive attitudes towards themselves as individuals and in their community, country and humanity.

7.0 GENERAL CONCLUSION

This chapter is divided into 2 parts, following the praxeological approach. The first part is the conclusion of the thesis. In the second part I present the prospective of this interreligious curriculum for peace education in Nigeria, especially in terms of its potential benefits when it comes to enhancing a more peaceful future. In addition, it also includes envisaged obstacles in its application.

7.1 Conclusion of the Thesis

Based on my observations, the rise of religious extremism in the world and in Nigeria in particular has turned the perception about religion into the most important factor dividing the Nigerian population, itself mostly one-half Muslim and the other half Christian. Despite the proliferation of mosques and churches in Nigeria and the intensification of mass religious activities, the series of religious crises witnessed in Nigeria in the last two decades, and the aggressive display of religious piety is not only injurious to Muslim-Christian relations; it is destructive to Nigeria's socio-economic development. These crises have significantly undermined the basis of collective existence; a now fragile social fabric that took generations to build and nurture over centuries. In Nigeria, religion has failed to establish the peace which it has claimed to promote, because deep historical feuds, although not necessarily religious in nature per se, have now found religious expression. This dire situation has therefore brought religion to the forefront of Nigerian problems, making religion a core element of its many current challenges.

The general observation, the analysis, and understanding of the roots of religious violence require us to find solutions. This situation calls for the restructuring of the

educational system of many if not all higher educational institutions, especially those that train future religious leaders. The curriculum needs to include peace studies courses to prevent religious leaders from engaging in violent preaching, teaching, and ultimately behavior. This compels us to put faces, events, and history behind what we are teaching and allow us to establish the problematization of religious violence, and bring peace education and training as a viable alternative to violence. This peace education can only be effective if it brings together participants in an interreligious peace education experience. This is true especially where the absence and neglect of interreligious peace education as part of the peace education core program, and the lack of interreligious curriculum for peace education in the training of religious leaders are identified as one of the main problems encountered when analyzing the effectiveness of Nigerian academic studies in creating a peaceful living experience. The formulation of the interreligious curriculum for peace education (ICPE) is appropriate to meet of this period of crises. Peace education as the solution in Nigeria is based on concepts, principles and pedagogies found in Yoruba religion, Islam, and Christianity. Each of these religions provides overlapping perspectives, tools which reinforce and support the foundations and principles of peace education. There is need to construct a model of peace education that will include the various distinct values of these 3 religions for the teaching and reduction of violence in Nigeria. This model of peace education embraces and is developed into interreligious curriculum for peace education suitable and tailored to meet the need of the religious leaders in a multicultural context.

Increasing the interpretation of past and current events through a critical analysis will help understand the issues and causes of the problems observed. Various causes have been identified, discussed, explained and interpreted, and the results are negative and can be

described as dramatic situations, causing injury and pain, death, mental agony, psychic terror, feelings of helplessness, destruction of property, damage to infrastructural facilities such as electric installations, police posts, schools, diversion of public funds from socio-economic development to security, abuse of human dignity and rights, and losses of resources and desecration of property. Frequent religious violence in Nigeria not only inflicts hardship on people; it denies them the opportunity of experiencing the full benefit of encounter with the religions of others, enrichment through other's understanding of the Divine, understanding born out of mutual respect, and critical self-examination that deepen one's religious convictions. Understanding the deleterious effect of violence on interreligious relations, can further the growing realization that multireligious efforts can be more powerful than those of a sole religious community. Religion seems to be the preferred instrument to hide the real causes of the various conflicts across Nigeria. It excludes potentially extraordinary sacredness by throwing a veil over the eyes of people filled with hope. But if religions can be used to heighten the fire of passion, they can also be useful in easing consciences and souls. All religions promote tolerance and forgiveness. These strong shared values must help to reinforce healing in human relationships as well as to restore order and peace. Concepts, principles and pedagogies for peace education can be found in Yoruba religion, Islam, and Christianity. Each of these religions provides overlapping perspectives, tools which reinforce and support the foundations and principles of peace education. There is a need to construct a model of peace education that will include the various distinct values of these three religions for the teaching and reduction of violence in Nigeria. A model of how peace education can embrace these values can be developed into interreligious curriculum for peace education suitable and

tailored to meet the need of current religious leaders living in a multicultural and multireligious context.

Moreover, when a nation like Nigeria suffers death and unprecedented degrees of violence increasingly so through so-called religious behaviors, it becomes obvious that each religion needs trained religious leaders with peacebuilding skills to intervene, prevent, and rebuild. For those tasks, they must be trained as peacemakers, they must go through an interreligious curriculum for peace education. Through their actions, the nature of religious conflicts can be changed and decreased. It is crucial to include interreligious peace education in the curriculum that forms future religious leaders so as to empower the future generation with the necessary skills to prevent and resolve conflicts, as well as practice peacebuilding in post-conflict situations. In fact, the understanding that many religious leaders have about peace is very limited. They do not know about the variety of instruments and techniques that can promote peace, and thus in the face of some more difficult challenges, they can too easily fall prey to calling for the use of violence in order to achieve a 'solution' to their problems. They grew up in environments that were encouraging violence supported by often selective interpretations of specific passages in their sacred texts. The curriculum in which they have been educated, if any at all, can be qualified as dysfunctional since education should teach religious leaders to avoid resorting to violence. Interreligious peace education raises awareness of the roots and causes of interreligious conflict through channeling this energy into programs that rebuild the community and strengthen bonds between communities. Interreligious peace education can inspire religious leaders and their members to look to the future for a better tomorrow. It can stimulate and revitalize religious morale and work towards developing social justice and equality.

The ICPE will shape the growing religious activity and consciousness in Nigeria, toward peace and tolerance. It will engage each religious leader to address in an interdisciplinary way the myriad social issues of injustice, poverty, illiteracy, and health care that are often at the root of violence. It will revive the religious virtues of compassion, love, honor, and respect for the neighbor and indeed the religious sanctity of life and property of a fellow human being. It will revamp our value system and the imperative of moral regeneration of the nation. The ICPE will help build sturdy bridges of understanding between Traditional, Muslim and Christian communities in Nigeria. It will sustain interreligious dialogue, not regarding these dialogues as mere academic exercises. It will endeavor to carry the message of tolerance and mutual understanding, which these dialogues teach, to our mosques and churches. Religious instruction in all institutions of learning in the country must take place so adherents of all religions can know each other and avoid mutual suspicions, since we generally fear what we do not know or understand. It will address many grievances that contribute to communal and religious conflict, related to equity, fairness and, indeed, the inability or outright refusal of local officialdom to promote them. It will also fight against poverty, enabling Muslims and Christians as well as other religious traditional communities to live decent and productive lives.

If the purpose of religion is for us to know God, we must know those created by God. If we cannot live together, how can we claim to be worshipping God? Therefore, as outlined in this thesis, the ICPE represents a curriculum aiming to respond to the different needs and capacities of religious leaders to be effective in knowing human beings in a multireligious context. As part of the training courses for advanced high training, the tools will ensure multiple goals to reduce “[t]he present crises [that] have arisen out of competition and a power

struggle: everyone attempting to win at the cost of other others” (Jurgen Moltman 1989, 46). Furthermore, the foolish attitude of “religious people who teach ‘truth,’ ‘benevolence’, and ‘mercy’ to be hostile to each other and repeat bloody conflicts” (Yoshiminie Komori 1987, 98) will be replaced by a religious conversation, instructions and behaviours that address violence through dialogue.

The interreligious curriculum for peace education is not a quick fix solution or a pre-packaged tool to be imposed either locally or globally rather, what is necessary is a paradigm shift that shapes content and pedagogy by incorporating issue of human security (Ardizzone 2001,1). The ICPE will not achieve the changes necessary for short term peace. Rather, it prepares religious leaders to achieve themselves the long term changes for peace. It aims at developing awareness of social and political responsibilities, guiding and challenging people to develop their own learning from individual and collective actions. It encourages them to explore possibilities for their own contribution to resolving the problems and achieving better conditions for living. True peace education makes humans whole and is a life-long endeavor. It is the core aspect of all types of education. Peace education includes all the elements that constitute human life. Thus peace cannot be taught, but is learned by both teachers and students through dialogue, discussion and practice.

The ICPE is a way of educating the religious leaders to the creation of peace, initially among believers from different traditions, but ultimately in relation to the training of their leaders. The most valuable part of this thesis is the development of valuable and reliable cores from various theories of peace, as well as peaceful doctrines and rites from various religious traditions. The hope for ICPE is that it will help strengthen interreligious communities throughout Nigeria by creating and deepening relationships with the sacred, the self and a

variety of others, so that we can begin the creative process together. By sharing our questions, traditions, selves, cultures, worship, and work for justice we can begin to know ourselves, the other and the sacred better. Furthermore, learning about our own religion and that of others at the same time also opens up possibilities of not only understanding another tradition but also looking at our own with new eyes.

In today's world, too many people who live near each other, if not side by side, isolate themselves in communal enclaves based on religion. This too often divides them and maintains a sense of hatred and violence for other religions. The ICPE will help confront the isolation and/or avoidance of the other and/or conflict. Isolation and avoidance can be caused by what Augsburg describes as the difficulty of crossing over to meet the other. Fear of misunderstanding, appearing insensitive, or offending can cause people to isolate themselves and appear uninterested. They engage in judging themselves for being wrong and inadequate, feel shamed and judged by others, and become closed, fearful, and prejudiced (David Augsburg 2009, 41). In finding out how adherents of other traditions are time and culture bound in the expressions of their faith, we become aware of the degree to which we ourselves are influenced by our social, cultural, and political environment too.

In addition, due to the normalization of violence and its influence on well-being, religious leaders must learn how to teach peace, to respond to conflict and analyze how current problems can be avoided. Due to the deficiency of curricula in our mosques and churches, as well as institutions of higher learning, the religious leaders who will acquire their skills from the ICPE will have the responsibility of participating in a snow ball effect, creating lessons and curricula that facilitate more interreligious peace education.

The greatest collective challenge facing Nigeria today is how to find stability and peace in her process of development and growth. The world is continually facing challenges of unprecedented and continued development, acquisition of weapons of mass destruction, conflicts between states, ethnic and religious groups, the spread of tribalism, nationalism, community, violence, the huge widening gap between the rich and the poor throughout the globalised economy, violations of human rights and the degradation of the environment. The ICPE is a tool for the transformation and the emancipation of the believers, a challenge to the status quo. Its education promoting the respect of others is relevant in today's context especially after examining the nature of the religious conflicts around the world (and especially in Nigeria). There are challenges however to the implementation of interreligious peace education because it challenges the status quo and only very few people are comfortable with change out of fear of a disruption of what they have always known.

Although the present challenges are enormous, it is important that we also see the signs of hope such as the growth of social movements that work for the promotion of peace and justice in various ways and levels. This should increase our confidence and resolve to make our own contributions towards our positive vision. We need more purposive focusing on the goals of ICPE, and more investment in renewable energy and commitment to peace. I believe that building a culture of peace is among the essential goals for today and tomorrow. Human and ecological survival and well-being, now and in the future, depend on this. Therefore, it makes good sense for religious leaders, and all people to work together towards this vision.

In this thesis the goals were to understand the nature and origins of religion violence and its effects on both victim and perpetrator, to create frameworks for achieving peaceful, creative societies; to sharpen awareness about the existence of relationships that are non-

peaceful between people and within and between nations; to investigate the causes of conflicts and violence embedded within perceptions, values and attitudes of individuals as well as within social and political structures of society; to encourage the search for alternative or possible skills in nonviolent, as well as to equip religious leaders with personal conflict resolution skills, to think, teach, speak and act for peace.

In conclusion, the importance of the interreligious curriculum for peace education in the training and education programmes of religious leaders cannot be over emphasized, particularly at a time when the world is facing its worst crisis. This thesis explores a variety of theoretical and workable understandings of nonviolence and peace. It contributes to the understanding of nonviolence as a fundamental tool for the creation of a just and peaceful family, school, community, society, nation and world. The ICPE explains the roots of violence and helps teach alternatives to violence. It covers different forms of peace education like Human Rights Education, Environmental Education, Co-existence Education and Resolution Conflict Education, concluding that promoting these types of peace education will help to reduce violence in communities, as well as society. If peace education programs become widely used and universally accepted, ICPE could be a model peace reconciliation program that could be adapted to a variety of specific contexts both in Nigeria and other neighbouring sub-Saharan African countries in particular. If implemented it will definitely foster the process of conflict resolution and transformation, the formation of peaceful relations, mutual trust, acceptance, tolerance, cooperation as well as contribute to the nonviolence movement.

7.2 Prospective

The prospective of the interreligious curriculum for peace education in Nigeria is to bring the benefits of an education which are necessary if we want to work toward a more peaceful future, and also envisaged obstacles in its application. In designing the ICPE, I am bringing a model of education to ensure a better formation and empowerment of religious leaders who are living and facing the frequent and continuous religious violence in Nigeria. The vision of interreligious peace education as stated in this thesis is to create and sustain peaceful society through programs centered on conflict resolution and transformation. This approach is based on the social-behavioral symptoms of conflict, and training religious leaders to resolve interpersonal disputes through techniques of negotiation and mediation. It includes learning to manage anger and improve communication through skills such as listening, turn-taking, identifying needs, and separating facts from emotions. Its goals are to: reduce the human cost of religious violence in Nigeria, build a more effective, interreligious community, and promote harmony and the spirit of common personhood amongst all the people of Nigeria transcending religious, linguistic and regional or sectional diversities. It seeks to renounce practices derogatory to the dignity of a person, and provide tools that religious leaders can use to transform their faith community members.

The absence and neglect of interreligious peace education as part of peace education core program and the lack of interreligious curriculum for peace education in particular has been identified as one of the main problems encountered when analyzing the effectiveness of peaceful living in any multicultural society. According to Castro (2006), the ultimate goal of interreligious education and of peace education as well is to learn new ways of thinking and

acting, based on mutual respect and shared responsibility, so that the whole human community can live in peace and enjoy the fruits of a sustainable equitable development. My utopian dream in developing the interreligious curriculum for peace education is for our religious leaders to build together the kingdom of God on earth, to share gifts and skills for the welfare and growth of humankind. The expected achievement of this interreligious curriculum for peace education is a humanizing process whereby the Nigerian religious leaders will cultivate hearts that welcome the other through religious teachings and peace education. They will enable them to manage their violent tendencies and know how to release their bitterness to prevent them from building conditions that would attract violence.

My prospective of the ICPE is to train religious leaders to play effectively the role of religion itself. Generally, religion plays various roles, according to Farideh Salili in *Religion in Multicultural Education*,

Religion plays a double role in most communities. On the one hand, it provides meaning for life with references to higher powers going beyond the appeal, to the uniqueness of humans in creation and the freedom they enjoy in relation to the rest of creation. On the other hand, for the sake of peace and harmony, it encourages obedience to authority and adherence to rules and regulations to maintain healthy bonds within the community (Salili, 14).

The role of religion in a community is to preserve moral values and to enhance the quality of life. This is achieved through imparting beliefs and practices to their adherents and by transmitting the faith through rites, rituals, customs, institutions, and teaching. In addition, religion provides a framework for individual's lives as well as communities' life. Religion is an important basis of identity for many people and is an important source of legitimacy for actions they can support or oppose in their personal and social life. The role of religion is to

bring people to an awareness of life. It is to transform the world, to come to see the world as God sees the world and to bring it as close to the vision of God as we possibly can. That is why in “The Role of Religion in Today’s Society,” Joan Chittister asserts that:

Real religion is not about building temples and keeping shrines. Real religion is about healing hurts, speaking for and being with the poor, the helpless, the voiceless and the forgotten who are at the silent bottom of every pinnacle, every hierarchy and every system in both state and church, church and state. Real religion, the scripture insists, is not about transcending life; real religion is about our transforming life. The gospel of the transfiguration calls us to Sabbath; calls us to become enlightened; calls us to change our attitudes about the role of religion; calls us to understand the nature of religion itself; because the so-called rational has failed. Religion calls us to the Beatitudes, to the works of mercy, to the casting out of demons, to the doing of miracles for those in need, to the being and act of irrational love and burning justice of God (Chittister 2000, 1).

In Nigeria, religion is a very important factor in the current condition of the society. It contains vital ingredients that can contribute to the development of a healthy and stable order in the nation, or it may be the reinforcer of ethnic conflict. Religion has contributed to the westernization that Christianity brought to the South of Nigeria in particular, which included education, literacy and access to jobs in colonial service. Islam brought a new system of ideas, a new way of life and literacy in the North of Nigeria in particular. Religion can correct the division it has caused Nigeria, this has not only divided but this imperfect division has affected the relationship between people of various religious traditions. Religion has a strong influence on the social and moral lives of Nigerians. Instead of religion acknowledging and promoting the right of others to believe and to act differently in a multicultural society, religion has too often instead contributed to many atrocities and acts of destruction.

Peace is essential to humanity. Peace defeats disharmony and celebrates serenity. It believes in giving, sharing, caring and respecting life. Peace is necessary for individuals within the same religious community, between two or more religions, between peoples and states,

regionally and globally. All religions preach peace and believe that the abode of God is where peace is fully experienced. Peace is a divine attribute in each religion because in each religion it is God's commandment to live in peace with each other. Christians and Muslims have a duty to promote this tranquility of order. For Christians, although it is also the expectation of a perfect stage at the end of history, the Kingdom of God does not just come in one dramatic event sometime in the future, the kingdom is present in every act of love, in every manifestation of truth, in every moment of joy, and in every experience of the holy.

If nurturing peaceful characteristics within all humans could eventually lead to the development of a culture of peace, religious leaders will contribute to this process by teaching about peace: -what it is, why it doesn't exist, and how to achieve it and build the beloved community. They will use their interreligious peace education skills to teach about how to create peaceful communities. They will teach about how conflicts get started, the effects of violent solutions to conflict, and alternatives to violent behavior and learn how to resolve disputes non-violently. They will establish practices of religion and education to prevent violence or even to abolish violence, all of which would be of significant importance to avoid recurring crimes against human dignity.

Additional expected achievement of ICPE include that religious leaders hope to create in human consciousness a commitment to the way of peace, to solve problems caused by violence, and inculcate resistance to the evil effects of violence to their members by teaching skills to manage conflicts non-violently and by creating a desire to seek peaceful resolutions of conflicts; humans have the potential to build peace, and this potential can be educated and nourished.

Through ICPE religious leaders should become more alarmed about the dangers of violence and learn how to promote peace and change behavior and political systems by teaching conflict resolution skills. They can reduce levels of violence since education implies at best a change in consciousness, learning facts and theories that may result in a change in attitude and behavior. In the face of the deadly threats that today confront both humanity and the earth itself, religious leaders in Nigeria should identify and develop the best ways to teach about the religious causes, perceptions, and behaviors that contribute to the continuous violence in Nigeria.

They should contribute to the building capacity for the two main faith communities to face the enormous possibilities for collaboration between these communities to work together for social and ethnic justice, for the defence of human rights and people's rights, for safeguarding and promoting religious freedom, for resolving conflicts peacefully, for addressing the plight of refugees and displaced people. Religious leaders will educate their communities where they live, encouraging Christians and Muslims to share spiritual insights, to stand hand-in-hand in the face of common threats or in struggling together towards shared social and political goals, as well as too bring exchanges and mutual transformation and discover resources that will help the community become more humane, more sensitive to the needs of others and more obedient to God's will for all creation, thus fulfilling the purpose for which God has created humankind.

Leaders will be able to teach how to overcome misconceptions, combat prejudice and bias, and dispel religious ignorance. They will become educated on how to eliminate inherited ideas and negative stereotypes, which marked their mutual perceptions, and false images of the other developed in both communities, which have resulted in fear and misunderstanding.

They will re-examine and reject prejudices against other religions. The leaders will help Christians who have often (but not always) perceived Islam as too political, economic and a theological threat, and have painted Islam in negative colors, in contrast to their own positive self-image. They will assist Muslims who, in turn but not always, have been inclined to regard Christianity and Christendom - often identified with each other and with the West - as engaged in an ongoing crusade against the Muslim world, to see Christians in a new light.

They will provide models for building healthier interreligious relations, soothing discords, righting wrongs, and nurturing respect. The leaders will be enabled to educate their members that dialogue is not conversion, and is also not only conversation (dialogue of ideas) but is also an encounter between people (dialogue of life). Dialogue depends on mutual trust, demands respect for the identity and integrity of the other, and requires a willingness to question one's own self-understanding, as well as an openness to understand others on their own terms. Dialogue includes the understanding that involvement not water down their tradition. They will expand understanding that in dialogue we are invited to listen in openness to the possibility that the God we know in each tradition, may be encountered in individuals and community in the lives of our neighbors of other faiths.

Religious leaders will learn to help the Christian-Muslim community to reduce conflict, rivalry or violence by continuing to deepen our mutual understanding and trust. They will establish one of the main objectives of dialogue in the common search for a viable model of society and cooperation in building a really human community which in law and practice guarantees equality for all, safeguards religious liberties, and respects differences and particularities.

They will point out that there are many points of convergence between Christian and Muslim beliefs, but also acknowledge, there are also real and substantial differences between Christian and Muslim teaching - many of which stem directly or indirectly from our respective scriptures. Given these and other differences, it is essential for the continuing improvement of relations that both Christians and Muslims make greater efforts to learn more about each other's faith.

They will focus interreligious practices around the notion of human security; Christians and Muslims need to explore seriously models of governance that further a balance between individual and community rights. Such situations also challenge the community to develop new forms of political involvement. This involvement necessitates an ability to liberate religion from narrow sectional interests, with the aim of engaging critically in issues of human rights and social and political justice and striving towards peaceful resolution of conflicts.

In addition, the new policy of dialogue will encourage and engage their communities in a one on one conversation that will allow them to think and talk about the future and the development of the community. The two religions will be able to come up with a joint strategy on addressing the issues facing the poor and what the government could do to alleviate the situation. The mission will be to promote mutual understanding, respect, appreciation and cooperation among people of faith in the community through extending hospitality, offering educational opportunities, providing moral leadership, sharing in service and working for justice. Its vision will be to promote mutual understanding, appreciation, and respect among the region's diverse religions and cultures; to honor each other's religious festivals and, where appropriate, share together in common prayer; to seek opportunities for conversation,

partnership, education, hospitality and celebration among its members; to address concerns and pursue common goals that impact the religious communities; provide moral leadership on mutually agreed-upon issues; to serve poor, hungry, homeless and marginalized people; to foster peace, compassion, kindness, openness and trust; and to encourage one another in embracing these commitments. In short, this ICPE will engage new spiritual strategies to bring our spiritual powers together to fight darkness that all face and spiritual issues destroying the peace and progress of the community to enable to achieve better living conditions individually and collectively.

The eventual transformations this curriculum will bring will directly contribute towards to better harmony in Nigeria. This harmony will need to be maintained for humans to experience peace, for it is not only social but also spiritual and cosmic. In addition, new practices for effective interreligious peace education will be practiced. These practices will emphasize ways to treat others with filial piety, fraternal love, loyalty, trustworthiness, and humanity; in order to coexist with others courteously, justly, honorably, and peacefully.

The success of the ICPE will promote the image of religious leaders and allow the public sector and the government to use this approach in changing our national security policy, and the educational curriculum. This new policy will bring change about how to equip the military so that violence can be prevented, and teach that violence cannot be resolved by violence. This may change the mind-set of our leaders and our society from the current culture of war to a culture of peace.

While I believe in these expected achievements, there are other challenges that I need to enumerate for the future trained religious leaders. In the application of the ICPE, three praxeological challenges have been identified so far, which might affect its application. This

includes, how can the newly trained leader deal with the following? 1) Conducting praxeological observations in a pastoral milieu; 2) Addressing extremism and the legitimation of violence; and 3) Adopting five interreligious practices.

The first challenge- praxeological observation in a pastoral milieu- requires setting the parameters of praxeological observation by seeking clarification of an encountered problem, starting with the “who, what, when, where, why and how” questions. The milieu of applying the ICPE is pastoral and interreligious. While African native religious communities will be included, the principle objective is to address Christian and Muslim religious communities. How does one go about observing both communities in their respective places, as well as their interaction in common, public spaces? Moreover, how does one gain access to communities whose discourses are exclusivist, sectarian and politically radical? The situation is even more challenging in the current precariousness of socio-political conditions in Nigeria.

The second challenge is how to address extremism and the legitimation of violence: How will the trained religious leaders address extremism and the religious legitimation of violence? With the continued rise of political extremism in Nigeria, how will they deal with the threat and fear of reversion to an earlier state of subordination, the perceptions of injustice leading to anger and blame, including the stereotyping of innocents; and humiliation and shame? How will they identify other causes leading to extremist behavior and apply the ICPE, especially when actors within the Nigerian extremist Islamist group *Boko Haram* seek the complete Islamization of the country and intend to fight all heretics, apostates, hypocrites, sinners, and unbelievers, including any Muslim who does not ascribe to and participate in their understanding of *jihad*? Likewise, the Christian exclusivist discourses that claims that allegiance to Christianity presents itself as a choice that entails renouncing all other religious

options, is also problematic in many families and areas where co-existence of both traditions is a matter of daily life. Christians who hold strongly to this view are concerned that engaging other religions might be disloyal or might even lead to conversion to the other faiths, without understanding that this also leads often to exclusivist behaviors in inter-community relations.

The third challenge is that of adapting five interreligious practices. There are several challenges in using the five key practices that need to be included when designing the ICPE: (1) *kerygma* (proclamation), (2) *didache* (instruction/teaching), (3) *leiturgia* (worship/prayer), (4) *koinonia* (community) and (5) *diakonia* (service). The first challenge concerns the development of *kerygma* or preaching (*hkeutbajoumaa*) that focuses on human security by addressing “economic, food, health, environmental, political, community and personal security” needs (Sommaruga 2004, 208). A second challenge concerns the development of an interreligious catechetical or didactic practice (*didache* = *talimiasariah*) that is based on knowledge about the revelation and salvation of God in history and in sacred scriptures, as well as in the confessional traditions of both Christianity and Islam. The third challenge concerns the development of a community of care and comfort (*paraclesis* = *sadakat*). Similarly, the fourth challenge arises in developing a community of fellowship, sharing and interaction among believers (*koinonia* = *jamaa*), which includes mutual care between Christians and Muslims. The fifth challenge occurs in developing witness and missionary outreach (*marturia* = *houhoud*), in order to empower people to transform the world. A sixth challenge arises in developing a worship liturgy compatible for both religions (*leiturgia* = *salat*). Finally, the seventh challenge concerns the development of a spirit of sacrificial service in the churches and mosques (*diakonia* = *moussada*), as agents of change and community development. Even though these practices are fundamentally from a Christian paradigm, they

are similar to what a peacemaker must do in Islam. According to Qur'an 25:63: "The worshippers of the All-Merciful are they who tread gently upon the earth, and when the ignorant address them, they reply peace!" And the Hadith on peace stipulates that: "what actions are most excellent? To gladden the heart of a human being, to feed the hungry, to help the afflicted, to lighten the sorrow of the sorrowful, and to remove the wrongs of the injured." (Sita 2002, 84).

Some other challenges are: 1) the willingness of the university to accept and implement this new curriculum, 2) the financial implications and sources of funding this interreligious curriculum for peace education cannot be implemented free of cost. Funding will be required for developing ICPE material, training and capacity building of teachers. It, however, may not be very easy to find sources because of tremendous pressure of limits finances on education, particularly in university education. 3) Undertaking the creation of centers and training of religious leaders is sourcing and gaining funding for interreligious curriculum peace education that has proven to be difficult because many donors will be hesitant to support religious activities. In facing those many challenges and hopes, the future of the ICPE is uncertain. Nevertheless, its potential application on the ground in Nigeria is a necessity that is self evident for Nigerian community to be transformed towards a more sustainable peaceful and multi-cultural-society.

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