

Effect Of Religion on Peace Building in Kaduna State, Nigeria.

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Abstract- *The empirical study assessed the Effect of Religion on Peace Building in Kaduna State, Nigeria. The integrated peace theory was employed to examine the relevance of positive peace and peace education in the peace building process in Kaduna state. Ethnographic design was adopted for the study. 400 respondents were selected using the Taro Yamane (1967) formula for limited population across three Local Government Areas in the state. Ordinal logistic regression and the significance P.value were employed to measure the relationship between the dependent variable (Peace Building) and the independent variable Religion (proxy for Christianity, Islam, and the African Traditional Religion). The findings from Logit analysis showed a significant relationship between ISM, ATR, and PD in Kaduna state. CNT showed no significant relationship with PD in Kaduna state. The study recommends a synergy between faith-based organisations, religious leaders, and the local community in the peace building process.*

Indexed Terms- *Religion, Peace Building, Christianity, Islam, African Traditional Religion*

I. INTRODUCTION

Religion as a peace building framework was backburnered up until the 1990s as research and publications were mainly on a mainstream secular peace building frameworks. Before this time, religious leaders such as Mahatma Gandhi and Martin Luther King have extensively used the religious principles of *satyagraha* to promote peaceful coexistence, nonviolent resistance, equality before the law, and respect for all races and colours. Around the world, religion as a peace building framework has recorded success in bringing solution and peaceful coexistence in conflicts and war zones. Worthy of note are the

USIP's Religion and Peace-making Program (RPP) led by Dr Little in the late 1990s in establishing an interreligious council of religious leaders in fostering peace and reconciliation in the Balkans in the late 1990s (Hayward, 2012). The Aretz Shalom (Land of Peace) under the leadership of Rabbi Froman, a Jewish group engaged in advocacy for peaceful coexistence with the Palestinians in West Bank, the pioneering work of Archbishop Elias Charcour in peaceful coexistence and reconciliation between the Jews and Palestine in Israel, and the remarkable job in fostering peace between the three Abrahamic traditions by the founder of Melkite church, a Palestinian catholic priest (British Academy, 2015). The Salem Institute of Peace and Justice founded by Mohammed Abu-Nimer, the 2002 Alexandria summit are examples of Islamic faith-based peace movements advocating for religious tolerance and peaceful coexistence. Worthy of notes also includes Islamic peace advocates and scholars such as Abdul Ghaffar Khan, Chaiwat Satha-Anand, Khalid Kishtainy, Hakim Mohammed Said, and Sakina Yakoobi (Hayward, 2015) whose ideas are based on Quar'anic principles of sacredness of human live, universality of humanity, diversity, tolerance, among others. Another Muslim scholar, Fethullah Gülen, whose worldview revolves around three major enemies to humanity which include ignorance, poverty, and disunity over the years through the Gülen Movement have contributed to peace building through education in the Balkans, Northern, Iraq, Northern Ireland, and the Philippines. In the same report, the movement built a learning centre in Skopje, Macedonia, to educate children from different ethnicity and religion of warring parents in the Yugoslavia war (Saritoprak, 2007). GMI also embarked on religious tolerance and peaceful coexistence by establishing schools in Bosnia community that comprised of Muslim Bosnians, Christian Serbs, and Christian Croats, all-girls school

in Afghanistan that is characterized by varying ethnic groups, the Philippines that is endangered by Muslim-Christian feuds, and in an effort to promote girl child education provided education to girl child in Afghanistan and Kenya (GMI, 2010)

In Africa, faith-based peace movements such as the High Council of Islam (HCI) in Mali (Armstrong, 2013), the catholic nuns of Jesuit communities, the Sant'Egidio peace building and dialogue in Mozambique and Burundi, and the Wajir Peace and Development Committee of Kenya (British Academy, 2015) have explicitly carried out faith based peace initiatives in conflict zones in Africa with the aim of promoting peace, reconciliation, forgiveness, and peaceful coexistence among varying religion and culture in Africa. Following the aftermath of the apartheid regime in South Africa, the biggest challenges confronting the nation were unification, forgiveness, and peaceful coexistence between white and coloured South Africans. There was a need for a peace building framework that will foster healing, forgiveness, and peaceful coexistence that will prevent the country from plunging into anarchy and a failed state. The solution came through the Ubuntu principle by Archbishop Desmond Tutu during the Truth and Reconciliation Commission (TRC). At the end of the process, the victims were given reparations (which has a symbolic value but not economic) while the perpetrators were given amnesty which reflects the willingness of both parties to live in harmony after several years of chaos in South Africa (Tutu, 1999 cited in Arthur, Issifu and Marfo, 2015). The work of the late Archbishop Monswego in the Congo basin (Hayward, 2015) was instrumental in bringing peaceful coexistence and tolerance during the civil conflict.

Several faith-based organizations over the years have put up varying peace initiatives to promote peaceful coexistence and peace building in conflict zones in Nigeria. The Kukah Centre (THC) through Conciliation Resources has done enormous work in fostering peaceful coexistence and peace building in Nigeria. In 2019, the body organized a monthly peace building initiative "Peace Markets" in ten communities in Plateau state Nigeria to promote peaceful coexistence between pastoralists and herders by encouraging both parties to coexist side by side

through buying and selling of each other's products. Beyond the shores of Nigeria, the body has also done extensive peace building programmes in the Mano river region in West Africa, the Philippines in South East Asia, Jammu and Kashmir in South Asia, Colombia in Latin America and in the pacific, Horn Africa, DRC, CAR, and South Sudan in East and Central Africa, Georgian, Abkhaz and Nargony Karabakh in the South Caucasus.

Despite these varying peace frameworks by faith-based organizations and religious leaders around the world, Africa, Nigeria, and in Kaduna state, in particular an inhumane acts towards humanity is on the rise with the southern Kaduna conflict between herders and farmers, banditry and kidnapping in Kaduna state and Abuja Kaduna highway, banditry, kidnapping, and cattle rustling in North-West Nigeria, the Boko-Haram insurgency in North-East Nigeria, and the Indigenous People of Biafra (IPOB) agitation and attacks on the government and innocent citizens in south-eastern Nigeria. This increase in strife, civil unrest, and the inability of men to live in harmony and peacefully coexist with one another despite the forgoing efforts by religious leaders and faith-based organizations provides the basis to assess the problem of study.

II. STATEMENT OF THE PROBLEM

Kaduna state has witnessed a series of religious crisis, among which are the 2002 religious crisis and the Zangon-Kataf crisis which to a large extent are as a result of lack of religious tolerance and fear of dominance of one religion in the affairs of the state. It is observed that the dominance of a religion translates to political advantage and supremacy in the state affair. This notion has become an obstacle and a clog on the wheel of progress in peace building and peaceful coexistence in Kaduna state, Nigeria.

Hayward (2012) identified four issues inhibiting the progress of peace building to be challenges of evaluation, neglect of non-Abrahamic traditions, inadequate representation of women and youth in peace building, and lack of integration into the larger peace building field. Most religious peace building frameworks relies on aged religious leaders in the formulation and implementation of a religious peace

initiatives with little or no representation of youth and women who over the years have been effective in gender issues, unemployment, drug abuse, domestic violence, and education which are the core issues influencing conflict and violence in the state and around the world.

Poverty and out-of-school-children who are idle and are readily available for manipulation by conflict entrepreneurs is considered a factor igniting the flame of religious conflict in Kaduna state. The Zagon-Kataf conflict is a perfect picture where poor, unemployed, and destitute children were employed to cause havoc and mayhem in southern Kaduna. This study is necessitated as it is poised to determine if various peace initiatives such as the Muslim-Christian Dialogue Forum (1995) by Pastor James Wuye and Imam Muhammed Ashafa, among others in Kaduna state translate positively or negatively to peace building and religious tolerance in the state.

III. OBJECTIVES OF THE STUDY

To assess the effect of religion on peace building in Kaduna state

To examine the effect of Islam on peace building in Kaduna State

To assess the effect of Christianity on peace building in Kaduna State

To evaluate the effect of African traditional religion on peace building in Kaduna State

IV. RESEARCH HYPOTHESES

There is no relationship between religion and peace building in Kaduna state

There is no relationship between Islam and peace building in Kaduna state

There is no relationship between Christianity and peace building in Kaduna state

There is no relationship between African traditional religion and peace building in Kaduna state

V. CONCEPTUAL REVIEW

- Religion

Religion is seen considered a system of beliefs and values associated with particular organizational forms (for example, ritual practices, institutions), and with a

supra-natural deity embodying and emanating some absolute truth (British Academy, 2015). Skidmore (2007) sees religion as a conceptual and moral framework for understanding and ordering life and community. According to Geertz (1993) religion “tunes human actions to an envisaged cosmic order and projects images of cosmic order onto the plane of human experience”. Furthermore, religion is considered as “ a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden –beliefs and practices which unite one single moral community called a church, all those who adhere to them” (Durkheim, 1989). Religion is a belief system influenced by the family and fostered by the fear and reverence of a supernatural being.

The role of religion in peace building is evident in the work of James Wuye and Ashafa through their Interfaith Mediation Centre (IMC) in organizing the Kaduna Interfaith Peace Commission in August 2002 to sign the peace agreement based on the Alexandria format of religious leaders for peace in Israel and Palestine (Ayantayo and Philip, 2017)

- Peace Building

UN Secretary General, Boutros-Ghali (1992) defined Peace building as “action to identify and support structures which will tend to strengthen and solidify peace in order to avoid a relapse into conflict”. Peace building refers to conflict prevention or resolution activities performed by either external actors such as the UN or other international organizations, or local actors on a community level, with the common aim of establishing a sustainable peace corresponding to more than an absence of violence incorporating a structural transformation of a conflictual society to a positive peace available for all (Frère and Wilson, 2015)

- Christianity

Christianity is built on the teachings and modification of the Mosaic laws by Jesus Christ of Nazareth. As a religion, it promotes love and peaceful coexistence through the principle of love, your neighbour as yourself, and the forgiveness of one’s enemy. The parable of the Good Samaritan (Luke 10:25-37) and Jesus’ teaching of turning the other cheek (Mathew 5:39) shows how humanity can coexist peacefully in a

society by helping the needy and forgiving one's enemies.

Christian based peace initiatives and leaders influencing peaceful coexistence and peace building around the world abound. The peace accord, agreement and reconciliation in South Sudan by late prophet T. B. Joshua of Synagogue Church of All Nations (SCOAN) in 2019, the work of Bishop Belo in conflict resolution in East Timor, and the Catholic Sant'Egidio program are measured by Christian leaders and organizations in fostering peaceful coexistence among varying cultures, races, and religions.

- Islam

Islam originates from the teachings of the prophet (SAW) and literally means "submission". The followers of the teachings of the prophet (SAW) in the holy Qur'an are called Muslims. The three fundamental teachings of Islam constitute faith and belief (Aqidah), rules and regulation, safeguarding practices and activities (Shari'ah), and personality, behaviour, morality, and ethic (Akhlak) (Salleh, 2015). Islam is hinged on the five pillars of *shahadah*, *salah*, *zakat*, *ramadhan*, and *hajj*. Islam is a religion of peace *Salam* which is guaranteed by living a pious life revealed by Allah in His law to the prophet (SAW) after his transformation in the cave. *Zakat* as one of the pillars of Islam connotes humanism as the pillar promotes alms giving and charitable deeds from accumulated wealth towards the downtrodden. The Islamic norms and values of dignity of human life, pluralism and tolerance of diversity, justice and excellence, individual and public liberty connote humanism, peaceful coexistence, and respect for human life. In abiding by these norms and values, bloodshed, corruption, war, conflict, and anarchy in Kaduna state and Nigeria will decline to the barest minimum.

- African Traditional Religion

Highlighting the meaning of ATR Omotoye (2011) cited in Awolalu and Dopamu (ND) posits that *when we speak of African Traditional Religion, we mean the indigenous religion of the Africans. It is a religion that has been handed down from generation to generation by the forbearers of the present generation of Africans. It is not a fossil religion (a thing of the past) but a*

religion that Africans today have made theirs by living it and practicing it. This is a religion that has no written literature, yet it is "written" everywhere for those who care to see and read. It is largely written in people's myths and folktales, in their songs and dances, in their liturgies and shrines, and in their proverbs and pithy sayings. It is a religion whose historical founder is neither known nor worshiped. It is a religion that has no zeal for membership drive, yet it offers a persistent fascination for Africans, young or old. Murder and spilling of blood is considered a taboo in African tradition, it is forbidden and highly discouraged. To prevent a calamity from befalling, a community, sacrifices, libation, and ritual cleansing are carried out to appease the gods of the land when murder is committed as human life is highly valued. The fear of the wrath of the gods and the value of human life incentivize an African society to live in harmony with one another.

The efficacy of the ATR in conflict resolution and peace building is seen in a conflict case study between the Luo and Maasai people of Kenya which lasted for almost a decade and claimed many lives and properties. Resolving the conflict through an African conflict resolution framework, poisoned tree branches and a weapon of war were placed between the borders with a dead black dog cut into two and the blood allowed to flow to the fence and into the ground. In addition, lactating mothers exchanged babies over the fence so each could suckle from the other group, and then prayers were offered by the elders and religious leaders. The poisoned tree branches and dead black dog signifies a new era of peace, whereas the exchange of babies signifies foes becoming kindred spirit (Daniel, 2010).

VI. THEORETICAL FRAMEWORK

- The Integrated Theory of Peace

The theory is "based on the concept that peace is, at once, a psychological, social, political, ethical, and spiritual state with expressions in intrapersonal, interpersonal, intergroup, and international areas of human life" (Danesh, 2006). The theory posits a world view of inclusive peace through peace education; individuals strive for inner peace, peaceful coexistence between groups, varying religions, races and cultures, government, and nations around the world. The theory

is a divergence from the negative peace framework, which solicits for the absence of conflict and war, to a positive peace framework which entails a psychological and developmental measure that promotes tolerance and value for human life, race and religion, and inclusive peace education in pedagogy across learning institutions. A Positive peace enables the quest for interpersonal peace and security, freedom and harmony with the environment, a need for interconnectedness and respect for race, religion, culture, and reaching for a state of nirvana. Religion is fundamental in achieving the targeted, positive and inclusive peace as often time conflict arise out of religious beliefs and conflict entrepreneurs who hide under the guise of religion to perpetuate evil. The proper framing of religious peace initiatives and collaboration with secular peace advocates will aid a humanity unity based world view.

• Methodology

Ethnographic research design was adopted for the study with a two-stage sampling technique. The choice of the design is due to its elements of observation, interaction, and deeper understanding with the participants, subject, and the environment. Cluster sampling technique was used to group the state into three zones of Kaduna North, Kaduna South, and Kaduna Central. Purposively sampling was used to select three local government areas and respondents from the state (Kaduna North, Zango-Kataf, and Zaria) due to their history of religious violence. The instrument of a questionnaire titled “Effect of Religion on Peace Building Questionnaire (ERPBCQ)” with a five-point Likert scale was used to elicit information from the respondents. The questionnaires were read and translated in Hausa by some of the respondents. The stated hypotheses were tested using the P-value. Ordinal logistic regression was used for the analysis after the Likert scale data showed NOT to be normally distributed.

• Study Area and Sample Size Determination

Kaduna state has a total land area of 42,481 square kilometres and a projected population of 8,252,400 (NPC, 2006). From the study population of 1,472,100, a sample size of 400 respondents was determined through the Taro Yamane (1967) formula for a limited population. Thus,

$$n = \frac{N}{1 + N (e)^2} \tag{1}$$

Where:

- n = sample size
- N = population of the study area
- e= Level of significance (0.05)
- 1= Unity (a constant)

This formula was substituted thus;

$$n = \frac{1,472,100}{1 + 1,472,100 (0.05)^2}$$

$$= \frac{1,472,100}{3680.2525}$$

= 400 (approximately)

Table 1: number of respondents selected across Kaduna state

LGA	Population	Sample size
Kaduna North	364,575	138
Zagon-Kataf	318,991	116
Zaria	406,990	146
Total	1,472,100	400

Source: NPC, 2006 modified

Model Specification

Ordinal Logit Regression model was used for the study to examine the relationship between the independent variable religion, proxy by (Islam, Christianity, and African Traditional Religion) and the dependent variable peace building in Kaduna state. Thus;

$$PB = f (ISM, CNT, ATR) \tag{2}$$

$$PB = a + \beta_1ISM + \beta_2CNT + \beta_3ATR + \epsilon \tag{3}$$

Where

PB = Peace Building

ISM = Islam

CNT = Christianity

ATR = African Traditional Religion

ε = Error Term

a = constant

β₁ β₂ β₃ are the coefficients of the parameter estimate.

Test of Hypotheses and Discussion of Findings

From Table 2, the model is statistically significant, given that the P.value is less than 0.05, which indicates the data fits the model. Moreover, Table 3 signifies that the model fits the data set well given that the P.value of Pearson and Deviance is greater than 0.05. From Appendix B, the assumption of parallel line (proportional odds) is not violated given that the significant P.value (0.146) is greater than 0.05. The odds for each explanatory variable are the same or consistent across different thresholds of the outcome variables. From Table 4, the Nagelkerke value shows a 30% variation of the dependent variable as a result of the explanatory variables.

Table 2: Model Fitting Information

Model	-2 Log Likelihood	Chi-Square	df	Sig.
Intercept Only	470.494			
Final	451.632	18.862	3	.000

Link function: Logit.

Source: SPSS 23

Table 3: Goodness-of-Fit

	Chi-Square	Df	Sig.
Pearson	370.875	305	.586
Deviance	260.564	305	.969

Link function: Logit.

Source: SPSS 23

Table 4: Pseudo R-Square

Cox and Snell	.295
Nagelkerke	.306
McFadden	.280

Link function: Logit.

Source: SPSS 23

- Test of Hypothesis one Result

H₀₁ states there is no relationship between CNT and PD in Kaduna state. Given that the significant P.value (0.14) is greater than 0.05 (see Appendix: A) the null hypothesis is accepted that there is no significant relationship between CNT and PD in Kaduna state. In contrast to the finding, Hayward (2012) elicited the role of Sant'Egidio, Archbishop Desmond Tutu and Martin Luther King in peace building in Mozambique, South Africa, and US respectively.

- Test of Hypothesis Two Result

H₀₂ states, there is no relationship between ISM and PD in Kaduna state. Given that the significance P.value (0.02) < 0.05 (see Appendix A), H₀₂ is rejected and the alternative hypothesis is accepted, that ISM

correlates with PD in Kaduna state. Abu-Nimer (2003) provided support to the result by showing considerable Islamic norms, nonviolent tools of alms giving, and forgiveness that have influenced peace building and conflict resolution.

- Test of Hypothesis Three Result

H₀₃ states, there is no relationship between ATR and PD in Kaduna state. Given the significant P.value (0.06) < 0.05 (see Appendix A), the alternative hypothesis is accepted that there is a relationship between ATR and PD in Kaduna state. Daniel (2010) provided support to this finding in a conflict case study where ATR conflict resolution framework was used to bring a lasting solution to the conflict between the Luo and Maasai people of Kenya

CONCLUSION

Peace is supreme and there is no alternative to peace. However, violence, kidnapping, strive, and religious contention are the norms in Kaduna state which is largely due to lack of religious tolerance and the fear of dominance of one religion over another. Advocating for positive peace, unity-based worldview, culture of peace development, peace education, and religious tolerance will enhance peaceful coexistence in Kaduna State, Nigeria.

RECOMMENDATIONS

Faith based organisations and religious leaders should engage the native and community leaders in peace building initiatives and frameworks due to their understanding of the people and the environment.

There should be a synergy between faith-based organisations and secular peace organisations in a peace building framework for effective peace building.

Youth and women that are effective tools in peace building through their advocacy against violence, employment, and gender inequality, which are core issues influencing conflict in Kaduna state, Nigeria should be included in faith organisations in the peace building framework.

There should be more advocacy and scholarly research on non-Abrahamic traditions like Buddhism, Confucianism, Taoism, among others that have extensively used their religious principles to promote peace and peaceful coexistence.

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APPENDICES

Appendix A: Parameter Estimates

	Estimate	Std. Error	Wald	Df	Sig.	95% Confidence Interval		
						Lower Bound	Upper Bound	
Threshold	[PB = 1.00]	-4.382	.850	26.578	1	.000	-6.048	-2.716
	[PB = 1.50]	-2.684	.781	11.818	1	.001	-4.214	-1.154
	[PB = 2.00]	-1.206	.768	2.465	1	.116	-2.713	.300
	[PB = 2.50]	.171	.766	.050	1	.823	-1.330	1.672
Location	CNT	-.243	.165	2.150	1	.143	-.567	.082
	ISM	-.517	.169	9.339	1	.002	-.848	-.185
	ATR	.565	.205	7.623	1	.006	.164	.967

Link function: Logit.

Source: SPSS 23

Appendix B: Test of Parallel Lines^a

Model	-2 Log Likelihood	Chi-Square	Df	Sig.
Null Hypothesis	451.632			
General	438.257 ^b	13.375 ^c	9	.146

The null hypothesis states that the location parameters (slope coefficients) are the same across response categories.

- a. Link function: Logit.
- b. The log-likelihood value cannot be further increased after maximum number of step-halving.
- c. The Chi-Square statistic is computed based on the log-likelihood value of the last iteration of the general model. Validity of the test is uncertain.