



**“A MISSIOLOGICAL CRITIQUE OF THE WORLD COUNCIL  
OF CHURCHES’ NOTION OF JUST PEACE: ITS  
IMPLICATION AND CONTEXTUAL RELEVANCE FOR  
OVERCOMING VIOLENCE AND PEACEBUILDING IN THE  
MULTI-RELIGIOUS COMMUNITY OF JOS, NIGERIA”**

**By**

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**Submitted in Fulfilment of the Academic Requirements for the Degree of**

**DOCTOR OF PHILOSOPHY**

**(Practical Theology)**

**At the School of Religion, Philosophy and Classics**

**University of KwaZulu-Natal**

**Pietermaritzburg**

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**December 2015**

## **Declaration**

As required by University regulations, I hereby certified that this thesis has not been presented for the award of a degree or diploma in any University or any other institution and also affirm that to the best of my knowledge, the thesis is my original work and contains no material previous published or written by another person, except where due reference is made within the text of the thesis.



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**December 2015**

As candidate's Supervisor, I hereby approve this thesis for submission



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**Professor Roderick Hewitt**

**December 2015**

## **Dedication**

This work is dedicated to all people regardless of religious persuasion, ideological proclivity, cultural affinity, social status and political affiliation strive and intentionally work for the cause Justice and Peace all around the world.

## **Acknowledgements**

My gratitude goes to God of life who has enabled me to go through this journey in good health and sound mind despite the challenges encountered.

My profound appreciation is to my soul-mate, the love of my life, my dearest wife, Rhoda for her resilience, courage and inspiration during the cause of this academic exploration. She remains an invaluable gift to me. While I was away you taught and guided our little angels; Aquila Rubitambe Asipita Lesmore Jr, Priscilla Vesuran Oyiza and Ma'ai Yeri Adeiza Gibson Jr. You and the little angels (our children) are deeply appreciated.

My sincere thanks go to my unrelenting and inspiring supervisor, Prof Roderick Hewitt, who has demonstrated unexplainable devotion and commitment during the cause of this research work. We began the journey strong and ended stronger. He guided and mentored me throughout the journey. I will forever be grateful to him. I will always remember his inspiring but tough statement: "Blessed are those who expect nothing for they will not be disappointed". Thank you immensely. Special thanks also go to Dr Chammah Kaunda, a Post-Doctoral student at UKZN for his strategic support along the way.

My words of thanks go to the World Council of Churches (WCC) for providing funding support for this academic project. I most sincerely mention, Rev. Dr. Dr. Dietrich Werner, who was the Global Coordinator of WCC Ecumenical Theological Education Programme for his tireless efforts to ensure that from the limited financial resources within the WCC ETE Programme that funding support was provided to me and other candidates elsewhere. Not only that, you facilitated my going to the Ecumenical Institute Bossey, Switzerland for both my research and to pursue an advance master degree programme in ecumenical studies, which I successful completed. I am truly thankful.

My appreciation to the entire community of School of Religion, Philosophy and Classics of the University of KwaZulu-Natal Pietermaritzburg campus and Lutheran Theological Institute for the support system provided during the cause of this work. I am thankful for the bursary received from the University. Thanks to Ms. Catherine Murugan for her tireless administrative work within her docket of higher degrees to ensure that things go smoothly. I wish to express special thanks to Mr. Moses David for the editorial work done on the entire text to ensure its readability

and reasonability. Thanks to fellow doctoral student, Pastor James Miriago for assisting in some logistics.

My special thanks to relatives and friends for their support and encouragement. Worthy of mention are; my aged parents, baba Ezekiel Shekara Rubotuba and mama Liana Auta Ezekiel, my brother Nirus and his family, Engr Per Enggaard Haarh and his family, Rt. Rev. Dr. Musa Filibus and his family, Rev. Dr. James Reynolds and his family, and countless others. I am grateful. Thanks to PROCMURA team for the support I received as a member of team.

Lastly, my special gratitude goes to all the personalities that graciously accepted to serve as participants for the key informant interviews. Your contributions that came as observations, suggestions and opinion were well received and incorporated into the whole work, and also made it a success.

## Abstract

The study employed missiological lenses to critique the emerging ecumenical notion of *Just Peace* as an ideological concept, and also examined its contextual relevance and ecumenical implications as potent theory for overcoming violence and fostering sustainable peace in a multi-religious and multicultural Nigerian Society. The *Just Peace* concept and process was adopted by the WCC at the International Ecumenical Peace Convocation that was held in Kingston Jamaica in May 2011 as a global ecumenical pedagogical approach for equipping and empowering churches in their missional engagements to overcome violence and build peace in human society. The objective of the research was mainly to critique the *Just Peace* concept through investigating the extent to which churches in Jos, Nigeria have understood and appropriated the concept in their process of responding to the conflict in their communities.

In cognisance of the global challenge in the quest for justice and peace, *Just Peace*, ecumenical concept of WCC was examined in order to determine its contextual relevance towards building a just and peaceful multi-religious and multicultural context of Jos, Nigeria. In doing justice to the foregoing, the research embraced three ideological theories which formed the theoretical framework upon which the research project was constructed. Konrad Raiser a German global ecumenist and former General Secretary of the WCC offers a missio-ecumenical framework that focuses on '*a Culture of Life: Reconsidering Peace and Justice*' and William Tom Dickens, a professor of Religious Studies with special interest in inter-religious dialogue offering *a covenantal framework* that promotes peace among people of faith that embraces the Abrahamic tradition. To reinforce the two euro-centric theories, a third theory emerging from African context was employed, '*Ubuntu*'.

In a nutshell, the Culture of *Just Peace* canvassed in this research compels people of all faith traditions to deliberately perceive and discern rightly that justice and peace are free and priceless gifts of the Almighty God and must not be commoditized or politically transacted in any way or in any form. The Culture compels Christians and Muslims and indeed all people of faiths to question the authenticity and validity all religious teachings suspected to be perverted and divisive that have the propensity to instigate disregard and disrespect for the religious "other", with the sole aim of building a peaceful and religiously cohesive society for all, and in consistent with the fundamental principles and philosophies of the various religions embedded in the

sanctity of human life. Being religious cohesion does not in any way negate the principles of diversity but invites people of different religious affiliation to perceive and recognise that other religions other than theirs affirms life.

## **GLOSSARY OF THE ACRONYMS AND ABBREVIATIONS**

AACC	–	All African Conference of Churches
ACTS	–	African Christian Textbooks
AIC	–	African Instituted Churches
AIT	–	Africa Independent Television
ANCA	–	All Nations Christian Assembly
APRM	–	Alternative Peace Road Map
BBC	–	British Broadcasting Corporation
CAN	–	Christian Association of Nigeria
CBOs	–	Community Based Organisations
CCIA	–	Commission of the Churches on International Affairs
CCN	–	Christian Council of Nigeria
CEPAN	–	Centre for Peace Advancement in Nigeria
CLAW	–	Church of the Lord Aladura Worldwide
CNAC	–	Church of Nigeria Anglican Communion
CNN	–	Cable News Network
CPFN	–	Christian Pentecostal Fellowship of Nigeria
CoB	–	Church of the Brethren
COCIN	–	Church of Christ in Nations
CWME	–	Commission on World Mission and Evangelism
CRCN	–	Christian Reformed Church in Nigeria



CRUDAN	–	Christian Rural & Urban Development of Nigeria
CSN	–	Catholic Secretariat of Nigeria
CSOs	–	Civil Society Organisations
DEM	–	Dictionary of the Ecumenical Movement
DOV	–	Decade to Overcome Violence
ECCN	–	Evangelical Church of Christ in Nigeria
ERCC	–	Evangelical Reform Church of Christ
ECWA	–	Evangelical Church Winning All
EEF	–	Ecumenical Education Fund
ESO-C&S	–	Eternal Sacred Order of the Cherubim and Seraphim
ETE	–	Ecumenical Theological Education
EWER	–	Early Warning Early Response
EYN	–	Ekklesiyar Yan’uwa a Nigeria
FACM	–	First African Church Mission
FBOs	–	Faith Based Organisations
FCS	–	Fellowship of Christian Students
FCCN	–	Fellowship of Churches of Christ in Nigeria
FCS	–	Fellowship of Christian Student
FECCIWA	–	Fellowship of Churches of Christ in West Africa
FGN	–	Federal Government of Nigeria
FOMWAN	–	Federation of Muslim Women of Nigeria

FRN	–	Federal Republic of Nigeria
HEKAN	–	Hadaddiyar Ekklesiyar Kristi A Nigeria
IED	–	Improvised Explosive Device
IEPC	–	International Ecumenical Peace Convocation
IMC	–	International Missionary Conference
IMC	–	Interfaith Mediation Centre
JIBWIS	–	Jama’atul Bidiah Ikamatu Sunna
JNI	–	Jama’atul Nasir Islam
JPIC	–	Justice, Peace and the Integrity of Creation
JPRM	–	Justice Peace and Reconciliation Movement
JPSS	–	Just, Participatory and Sustainable Society
LCCN	–	Lutheran Church of Christ in Nigeria
LGA	–	Local Government Area
LUCA	–	Lutheran Council of Africa
LTI	–	Lutheran Theological Institute
LWF	–	Lutheran World Federation
MBCN	–	Mambila Baptist Convention of Nigeria
MCC	–	Mennonites Central Committee
MCN	–	Methodist Church Nigeria
MSS	–	Moslem Student Association
NATO	–	North Atlantic Treaty Organization

NBS	–	National Bureau of Statistic
NCCs	–	National Christian Councils
NGOs	–	Non Governmental Organisations
NIREC	–	Nigeria Inter-Religious Council
NIFES	–	Nigeria Fellowship of Evangelical Students
NKST	–	Nongo u Kristu hen Sudan Ken Tiv
OAIC	–	Organisation of African Independent Churches
PCPCU	–	Pontifical Council for Promoting Christian Unity
PCN	–	Presbyterian Church of Nigeria
PCR	–	Programme to Combat Racism
PFN	–	Pentecostal Fellowship of Nigeria
PLSG	–	Plateau State Government
PLASIREC	–	Plateau State Inter-Religious Council
POV	–	Programme to Overcome Violence
PPN	–	Plateau Peace Network
PROCMURA	–	Programme for Christian-Muslim Relation in Africa
PRTVC	–	Plateau Radio & Television Corporation
PSOs	–	Private Sector Organizations
QIC	–	Qua Iboe Church, Nigeria
RABIIT	–	Royal Aal al-Bayt Institute for Islamic Thought
RCCN	–	Reformed Church of Christ in Nigeria

RURCON	–	Rural & Urban Resource and Counselling Network
SCIAN	–	Supreme Council for Islamic Affairs in Nigeria
SGN	–	State Government of Nigeria
SRPC	–	School of Religion, Philosophy and Classics
TAC	–	The African Church, Nigeria
TCNN	–	Theological College of Northern Nigeria
TEKAN	–	Tarayyar Ekkliyyoyin Kristi A Nigeria
TOL	–	Theology of Life
TPD	–	TEKAN Peace Desk
TSA	–	The Salvation Army
UCCUSA	–	United Church of Christ in the United States of America
UCCN	–	United Church of Christ in Nigeria
UKZN	–	University of KwaZulu-Natal
UMCN	–	United Methodist Church of Nigeria
UN	–	United Nations
WCC	–	World Council of Churches
WOWWI	–	Women Without Walls Initiative
YMCA	–	Young Men Christian Association
YWCA	–	Young Women Christian Association

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## CHAPTER ONE

### General Introduction

*Peace is not just the absence of war. Peace cannot be built on foundations of injustice. Peace requires a new international order on justice and respect for the God-given humanity and dignity of every person* Konrad Raiser (2002:79).

#### 1.1 Introduction

This study seeks to critique the emerging ecumenical paradigm of *Just Peace*, and examine its contextual relevance and ecumenical implications for overcoming violence and fostering durable peace in the multi-religious and multi-cultural community of Jos, Nigeria. The Jos context of the research is plagued with intractable violent conflicts claimed to be fuelled by socio-political and religio-cultural factors (Best 2007:7). The *Just Peace* concept and process was adopted by the World Council of Churches (WCC) during the International Ecumenical Peace Convocation (IEPC) that was held in Kingston, Jamaica in 2011. It was adopted as a global ecumenical pedagogy to equip, empower and stimulate churches in their missional quest and engagements towards overcoming all logics and manifestation of violence and seek ways to promote sustainable peace in a fragmented world. Some churches in the city of Jos are members of WCC such as Church of Nigeria Anglican Communion, Presbyterian Church of Nigeria (PCN), Methodist Church Nigeria (MCN), Church of the Brethren in Nigeria (CBN), Nigeria Baptist Convention (NBC), Reformed Church of Christ in Nigeria (RCCN) and The African Church. The Christian Council of Nigeria commonly referred to as “CCN” is an affiliate body to the WCC and being a Nigeria-based ecumenical organization, it has members who do not subscribe to the vision and mission of WCC. While many of these church denominations that are members of CCN are not members of WCC, but in actual sense benefit immensely from WCC’s programmes because of their proxy membership via CCN.

Meanwhile, according to the record of attendance at the IEPC, four (4) among the WCC member churches in Nigeria participated in this ecumenical event. The convocation broadly deliberated and put forward proactive suggestions on how churches can visibly contribute more concretely in the efforts towards overcoming structural violence. The convocation also called the churches to

intentionally work for the realization of the ecumenical notion of *Just Peace* (Chunakara 2013:236-266). According to the records, the churches that participated in the International Ecumenical Peace Convocation from Nigeria included; Church of Nigeria Anglican Communion, Presbyterian Church of Nigeria, Methodist Church Nigeria and Church of the Lord (Aladura) Worldwide (Chunakara 2013:236-266). The participants from these churches were official delegates from the national domain of their respective church denominations. Unfortunately, none of the delegates was from Jos. Even though, it may be speculated that the delegates on their return provided feedbacks to the leadership of their churches and same feedbacks transmitted to all units and branches of the churches. However, it was for this reason that one of the core objectives of this research will in the first instance critique the *Just Peace* concept and process and then proceed to assess the extent to which selective churches in Jos have understood and appropriated the concept and process within their conflict endemic community.

This undoubtedly provided the nexus between the research topic and research focus as can be seen in the subsequent sections and chapters.

## **1.2 Context of the research**

### **1.2.1 Historical Overview of Jos, Plateau State**

Jos is the capital city of Plateau State that is situated in the central belt of Nigeria (Nigeria 2007). Over the years, Jos has grown to become one of Nigeria's premier tourists centre and the sixth largest producer of tin. It is populated by diverse tribes that include the Berom, Anaguta and Afizere (Bingel 1978:2). However, traders, butchers, Koranic teachers and other artisans also came to settle due to the commercial significance of Jos. All of the major ethnic groups have settled in Jos. This situation may have contributed to the socio-political and religious tensions experienced within the city. In recent years it has suffered violent religious clashes between its Muslim and Christian population in 2001, 2008, 2010, and 2011

Jos has been chosen as the social context for this study because of its socio-cultural and religious diversity and most importantly, the crisis situation that has robbed the city of its slogan 'home of peace and tourism'. Neiers describes Jos, thus: "Jos is a cosmopolitan meeting place where the members of the various tribes represented tend to regroup themselves and live together in urban villages, in the midst of immigrants from every region in Nigeria and of a quite large non-

African population” (1979:132). The submission by Neiers presents the cosmopolitan nature of Jos as a city that has provided a home for Christians, Muslims and traditional worshippers for over a century. The adherents of the different religious faiths have coexisted for many years in Jos with extremely less visible tension. They have shared political and cultural spaces and formed alliances across board. Apparently, the story is changing or may be it has changed in the recent past that the social, political, religious and cultural varieties and diversity instead of enriching relationships and interaction between and among residents have resulted in tension, suspicion and stereotype and worst of all a deteriorating mutual relations between adherents of the two dominant religions that has led to perennial violence being experienced (Nguvugher 2010:155). The impact of such violent attacks has remained enormous and devastating with many human lives being killed, others maimed, properties destroyed and relationships adversely affected (Best 2006; 2007; & Nguvugher 2010).

Unfortunately, despite the opportunities and blessings that come with diversity, the growing religious intolerance, tension and mutual suspicion among residents of Jos have cast a bleak shadow on the social construct and outlook of the city. It is paradoxical that the city advertised itself as ‘Home of Peace and Tourism’ but the people have renamed it as ‘home of pieces and terrorism’, the peace that has been enjoyed in Jos has in the recent past been jeopardized due to the intermittent violence being experienced (Nguvugher 2010:147). This understanding and perspectives shared by the people on the contradiction noticeable in the foregoing contestation of the slogan of Jos on whether it is a home of peace or otherwise resonates with assertion put forward by Best, wherein he argues that: “Jos,... previously known for its peace and tranquillity, joined the growing list of locations with violent conflicts from the early nineties, with the biggest crisis occurring in 2001” (Best 2007:3).

### **1.2.2 Socio-Cultural Outlook of Jos**

Jos happens to be the capital city Plateau State located in the middle belt region of Nigeria with good climatic weather that may have contributed in attracting many people of diverse backgrounds settling there. Furthermore, the State has over 30 ethnic groups each with a proud cultural heritage with no single group large enough to claim majority position. The people are generally hospitable and accommodating and have similar cultural and traditional ways of life. People from other parts of the country coexist peacefully with the indigenes. Some of the tribes

in the State among others are Berom, Ngas, Taroh, Goemai, Youm, Montol, Rukuba, Kwagalak, Piapung, Buji, Irigwe, Mushere, Jarawa, Anaguta, Gashish, Pyem, Amo, Chip, Meryang, Fier, Bogghom, Mwaghavul, Ron-Kulere, and Aten (Nguvugher 2010; Best 2007; Bingel 1978). The people of the State are predominantly farmers but with very rich and diverse cultural heritage which they uphold religiously, resulting in the many festivals which provide entertainment to the people and visitors all the year round and also act as veritable tools of unity and progress for the various ethnic groups. Interestingly, all these ethnic groups scattered around the State have profound presence in Jos.

There are other tribes that came to settle in the State as a result of historical events. These include the Hausa, Fulani, Igbo, Yoruba, Ijaw, Bini etc. This is a State where unity is seen very much compatible with diversity. Plateau State, because of its numerous ethnic groups provides some of the dominant cultural traits of the Nation's rich cultural heritage. The cultural treasures and artefacts of the State occupy significant places of honour in galleries through the nation and beyond. Our dances and our songs have won distinction at international festivals (Nguvugher 2010; Best 2007; Bingel 1978).

### **1.2.3 The Prevalence of Violence in Jos**

Nigeria as a nation state has over the years not too long after its independence experienced numerous political, economic, religious and ethnic motivated violent clashes; the worst of it was the civil war that had monumental impact in the country (Uwechue 1971:19). Unfortunately, some parts of the country, Jos included, the violent clashes or attacks have continued unabated. Noticeably, since the year 2009, the Islamic extremist group, “Boko Haram” which if translated from Hausa language to English language means; “Western Education is forbidden” (Umaru 2013:77). The militant extremist group has continued to unleashed terror on innocent citizens that oppose their perverted religious ideology. The group’s terror attacks have been mostly in three (3) major cities in the North-East geopolitical region of Nigeria with thousands of people maimed, killed and forcefully displaced (ICC 2013:6). Its indiscriminate use of Improvised Explosive Devices (IED) that have targeted churches, mosques, government installations and educational institutions in Adamawa, Bauchi, Borno, Gombe, Kaduna, Kano, Plateau, Taraba, and Yobe states (Nigeria C&S Report 2013). In spite of the government action taken to put an end to such violence, through the use of state of emergency declared on 14<sup>th</sup> of May 2013 in

three north-eastern States of Adamawa, Borno and Yobe that allows the security forces legal protection to fight the perpetrators, the situation has worsen each year (Krause 2011:38). Even though the three States are not part of the research context in a narrow sense but in different ways what happens in those States has implication on the wellbeing of Jos being a microcosm of Nigeria. It may be necessary to state that, Jos had its own experience of draconian authoritarian imposition of a full fledge State of emergency on 18<sup>th</sup> November 2004 due to protracted violent attacks in some parts of Plateau State with Jos as its capital city (Best 2007:249).

Consequently, the deteriorating socio-economic and political situation since the dawn of the current democratic dispensation that began on 29<sup>th</sup> May 1999 has resulted in further communal clashes that took religious outlook that have increased tension and suspicion between Muslims and Christians in Plateau States, and Jos in particular. The quest for sustainable peace and holistic justice in Jos constitutes an urgent need that has proven to be very elusive. The violent attacks in this city have taken a tragic dimension where women, children and the elderly have not been spared from the onslaughts of crime and violence that have engulfed the area (Krause 2011:43). Reinforcing the foregoing assertion, the document on ‘Curbing Violence in Nigeria (I): The Jos Crisis, Africa Report N°196 – 17 December 2012, reported that; “2011 was a particularly bloody year. Hundreds were killed during the first six months. Between 15 August and 12 September, over 150 lost their lives, with 50 in a week. These included pregnant women, children and an entire family. Ambe-Uva has argued that Jos’ reputation: “seems to be a thing of the past as the peace of the State has recently been questioned following the spate violent conflicts that erupted between different communities that had hitherto lived in peace and harmony with one another” (2011:58). The religious crisis within Jos suggests that the followers of Christianity and Islam need to change course from their confrontational non-life giving discourse and cross boundaries to rediscover common ground that facilitates the peace and justice tenet of their faiths to build wholesome communities. It is this protracted problem that provides the base for the research topic and focus.

#### **1.2.4 Highlights of incidences of violent conflicts in Jos**

As mentioned quite sparsely in some of the sections above Jos and its environs a decade running up to the second millennium has continued to experienced internecine violent clashes. Violence with different motivations occurred in Jos and environs that have been chronicled by different

researchers and government reports. In 1990, there was a fierce confrontation that erupted between Christian & Muslim students as result of some administrative changes within the institution. In 1994, a crisis was triggered when a non indigene Muslim was appointed as Sole Administrator of Jos Local Government Area by the then Military Administrator of Plateau State, who was a Muslim. In 1996 a violent clash between Muslims and Christians occurred near the Central Mosque of Jos city. It was as a result of a tension that had built up over the death of a Christian youth, who raised an alarm during election on some irregularities and malpractices that were going on during the electioneering process in one of the large electoral ward. In the year 1997, a violent protest occurred because “a non-indigene Muslim” was appointed a Sole Administrator of Jos Local Government Area.

Similarly, in the same year of 1997, there was a report of another violent attack. The fierce battle that ensued between cattle herdsmen and the local farmers in one of surrounding communities of Jos. 1999 saw a resurgence of violent clashes between cattle herdsmen and the local farmers. Jos city and its environs in 2001 experienced monumental devastating violence that came with huge casualty. There was another bloody confrontation between cattle herdsmen and the local farmers in one of the suburbs. Still within the year, there was a protest by the indigenous tribes on the appointment of a so-called settler to coordinate the activities of the government agency responsible for poverty alleviation programme that turned catastrophic. Later in the year due to the fragility and volatility of Jos, many residents have become quite impatient with each that at the slightest provocation leads to violent confrontation that was led to the violence that took place in a marketplace in the city. In 2002 in one of the surrounding communities there was a violent clash between Fulani who are known as cattle herdsmen and mostly Muslim with the Beroms are known as farmers and mostly Christians. In same year there was a post-election violent that erupted, which supposedly was triggered so-called indigenes discovered that a so-called non-indigene Muslim Hausa person was leading in the primary election that will produce a councillorship ruling part flag-bearer (Plateau State Government 1994, Baldauf, 2010, Blench *et al* 2010, Nguvugher 2010, Ashafa & Wuyep 2011).

Furthermore, Jos in the year 2004 experienced two catastrophic violence that engulfed several parts of the State leading to the declaration of State of Emergency by the Federal Government and the second one was localized to Jos city which took tragic dimension due to the religious

connotation linked to the crisis that took place in a distant region of Plateau State. In the year 2008, there was another fierce conflict which unfortunately was labelled a religious conflict because it involved Christians and Muslims over the result of local government elections that took place on November 28 and 29 in Jos. Most sadly, the two days of confrontation left over 400 injured and 381 killed. 2010 was another year that Jos and its environs experienced another most devastating attack that turned down the city with huge casualty. It was an altercation that ensued between a Christian and Muslim traders degenerated into fierce confrontation. That same year in one of the surrounding towns, Dogon Nahawa to be specific was invaded and attacked by unknown gunmen. The incidence was considered as one of the gruesome violence experienced in the area, with over five hundred (500) women and children killed, who were all Christians. It was alleged that the attackers were Hausa-Fulani herdsmen which points to the insinuation that the attackers were Muslims by common religious clustering of ethnic groups in Nigeria. In December 2010, the conflict situation in Jos gave a new twist to the whole episode of violent conflict in Jos and its environs. The use of improvised explosive devices and suicide killing were introduced. The Christmas period of the same year saw sporadic suicide bombing targeted at different Christian worship centres with many lives lost and churches burnt. 2011 also saw numerous attacks on the surrounding suburbs of Jos by some unknown people. Many people killed and properties destroyed. In January of 2011, there were almost daily clashes between Christian and Muslim mobs in villages around Jos since the series of bombs had been detonated during Christmas Eve celebrations of 2010 a month earlier (Plateau State Government 1994, Baldauf, 2010, Blench *et al* 2010, Nguvugher 2010, Ashafa & Wuyep 2011).

Apparently, since 2010 to this day, reports of violent attacks on surrounding suburbs of Jos have become recurring decimals. Both local and international media agencies have literally reported on weekly basis of some form of violent situations with people killed, homes burnt down and sources of livelihood destroyed. The perceived factors that cause such violent situations leading to lack of peace in Jos and environs will be discussed in chapter three.

### **1.3 Motivation/Rationale for this Research**

The motivation to undertake this research is anchored on the researcher's experiential knowledge of violent conflicts and its devastating impact on the people in Jos and its environs. The

intractability of violence in conflict ridden region denies people the experience of social and economic wellbeing because of the plethora of upheaval leading to loss of not only human lives but properties and sources of livelihood. These have been the experiences of many of the residents of the context of this research. In addition, the researcher's involvement with various ecumenical organisations locally, regionally and internationally shaped his ecumenical identity and vocation to undertake this research in a broad ecumenical sense. Most particularly, the researcher's involvement with some of the World Council of Churches' ecumenical programmes stimulated the desire to carry out an in-depth academic exploration of the ecumenical implication and contextual relevance of the *Just Peace* concept and process in a multi-faith and multi-cultural context of Jos, Nigeria in overcoming violence and promote a culture of peace.

Furthermore, the context of the research calls for in depth interrogation of the entrenched and systemic threats to just and peaceful co-existence among the people of diverse religious and political persuasions and affiliations. It is postulated in this thesis that churches that will be best equipped to make profound impact in the quest for sustainable and Just Peace in the multi-religious and multi-cultural environment of Jos are those that would embrace a progressive ecumenism that possesses the force to stir in adherents and by extension residents of Jos and environs to embrace nonviolent lifestyle, with the hope that the lifestyle will be lived out in resolving any sort of dispute or disagreement in the community and contribute meaningfully towards community wellbeing and nation building. The researcher motivated by the existential reality of unwarranted tensions and manifestation of violent conflicts in Jos and its environs, it hoped that the people of Jos will embrace and express a culture that upholds religious and cultural plurality that makes and gives room for mutual respect as a viable support system within the community that cherishes and nourishes diversity and plurality of any kind that affirms life.

### **1.3.1 Research Gap**

The quest for sustainable peace and holistic justice in today's world and Jos to be specific is most urgent now than ever before. Therefore, the task towards realizing the quest has to be a collective responsibility of all peoples of goodwill, regardless of their social status and religious affiliation. Noticeably, most international and local media agencies both print and electronic such like Cable News Network (CNN), British Broadcasting Corporation (BBC), Aljazeera Media Network, Channels Television Nigeria, African Independent Television (AIT) Nigeria and others



report on regular basis all kinds of violent conflicts and senseless attacks on people in different nations of the world. Such violent attacks have led to huge human casualties with many maimed, killed and valuable resources destroyed. Violence has become pandemic and contagious, and no country seems to be immune. By being contagious, it is justified on the grounds of incidences of importation and exportation of violent conflicts due to negative socio-political and religious solidarity, the case of Danish cartoon saga in the year 2005 that was greeted with violent attacks on innocent residents in some northern states of Nigeria, most particularly, Kano, Bauchi and Borno States in February 2006 (Gamji News 2006). To further complicate the situation, religion that should be life-affirming has been manipulated in many contexts to serve political agenda, thereby resulting in violent conflicts or insurrections such as the actions of Boko Haram in Nigeria since 2009 (Krause 2011:38). The manipulation of religion has resulted in fierce confrontation among the people leading to massive destruction of lives and properties on the basis of negative solidarity (Best 2007:44). The pressing need is not merely for any kind of peace but *Just Peace*. The peace that embodies deeper qualitative content that takes seriously issues of holistic justice.

It is therefore within this global challenge most probable and the profound quest for a just and inclusive society within diverse political contexts that the WCC sought to motivate its member churches, especially in those contexts where systemic violence has overwhelmed the lives of ordinary people, make the quest for *Just Peace* in their respective nations a missional priority and vocation. This study therefore seeks to examine the relevance of this ecumenical concept and the process that is advocated for the building of just and sustainable peace in multi-religious and multicultural environment as Jos, Nigeria. Before critiquing the *Just Peace* concept, a brief overview of the World Council of Churches will be presented in the next section in order to locate how the idea of the *Just Peace* concept has emerged within its life and work.

### **1.3.2 Ecumenical as a locution in this research**

The term “Ecumenical” is used in this study to embrace the entire inhabited earth cutting across religious and cultural identity and boundaries. Konrad Raiser, a German theologian/ecumenicist and former General Secretary of WCC traces the etymological understanding of the term “ecumenical”, which can also take an ideological form “ecumenism”. He began by linking it swiftly to the Greek transliteration of the term as “Oikoumene” as being the pivot of the word.

He further states that: “Oikoumene is a relational, dynamic concept which extends beyond the fellowship of Christians and churches to the human community within the whole of creation” (cited in Lossky *et al* eds 2002:841). The description as advanced by Raiser safely makes clear that the term embodies the notion of the universal space or environment was created to provide habitation for the entire creation, humankind, animals, plants and all others. The description negates all manner of fragmentation, delineation and classification within the inhabited universe. Corroborating the ideal of humanity dwelling together mutually in the inhabited earth, Oduyoye argues that: “it makes sense for those who believe that they belong to a common ancestor to meet together and attempt to talk with one voice and work for their mutual good, demonstrating their common identity and acting toward their common goal” (Chilcote 2008:328). This understanding goes beyond the narrow use of the concept of “ecumenical” or “ecumenism” to refer to organisations that create spaces for different denominations and Christian organisations to cooperate towards a common objective with extensive all-embracing hunch that compels inclusivity in human relations with all regardless of creed, faith, cultural affinity, political persuasions and social associations, and the environment as well. It is against the foregoing assertions that this research embraces the wider use of the term to include peoples of other faiths as both participants and beneficiaries of both the intended and unintended outcome of the research. This opinion is further premised on the understanding that within the context of Jos, the religion of Islam and its Muslim followers are conspicuously visible and considered as strategic partners in the ecumenical quest for *Just Peace*.

## **1.4 Research Questions and Objectives**

### **1.4.1 The Research Problem**

Unfortunately, with the violent conflicts continuing unabated with huge collateral damages incurred, it will be wrong to argue that the slogan of the city of Jos, the capital of Plateau State to change from “Home of Peace and Tourism” to something different? Time alone will tell on whether the slogan will have to change for the better or worse. Meanwhile, it is not the intention of the researcher to investigate the relevance of the slogan and the current trends that seem to question the veracity of the statement (Best 2007, Krause 2010, Nguvugher 2010).

Meanwhile, the study intends to explore and probe what is the nature of “Peace” that is “Just” that can be embraced as a “culture”, that has the propensity to transform the culture of violence that has engulfed Jos and its environs to be a more peaceful environment, thereby regain its pride of place and adorned as “Home of Peace and Tourism” in the entire nation of Nigeria (Best 2007, Krause 2010, Nguvugher 2010).

#### **1.4.2 Hypothesis and Key Research Question**

The research is hinged on the assumption that the human society, the environment included, aspires for a culture that will guarantee fullest of life characterized by holistic wellbeing. It should be a culture that will be embraced by all people regardless of their religious persuasion, ethnic identity, social class or political affiliation. A culture grounded in life affirming morality and ethics. Violence cannot be the culture that is being aspired for, because violence brings with it pain, sorrows and human sufferings. In order to suggest a culture to the people of Jos and environs who have continued to face different magnitude of violence in recent times, the research sought to provide answers to the primary question: *what is the relevance of WCC concept of Just Peace and how can it be engaged and contextualized to assist churches and non-church actors in overcoming violence and peace-building within multi-religious and multicultural community of Jos?*

To further guide the research in providing relevant responses to the research hypothesis, the following objectives were engaged and explored: first, the study utilized missiological approach to engage with the concept of *Just Peace* within the context of conflict violence in Jos, Nigeria. Second, it examined how the concept of justice has evolved within WCC’s concern for global peace. Third, it engaged the development of the concept of *Just Peace* within WCC. Fourth, it investigated the underlying socio-economic, political and religious factors that contribute to violent conflicts within Jos, Nigeria. Fourth, it demonstrated how the concept of *Just Peace* can assist WCC member churches in Jos in their effort to overcome violence and peace building. Finally, it identified some signposts of *Just Peace* emerging from the local context that may suggest alternative ways of overcoming violence and building peace.

## 1.5 Research Design

This segment of the chapter presents the architecture of the study and how it will be accomplished in a succinct manner. Like Kevin Durrheim has argued: “a research design is a strategic framework for action that serves as a bridge between research questions and the execution or implementation of the research” (Blanche 2006:34). The importance of having a clearly mapped out research design cannot be overly stressed because it is most cardinal to the success of the research as accentuated by Durrheim and other psychologist and social anthropologists. Durrheim went further to stress that: “research designs are plans that guide the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure” (Blanche 2006:34). Reinforcing the view on the significance of research design, Mouton and Marais affirmed that research design; “helps to plan and structure a given research project for it to achieve maximum results” (cited in Durrheim 2010: 37). Highlighting further the momentous role of research design in academic study, Durrheim emphasised that: “design coherence and validity are the ingredients for maximizing research findings” (2010:37). While Holloway opines that: “research design should limit its relevance and function at the proposal development stage” (1997:137). Whereas, Durrheim, on the other hand astutely upheld that: “research design is the blueprint of the entire study process” (2010:39). That is to say, it goes beyond the proposal stage as suggested by Holloway because it serves as the research architectural framework.

Giving impetus to the view that research design permeates the entire ramification of the research work, Mouton and Marais vehemently upheld that: “research design is significant to the whole research framework. It transcends the proposal level, thereby shaping the entire research study” (Durrheim 2010: 37). Hence, the research is structured in such a fashion that each step builds up to the other to the very last aspect of the research work. But essentially, research design embodies and exposes the whole research architecture, which includes, and not limited to; empirical method, purpose of the study, context of the study, theoretical paradigm, and research techniques employed to collect and analyse data. Therefore, research design if well laid out from the onset guides the entire research process to its logical conclusion with less stress and extremely minimal digression, when it becomes necessary, but not to the disadvantage of the research. As can be inferred from the various perspectives shared by the scholars quoted earlier,

research design gives the study a sense of coherence and consistency to the last word and ensures that research guidelines are adhered to while undertaking an academic research.

### **1.5.1 Methodology and Methods**

The study is a qualitative non-empirical research, which seeks to utilise information written documents as primary sources and some shared information by the selected key participants on some specific gaps that were not found in the written sources as the concept of just-peace is in its infancy and not much is yet written on how it can function in an multi-religious and multi-cultural context such as Jos. The researcher interacts with identified participants through the mechanism of experienced and practitioner informants' discussion only. The individuals opted to be anonymous as their voices were less critical in overall outcome of the research, since the research is non-empirical. There was no formal interview arrangement with informants, but were engaged through unstructured informal discussions (interviews) in the conferences, workshops and seminars by the researcher asking them specific questions that were never brought to explicit discussion. Kochar (1985) identifies that informal discussions as methodology are governed by pre-determined set of rules and it includes debates, panels, symposia etc. These interviews were informal and were not controlled by a specific set of detailed questions. The interviewer was guided by a pre-defined list of issues on the concept of just-peace within Jos context. The informality of these discussions/interviews meant that the interviewer was not concerned with sampling because its aim was to find out what key players are thinking and reacting to the notion of just-peace (Crawford 1997).

By employing the methodological approach of qualitative non-empirical research to this research is appropriate and fits in neatly with literature review' method applied in this research. Creswell reinforces the view that supports strongly the notion of qualitative inquiry as the methodology of choice when dealing with topic of this nature, wherein he says: "...not much has been written about the topic or the population being studied, and the researcher seeks to listen to participants and build an understanding based on their ideas" (2003: 30). Even though, Creswell's view may seem to suggest extensive involvement of human participants in the kind of qualitative research he is advocating for, however, the aspect of his view that is most relevant to this work is where he raised the issue of filling the gap on the limited work done on the subject. This resonates properly with the subject of *Just Peace*, which is the paramount focus of this

research. Noticeably, the subject of *Just Peace* has not been substantially researched academically from ecumenical and missiological perspectives within Jos context, especially as a trajectory parallel to the notion of *Just War*, which is the intention of this research. Perhaps, it is right to state that immeasurable quantum of work has been done on the theme of justice and peace or vice versa.

Expatriating further on the relevance of applying qualitative method in this research work, it allows for new theological and sociological nuances that will certainly aid the researcher to go beyond initial preconceptions and frameworks, as against quantitative study which replaces informants' expressions with figures. Evidently, that may have accounted for Smith's affirmation that: "qualitative study helps one present the explanation of the process occurring in local contexts...chronological flow, assess local causality, and derive fruitful explanation" (1984: 15). But, Henning emphasizes the use of evidence from data collected and from the literature on the phenomenon being studied within the purview of qualitative research (2004:3). The aspect of drawing from repository of literatures that have engaged the various issues of immense concern to this research remains paramount as asserted by Henning. This understanding accounted for the utilization of the in-depth literature review approach in this research.

Apart from published literature in the libraries in South Africa, Kenya, Nigeria and Switzerland and online resources, the archival sources were consulted at WCC Archives in Geneva in order to get historic points on ecumenical conversations that led to the emergence of the "Just Peace" concept. Because the intention was to dig deeper towards trying to understand a tradition that may have been embraced by the ecumenical movement of declaring a period to affirm and express its commitment to global and continental causes. Attention given paid on extracting relevant minutes and other policy documents of the Council, particularly, resolutions reached on issues relating to *Just Peace* and overcoming violence that may have not been shelved in the relevant libraries of the ecumenical movement.

### **1.5.2 Methodological Progression**

The research questions and the undergirding research objectives help determine research precisions and guides literature search processes. As earlier mentioned that the whole notion of systematic literature review compels the intellectual attitude of being vivid and rigour in

literature engagement as asserted by Arksey and O'Malley that: "as possible in identifying primary studies and reviews suitable for answering the question" (2005:24). It is against the foregoing that the researcher intentionally planned to search for primary materials from different sources including electronic databases and other repositories towards providing unambiguous answers to the main research questions and other sub-questions as indicated in the first chapter of this thesis design. It will be appropriate to state clearly that all literature searches were guided by the key words of the main research question and the ancillary questions.

Obviously, the review of selected literature that have used ecumenical lenses to give ecumenical perspectives related to subjects of justice and peace, overcoming violence, religious fundamentalism and the Islamic thoughts on the subjects of peace and justice. The first part of the review will mainly focus on the Christian perceptions and perspectives on the outlined thematic foci. In order to be objective in some sense within the appropriate section, it would therefore be necessary to provide some reflections on Islamic thoughts on justice and peace. The intention is not to sharply digress from the focus of the research that seeks to present shared perspectives on matters of overcoming violence, advocating for justice, fostering peace and countering negative religious fundamentalism, but to offer critical perspectives of the themes that will hopefully facilitate further constructive engagements between and among people of the two main monotheistic religions, Islam and Christianity in Jos, Nigeria. It will also be safe to state that providing literature review on the aforementioned themes will not be exhaustive, but it is intended that some selected texts will be used for the purpose of expressing common denominators on the themes.

Furthermore, the literature review approach utilised began with identification, evaluation, and synthesizing of the available resource data that are related to the particular ideological concept or phenomena as argued by Kitchenham, Barbra (2007:vi). Employing the literature review approach was anchored on the value and credibility it gives to the research work. Barbra Kitchenham (*et al*) argues that: "... literature review is a means of evaluating and interpreting a particular research question, topic area, or phenomenon of interest. Systematic reviews aim to present a fair evaluation of a research topic by using a trustworthy, rigorous, and auditable methodology" (2007:iv). The rationale for the choice of the approach is necessary for this type of research because of its focus on existing literary data on the research thematic focuses.

Kitchenham provided profound ground for the essentiality and needfulness of a research tool as this in a bid to galvanize various literary works on a particular research issue or subject.

In order to identify and muster the necessary data for this academic study, the following prominent search engines and relevant institutions with recognised academic libraries were used, namely; EBSCOhost Research Databases, ATLA Religion Databases, Rero Union Catalogue, GlobeTheoLib Digital Library, CiteULike Digital References Library, Google Scholar, World Christian Database, Directory of Open Access Journals, UKZN Library, Pietermaritzburg Cluster Libraries, Geneva Library Network, WCC Library and Archives, University of Geneva Library, Geneva Graduate Institute of International and Development Studies Library, and Wiley Online Library. In the course of the literature search and data gathering process, both online and hand search were adopted as simple but quality approaches.

### **1.5.3 Interpretive Tool: Content and Discourse Analysis**

Having described the processes of data gathering during the course of this research, it would therefore be appropriate to present the processes through which the data collected were analysed. However, recognising the importance of data analysis in any form of academic research, John Swinton and Harriet Mowat affirmed that: “data analysis is the process of bringing order, structure, and meaning to the complicated mass of qualitative data that the researcher generates during the research process” (2007: 57). This argument brings to the fore the significant function of data analysis in order to make sense of the raw data gathered. The process enables the researcher to synthesize in coherent manner the raw feedback received during the course of the interviews for its usability in shaping the end results of the entire research work. Therefore, the research does not end with data collection but a means to the end. Meanwhile for the purpose of remaining consistent with the structure and approach of this research, the key informant interview sessions conducted provided complementary reinforcement to the main literatures used in this work. Since literature review methodology was adopted as the prime methodological research approach for data extraction and synthesis.

The study adopted as tool in analysing the raw data collected and critical texts used for the purpose of justifying the grounds for the usability of systematic literature review as a critical research methodological approached applied in this research, the grounded theory analytical tool



underpinned by the simple inductive approach was used (Strauss, Anselm 1987). The grounded theory analytical approach allowed the researcher to employ the content analysis tool in the research methodology, which was most appropriate to be used as one of the tools for data analysis. Grounded theory analytical approach as argued by Henning refers to as: “all good interpretive inquiry should theorise and discuss data and conceptualise” (2004:47). Henning argues further that: “it is just good qualitative inquiry that is not theory driven, but data driven, with varying views of data from objectivist to subjectivist (or socially constructivist)” (2004:47). The tool is not without its deficiencies as Henning has argued that it has to be driven by data collected from either objectivist’s or subjectivist’s sources. This notion may not go well with other researchers especially in non-empirical research.

However, it remains potent in this form of inquiry carried out by the researcher, being that the various sources of data were mostly from some selected critical texts by relevant scholars that offer credible signposts in relation to prevailing themes in the research. Therefore, it accounted for the adoption of the simple inductive approach to undergird the content analysis processes applied in the course of data analysis and interpretation. Whereas, discourse analysis being the second data analysis tool was meant primarily for interpreting and deconstructing texts or narratives to uncover the embedded logic and meaning, and also to ascertain how the texts or narratives inform the language, ideas, and views that are used in the construction of textual reinforcement of this research. Blanche *et al* defines discourse analysis as: “...the act of showing how certain discourses is deployed to achieve particular effects in specific contexts” (2006:328). Blanche *et al* went on to assert that: “in discourse analysis, texts are examined for their effects rather than their veracity” (2006:333). Similarly, thematic analysis was used in the discourse analysis and categories of themes identified in the data obtained. Discourse analysis helped to identify how ideas and views are socially constructed; reason being that every speaker is located in a particular social context that informs the way they speak. Theological analysis was also used to engage the data with existing literature on the notion of *Just Peace*.

The data collected from the various literatures represents the primary data for the analysis being that was analysed through discourse analytical method. Therefore, it is evident that the work remains a non-empirical qualitative research rather than quantitative as it has heavily depended on literary sources as primary reservoir for its data. The coding of data collected was of immense

significance to this research. The foregoing idea on the importance of coding data was echoed loudly by Emerson, wherein he asserts that: “coding is done in order to produce a coherent and comprehensible analysis for readers who are not directly acquainted with the social world of the participants” (1995: 142). The coded data was sorted into themes related to the research questions and other issues that emerged during thematic literature desegregation and triangulation, and also when the key informant interviews were carried out. The data were then coded thematically into the following main themes: the WCC pre-*Just Peace* initiatives, official declaration by the WCC on the *Just Peace* notion; Official Statement of the WCC member churches on the notion; the personal knowledge of the interviewees on the *Just Peace* Concept; other views on the notion of *Just Peace*; Factors militating against mutual relationship and peaceful co-existence between Christians and Muslims in Jos; Applicability of *Just Peace* concept for overcoming violence and entrenching enduring peace in Jos and its environ.

### **1.5.3 Research Site and Access**

This research is mainly located within Jos, Nigeria. The reason for the choice of Jos is not far-fetched because the subject of inquiry is most relevant to Jos. The city was hitherto known for its tranquillity and serenity, but has in recent time become a hub of religious bigotry, increasing tension, unwarranted suspicion and intolerance between adherents of the two dominant religions, Islam and Christianity (Best 2007:3). It can safely be extrapolated that such behavioural and attitudinal configuration, especially of lack of mutual trust and intolerant to religious and cultural diversities among some adherents of the two religions and residents of the cosmopolitan city of Jos and its environs may have led to violent conflicts, selected attacks and forced relocation that occurred in Jos. It has often times being considered that the violent conflicts that have remained intractable as both ethnically and religiously premeditated or motivated with heavy socio-political agenda. Even though such allegations are open for deeper verification and authentication.

Further, *Just Peace* paradigm, even though, a global conceptual ideology as embraced and vigorously propagated by the worldwide ecumenical movement seems to have a potential that propel locally affirmation and domestication. Meaning, the concept can be localized in its translation and application within a local context with minimal sophistication. It is with this understanding of local application and appropriation that the concept will be analysed and

evaluated in order to ascertain and underscore its relevance and applicability in a multi-religious context that has experienced tensions and violent insurrections easily connected to religious and ethnic primordial agendas like Jos and some parts of northern Nigeria.

However, Jos is not the only site for this research, although, it remains the primary research location. Other sites include Ecumenical Institute Bossey and World Council of Churches – Ecumenical Centre Geneva. The use of the term, site, is mainly to refer to social location for data collection during the course of this research. In an effort to consult broadly and gather more data that will enrich the research, the researcher took advantage of his stay in Switzerland while studying at the Ecumenical Institute Bossey, which is in cooperation with University of Geneva to visit the headquarters of World Council of Churches (WCC). During the numerous visits, the researcher interviewed some principal officers on the notion and motivation behind the ecumenical call for Just Peace.

Furthermore, the researcher's stay at Bossey undoubtedly afforded him the opportunity and time to carefully glean the literary materials that provide credible and robust evidences of discussions on the subject of justice and peace within the ecumenical movement that dovetailed into the concept of *Just Peace*. The two sites, namely; the WCC headquarters and the Ecumenical Institute Bossey are significant in providing the needed data for this study. Given that the research seeks to examine the ecumenical notion of *Just Peace*, its appropriateness as potent proposition for overcoming violence and building genuine peace in the pluralistic community stricken by intractable tensions and suspicion leading to violent insurrections like Jos, Nigeria. Apparently, the choice of these sites was intentional as they will provide the desired and appropriate data that will facilitate answering the main research question and sub-questions towards the achievement of the set out research objectives (Holloway 1997: 145). Herman Strydom corroborates with the whole idea of situating the research sites in congruence with the main question of the research, when he states that: “the choice of the problem is automatically directly linked to the particular field in which the inquiry is to be undertaken” (Strydom 2005: 282). The sites invariably were selected because of the consequential effect it have on the research. Obviously, for the purposes of communication and data management, the strategic interviews are conducted in English. The next section focuses on providing explanation on methodological limitations of the research.

## 1.6 Methodological limitations

Since every academic or non-academic research has its own limitations, therefore, it was an important point to consider the methodological limitations of this research. Apparently, there are always challenges, variations or opposing views that comes to bare in the course of an academic research, more especially of this type and nature. Such occurrences could be associated to any of these three factors, namely; limited resources, time frame, and human ability or deficiency. Like Patton asserted that: “to grasp the complex nature of the social reality” (2002:232).

The researcher’s insider position as a leader within the local ecumenical movement that has continued to bring the twelve WCC member churches located in Jos into fellowship, and also being familiar with the situations and participants afforded the advantage of interacting freely with the people and being able to readily earn their trust and cooperation. However this insider status has both disadvantages and advantages. According to Dahlberg *et al* have elaborately argued on the status of a researcher as an insider, wherein they say that such has its advantages and disadvantages (2010: 1- 12). Some of the disadvantages include the likelihood of being biased and viewing the issues at hand from the perspective of one’s position rather than as an objective researcher. To overcome this limitation, in-depth explanation of the role of a researcher was given in order to facilitate critical distance and respect for my role, not as someone ‘working on behalf of the church’ but as a scholar seeking critical information that will contribute to knowledge (Dahlberg *et al* 2010: 6). On the other hand, the insider researcher has the advantage of being familiar with the structures and specific knowledge of the subject of study. With this knowledge they can ask the most relevant and meaningful questions. At the end the exercise may help “increase professional skills and promote reflective learning” (Dahlberg *et al* 2010: 5-6). Similarly, Flick argues that: “one of the potential limitations of an outsider researcher is unfamiliarity with the people, their mode of operation and activities” (2002: 58). In that case, Flick suggests one should try to become an insider. Flick says further that: “A source of knowledge in this context is to gradually take an insider’s perspective to understand the individual’s view point or the organisational principles of social groups from a member’s perspective” (2002: 58). Another advantage of being an insider researcher is that one is familiar with the structures - in this case the church structures - and how they operate. However, being a pastor can also create power issue with lay members and with other pastors who have been

students of the researcher. This potential problem was neutralised by avoiding an atmosphere built on church defined status, but one based on the academic objectives in which information was needed for the research purposes of a doctoral student.

According to Erik Hofstee; “All methods have limitations. Perfection is seldom if ever, attainable” (Hofstee 2009: 117). As such, this study does not claim any perfection; it has its own limitations as well. The participants’ cooperation was important because the lessons learnt from them have the potential of influencing the applicability of the *Just Peace* concept as virile ideological framework for attaining a religious plural society that is defined by just humanity underpinned by justice and peace. However, as noted, there were some limitations in the way in which data was collected.

Some of the participants were female even though extremely limited. Therefore, it was possible that certain gender issues may have arisen during the course of the research, but have not affected in any negative sense the outcome of the research. However, being a male researcher it became important to be gender sensitive by making the few women visible and ensuring that their voices included at all levels of this research. Apparently, full gender equity or equality was not possible, because of the hierarchical nature of church leadership and cultural socio-constructs of female participation in public affairs within the context of the research, which was regrettable.

The diversity in religion and culture within Jos and environs are also potential issues that limits the study, since the focus of the key informant study is mostly driven by one religious ideology, which was necessary in part for logistical reasons. The number of participants compared to the total population of both the local and global ecumenical movement membership and also the religious landscape of Jos and environs is small, but the participants do represent the entire facets of the research context to guarantee valid feedbacks and conclusion. Representivity in qualitative research relies on information-rich cases rather than on the size of the population studied. Since the participants were purposively and randomly selected, even though they were considered to be well positioned to provide critical information that addressed the research problem, because of their good knowledge of the research context (Silverman 2010: 194). Furthermore, Patton posits that: “The logic and power of purposeful sampling lies in selecting information-rich cases for study in depth. Information-rich cases are those from which one can learn a great deal about

issues of central importance to the purpose of the research....” (1990: 169). This means that the reliability and validity of my study will not be undermined like asserted by Hofstee (2009: 118).

### **1.7 Scope and Limitation**

The scope of the research will be limited to Jos, Nigeria being the context that has provided the simulation for the research. Jos has been trapped in violent conflicts for years with many factors considered as responsible for interrupting the serenity and tranquillity enjoyed by residents for many years that went by. Further to that, the research sought to determine to what extent the religious groups especially members of the WCC in Jos contributed to social cohesion, *Just Peace* building and integration within the Jos area. Exploring further, the research will examine the extent in which religion may have been manipulated to instrumentalize violent conflicts and divisiveness in Jos between the year 1993 and 2013, which makes a period of two decades (20 years). The research will also investigate the contributions made by religious bodies and some civil society actors that may have induced a state of social stability that may secure the area for social transformation and development.

### **1.8 Literature Reviews**

It is appropriate to state that the literature search has greatly enhanced and widen my academic horizon on the subjects being engaged with in this research.

#### **1.8.1. Ecumenical Discourse on Justice and Peace**

Issues concerning justice and peace have become important agenda and most urgent for communities threatened by systemic or structural violence and wars. The plural and highly diverse community of Jos, Nigeria represents one context within the vast African continent that visibly reflects a profound quest for overcoming all forms of violence and fostering genuine peace, especially among and between the different religious communities of faith. Peace and justice are inseparable concepts and/or notions that require each other for unquestionable authenticity. Geiko Müller-Fahrenholz in Petersen and Simion (eds.) supports in strong manner the perspective that: “peace does not deserve its name if it sanctions injustice. Justice cannot be introduced and sustained in situations of warfare. Therefore, it is fair to say that justice and peace are two sides of a coin” (2010:6). However, this perspective of justice and peace is sometime

constructed to meet the interest of the elites rather than meeting the needs of those who live on the margins of society.

Conceptually peace is not only the absence of war. Therefore, Natalie Pearl in Petersen & Simion (eds.) asserts that: “peace can only exist when justice is achieved and that justice must be based on peace built on the preservation of human dignity and human rights” (2010:73). This argument is further elucidated by Wolfgang Huber in Barkat (ed.) wherein he asserts that: “Peace is not merely the absence of war and collective acts of violence; rather, the concept of peace implies the concept of justice, freedom and development” (1970:141). He goes on to argue that: “For if peace were merely defined as the absence of war and collective acts of violence, it would be quite compatible with unjust social conditions, political dictatorship and economic exploitation” (Barkat 1970:141). Therefore, Wolfgang Huber went on to fortify the foregoing assertions wherein he affirms that: “Action promoting peace would thus not aim at eliminating the causes leading to conflicts; it would merely try to eliminate their after-effects. Thus, a concept of peace which looks deeper than the symptoms must take due account of justice, freedom and development” (Barkat (1970:141-2). Therefore, without justice and peace the quality of life diminishes in human communities. Human beings living in any society that dichotomizes the existential expression of justice and peace no doubt experience fake well-being. For human beings to experience greater well-being, justice and peace must be made to operate as embracing framework that governs both immediate and wider interaction in the human society.

Furthermore, in trying to highlight the interconnectedness between justice and peace, the definition of the term “justice” was sought for from the Longman dictionary. Justice is describe as, “fairness in the way people are treated” (Longman 2003:878). The key terms in the definition are “fairness” and “treat”. The terms are important as they remind the human society and all systems in place to ensure that all humankind are treated fairly and by so doing peace can partly be guaranteed. Marshall in his effort to define justice postulates that: “justice is not a straight forward or singular concept. Justice is generic or inclusive term embracing a variety of meanings and applications. This makes it very difficult to reduce justice to a simple all-encompassing definition”(2005:6). However, Marshall goes on to strongly affirm that, “justice must be underpinned by just distribution of resources, equitability in adjudication, legitimacy of power and protection of rights of the human person” (2005:6-7). Therefore, justice involves the

deliberate convergence of multiple approaches and actions that will ensure that all facets of human existential realities within both civil and traditional frameworks of governance and interaction.

Meanwhile, Marshall's notion of justice is relevant giving the encompassing dimensions of the operationalization of justice in human society he advanced. He brought to fore that justice must be predicated on equity, rights, distribution and power balance and anything short of that must be questioned or interrogated with the knowledge that should any of the defining vistas of justice is missing, such justice must be reworked to safeguard and entrench durable peace. Interestingly, it has been commonly shared that justice remains a concept premised on moral rightness based on ethics, rationality, law, natural law, religion, equity and fairness; as well as the administration of the law, taking into account the inalienable and inborn rights of all human beings and citizens. Justice ensures that all people and individuals given equal protection and treated equitably before the law within the existing justice system without discrimination; whether on the basis of race, gender, sexuality, identity, national origin, colour, ethnicity, religion, disability, age, or other characteristics, and is further regarded as being inclusive of social justice (Rawls 1999, Konow 2003). Therefore, as a religious study targeted at the religious communities, it will suffice to say that restorative justice should be giving prominence and should be applied whenever and wherever injustice is meted out to any person or group. Werner argues that: "restorative justice, in which what has been taken wrongly from victims, is restored, either directly or in some symbolic way. This may be by reparation or compensation"(2013:310). Werner's argument captures the notion of restorative justice that would be desired in Jos, Nigeria in order to bring about solid untainted reconciliation that will secure and booster peace between the so-called perpetrator and victim.

In essence, peace is better realised when justice is guaranteed. Apparently, it could well be alluded that it will be needful to critique the school of thought that holds to the claim that injustice may exist, but peace may still thrive. Such notion of peace remains a mirage, simply because such kind of peace is not underscored or defined by prosperity, tranquillity, serenity and well-being. Nicolas Wolterstorff asserts that: "...shalom incorporates right, harmonious relationships to nature and delight in our physical surroundings. Shalom comes when we, bodily creatures and not disembodied souls, shape the world with our labour and find fulfilment in so



doing and delight in its results” (Wolterstorff 1983:70). Wolterstorff assertion resonates with the cravings of the common people in this research context for durable peace anchored on justice that facilitates mutual interaction in the society. Therefore, it can be safe to say that, it is a dream dreamt by the people, as they desire a community that is constructed and structured on the notion of caring for one another regardless of the religious or cultural affiliations of the people. It must also be acknowledged that it is not an easy task to make such dream a reality giving the complexities and complications within the wider society where greed, self-centredness, corruption and all manner of wickedness and cruelty are considered the norm not the exception.

Reinforcing the foregoing assertion by Wolterstorff on the notion of “shalom”, Yoder, a well-known scholar in the intellectual discourse on the subject of “shalom” strongly affirms that: “shalom, a biblical peace, is squarely against injustice and oppression... shalom demands a transforming of unjust social and economic orders... shalom acts against oppressors for the sake of victims” (1987:5). The foregoing multiple perspectives as shared by Yoder on the crux of “shalom” as upheld and demonstrated within the Jewish tradition is profound. Yoder links Shalom concept to the *Missio Dei* which relates to the mission of God in the world where the church is invited to participate in. Yoder argues in affirmation to the above assertion that: “the Christian community is an agency of peace-making in ways often underestimated” (2007:130).

In the same vein, Friesen posits that churches “must evolve from traditions to non-resistance and non-participation in war towards active nonviolent peace-making which involves not only resistance and conscientious objection to war, but also active participation in the relief of suffering, building the institutions of peace and working to remove the causes of war” (2003:234). In order for this to be achieved, the church would have to adopt deep commitment in peace building by taking side through active nonparticipation in acts of violent conflicts or wars. Individually, it may prove to be ‘a bridge too far’ for individual churches to cross but through ecumenical partnership, churches can unite in *missional* and *Koinonia* relationship to strengthen their corporate stand against life denying forces of war and all manner of violent conflict.

Similarly, according to Strong (1995), Shalom is synonymous to totality or completeness, wholeness (both individual and communal), community, tranquillity, security, well-being, welfare, friendship, agreement, success, and prosperity. Strong’s view of shalom embodies the

elaborate condiments that make for a just and peaceful society. Therefore, for a society to be said to be a peaceful society it must exhibit the outlined characteristics by Strong. It is no doubt not easy to find a society completely expressing such characteristics. However, it does not constitute an excuse but deliberate efforts must continually be made to make such characteristics a reality. In like manner, Donagh asserts that: “Christians ... above all, are obliged to respect the dignity of person-in-society by realising the values of inviolability, freedom, equality and participation” (1980:26). Donagh reminds Christians as a people or as a community of their obligation to ensure that right systems and structures that would guarantee respect and protection of human rights and dignity are entrenched and functional. Christians by Donagh’s argument have no excuse to be silent in the face of gross injustice, inequality and all manner of inhuman acts. Otieno concurs with the assertions put forward by Strong and Donagh on the roles that the church as a community of believers ought to play in safeguarding human society crude and brutal actions of others because of privilege power, thereby affirms that:

The Churches are indeed bequeathed with a great moral power to care for the weak and vulnerable lives. The church is called to be peaceable community in which the strong are willing to surrender their power for the sake of the common humanity. God then becomes part of such a community because it mediates justice and saving grace of the Spirit...hence peaceful and harmonious living among and between all people (2008:49).

Justice and peace are indispensable instruments of fostering reconciliation and restoring human relationship in communities that have been damaged by violent conflicts and intractable tensions and suspicions. The church is called to be a peace-building community that intentionally works to ensure that political and economic power function for the greater good and held accountable to the benefit of all humankind, and not for a few privileged individuals at the expense of the majority. The God who is at work in the lives of people is one who mediates and expresses complete justice that builds peace that will facilitate development. Knowing that progress and social transformation can only take place in an environment that have embrace the ethos of peace.

Notably, the advocacy commitment and initiatives of the ecumenical movement for the cause of justice and peace around the world could be seen in some of the programmes of WCC as outlined earlier. The programmes will be discussed subsequently with a view to deduce on whether the ecumenical movement’s efforts have contributed towards the adjustment and recalibration of law of engagement and modus-operandi by national governments and

multilateral systems and organizations involved in peacekeeping intervention and other issues of human rights (WCC 2013:31-34). While documenting all the initiatives and engaged lead to the publication of many literary works by the World Council of Churches and such publications have continued to be used as intellectual references, some of whom the researcher has used in this study. Going further in the ecumenical movement's quest for a violent-free human society, the WCC convened a consultation from 13<sup>th</sup> to 18<sup>th</sup> April 1996 in Rio de Janeiro, Brazil to develop a framework for the programme to overcome violence and for peace in the broader sense (WCC 2001:12). The framework captured in succinct manner the commitment of the ecumenical movement as expressed during its first assembly in 1948 in Amsterdam, Netherlands (Raiser 2002:51-2). Apparently the foregoing indicated in clear terms the urgency linked to the realization of peace fostered by justice as advanced by the ecumenical movement right from inception. The Rio de Janeiro consultation produced an elaborate and well thought out report that brought out in implicit way the ecumenical agenda and framework on overcoming violence and advocating for peace. The report of the consultation has consistently made reference to the ecumenical movement's commitment to peace that must be anchored on authentic justice as expressed during its first assembly. One of the reference that stood out as reinforcement to the foregoing assertion that expresses the abiding commitment of ecumenical movement to the cause of justice and peace was; "since its first Assembly, the World Council of Churches has stressed the need to seek 'peace with justice'" (WCC 1998:24). The statement reflects the unrelenting desire of the ecumenical movement to contribute its quota towards making the world a just and peaceful place for all.

The various perspectives shared above and the common quest for a peaceful world hallmarked by inclusive justice may have influenced programmatic expression of WCC on issues of peace and justice through the following programmatic intervention; Just, Participatory and Sustainable Society (JPSS), the conciliar process for Justice, Peace and the Integrity of Creation (JPIC), the Theology of Life (TOL) programme, Programme to Combat Racism (PCR), Programme to Overcome Violence (POV), and most recently, the Decade to Overcome Violence (DOV) declaration, which came about as resultant effects of the activities and impact of the Programme to Overcome Violence (WCC 2011:14). The quest for justice and peace in the ecumenical movement compelled the institution to organize two remarkable international convocations on justice and peace, namely; the World Convocation on Justice, Peace and the Integrity of Creation

that took place in March 1990 at Seoul, Republic of Korea and the International Ecumenical Peace Convocation, which took place at Kingston, in Jamaica in 2011. These two events were profoundly incredible in shaping and oscillating the agenda for a just society for all, and to further guide the ecumenical movement in its effort to identify global methods and strategies toward combating violence and mitigating its adverse impact on humankind and the ecosystem.

However, the process revealed that the desirability manifested in the quest towards 'overcoming violence' will not necessarily result in the achievement of genuine peace that could be described as "just", especially, when overcoming violence will not lead to the demolishing of unjust structures and transforming or reformulation of systems that are tolerant to all forms of injustice. However, it does not in any way suggest that violence should be allowed to continue, simply because all other structures that perpetuate injustice are not eliminated to allow for justice to take central place in affairs of human society. Apparently, overcoming violence is one consequential action that will contribute immensely to the stability of a community bedevilled by violent conflicts. In acknowledgement of the foregoing shared perceptions, the focus of the ecumenical movement shifted towards deeper quest for a "just, participatory and sustainable society" as a desirable reality to be experienced by all God's creation (WCC 2011).

Ostensibly, the recognition of the persistence of abject or extreme poverty, especially in contexts where climate change precipitated by irresponsible human behaviour or action influenced by greed has no doubt made the plights of the poor more worst, majorly because of increasing threats to the earth's capacity to sustain human life. Such ugly scenarios have exacerbated the worsening condition of the people; thereby increase and accelerate the people's susceptibility to becoming violent at slightest provocation. The WCC continued to appeal to the churches to make public their commitments and undertake common action on the threats to life in the areas of justice, peace and integrity of creation as part of the essence of what it means to be the church (WCC 2012:28). Embracing the nonviolence approach or mechanism in resolving contentious issues that relate to injustice and inequality will certainly be helpful and less stressful. It will also enhance life affirming interaction among the world's citizens. Even though, it will not be foreclosed or pre-empted that nonviolent principles be taken as a universal norm because there are violent actions have turned many other parts of the world turning millions of people into refugees and migrant fleeing their homelands because of violent conflicts taking place in the

areas, which are reported almost on daily basis by international media. It may be easily said that some people or groups will rather opt for a violent reaction in order to express their perceived grievances. The call for nonviolence approach in resolving issues of injustice may not be fully accepted by some school of thoughts as they would rather have a caveat that provides for applying minimum force or some form of violent reaction in confronting injustice as earlier indicated. There are common adages in northern Nigeria often said in Hausa language, but I translated into English, thus: “Living in peace is far better than being a prince or princess’ and ‘whatever peace cannot bring or give, violence will most certainly not bring or give either”(A’isha Kabir Jos 2012). Therefore, nonviolence approach to resolving conflicting or contentious issues cannot be substituted or alternated with any other approach or strategy regardless of the ecclesial or political affiliation and ideological groundings of the presupposed opponents.

Since 1991, the ecumenical movement has embraced an ideological notion known as "theology of life". The notion invites the church and humanity as a whole to embrace in a very strong way the ideals of genuine peace that is accompanied by authentic justice for all God’s creation (Müller-Fahrenheit 1995:108-12; Enns 2007:149-61). Theology of life further compels humanity and in particular the church to renounce and denounce all theologies and philosophies that justifies the use of violence as ideal means of expressing dissatisfaction and resolving conflicts or disputes (Enns 2007:149-61; DEM 2002:893-5). Similarly, it reminds and loudly calls on the church to “confront, reject and overcome the spirit, logic and practice of war (violent conflicts) and develop new theological approaches, consonant with the teachings of Christ, which starts not with war and move to peace, but begins with peace that embraces justice in concrete form” (WCC 1995:16). In essence, the theology of life embodies peace and justice as its undergirding principles. Apparently, the church must understand that participating in *Mission-Dei* should compel the church to intentionally live out the biblical and theological ideals of peacemaking as most central in its life and witness in a highly pluralised world.

Therefore, the above outlined programmes of WCC, each of which built on the insights of its predecessor, sought to encourage the churches to make costly commitments to justice, peace and integrity of creation. It is imperative for the church as an institution and community to lead the

way following the legacies bequeathed to it by Christ the head of the church on working for peace and peaceful coexistence among peoples of the world and peace with the environment.

### **1.8.2 Ecumenical Discourse on Overcoming Violence**

The Decade to Overcome Violence as commonly referred to as “DOV” became a strategic step taken by World Council of Churches (WCC) to make its voice heard in the efforts toward a global society that is free of violent conflict (WCC 2011:7). The following reflective questions will be interrogated in order to understand the ecumenical perspectives that undergirded the focus on this life threatening phenomenon. Why a decade? Is it in the nature of international ecumenical organisation to use ten (10) years as a timeframe for project interventions rather than formulating a time line for action based upon contextual realities that shape the nature of the problem? What were the global factors in the 1990’s that made the overcoming of violence a global priority agenda item? What was the ecumenical understanding of the concept of violence? What was the WCC programmatic response intended to achieve and how feasible were the objectives? What was the state of violence in the world at that time? The “DOV” was adopted by the WCC Central Committee at its meeting in Geneva between 28th August and 3rd September 1999 as a follow up action to the 1998 WCC eighth assembly in Harare, Zimbabwe. During the committee meeting, a statement was issued that contained the following perspectives on peace and reconciliation:

We must give up being spectators of violence or merely lamenting it and must act to overcome violence both within and outside the walls of the church. We remind ourselves and the churches of our common responsibility to speak out boldly against any defence of unjust and oppressive structures, of racism, of the use of violence, including especially violence against women and children, and of other gross violations of human rights committed in the name of any nation or ethnic group. If churches do not combine their witness for peace and reconciliation with the search for unity among themselves, they fail in their mission to the world. Leaving behind what separates us, responding ecumenically to the challenge, proving that nonviolence is an active approach to conflict resolution, and offering in all humility what Jesus Christ taught his disciples to do, the churches have a unique message to bring to the violence-ridden world (WCC 1999:187-8).

This commitment to nonviolence as an active instrument in conflict resolution seems to link the thrust of the WCC with that of the United Nations Organisation (UN). The foregoing assumption could be substantiated in the commonality of some of the objectives both international

organizations seem to share in the formulation of intents and purposes for intervention or action. The statement of the ecumenical movement that suggests common focus can be deduced from the statement following:

The Decade to Overcome Violence will provide a platform to share stories and experiences, develop relationships and learn from each other. The Decade will build upon the initiatives that are already there; we recognize that our work is parallel to the work of the United Nations "Decade for a Culture of Peace and Nonviolence for the Children of the World". We hope to connect with such initiatives and help them to motivate and strengthen each other. It will facilitate the churches to assist and support each other in their ministry. We offer with the Decade to Overcome Violence a truly ecumenical space, a safe space for encounter, mutual recognition, and common action. We will strive together to overcome the spirit, logic and practice of violence. We will work together to be agents of reconciliation and peace with justice in homes, churches and communities as well as in the political, social and economic structures at national and international levels. We will co-operate to build a culture of peace that is based on just and sustainable communities (WCC 1999:189).

The statement brought out clearly a number of features that strongly conveys the uncompromising goal by both international organizations for overcoming violence being experienced in different parts of the world. The distinction between the two may be strongly anchored on their principles and intervention frameworks in mitigating violent conflicts. Meanwhile, the researcher questions whether or not the WCC was naive in its quest to overcome violence. However, one cannot conclude on whether the WCC quest emerged from the groundswell of demands from its member churches. Rather, it could be argued that the WCC may as well be simply following a strategic focused agenda that was already determined by more powerful political multilateral organizations like the UN and other international bodies such as the North Atlantic Treaty Organization (NATO)? It is not in doubt that these multilateral governmental institutions, UN and NATO, are committed to peace, however, they are prepared to engage in violence using weapons of war as tools for resolving violent conflicts (Glanville 2012:322). It may be speculated that these institutions and other nation-states' interventions in violent conflict situations have rather escalated the violence possibly because of their aggressive strategy of engagement, where the civilian populations are grossly harmed and often times bear the brunt of the military offensive.

Accordingly, there are instances in which Presidents of United States of America (USA), precisely, Presidents, George W. Bush and Barack Obama that may have suggested blatant sanctioning of military intervention in the name of peacekeeping. Such shared views political leaders from the northern hemisphere contradict the views of many people committed to cause of genuine peace and justice that is achieved through nonviolent approaches. Could there be a hidden agenda between these Northern Organisations that speak of overcoming violence but are prepared to wage war to achieve their invisible objectives? How can the use of heavy and light arms or weapons bring about sustainable peace? Considering that the WCC is located in the same premier Northern city of Geneva that is also host to many international political, economic and financial organisations, serious questions must be asked about the nature of relationship that exist between this ecumenical instrument and these other institutions or organisations. This research may attempt to explore the nature of relationship the WCC maintains with these organizations, and further interrogate on whether the WCC was therefore being used by these international institutions as a strategic global instrument to carry out their political agenda? And also examine on whether the WCC was able to maintain its missional identity and critical solidarity relationship without losing its own credibility and commitment to the pursuit of authentic peace? Nevertheless, this research is not mainly intended to deeply carry out a diagnosis of the relations between the ecumenical movement and the multilateral organizations being that such does not constitute a major part of the scope of this research.

Since the WCC has been formed to equip and strengthen the capacity of its member churches for active *missio-Dei* with the expectation that they will proactively engage in the world's agenda of transforming the issues and factors that result in human conflicts and violence by making it missional priority and agenda (Lossky 2002:27-9). Consequently, in 1969, WCC convened a consultation on "Alternatives to Conflict in the Quest for Peace" in order to make it unequivocally known its commitment to the cause of peace. Emerging out of the consultation was a document titled; "Conflict, Violence and Peace" (Barkat ed. 1970). This specific publication articulated the commitment of WCC towards advocating for viable alternative to the prevalence of violence as a just means of resolving conflict or injustice being experienced by people, community and by extension a nation-state.



To buttress further on the question on the use of alternatives while discussing the subject of conflicts, Barkat says that: “the use of the phrase ‘alternatives’ to conflict may raise some difficulties and misunderstandings which require clarification... the writer does not want to give the impression that conflict can be completely eliminated from society, or that there are final ‘alternatives’ to the conflict in society” (1970:11). He further clarified that: “there are alternatives in specific conflict situation which need to be clearly understood and sought after for the management of the conflict. Only an idealist could dream of a domestic and international society free of all conflicts”(Barkat 1970:11). This seminal text emerging from the WCC consultation on alternatives to conflicts demonstrates the commitment of the ecumenical movement towards advancing alternatives to violence as mechanism for managing conflicting interests and agendas. The use of alternatives must not be taken as a call for possible application of violent reaction in expressing discontentment and dissatisfaction, but to be viewed as an ideological strategy intended to foreclose or eliminate conceiving thought of violent approach to resolving unjust issues and maltreatment.

Barkat acknowledged that conflict and violence are imminent in human society, wherein he argued that: “not every conflict leads necessary to violence. Violence is potentially present in all conflict situations. It must not necessarily be overt. Whether the conflict will result in violence depends upon the nature of the structure and the level of conflict in a given situation”(1970:11). The statement implies that certain structures of the society in which people live may facilitate violence in resolving injustice. Therefore, attention and extra efforts must be made towards structural analysis of conflict situation in order to proffer durable solution for the avoidance of reoccurrence of violent conflict in any human society.

Furthermore, recognizing the impact that WCC has made and will continue to make in advancing the cause of non-violence approach in resolving conflicts and issues of injustice, Bishop Stanley Mogoba in his sermon during the 1994 WCC Central Committee meeting held in Johannesburg, South Africa, initiated the call for a programmatic expression to the WCC emphasis on overcoming violence: “After the WCC’s Programme to Combat Racism has contributed so much to overcome apartheid, is it not time now to create a Programme to Combat Violence?” (1998:1). The foregoing statement stimulated deeper quest for active involvement of the ecumenical movement in making violence approach in resolving contentious issues as human worst enemy.

The WCC Central Committee during the Johannesburg meeting having been challenged by Bishop Mogoba's sermon and the troubling reports received about ongoing violence in some parts of the world unanimously resolved that: "the World Council of Churches establish a Programme to Overcome Violence, with the purpose of challenging and transforming the global culture of violence in the direction of a culture of just peace" (1995:17). A strategic framework was designed by selective experts from member churches for the programme that clearly shows direction, targets, goals and guiding principles to ensure collegiality and consistency in the implementation of the programme (WCC 1995:19). The resolution was a milestone in the history of the ecumenical movement in expressing its unwavering dedication to discredit and make violent actions most unattractive both as a contradiction and contravention of the law of love as set by the creator of the universe and humankind.

Acknowledging that violence is a serious threat to life, the need for non-violent approaches to resolving any form of human differences constitutes an urgent missional mandate for the churches. Kässmann argues that: "it is high time for the churches to think afresh about their position in regard to violence. Violence threatens life on earth which Christian men and women know to be created by God. Christians are therefore bound to be concerned about the destruction of human beings, human dignity, our fellow creatures and the world we live" (1998:2). It will be safe to state that any Christian church that fails to prioritize the message of nonviolent approach to resolving conflict its mission, witness and vocation should be questioned, knowing that the Christ of the church has instructed the church to propagate the message of peace in season and out of season. It is therefore expedient for churches to intentionally advocate for nonviolent principles in expressing and confronting all manners of conflicts and dissatisfaction by citizens.

Following the resolution taken by the Central Committee of WCC to establish "Programme to Overcome Violence" came the declaration of the "Decade to Overcome Violence (DOV)". The strategic objective of the DOV according to Konrad Raiser a former General Secretary of the World Council of Churches, was a new ecumenical ethos meant to "promote a culture of peace and nonviolence through the Decade to Overcome Violence: Churches Seeking Reconciliation and Peace...and all people of goodwill to work together to overcome violence through peace and justice (2001 – 2010)" (WCC 2000:5). The Decade to Overcome Violence (DOV) became an important ecumenical missional strategy to profile the numerous incidences of violent conflicts

that have engulfed many societies of the world, in order for the ecumenical movement to be in active solidarity with victims of violence and to challenge structures and actions that perpetuate violence. The DOV was finally adopted by the WCC Central Committee at its meeting in Geneva between 28th August and 3rd September 1999 as a follow up action to the 1998 WCC eighth assembly in Harare, Zimbabwe (WCC 1999:186). During the committee meeting, a statement was issued that contained the following perspective on peace and reconciliation as earlier mentioned. However, it will be appropriate to state the profound readiness demonstrated by the ecumenical movement to ensure that its voice is heard loudly on efforts galvanized towards overcoming violence and entrenching a culture of nonviolence. The statement highlights the call that: “We must give up being spectators of violence or merely lamenting it and must act to overcome violence both within and outside the walls of the church” (WCC 1999:187). The ecumenical movement urged its member churches not to be just spectators in challenging and confronting the popular culture of violence towards advocating in strong terms the inculcation of a culture that compels people and communities to tow the path of decency in resolving troubling issues capable of brewing animosity that may lead to violent reaction. Undoubtedly, the commitment expressed by the ecumenical movement to nonviolence principles as a potent instrument in conflict resolution and building life affirming relations between and amongst the people existing in a particular social location. Such commitment by the ecumenical movement has continued to endear it to many international and multilateral governmental and non-governmental organizations that have also exhibited commitment to the cause of peace and peaceful coexistence between people and institutions for human and environmental wellbeing.

The “Decade to Overcome Violence” ended with documented publication titled “Overcoming Violence: The Ecumenical Decade 2001 – 2010” that provides an elaborate overview of international actions and projects carried during the decade. Fernando Enns wrote in the introductory pages of the aforementioned document that:

This Decade may have come to an end, but for us it is just a start: on the grounds of all that gathered experience and knowledge, we are called to develop a coherent ecumenical theology of peace with justice and care for creation. On that fresh commitment of the churches within the ecumenical community would prove that the DOV was not about some activism of yet another, but a confessing family of churches who truly believe against all evil in the power of overcoming evil by doing good (WCC 2011:9).

The foregoing statement expresses obvious realization on the part of the ecumenical movement to harness the gains of the Decade to Overcome Violence to strategize for greater and deeper engagement of issues that make for justice and peace to abound in human society and the environment. Recognizing the risk of ecumenical programmes to become opportunities for talk shops and not platforms for designing concrete actions to combat forces of injustice and transform unjust structures and systems. Kirk reinforces the idea that identifying the challenges faced by people should compel human institutions to address them appropriately in order to ensure social stability and cohesion, he argues: “violence can only be terminated once the justice of people’s grievances has been recognized and addressed” (Kirk 1999:143). He further emphasized that: “unless peace is built upon the righting of social and economic wrongs, it is quite simply an illusion” (Kirk 1999:143). His assertion can be seen as an invitation to go beyond public declaration of intention to overcome violence within a set period. It calls for deliberate strategic frameworks to be put in place to challenge unjust structures that triggers violence. However, Huber offers an alternative perspective. He postulates that:

...taming violence occurs primarily by educating people to behave non-violently and by making the law supreme. Among the means of control that the state uses is the use of police precautionary measures against acts of violence and military securing of peace...these violent government measures must be tied firmly to the duty to prevent violence and to decrease it (Huber 1996:131).

Huber’s argument seems to be contradictory. He argues that violence can only be restrained by deliberately placing responsibility and authority to stop or decrease violence in the law that empowers the military and/or police to enforce the said law (Huber 1996:131). Apparently, the expression of violence by people can be associated to the notion of how societies are organised, and whether the citizens are actively involved in shaping the system that delivers justice. It may be presumed that where sense of ownership and confidence in systems that are expected to adjudicate and dispense justice are lacking, the possibility of abuse of privileged power by those in positions of state authority is high. A female theologian, who has been involved with theologizing the notion of justice and peace with the premise of overcoming violence, Esther Mombo, she asserts that, the DOV offered the church the opportunity to commit itself to advocating for nonviolence approaches in all manners of disputes and also to stand unwaveringly on the cause of justice (2011:71). She asserts further that:

The DOV's aim was to call the churches and all people of goodwill to commit themselves to a journey of peace. This was an appeal to work for the empowerment of those oppressed by violence and to act in solidarity with those struggling for justice, peace and the integrity of creation. The DOV urged people to repent of their complicity in violence and to engage in reflection to overcome the spirit, logic and practice of violence (2011:71).

The DOV as a programme recognized that member churches of the WCC had a strategic role to play in finding practical solutions in addressing the global phenomenon of violence. It has been widely said that some of the churches have become complacent and complicit in violent conflicts within their local contexts and beyond. Whereas, churches in Nigeria such as the Roman Catholic Church, Church of the Brethren and Church of Christ in Nations became victims of violence because of their solidarity with victims that lived on the margins (Falola 2009, Nguvugher 2010, Kaigama 2012). Moreover, some interest groups that are politically and economically privileged used such privileges to persecute the churches that take such prophetic stand in identifying perpetrators of violence (Christian Association of Nigeria 2010). Their diverse experiences have taught that any serious commitment to overcoming violence will be a costly endeavour and may result in devastating consequences.

However, in the midst all the quackmire, Gandhi offers a global admonition on the need to embrace quite fully and openly the principles of nonviolence. He states that:

...nonviolence is the greatest force humanity has been endowed with. Truth is the only goal we have. For God is none other than Truth. But Truth cannot be, never will be reached except through nonviolence. That which distinguishes us from other animals is our capacity to be nonviolent. And we fulfil our mission only to the extent that we are nonviolent and no more (quoted by Wink 2000:2).

The admonition sounds profound and compelling for all to embrace of nonviolent ideals as the credible for life enhancing way of resolving conflicting issues. Especially issues with the propensity to cause violent reactions, the nonviolent principles should be implored mitigate on such issues. The quote urges for deliberate effort be made towards entrenching a culture of nonviolence in all kinds of human society. The argument that embracing a nonviolence approach in resolving conflict issues will lead to both parties involved appreciating the outcome without feeling short-changed can be debated. The presumption that all the parties in the conflict will be satisfied with the outcome of conflict resolution may be problematic. The use of the term "truth" by Ghandi can also be problematic. The puzzle will be what is the truth in such conflict

circumstance? It may be more viable to emphasize the notion of the common or greater good for all the parties involved in a conflict. The focus should be more on what will serve the interest of all while embracing the philosophy of nonviolence in mitigating conflict issue.

## **1.9 Structure of the Dissertation**

The dissertation is made up of seven (7) chapters and each chapter is sequentially connected to the next on the basis of the ideological grounding rooted in the desire to present a well-researched work on the notion of *Just Peace* as essentially capable to catalyse actions towards overcoming violence in any multi-religious and multicultural society, but specifically in Jos, Nigeria. The chapters are briefly described in sequential order as given below:

Chapter one provides a general introduction to the entire dissertation. The chapter gives the research background, research motivation and rationale, context of the research, research problem, research questions, research objectives, research methodology and design, systematic literature review, scope and limitation, and brief description of the structure of the dissertation. The chapter therefore presents an academic quick snapshot of the whole dissertation.

Chapter two focuses on providing insights to the missiological tool utilized to critique the Just Peace concept and also provided broad explanation on the three main theoretical frameworks employed in the research. The theories include; one, ‘for a culture of life: reconsidering peace and justice’ advanced by the former General Secretary of WCC, Rev Dr Konrad Raiser, two, ‘a covenantal model: promoting peace among the Abrahamic traditions’ propagated by William T. Dickens, Professor and Chair, Religious Studies and Department Director, Franciscan Center for Catholic Studies Siena College, and the last theory is ‘*Ubuntu*: an African concept of communitarianism’, a concept that emerged for an African culture apostle by many Pan-Africanists. The chapter provides elaborate perspectives on the theories and their relevance to the research with clear indication on their intersection and convergences as independent but interdependent theories in this research endeavour.

Chapter three primarily focuses on the background to the situation of non-peace in Jos. Within the chapter, issues relating to religious plurality of Jos, religious fundamentalism and all that it entails are presented. The chapter also provided some of the conflict triggers in the area. The

possible causes of the violent conflicts in Jos are outlined and discussed with the hope that, it will lead to the factors to be demystified and unbundled for a genuine culture of peace underpinned by justice to be entrenched.

Chapter four presents an architectural overview of the World Council of Churches, its nature, its historical engagement on matters of justice and peace, some major landmark initiatives for a just world and other critical programme interventions established and implemented by the ecumenical movement. Some of the initiatives and programmes are well discussed in the chapter in order to provide helpful information on the efforts being made by WCC towards the realization of the desired goal of a just and inclusive human society.

Chapter five focuses on the whole concept of *Just Peace* with the craving for a just and peaceful society as the undergirding desire in the whole research discourse. It gives brief overview on the just war theory not on the basis that the research is a paradigmatic study on a shift from the theory to the just peace concept, but for the purpose of providing a little insight in the theory and to showcase the glaring departure between the two theories. The chapter also presents multidimensional approaches to the understanding of the notion of Just Peace including linguistic definition of the term.

Chapter six provides a succinct, but precise outline of milestone initiatives taken by local organisations in Jos towards overcoming violence, building genuine peace and advocating for authentic justice at the global and local levels, with attention paid on initiatives that practically demonstrate WCC's solidarity with the people of Jos and efforts being made by Jos residents to prevent violent conflicts from occurring and entrenching a culture of durable peace.

The last chapter, which is the eighth, presents the concluding part of the entire research work. The chapter which chronicles on the emerging issues that contributes to the body of knowledge on the subject of *Just Peace* as a culture and its desirability for overcoming violence in social locations that are prone to violence. In the chapter, the researcher shares his thoughts on some discoveries during the course of the research, which may provoke further researches and stimulate concrete actions for cause of justice and peace.

## CHAPTER TWO

### Missiological Approach and Consideration: Conceptual Intersection of the Theories

#### 2.1 Introduction

This chapter provides justification for the use of the three theories that were employed in this research. In doing so, the researcher shall critically engage the various nuances discernible in each of the theories, in order to demonstrate succinctly the academic relevance of each of the theories towards the realization of the set-out objectives of this research. The following key terms, namely; missiological, missional, ecumenical, *Just Peace*, violence, and plurality of culture and religion in communities will converse with the theoretical framework upon which the research project is constructed. All of the key terms suggest that the theoretical framework must conspicuously embody and reflect theological, ecumenical, missional and missiological resources that possesses the velocity to address visible socio-political and religio-cultural tensions and contradictions that have over the years disrupted the serenity and tranquillity enjoyed in the pluralistic community of Jos, Nigeria. Konrad Raiser a German theologian, global ecumenist and former General Secretary of the World Council of Churches (WCC) offers a missio-ecumenical framework that focuses on '*a Culture of Life: Reconsidering Peace and Justice*' (Raiser 2002:75) and William Tom Dickens a professor of Religious Studies with special interest in inter-religious dialogue offering *a covenantal framework* (Dickens 2006:398-417) that promotes peace among people of faith that hold indelible claim to the Abrahamic heritage and tradition.

Furthermore, interacting with the two euro-centric theories to ensure Africanization of the discourse on the core expectation of this research that seeks to put forward an academically accepted and religious realistic framework that will entreat communities to embrace and deliberately entrench a culture of *Just Peace*, is the popular African philosophical concept, *Ubuntu*. It is a concept that emerged from Southern African context and is postulated, defined and redefined by many African and non-African scholars, and social activist including peace advocates. Notable among the scholars and personalities that have engaged the concept in their conversation and struggles include the Peace Laureates, like former President Nelson Mandela



(2006) during the Labour Party conference in the UK used the concept of ‘*Ubuntu*’ to explain the importance of living together as a ‘community’. He also tied the concept to the notion of African spiritual ethics. To Nelson Mandela, *Ubuntu* defines the kind of relationship that should exist among the peoples in their social location. Archbishop Desmond Tutu (1999), who could be considered as one of the prolific writers on the *Ubuntu* ideology holds firmly the conviction that the concept has been the basis for the mutually benefiting coexistence in most African society. He has written and spoken extensively on the *Ubuntu* concept as a philosophy that should be embraced and nourished by humankind. Some of his thoughts on the ideology will be shared and explored in subsequent sections of this work. Madame Leymah Gbowee, a Liberian peace activist, who together with other women fought for a complete stop to the civil war that maimed and killed so many innocent people and sources of livelihood destroyed. The actions of the women led to the dethronement of former President Charles Taylor. He is currently serving his jail terms for crimes against humanity in the United Kingdom. Leymah who was conferred a Nobel Peace Prize award in 2011. She attributed the cohesiveness of the women in praying the devil back to hell to the strong influence of the philosophy of *Ubuntu*. To her and other Liberian women that struggled for the return of peace and still keeping faith for a nonviolence approach in conflict resolution is anchored on their embrace of the *Ubuntu* ideology. She has continued to make reference to the notion of “I am what I am because of who we all are” in most of her motivational speeches.

Other scholars and churchmen that have used the *Ubuntu* concept in their work are the likes of, John Pobee (1979), Stanley Mogoba (1992), Emmanuel Martey (1993), Augustine Shutte (1993), Mvume H. Dandala (1994), Mazisi Kunene (1996), Njongonkulu Ndungane (2003), Mogobe B. Ramose (2003), John Hailey (2008) Michael Battle (2009), Chris Vervliet (2009), Jeroen Zandberg (2010) and a female legal luminary and judicial officer in South Africa, Yvonne Mokgoro (2013), all of the scholars shared varied perspectives on the philosophical notion of *Ubuntu* as most essential for the realization of sustainable peace in Africa and other parts of the world. The varied perspectives are not contradictory to the other, but complementary. Some of these perspectives will be shared and engaged with further in this research work. However, it will be noticed eventually that they share similar opinions on the *Ubuntu* ideology. The philosophical notion of *Ubuntu* will be substantially discussed as third strand of the theoretical framework in this research work.

## 2.2 Missiological Critique the *Just Peace* Concept

The nature of this research demands the utilization of missiological instrument to interrogate the concept of *Just Peace* as embraced by the WCC. The use of missiological lenses will assist in the quest to gauge or determine the relevance of the concept as an ideological framework. It will be framework that has the capacity to motivate and mobilize towards the entrenchment of a culture defined by justice and peace. Having the knowledge that the research aims at stimulating appropriate actions among people of goodwill embrace peace and for peaceful coexistence among residents of Jos in the face of growing tension and violent. Therefore, why was the missional instrument the ideal tool for the critique of the *Just Peace* notion? Kirk, while attempting to argue on the apparent relevance that necessitated for the use of missional instrument as a potent tool in a research inquiry of this nature, he says that, “the critical method involves an awareness of and engagement with alternative views, a refusal to employ ad hominem arguments or to misrepresent other’s opinions, a willingness to respond to criticisms of one’s own position and a commitment to clarity, charity and honesty in argument” (1999:10). Kirk’s opinion resonates well with the view held by the researcher on the idea behind the use of missional inquiry as a tool in this research. This is because of the fact that the research was oriented towards seeking clarity on the presupposed popularity and relevance of the *Just Peace* notion in an environment characterized by religious plurality and multiculturalism plagued by violent conflicts. Missiological inquiry offers the premise for in-depth examination of the concept without sacrificing the undergirding essence of the notion of the *Just Peace* as advanced by the proponents, but will allow for broad critique of the concept.

Similarly, what may be considered as an earlier perspective shared on the relevance of employing the missiological approach as a plausible tool for this form of research, Verkuyl gave a succinct description of missiological inquiry, where he states that it impels the researcher; “to examine methodically and critically, the presuppositions, motives, structures, methods, patterns of cooperation, and leadership which the churches within the ecumenical instrument bring to their mandate” (Verkuyl 1978:5). Examining the ecclesial intent and perspectives as shared by leaders of some of the churches within Jos and key representatives of ecumenical movement remain the nexus for undertaking the missiological inquiry. From Verkuyl’s assertion, it can be deduced that, an inquiry is not and should not be narrow in approach for it to achieve its intended

goal. The foregoing understanding may have accounted for outlining all the ecclesial and ecumenical units of engagement to be examined or interrogated during the course of this research. It was necessary to do so in order to unambiguously outline the underlining nuances of the interaction and/or fellowship existing within the ecumenical network both locally and globally that may have informed the emergence of the concept. Further to the aforementioned, since the intention therefore was to pay attention on the applicability of the Just Peace concept in multi-religious and multicultural environment like Jos, it will be less essential to dwell on the epistemological root of the conceptual tool employed for the inquiry.

Furthermore, in order to reinforce the underlying rationale for the choice of missiological inquiry tool for research, it becomes imperative to state with no form of ambiguity that ecumenical learning was employed to add credence to the tool. Therefore, to enrich the whole process of the missiological critique and ecumenical learning was employed, like Ulrich Becker asserts that: “ecumenical learning is an involvement in the deeper levels of ecumenical experience in the life of Christians at worship, in service and witness, by sharing life with others and becoming vulnerable to their suffering, by becoming neighbours to strangers” (cited in Lossky *et al* eds 2002:379). Member churches of the WCC who are present in Jos but having their headquarters in other parts of Nigeria sent representatives to participate in the Kingston Peace Convocation and contributed to the *Just Peace* process as an ecumenical instrument to address and overcome violence. Their contribution to the process may not be viewed from a technical sense but could be viewed from the vantage point of their participation at the convocation. The contribution will be authenticated during the course of the research as some of the representatives of the churches will be interviewed in order to understand and assess their missional response to the notion of *Just Peace* in partnership with other communities of faith towards overcoming all manner violence in Jos that will serve as viable model for other communities.

### **2.3 Theoretical Underpinnings**

This study embraces some key terms such as missiological, missional, ecumenical, *Just Peace*, violence, and pluralistic communities. The terms no doubt give shape to the theoretical frameworks upon which the research project is constructed. All of the key terms will therefore inform the choice of theoretical frameworks to use in this research for it to achieve the outlined

research objectives. The theoretical frameworks utilized embody theological, missional, ecumenical and cultural resources that engage socio-political and religio-cultural tensions and contradictions that confront the pluralistic community of Jos. Raiser offers a culture of life, Dickens offering *a covenantal framework* that promotes peace among people of faith that embraces the Abrahamic tradition and many African scholars and leaders have over the years utilized “*Ubuntu*”, being an ideological concept that reminds Africans of the undisputable fact of their common humanity and sense of togetherness as a people. The three identified notions will be utilized as the theoretical frameworks to gauge and reinforce the research and research outcomes. In the following sections, synopses of the three notions will be presented, but will be extensively discussed in precisely chapter four and intersected in all the subsequent chapters as deemed appropriate by the researcher, in order to unveil the profound relevance of the three ideological concepts employed in this research.

### **2.3.1 Culture of Life Model**

Raiser’s enormous and expansive theological and ecumenical experience makes his perspectives on peace and justice potent in constructing a theoretical framework that facilitated a systematic missiological critique of the ‘*Just Peace*’ concept and process. Raiser advocates for ‘a culture of life’ that finds expression in sustainable peace and authentic justice for all creation because “peace is the fruit of justice” (2002:75). This understanding shared by Raiser would implicitly insist that peace interwoven or embroiled with justice remains the basis of Life, and without which, the inhabited earth will be in chaos and limbo. According to Raiser: “the threats to peace do not arise only from military aggression but equally from hunger, oppression and injustice ... linked with an increasingly critical assessment of all purely military systems of security ... peace and justice remains the authoritative basis for life enhancing culture” (2002:75). The foregoing assertion reiterated that fact that peace is punctuated by hunger created by human greed and injustice. In a sense, peace cannot be experienced when the majority of the people are experiencing injustice and go without food. Meeting basic human needs contribute profoundly to the realization of durable peace.

Raiser further argues that, globalization which places emphasis on the emergence of a new culture anchored on economic framework of consumerism brings about clash of civilization and this will undoubtedly increase the volume of violence in the global society (2002:141). Violence

may be triggered when people are confronted with the challenge of identity construction and culture formulation in the midst of growing multiple cultural convergences as a result of globalisation. There will also be culture shock that may be experienced by others. The shock may manifest itself in resistance, which may be violent in nature. Recognising the possible clash that may engulf humanity will be that of civilization, Huntington posits that: “conflict between civilisations will be the latest phase in the evolution of conflict in the modern world” (1993:22). Especially that civilisation is defined by language, religion, history, customs, rituals and as well as institution (Huntington 1993:25). The defining indices of civilization will dovetail into superiority contest manifesting in tussle of dominance. Therefore, globalisation may interfere and interrupt these contours that have been there for ages. As a result of this interference and interruption, it may trigger violent reactions from those that consider themselves custodians of their respective cultural civilizations, which defines their identity as transmitted and preserved from one generation to another. This may explain the rise in religious and cultural extremism and fundamentalism. Hence, the need for a new culture that will engender mutual relationship between and among global citizens that gives credence to human dignity regardless of racial identity, religious persuasion, and social status.

The above perspective shared on the culture advocated embody a culture of ‘dialogue’, ‘solidarity’, ‘reconciliation and peace’, and ‘active non-violence approach’ in resolving all forms of conflicts, concerns and dissatisfaction in all contexts. All the preceding components point to the emergence of a ‘culture of life’ that “affirms the gift of life in the midst of social and environmental crises of our globalized world” (Raiser 2002:142). Roman Catholic theologian, Hans Küng argues passionately that: “a culture of non-violence and respect for life; a culture of solidarity and just economic order; a culture of tolerance and a life of truthfulness; and a culture of equal rights and partnership between men and women” (1998:111). Both perspectives shared by Raiser and Küng addressed the praxis of peace building beyond the confines of religious fantasies and theories. Both Raiser and Küng raised and wrestled with the intense ethical questions and foreseeable impediments in the way of affirming the culture of life. However, Küng remains committed to the notion of global ethics as the most appropriate framework for confronting and dismantling all militating forces that cause sufferings, violence and discrimination of any sort. This is to say that, any ethic that does not address and dispel all unjust systems and structures needs to be questioned, redeemed and converted.

In attempting provide justification for the use and adoption of the term culture as most appropriate to urgently compel for absorption in any human social location demands for a working definition to be provided for this research work. It will be safe to state unambiguously that culture is an anthropological terminology and will be treated as such in this work. Luzbetak explains that: “anthropology inquires into the basic question about who human beings are, how they came to be what they are, how they behave, and why they behave as they do” (1988:23). With the foregoing understanding of anthropology as shared by Luzbetak makes it safe to assert that the discipline shares interest with theology and the intent of this research. Therefore, what is culture? Culture could be said to be a coinage of anthropologists in their effort to understand human behaviour and social interaction. Obviously, the assertion the attribute the formulation of the term is subject to scholarly debate, as some may view the concept as more a sociological construction. Even though, it is not the intention of this research to excavate the origin of its formulation but to try to unveil its epistemological origin in order to present its suitability, appropriateness and usability in this research.

Obviously, culture as an ideological concept has been widely used in different fields and with different motif. It is defined, used and understood differently, but remains a concept that is commonly used to instil a common reason of coexistence or cohabitation. Apparently, culture remains a complex concept to be giving a single definition or meaning. Robert J. Schreiter describes culture as; “a notoriously slippery concept with no agreed upon definition” (2000: 29). Anthropologists and sociologists have used the concept of culture in different spheres, but have remained coherent and consistent in its usage as a notion that conveys a behaviour pattern guided by set-out values, norms, customs and belief system in some cases. Evidently, the researcher is neither a sociologist nor an anthropologist, but practical theologian who seeks to utilise the concept of culture as defined by 19<sup>th</sup> century anthropologist Edward Burnett Taylor (1871) and 21<sup>st</sup> century anthropologist Spencer Qatey (2008). This is not to say that the views of other renowned anthropologists are second to the two. The essence for the use of the two is to engage their perspectives from two separate worldviews influenced by time and social location. Both anthropologists belong to two different centuries as indicated earlier. The researcher will also employ the missiological perspective of the use of the concept of culture as utilized by the Jamaican Missiologist and Ecumenist, Roderick Hewitt in his works. The three perspectives will inherently enable the researcher to engage with Taylor defines culture as; “that complex whole

which includes knowledge, belief, art morals, law, custom, and any other capabilities, and habits acquired by man as a member of society” (1920:16). Tylor’s definition encapsulates the major strands of what culture is and what culture should be. Spencer Oatey on the other hand, defines culture as; “a fuzzy set of basic assumptions and values, orientations of life, beliefs, policies, procedures and behavioural conventions that are shared by a group of people, and that influence each member’s behaviour and his/her interpretations of the meaning of other people’s behaviour” (2008:3). Spencer’s definition brought into conversation the aspects of policies and procedures that shape the behaviour of individuals in a particular civilized or modern location. Both definitions reinforced the call for a new culture that affirms life, a belief system that supports peaceful coexistence between peoples of diverse religious and ethnic affiliations.

It is necessary to state clearly that this study is not anthropological in nature, but tries to explore the epistemological and ideological formulation of the culture as postulated by experts within the field with a view to put forward a theological framework that encapsulates the notion of a ‘culture of life’ that has the muscle to compel humanity to be just in their relations with one another. Like Patriarch Aram I has asserted that: “culture is the self-expression of a group of people in time and space. It is an expression of life; a mode of becoming oneself; and a way of relating to one another and to nature” (1996:97). The aspect of Patriarch Aram’s notion of culture that emphasises the expectation of how people are expected to relate with one another and nature, captures the very essence of the use of ‘culture of life’ as an ideological concept for building a peaceful society. Roderick Hewitt used the term ‘culture’ in his missio-cultural text in which he states that: “culture speaks to the life ways of a people that are moulded and guarded to give meaning to existence” (2012:xxviii). Hewitt’s perspectives suggest that forces of culture that stimulate people to act give meaning to them. His perspective indeed exposes the other side of the debate on culture concerning the validity of its meaning which no doubt necessitates for further interrogation. Therefore, the culture that is being sought for should be that which compels people to be just in their dealings with others. It should a culture that restrains people from perpetrating and harbouring any form of injustice. Apparently, a culture that has as part of its norms a nonviolence approach to resolving conflicts should be fully embraced and deeply entrenched for the survival of any human community.

Taking the various perspectives on culture, it will be appropriate to engage Raiser on his use of the term in the context of justice and peace. Raiser being a Christian theologian with deep interest in advancing a 'culture of life' within societies that are controlled by life denying forces, employed an understanding of culture to mean: "...a generalized pattern of thinking and acting which is rooted in certain assumptions about the dynamics of society and about human nature" (2002:143). The context in which Raiser calls for a new culture of life is rooted in the notion that embraces human equality and dignity. Regarding the use of the term by Raiser, he tries to show the distinction he holds with his use of the term from the comprehensive concept of culture used in the social sciences, which he refers to as; "the overall fabric of habits, symbols, artistic representations, tools, rules of behaviour, moral values and institutions through which a given human community orders its relationship to nature, to other communities and to the world as a whole" (2002:143). His particular understanding of the concept and its popular usage in the social sciences has a common focus on the way of life guided by set of norms and belief system. The authenticity of Raiser's call for a "new culture of life" must therefore be centred on a change of attitude, values and behaviours that dehumanizes and discriminates between people.

Raiser's motif for a global culture of life can be said to be that which guarantees equality, equity and tranquillity in human society. This motif is also affirmed by Wellman, where he posited that: "any alternative form of economic life that does not take into consideration the cultural and religious values of the people is invalid" (2001:122). However, Wellman's perspective is somewhat cautious through its emphasis on those cultural values that should be taken into consideration and applied should be those that are life affirming not dehumanizing. This is because, there are certain cultural practices that are valued by some communities which are harmful to and demeans human beings in their expressions. Buttressing further on certain cultural practices that are celebrated and revered clearly subject certain "class of people to unending servitude and discrimination" (Wellman 2001:124). Such cultural practices should not be viewed as ideal for human coexistence. Hence, they must be rejected and replaced with life affirming culture. For example, among the Yandang ethnic group, an ethnic nationality is indigenously found in the North-Eastern geopolitical region of Nigeria. The ethnic group is found in two federating units of Nigeria, namely Adamawa and Taraba States with an approximate population of 400,000 with most of the tribe's people being Christians with very few traditionalists and Muslims (Nigeria 2014); which I belong to, there is a cultural action that



has been maintained for ages that has classified a particular group of people responsible for burying traditional believers, referred to as traditional undertakers as unclean. In the traditional communities of this ethnic group, they are not allowed to eat with the so-called “normal people” from same plate/dish or even on same table. They are often served their meals in different containers and confined to a particular place to eat their meals. They are treated as unclean but when someone dies, they are regarded as specialists who are called upon to perform the specific burial ritual. However after performing their duties, they are again treated as lesser human beings. Such specialists are never allowed to visit a person suffering from presuppose chronic or terminal disease. They are seen as group of people that if allowed to visit the sick person, their visit will quicken the death of the sick person. They are not allowed to visit anyone suffering from a terminal illness. It is clear that their role is considered to be so strategic but treated with disdain. How disastrous will be if they were to go on strike action on account of their ill-treatment and refused to bury the dead? It would certainly be a catastrophe. There is no written evidence to collaborate or reinforce the foregoing narrative. It remains part of the oral traditional narrative that has been transmitted from one generation to another. Even though, the practice is gradually becoming obsolete because of the profound presence of Christianity. But, it has remained strong among the few that have held to the traditional belief system.

A culture of life that guarantees durable peace to be experienced, cultures that place people in clusters of high and low must be renounced and denounced. The WCC programme unit of *Women in Church and Society* argues in its statement on “*Choose Life – Work For Peace*” (WCC 1981) that: “in all our efforts for peace in the world, we emphasize that there can be no peace without justice. Further, there can be no complete justice without the wholeness, the respect for human dignity, and the reconciling love...” (WCC1981:21). The foregoing statement, which places emphasis on wholeness, preservation of human dignity and boundless love supports Raiser’s opinion on nurturing a culture of peace. Although, it may be argued that the world as it is now, it will be an uphill task for the people to experience fuller peace that is powered by inclusive justice. The world’s system framed on capitalist ideologies makes little space for inclusive justice for all, where human dignity, equity and freedom are guaranteed. Therefore, justice may have to be interrogated within the global framework. Even though, it may be asked whether or not justice is defined from the perspectives of the privileged (aggressor, oppressor) or the victim (abused, oppressed, marginalized, and discriminated). However, despite the

complexity of justice in the contemporary world, continuous call and action for a just society for all must not stop and re-echoed loudly to disturb the ears of the aggressors and oppressors.

Raiser in his “Culture of Life” theoretical framework argues for a holistic approach to life issues which incorporates human and environmental lives (2002:81). Similarly, the women participants in the ‘Choose Life – Work for Peace Project’; affirmed that: “life and community could not be extricated from one another” (WCC 1981:22). Therefore, all systems and structures that perpetuate injustice, hunger, oppression, pains and sufferings must be confronted, dismantled and demolished from human society, if *Just Peace* is to be experienced. The core focus is on the inclusiveness about life that guarantees tranquillity and serenity in human society. People must therefore choose life so that: “everybody eats, everybody has work, everybody lives in peace, everybody has shelter, everybody has an opportunity to enjoy the world... our choice for life leads us to work for the good of others...” (WCC 1981:22). Since religion, culture and national identity are not immune to social factors such as hunger, oppression and injustice, people of all faiths, ethnicity and cultural traditions should embrace the challenge to overcome violence and build sustainable peace that is undergirded by authentic justice. Entrenching a culture that embraces a non-violent approach in confronting injustice in all spheres of human existence was also affirmed at the WCC convened World Convocation on ‘Justice, Peace and Integrity of Creation’ held at Seoul, South Korea from the 6-12 March, 1990 (WCC 1990:1). One of the statements of the convocation ardently states that: “for a culture of active non-violence which is life-promoting and is not a withdrawal from situations of violence and oppression, but is a way to work for justice and liberation” (WCC 1990:29).

Therefore, active no-violence must play a strategic role in establishing peace and solving conflicts (Wellman 2001:131), because it is not an evasion of injustice but a compelling strategy that challenges the logic, ideas and ethics of violence in totality. The foregoing assertion is reinforced by Raiser, wherein he asserted that: “a culture of peace rooted in this ethos of non-violence does not aim at creating a state of complete harmony where all conflicts have ended. Rather, it is characterized by a new consciousness that facilitates a different way of responding even to violent conflict” (2002:92). Obviously, Raiser’s discourse on the use of the concept of “culture” in the context of peace building or peace-making has to be understood that it is not an exclusive preserve of the ecclesial and ecumenical communities but should be taken as a concept

applicable to any human context regardless of religious conviction or grouping. Engaging further on the subject culture and how it has been used to appeal for greater understanding and peaceful coexistence between peoples of diverse religious persuasions and cultures, Shifferd says that: “the ‘culture of peace’ was first used by the United Nations when the General Assembly declared in 1997 that, the year 2000 to be the ‘International Year for the Culture of Peace’. Also in 1998 it announced the “International Decade for Culture of Peace and Non-Violence for the Children of the World, to last from 2001 to 2010” (2011:168).

In an attempt to provide a succinct and credible critique of the undergirding nuances embodied in the concept, Shifferd reported that the *Culture of Peace* advocated by the UN was intended to; “promote sustainable economic and social development; promote respect for human rights; ensure equality between men and women; foster democratic participation; advance understanding, tolerance and solidarity; support participatory communication and the free flow of information and knowledge; and promote international peace and security” (2011:169). The key element that Shifferd identified in this understanding of *culture of peace* requires justice as its underpinning nexus. Wherein Shifferd writes with such realization that the culture of peace advocated for by United Nations was; “a global economic system in which no one goes without the basic necessities while others fatten on the resources of the poor nations. Only when all peoples have enough food, shelter, water, medical care and educational opportunities will the sources of anger and rage that help fuel the war system be eliminated” (2011:170). This understanding suggests that wherever violent conflicts and war have engulfed a society, the underlying challenge that may have triggered such violence may not be unconnected to unresolved issues of injustice and exploitation perpetrated by leaders. On the other hand, it could be instigated because basic necessities of life are denied. One very important action that is significant towards resolving conflict and keeping violent conflict from occurring is to ensure that basic human necessities are made available to all humankind regardless of their social status, religious affiliation and political association for enduring peace with justice to be realized and experienced in any society.

Since religious loyalties can be used in corrupting ways to promote political objectives, Raiser argues that: “religious communities, whether Christian, Muslim or otherwise, have largely been unable to defend themselves against this distortion of the integrity of their faiths” (2002:77).

Therefore it becomes imperative for faith communities to recognise that they all possess the potential to become “as much part of the problem as they might be able to be part of its solution” (2002:77). The human capacity to use religions to trigger wars is recorded in the history of many societies that have been plagued by conflicts. However much more effort is needed to appropriate the positive resources that religions possess and have contributed to facilitating peacemaking or peace building (Shifferd 2011:187). Raiser and Shifferd as can be noticed that they both have intentionally used the term ‘culture’ as an entry point to emphasise the need for ‘life’ and ‘peace’ as integral to the existential web of any society if it is to attain tranquillity and serenity in human and environmental coexistence or cohabitation. Both scholars argued that for the world to experience durable peace that guarantees sustainable life, there must be a “new culture” that is defined by justice, equality, equity and accountable system grounded in the notion of human and environmental well-being (Raiser 2002; Shifferd 2011).

The foregoing understanding does not discriminate against persons because of their religious or ethnic affiliations. It takes no account of social status or academic attainment of a person, but seeks to provide equal space for all regardless of the person’s status. It may as well be necessary to explore in depth the role that religion as both a faith and institution will have to play in stimulating and facilitating the realization of a just world that affirms life based on the notion of life here on earth, then the hereafter. A pertinent question that this research will put forward and try to wrestle with is; how has religion and religious institution (faith communities) contributed to the social chaos and insurrections being experienced in many societies around the world, and most particularly in Jos, Nigeria being the context of this research? It is with the understanding that religion occupies a strategic place within the overall architectural life of Jos as a social location of so many people that belong to the two main faiths, namely; Christianity and Islam.

It has been widely held to that most of the recent violent conflicts that being experienced within the cosmopolitan area of Jos and its environs are associated to religion, politics and ethno-cultural factors. The foregoing presupposition on the causal agents of the violent conflicts experienced in Jos and its environments will be meticulously investigated during the course of this research using the available evidence-based data and other oral feedbacks received from the identified key informants. This research will also carefully undertake to examine the culture of violence associated with religion and to further identify ways in which religion can eminently

facilitate initiatives toward the entrenchment of a culture of peace that is conspicuously embedded with authentic justice. Therefore, it will be helpful to state in clear terms that religion plays an important role in the value formation and moral construct of Nigeria society in general and Jos in particular. It is against the foregoing view that it becomes inescapably necessary that religion be factored in, in the construction of any social force or ethical mechanism that would be used towards overcoming violence and building genuine peace. Like Tarimo and Manwelo affirmed that:

...religious motivation facilitates the process of nurturing the communal vision and reconciliation process... religion provides alternative resource material for moral discourse, and encourages participation by providing a space for direct communication and self-expression. Such space provides direct framework of informal network, dialogue, and flexibility” (2008:118).

Therefore, Tarimo and Manwelo treat religion as possibly the only viable instrument that should instil right thinking and attitude in the minds of adherents for their greater good. The researcher finds it problematic and too simplistic to attribute such power to religion. Apparently, religion in some contexts has been manipulated and misused at the detriment of other people, especially those who are not of same religious conviction. Agreeable, religion provides space for adherents to interact, but how such interaction translates into transformative actions remains a challenge. If religion is to be what Tarimo and Manwelo presented, then, religion has to be redeemed and remain as such, for the greater good of all humanity. Undeniably, religion has the potential to influence the world positively, if only the life affirming tenets of religious doctrines and ethos are emphasised and practiced, above the other primordial aspects that creates tension and dislike for those who share different religious convictions. Consequently, religion and religious people have distinctive roles to play to prove that their religious convictions bear witness to life affirming actions. Such actions must lead to the entrenchment of a culture that affirms and nourishes life as a precious gift.

The motivation that propelled for the use of Raiser’s *culture of life* as a theoretical framework in this research is predicated on its propensity to provide the anticipated pivotal nexus on the unquenchable desire of engraving a ‘culture of peace’ in opposition to the ‘culture of violence’ in human society. Raiser’s hermeneutics of both sturdy concepts; culture and peace, makes it incredibly necessary for both to be “rooted in an understanding of power as a resource for the life

of the community which increases as it is shared” (2002:80). Power may be understood differently in different contexts. Power as a resource has been used both negatively and positively. Power, therefore, must be seen to be shared in a manner that allows for active participation by all peoples in all ramifications of human affairs. Apparently and most probably, the best way that power will be viewed as a resource for life is when it is shared, making it distributive within the community. It cannot be debatable that making power take such participatory form will translate to social cohesion and transformation within such a community. However, it will be logically fair to say that Raiser’s view of power is more of shared power that affirms life for all humankind, which challenges the status quo of the people’s current reality.

Therefore, *Just Peace* as a paradigm should be seen to embrace and provide space for the emergence of a culture that facilitates the building of a just society where authentic peace that guarantees equal rights and justice for all as the undergirding hallmark. Reinforcing the notion of shared power as panacea for resolving conflict and ensuring that each individual contributes to all initiatives that entrenches a culture of life; Raiser argues that: “peaceful resolution of conflict is possible only when the win-lose model is transformed into a dynamic where both sides emerge as having won” (2002:80). The emphasis on win-win model as significant in entrenching a culture of life makes justice inclusive by being distributive and restorative rather than retributive and exclusive, whereby peace becomes durable and sustainable. Otherwise, it will merely be a simplistic expression of a selective ‘peace’ that is experienced due to the absence of war or violence, but a continuation of endemic injustice within the society.

The culture of life as advanced by Raiser as most integral to global quest for sustainable peace and justice is not without its challenges. The world today has set an ideological pattern that makes justice fluid because of the justice system of most nation-states. Most of the justice system operational in some countries could be said to be obsolete or archaic as the system perpetuate injustice in most cases. Often time, adjudications are delayed and the oppressor or aggressor granted justice over and against victims of oppression or aggression. In essence, the culture of life being proposed by Raiser and his proponents, some realists seem to view it as unrealistic in this age, especially with terrorism and other forms of imperial incursions being perpetrated in perpetuity with impunity. However, the use of the ideological expression ‘culture of life’ makes it potent and tasking, because it challenges any ideological pattern, system, structure, model,

paradigm and framework that does not contribute to the greater good for all humankind and the protection of the environment. Therefore, the use of Raiser's notion of 'culture of life' as one of the grounded theories in this study remains relevant premised on its striking linguistic character provides that viable gauge to interrogate the contextual relevance of the ecumenical *Just Peace* concept in multi-religious context.

### **2.3.2 Abrahamic Covenantal Model**

The second supportive theoretical framework identified as usable in this research is postulated by Tom Dickens (2006). Dickens has intensively argued and strongly advocated for the promotion of peace and peaceable interaction and engagement between and among religious adherents that lay claim to their connection to the Abrahamic faith tradition. In doing so, he put forward an ideological framework that could be easily described as "*Covenantal Model*" with the expectation that it serves as paradigm that will stimulate in concrete manner initiatives of transforming situations of conflict to peaceful dialogue that is life-giving. According to Dickens: "Jews, Christians and Muslims engaged in dialogue to affirm without embarrassment the truth of their own distinctive beliefs and practices, and to acknowledge the existence and significance of their sometimes profound disagreement" (2006:397). The call for a dialogue is necessitated by the desire to establish understanding. Dialogue being a concept that evokes intentional communication between two persons or group, it creates the space for deliberate conversation aimed at new discoveries and rediscovery of the other for mutual gains.

The argument of the famous Roman Catholic scholar, who has worked extensively on issues and initiatives within the religious witness and vocation of interreligious dialogue, Francis, Cardinal Arinze affirms like Dickens had posited earlier, that: "interreligious dialogue is a meeting of people of differing religions, in an atmosphere of freedom and openness, in order to listen to the other, try to understand that person's religion, and hopefully to seek possibilities of collaboration" (1997:16). Dickens' view of dialogue is not much different from the popular understanding, purpose and expected outcome of dialogue, except for his focus on the constructive life enhancing conversations that should evoke among the three Abrahamic religions. Historically, dialogue can be said to be as old as human existence, but the distinction is on the form and approach each dialogue is initiated and carried out. For the purpose of this study and in this segment in particular, dialogue will be treated as a formal and constructive engagement initiated

with broad based outcome(s) that should lead to life affirmation and not necessarily arising from the desire to resolve conflict or disagreement but for the nourishment and enrichment of human relations. The foregoing perspective may account for the use of 'interreligious' to the idea of dialogue within the fore knowledge that religion enhances life and should be treated as such. In such a form of dialogue, structured guidelines are agreed upon for transparent and accountable conversations. Perhaps, that accounts for Dickens' call for the three Abrahamic religions to engage in continuous dialogue, in order for them to understand and cherish their commonalities and respect their discernible differences. With such understanding among them, they will be able to respect each other's belief systems and practices thereby enabling them to transcend beyond prejudices and stereotypes they may be holding against the other.

Apparently, the notion of Abrahamic approach is postulated in an effort to foster mutuality and tranquillity in a multi-religious society. According to Christian W. Troll, Abraham plays a central role in Judaism, Christianity and Islam because he, Abraham "represents the emergence of monotheism and the recognition of God as the creator of all" (Troll 2009:105). The cutting edge of this approach, which may be differently understood by others, particularly on the claim of 'One God' (the monotheistic religions) within a socio-political and religious context rooted in polytheism and plurality of cultures, it remains a subject of intensive discourse. Even though considering the unavoidable uproar but essential effect the approach may cause, the Abrahamic approach as a converging platform remains plausible. In as much as the approach is plausible, it is expedient to recognize the obvious expression of divergences in the interpretation of Abraham's faith and the meaning of the covenant in the three monotheistic religions. In the meantime, this research is not tailored to delve into engaging the divergent interpretations of the three Abrahamic religions on Abraham's faith and the covenant. Knowing so well that the divergences as may be held by the different adherents of the three religions would have extremely minimal implication on the research work. The main focus remains on Abraham as a subject of authentic intimate relationship between humankind and the supreme God, as revered by the three religious traditions.

Meanwhile, Troll advocates in the strongest term possible that: "the acceptance and appropriation of the Abrahamic tradition as a strategy could help educate people to live together in peace, seek truth and act together in solidarity for the common good of all (2009:107). Troll's



view could be seen as too simplistic, but it re-echoes the profound call for continuous dialogue between and among adherents of the three Abrahamic religious traditions. Living in peace; shalom (Jewish expression of peace) and salaam (Islamic expression of peace), seeking for truth and being in solidarity with each other is obviously possible through continuous life affirming dialogue. It is hoped that, dialogue opens the space for constructive conversations that will culminate into life affirming actions as mentioned earlier. What may seem to be the attractiveness of this Abrahamic lens through which people can build peaceful communities is a moral foundation that will provide framework for people to relate with dignity towards each other and ultimately to God (Michel 2010:82). All the three Abrahamic religious traditions, especially, Christianity and Islam emphasize the essentiality and centrality of peace in their religious ethos and worldview. This is portrayed in their greetings in worship and social interaction. Similarly, it is also evident in their sacred books; the Holy Bible and the Glorious Qur'an. Flipping through the holy books, one will encounter numerous statements linked to peace. Details of the verses in the sacred texts will be outlined in the next chapter. This research is not intended to explore using comparative analysis model in trying to prove which of the three emphasizes most on peace, but to drive home the notion of peace inherent in the two out of the three Abrahamic religions, Islam and Christianity.

Apparently, focusing on the two is not unconnected to the fact that the context of this research, Jos Nigeria, has most, if not all of its residents belonging to either of the two religions, Islam and Christianity. While still engaging the notion of having Abraham as the centre of motivation and source of monotheistic ideology, wherein Christianity and Islam have held unto, may account for the proposition that, sibling rivalry between the two religions; Islam and Christianity, may have contributed to the intolerant disposition exhibited among adherents of the two religions. It could be argued that both religions want to be recognized and operate as the dominant faith wherever they are found, and Jos, Nigeria is not an exception. The contest for dominance and popularity may be responsible for the struggle that expresses itself in violent confrontation between adherents.

Furthermore, the virtue of hospitality may also serve as a vital instrument of peace-building in highly diversified cultures to overcome hatred and foster fraternity between peoples of different religious and cultural groupings. It was evident that the virtue of hospitality was displayed by

Abraham himself in different circumstances. Notably, Islam and Christianity embrace some common convictions on peace, one God and life after death, the hereafter, as can be deduced from their sacred texts. These are evident in the expression of their belief system and worship patterns respectively. Both religions revere a supreme being attributed with the authority and power that created the universe and all that is in it. In the same vein, both religions believe in the existence of paradise. In Christian faith, the holy Bible embodies and conveys the Christian messages on believe in one triune God, peace, paradise (heaven) and the life hereafter. While in Islam, it is well expressed in the Six Articles of Faith of Islam, which are; believe in one God (Allah), the angels of God, the books of God especially the Qur'an, the prophets of God especially Muhammad, the day of judgment (or the life hereafter), and the supremacy of God's will (or predestination). Both religions may strongly be argued that they were born into a violent world. They were at one time powerless and persecuted minority, but rose to prominence and dominance eventually. For examples, during the Constantinian rule, Emperor Constantine adopted Christianity as a state religion for the entire Roman Empire. Christianity moved from being a minority persecuted religion to a popular and powerful religion (Brown 2003:61). Islam also in its development became influential and dominant in the Middle Eastern nations with the establishment of Sultanates (Faroghi 2005:151). Their different historical experiences have influenced them to establish different priorities in their engagement with the world. However, in spite of their competing global agendas, these faiths embrace hospitality as a defining quality of their identity and vocation. Therefore, there should be scope deliberately and intentionally created for Christians and Muslims in Nigeria to encounter one another in hospitable ways as exemplified in the spirit of Abraham without compromising the distinctive uniqueness of their faiths (Hedges and Race 2008:199).

According to Painadath; "hospitality can serve as an antidote to the rivalry among Abrahamic religions because this human desire overcomes barriers in order to acknowledge, welcome and give respect to the other" (2006:47). In essence, embracing and radiating genuine love that stems from God and as expressed by Abraham will inevitably enrich peoples relationship one with another regardless of religious affiliation, thereby weakening tendencies of being violent towards the other. As a Christian myself, and also asserting from Christian purview on the indomitable virtues of true friendliness as showcased by Abraham, it will be safe to assert that he, Abraham, has demonstrated impeccable love and positive tolerance in his relationship with his nephew, Lot.

It began with the question of choosing where to settle at the point of their departure where Abraham offered his nephew, Lot, the chance to choose first, and also demonstrating further the virtue of love that transcends hatred and malice, Abraham interceded on behalf of Sodom and Gomorrah for the sake of his nephew Lot and his family who were residents because God has planned to destroy the city (Genesis chapters 13, 18 & 19). Both episodes are canonised in the three sacred books of the Abrahamic religions (Noegel & Wheeler 2010:118-126). Abraham demonstrated tolerance and hospitality to a disrespectful nephew and by extension to the adulterous people of Sodom and Gomorrah. Evidently, Abraham did that through his intense negotiation and plea with God to spare his nephew and by extension the city as reflected in the sacred texts of the two religions in focus.

Obviously, the monotheistic identity of the three faiths does not turn them into “birds of a feather, exclusive religious club that only communicate between themselves” (Pim 2010:326). Rather the authenticity of the ‘Abrahamic religions’ lies in their capacity to be open and welcoming to others in order to contribute to peaceful existence and cooperation for the benefit of humankind (Pim 2010:326). Therefore interreligious dialogue that facilitates peace-building should constitute a non-negotiable resource that adherents of Abrahamic religions should offer in pluralistic communities that are plagued with violent conflicts. Since Christians and Muslims constitute majority of the religious faiths in Jos and are products of the Abrahamic tradition, Dickens’ Abrahamic covenantal model seems to offer potential to facilitate positive dialogue that could lead to the realization of durable peace within the human society. He argues that: “Jews, Christians and Muslims should disentangle political and religious differences and set the latter aside as emotionally explosive. Only thus will we be able to get to the core of the conflict and prevent religious zealots from sabotaging the peace” (2006:398). Rather than disentangle the differences as elicited by Dickens, they should be understood and respected as such differences constitute part of their religious identities in some cases. Even though, the need to dismantle trivial differences that brew hate and dislike for the other cannot be overemphasized in order for communities to experience progressive peace.

However Dickens’ Abrahamic covenantal model possesses an impediment, because it does not offer a methodology that should be employed as basis for justice and peace that catalyzes peaceful coexistence between adherents of the two dominant Abrahamic religions (Islam and

Christianity) in Jos. To further complicate the situation in Jos is the alarming surge in the expression of religious fundamentalism, which has permeated all religions including those belonging to the Abrahamic tradition and embroiled with ethnocentrism. The covenantal model serves as a potent trajectory to interrogate both formal and informal interreligious dialogue among adherents of Christianity and Islam. Within the socio-political context of Jos, extremist religious convictions have been used to inflame mistrust between Christian and Muslim adherents (Best 2007:42). It could be argued that there is a lack of understanding concerning the role that Islam and Christianity serve as hospitable and peacemaking Abrahamic faiths. Therefore, it becomes imperative that these two major religions in Jos to intentionally work together towards conflict transformation that affirms life rather confrontation that have led to the destruction of lives and sources of livelihood with increased hate for the other. According to Dickens: "...the desire to develop such theories is fuelled by the ideal of a progressive development of humanity from religiously prompted intolerance to mutual respect and harmony that rests on secure foundation of knowledge" (2006:405).

The foregoing assertion shared by Dickens that emphasizes the indispensable hunch of having a good knowledge of the theological and sociological groundings of the three religions that lay claim on their Abrahamic connection, will unquestionably increase tolerance and significantly enhance peaceful coexistence between adherents of the three Abrahamic religions, more especially between Christians and Muslims. Even though, such a postulation remains a subject of constructive debate. However it is acknowledged that ignorance among religious adherents has created and fuelled suspicion and caused much havoc in many societies either as a result of misinterpretation of scriptural texts and/or misrepresentation of religious symbols of the other. It will greatly be helpful for adherents of the three religions to have good knowledge of the other for flourishing relations among them (Arinze 1997:96). It is therefore important that adherents of any of the religions to be knowledgeable about the peaceful tenets of their religion in order to foster healthy coexistence. In recognition of the unavailability of the presence of other humankind that follow different religious tradition other than one's own Mohammed Osman affirms that: "...human diversity, which can never be ignored or stopped, should not provoke hostility, nor obstruct reasonable communication among human beings; on the contrary, it enriches human experience and allows a complementation of different human views and efforts. Human diversity is one of God's wonders in His creation (2004:63)".

The foregoing assertion by Mohammed Osman unravels the puzzle of self-seeking religious personalities, who do not see life and light in other religions, other than theirs. Osman makes such notions to be termed as in opposition to God, who has the propensity to turn all humankind into one religion, but chose to allow for the expression of many religious persuasions in the world. Osman's position, which the researcher also concurs with that the lack of such knowledge about the diversity inherent in God has accounted for the continuing tensions, prejudices and stereotypes being vented against the 'other' by the 'other', clearly conveys one of the causal factors for some of the violence experienced in some communities. Therefore, if Christians and Muslims will realise that the all-powerful God they both profess to worship but in different ways and forms instituted diversity, the hostility, strife and rivalry will reduce drastically, and eventually disappears, and the world will be better for it.

The covenant as expressed in the three religions points to the understanding that it was and is a covenant of blessings and prosperity. The tenacious and emphatic reliance and claim on the covenant between God and the patriarch Abraham expressed in Isaac for Jews and Christians, and in Ishmael for Islam as foundational to human blessings are deeply entrenched within the Abrahamic traditional religions. Like Fabiyi has argued that: "Christians enter into the Abrahamic covenant by way of Abraham-Isaac-Jacob. It should be noted that alternate paths such as Abraham-Isaac-Esau or the Abraham-Ishmael lineage are all possible and legally valid routes to the Abrahamic covenant. It is instructive that Islam traces its link to Abraham through Ishmael lineage, and Christians and Jews through the Isaac lineage" (2006:2).

Fabiyi assertion on the linkages to the Abrahamic covenant could be problematic on the basis of theological polemics. The assertion seems to suggest that any initiative that is aimed at advancing the cause of peace and peaceful coexistence between Christians and Muslims should be stirred using Abrahamic covenant as the converging point for engagement. Even though in some sense, their understanding and appropriation of the covenantal ideology and theology may differ. The Christian emphasis rest squarely on the linkage between Abraham, Isaac and Jacob as recorded in Genesis chapter 21, as the one and only way, while the Islamic emphasis remains the Abraham and Ismael linkage as captured in Quran 19:54. The contest on who was the preferred between Ismael and Isaac is not the basis for this research, but the inclusion of the Abrahamic covenant as one of the theoretical framework in this study remains critical given the centrality of

Abraham as an icon of faith in the two religions. In similar view, this research considers it most appropriate that Abraham be taken as converging subject of the framework. Both religions have continued to prove their connection to Abraham. Not only do these monotheistic religions continue to debate in order to prove the validity of their link to Abraham, but will want to express it in different ways during religious festivities. Such contest to prove linkage to Abraham may also be considered as responsible for the intolerant disposition manifested in each of the two religions. The two religions, Islam and Christianity, must realise that both have responsibilities of prudently guiding their followers in the way of tolerance for the other in order to experience a fuller understanding of the Almighty God, who has the power to merge all religions into one, but chose not to do so.

Like Hicks has warned that: "...the great world's faiths embody different perceptions and conceptions of, and correspondingly different responses to the real... within each of them the transformation of human existence from self-centredness to Reality-centeredness is taking place" (1989:240). Hicks' perspective seems to suggest that authentic religion should tremendously invest in the transformation of human person from myopic mentality of mine is the only valid way to a more inclusive mentality of seeing the manifestation of God in the other. The inclusive mentality being advocated here compels the individual to appreciate the existence of the other, even though they belong to different religious traditions. Hicks recognize and appreciate the enormous power that religions have to motivate for change either positively or negatively in human society. Religion, therefore, must function in a positive manner in order for it to legitimately receive the honour due it by humankind. Knowing so well that religious teachings in some instances have been mutilated and used against those considered as non-conformists.

It is disturbing and most unfortunate to say that among the numerous challenges that the world is faced with to include religiously motivated violence against innocent people who have little to influence on matters of religious discourse; they have been the soft targets of religious bigots. This may be linked to the expression of intolerance by some of the adherents belonging to either of the Abrahamic religions, especially in the context of this research. What may be considered as impediment to mutual coexistence between the adherents of the two dominant Abrahamic religions, Islam and Christian, could be connected to the strong emphasis on the divergences rather than those converging themes within their theological and doctrinal fundamentals. In

essence, the existing commonalities between the two main religions in Jos are less mentioned but the slight differences that instil dislike for the other echoes loudest. Religious bigots find relevance when similarities are not used as basis of interaction and coexistence between Christians and Muslims. The implication will be that they lose credibility and relevance in the society.

The Abrahamic covenantal model as basis for dialogue should be seen as potent, to facilitate mutual relations between and among the adherents of the two religions, because of their continued hold to the Abrahamic heritage as basis of connection to the blessings bestowed on Abraham, which by extension theirs as well. The model as discussed above, points to the fact that using Abraham as a human figure will be a viable instrument of persuasion, in order to get Christians and Muslims to mutually and cordially coexist for their collective wellbeing. Reason being that, both religions revere Abraham as a human figure that has found honour and favour in the side of God. Jon Douglas Levenson in his book titled; ‘Inheriting Abraham: The Legacy of the Patriarch in Judaism, Christianity, and Islam’ argued extensively on the connectedness of all the three religions to Abraham. Abraham, therefore, cannot be uprooted from these religions by any one of the three, simply because each of the sacred books of the three religions have chapters (Judaism & Christianity) and suras (Islam) that are dedicated to the narratives of the patriarch, Abraham (Levenson 2012:173-4). It is therefore, reasonable and will be compelling to use the Abrahamic covenantal model as one of the theories that constitute the theoretical framework of this research. Especially that one of the intentions of this research work is to interrogate the condition for the lack of genuine visible tolerance and peace in the multi-religious context of Jos, and to suggest realistic but concrete ways that will dispel factors that brew tensions towards fostering genuine peace and peaceful coexistence in the multi-religious and multicultural community of Jos.

### **2.3.3 Ubuntu Model**

This theory emerged from popular Southern African concept of the existential experiences of Southern African people. The word *Ubuntu* originates from one of the Bantu dialects of Africa, and is pronounced as “*uu-Boon-too taking from the Zulu maxim ‘umuntu ngumuntu ngabantu’ a person is a person through other persons*” (Shutte, 1993:46). It is a traditional African philosophy that offers humankind a unique understanding of human beings in relation with the

world. In other words, it projects the natural ethics or guidelines on how humankind are to relate with one another in a manner that shows interdependent and firm connectedness that should exist among people. According to Ndungane; “*Ubuntu*, is an affirmation of the common bonds that exist between all people and it is through this bond, through our interaction with our fellow human beings, that we discover our own human qualities” (2003:102). The concept became a rallying point for African unity regardless of the geographical demarcation and cultural diversity.

Apparently, prominent African nationalist and pro-independent activists such as Julius Nyerere, Kwame Nkrumah, Kenneth Kaunda, Inkosi Albert Lithuli, Steve Biko, Nnamdi Azikiwe, and Nelson Mandela embraced and utilized the concept in their effort to bring about the unity of the African states. What remains fascinating about this philosophical concept, *Ubuntu*, is that, it does not have religion in the classical sense as a root for its ideological grounding and expression, but deeply cultural in its formulation. Even though, it can be critically debated that the culture ethos embedded in the concept could as well be viewed as indicative of religious connotation. This will be a subject for another intensive research as it is not a kept focus of this study. Using anthropological lense, Nyathu affirmed that: “*Ubuntu* has been the backbone of many African societies and also the fountain from which many actions and attitudes flow” (2004). Nyathu’s generalisation is that all Africa societies were guided by tenets of *Ubuntu* is problematic as the truth might as well be that the concept is foreign in some parts of Africa. Nevertheless, it will be safe to argue that the nature of *Ubuntu* are shared by most cultural norms found in most, if not all African societies without *Ubuntu* not necessarily mentioned.

In an effort to showcase the persuasive force and philosophical grounding of *Ubuntu*, Ramose upheld that, African philosophy has long been established in and through *Ubuntu* and is a kind of philosophical affinity and kinship among and between the indigenou people of Africa (1999). Even as the notion of *Ubuntu* and all that it entails is critical to human relations and interaction in a manner that is mutually benefitting should not be mistaking for a concept that is generally applied in the whole of the African continent, but revered as a concept that has the potential to be translated and applied in any human society. Therefore, Ramose’s view will have to be viewed from the perspective of putting forward an ideological concept that has emerged out of Africa that compels human beings to give prominence to being together as true community of people, rather than being individualistic. Dandala on the other hand seeks emphasize that: “*Ubuntu* is a



cosmology that defines the harmonic intelligence that is an intrinsic part of local cultures in Africa more especially in Southern Africa, and is at odds with the western ideas of communities that appear increasingly geared to individuality and competition” (1994:70).

Obviously, Dandala’s assertion points to the diametrical opposition of the *Ubuntu* ideology to any ideology that places importance on the individual at the expense of the community or society. He brought out in clear fashion the connection of the concept to peoples and cultures of Southern Africa, which is true, but applicable and similar to other African concepts popular in other parts of Africa. The philosophical premise of the *Ubuntu* ideological as a cultural concept is rooted in the notion of the inclusivity of humanity as a community in sharp opposition to the individualized trajectory of human interactions within a common social and cultural location. *Ubuntu* alarms the human person to remember at all times that his/her very existence is knitted to the existence of others, therefore the need to walk hand in hand for the common good of all. Ostensibly, it is the foregoing understanding that strongly motivated the apparent use of the concept as one of the theories in this research work. Consequently, it serves as an enzyme among and between Africans for the building and nourishing the compelling idea of the ‘common good’ of community. Reinforcing the proposition of the profound tenet of *Ubuntu* as a strong stimulus to ingrain a sense of community in the human person, Vervliet stresses that: “*Ubuntu* is must be understood as an all-inclusive concept of communitarianism, no one is left out; men, women, children, animals, environment and everything within the community” (Vervliet 2009:20).

Furthermore, the renowned and eminent churchman and global peace activist, Archbishop Desmond Tutu defines the concept of ‘*Ubuntu*’ in a powerful style that brings out the centrality of the concept as indispensable to being human. He affirms that:

It speaks particularly about the fact that you can't exist as a human being in isolation. It speaks about our interconnectedness. You can't be human all by yourself, and when you have this quality – *Ubuntu* – you are known for your generosity. We think of ourselves far too frequently as just individuals, separated from one another, whereas you are connected and what you do affects the whole World. When you do well, it spreads out; it is for the whole of humanity (Tutu 1999:35).

Tutu’s definition of *Ubuntu* embodies the core ramifications of the concept as shared by most African leaders and scholars. The definition, which embodies the uncompromising ethos of

living together as people not individuals, it further reminds Africans of the need to uphold their humanity as Africans above any other interest. Tutu went on to assert further that:

A person with *Ubuntu* is welcoming, hospitable, warm and generous, willing to share. Such people are open and available to others, willing to be vulnerable, affirming of others, do not feel threatened that others are able and good, for they have a proper self-assurance that comes from knowing that they belong in a greater whole. They know that they are diminished when others are humiliated, diminished when others are oppressed, diminished when others are treated as if they were less than who they are. The quality of *Ubuntu* gives people resilience, enabling them to survive and emerge still human despite all efforts to dehumanize them (1999:35).

The above assertion emphasises the interconnectedness of the African person to fellow Africans regardless of religious affiliation and cultural association. A West African Anglican theologian and eminent ecumenist, John Pobee in his reflections on African Theology describes African identity with the maxim; “I am because we are, and because we are, therefore I am” (1979:49). Apparently, Pobee’s postulation further presents an elegant way the nexus of *Ubuntu* as the ideal behaviour outlook of African humanism. In the same vein, the notion of Africans as thinking and existing primarily as a community and not driven by individualism is further reverberated by Stanley Mogoba, who states vociferously that: “*Ubuntu* is an African understanding of humanity... This means living as complete human being. This is an affirmation of a way of life that embodies the qualities of decency, honesty, integrity and respect for others” (n.d:195). Mogoba’s view evokes the sense of being a part of the whole in the African human person. It makes individualism an aberration of the very essence of being human.

J.Y. Mokgoro a judge of the constitutional court of South Africa shares a unique descriptive viewpoint on *Ubuntu* in one of the online publications hosted in South Africa, that:

*Ubuntu* is a philosophy of life, which in its most fundamental sense represents personhood, humanity, humaneness and morality; a metaphor of group solidarity which is central to the survival of communities with a scarcity of resources, where the fundamental belief is that ‘umuntu ngumuntu ngabantu’ meaning ‘a person can only be a person through others.

It is noteworthy that aforementioned different perspectives shared by the quoted eminent personalities and scholars so far brought out explicitly that the recurring but defining mark is that, the individual’s life is firmly anchored on the identity and purpose of the community in which he

or she is located. It basically calls the individual belonging to a community to embrace a humanistic orientation or disposition towards fellow human beings and the environment by extension.

Perhaps, this same concept has received glowing and extensive mention as foundational to African humanism can as well be used in a superficial way that deprives it of its radically transformative intention. Therefore, Kunene warns that:

It is not enough to refer to the meaning and profound concept of ubuntuism merely as a social ideology. *Ubuntu* is the very quality that guarantees not only a separation between men, women and the beast, but the very fluctuating gradations that determine the relative quality of that essence. It is for that reason that we prefer to call it the potential of being human (1996:10).

Therefore, in the light of the Kunene's clarion call and profound reminder, *Ubuntu* must be translated into the everyday relational existence of the human family as an enlarge family of people living together in social settlement regardless socially constructed barriers. Apparently, in an attempt to motivate for practical translation of *Ubuntu* as physical evidence in community relations, the concept has been taken to serve as an evaluative tool in this research. Further to the foregoing, it will play critical role as a theoretical framework on the grounds that it should be treated as an indispensable mark of African consciousness like Mokgoro has portrayed. Therefore, for it to be seen as most integral in African humanism, it is absolutely imperative that *Ubuntu* demonstrates its social value through; group solidarity, conformity, compassion, respect, human dignity, humanistic orientation and collective unity.

Therefore, what makes the *Ubuntu* ideological concept such an important lens to engage the context of violent conflicts and peace-building in Jos and its environs? The justifying reason for its relevant to engage the context of Jos that has been over the decade embroiled in tensions and in some cases violent attacks is deeply rooted on the fundamental value it places on the morality of co-operation, compassion, communalism and concern for the interests of the collective respect for the dignity of personhood, all the time emphasising the virtues of that dignity in social relationships and practices (Mokgoro 1998). It is important to keep in constant view that the *Ubuntu* philosophy is and should not just be confined to idealistic assumption and conversation, but must also be felt in the existential reality of the African people. Knowing that no individual exists in isolation of the other, but to live as a community of people despite noticeable

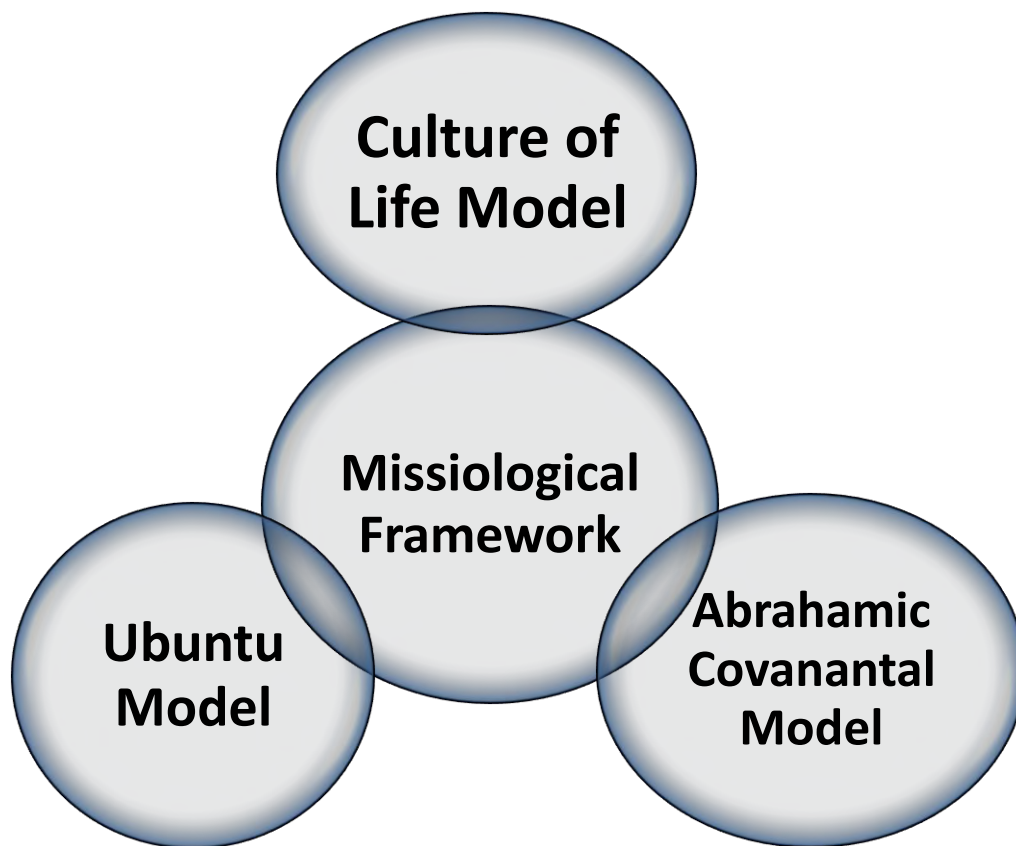
differences that may be cherished individually, which are not be expressed at the detriment of the community. However, challenges are shared and successes celebrated communally. It is a common practice and saying in a typical African community that, when a child is born in a family is not just a child of the specific family alone, but of the community as a whole. When the child does wrong, any older member of the community ensures that the child is scolded and corrected. Also, if the child records any success, the community celebrates the success. Such community relations and synergy account for the popular label of ‘extended family’ as integral to African identity and community expression.

Similarly, the notion of Pan-Africanism as an ideological and social action informed by various African philosophical concepts like *Ubuntu*, *Ujamaa*, and *Talakawa* meant to mobilize and motivate for the unity of Africa as shared vision, goals and targets. The notion has undoubtedly been deeply entrenched in the African ecumenical conversation. It was thinking and commitment expressed that led to the formation of All African Conference of Churches (AACC) as argued by Mvume Dandala (1996:71). In furtherance to the above assertion, Martey highlighted the unrelenting commitment and apparent actions required to be taken as expressed during one of the AACC assembly that focused its deliberations on, ‘the Church and Nationalism’ drawing motivation from the notion of Pan-Africanism as informed by *Ubuntu* for Africa’s transformation as reflected in the statement of affirmation made during the assembly, thus: “the common desire of a people to work together for their emancipation from any form of bondage, whether colonial, economic, social or racial” (1993:13). Therefore, *Ubuntu* finds expression in all spheres and ramification of human interaction and environmental care within African society. However, it is compelling to mention that, post-modernity and neo-liberal economic globalization hegemony have found root in Africa and evidently altering the African ideology and philosophy of communitarian mindset in most urban and semi-urban locations within the African continent, but has its dominance in Southern African sub-region.

#### **2.4 Intersection and Convergence of the Theories**

Notably, the three concepts that constitute the theoretical framework of the research are interconnected and interrelated. Even though, each functions in a unique way with clear conceptual root and philosophical identity that contributes to intellectual outcome of this work.

This study has tried to bring them together in order for them to serve as an interrelated theoretical framework. Thereby present it as a unified multifaceted theoretical notion that possesses the philosophical credibility and theological relevance to interrogate broadly the concept of Just Peace. The anticipation therefore is that, the multifaceted ideological theory will provide strong motivate and inadvertently facilitate mutually peaceful coexistence between and among peoples of different cultural affiliations and religious persuasions in Jos. The three conceptual theories that constitute the theoretical framework are heavily ideological and philosophical with the enormous potential to enrich and nourish each other for the greater good of humanity as a whole. The intersectional view of the three conceptual ideological theories is portrayed in a diagrammatic representation as seen below:



The above diagram illustrates the encompassing relationship that exists between the three interconnected ideological concepts as earlier mentioned. However, the Culture of Life is principal because of its pivotal placement in this research. This is particularly so because of the overarching objective of attaining a life affirming culture. It is a culture where justice and peace

are relatively or fully enjoyed by all peoples regardless of their religious association and cultural affinities. With the understanding that such a culture being proposed will enhance cordiality among the people that coexist in a particular social location within geographical environment as their place of abode. The linkage that is discernible within the three ideological theories of the research theoretical framework typifies the whole humanity in a cosmic relationship of both spiritual and temporal essence. The culture of life as extensively discussed earlier at the outset, this chapter clearly places emphasis on equality, equity, tranquillity and serenity for all humankind and the environment by extension. The form of culture that is sought for embodies justice and peace as bipolar principles upon which it is constructed and expressed. Such a culture, therefore, needs to embrace the African ideological philosophy of *Ubuntu* that projects community interests and benefits over and above that of the individual. Similarly, for this desired culture to function creditably in a multi-religious context, it has to employ the Abrahamic covenantal religious notion as a strong base for communal interaction, especially in a community where either the three or two of the Abrahamic religions are present and with huge following. The intersection and interdependence of the three ideological theories as depicted in the diagram above, unveils the enormous influence the inseparability of the trio will have towards the quest for the realization of authentic justice and genuine peace in a multi-religious context faced with intractable tensions and violent conflicts. It is anticipated that the multifaceted ideological framework as portrayed in the diagram will serve as a compelling mechanism towards advancing the cause of justice and peace in any human society that has adherents of the three monotheistic religions, wherein Abraham is respected as a religious character or figure that epitomizes faith in and obedience to the all-powerful God, the creator of the universe and all that is in it.

What may be viewed as fascinating about the convergence of the three conceptual theories into a broad-based theoretical framework is that it galvanizes the tremendous potentialities in each of the theories to bring about fullness of life. In the vein also, the intersectional conceptual notion seeks to project the inherent propensity that the three theories will serve as tripolar prongs of the multifaceted framework that would provide religio-sociological mechanism towards mitigating tensions and violence presumably triggered by socio-political, religious intolerance and other agendas informed by human greed.

Therefore, for any culture to be considered as a ‘culture of life’, a culture that affirms life and guarantees human dignity, it has to be characterized by traits of inclusivity, respect, equality, flourishing diversity, equity, tolerance for the other and justice for all. Evidently, the three theories that define the theoretical framework encapsulate the outlined characteristics of the culture advocated for as necessary for conflicting prevention, transformation and entrenching *Just Peace*.

## **2.5 Chapter Summary**

The chapter provided intensive and considerable conceptual justification for the adoption of the three theoretical motifs in order to provide academic grounding and muscle to the research work. The three theories utilised in this research have assisted in providing credible guide towards answering the outlined research questions and achieving the set out research objectives. The justification for the use of the selected theories hinged on their huge potential to examine the appropriateness and applicability of the *Just Peace* concept in a multi-religious community plagued with violent conflicts. The culture of life concept as advocated by Konrad Raiser conversed with the covenant model of the Abrahamic monotheistic religions as asserted by Tom Dickens, together both further converse with the notion of *Ubuntu* as a combine ideological force that will immensely contribute to efforts toward overcoming violence, resolving disputes and building genuine peace in human society.

The next chapter will focus on providing insights on Jos, the context of the research. Some topical issues that will feature in the chapter will include religiousness of Jos, religious fundamentalism, fundamentalist’s mindset, manifestation of fundamentalism, conflict trends and major factors that militate against peace and peaceful coexistence in Jos.

## CHAPTER THREE

### Background to Conflicts in Jos

#### 3.1 Introduction

The previous chapter that showed the development of the theoretical framework which by the contours is missiological in nature underpinned by the ideological concepts of a “culture of life” as propagated by Konrad Raiser, “Abrahamic Covenantal model” as presented by William Dickens, and “*Ubuntu* model” as nurtured and shared by some African thinkers. The intentions are examine the ways in which Christians and Muslims from within Jos and its environs may use them as resources for building a just, peaceful and prosperous society.

This chapter will focus mainly on outlining the main causal factors that contribute to a situation of none peace, and major initiatives undertaken by different actors for the restoration of peace in Jos and its environs. This serves as a stage for social diagnosis and analysis of the root causes of the tensions and continuous suspicion and stereotypes that often lead to violence in Jos and its environs. In this chapter also, the various discussions and/or interviews conducted by the researcher will be partly shared. Apparently, some of the views that were expressed by those interviewed would be reflected in some of the subsequent sections and chapters in order to reinforce certain perspectives and build consensus on some of the factors that militate against justice and peace. The things that will be imported and utilised from the non-formal interviews into this chapter would be the shared views on the known and hidden forces that require to be combated for justice and peace to flourish in Jos and its environs.

Similarly, this chapter is integral to this research because it seeks to reveal conditions that undermine peace and peaceful coexistence among the people. It provides the space to profile the causes, logics and local dynamics in the conflict situation in Jos. Evidently, analysing the conflict situation provides the roadmap towards transforming the conflict. This applies to the common notion in the medical and pharmaceutical disciplines, which states; without proper diagnosis, there will be no proper prescription to remedy the ailment. The foregoing medical professional guideline should be a guiding principle for research of this kind in order to give



justification for understanding the perceived or presupposed root causes of violent conflicts in any contexts. If the principle is followed to ensure that suitable and appropriate actions evolve towards the realization of sustainable peace, *Just Peace culture*. The chapter include issues of religious pluralism, fundamentalism, conflict trends and major factors that militate against peace and peaceful coexistence in Jos.

### **3.2 Religious Plurality of Jos**

The city of Jos by social outlook is dynamic with diverse religious landscape. Shadrach Gaya Best (2007:17-21) in his writing says that Jos is acknowledged as the unofficial centre of Christianity in the North. The city is host to many Christian mission agencies such as Sudan United Mission, Sudan Interior Mission, TEKAN, Catholic Provincial Secretariat, Young Men Christian Association, Young Women Christian Association, Fellowship of Christian Students, Nigerian Fellowship of Evangelical Students and famous Theological Seminaries and Bible colleges and other Para church organisations. Similarly, Jos plays host to the international headquarters of the Jama'atu Izalatu Bidiah Wa Ikamatu Sunna (JIBWIS) a recognised Islamic fundamentalist sect, the Jama'atu Nasril Islam (JNI) and many other Islamic groups. Jos has therefore, attracted attention for its diverse religious communities that sometimes result in conflicts due to their competing interests. Both of these religions have contributed to the social and spiritual development of Jos and the history of Jos cannot be complete without the mention of the religiousness of the area. Religion and religious practices are intersected in the life of the people resident in Jos.

### **3.3 Religious Fundamentalism**

The rise in religious and political fundamentalism in different regions of the world has become a global crisis because of its devastating negative impact on peace and security in some countries<sup>1</sup>. Such violent fundamentalism expresses itself in the form of violence terror attacks causing huge humanitarian disaster in recent times. Many scholars have written extensively on religious fundamentalism that has dovetailed to extremism, which manifests itself in blatant intolerance for religious diversity with the fundamentalists becoming extremely unaccommodating to the

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<sup>1</sup> Like Nigeria, Mali, Chad, Central African Republic, Syria, Iraq, Turkey, Yemen, Tunisia, Algeria, etc.

religious “other”. The following sections will deal with common scholarly definitions of fundamentalism, attempt to show attitudinal and behaviour pattern of a fundamentalist and also outline situations that suggest expression of religious fundamentalism in Jos in particular as well as to demonstrate the nexus between fundamentalism and extremism in order to bring out the relevance of this section in this dissertation.

### **3.3.1 Definition of Religious Fundamentalism**

The Encyclopaedia of Religion provides a concise historical background of fundamentalism, wherein it states that, “the term originated in America in 1920 and refers to evangelicals who consider it a chief Christian duty to combat uncompromisingly ‘*modernist*’ theology and certain secularizing cultural trends” (1993:190). This perspective represents a narrow understanding because it limits religious fundamentalism to Western Christian experience, by arguing that, “Fundamentalism is primarily an American phenomenon, although it has British and British Empire counterparts, is paralleled by some militant groups in other traditions, and has been exported worldwide” (1993:191). However religious fundamentalism is a global phenomenon with the American and British experience represents contextual expressions.

While attempting to provide a religiously centred, Heinrich Schafer define fundamentalism as;

... a religious strategy to gain (or regain) perspectives for action in what is perceived as a crisis. This strategy identifies its supporters with the Absolute (God, scripture, the Qur’an, the Spirit, etc), makes an exclusive claim to truth and validity, aims as far as possible to bring whatever differs from it wholly under its dominion, and goes along (up to a certain point) with strategies of defensive affirmation of cultural identity (cited in de Santa Ana ed 2005:274)

Heinrich’s definition of fundamentalism could be viewed as crowded with emphasis on the sacred things with less to do with ideologies that could be postulated to achieve mundane interest. However, the definition unveils the underlying notion and practice of religious fundamentalism, which if taken out of proportion may lead to violent extremism in defence of formulated ideologies. Collaborating further on the meaning of fundamentalism from religious purview, Ucko offers another definition that: “fundamentalism is commitment to and belief in the literal meaning of scriptural text. Religious fundamentalism calls for a return to the foundational beliefs – the fundamentals – of a religion by means of a literal interpretation of its scriptures” (2006:137). The dimension offered by Ucko in his definition of fundamentalism that requires

critical attention is the aspect of literal interpretation of scriptures by the fundamentalist. Literal interpretation of scriptures has been problematic over the centuries and more complicated in this contemporary age. The literal application of sacred scriptures of resulted in meting out injustice and discrimination as experienced during the apartheid regime in South Africa (Farisani 2014). Literal interpretation of sacred texts could be dangerous. The fears may not be unconnected to numerous incidences of suicide bombing/attacks and beheading of innocent people in the name of religious.

Another definition of fundamentalism shared by an atheist, which states that: “fundamentalism is a religious position typically characterized by a rigid adherence to what are perceived to be most basic and traditional principles and beliefs of a religion” (Atheist 2015:n.p). Similarly, an anonymous fellow defines it as; “fundamentalism is a usually religious movement or point of view characterized by a return to fundamental principles, by rigid adherence to those principles, and often by intolerance of other views and opposition to secularism” (Answers n.d: n.p). The two foregoing definitions of fundamentalism strongly linked it religious conviction and expression rather than socio-political. Excavating further on the definition of the term, Peter asserts that; “fundamentalism is characterized primarily by the notion of separation and exclusion and, in contemporary language, and is very often linked with extremism. It’s an expression of a passionate opposition to liberalism in all of its possible forms” (cited in Hadsell 2009:55). Curiosity demands that in situation as this where terms like fundamentalism could be misused led to exploring other dictionary definitions. Some of the definitions offered are; “*in Christianity*, the belief that every word of the Bible is divinely inspired and therefore true. *In Islam*, it is movement favouring strict observance of the teachings of the Koran and Islamic law. It is also the strict adherence to the fundamental principles of any set of beliefs” (Collins dictionary 2000:620).

Therefore, the afore-stated definitions have revealed the multidimensional nature of fundamentalism as not only manifesting in religious sphere alone, but, perhaps in all ramifications of human socialization. Even though the concept of fundamentalism has been used in political discourse, but as it is now, religion has been mostly linked to fundamentalism in all spectrums. The foregoing perspectives shared on fundamentalism, it will be safe to submit as a closing proposition that fundamentalism remains a type of religious behavior that embraces a

particular central religious texts and places in such a holy, sacred estate that assumes position of infallibility and inerrancy. Therefore, challenging any aspect of such religious texts may result in violent response from the adherents of such religious extremist ideology.

### **3.3.2 Attitude and Behaviour Patterns of Religious Fundamentalist**

Knowing and/or understanding how the fundamentalist thinks and acts are invaluable and potent assets in demystifying and interrupting their processes of indoctrination or brainwashing (Strozier 2010, Berger 2010). The need to dissect the mind frame and thinking logic of a fundamentalist cannot be over emphasized because of its necessity towards intercepting and dislodging radicalization processes. Any effort to understand the mindset of a fundamentalist, one must first seek to understand the group's behaviour pattern, particularly, the leader's ideological motivation (Strozier 2010, Hadsell 2009, Berger 2010). According to Strozier: "the mindset of fundamentalism is something more deeply ingrained in the self that finds expression in a variety of human institutions, including religion but by no means restricted to it, and had a history that gives it protean meanings over time" (2010:3-4). Strozier went further to argue that: "Psychological tendency toward dualism and paranoia are so central to fundamentalist mindset. In order to understand the mind-set one must be willing to enter the inner experience of belief and to grasp in new ways the central importance of fundamentalists' anxious vigilance that often verges on actual paranoia (2010:5)".

This suggests that the fundamentalists have high propensity of being suspicious of 'others' because they "perceive their position as being a minority under attack from outside forces" (Hadsell 1996:28). This perception may be responsible for their violent disposition and combat-ready behaviour to face head-on all opposing forces. It could also be responsible for their resilience to go to any extent in ensuring that ideology is revered and propagated.

In furtherance to the foregoing views, James W. Jones claims that:

The fundamentalist mind-set not only dichotomizes the world into opposing camps; it also constructs the opposing others as evil, abject, subhuman, and so worthy of elimination. Thus, religion is virtually a universal struggle for purification is ultimately transformed into a drive to eliminate the other by violence. Therefore, this kind of worldview employs group psychology to keep individuals in line with the groups' regulations and if necessary violence will be used to achieve their objectives (2010:218-9).

The above assertion presupposes that the fundamentalist mentality tends to be aggressive and intolerant to new thinking and paradigms. Even though they are not considered mentally sick, their behaviours sometimes compel onlookers to question the state of their minds. Therefore, in dealing or engaging a fundamentalist group, extra-caution must be applied for any meaningful success to be realized. Hewitt in an article he wrote for the Jamaica Cleaner asserted that: “the worldview of the Fundamentalists is characterised by an overwhelming patriotism, a strong military that must dominate the world and a deregulation of business in order that through globalisation, world trade may be effectively controlled by western multinational corporations” (2001:n.p.). His assertion fitted well to the description of the mind-set and ideological stances of the Islamic insurgent group in Nigeria; Boko Haram. They see themselves more patriotic than any Nigerian. They have applied military tactics to attack, kill and destroy all those that are opposed to their ideology, principles and notion of governance that seeks to install caliphate rule that to them is predicated on the premise of theocracy. Burgeoning question is, whether fundamentalist should be described as patriotic? For the purpose of this research, fundamentalists would rather be described as negative patriots because of their high volatility to cause pain in pursuance of their ideological objective(s).

### **3.3.3 Manifestation of Religious Fundamentalism in Jos, Nigeria**

It is imperative to state that the section will majorly focus on expression of religious fundamentalism as lived experiential realities of the people of Jos and its environs in middle belt region of Nigeria more specifically. Similarly, attempts will be provide to provide classic case where religious fundamentalism has impacted negatively on the society punctuating aged-long relations between people of the dominant religions, Islam and Christianity in Jos particularly and northern Nigeria as a whole. It is necessary to state that the issues to be presented are provided on the basis of existential realities of those that are resident in Jos and its environs.

One common challenge that is widely acknowledged about fundamentalism is its negative expression. Peter L. Berger argues that, “fundamentalism is bad for civility because it produces irresolvable conflict with those who do not share its beliefs... bad for any hope of arriving at a valid normative conclusions by means of rational discourse because there is no way to it” (2010:1). The foregoing assertion seems to suggest that fundamentalism can be identified and often expressed in conflict form due to its intolerance to opposing beliefs, values and ideas.

However Harriet A. Harris regards fundamentalism in the Christian religion as “strongly foundational in such a way as to rest faith upon reason and evidence... its rigidity over right belief and practice is related to the foundational structure of reasoning,... fundamentalist have seen themselves as reading doctrine and morality straight off from the Bible, and do not talk very easily about interacting with Scripture” (2002:21). Harris argument brings out the aspect of the unyielding and inflexibility is the stance of the fundamentalist on issues relating to faith and salvation. They could be described as radical exclusivists in their beliefs on life here and the hereafter. To them the bible must not be questioned in the form of critical interrogation, it has to be read literally.

Furthermore, Madan writing from the Indian multi-religious context characterized fundamentalism as an “affirmation of the inspiration, final authority, inerrancy, and transparency of scripture as the source of belief, knowledge, morals and manners; reaction to a perceived threat or crisis; intolerance of dissent, implying monopoly over truth” (2009:27-28). This phenomenon, according to Madan includes “cultural critique, that is the idea that all is not well with social or community life as lived at a particular time; appeal to tradition, but in a selective manner that connects the past, present and future tradition; capture of political power and remodelling of the state; and charismatic leadership” (2009:28). The diverse and complex nature of the Indian society that produces the foregoing assertion is a fair reflection of the diverse multi-religious and political context of Nigeria in general and Jos, Plateau State in particular being the research location. The on-going offensive by the Nigeria Military against the Islamic militia popularly known as “Jamatu Anlus Sunna Lidda’Awati Wal Jihad” translated as “People Committed to the Prophet’s Teachings for Propagation and Jihad” commonly known as “Boko Haram” exemplified a context in which the loss of consensus among the citizens has created room for religious fundamentalism to thrive and destroy lives. In northern Nigeria the use of fundamentalism has been replaced with extremism and militancy due to the heinous activities of the Islamic militia group, Boko Haram.

Similarly, Gerami confirms the experiences of Nigerians within Jos, Plateau State when he asserts that: “fundamentalists are active and aggressive... respond to assault on their ideal normative system... maintain group solidarity, resort to labelling, eternal damnation, psychological isolation, and use of force” (1996:28-9). It may be considered simple but

essentially profound describing the fundamentalist's mind structure and constitution in order to attempt to understand the prompting in them that makes them to either ruthlessly impose their ideology or react vehemently to opposing view to their ideology. Such awful mind composition and ugly scenario has been expressed in Boko Haram's affront and onslaught against those who do not share their ideologies and they have classified those opposing their ideology as Western collaborators that seek to distort the religious lifestyle of the people as they conceive it. The onslaught meted to the people of mostly north-eastern region of Nigeria has been colossal with many lives killed and sources of livelihood destroyed. Gerami's alludes further that: "fundamentalist develop a complicated behavioural and communication code to make identification simple. These codes serve to locate the in-group and warn the out-group. The members may practice identifying rituals, use dress codes and insignia, engage in body rituals. They don't practice open-door-policy" (1996:29). The allusion by Gerami constitutes a valid description of this highly secretive and deadly group of religious fanatics, which can also be described as religious extremist fundamentalists. Anyadike expresses concerned that: "Scarce resources that are meant to benefit the poor have been diverted by the state to support security efforts against the insurgency" (Anyadike 2013). The researcher concur wholly to the concerned reality expressed by Anyadike on how huge resources meant for social development are being deployed for security maintenance because of the inhuman and heinous activities of Boko Haram.

According to Marty and Scott; "Religious fundamentalism tends to express itself in four ways; as a 'fighting for' the worldview associated with the religion; a 'fighting with' the myths, traditions and doctrines created by the religion; a 'fighting against' those who do not subscribe to the religion; and finally, a 'fighting under' the god or other transcendent reference thought to be the religion's ultimate source" (1991: IX & X). The primary agenda of such groups is the acquisition of power in order to unleash their interpretation of how life should be lived in the contexts where they exert influence and are willing to do through violence to achieve their objective.

### **3.4 Overview of Conflict Trends in Jos and northern Nigeria**

Violent conflicts and attacks have become recurrent decimal in northern region of Nigeria and some part of Jos metropolitan area. The violent conflicts that were and are being experienced in the geopolitical region have undoubtedly caused enormous socio-developmental setbacks in the

region. It will be presumptuous to conclude that most of the violent conflicts experienced in the region are religiously premeditated. However, it will not be pre-emptive to argue that some of the violent conflicts rode on religious extremist ideologies, which provided shield to the perpetrators.

The northern region after the civil war that started in 1967 and ended in 1970, which had huge casualties; the region had not experienced any violent conflict not until the Maitatsine crisis of the 1980s that almost threw the region into a serious monumental religious war, but was swiftly curbed, even though left behind massive casualties with wanton destruction. Falola will describe the Maitatsine affront that led to the killing and maiming of many human beings, thus; “the Maitatsine violence 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 other” (1998:138). After that period, the military took over governance and there were no such kind of violence experienced, except for minor civil unrest.

However, it should not be seen that during the military regime that lasted for more than three decades, it was without violent conflicts experienced by people in some part of the northern region of Nigeria, Jos included. There were myriad of violent clashes, but mostly linked to ethnicity. The clashes were often times linked to land and other natural resources conflict. Some of the common clashes were between the Jukun, Kuteb and Tiv ethnic groups. Some other time clashes erupted between cattle herdsman and traditional/local farmer due to grazing land (Anifowose 2003: 48-56). Such clashes became extremely violent and many lives were lost and properties destroyed. The three ethnic groups and the cattle herdsman, who mostly are of the Fulani stock, they are all taken as native cultural groups in the northern part of Nigeria. It will not be misplaced if it is argued that religion and religious affiliation are always brought into such clashes in order to solicit for solidarity, because religion and ethnicity are somewhat interwoven in that part of the world (Gwamna 2010:53). Popular assumption has it that the Fulanis are linked to Islam and the other three ethnic groups to Christianity, which made it easier to drag religious affiliation into the clashes, thereby aggravates the situation. Ironically, when the violent confrontation is between the ethnic groups, church denominational affiliation is dragged into it (Salawu 2010:345-9). Noticeably, religion and ethnicity have been manipulated to conflict situation.



Unfortunately, at the dawn of democratic rule that was inaugurated in 1999, the Shari'a crisis began in year 2000, when some few States in the Northern region of Nigeria decided to adopt Shari'a legal system as the State legal framework. That did not go down well with the Christians and others (Umaru 2013:54). The Shari'a legal framework will deprave non-Muslims of some rights, freedom and privileges guaranteed by the constitution of the Federal Republic of Nigeria. Some of the rights that will be endangered include; rights to religious education at primary and secondary school levels, freedom of religion and association, right to site a worship center in government approved areas, and the right to enjoy scholarship for tertiary studies in Christian religion. The action to adopt Shari'a legal system triggered violent reactions from citizens in some parts of the north, Jos included. The violent incidence led to monumental loses in some areas within northern Nigeria (Yusuf 2012:240). However, prior to the launch and open declaration of Shari'a as a legal system by some states in the current democratic dispensation, there has been public discourse on the functionality of the Shari'a legal framework in the Nigeria. The debate dates back to the first Nigeria's constituent assembly, where a draft constitution was being drafted and ratified (Nguvugher 2010:224).

Similar, Falola in trying to provide a background to the whole question and debate on the entrenchment of Shari'a legal system in the nation-state of Nigeria wrote: "The demand for al-Shari'a by many Muslims, which was closely related to the rejection of the secular state, was actually the main ideological issue on which were anchored most other matters. The battle over al-Shari'a has been more intense than that over secularism, it laid the way for the violence of the 1980s" (1998:77). Linking the whole discuss on Shari'a to the constitutional making of Nigeria, Falola posited further that: "the troubles arose in 1978 have remained a thorn in the side of many. In that year, the Constitution Drafting Committee provided for the establishment of courts of al-Shari'a in the drafts it provided to the convention and military government" (1998:77). The proposal stirred chaos and controversy during the Assembly, as most of the Christian delegates and majority of the moderate Muslims from western part of Nigeria who were comfortable with the civil law, they all saw the inclusion of the Shari'a law into the constitution as attempted conspiracy towards making Nigeria an Islamic religious state, which should not be the case (Folalo 1998:78).

Then, there comes the “Boko Haram” insurgency, which began terrorizing the people since 2009 to the present with huge casualties resulting in death of countless number of people, wanton destructions of sources of livelihood and monumental human and livestock displacement (Comolli 2015). The violent conflicts that ensued between Muslim, Christians and ethnic groups in Northern Nigeria for couple of decades were motivated by multiple factors. The clashes have been characterized as "religious violence" by many, although others cite ethnic and economic differences as the root of the violent conflicts. What seems to be a recurring decimal is that over time those who have in the past used violence to settle political issues, economic issues, social matters, intertribal disagreements, or any issue for that matter, now continues to use that same path of violence and cover it up with religion.

Apparently, this section tries to lay foundation and outline the socio-political landscape of northern Nigeria and critical conflict trends. Outlining the conflicts trends is not intended for this research to be viewed as a report of one of the many panels set up to investigate the various violent conflicts experienced in Jos and environs. With the privilege to impute guilt and recommend appropriate punitive actions for those presumed to be perpetrators and/or sponsors and beneficiaries of the conflicts. It is hoped that this research will serve as a wakeup call to all residents of the region and Jos in particularly, to deeply reflect on the enormous loss of lives, destruction of properties and the infliction of untold hardship on the people as a result of the various violent conflicts that bedevilled the region. Meanwhile, as reflections are on-going to step up actions to confront the factors that cause violent conflicts, scientific analysis of the conflicts is most essential to further excavate the hidden forces that instigate intolerance for the other, which often time lead to violent attacks against the other. Sadly, it is common for Christians to quickly associate most of the violent conflicts as affront to their faith, because of the manner and places these attacks normally begin and escalate into the larger community. However, this opinion must not be used as motivational trigger for a reprisal attack on non-Christian communities, but facilitate constructive dialogue leading to peaceful resolution of contentious or naughty issues. Such issues have the propensity to inflame violence. Therefore, the issues are to be careful mitigated through nonviolent approaches that will positively impact on the lives of all parties involved. The next section will focus on profiling common causes of situation of none peace in Jos and environs as shared during the various interviews and documented evidence.

### **3.5 Possible Causes of Violent Conflicts in Jos, Nigeria**

The causal factors for the intractable violent clashes or conflicts are generated from documentary evidence, the interviews conducted with religious leaders and the researcher's experiences. It is important to mention that the researcher has been involved in collecting information to assist a number of panels of inquiry that were set up or constituted by both the Federal and State governments to investigate the immediate and remote causes of the different violent conflicts that took place in Jos, Plateau State of Nigeria. The researcher's vibrant involvement in peace building efforts initiated by both faith based organisations<sup>2</sup> and government gave him the opportunity to gain insights concerning some of factors that contribute to lack of durable peace in Jos and its environs. The presuppose structural factors and/or forces that cause violent conflicts and negative tensions in Jos, Nigeria will be grouped into five (5) clusters, namely; Political, Economic, Religious, Socio-Cultural and Ecological factors/forces. The factors and/or forces are presented below:

#### **3.5.1 Political Factors / Forces**

Political factors are often time responsible for the rupturing of peace in the Jos and by extension northern region of Nigeria. It is commonly said that politics and politicking contributes massively towards inflaming violence in the area, simply because politics provides access to power. Therefore, if political matters and systems are misused, abused and manipulated, it will undoubtedly lead to insurrection that will eventually turn violent with inestimable casualties in most cases. The following are the major political conditions that have led to violent reaction and confrontation in Jos and beyond leading to scores of deaths and massive destructions of households and valuables;

- a) Since the turn of the millennium and the current so-called democratic rule in the year 1999, political representation by the Hausa-Fulani cultural group in Jos has been minimal even when they consider themselves as major stakeholders in the socio-

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<sup>2</sup> These organisations include; Nigeria Inter-Religious Council, Interfaith Mediation Centre, Justice Peace and Reconciliation Movement, Centre for Peace Advancement in Nigeria, Justice Peace and Development Commission of Catholic Archdiocese of Jos, Interfaith Early Warning Early Respond Team, TEKAN Peace Desk, Programme for Christian/Muslim Mutual Relations – Nigeria Area, Bridge Builders' Association, Dialogue Institute, Christian Association of Nigeria – Ecumenism & Interfaith Directorate, Christian Council of Nigeria – Convener of Interfaith National Conference 2009, Regional Chairperson of Christian Rural and Urban Development Association of Nigeria 2004 – 2010, and member of League for Human Rights network.

political and economic life of the area. The group has accused the government, which is mostly occupied by the so-called indigenes, meaning the natives, of election manipulation in favour of particular candidates. Government appointments and employment are partly influenced by ethnic and religious affiliation. This was clearly demonstrated during the outright protest by the so-called indigenes who mostly are Christians in rejection of the appointment of a Hausa man, a Muslim Muktar Mohammed as local coordinator of one of the Federal government initiatives to mitigate the impact of poverty in 2001. The protest later metamorphosed into violent attacks that lasted for days with huge casualties (Ostien 2009:13, Minchakpu 2001 and Krause 2011:12);

- b) The imposition of candidates to contest certain political electoral positions by the government and political parties particularly the ruling party against the popular will of the people contributed strongly to instigating violence in the area and beyond. This is most particular in Jos North Local Government Council where political contestation has been high as religious and ethnic affiliations have been used in heating the process. The ruling political party has been accused of complicity in the imposition and non-adherence to the principles of internal democracy within party structure and governance framework (Jasawa Memo 2008:13 and Reuters 2008);
- c) Certain government policies suggest exclusion of some groups from active involvement in governance. To further worsen the situation government infrastructural projects are not sited or undertaken in some areas that are considered either as strongholds of the opposition or presumed clusters for the non-natives. Such government policies include guidelines for accessing educational scholarship awarded by the State government and other educational and health incentives (Ostien 2009: 29 and IMC 2011:16);
- d) Another factor that sparked violence in Jos in 2008 was the relocation of the local government secretariat and electoral commission office particularly the votes collation centre from their initial locations to other locations suggested mischief and hidden agenda. The two government facilities are important in the public affairs and governance of a designated local authority, which functions on behalf of the State and

Federal governments being the third tier of government as stipulated in the Nigeria National Constitution 1999 as amended. of a particular region from government presence (Ostien 2009:31-2 and Krause 2011:39);

- e) All the participants agreed that another element that causes tensions likely to end in violent insurrection is certain statements and actions of political leaders gratifying and/or tolerant to religious sentiment. They all agreed that some government officials and prominent political actors prey on religion and often time religionize politics. Such actions makes the political space non-neutral and unsafe for those considered not belonging to the so-called religious majority;
- f) Lastly, bad governance and insensitivity on the part of the government of the plights of the people is considered a factor that aggravated the situation, thereby increasing the susceptibility and vulnerability of the populace to mischievous actions. The government both at the State and Local government levels are accused of mal-administration, misappropriation of public funds and poor budget performance (HRW 2005:60).

Nguvugher argues that: “today, the scenario is worsening as the ruling elites continue to take cover under religion as a means to their selfish ends. To be able to retain or capture political and economic power, the elite always try to diversify their survival strategies” (2010:193). These are the major socio-political conditions that are strongly shared as contributing to the distortion of peace and peaceful coexistence in Jos and beyond. All the interviewees resident in Jos concurred with the political factors outlined above.

### **3.5.2 Economic Factors / Forces**

Economic policies and resource distribution plays significant role in the life of any society. As such, any imbalance or depravation in economic projection and distribution may adversely undermine the wellbeing of the society leading to civil strife and citizens’ dysfunction. Some of the noticeable economic factors and/or forces that have led to the disruption of peace and peaceful coexistence in Jos and by extension northern Nigeria include;

- a) The alarming rise in poverty rate in the region has inadvertently increased the risk of violent reaction and insecurity. The global index report indicates that seventy (70%) percent of the population live below one dollar per day and that less than ten percent (10%) of the population control over eighty (80%) percent of the economy (Krause 2011:23). The economy itself has been affected by the protracted violent conflicts. For instance, mining activities are hampered and tourism adversely stamped, thereby affects the income of most residence and families. Plateau State, which has Jos as its capital city is commonly described as a civil service State, wherein everyone wants to be on government employment roll, which makes government employment highly politicized (Fwatshak 2011:5). This will mean that many even though qualified may not be employed. Therefore, economic deprivation and joblessness no doubt lead to poverty, which inevitably increases susceptibility to becoming easy tools in fuelling violence in any slight provocation;
- b) It is commonly reported that the growing population of unemployed and unemployable youths has contributed to the insurrections experienced in Jos and environs. The jobless youths are easy preys to be used by conflict mongers to foment and cause troubles that often lead senseless destruction of lives and properties. Similarly, the collapse and destruction of some business facilities and premises (shopping malls & main market spaces) which hitherto have served as major enterprises and sources of economic empowerment for many individuals created unrest and despondency, thereby aggravating the worsening condition of the populace. Such situations have undoubtedly contributed immensely to violent conflicts experienced in Jos and environs;
- c) Un-equal access to resources and limited job opportunities. It is strongly argued by Kunhiyop that: “economic tension also rises when new resources, hitherto unallocated, are to be distributed, and when the new patterns of distribution create alterations in the existing ranking of individuals” (2010:110). The lack of job opportunities no doubt played active role in the dimension of the violent conflicts experienced. This is not a case of gainful employment but a situation of having a job that can give the huge population of jobless youths some little income;

- d) Another remote factor was when the some State government banned the use of motorcycles for commercial purposes. The action of the government aggrieved the youths and resulted in violent protest in Jos and other parts of northern Nigeria. The use of motorcycles (motorbikes) for commercial purposes has been common means of income for a number of households in the region. It got worse when proper arrangements for alternatives were not made by government to cushion anticipated negative impact of the ban. Thereby, they resorted to violently protesting government action and insensitivity to their plights (Krause 2011:26).

It is indisputable that poverty or economic disorder has profound effect on the peace of any human society. Poverty and/or economic dislocation have contributed heavily on the violent conflicts experienced in Jos and beyond. Poverty dehumanizes and also rubbishes the dignity of the human person. Worse of all, it makes the human person susceptible to commit crime and be turned into a tool for violence.

### **3.5.3 Religious Factors / Forces**

Like Falola will put it that: “religion and politics have been bedfellows throughout Nigerian history. ...religion was integral to the state; it was part of identity construction, a means for power legitimation, and a determiner of economic might” (1998:1-2). Religion determines and influences decision making processes on issues of public interest in Jos, Plateau State and most probably, Nigeria as a whole. In as much as religion is said to be good, religious institutions managed by human agencies may sometime misuse religion and misinterpret religious teachings for material interest at the detriment of others. In such situation, religion becomes an instrument of chaos and suffering. It is therefore against the foregoing background that the conflict situation has been interrogated to determine how religion has been misused to cause and exacerbate the various conflicts that occurred in Jos and its environs.

Some of the factors that are outlined below as religious forces that have worked against peace and peaceful coexistence in Jos and its environs were extracted from available data ranging from memos<sup>3</sup> submitted to panels of investigations set up by government as earlier mention in order to

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<sup>3</sup> After the 2006, 2008, and 2010 violent conflicts that engulfed some parts of northern Nigeria, some Christian leaders, Men and Women, and also Youth Leaders presented memos to the various panels of inquiries into crises stating their facts on the cause of the conflicts. Similarly, Christian Association of Nigeria also presented memos at

unravel and determine the remote causes of the violent conflicts that took place in Jos and its environs, the interviews conducted and other sources. It may be apt to state that there have been ceaseless arguments on the religiousness of the violent conflicts experienced in the area. Like Dogara J. Gwamna, an academic and social critic in his attempt to argue for the religiousness of the conflict situation and the in-separateness of citizens' identity to religion, wherein he makes a justifiable reference to the speech of a prominent political figure in Nigeria, which states;

The termites of ethnic and religious intolerance are beginning to eat into the woodworks of our national unity and cohesion. The shadow of ethnic and religious intolerance lengthens; the shadow of understanding is growing shorter. Intolerance is beginning to blind if indeed it has not blinded us to the beauties in the culture and religion of other people, today, a minor difference between individuals in any part of the country is instantly given religious or ethnic coloration, particularly in the north (2010:43-4).

Some of the factors associated to religion are;

- a) Religious extremism and radicalism remains major factor in causing violence against the religious other. The extremist ideologies make subscribers to be intolerance to those that are in opposing to their ideologies. The intolerance for the other is expressed in violent attacks commonly referred to as terrorism. Like Falola will argue: "underlying the riots has been the issue of religious dominance. Proponents of Christianity and Islam seek to unseat the rival religion, to impose their own values, and to control the state" (1998:2). These religious bigots have manipulated religion to inflict pains through their terrorist attacks. Many worship centres were attacked by suicide bombers in Jos and environs leaving scores of people death and others maimed and permanently disabled and disfigured (Krause 2011:31-2).
- b) Even though it has been mentioned more broadly the introduction of the Shari'a Legal System in some northern States of Nigeria as another profound way of dragging religion into the public space within the nation-state of Nigeria. The adoption and formal launch of Shari'a law by some State government in northern

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different times to all the panels set up investigate the causes of the upheaval that led to many losing their lives. Furthermore, the Jama'atul Nasir Islam, the umbrella body for the Muslim community presented memos too. I got accessed to some of the memos and they have helped shape this work.



Nigeria, it sparked violent reaction in those States. Most people running away from the troubled States took refuge in Jos. There was influx of refuge seekers to Jos, which no doubt increased the susceptibility of the area to reprisal or spill over. That eventually became the case. Jos which is the capital of Plateau State became the hub of violence that are commonly associated to religious intolerance and residual effect of adoption of Shari'a legal system by some States (IMC 2011:14).

- c) It has been a popular opinion that derogatory and provocative sermons by some preachers of both religions have to a greater extent instigated and escalated some of violent attacks that took place in Jos and environs. Some religious leaders have taken to using hate speeches against people of other religious faiths. Some religious preachers in Jos have been accused of using pulpits and minbars preach hatred and intolerance for the other instead of giving out messages of peace, love and tolerance. Such preachers have aggravated the situation rather than mitigate the conflict (IMC 2011:14 and Krause 2011:32).
- d) The deep rooted prejudices and stereotypes between and amongst followers of the two major religions have to a large extent serve as triggers of conflicts in Jos, most of those the researcher engaged with affirmed the presupposition. Gwamna reinforces the foregoing assertion by positing that: “the continuing religious crisis and the brutality exhibited in the face of the slightest provocation, attest to the fact that religion has become a liability, rather than asset in the Nigerian state” (2010:44).
- e) Lastly on religious factors, negative religious solidarity in Jos communities has immensely caused the rupture of the tranquillity and serenity enjoyed within the area especially in political negotiations. Falola asserted that: “religion is used by the power-hungry as a stepping-stone to power and political legitimacy. ...politicians have urged their followers to vote along to religious lines – Muslims are told to vote for Muslims, Christians for Christians” (1998:2). This is an unambiguous instrumentalization of religion for political gains. Such actions of created deep animosity between Christians and Muslims and have further polarized the society.

### **3.5.4 Socio-Cultural Factors / Forces**

This aspect will focus exclusively on social and cultural nuances that influence the moral and ethical behaviours and dispositions of the people in Jos and its environs that precipitate and/or triggers violent conflicts, which lead to disruption of peace in the area. The use of socio-cultural construction to represent the two dimensions of human interaction and engagement was informed by the understanding that both intersect because of the interrelated features of the two, especially when in an effort to describe human behaviours and actions. It was on this premise that the two nuances were integrated to form the singular notion of socio-cultural as a cluster to be interrogated with a view to outline related actions or behaviours that have militated against peace and peaceful coexistence in Jos and its environs. Below are some of the main causal factors connected with the broad socio-cultural cluster that have negatively impact on the tranquillity previously enjoyed in Jos:

- a) The Hausa/Fulani ethno-cultural group believed that there is a hidden agenda of ethnic cleansing by the so-called natives as evident in the actions of some host communities; as they alleged that the natives who are mostly Christians are targeting them for elimination. They cited incidences of silent attacks, hijacks and killing. Often times they report the missing of individuals and such individuals were never found. Such allegations have aggravated the suspicions and continuously increased the negative tensions in the area. This situation has continued to make Jos a crisis flashpoint (IMC 2011; Best 2007).
- b) The rate of excessive alcohol consumption and substance abuse among youngsters contributed to the rupturing of peace in Jos area. These youngsters that engage in excess alcohol intake and substance abuse become violent at the slightest provocation because most of them are redundant due to joblessness. Such conditions have heightened criminality and increased the index of criminal activities in Jos and its environs (IMC 2011; Best 2007).
- c) The tireless contest on the ownership Jos remains a major trigger of violence in the area. The Hausa-Fulani descents that have lived in Jos for decades who also claimed that their cultural identity known as Jasawa provided the foundation for the name “Jos”. This in a way suggests that they (Jasawa) are the real owners. While the so-called natives, namely;

Berom, Anaguta and Afizere claimed to have been in the area Gwash, which has metamorphosed to Jos because the colonialists could not pronounce Gwash. They argue that their existence in the said area remain dateless. This contestation has aggravated the situation of intolerance for the other, as the other views the other combat ready to extinguish their existence in the land given to them by God (Best 2007:17; Dung-Gwom & Rikkon 2009:6; & Krause 2011:24-6). The colonial authorities compounded the situation with the form of indirect rule that was adopted in the northern region of Nigeria. The colonialists legitimized the emirate-ship that has been in place by given the emirs extended boundaries. It was on that ground that the emir of Bauchi installed a chief (king) in Jos, called “Sarkin Jos” (Best 2007:18-19, 50-1 & Krause 2011:24). This mindset of proving who the original owners or natives of Jos continue to be nursed among the people, thereby making the Jos area prone to violence.

- d) The proliferation of small, light and sophisticated arms and ammunitions in the Jos and its environs. It was amazing discovering the weapons that were confiscated by the security operatives from individuals and massive destruction that were made during the violent confrontations that took placed in Jos and environs. The magnitude of destructions made during the crises suggested the use of serious weapons. All of these scenarios point to the fact that many people are in possession of weapons ready for use should violence erupts. When people are in possession of weapons, small, light or heavy, increases the susceptibility of the area to violence as people are tempted to try the weapons. This was also evident in the used of Improvised Explosive Devices (IEDs) to attack innocent poor masses in worship centres and market places (Higazi 2008:3-4 & IMC 2011:19).
- e) The media remains one of the important estates in public governance. The public expect the media to provide information and create platforms for open conversation or dialogue on issues affecting the people. One of these issues include, conflict prevention, mitigation and transformation. While in some cases, the media have escalated violent conflicts. Media are both a friend and a foe to a peace process. Media can foster human security and there is evidence that media can reinforce motives for fuelling wars. They can be instruments for peace and conflict management, which promotes messages and strategies

that can lead to peaceful agreements and tolerant behaviour in a given society. Media can also be a weapon of violence that propagate biased information and manipulate societies or groups in conflict with divisive ideologies and harmful actions (Ezekiel and Onyeka 2012: 119). Some local and international media have been accused of escalating the conflict situation of Jos because of their biased and unbalanced reportage on the situation. Media propagandas have been used on several occasions to propagate hate and destructive prejudices. These actions of the media could be influenced by religiousness and ethnic affiliation of the reporter, and to some extent the influence of the proprietors of the media organization (Ezekiel and Onyeka 2012:122-4; IMC 2011:19).

- f) The continuous polarisation of Jos and its environs along religious and cultural lines, with some areas known as ‘No Go Area’ for people of other religious affinity and cultural leaning posed grave danger for the area. To worsen the segregation that has and is taking place in Jos, is the separation of market-places. Such a situation has devastating effect on the cosmopolitan outlook of Jos and also increased the vulnerability of the area to targeted attacks (African Report 2012:19);
- g) The deep rooted prejudices by some tribes within the fringes of northern Nigeria have against some migrant ethnic groups. Ostien argues that: “the conflict situation in Jos arises primarily out of ethnic difference, pitting Hausa “settlers” vs. the Plateau “indigene” tribes of Afizere, Anaguta and Berom” (2009:2). These prejudices led to constitutional debate on indigene-ship / settler-ship question. It is a common expression among residence, where the so-called natives see the none-natives as settlers regardless of their long historic occupation of the region and are not entitled to basic privileges as their native counterparts (Krause 2011:26).
- h) To further deepen the animosity, raged and anger was the decision taking by the government to introduce residence certificate to so-called settlers as against the issuance of indigene-ship certificates which has been the practice most probably because of their religious and cultural heritage in the recent time;

The above outlined socio-cultural factors/forces have contributed immensely in fuelling violent conflicts in Jos and its environs and by extension triggered reprisal attacks in other parts of the country.

### **3.5.5 Ecological Factors / Forces**

Ecological (environmental) factors have threatened human peace and security globally and Jos is not an exception. Bakut in Best concurs that: “the rising temperature of the planet represents a common crisis to humanity, hence a threat to security and peace... The cumulative effects represent a threat to the survival of humanity in general. Agricultural conditions, hence food production will be affected” (2009:239). However, the manifestation of environmental factors may vary from one location to the other. The Jos area has its own peculiarities with environmental challenges that adversely affect the peace and peaceful coexistence of its residence. There are four (4) main conditions that are linked to ecological factors that have the propensity to trigger violent clashes in Jos and its environs, they are:

- a) Deforestation have ceaseless made agrarian lands unproductive, thereby compelling migration from one place to another in search of futile land for agriculture production both for food production and commercial purposes. Unfortunately, lands that are to be used for agricultural production are being used real estate businesses and other non-agricultural activities. With such prevailing phenomenon, food production is hampered and food products are inadequate. Hunger increases and when the people are hungry, they become violent in their behaviours. This situation no doubt increases the risks of Jos to crisis (Dung-gwom & Rikko 2009:5-6).
- b) The drastic change in the climatic condition forces the people to move to regions where there is a friendlier climate or weather. Jos happens to be one place in Nigeria with friendly weather that is not too harsh on human kind and animals. With such a climatic condition, it becomes a centre attraction for all classes of human socialization. During such movements, the Jos and its inhabitants feel threaten especially the so-called indigenes, as a result, they become hostile to the stranger wanting to take refuge in Jos (Krause 2011:25; IMC 2011:19).

- c) The grazing activities of the Fulani cattle herdsman have been considered as one environmental factor that has instigated violent confrontation between the native-farmers. It has been alleged that farms that have been cultivated with fresh growing crops have been grazed by cattle being reared at odd hours when the farmers are not there to protect their farms. Cattle herdsman are being viewed as enemies by the farmers. Such actions have resulted in violent clash between the cattle herdsman, who are mostly Muslims and the farmers who are predominantly Christians. To further worsen the situation, some farmlands are being converted into cattle reserve routes with compensation given to the farmers. Such action also angers the farmers thereby leading to violent clashes (Krause 2011:27; IMC 2011:19).
  
- d) Lastly, land confiscation by government without adequate compensation has triggered violent actions by residents of Jos and environs. To further worsen the situation, lands that are to be used for agricultural purposes are being used for real estate businesses. The undue boundary adjustments and inadequate lands for agricultural practices due to growing urbanisation which have increased rural/urban drift contributed to a very large extent to the tensions being experienced in Jos (Dung-Gwom & Rikko 2009:9; IMC 2011:23).

### **3.6 Chapter Summary**

The above outlined conditions have generally contributed heavily to the intractability of violent conflicts and tensions being experienced in Jos and its environs. These conditions have undoubtedly interrupted the peace and tranquillity previously enjoyed in the area. Most, if not all of the factors are humanly orchestrated in order to attain some primordial agenda of some people. The factors in themselves do not become a reality without the involvement of human agency. Greed and quest for power and domination have held human beings hostage, thereby compelling the other group to act irrationally against those they consider in opposition. Religion may not be completely exonerated given that it is one of the factors as indicated above as responsible for causing a situation of none peace in Jos. Although, it can be argued that religion in itself is the problem, but the operationalization of religion in some cases makes certain group of persons to become religious bigots and extremists, thereby becoming violent in their expression of

intolerance to those, who do not belong to their religious group. In such circumstances, religion will have to be liberated or redeemed from the clutches of such bigots and extremists.

It is expedient to ask the question, whether the outlined factors that militate against justice and peace that should facility peaceful coexistence in Jos and its environs are surmountable or not? In an attempt to answer the question, it will be helpful to acknowledge that most of the causal factors thrive on human greed and corruption. If that is the case, perhaps, it may suggest that the factors can be transformed for the common good of all peoples resident in Jos and environs. Some suggestions in the form of way forward will be presented in the last chapter as part of the contribution of this research.

The next chapter attempts to give a critical historical overview of World Council of Churches (WCC), ecumenical priority on justice and peace and the various initiatives of the ecumenical movement to challenge systems, structures, institutions, ideologies and human actions that militate against experiencing genuine peace and authentic justice in northern Nigeria in general and Jos in particular.

## Chapter Four

### History of the Concept of Theology of Justice and Peace in World Council of Churches

#### 4.1. Introduction

The foregoing chapter underlined the context and the factors that have instigated violent conflict in Jos. The present chapter, therefore, traces the development of the concept of theology of justice within the World Council of Churches (WCC). Historically, the WCC was inaugurated in 1948 after several ecumenical consultations, negotiations and conferences, in the years that followed the historic International Missionary Conference (IMC) in Edinburgh 1910 (Barrett 2001:53). The conference prepared grounds for the emergence of numerous mission agencies with ecumenical outlook, which later motivated and mobilized for the formation of the modern ecumenical movement expressed in the World Council of Churches. Furthermore, the IMC gathering provided the space for redefining Christian mission. During the conference, discussions were centred and categorized into eight (8) thematic focuses, namely; carrying the gospel to all the non-Christian world, the church in the mission field, education in relation to the Christianization of national life, the missionary message in relation to non-Christian religions, the preparation of missionaries, the home base missions, missions and government, and cooperation and the promotion of unity (van der bent & Werner cited in Lossky *et al* eds 2002:359). Apparently, preceding the formation of the World Council of Churches was the Faith and Order Movement, which had mainstream church traditions as members. The movement can be traced back to the Episcopal assembly convened in 1910;

The roots of the Faith and Order movement reach back to 1910, when the General Convention of the Episcopal Church USA called for a world conference “for the consideration of questions touching Faith and Order”, i.e. questions of doctrine (Faith) and questions related to the ministerial structure of the Church (Order). Following two world conferences in 1927 and 1937, the movement became the Commission on Faith and Order when the World Council of Churches was finally established in 1948 (see WCC website).



However, prior to the 1948 assembly that inaugurated the WCC, there was a provisional committee constituted in 1938 that planned also for the Assembly. Stransky asserts that: “the provisional committee planned the first WCC assembly for August 1941, but the World War II interrupted, and the period of formation lasted for another decade” (cited in Lossky *et al* (eds) 2002:1224). The World War II lasted for six (6) years and had seriously affected the functions and the implementation of planned activities of the provisional committee. It was a monumental setback for the pioneers, who would have wanted to see ecumenical movement operating in full-swing before the World War II broke out. It was therefore, not a surprise, when the first General Secretary of WCC, Willem A. Visser’t Hooft, says: “the WCC is established to deal in a provisional way with an abnormal situation” (Hooft 1982:76). This suggest that WCC exists to deal with global challenges that threatens human well-being such as wars, violence, racial discrimination, social injustice and other social ills confronting humanity. Understandably so that such challenges and human catastrophes can best be dealt with or responded to more strongly and concretely through ecumenical engagement that brings out the united strength and missional vocation of the Church. Apparently, Hooft’s assertion on the provisional status of the ecumenical movement could be well understood and appreciated in the context of mid-20th century violence that has ravaged the global society because the situations can be argued to be abnormal (Rouse and Neill 1995:697).

Furthermore, Hooft in trying to present the reason for the establishment of the WCC, asserts that: “the main purpose of these proposals was to set up a representative body to be controlled by the churches as such, which would serve as a permanent link between them and enable them to bear a common witness to society and especially to international society” (Rouse and Neill 1995:697). The notion of setting up a movement with representatives from churches as a worldwide communion of Christians seems plausible but will not be without fundamental challenges. Challenges of superiority and others may continue to emerge, but what remains central in the researcher’s opinion is the very essence of expressing a common Christian witness to the global society which requires continuous healing and reconciliation. This should therefore continually be emphasized and upheld in this effort of sustaining the vision and mission that constituted the foundation of setting up representative body that evolved into the World Council of Churches.

Furthermore, Stransky in an effort to present additional nuances on the basis for the establishment of WCC grappled with many other themes and statements made at various meetings, consultations and conferences of the provisional committee, states that: “the churches call one another to visible unity in one faith and in one Eucharistic fellowship, expressed in worship and common life in Christ, through witness and service to the world, and to advance towards that unity in order that the world may believe” (cited in Lossky *et al* (eds) 2002:1226). It could be argued that this statement embodies the core of the WCC’s existence, especially with the context of increased human and environmental challenges. But what seem to be more fascinating in Stransky’s statement on the basis for the formation of the modern ecumenical movement, the World Council of Churches, is the last part that indicates the quest and commitment towards the biblical fulfilment of the call to be one in Christ. The oneness as a desirable element would have to be seen from the purview of unity in diversity on earth with the fuller unity to be experienced at Parousia.

The International Missionary Council that convened the first World Missionary Conference that sparked the formation of the modern ecumenical movement merged with the WCC in the year 1961 during the WCC third Assembly in New Delhi as reported by Stransky (cited in Lossky *et al* (eds) 2002:596). The integration of the IMC was a big boost and gave a new emphasis to the ecumenical movement spearheaded by WCC (Kim 2010:2). Apparently, the Roman Catholic Church refused at the formation of the WCC to become a member or even ecumenical partner, but eventually accepted the status of observer after countless negotiations and consultations (Barrett 2001:48). According to the *Dictionary of the Ecumenical Movement*, the foregoing assertion on the refusal by the Roman Catholic Church to be part of the WCC could be linked to the Church’s own history and tradition of being a dominant global church, having the notion that it has large followership and had enjoyed the power of convening the so-called ecumenical councils, where the Pope served as head of the council (2002: 994). To reinforce the aforementioned statement, Rusch in the *Encyclopaedia of Christianity* states that: “Roman Catholic Church did not play any significant role in the ecumenical movement before 1960. In 1928 Pope Pius XI issued the encyclical *Mortalium animos*, which rejected Roman Catholic Church’s involvement in the ecumenical movement” (Barrett 2001:48). It was unsure how to embrace ecumenical learning without those churches whose ecclesial journey had protested against the Roman Catholic Church during the period of the Reformation (in Lossky *et al* (eds)

2002:992). It eventually changed its position on intra-communion to broad based ecumenical communion. The Roman Catholic Church began opening its doors for wider ecumenical fellowship with the decision of Pope John XXIII to convene the Vatican II council and the establishment of a Secretariat for Promoting Christian Unity (Vischer cited in Fey 1993:324). After which, Vischer writes that: “the World Council of Churches invited the Roman Catholic Church to send observers to the meeting of the Faith and Order Commission and of the Central Committee in August 1960... the invitation was accepted... both meetings were attended by the delegation from the Vatican” (cited in Fey 1993:326). Since then, the Roman Catholic Church has assumed the role of being a long standing “observer” of the WCC, but a full member of the Faith and Order Commission. It participates in all major events of the ecumenical movement. It is also pertinent to state that the Roman Catholic Church has remained a strategic ecumenical partner to the World Council of Churches as both share common understanding and practice on the notion *Just Peace* as seen in its participation in the entire processes of developing the *Just Peace* Companion document (WCC 2012:vi, 162). It may safely be alluded, in view of the foregoing narrative that demonstrated the collegial fraternity between the World Council of Churches and the Roman Catholic Church, and also the integration and/or absorption of International Missionary Council into the ecumenical movement may have accounted for the involvement of many Christian churches and organization from the third world nations, mostly from Africa, Asia, Latin and South Americas in the life and witness of World Council of Churches (Kim 2010:2, WCC 2013:142-3). The WCC has continued to be the global expression and ecumenical voice of the evangelical, orthodox and protestant churches. The expression is manifested in many ways including issuance and release of pastoral and ecumenical statements on challenges facing humanity and also through accompaniment programmes (Kim 2010:3).

The WCC being a movement and fraternity of churches from different traditions has membership strength of three hundred and forty five (345) members across the globe. Some of the church traditions where membership were drawn include, Orthodox (Eastern and Oriental), African Instituted, Anglicans, Lutherans, Assyrian, Baptists, Methodist, Mennonite, Old Catholic, Moravian, Reformed, United/Uniting and Free/Independent, Disciples and Friends (Quakers). It will be noticed that the Neo-Pentecostal and Charismatic churches are not members of the WCC at the moment because of different reasons mostly on doctrinal stances of the majority of the members of the WCC (in Lossky *et al* (eds) 2002:1223-1242). However, the WCC is engaging

the Pentecostals in an ecumenical dialogue through the Faith and Order commission within the ecumenical movement and also through the platform facilitated by Global Christian Forum. It is necessary to state clearly that it is not the intention of this work to delve into analysing the various units of the modern ecumenical movement personified in the WCC, but to provide brief historical information, which includes stating numerical membership strength of the movement. Doing so will show that the movement is truly global and embraces literally most strata of known church traditions (in Lossky *et al* (eds) 2002:1223-1242).

Also, the WCC has ecumenical relationship with the National Councils of Churches and Regional Conferences of Churches dating back to IMC time and consolidated during the merger. Historically, in 1910, at the time of the Edinburgh World Missionary Conference, there were only two (2) national Christian councils. One of the objectives of the IMC after the Edinburgh conference was to encourage missionary societies to set up national conferences or councils of churches to ease coordination of their work. By 1948, thirty (30) national councils of churches were members of the IMC. When the IMC merged with the WCC, these councils became affiliated to the Commission on World Mission and Evangelism (CWME) (in Lossky *et al* (eds) 2002:1223-1242).

The Second WCC Assembly at Evanston (1954) made provision for a more formal relationship of National Councils of churches/Christian Councils with the WCC, by creating a category of "Associate Councils". The difference between "Associate Councils" and "Affiliated Councils" is that associate councils are formally related to the WCC as a whole. They are represented by advisers at WCC central committee meetings and by delegated representatives at assemblies. In 2005, the number of associate councils was sixty four (64). Affiliated councils are legally members of the Conference on World Mission and Evangelism and support the work of the WCC Commission on World Mission and Evangelism. Some of these councils do not wish to become directly associated with the WCC because of objections in some of their member churches. In order to provide a framework for cooperation with these and other councils, a third category of relationship has been established, called "councils in working relationship with the WCC" (in Lossky *et al* (eds) 2002:1223-1242). In the late 1960s, the WCC made specific efforts to encourage and facilitate the creation of National Councils of churches/Christian Councils in countries yet to form theirs. In 1971, the WCC convoked the first international consultation of

National Councils, to discuss their nature and purpose, their role in the ecumenical movement, and cooperation and relationships between the WCC and National Councils (in Lossky *et al* (eds) 2002:1223-1242). A second international consultation was convened in 1986; this second consultation was a collaborative initiative between the WCC and the Pontifical Council for Promoting Christian Unity (PCPCU) of the Catholic Church. Towards the end of the consultation a working group was constituted by the councils to work on ways that will strengthen and deepen cooperation between the various National Councils with the WCC and the PCPCU as well. In 1993 the third international consultation took place in Hong Kong, organized by the National Christian Councils (NCC) themselves, with the participation of the WCC and the PCPCU (in Lossky *et al* (eds) 2002:1223-1242). Two more consultations have been held, in 1997 and 2002, in conjunction with meetings of the WCC central committee. A small liaison group composed of General Secretaries of NCCs in various continents was established to relate with the WCC on matters of overall relationships and for further consultation on emerging issues. It should be known that programme cooperation between the NCCs and the WCC are carried out in different ways and places too. Notably, the National Council of Churches/Christian Councils is related to as primary ecumenical partners of the WCC in their respective countries. National Councils of Churches exist in all the regions of the world except in the Middle East. However, there is a consensus among the churches in the Middle East that the purpose of Christian witness and unity in the region is best served at the regional level, through the Middle East Council of Churches (in Lossky *et al* (eds) 2002:1223-1242).

Furthermore, the aims and purpose of the WCC themselves convey the profound essence of the ecumenical movement in its very existence as a communion of Christian churches and traditions. Kinnamon (1991:358-359) outlined the aims and purpose of the WCC thus:

- ◆ To call the churches to the goal of visible unity in one faith and in one Eucharistic fellowship, express in worship and in common life in Christ;
- ◆ To facilitate the common witness of the churches in each place and in all places;
- ◆ To support the churches in their worldwide missionary and evangelistic task;

- ◆ To express the common concern of the churches in the service of human need, the breaking down of barriers between people and promotion of the one human family in justice and peace;
- ◆ To foster renewal of the churches in unity, worship, mission and service;
- ◆ To establish and maintain relations with national councils and regional conferences of churches, world confessional bodies and other ecumenical organizations;
- ◆ To carry on the work of the International Missionary Conference and the World Council of Christian Education.

The above outlined aims and purposes of the WCC could be viewed within the scope of desirability given that some aspects seem to be problematic. Most particularly, the aspect of Eucharistic fellowship especially that Eucharistic institution is understood and observed differently by member churches of the WCC. The fellowship faces the challenge of common Eucharistic fellowship among all member churches as some will not partake in the common table due to the doctrinal stipulations on Eucharist. The use of visible unity is also problematic as it will suggest that the WCC is working and calling all churches into a one mega worldwide church for all Christians. In the meantime, this will be for another research. However, it may be laid bare that the intention of the pioneers was not the formation of a mega church for all Christians but to create a living space for all churches and Christian councils to continue to reason together on common issues that will enhance Christian mission in a world of depravity and fragmentation.

In the light of the foregoing understanding of the essence of the formation of the WCC, the ecumenical movement is involved in diverse strategic actions that give it credibility despite the looming challenges faced by the majority of the World's population. The broad thematic areas of programme engagements and demonstration active solidarity by the ecumenical movement as indicated on its website further deepens the expression of communion among churches belonging to the WCC and showcasing its commitment to responding to emerging challenges facing humanity. The programmatic areas of the WCC include; a) Unity, Mission, Evangelism and Spirituality; b) Ecumenical Relations; c) Public Witness: addressing Power, affirming Peace and Human Rights; d) Justice, Diakonia and Responsibility for Creation; e) Education and

Ecumenical Formation; f) Inter-religious Dialogue and Cooperation; and g) Communication (see WCC website; Lossky *et al* (eds) 2002:1223-1242). Although the WCC strategic plan for the period 2014 to 2017 unveiled pragmatic realignment of the organisation's programmatic work. The work will be realised through three programmatic areas, namely: unity, mission and ecumenical relations; public witness and diakonia; ecumenical formation (WCC 2014:8). Evidently, the programmes have numerous units of activities that contribute to the whole. Justice advocacy and Peace building have been giving prominence in the WCC's programmatic intervention as a show of determination toward the realization of the Lord's Prayer of making God's will of a just world a reality on earth (Chunakara 2013:85). Apparently, the aforementioned themes are often reflected in the various themes of the ecumenical movement Assemblies, Commissions' consultations and conferences since its formation in the year 1948. These are evidenced in the various reports, minutes and commissions' papers of the ecumenical movement.

In addition, at each assembly the WCC revisits or affirms its role in the ecumenical movement and redefines its programmatic activities. According to the WCC strategic plan which was approved at the central committee of 2014, it states: 'While working with this primary purpose in the years prior to the 10th assembly and acknowledging the rapid changes in the ecclesial and ecumenical landscapes, the Council saw the need for a deeper understanding of its specific roles in the ecumenical movement (WCC 2014:6). The central committee gave guidance in this process by affirming that the Council *gives strategic leadership* to the ecumenical movement through: a *convening* role; providing the potential for a *common voice*; ensuring *ecumenical cooperation*, and offering accompaniment to churches in a spirit of ecumenical solidarity and mutual accountability; and fostering *greater coherence* in the ecumenical movement. (WCC 2014:6)

In view of the foregoing background which indicates the obvious commitments of the ecumenical movement to the cause of justice and peace; violent conflicts, restlessness and restiveness, terrorism and insecurity have continued unabated in many parts of the world, despite the WCC's efforts demonstrated in the various initiatives. Therefore, should it be taken or adjudged that the actions of the ecumenical movement on advocating for justice and peace are not working and strategies being used not appropriate because some feel that the effects are not being felt?

Apparently, it will amount to outright disregard and negation of the sacrifices made by the WCC over the years towards peace-building in a world characterized by fragmentation and cruel oppression. It will be of obvious necessity to ask a question that will trigger responses that will lead to moderate assessment of some of the notable initiatives that were initiated by WCC; what are some of the initiatives taken by the ecumenical movement towards contributing to the global efforts of overcoming violence, restoration of peace and combating injustice? While attempting to respond to the question, the researcher undertakes to outline and focused on the two major relevant initiatives undertaken by the ecumenical movement in this first chapter, but with others to be further outlined and discussed in subsequent chapters.

#### **4.2 Overview of WCC's Vocation on Justice and Peace**

Peace as commonly used to pre-empt the notion of Shalom remains central to Christian message of human salvation as demonstrated and advanced by Christ. It constitutes a strong part of Christian witness right from foundation. The World Council of Churches, an ecumenical body with membership strength of 345 Christian churches and 140 national councils of churches across the globe and Catholic Church as an observer (in Lossky *et al* (eds) 2002:1241). The WCC embraced and continued in its efforts of advancing the cause of peace and justice as urgent imperatives. The ecumenical movement has time and again being involved in the struggles for sustainable peace and justice right from inception as may be seen subsequently. The movement may as well shown dedication towards engaging and advocating for peaceful co-existence between peoples of all kinds of world religions. Apparently, the quest for genuine peace and authentic justice in the world that is confronted with all sorts of violent conflicts, clashes, insurrections, civil unrest, brutality, cruelty and violent extremism that expresses itself in terror attacks is most urgent now than ever before. Jos is no exception given the recent violent attacks in surrounding areas of the city. Therefore, this chapter will focus on profiling major efforts and initiatives of the WCC and other local organizations for the cause of peace and justice in this fragmented world. It is argued that it was because of the quest for a peaceful world led to the emergence of the ecumenical call for *Just Peace*, which affirms “a journey into God’s purpose for humanity and all creation” (WCC 2013:1).

Witnessing for the cause of justice and peace by the ecumenical movement typified in the World



Council of Churches can be traced to its inauguration during the world war II. The message of justice and peace is central and integral to the very existence of the ecumenical movement. This is evident in the various activities of the movement especially on efforts to transform structural violence in the some part of the world. To begin with, the report of the WCC consultation to develop a framework for the programme to overcome violence captures the commitment of the ecumenical movement from its first assembly in the year 1948 in Amsterdam, Netherlands on the urgency linked to the realization of peace and justice. The report states that, “Since its first Assembly the WCC has stressed the need to seek *‘peace with justice’*” (WCC 1998:24). This has over the years, saw the emerging conviction that justice, peace and integrity creation are bound together and found profound expression in the various World Council of Churches' study and action programmes. The strands of commitment on the part of the ecumenical movement as an institution is evident in the following declarative programme initiatives, namely; Programme to Combat Racism (PCR) 1969, Just Participatory and Sustainable Society (JPSS) 1975, the conciliar process for Justice, Peace and the Integrity of Creation (JPIC) 1983, the Theology of Life (TOL) programme 1994, Programme to Overcome Violence (POV) 1997, the Decade to Overcome Violence (DOV) 2001-2010 declaration, which was as a result of the activities and impact of the Programme to Overcome Violence, and most recently the call to join the Pilgrimage of Justice and Peace 2013. Not only the foregoing, the quest for justice and peace in the ecumenical movement compelled it to convoke two international convocations on justice and peace, namely; the World Convocation on Justice, Peace and the Integrity of Creation that took place in March 1990 at Seoul, Republic of Korea and the International Ecumenical Peace Convocation which took place at Kingston, Jamaica in May 2011. These two events were grandeurs in making the voice of the ecumenical movement heard in the global arena on efforts geared at combating and mitigating all forms violence.

Furthermore, the quest continued in earnest with particular attention paid towards attainment of a "just, participatory and sustainable society" despite the increasing challenges that seem to impede progression towards the desired goal of a violent-free society. Some of the recognized challenges include; the increasing index of poverty and misery, arm deals, religious extremism and radicalism, and climate change which poses threats to the earth's capacity to sustain human life. The ecumenical movement between its sixth (1983) and seventh (1991) assemblies, it appealed

to the churches to make public their commitments and undertake common action on the threats to life as a demonstration of the essence of what it means to be the church in the world. Even though much is required to be done beyond open declaration in order to achieve the goal of mobilising and motivating world citizens to embrace nonviolence approach as most potent in resolving conflicts and challenging all forms and manifestation of injustice. The clarion call being made by the ecumenical movement on nonviolence approach, it may not be generally accepted as others belonging to other school of thought would rather have prefer a condition where a caveat is provided that will allow for applying minimum force or some form of violent reaction in order to confront structures of injustice. Contrary to the notion of applying minimum force or some level of violence in resolving conflicts or disputes, there is common adage in northern Nigeria that, “whatever peace cannot bring or give, violence will not bring or give either” (Umaru 2013). Therefore, nonviolence approach in resolving conflict has no alternative regardless of the gravity of the conflict issue. Nonviolence approach reduces casualty level if there will be.

Since 1991, the effort has centred on articulating a "theology of life", which invites the church and the whole of humanity to embrace peace that is accompanied by inclusive justice. Theology of life impels humanity, in particular the church to renounce and denounce all theologies and philosophies that justifies the use of military mechanism in resolving conflicts and territorial disputes but support the idea of constructive negotiation, mediation and dialogue. Similarly, the Christian church is invited to; “confront, reject and overcome the spirit, logic and practice of war (violence conflicts) and develop new theological approaches, consonant with the teachings of Christ, which start not with war and move to peace, with the need for justice” (WCC 1995:16). In essence, the theology of life embodies peace and justice as its undergirding principles. Therefore, the church must intentionally live out these theological principles in its pilgrimage on this earth. Reinforcing further the commitment of the ecumenical movement, it becomes necessary to note that, in a series of 22 case studies, local groups from around the world have examined one of the ten affirmations made by a 1990 world convocation on Justice, Peace and Integrity of Creation (JPIC), and have sought to understand both what it implied in their own context and how these local elements fit into a global analysis (WCC 2003:21). These programmes, each of which built on the insights of its predecessor, sought to encourage the

churches to make costly commitments to justice, peace and creation. They also sought to identify and make the connections visible, and to encourage churches to keep them in mind when addressing issues deeply rooted in justice, peace and creation.

### **4.3 Major Landmark Initiatives for a Just World by WCC**

The World Council Churches in its effort to mobilise the Christian community globally to intentionally evolve ways of preventing and transforming violence that have remained intractable in some countries of the world and to challenge unjust structures and systems that have continued to brew dissatisfaction and pains that forces the people to resort to violence as a way of revolt against such structures and systems. Violence is not and should not be seen as an option in resolving contentious issues. It is obvious that the impact of violence remains monumental at any given time. In the previous chapter, conditions or factors that trigger violent conflicts were outlined, that are deeply rooted in all forms of injustice leading to disappearance of peace and tranquillity. It is with the foregoing understanding that the researcher intends to outline some principal and outstanding initiatives of WCC in advocating for authentic justice and genuine peace, but with specific interest on actions target at Africa as the whole and Nigeria to be precise. Perhaps, it will be proper to acknowledge that the ecumenical movement has issued countless statements and press releases in its effort to make its voice strongly heard on issues of injustice. The researcher will not spend time engaging with the statements, but will focus on some programmatic actions taken for the cause of justice and peace.

#### **4.3.1. Programme to Combat Racism**

The World Council of Churches in the 1960s realised the grievousness of racism in some part of the world especially South Africa and United States of America. This realization impelled the ecumenical movement during its fourth (4<sup>th</sup>) Assembly in Uppsala, Sweden in the year 1968 unanimously agreed to launch a programme with the exclusive mandate to challenge structures and actions that perpetrated any form of racial discrimination (Goodall 1968:5). The programme was formally launched in 1969 with the name: Programme to Combat Racism commonly referred to as “PCR” (WCC 1969:29). It will be necessary to mention that the WCC right from formation has focussed on issues related to racism as manifested in its involvement with the resistance to Nazism in the World War II. The then General Secretary, Willem Visser’t Hooft

was conspicuously a strong supporter of the resistance movement against Nazism. The Stuttgart Declaration captured quite clearly the remorse state of the Christian church during the Nazis' regime for not doing enough to demonstrate strong opposition to Nazism (1945:78). Subsequent General Secretaries of WCC played significant roles in mobilising the global Christian community to exhibit unrelenting commitment in sharp resistance to any form of racial superiority and differentiation.

What eventually became the central task of the WCC-PCR was the Apartheid regime of South Africa. South African racial discrimination situation became the focus of the programme (Sjollema 1994:9), even though the civil right action of United States of America was most active in engaging traumatizing condition of racism in the US. The South African struggle dominated the global discourse and elicited global robust action given the devastating impact it had on the black South Africans (Mbali 1987:45-6). The strategic action of the ecumenical movement against racial discrimination and most particularly Apartheid regime in South Africa though lauded but set the churches in South Africa on each other. This is because some churches were in support of the racial regime as they went to the extent of providing support grounded in some theological jargons (WCC 1968:376). The global agitation for the abolishment of Apartheid system in South Africa continued to dominate discussion all through the decades that led to the dismantling of racial regime in the early 1990s. If efforts that led to the end of Apartheid regime in South Africa are chronicled or profiled, it cannot be complete without the mention of the relentless and astute commitment of ecumenical movement, the World Council of Churches. Apartheid regime is now history but its legacies are still manifesting in different ways and forms. However, it must be acknowledged that the collective efforts of the global Christian community played significant role in ending systemic racial segregation in South Africa and the United States of America.

#### **4.3.2 Propagating Nonviolent Alternative**

The ecumenical movement in its continued effort to mobilise for productive actions in transforming conflicts and preventing violence, in the 1960s precisely 1969, WCC convened a consultation on "Alternatives to Conflict in the Quest for Peace" (WCC 1970). Emerging out of the consultation was a document published by WCC in 1970, titled; "Conflict, Violence and Peace" edited by Anwar M. Barkat. This specific publication brings to the fore the profound

commitment of WCC in advocating for alternative to violence as means of resolving conflict issues or injustice of any sort by the people, community or even a nation. As the editor of the document argued: “the use of the phrase ‘alternatives’ to conflict may raise some difficulties and misunderstandings which require clarification... the writer does not want to give the impression that conflict can be completely eliminated from society, or that there are final ‘alternatives’ to the conflict in society” (Barkat 1970:11). He went further to clarify that: “there are alternatives in specific conflict situation which need to be clearly understood and sought after for the management of the conflict. Only an idealist could dream of a domestic and international society free of all conflicts” (Barkat 1970:11). The text demonstrated the unrelenting commitment of the ecumenical movement toward advancing alternatives to violence as mechanism for managing conflicting interests and agendas.

Similarly, Barkat acknowledged that conflict and violence are imminent in human society, wherein he argued that: “not every conflict leads necessary to violence. Violence is potentially present in all conflict situations. It must not necessarily be overt. Whether the conflict will issue in violence depends upon the nature of the structure and the level of conflict in a given situation” (1970:11). The foregoing statement unveils the fact that certain structures of the society in which people live facilitate violence in resolving injustice. Therefore, attention must be paid on structural analysis of conflict situations in order to mitigate or transform the forces. This understanding permeated the ecumenical movement in right from inception to this era.

Furthermore, recognizing the impact that WCC has made and will continue to make in advancing the cause of non-violence approach in resolving contentious issues, Kässmann in her book reverberated the call made by Bishop Stanley Mogoba in his sermon during the 1994 WCC Central Committee meeting held in Johannesburg, South Africa, thus stating that: “After the WCC’s Programme to Combat Racism has contributed so much to overcome apartheid, is it not time now to create a Programme to Combat Violence?” (1998:1). This statement ignited deeper quest for active involvement of WCC in taking stance on actions that have the propensity to trigger violent conflict as means of addressing injustice.

### **4.3.3 Programme to Overcome Violence**

During the Central Committee meeting of the WCC in the year 1995 in Johannesburg, South Africa, members present reflected extensively on the violent conflicts being experienced in many parts of the world and have been stimulated by Bishop Mogoba's provoking but challenging statement, the WCC Central Committee at the meeting resolved to establish a programme titled "Programme to Overcome Violence". This action was reported, thus: "that the WCC establish a Programme to Overcome Violence, with the purpose of challenging and transforming the global culture of violence in the direction of a culture of just peace" (WCC 1995:17). What appeared to be more interesting was, the prompt action taken by the WCC to design a strategic framework that will ensure the effectiveness of the programme. The framework designed for the programme clearly shows direction, targets, goals and guiding principles to ensure collegiality and consistency in the implementation of the programme (WCC/CCIA 1994). Perhaps, it will be helpful to state that the framework designed was the collective effort of selected persons from the WCC member churches that were saddled with the responsibility preparing the framework proposal for consideration at a more expanded forum. This approach demonstrates the participatory role played by member churches in the realization of the vision and targets of the WCC.

Obviously, the need for non-violent approach to resolving any form of difference that has the capacity to escalate into fracas must be embraced. Kässmann argues strongly that: "it is high time for the churches to think afresh about their position in regard to violence. Violence threatens life on earth which Christian men and women know to be created by God. Christians are therefore bound to be concerned about the destruction of human beings, human dignity, our fellow creatures and the world we live" (1998:2). This should be the basis of Christians' approach to issues of injustices. Violence as option for resolving conflict must not be thought of or contemplated about. Violent conflicts have always left huge proportion of casualties with less productive results in addressing the injustice. Therefore, it must be rejected and nonviolence alternative be embraced as advocated by the ecumenical movement and other peacemakers.

### **4.3.4 Decade to Overcome Violence**

The *Decade to Overcome Violence* which was commonly referred to as "DOV" was widely viewed as a strategic step taken by the World Council of Churches to make its voice heard in the

global drive towards a global society free of violent conflicts and cruel attacks. In as much as the initiative remains a commendation for the WCC, some questions will have to be asked and interrogated in order to understand the ecumenical notion and culture that necessitates the ecumenical movement to be firm in making declarations on global issues or incidences that threaten the wellbeing or survival of human communities: some of the interrogative questions include; Why the use of decade, the rationale? Is it in the nature of international ecumenical organisation to use 10 years as a timeframe for projects, rather than formulating or designing rapid response action framework in mitigating the emerging human challenges or problems? What were the global factors in the 1990's that made overcoming violence a priority agenda for the ecumenical movement? Was the WCC programmatic response necessary? What was the state of violence in the world? These are some of the reflective questions that will be carefully examined in order to understand the motivation that underline the basis for the ecumenical declaration of a decade to overcome violence. Even though, this may not be discussed in detail in this introductory section.

Konrad Raiser creatively wrote, “the World Council of Churches embarks on an exciting new initiative to promote a culture of peace and nonviolence through the Decade to Overcome Violence: Churches Seeking Reconciliation and Peace (2001 – 2010)” (WCC 2000:5). He went on to affirm that, “in declaring the Decade to Overcome Violence, the World Council of Churches has called churches, ecumenical organization and all people of goodwill to work together to overcome violence through peace and justice. This passionate, decade-long commitment emerged from the WCC’s Programme to Overcome Violence” (WCC 2000:5). The “DOV” was adopted by the WCC Central Committee at its meeting in Geneva between 28<sup>th</sup> August and 3<sup>rd</sup> September 1999 as a follow up action to the 1998 WCC eighth assembly in Harare, Zimbabwe. During the committee meeting a statement was issued that revealed the strong commitment and perspective the ecumenical movement shares on the quest for genuine peace and reconciliation. The statement has already been quoted in chapter one on page 31.

The WCC expressed commitment to nonviolence as active instrument to use in conflict resolution seem to link the thrust of the WCC with that of the United Nations Organisation (UN). Both organization being international in outlook and operation share some common objectives on aggressively confronting structures that instigate violent conflicts. The statement following

seem to reinforce the collegiality between the two international organizations when it comes to issues of conflict prevention, transformation and peacemaking as reflected earlier in chapter one on page 32.

The foregoing statement identifies features that characterize the quest for overcoming violence by the ecumenical movement. The Decade to Overcome Violence initiative by the WCC intended to propel strongly peace-building agenda from the periphery to the centre of the life and witness of the church, thereby building stronger alliances and understanding for the entrenchment of a culture of peace driven by faith communities, particularly Christian faithful. The Decade to Overcome Violence initiative had targeted goals used as bases to mobilize the Christian churches. The goals were:

- Addressing holistically the wide varieties of violence, both direct and structural, in homes, communities, and in international arenas and learning from the local and regional analyses of violence and ways to overcome violence.
- Challenging the churches to overcome the spirit, logic, and practice of violence; to relinquish any theological justification of violence; and to affirm anew the spirituality of reconciliation and active nonviolence.
- Creating a new understanding of security in terms of cooperation and community, instead of in terms of domination and competition.
- Learning from the spirituality and resources for peace-building of other faiths to work with communities of other faiths in the pursuit of peace and to challenge the churches to reflect on the misuse of religious and ethnic identities in pluralistic societies.
- Challenging the growing militarization of our world, especially the proliferation of small arms and light weapons (WCC 2011:8)

The DOV initiative which was implemented for ten (10) years each year was dedicated for a country in the six continents of the world. The first year, 2001, was for the launch of the initiative by all members and other ecumenical partners of WCC (WCC 2011:61-76). The second year, 2002 was dedicated for “Ecumenical Campaign to End the Illegal occupation of Palestine” (WCC 2011). The third year, 2003 focused on South Sudan with the central message of “Healing and Reconciliation” (WCC 2011). The fourth year, 2004 centred on United States of America with focused on theme of “The Power and Promise of Peace” (WCC 2011). The fifth year, 2005 was dedicated for Asia with the central message on “Building Communities of Peace for All”



(WCC 2011). The sixth year, 2006 was centred on Latin America with thematic focus on “And We Still Work for Peace” (WCC 2011). The seventh year, 2007 was focused on Europe with the message of “Make Me an Instrument of Your Peace” (WCC 2011). The eighth year, 2008 was dedicated for the Pacific with the central focus on “Witnessing to God’s Peace” (WCC 2011). The ninth year, 2009 was focused on Caribbean with the theme “One Love – Building a Peaceful Caribbean” (WCC 2011:61). The tenth year, 2010 which was the climaxed of the DOV initiative was dedicated for Africa with the central focus on “Work and Pray in Hope for Peace” (WCC 2011:61). Many stories of hope were received and celebrated. It may be affirmed that despite the increasing challenges to the global quest for sustainable peace, the DOV initiative of the ecumenical movement contributed immensely towards raising awareness of the critical factors that militate against peace, and the need to intensify efforts towards mitigating the negative factors. This aspect is not intended to carry out a critical analysis or programmatic evaluation of the DOV initiative but to highlight on one of the significant effort made by the ecumenical movement in entrenching a culture of peace as oppose to a culture of violence.

Apparently, this section attempted to provide highlights on the nature of relationship existing between the WCC with the identified multilateral international organizations with the awareness of the ecumenical organization not losing its own credibility as a religious institution, and also as an organization that is fully committed to the pursuit of sustainable peace in the world that plagued with plethora of challenges that militate against human and environmental tranquillity and serenity. Even though, the quest to determine the kind of relationship that exists between WCC and other multilateral institution has little bearing in this research with the presumption that all the organizations as mentioned earlier seek to work for the holistic wellbeing creation, although there module-operandi and organizational framework varies. The researcher may hypothesize that the perceived common denominator for all the institutions is a ‘just and peaceful world’. However, a critical discriminative attention was paid while engaging with the various documents of WCC in order to make open the ties between the ecumenical instrument and the multilateral organizations. The discoveries helped in the critique done on the Decade to Overcome Violence (DOV) project of the ecumenical movement.

#### **4.3.5 Living Letters Initiative – A Visit to Jos, Nigeria**

The ecumenical movement in its wisdom came up with an initiative that brought some select number of church leaders into a team to serve as “Living Letters” team (WCC 2011). The initiative was grounded on the notion of being in active solidarity with communities that were caught up in situation of violent conflicts. It was an initiative that emerged out of wider and deeper reflection on the Decade to Overcome Violence. It served as an accompaniment effort by the ecumenical movement towards the end of the DOV strategic implementation. Living Letters are small ecumenical teams visiting a country to listen, learn, share approaches and challenges in overcoming violence and in peace making, and to pray together for peace in the community and in the world. A team consists of 4 - 6 women and men from around the world who have witnessed violence in its various forms and are engaged in working for just peace (WCC 2011:44). The Living Letters team during the course of time visited a number of countries with messages of peace especially in conflict zones where religion has been directly or indirectly implicated. The Living Letters team undertook a solidarity visit to Nigeria between 15<sup>th</sup> and 20<sup>th</sup> May 2010. During their visit, the team met with Christian and Muslim religious leaders under the platform of Nigeria Inter-Religious Council (NIREC) at the capital city of Nigeria, Abuja. The team’s central task was to appeal to religious leaders to intensify efforts in peacemaking, propagating positive tolerance and advocating for justice that guarantees security for all (Umaru 2013:104). The visit to Nigeria was impelled by the intractable violent attacks on innocent peasants with huge casualties.

Apparently, the team did not remain in Abuja, but proceeded to Jos, Plateau State. The visit to Jos by the team was necessitated by the massacre of over 500 people most women and children in two adjacent communities in Jos environs. It was a tragic and monumental disaster that attracted global outcry. Jos, within that period has had many violent clashes where religion has been implicated because of the presupposition that the attackers were Muslims and victims were Christians. The team while in Jos paid pastoral visit to the Governor of the State, met with religious leaders and civil society organizations’ representatives with a strong message of peace and tolerance in the face of provocations. The team towards the end of their visit to Jos went to the gravesite where the mass burial took place and prayed with the survivors.

#### **4.3.6 International Ecumenical Peace Convocation**

The convocation was organized mainly to share stories and consolidate on the gains and lessons learnt during the implementation of the Decade to Overcome Violence initiative. Mathews George Chunakara the editor of the Report of the International Ecumenical Peace Convocation (IEPC) and the WCC staff responsible for the planning and coordination team of the convocation in the introduction to the report says: “the IEC gave impetus for the wider ecumenical family and its related constituencies to pursue their search for the way toward peace” (Chunakara 2013:1). To reinforce the foregoing assertion, the Rev Dr Paul Garner, who welcomed delegates to the convocation on behalf of the Jamaican Council of Churches affirmed that: “the IEPC is the end of a decade-long process and, at the same time, the beginning of recommitment to creating a just and peaceful society” (Chunakara 2013:2). The Rev Garner went on to affirm that: “the pilgrimage to Just Peace demands that we seek peace in all ways: peace in the community, with the earth, in the marketplace and among the peoples, and in this time together in Jamaica, we will commit ourselves to drawing these four threads together” (Chunakara 2013:2).

The convocation was organized by WCC in cooperation with the Caribbean Conference of Churches and Jamaican Council of Churches. It was held from 17<sup>th</sup> to 25<sup>th</sup> May 2011 at the University of West Indies in Kingston, Jamaica. The convocation had over 1000 delegates in attendance representing over 140 countries across the globe from diverse church denominations and traditions. Amongst the delegates were civil society peace practitioners and advocates. Messages of solidarity were also received from people of other religious faiths that were invited as guests. The convocation, the four thematic focuses of the event namely; Peace in the Community, Peace with the Earth, Peace in the Marketplace and Peace among the People were extensively deliberated upon at various breakout sessions and plenary. However, most of the breakout and plenary sessions were guided by the various presentations made by key speakers on the themes. The central theme of the convocation was “Building Peace on Earth” (Chunakara 2013:6-17).

It is most essential to mention that at the end of the convocation, a challenging message was issued in recognition and expression of uncompromising commitment of the ecumenical movement towards the cause of peace. The opening paragraph of the message embodies the motif upon which the ecumenical commitment was expressed, it states thus:

We understand peace and peacemaking as an indispensable part of our common faith. Peace is inextricably related to the love, justice and freedom that God has granted to all human beings through Christ and the work of the Holy Spirit as a gift vocation. It constitutes a pattern of life that reflects human participation in God's love for the world. The dynamic nature of peace as gift and vocation does not deny the existence of tensions, which form an intrinsic element of human relationships, but can be alleviate their destructive force by bringing justice and reconciliation (Chunakara 2013:41).

The above being an extract of the message of International Ecumenical Peace Convocation unveiled the theological grounding of the quest for a just and peaceful society by the global Christian community. The statement brought to the fore the presence of tensions in human relations as existential reality, however, it put forward the inextinguishable need of justice to underpin the peace desired in order to mitigate tensions generated due to lack of respect and equality. Obviously, the convocation created the space for the ecumenical movement and its related constituencies to regurgitate quite realistic on issues that make for *Just Peace*. During the convocation there was deep theological and sociological discourse on the ecumenical notion of *Just Peace*. A draft document of *Just Peace* Companion was presented and discussed. It was with the understanding that the document will serve as a resource for building ecumenical consensus on *Just Peace* (Chunakara 2013:191). The researcher was one of the resource persons invited to engage with the issues related to interreligious studies and dialogue as essential aspect for integration into the curriculum of theological institutions as students are prepared for ministry in a religiously plural society. Unfortunately, the researcher could not make it to the convocation but sent his reflection notes.

#### **4.3.7 International Joint Delegation to Nigeria**

The World Council of Churches (WCC) in active collaboration with The Royal Aal al-Bayt Institute for Islamic Thought (RABIIT) organized and conveyed a high-level international inter-religious delegation to Nigeria in the month of May 2012. The General Secretary of WCC, Rev Dr Olav Fykse Tveit and HRH Dr Prince Ghazi bin Muhammad, Chairman of the Board of the Royal Institute, both leaders representing the two religious communities, Christianity and Islam led the delegation. The delegation was made up of twelve (12) eminent religious leaders coming from twelve countries but nominated on the basis of their global relevance on the issues of religious tolerance in the face of injustice and provocations (WCC/RABIIT 2012:7). The delegation had the following objectives:

1. To fact-find and investigate first-hand, impartially and credibly, the situation on the ground in Nigeria, and the various factors that have led to the present tensions.
2. To express clearly to both the political and religious leadership in Nigeria the concern and anxiety of the international community about current situation.
3. To demonstrate an international model of Muslims and Christians working together in an inter-religious engagement aimed at fostering peace and harmony between people of different religions.
4. To identify areas or projects where religious institutes, persons, texts, or messages can help ameliorate the situation in Nigeria (WCC/RABIIT 2012:3).

The delegation while in Nigeria had several consultations in Abuja, Kaduna and Jos with religious, political and opinion leaders with particular commendation to some religious leaders in Nigeria that have been working for years on inculcating the ideals of religious tolerance and peaceful coexistence (WCC/RABIIT 2012:6). The delegation also listened to the stories of victims of the various violent conflicts and attacks in Kaduna and Jos. The delegation during their various interface with the various stakeholders were able to outline factors that were grouped into five groups as responsible for exacerbating the conflict situations, namely; Religious, Political, Economic, Socio-ethical and Legal factors (WCC/RABIIT 2012:9-11). Apparently, most of the issues were captured in the previous chapter of this work. However, it may be necessary to state that, the delegation believes that: “the primary causes of the current tension and conflict in Nigeria are not inherently based in religion but rather, rooted in a complex matrix of political, social, ethnic, economic and legal problems, among which the issue of justice or the lack of it looms large as a common factor” (WCC/RABIIT 2012:11). In as much as the delegation wishes to exonerate religion from uneasiness and violent attacks in some part of Nigeria, they acknowledged that: “there is a possibility that the current tension and conflict might become subsumed by its religious dimension especially along geographical religious fault-lines and so particularly warns against letting this idea through misperception and simplification” (WCC/RABIIT 2012:12). The researcher had the privilege of moderating the consultation with the delegation in Jos, Plateau State. The consultation attracted religious, traditional and political leaders with some civil society peace advocates in attendance. The visit of the delegation gave impetus to the numerous peace initiatives and inter-religious dialogue in Jos.

#### 4.3.8 Ecumenical Call to *Just Peace* – *Just Peace Companion*

The *Just Peace* concept and process emerged out of the ecumenical experiences and lessons of the *Decade to Overcome Violence (DOV)*. The ecumenical movement in its effort to publicise the emerging ecumenical *Just Peace* concept, a publication titled '*Just Peace Companion (JPC)*' has been produced and being circulated (WCC 2012). In the JPC document there is an assertion that unveils the connection between the programmatic engagements of the '*Decade to Overcome Violence*' and the emergence of the ecumenical *Just Peace* concept, which states that the concept; "... builds on insights gained in the course of the Ecumenical *Decade to Overcome Violence*, 2001-2010: Churches Seeking Reconciliation and Peace" (WCC 2012:1). Even though the notion of *Just Peace* may not be seen as a new concept in its entirety, the ecumenical dimension to the notion makes it fresh inspired by the experiences and discoveries gained the observance of the Decade to Overcome Violence.

The purposes of emphasis the overarching objective of the *Just Peace* concept as can be deduced from the JPC document as an ideological affirmation of the ecumenical stance will be a recurring decimal in this work. The objective states thus: "*Just Peace* embodies a fundamental shift in ethical practice. It implies a different framework of analysis and criteria for action. This call signals the shift and indicates some of the implications for the life and witness of the churches" (WCC 2012:1). Furthermore, it is worth noting that the *Just Peace* concept was further popularised during the WCC International Ecumenical Peace Convocation (IEPC) to commemorate the close of the Ecumenical *Decade to Overcome Violence*, which was held in 2011 at Kingston, Jamaica (Chunakara 2013:1-5). It can safely be argued that the use of the term *Just Peace* as an ideological concept could chiefly connote the sense of peace being experienced at a deeper qualitative level in human communities defined by authentic justice for all. This can also be viewed as a conceptual strategy meant to counter the dominant socio-political and military use of the term that declares the realization of peace in the contexts of violence that are bereft of the experience of authentic justice that preserves sanctity of human lives (WCC 2012:3-5). It is therefore against the foregoing realised contradiction in the use of the concept to justify military action in the form of peacekeeping that constitutes a part of the motivation for this study (WCC 2012:5-8). Similarly, the JPC sometimes presents the term in a more idealistic way that may not be consistent with the expectation to effectively address the forces militating against the

realization of genuine peace and authentic justice in a multi-religious and multicultural contexts such as Jos, that has been plagued by intractable communal and perceived religiously motivated violence, especially the regular reference to the notion of humanity as “created in the image of God”, which is not the same understanding in Islam (WCC 2012:7). It is the intention of this research to interrogate the foregoing observation and thereafter make recommendation on the possible suitability of the *Just Peace* theory as compatible to fostering and preserving genuine peace and authentic justice in a multi-religious and multicultural context like Jos, Nigeria.

Notably, the emerging concept of *Just Peace* embodies and takes on various linguistic meanings and forms, especially the prefix word (term) *Just*. It may be helpful and safe to provide linguistic definition of the terms as provided for in some selected dictionaries in order to discern the rationale for merger of the word (term) to the term, peace. The Random House Webster’s college dictionary provides many definitions for the word *Just*, some of the definitions that the researcher considers profound are: “quite; really; positively”; ‘guided by reason, justice and fairness’; ‘done or made according to principle; equitable; proper’; ‘based on right; rightfully; lawful’; ‘in keeping with the truth or fact; true; correct’; ‘given or awarded rightly; deserved’; ‘in accordance with standards or requirements; proper or right’; ‘righteous’; ‘actual, real or genuine’ (1991:734). Similarly, the Oxford dictionary defines *Just*, thus: “morally right, righteous (Theology); impartial in one’s dealing; giving everyone his or dues; fair, unbiased; in accordance with the principles of moral right or equity; equitable, fair; in accordance with the law, lawful, rightful” (2002:1473). Furthermore, the Chambers dictionary defines “Just” as; “fair, impartial; according to justice; due, deserved; righteous (Bible); in accordance with facts, valid; well-grounded; accurately true; exact” (2003:804). The definitions as provided by the English dictionaries that reference were made offer some epistemological nuances and glimpses into the rationale that may have informed the use of the word *Just* to the subject of *Peace* that metamorphosed into the concept of *Just Peace*. The definitions by the researcher’s observation have brought out imperative values that should underpin in broad sense the notion of *Just Peace*. However, the definitions seemingly give the opening for deeper investigation to unravel the motivation for its use in the context and notion of peace building as advocated by the ecumenical movement.

It is therefore of utmost necessity to provide clear cord connection between the two words and terms. To do so, it then becomes necessary to critically examine the concept of peace as it is commonly and universally defined, translated and appropriated within the human environment. Ibeanu defines peace from a sociological purview as, “a condition in which there is no social conflict and individuals and groups are able to meet their needs and expectations” (Best 2006:6). Even though earlier on, Ibeanu tried to put forward a commonly held presupposition, which states that: “peace is defined as the absence of war, and by logical extension, war is the absence of peace” (Best 2006:3). He himself expresses grave concern on validity of the logic that ends with the understanding that peace be conceptualized as the converse of war. Miller on his part defines peace as; “a political condition that ensures justice and social stability through formal and informal institutions practices and norms” (2005:55). On the other hand, Francis thinks that peace in general sense should be define as; “the absence of war, fear, conflict, anxiety, suffering and violence, and about peaceful coexistence” (2006:17). Waterkamp comes with an elaborate definition of peace as he perceives, where he puts forward that: “peace can be seen as a behaviour, it can be regarded as an attitude, it can be conceived as a specific relation among people, it can be defined negatively by its opposite, which might be identified as violence, it can be understood as the quality of relations among states and nations, it can be described as an inner and even hidden of the soul” (2006:57). The use of ‘it can be’ seems to suggest that Waterkamp wasn’t certain of the argument on the elements that constitute a robust definition of the concept of peace. However, his definition captures literally the whole faucets of human and other institutions’ actions and responsibility.

Furthermore on the trying to aggregate numerous definitions of Peace as presented by some scholars, it becomes important to outline with faith communities religious groups conceptualized and formulated the term. Thistlethwaite in her definition of peace, states that: “it is not merely the absence of war but the presence of just relations” (1986:9). Peace not being a mere absence of war or violent conflict but the imminent experience of justice in human relations. This assertion seem to suggest that peace must not be judged on the basis of condition of none war or violent clash but should be judged by people’s experience of equality, equity, and respect of one’s dignity as a human person in the community. No wander, Bansikiza a theological moralist argues that: “Peace is the tranquillity of order. It is the right relationship between God and people and between people and people. This right relationship is consists in the observance of love for



one another” (2004:3). Bansikiza brings the dimension of love as the nexus to guarantee life affirming relations between people regardless of their religious and cultural affiliation. It can be safe to say that love impels the human person to be tolerant, patient and kind towards fellow humankind and the environment for peace to be experienced. Corroborating and reasserting the foregoing assertions of Thistlethwaite and Bansikiza, Flannery affirms that:

Peace is more than the absence of war: it cannot be reduced to maintenance of a balance power between opposing forces nor does it arise out of despotic dominion but it is appropriately called ‘the effect of righteousness’. It is the fruit of that right ordering of things with which the divine founder has invested human society and which must be actualized by man [sic] thirsting after an ever more perfect reign of justice (1975:78).

Interestingly, Flannery brought in the dimension of righteousness as determinant for good relationship among humankind as having the propensity to guarantee the realization of justice as the Supreme Being so wanted it. He opines further that peace by definition and understanding goes beyond philosophical notion and principles equal separation of power as can be seen in a sound democratic system and imposition supremacy as the case with authoritarian regime or system, it is purely and squarely the effect of uprightness in human relations and interaction. In another complex but thrilling form, Mbaro defines peace to mean; “as not only the absence of war, but also bodily health, prosperity, contentment, restfulness and wholeness of life in the community (2010:101). Mbaro brought to bear the aspect of wholeness and wellbeing of the human family in a community to describe the notion of peace. It may be slightly convenient to posit that it is obviously evident that peace is viewed and appropriated from multiple perspectives with diverse perceptions. It is critical to state succinctly that the scholars quoted above have common shared perception of conditions that define peace, which could be summed that peace is underpinned by the experience of untainted tranquillity undergirded by inclusive authentic justice not on the basis of absence of war or violent conflict but entrenched and experienced because of right relationship rooted in a culture of respect for human life and environment. Further exploration on the meaning of peace will be done in the cause of this research, so as to arrive at a broader spectrum of how peace is viewed, perceived and appropriated.

Given the definitions of the key terms namely; *Just* and *Peace* as outlined above, it may be safe to speculate on the nuances that brought about the coinage of the term *Just Peace* not as a sharp

contrast or shift from the conceptual notion of *Just War*. It is therefore necessary to state unequivocally that this research will attempt to explore further the ideological and conceptual notions that underpinned the ecclesio-political environment that led to emergence of this concept in order to justify the earlier claim that the emergence of the concept of *Just Peace* was not contingent on the notion of *Just War* as some quarters may have pre-empted. The ecumenical concept and notion of *Just Peace* will be extensively discussed in the subsequent chapters of this work. In as much as the ecumenical notion of the concept will be interrogated, other perspectives on the concept as shared by some schools of thought will be brought in the broader interaction of the whole question of *Just Peace* in the course of this research writing.

### **4.3 *Just Peace*, an Ethical Imperative**

The quests for global ethics to confront injustice that often time inflate violent conflicts and wars cannot be overemphasized. The increasing decimal of violence and wars in the global world is disturbing. Proliferation of light and heavy weapons of destruction, arms production and trading, political instability and insurrection, economic imperialism and oppression, cultural denigration, and ecological catastrophe, all these situations calls for designing ethical frameworks to guide human and institutional activities and actions. Philip asserts that: “a just politics and just economics committed to the welfare of the whole world will a major expression of global ethic. That means without an ethical guidance, pure selfishness which is destructive to the global humanity and environment will dominate politics and economics” (2009:238). Philips assertion no doubt exposes the spine for a quest for global ethics that takes into account the various dimensions of human activities that triggers violence rather than ensures sustainable peace.

Furthermore, a prominent theologian of global reputation on subjects of peace, justice and ethics, Hans Küng argues that: “no comprehensive ethic of humanity can be derived from human rights alone, fundamental though these are for human beings, it must also cover the human responsibilities which were there before the law” (Küng 1997:103). The researcher subscribes to Küng’s position on ethical framework must not be confined to human rights issue alone, but that human responsibilities and actions must be infused in the framework. Then alone sustainable peace and development will be nurtured. To Geiko Müller-Fahrenholz, developing an ethical framework, such framework must be designed the guarantee, “clean air to breath, pure water to

drink, land on which to dwell in safety, time to live meaningfully, experiences to share creatively. These are the cosmic goods; the global commons” (Müller-Fahrenheit 1995:148).

Therefore, *Just Peace* can only be guaranteed and experienced if a robust and inclusive ethical framework is designed, enforced and followed duly by all humankind. In view of ethical issues raised earlier in this section and for such ethical gaps to curtail, punitive measures should be put in place and stricter penalties applied on defaulters to stimulate deterrence. This, however does not reduce the proposed framework to some form of legalistic mechanical action expected to be followed blindly, but unveils moral responsibilities on all people of the dominant religions. Recognizing the need to create an intersection between the various groups that may share different perception on the plethora of social challenges, like Schlabach proposed a meeting point for proponents of just war and pacifism in order for the proponents of the two traditions existing in globalized world that is faced with wars and violent conflicts maintained that:

Just policing... it proposes a conversation over the status of policing in Christian ethics and practice that will challenge either sides (or every side) to greater faithfulness. If further convergence on the ethics of violence becomes possible in the Christian community; what will prepare the way will be greater coherence and more consistent practice in every tradition (2007:19).

Schlabach seem to suggest that just policing is an ethical matter that, if fully realized will reduce to the barest minimum violence which normally comes with devastating enormous casualties. The proposal may also be considered to provide ethical reinforcement and moral safety net for Christians involved in military services.

#### **4.5 Chapter Summary**

The chapter provided an historical overview of the World Council of Churches (WCC) and also highlighted the major global efforts and initiatives made by the global ecumenical movement towards attaining the quest for a violent-free society, advocating for authentic inclusive justice and the entrenchment of a culture that guarantees peace and tranquillity in a highly fragmented world at large and Jos in particular. The efforts and initiatives in one way or the other have brought out unambiguously the unwavering commitment of the ecumenical movement to contribute in concrete but realistic ways to the global agenda of a peaceful world. What remains remarkable is the WCC’s unflinching fate in the possibility of experiencing a *Just Peace* in our

fragmented world. All the efforts and initiatives put to the entrenchment of a culture of *Just Peace* where humanity and environment will enjoy some peace. It's a culture that will guarantee fairness, equity and equality in all ramifications of human interactions. Obviously, the pricking question will be, it is possible to experience such a culture in its fullest in a world that have systems that run parallel to the notion of *Just Peace* as appropriated by the ecumenical movement? Time will tell.

The next chapter will focus exclusively on the emergence and evolvement of the *Just Peace* concept within the global ecumenical movement and other nuances of the concept as expressed by other schools of thoughts. Within the chapter also, the researcher will give a brief overview on the *Just War* theory not with the intention of suggesting a paradigm shift but to show some distinctions that may suggest the obsolescence of the later and the semantic necessity of the former. Similarly, a concise overview on Islamic thoughts on justice and peace will be shared in the chapter.

## Chapter Five

### *Just Peace within the World Council of Churches: An Ecumenical Paradigm*

#### 5.1 Introduction

The previous chapter traced the development and evolution of the theology of justice and peace within the WCC since its first Assembly in Amsterdam in 1948 to its tenth Assembly in Busa, in 2013. The present chapter will focus on the theological underpinning of *Just Peace*, its emergence in relation to ecumenical declaration of the decade to overcome violence and also provide classical analysis on its perceived contextual relevance as an inclusive panacea for overcoming violence and entrenching genuine peace in a multi-religious society plagued with internecine violent conflicts. Similarly, in this chapter also, various postulations and views on the notion of *Just Peace* will be presented and discussed with a view to present discovered nuances and various resonances in the multifaceted arguments on *Just Peace* paradigm as shared with the understanding that we live in a globalized world of religious and cultural plurality. It is equally hoped that the synthesis will result in advancing an alternative to the exclusively Christian formulated *Just Peace* ideology to a more inclusive *Just Peace* paradigm that would be embraced by all peoples, regardless of their religious affinities, philosophical persuasion, ethnic affiliation, cultural adherence, political association and social ideology.

In view of fact that the crux of this research work hinges on interrogating and excavating the emerging ecumenical *Just Peace* paradigm. It is therefore pertinent to state clearly that in as much as conversations with regards to justice and peace have tilted drastically from *Just War* theory. Invariably, there seem to be an offer of semantic connotation, philosophical push and ideological motivation derived from *Just War* theory leading to the paradigmatic postulation of *Just Peace*. Therefore, a brief overview will be provided in this chapter on *Just War* theory. However, it has to be stated clearly that the notion of *Just Peace* the researcher is dealing with is not to showcase the connection between *Just War* and *Just Peace* as it may easily be suggested. This research is not intended to suggest an outcome that portrays a paradigm shift from the notion of *Just War* to the notion of *Just Peace*, but to treat *Just Peace* as an independent concept that emerged out of a deep quest for a society that justice and peace are the critical features that define its culture of social life.

## 5.2 Brief overview on *Just War* Theory

It will be necessary to reiterate that this research is not intended to do a paradigmatic study of *Just Peace* as alternative to *Just War* as clearly stated in the preceding section. But in view of their similitude in rendition, it became necessary to provide a little background information on the widely known and discussed notion of *Just War* propounded centuries ago. However, the brief discourse on *Just War* is not to suggest agreement or acceptance of the notion, but to provide highlights on the concept, and subsequently express the researcher's position or views on the whole notion of *Just War*. Apparently, the *Just War* theory has been in use since the medieval ages due partly to the increasing challenges of attempting to strike a balance between getting involved in war as Christians and the crusaders' notion. The Britannica Encyclopaedia describes *Just War* as; "medieval European concept that a ruler, by proper declaration and with proper motives, might employ armed force outside his normal jurisdiction to defend rights, rectify wrongs, and punish crimes. He could, that is, take up arms for a just cause" (1993:662). The Encyclopaedia elaborating further that, "its popularity thereafter declined, though in the 20<sup>th</sup> century it enjoyed a revival in somewhat new form, with the idea that a nation might resort to armed force in self-defence or in the execution of collective obligations toward international peace-keeping operations" (1993:662).

The foregoing descriptions undoubtedly compels the researcher to put forward questions that pertain to the definition of 'just cause' and the 'determination of the limit' of applying armed force in peace-keeping missions in the guise of self-defence or restoring and maintenance of peace. One profound question that should be asked quite speedily is, how can the political and economic interests of a leader or interest nation could be restrained from beclouding or influencing negatively the processes of defining the 'just cause' that will allow for a *Just War* to be undertaken? What compelling reasons could be advanced for use of armed force in the quest for genuine peace or for purposes self-defence at the expense of human lives? How can a leader or ruler who has hidden interests and will also not be at the warfront justly determine the limit of engagement? Is it about protecting human lives and the environment or paving ways for resource exploitation and imperialism? These are some of the burgeoning questions that would require answers before justification is provided for engaging in any form of war.

In an effort to further understand the rationale behind the propounding of the *Just War* theory and tradition, Yoder provided a critical glimpse into the reasons that led to the emergence of the concept, wherein he postulates that: “moral thought about social matters will therefore have to be tailored to serve as the religion of an empire, prince, and later a nation-state. We have to formulate ethics so that an emperor can do what it says. It is in this setting that the *Just War* tradition was developed”(1996:8). Similarly, Jersild offers another dimension to the discourse on the reasons that informed the development of the concept, he says that: “*Just War* theory maintains that the desire for peace with justice at times requires us to use force carefully governed by certain rules” (cited in Berg *et al* 1986:71). This argument suggests that certain wars are justifiable considering the grounds upon which such wars are undertaken. The question that resonates strongly is, could there be a war that can be justified when lives and valuables are destroyed in some cases massively? Interestingly, there has been growing debate on the validity, authenticity and relevance of *Just War* in this contemporary and nuclear age. This also raises the question of the various international conventions and legal instruments embodied in the United Nations policy framework on International Peacekeeping Missions and security interventions as can be employed by the so-called powerful nations.

Obviously, the prominent church fathers and philosophers that sanctioned *Just War* theory and tradition, namely; Ambrose, Augustine, Aquinas and Vitoria had their reservations with regards the use of armed force within the confines of self-defence. The premise upon which these great theologians and thinkers argued in favour of *Just War* traditions differs sharply from the Greco-Roman principles and philosophical notions of the Rulers. These church fathers’ interests that warranted sanctioning the tradition were predicated on the desire to forestall heresy and defence of faith against the pagans. Bell affirmed in his book that: “it should be observed that even as Ambrose sanctioned *Just War*, he acknowledged the nonviolent call of Christ on his disciples... Ambrose refused to recognize any right to lethal self-defence” (2009:27). Corroborating the foregoing assertion on *Just War* as advanced by Ambrose and adding a distinct view to the discourse, Bell shares that: “In Augustine’s view, *Just War* is a form of love insofar as it is a sort of kind harshness. It is a kind harshness in the sense that the intent in waging a *Just War* is the same as when a Christian forgot self-defence: love of enemy for the sake of the enemy’s repentance and reformation” (2009:31). Elaborating further, Bell says that: “but it is nevertheless a kindness because the punishment is a service to the defeated in the form of restoring justice and

peace and depriving persons of the license to act wickedly” (2009:31). Apparently, Aquinas and Vitoria concur with Ambrose and Augustine on the avoidance of the use of lethal weapons for self-defence. Even though Aquinas disagrees with the idea of waging war as explicitly indicated in his ground-breaking text, “Summa Theologica”. His view was clearly seen in the aspect of his text on the sub-theme; whether it is always sinful to wage war? His elaborate response states as follows:

**Objection 1:** It would seem that it is always sinful to wage war. Because punishment is not inflicted except for sin. Now those who wage war are threatened by Our Lord with punishment, according to Mt. 26:52: "All that take the sword shall perish with the sword." Therefore all wars are unlawful.

**Objection 2:** Further, whatever is contrary to a Divine precept is a sin. But war is contrary to a Divine precept, for it is written (Mt. 5:39): "But I say to you not to resist evil"; and (Rm. 12:19): "Not revenging yourselves, my dearly beloved, but give place unto wrath." Therefore war is always sinful.

**Objection 3:** Further, nothing, except sin, is contrary to an act of virtue. But war is contrary to peace. Therefore war is always a sin.

**Objection 4:** Further, the exercise of a lawful thing is itself lawful, as is evident in scientific exercises. But warlike exercises which take place in tournaments are forbidden by the Church, since those who are slain in these trials are deprived of ecclesiastical burial. Therefore it seems that war is a sin in itself.

In view of the foregoing position expressed by Aquinas which may have seem to invalidate the notion of *Just War* by its proponents, Aquinas has provided a succinct response to Augustine being one of strong proponent of the *Just War* theory, wherein he wrote in the Summa Theologica as follows:

**Reply 1:** As Augustine says (Contra Faust. xxii, 70): "To take the sword is to arm oneself in order to take the life of anyone, without the command or permission of superior or lawful authority." On the other hand, to have recourse to the sword (as a private person) by the authority of the sovereign or judge, or (as a public person) through zeal for justice, and by the authority, so to speak, of God, is not to "take the sword," but to use it as commissioned by another, wherefore it does not deserve punishment. And yet even those who make sinful use of the sword are not always slain with the sword, yet they always perish with their own sword, because, unless they repent, they are punished eternally for their sinful use of the sword.

**Reply 2:** Such like precepts, as Augustine observes (De Serm. Dom. in Monte i, 19), should always be borne in readiness of mind, so that we be ready to obey them, and, if necessary, to refrain from resistance or self-defence. Nevertheless it



is necessary sometimes for a man to act otherwise for the common good, or for the good of those with whom he is fighting. Hence Augustine says (Ep. ad Marcellin. cxxxviii): "Those whom we have to punish with a kindly severity, it is necessary to handle in many ways against their will. For when we are stripping a man of the lawlessness of sin, it is good for him to be vanquished, since nothing is more hopeless than the happiness of sinners, whence arises a guilty impunity, and an evil will, like an internal enemy."

**Reply 3:** Those who wage war justly aim at peace, and so they are not opposed to peace, except to the evil peace, which Our Lord "came not to send upon earth" (Mt. 10:34). Hence Augustine says (Ep. ad Bonif. clxxxix): "We do not seek peace in order to be at war, but we go to war that we may have peace. Be peaceful, therefore, in warring, so that you may vanquish those whom you war against, and bring them to the prosperity of peace."

Critically assessing the responses provided by Aquinas, it may be fairly argued that he supports the idea of engaging in a *Just War* that its cause is just and followed due processes of authorization with the hope that it will end with no or extremely low human casualty. How possible is that? On the other hand, Francesco de Vitoria, a Spanish Roman Catholic Dominican priest and theologian, having been heavily influenced by Aquinas advanced a rather complicated argument on the essence of undertaking a Just War. He argues that:

The proof of this is that... the purpose of war is peace, and therefore those who wage just war may do everything necessary for security and peace. Tranquillity and peace are accounted among the good things that men[sic] strive for; without security, all the other good things together cannot make for happiness. When enemies upset the tranquillity of the commonwealth, therefore, it is lawful to take vengeance upon them (cited in Pagdem & Lawrence eds. 1991:305).

Vitoria seems to draw some conclusion that suggests that the essence and embedded aim of engaging in war is and should lead to peace. How possible is that? How can war and peace coexist? Apparently, the ethical and moral dilemma remains the determination of limit in the application of armed force in conflict situations. More so that life must be taking either arbitrarily or otherwise. The fascinating dimension of the allusion and sanctioning of *Just War* theory and tradition by these great thinkers and theologians is the contextual situation at hand in their dispensations. They were assertive that such privileges attributed to the ruler would not be abused. This can also be seen as having an overstretched confidence in the so-called rulers. Due to human limitations, susceptibility and vulnerability, privileged authority can easily be abused or misused because of the desire to achieve certain selfish goals that the ruler may have that are not known to the subjects that would be used for the warfare. Due to the high tendency for

authority to be abused or misused by those in power, Martin Luther rejected any justification that will give ethical legitimacy for wars or even crusades that are often with deep religious intents. Luther argues that no one should wage war in the name of Christ but gives credence to defensive wars and such could be described as just (Bayer 2008:315-6). Luther like the other church fathers earlier engaged on the subject of *Just War* shares partly in the idea that wars that entered for the sole purpose of defence should be treated as just. The puzzle that will have to be solved will be the factor for the aggression or offensive. Why will the other group choose to go on the offensive? The reasons should not also be taken as good to inflict pains and suffering the innocent people who are mostly unaware of the so-called and perceived grievances. In what may be considered as radical opinion, the researcher would rather argue that the semantic description and phrasal express of the term *Just War* has the propensity to mislead. The foregoing presupposition on the culpability of theory to instigate violence can be connected to the prevailing understanding that certain wars are justifiable regardless of the enormous havoc it would wreck. No war should be treated and viewed as just because of its attendant consequences and huge human casualties that occurs during war. If human lives are taken as sacred and must be protected because life has no duplicate, therefore it must not be destroyed by any means. War leaves behind bad memories of despair and destruction. It should not be honoured with by advancing justification for undertaking even in the face of aggression or offensive action. This perspective may be seen as unrealistic especially in a world that is increasingly experiencing “weaponization” and militarization of human interaction and intervention.

Curiosity compelled the researcher having laid hands on a document that captured a statement credited to a Commission to study the bases of a Just and Durable Peace commissioned by the Federal Council of the Churches of Christ in America. The commission formulated a statement entitled; ‘Statement of Political Propositions’. The statement put forward what may be termed as conceptual framework with the caption ‘Six Pillars of Peace’. John Nurser utilised the statement in his seminal text that focused on ‘For All Peoples and All Nations: Christian Churches and Human Rights’. The ‘Six Pillars of Peace’ presented by John Nurser (2005:191) are as follows:

1. The peace must provide the political framework for a continuing collaboration of the United Nations and, in due course, of neutral and enemy nations.

2. The peace must make provision for bringing under international supervision those economic and financial acts of national governments which have widespread international repercussions.
3. The peace must make provision for an organization to adapt the treaty structure of the world to changing underlying conditions.
4. The peace must proclaim the goal of autonomy for subject peoples, and it must establish international organization to assure and to supervise the realization of the end.
5. The peace must establish procedures for controlling military establishments everywhere.
6. The peace must establish in principle, and seek to achieve in practice, the right of individuals everywhere to religious and intellectual liberty.

It is not the researcher's intention to extensively critique the Six Pillars of Peace vis-à-vis the theory of *Just War* on one hand and notion of *Just Peace* on the other. However, it will be fair enough to ask some pertinent questions with regard the content of the outlined pillars of peace. Some of the questions the researcher wrestled with are; whether the drafters of the Six Pillars of Peace statement were overly influenced by the *Just War* theory, especially Francesco de Vitoria's view of war is waged for the sake of peace? Or is peace all about international multilateral institutions and frameworks that should enforce laws and regulations on other nation-states? And lastly, is this kind of peace different from the *Just War* tradition? For the avoidance of the temptation to spend much time critiquing the six pillars of peace in the light of *Just Peace*, the researcher chose to opine that the pillars seem to refurbish the *Just War* tradition by the use of peace as the pivot of the proposition. Reason being that the content of the Six Pillars of Peace seeks to empower certain institutions to determine and supervise global actions without envisaging the possibility of abuse or misuse of such powers. It will be helpful for future researchers to undertake researches that will focus on critical analysis of the 'Six Pillars of Peace' vis-à-vis the '*Just War* theory and tradition' and how the two streams will be redeemed, and some of aspects that are life affirming lifted to reinforce the notion of *Just Peace*.

### **5.3 Linguistic status and definition of *Just Peace***

This emerging concept of *Just Peace* embodies various linguistic meaning of the term *Just*. It will be fairly appropriate to seek linguistic epistemological meaning of especially the prefix term

or word. The researcher sought for dictionary definition of the term in order to lay foundation on the rationale for its used to describe a concept that is central to this research. The term “Just”, is defined as thus: “morally right, righteous (Theology); impartial in one’s dealing; giving everyone his or dues; fair, unbiased; in accordance with the principles of moral right or equity; equitable, fair; in accordance with the law, lawful, rightful” (Oxford Dictionary 2002:1473). Similarly, the term is further defined as; “fair, impartial; according to justice; due, deserved; righteous (Bible); in accordance with facts, valid; well-grounded; accurately true; exact” (Chambers Dictionary 2003:804). The two definitions were stated in the previous chapter on page 118 but it became necessary to state it here in order to add impetus to the rationale of this chapter The foregoing definitions provide the grounds for deeper investigation to unravel the motivation for its use in the context and notion of peace building and advocating for inclusive justice that safeguards the principles of just humanity and just society.

Therefore, it is of utmost necessity to try to provide clear cord connection between the two words and terms in order to guarantee to some extent that words *Just* and *Peace* are just brought together to sensationalize concept, but to unveil their epistemological necessity for putting them together for a concept to emerge. To do so, it becomes necessary to critically examine the concept of peace as it is commonly and universally defined, translated and appropriated within the human environment. Ibeanu defines peace from a sociological perspective to mean; “a condition in which there is no social conflict and individuals and groups are able to meet their needs and expectations” (Best 2006:6). Even though earlier on, Ibeanu tried to put forward a commonly held presupposition, which states that: “peace is defined as the absence of war, and by logical extension, war is the absence of peace” (Best 2006:3). He himself expresses grave concern on validity of the logic that ends with the understanding that peace be conceptualised as the converse of war. Miller on his part defines peace; “is a political condition that ensures justice and social stability through formal and informal institutions practices and norms” (2005:55). On the other hand, Francis thinks that peace in general sense should be define as; “the absence of war, fear, conflict, anxiety, suffering and violence, and about peaceful coexistence” (2006:17). Because of the value addition of the definition of peace as offered by Waterkamp, even though it has been quoted earlier on page 119, it became necessary to state here because of its elaborateness in comparison to other earlier definitions. Waterkamp argues that: “peace can be seen as a behaviour, it can be regarded as an attitude, it can be conceived as a specific relation

among people, it can be defined negatively by its opposite, which might be identified as violence, it can be understood as the quality of relations among states and nations, it can be described as an inner and even hidden of the soul” (2006:57). The use of ‘it can be’ seems to suggest that Waterkamp wasn’t certain of the argument on the elements that constitute a robust definition of the concept of peace. However, his definition captures literally the whole faucets of human and other institutions’ actions and responsibility.

Examining the concept of peace further on how it is defined, understood and appropriated by religious and social scholars and activists in order to shade more light on the term. Suzan Thistlethwaite in the book she edited for the United Church of Christ in USA defines peace, thus: “it is not merely the absence of war but the presence of just relations” (1986:9). Expanding the concept of peace, Constance Bansikiza a theological moralist argues that, “Peace is the tranquillity of order. It is the right relationship between God and people and between people and people. This right relationship consists in the observance of love for one another” (2004:3). Corroborating the foregoing assertion that makes it expedient for peace to be evaluated on the basis of right and life affirming relations among people and also with the transcended being, Flannery, even though quoted earlier on page 121, but for the purpose of emphatic stress and necessity in his definition affirms that:

Peace is more than the absence of war: it cannot be reduced to maintenance of a balance power between opposing forces nor does it arise out of despotic dominion but it is appropriately called ‘the effect of righteousness’. It is the fruit of that right ordering of things with which the divine founder has invested human society and which must be actualised by man [sic] thirsting after an ever more perfect reign of justice” (1975:78).

Exploring further on the definition of the term in order to garner varied views, thoughts and perceptions of the notion peace. This chapter and section in particular compels a repetition of earlier quoted definitions in order to enhance coherence. Mbaro was earlier quoted on page 121 but becomes necessary for his definition to be referred to. Mbaro asserts that: “peace should not only the absence of war, but also bodily health, prosperity, contentment, restfulness and wholeness of life in the community” (2010:101). Evidently, that peace is perceived, viewed, translated and appropriated from multiple perspectives with minimal tension on what constitute peace. This may as well be responsible for the increasing concern on the universality of the term,

even though it is a universal common denominator in literal all conversations aimed at social and political stability within the wider society.

However, Barkat in his effort to trigger deeper conversation on peace, while restricting it within the notion of realism not idealism in the contemporary world argued strongly that: “peace will have to be understood not as a static condition but a dynamic reality intimately related to man’s constant search for human dignity” (1970:13). He posited further that: “for the vast majority of human race, peace is synonymous with exploitation, oppression, and subjugation of one people by others. Peace is identified with injustice and inequalities in the contemporary world” (1970:13). Grappling with the tension of the presupposition that there is positive and negative peace in its definition and ethos, Kent D. Shifferd while trying to paint a scenario that suggest that both exist, asserts in his definition of true and/or positive peace that: “true peace would be an end to the [oppressive] situation, a healing across the fault lines and a restoration of justice so that all have enough to live healthy lives. A true peace would eliminate the overt and structural violence. True peace can only be experienced in a society that, rather than suppresses life, nurtures it” (2011:103). Therefore, in an attempt to provide a succinct and robust definition of peace, the underpinning index for authentic tranquillity should be accompanied by inclusive justice for all. This perspective can be deduced from the various definitions provided above. Peace and justice must be seen to exist and operate inseparably from each other for tranquillity to be experienced in the wider society.

In view of the foregoing definitions outlined on the key terms; *Just* and *Peace*, one may try to critically speculate on the nuances that brought about the coinage of *Just Peace*, while taking into account the historicity and sociological groundings of the concept. In doing so, it will be timely to state unequivocally that the concept *Just Peace* is not the sole invention of the modern ecumenical movement. It should be acknowledged that the concept and its eventual usage began a long time. But some other groups embraced the concept and made it public within and outside the religious sphere. However, the concept is viewed, understood and translated different by different entities in order to meet certain aspirations. This research is not intended to extensively engage the numerous perspectives shared on the concept, but to focus on the ecumenical use of the concept and some selected academic based perspectives put forward on the concept. The

subsequent sections will present the concept as it relates to different spheres of human relations and interactions in this contemporary globalized world.

#### **5.4 *Just Peace* as Ecclesial and Ecumenical Obligation**

*Just Peace* as an ecclesial and ecumenical duty is a vocation that cannot be avoided, or subverted, or even postponed. This is made explicitly clear in the statement made by the World Council of Churches, thus:

This call is a concerted Christian voice addressed primarily to the worldwide Christian community. Inspired by the example of Jesus of Nazareth, it invites Christians to commit themselves to the Way of *Just Peace*. Aware that the promise of peace is a core value of all religions, it reaches out to all who seek peace according to their own religious traditions and commitments” (WCC 2011:1).

Apparently, towing the way of peace is a non-negotiable obligation for the church and all Christian based institutions. This is immensely necessitated by the legacies of Jesus Christ as Prince of Peace and the acts of mercy and reconciliation he epitomized. Mercy and reconciliation constitute a strong part of the foundation upon which the church is established. The foregoing perspective is shared by John MacArthur in his online article on Christ being the solid foundation and physical manifestation of peace. MacArthur writes:

Where does a man [sic] find the kind of peace that is not just the absence of trouble--the kind of peace that cannot be affected by trouble, danger, or sorrow? It is ironic that what is surely the most definitive discourse on peace in all of Scripture comes from the Lord Jesus on the night before He died in agony. He knew what He was facing, yet He still took time to comfort His disciples with the message of peace: Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, nor let it be fearful (John 14:27) (MacArthur n.d.:n.p.).

Admittedly, the ideological framework that undergirds and led to the emergence of *Just Peace* as both theological and conceptual paradigm is in sharp contrast to *Just War* theory and tradition. The church as a human agency sanctioned by Christ should not be seen using terms such as war as it will suggest acceptance and legitimizing it. Peace should be seen to dominate most ecclesial and ecumenical conversations and negotiations. Like Enns while providing definition on Historic Peace Church writes: “The peace church arises from the Gospel as the message of God’s love of

enemies. The life of the peace church derives from the image of God that de-emphasizes authoritative rule, and emphasizes the tendency to be merciful, to show compassion, and to express the suffering love of God” (2007:77). The foregoing definition of the Peace Church embodies the very essence of Christ being “the Christ” and the impeccable attributes Christ demonstrated and bequeath the universal church. The definition should be taken as defining the church instituted by Christ to live out message of peace that is anchored on love, mercy and compassion. Such understanding may have accounted for motivation that led to some ecclesial bodies having to take on the identity of *Just Peace* Church. This understanding is further reinforced by the common expression captured in the Just Peace Companion document under the section on ‘Beyond Just War Vs. Pacifism’, it states thus:

The approach developed here with regard to the issues of war and peace, violence and nonviolence builds on the conviction that the Christian community as the body of Christ is to live as a prophetic sign of peace in a violent world. By its calling and vocation the Christian church is to be a peace church. This conviction is itself the fruit of a long process of critical assessment in the Christian community that has taken place in and through the ecumenical movement (WCC 2012:86).

A notable example of a single ecclesial institution that has demonstrated in concrete way the need to deliberately embrace the notion of *Just Peace* and work with resilience for the cause of justice and peace is the United Church of Christ in the United States of America (UCCUSA). The UCCUSA as part of its ecclesiological affirmation statement of faith and demonstrating its commitment to the cause of justice and peace affirmed that: “Courage in the struggle for justice and peace... to be part of the United Church of Christ is to be part of the struggle for justice and peace” (Thistlethwaite 1986:1). The UCCUSA recognizes that to work for justice and peace, one requires to put on the garment of courage and resilience. The church also makes explicit that struggle for justice and peace remains integral to identity, witness and vocation. The UCCUSA in order to send a strong message of its unrelenting dedication to striving for a just world during its fifteenth (15) General Synod in June 1985 consciously and unanimously pronounced that: “...the United Church of Christ to be a *Just Peace* Church” (Thistlethwaite 1986:1). The Affirmation did not end with just public statement on its option and preference to stand and struggle for justice and peace, the Church set-up task teams and also produced a framework that will guide it in this vocation and enterprise. Given the historicity of the UCCUSA, it will not be seen as one of the tradition peace churches, but came to recognized the urgency to visibly engage



in Christian witness for peace and justice in a world that could be described as fragmented and injured because of acts of injustices, inequalities, exclusion and many other vices and menaces.

Similarly, the World Council of Churches began conversations leading to the emergence and use of the term and concept *Just Peace* dates back to 1948 assembly. It may not be as loud as the current conversations on the concept. But documented evidence traced to the first assembly demonstrated that, the concept, *Just Peace*, has remained a desired culture that the World Council of Churches has committed itself towards its realization. It is therefore, not a surprise to discover that Dwain C. Epps, the then coordinator of Commission of the Churches on International Affairs (CCIA) of the WCC in the publication of the WCC on Programme to Overcome Violence, an introductory statement states that:

In view of the need to confront and overcome the ‘spirit, logic and practice of war’ and to develop new theological approaches consonant with the teachings of Christ, which start not with war and move to peace, but with the need for justice, ... the churches, together, should face the challenge to give up any theological or other justification of the use of military power, and to become a *koinonia* dedicated to the pursuit of a Just Peace (1995:6).

The *Just Peace* concept and process emerged out of the ecumenical experiences and lessons of the *Decade to Overcome Violence*. In its bid to publicize the emerging *Just Peace* concept, a publication titled ‘*Just Peace Companion*’, asserts that the concept, “... builds on insights gained in the course of the Ecumenical *Decade to Overcome Violence*, 2001-2010: Churches Seeking Reconciliation and Peace” (WCC 2012:1). The crucial aim that informs the core rationale of the *Just Peace* concept as repeatedly stated as the overarching objective as earlier indicated on page 147. Highlighting the view that concept demands radical but fundamental shift in the church’s ethics of witness brings to the front burner the inescapable obligation on the ecumenical church and individual churches to evaluate its mission statements and praxis in a world that is enmeshed in violence and all manner of injustice. The church is reminded to undertake a critical examination of its witnessing frameworks and strategies in order for it to be the church that Christ the foundation will be proud of. Therefore, the church has no excuse for not being the church that will be and remain prophetic in its engagements and encounters for the cause of justice and peace.

While trying to understand the rationale and foundation of the *Just Peace* concept, it will be fair to note that the *Just Peace* concept was popularized during the WCC peace convocation to commemorate the end of the Ecumenical *Decade to Overcome Violence*. The concept, therefore, was used to connote the experience of peace at a deeper qualitative level in human communities that involves justice as strong pillar. This was meant to counter the dominant socio-political and military use of the term that declares the realization of peace in contexts of violence that are bereft of the experience of authentic justice. It is this contradiction in the understanding and practice of the concept that motivates this study. The documents sometimes seem to use the term in an idealistic way as explained in earlier chapters, which may raise suspicion of it not being able to effectively appeal to human web of interaction in the multi-religious and multicultural context of Jos, Nigeria, that has been plagued by violent conflicts and attacks, suspected to be ethno-culturally and religiously motivated and politically incentivize. The foregoing suspicion will either be allayed or confirmed in the relevant chapter that analyses the factors that cause violence in the Jos and its environs.

#### **5.4.1 Ecclesial and Ecumenical Vision and Mission for *Just Peace***

A quest for something cannot be realized with a strong realistic vision, which will continue to be a motivation to all who happen to part of the move toward the realization what has been desired. The ecclesial and ecumenical vision of *Just Peace* can be said to have been extracted from the biblical provisions. This is made explicit by WCC in the document published as the major reference point in understanding the whole ecumenical notion of *Just Peace*, namely; '*Just Peace Companion*'. The phrase unveiling the vision of ecumenical *Just Peace* renders thus:

The vision for *Just Peace* receives its inspiration from the biblical tradition. It is a way of rendering in contemporary terms the biblical meaning of *shalom*, which points to the interdependent relationship between justice and peace. *Shalom* is usually translated as completeness, soundness, welfare, peace ... Therefore, *Just Peace* is the effect of righteousness and the practice of truth and justice" (WCC 2012:19-20).

Explaining further on the ecumenical vision of *Just Peace*, WCC asserts that: "*Just Peace* connotes wholeness. It is not merely absence of conflict and war, but a state of well-being and harmony in which all relationships are rightly ordered between God, humankind and creation" (2012:23). To the UCCUSA, *Just Peace* is envisioned to, "bring together the imperatives and

promises of justice and peace. It addresses the whole of life – personal and social, spiritual and political, attitudinal and structural” (Thistlethwaite 1986:39). Reinforcing the foregoing position, UCCUSA affirmed that: “*Just Peace* enhances the interrelation of friendship, justice, and common security from whole violence” (Thistlethwaite 1986:133). Similarly, the Orthodox churches worldwide working through team of Orthodox scholars and theologians shared the church’s perspective on the vision and mission of the church as it relates to *Just Peace*, which states that:

The mission of the church is to live in and preserve God’s peace and, despite human failures, to communicate prophetically the peace of God to the as a blessed peacemaker. The calling of communicating the peace of God to the world in situations of conflict, violence, injustice, and oppression, invites the church to strengthen its contribution to the ongoing efforts for transformation of persons and society at different levels toward greater justice, peace, and communion. The peacemaking mission of the church is inherent to its ongoing commitment and active work toward the unity of all who confess Jesus Christ as their Lord and Savior (Asfaw *et al* 2012: xxii-iii).

All the aforementioned vision statements are by no means exhaustive, but provided a panoramic view of the ecclesial and ecumenical vision and mission of the church both broadly and narrowly. The statements shared a common denominator, which is the wellbeing of all humanity as instituted by Christ the foundation of the church.

Unfortunately, none of the six (6) members churches of the World Council of Churches and affiliates that are located in Jos and its environ are aware of the existence of the concept and the ecumenical call to *Just Peace*. This was revealed during the interview sessions held with each local church leader in Jos. None of them has heard of the concept, despite that their respective church denominations are in one way or the other are connected to the World Council of Churches, either directly or via the Christian Council of Nigeria, as explained in chapter one of this work. They are completely ignorant with no slight knowledge of ecumenical discussions on related issues to the concept. However, they can be partly be excused because none of them is an official delegate of their church denominations to World Council of Churches meetings or consultations. This discovery revealed the huge communication gab existing between National churches and their respective branches. Such gab must be bridged for optimal impact at the community level. This is one part of the salient intentions that this research seeks to attain.

In the informal discussions/interviews, the researcher discovered that many ecumenical practitioners involved in promoting peace in Jos are not aware of the ecumenical concept of *Just Peace*. Their responses came after the researcher provided basic information on the notion of Just Peace as popularized by the World Council of Churches. All the key participants shared the view that their church denominations base their peacemaking action on biblical injunctions on the Jesus' Sermon on the Mount, the text of the Beatitude, recorded in the gospel of Matthew chapter 5 verse 9, which states; "Blessed are the peacemakers, for they shall be called sons of God", and also Paul's epistle of Hebrews chapter 12 verse 14, which says: "Make every effort to live in peace with everyone and to be holy; without holiness no one will see the Lord". They all based their views on the vision and mission of the church on *Just Peace* on the aforementioned biblical texts. One of the participants made a striking statement that, "Our Christian faith informs our actions for the cause of justice and peace". Explaining further, the Christian faith is the basis for working intentionally for peace and peaceful coexistence. The faith energizes the individual to avoid actions that will lead to condition of none peace. Therefore, they all agreed that working for peace and justice are integral to Christian identity and witness.

#### **5.4.2 Ecumenical Signposts for *Just Peace***

The signposts outlined by the ecumenical movement in the *Just Peace* Companion text offer incredible insights for faster understanding of the basis leading to the emergence of ecumenical concept of *Just Peace*. The headlines of the signposts include; "Interpreting the Signs of the Times; the Bible and Violence; the faces of Violence; Ethical Considerations on the Way of *Just Peace*; and *Just Peace* as a Spiritual Challenge" (2012:29-51). Each of the aforementioned signposts has been discussed in details in the *Just Peace* Companion document. However, the synopsis of the signposts is an open, but strategic invitation and a loud call to the ecumenical church and indeed the global Christian community to engage and be involved in evaluating situations not only morally, but ethically too, for them to critically and constructively respond to the challenges of the time. The document highlights the importance of critical biblical study in the light of the prevailing circumstances. These will require interrogating the visible signs and symptoms that often lead to violent conflicts. Discerning the time is important before interventions are designed and campaign carried out.

Assessing the signposts conversations within the ecumenical movement, more emphasis have been placed on the spiritual dimension of *Just Peace*, which is not an impediment but engaging social conditions vis-à-vis the spiritual will greatly help in the ecumenical quest for a just and peaceful society. Taking the two aspects concurrently in all ecumenical conversations and negotiations will no doubt pave way for the realization of the ecumenical vision of *Just Peace*. The WCC affirms that: “for the Christian community, the approach of restorative justice implies the spiritual challenge to create the space for forgiveness and ultimately for reconciliation” (2012:49). The spiritual task of the Church to bring about healing in the human society at large is not in questioned, but stimulating social transformation is a physical action and essential for human survival and wellbeing. Any action if accompanied by spiritual conviction will certainly lead to healing and reconciliation, where both the victims and their aggressors or oppressors are liberated. Recognition the potency of religious conviction in human dealings is strong in different ways, be it positive or negative. No wonder, Blaise Pascal, a French mathematician, physicist and religious philosopher, who was revered for laying the ideological and scientific foundation for the modern theory of probabilities, arguing on the negative influence of religious conviction on individuals says: “Men never do evil so completely and cheerfully as when they do it from religious conviction” (Pascal n.d.:n.p). Pascal’s’s argument fits in well with the surge and rampant actions of violent religious extremists. Citing Blaise in this section is not misplaced but seeks to highlight the efficacy of religious conviction or spiritual cogency in human affairs among adherents of all world religions, and Christianity is not an exception.

#### **5.4.3 Contexts of Ecumenical *Just Peace***

In a compelling manner, the World Council of Churches in its resilience and profound commitment towards the journey of *Just Peace*, articulated that: “the Christian pilgrimage toward peace presents many opportunities to build visible and viable communities for peace. A church that prays for peace, serves its community, uses money ethically, cares for the environment and cultivates good relations with others becomes an instrument for peace” (Chunakara 2013:184). The contexts being addressed by the ecumenical movement are obvious, they are; Peace in the Community; Peace with the Earth; Peace in the Marketplace; and Peace among the Peoples. The process of realizing *Just Peace* requires wrestling to victory with issues of community life impediments, economic policies and behaviours, environment and ecological

factors, religious and cultural plurality and diversity. These contexts are interrelated and interconnected; none must be left out in the effort of making the society just and peaceful.

Apparently, it is no longer news that the world is confronted with numerous challenges associated with economics, ecological, religious pluralism and extremism, insecurity, structural violence, ethical demarcation and dilemmas, political instability, and social discrimination. It is against this backdrop that the ecumenical movement impresses on the faith communities to confront these multifaceted factors that rob people of enjoying the peace that God has promised. The ecumenical movement has dealt with the four thematic contexts in its publication titled “*Just Peace Companion*” (WCC 2012:53-76).

#### **5.4.4 Ecumenical *Just Peace*: Possible Challenges**

There is nothing that has no possible challenges that may compromise and interfere with it attaining its intended objectives. Same may be the case with ecumenical call for *Just Peace*. The ecumenical movement is subsumed in its foray of authentic faith in God’s ability to change situation, but with a clear understanding that the active involvement of human agents to bring about the desired change cannot be undermined. It outlined envisaged challenges if not critically handle may jettison the genuine intension behind the emergence of the *Just Peace* paradigm. These challenges include and not limited to; Alternatives to Violence; Beyond *Just War* versus Pacifism; Responsibility to Protect; and An International Order of Peace.

Therefore, outlining these challenges enables the ecumenical movement and indeed the whole Christian community to understand for a fact that, many are out there to challenge the virility of the *Just Peace* paradigm. *Just War* and Pacifism have legacies that still being followed tenaciously. Such legacies demand to turn the hand of the clock backward, wherein the ecumenical church will be challenged on ugly expressions of both ideologies. While on matters of alternatives to violence, responsibility to protect, and international order of peace brings to fore the various frameworks and instruments instituted and applied by secular authority. Such frameworks and instrument are often times in apparent contradiction to faith community stances. Issues relating to nuclear weapons for mass destruction, proliferation of light and heavy weapons, legitimacy of war, peace-keeping mission, use of armed force in self-defence, terrorism, insurgency and the need for absolute compliance by UN and member-states to promulgated

policies that guarantees human dignity and rights (WCC 2012:77-111). In a dare need for authentic peace in the world; the World Council of Churches arising from its sixth assembly in 1983 at Vancouver Canada affirmed that: “the peoples of the world stand in need of peace and justice. Peace is not just the absence of war. Peace cannot be built on foundations of injustice. Peace requires a new international order based on justice for and within all nations, and respect for God-given humanity and dignity of every person” (Gill 1983:132). This affirmation remains very potent in propelling strategic actions towards mitigating the impediments in the realization of the authentic peace that embraces inclusive justice.

#### **5.4.5 Ecumenical *Just Peace* Practices**

The ecumenical movement in its wisdom postulated that *Just Peace* cannot just be a semantic expression and rhetoric, but that it has to have some practical nuances that will make it measurable and effective. The ecumenical movement outlined five thematic actions that should ensure that *Just Peace* is seen to be action-oriented and proactive principles. These actions are; (1) Peace Education; (2) Inter-church and Interreligious Peace Work; (3) Gender, Peace and Security; (4) Indigenous Matters; and (5) From Issues to Practices. The five prong areas unearth the deep things that need to be addressed in order to bring about *Just Peace*.

The ecumenical movement recognizes that Peace Education must be on continuous bases, non-stop. Peace should be the language and culture of the people, especially, those who belong to the household of faith, Christians. Equally, efforts are to be invested in theologizing nonviolence option and mechanism towards resolving conflicts and building bridges. It is necessary also to put to practice the ideals of *Just Peace*, where sustainable networking and partnership are maintained, fostered and nourished between churches and other religious groups and traditions. Men and women must deliberately see themselves as viable partners in confronting and uprooting violence against any of the sexes. Harmful cultural practices and dehumanizing traditions and customs must be regularly and openly rejected, renounced and denounced. Social structures that marginalize, denigrate, discriminate and oppress certain group of people in a given society must dislodge and/or abolished. All forms of exploitation and depravation must be rejected wholly. Continuing chorusing of issues must give way to strategic actions to be taking in addressing the issues. Other details of the ecumenical movement’s commitment on *Just Peace* practices are documented in the *Just Peace Companion* (WCC 2012:113-156).

Accordingly, the emerging ecumenical concept of *Just Peace* has been extensively discussed in the previous sections and in chapter three to be specific. It will be futile to repeat the discourse in this current section. However, it will be essential to re-echo since this section tries to unravel the practicality of the notion of *Just Peace* supposedly grounded on the principles of justice, equity, equality, fairness, and nonviolence approach, respect of human dignity and integrity of creation. Highlighting the central objective of the ecumenical basis for *Just Peace* will not be inappropriate as it brings out the embedded concerns of the ecumenical movement for a just and peaceful society. In view of its importance to this work stating the overarching objective of the concept remains unavoidable as it will be repeated in different places in order to reinforce arguments and assertions. As the case here, the *Just Peace* companion document captured a shared perspective on the concept by members of the ecumenical movement, it states that: “*Just Peace* embodies a fundamental shift in ethical practice. It implies a different framework of analysis and criteria for action. This call signals the shift and indicates some of the implications for the life and witness of the churches” (WCC 2012:1).

The ecumenical call to *Just Peace* can be well appreciated when it is viewed from the angle that it is a passionate appeal on Christian community and other peoples of goodwill to embrace the principles of *Just Peace*. Embracing the principles should compel the people to intentionally express them in concrete ways. The call invites the people to understand and uphold the philosophy of justice embracing peace knowing that when justice and peace are lacking, or set in opposition, they people need to reform their ways (WCC 2012:2). The call stimulate and inspire people of goodwill committed to cause of *Just Peace* to embark on pilgrimage of justice and peace in order to share experiences with those who have been robbed of peace, tranquillity and fairness. The pilgrimage offers the pilgrims first experience of the victims and traumatized group, and also dispels rumours, misperceptions and misconceptions. While the *Just Peace* Companion document will serve as a resource that presents more developed biblical, theological and ethical consideration, proposals for further exploration and examples of good practices (WCC 2012:1). No doubt the document has provided wide range of nuances in the Church’s quest for a world that upholds the ideals of *Just Peace*. In as much as this segment is not meant to do a critical review of the *Just Peace* Companion, it will be important to state that even as the intention of the book is to stimulate and provide some practical ideological guide for the Christian community in their effort to entrench a culture of just peace, it would have been helpful if an aspect of the



document be dedicated to wrestle quite bluntly issues related to the presence of other religious communities in cosmic space that Christians also share. Obviously, Christians alone cannot achieve *Just Peace* to the fullest; they will require the active participation of people of other religious faiths in this pilgrimage and enterprise of entrenching the culture of *Just Peace*.

### **5.5 *Just Peace* as Secular Concept**

In an effort to tackle this subject of *Just Peace* as a secular concept, the works of Pierre Alan and Alexis Keller will be the major reference. Pierre Allan and Alexis Keller both are professors at the University of Geneva. They both contributed and edited the book that wrestled with the socio-political and philosophical question of *Just Peace*. The book is titled, “What is a *Just Peace*?” It remains a seminal text in global secularized conversations on *Just Peace*. However, both of them and the other contributors have demonstrated their conscious reference to their religious biases. They have constantly used religious postulations as springboard of philosophising the *Just Peace* ideology. The five other contributors to the book dealt with various nuances of the phrasal expression of justice and peace reduced to *Just Peace* as a singular ideological concept that embodies authentic justice and genuine peace achievable through legalistic mechanism and international regulatory framework.

In furtherance to their effort to define in concrete term the concept of *Just Peace*, religion was left out but viewed as both significant and complicated in dealing with notion of justice and peace. David Little one of the contributors argues that:

...the bearing of religion on the subject is at once important and complicated. Important because, for better or worse, and, religion is very much a fact of contemporary international life, and, consequently, will have to be accounted for. Complicated it is, because religious traditions say different and sometimes conflicting things about justice and peace. The diversity of doctrine within and among religions requires sensitive analysis” (2006:149).

Religion is accused of either exaggerating or falsifying authentic notion of justice and peace which sometimes negates the struggle for one’s rights through the instrumentality of the law. He therefore proposes four strands of achieving peace, namely; “peace enforcing, peacekeeping, peace-making, and peace-building” (2006:150). In as much as David Little tried to demonstrate the secular framework for the notion of *Just Peace*, therefore, he sustains fear that *Just Peace*

may not be realized or experienced in a world characterized by all forms of injustice, wherein violent action has become the popular mechanism of revolt and expression of discontentment.

However, Rummel in trying to argue for the notion of *Just Peace* says: “Just Package, with its creation of a free market of communities under a limited, central government, best promotes (given the major socio-political alternatives) the general welfare, particularly that of the poor and disadvantaged, and the very equality many seek as social justice”. Rummel uses Just Package as synonym to *Just Peace*. He opines that despite the varied and changing needs of the people, the poor and underprivileged should be the priority of any government. If that is the case, then *Just Peace* can be said to have metamorphose from utopia to reality. Rummel claims further that: “the *Just Peace* is a spontaneous social field that, given the global socialist and authoritarian alternatives, best achieves the following common ends: the adjustment to change; human welfare and equality; and the reduction and amelioration of poverty and hunger”. Similarly, Bar-Siman-Tov in trying to describe *Just Peace* as an abridged version of justice and peace argues that:

Justice is a foundation for peace. Justice is required and necessary for peace. Peace cannot be discussed without reference to justice. Peace cannot be achieved without justice. Peace without justice is not peace. Justice includes procedural and substantive dimensions and both should be included in peace-making and in a peace-agreement. When, peace is perceived as just only for one side, such peace will not be sustained for a long time (2009:5).

The notion of *Just Peace* as indicated in this segment clearly shows that the quest for peace and justice is a global desire regardless of religious sanctions. It is craving expectation that all hands must be on deck toward its realization.

## **5.6 Conceptualizing *Just Peace* as multi-religious (Christian & Muslim) concept**

It becomes necessary to begin with a question that may stimulate further debate beyond the confines of this research. The question is; can *Just Peace* be imaged in multi-religious form for it to be easily assimilated by people of the religious persuasions in our world today? The response will be yes. Simply because the quest for inclusive justice and genuine peace is not an exclusive preserve of one religious group, but for all religious groups and to some extent including those who may be categorized as irreligious people. The irreligious people are those who do not belong to any faith or religious community. An irreligious person does not accept the beliefs of any

religion or opposes all religions (Online dictionary n.d.:n.p). Therefore, a just society that guarantees the rights of all, and intolerant to any form of injustice remains the dream of all peoples regardless of their social statuses, political affiliations, cultural affinities and religious persuasions. Justice and peace may be understood differently by people informed by different conditions and convictions, but the undergirding aim of any of the perspectives and perceptions held by the people seeks to guarantee human well-being. Islam and Christianity being the dominant religions in Nigeria, and to some extent, in Africa share similar notion of justice and peace (Pew Research Centre 2010; PROCMURA 2009). It can safely be asserted that the religious and ethical expression of justice and peace are embodied in the concept of *Just Peace*. Justice and peace cannot be divorced from religiousness of the two religions. They are deeply entrenched in the teachings of the two monotheistic and Abrahamic religions; Islam and Christianity. There are numerous Qur'ānic and Biblical texts that speak incredibly strong on justice for all and other texts speak profoundly on peace as hallmarks of human existence. The Bible and the Qur'ān contain many textual references to the themes of Peace and Justice. See appendices 1 to 4 for some of the textual references.

In effect, the selected scriptural references of the Bible and the Qur'an is intended to demonstrate the prominence, enormity and veracity given to the subjects of Peace and Justice in the two major religious in Jos, Nigeria. It was also meant to further point out that admonitions on Peace and Justice are deeply entrenched and respect accrued to the subjects by the two religions. The exclusive emphasis on the fact that majority of Nigerians are adherents of Christianity or Islam. The two Abrahamic religions are widespread throughout the country. They have both spread and replaced indigenous African religions, but are often adapted to African cultural contexts and belief systems (Azuma 2008, PROCMURA 2004) (Obviously, peace and justice are recognizably inseparable entity as explicitly indicated in both Sacred Scriptures. A common indicator for the foregoing assertion is the common reference made to the subjects in some scriptural verses in order to emphasize the synergy and symbiotic nexus between the two. Therefore, adherents of either of the monotheistic Abrahamic religions have no alternative to committing themselves to building and sustaining peace that is undergirded by authentic justice. The Sacred texts and verses admonish believers to take uncompromising stance for peace and justice, thereby avoiding attitudes and actions that trigger intolerance and insurrections against the other. They are eminently invited to jointly and collaboratively ensure the reign of peace and

justice in our world today. Needless to say that insofar as extra-biblical and extra-qur'ānic materials may be helpful in understanding the import and magnitude of the scriptural injunctions on peace and justice, some of which may be misleading by virtue of the writer's ideological groundings and doctrinal disposition. However, it will suffice to argue that all other scholarly texts are secondary to both Sacred Scriptures. This accounts for the rationale of outlining main texts and verses from both Sacred Scriptures that speaks of peace and justice.

## **5.8 Chapter Summary**

In this chapter *Just Peace* concept was engaged with from different dimensions and perspectives in order that the concept may be understood with immense clarity. The concept as presented invites humanity and human agencies into critical reflection and actions towards achieving stable and durable peace that is anchored on authentic justice. *Just Peace* is intolerant to all forms of injustice and negative solidarity that instigates unrest that endangers human lives. Again, within the chapter, the researcher was able to review, highlight, and discuss some relevant themes, texts and ideological concepts that are of significance to this study. The themes that were discussed include justice and Peace, overcoming violence, religious fundamentalism and basic teachings of Islam on justice and peace, they are ideological, phenomenological and doctrinal concepts grounded in this research. There discussion in this chapter illuminates the embedded truth that justice and peace are deeply rooted in our humanity. Therefore, engaging in advocating for inclusive justice and authentic peace will require interrogating factors that militate against their realization. Such factors include religious fundamentalism that has found expression in violent extremism should be well understood. Its destructive and divisive influence in the society should be reversed before it develops into even further extreme ideology that leads to terrorism where lives are destroyed and maimed. Working for justice and peace will mean towing the path of uprightness that gladdens the creator. Islamic texts on justice and peace will be discussed further in subsequent chapters for a robust understanding and synthesis. Having discussed the aforementioned concepts, the next chapter will present how justice and peace are understood, appropriated and translated into actions in Jos by local ecumenical and community based organizations. The chapter will outline some of the local initiatives carried out and still ongoing to contribute to peace and peaceful living among residents of Jos and its environs.

## **Chapter Six**

### **The Notion of Justice and Peace within TEKAN and other Faith Based Organizations in Jos**

#### **6.1 Introduction**

This chapter seeks to examine how selective local ecumenical groups that are either directly or indirectly affiliated to the World Council of Churches understand and express justice and peace in their quest to overcome violence and promote justice and peace in their local context. The pluralistic city of Jos has continuously faced challenges of threats to peace in its context of diversity. Chapter three outlined the nature of those factors that have fuelled violent conflicts in Jos and its surrounding suburbs. However, in the face of such conflict realities, religious communities of Christians and Muslims, and other non-religious organizations have advocate for justice and engage in peace-building initiatives in Jos. All religious organizations have an important role to play in peace building in equipping the actors at the base in peacemaking skills, peace building roles and strategies, seeking and providing resources and infrastructure to carry these out. The first section of this chapter identifies and examines (1) The practical ways in which TEKAN as WCC related ecumenical instrument has given contextual expressions of justice and peace building (2) the justice and peace building initiatives undertaken by three other Non-WCC ecumenical organizations. The work of these organizations will inform the second section of the chapter that focuses on critiquing how relevant are their efforts in contextualizing the Just Peace Concept within the Jos environment.

#### **6.2 Examples of local initiatives for promoting justice and peace in Jos**

The metropolis of Jos serves as a centre for many Civil Society Organizations (CSOs), Non Governmental Organizations (NGOs), Community Based Organizations (CBOs), Faith Based Organizations (FBOs), Private Sector Organizations (PSOs), Socio-Cultural Associations and other networks, that work for conflict prevention and transformation, and peace building. The organizations have organized workshops, seminars, consultations and conferences, road shows, theatre shows, sports festivals and peace protest marches to address issues on peace coexistence and conflict prevention among residents of Jos and environs (Best 2007, Umar 2013).

This section focuses on examining the work for justice and peace by four local ecumenical organizations in Jos. The four organizations selected are; (1) TEKAN Peace Desk (TPD), (2) Justice Peace and Reconciliation Movement (JPRM), (3) Women Without Walls (WOWWI), and (4) Centre for Peace Advancement in Nigeria (CEPAN). Each of the organization will be engaged and analyzed separately. Thereafter, the researcher will examine the identified strategic approaches of the three organizations in the light of the *Just Peace* concept. With the hope that new perspectives and approaches may emerge that will contribute in concrete ways towards the realization of just humanity coexisting peacefully regardless of their cultural association, or political affiliation or even religious persuasion.

There is another important ecumenical organization in Jos known as the Christian Council of Nigeria (CCN), which is the recognized affiliate Nigerian ecumenical institution to the WCC with its national secretariat situated in western region of Nigeria. However, the research project has opted not to focus on its work because of its very limited engagement with peace building programmes in Jos. It would have been the ideal institution to study because of its direct affiliation to the WCC and also being the only national ecumenical body where 90% of the WCC member churches in Nigeria are members. The significant involvement of CCN with justice and peace building in Jos was linked to organizing a national interfaith peace conference in collaboration with JPRM, one of the organizations to be reviewed, under the organizing chairmanship of the researcher in the year 2009 (Istifanus 2010). The conference was hosted in Jos and had in attendance top political, religious, traditional, and opinion leaders within northern Nigeria. The highpoint of conference witnessed two governors known to be Christian and Muslim extremists respectively who embraced each other and pledged to work together for peace in the northern region of Nigeria where religion has often been misused to instigate political violence. That happened to be the only conference that focused on justice and peace that was organized by the Christian Council of Nigeria within Jos. It could therefore be argued that Christian Council of Nigeria does not make Jos a priority in its ecumenical work. One reason for this could be that the effectiveness of other ecumenical institution in the area has not left much room for the CCN to fully establish itself. Therefore its ecumenical presence on the ground through justice and peace building programmes is very limited

The CCN has some of its members who are also members of the WCC in Jos, as indicated in section 1.5.6 that focused on key informant interview participants. The WCC members churches that have congregations or dioceses in Jos were interviewed in order to gauge their knowledge of the ecumenical concept of *Just Peace* and to also listen to their experiences of working for justice and peace in Jos. The interviews suggested that the leaders of the member churches of WCC in Jos were completely ignorant of the ecumenical concept of *Just Peace* and only got to be aware of it during the interview sessions. However, each church had firsthand experience of the devastating impact of the violent conflicts in Jos and recognized the urgent need for churches and other ecumenical organizations to engage in peace-building initiatives to overcome such conflicts.

### **6.2.1 Overview on TEKAN Peace Desk (TPD)**

TEKAN stands for Tarayyar Ekklesiyoyin Kristi A Nigeria written in Hausa language being the lingua-franca in the northern part of Nigeria where most of the TEKAN member churches are found. This ecumenical instrument contains all of the churches in Jos that are members of WCC. The name when translated into English will mean: *“Fellowship of Churches of Christ in Nigeria”*. This local ecumenical fellowship of protestant and reformed missionary established (older) churches in the middle belt region of Nigeria, was officially started in February 1955 (Gaya & Hopkins 2005:1). It has the following church denominations as members with some of their original names written in Hausa but the researcher translated them into English for ease of identification along confessional roots: 1. Church of Christ in Nations (COCIN), 2. Lutheran Church of Christ in Nigeria (LCCN), 3. Christian Reformed Church of Nigeria (CRCN), 4. Reformed Church of Christ in Nigeria (RCCN), 5. United Methodist Church of Nigeria (UMCN), 6. Church of the Brethren of Nigeria (CBN), 7. United Church of Christ in Nigeria (UCCN), 8. Evangelical Reformed Church of Christ (ERCC), 9. The Church of Christ in the Sudan among the Tiv, 10. Evangelical Church of Christ in Nigeria (ECCN), 11. Mambila Baptist Convention of Nigeria (MBN), 12. Nigeria Reformed Church (NRC), 13. All Nations Christian Assembly (ANCA) and 14. United Missionary Church of Africa (UMCA) (Gaya & Hopkins 2005:1). Most of the churches are located in the northern area of Nigeria, an area that is perceived as the epicentre of tensions and violent attacks. Some of these churches have experienced attacks orchestrated by Boko Haram militants, the extremist religious insurgents.

The TEKAN churches have sought to respond to the numerous ethno-religious violent conflicts that affected innocent people in Jos and resulted in countless loss of lives and unquantifiable properties that are destroyed. The threats to peace are also triggered by intra-denominational conflicts that flare up within some of the member churches of TEKAN. This has created factions within the constituent churches that has compelled TEKAN to establish a committee called, TEKAN Peace Building Committee, which metamorphosed into the TEKAN Peace Desk (Gaya & Hopkins 2005:143). The TEKAN Peace Committee (TPC) was officially established during 2001 by the TEKAN General Assembly with a mandate to address conflicts within and between TEKAN churches through capacity strengthening, mediation and constructive dialogue (Gaya & Hopkins 2005:145). The TPC followed needs assessment exercise that were carried out in collaboration with the Mennonite Centre Committee (MCC) (TPD site) . The vision of TEKAN Peace Desk requires its members to become proactive advocates of peace which enhances sustainable growth and development of the church and society at large (TPD 2011:8). Its mission is to promote strategies and resources that promote peace by enabling members to bring about sustainable peace in conflicting areas (TPD 2011:8) The main objective is to equip and strengthen the capacity of TEKAN member churches to understand and manage conflict at the three levels: i) internal conflict in member churches; ii) conflict between member churches and iii) conflict with other religious bodies (TPD 2011:8).

The TEKAN Peace Desk is not without its core thematic intervention areas that enable the organization to remain focus in all its actions as human and financial resources will guarantee. The TPD statements of principles and activities are predicated and expressed through the following intervention scope:

- i. Peacemaking among and between member churches
- ii. Conflict Mediation among and between member churches
- iii. Peace-building among people of different faiths
- iv. Conflict prevention, transformation and management
- v. Gender based engagements for empowering the women and girls

The TEKAN Peace Desk has employed the following strategies in its intervention:



- i. Capacity building through knowledge transfer and skills acquisition
- ii. Intra-church mediation and peace building processes
- iii. Intra-faith peace building processes
- iv. Interfaith dialogue for peace
- v. Church-based advocacy
- vi. Awareness campaigns
- vii. Networking and collaboration

The TEKAN Peace Desk (TPD) gives attention to the promotion and maintenance of peace in northern Nigeria in general and Jos in particular. The TEKAN peace building measures seems to suggest that its main achievement is in organizing a number of workshops for church leaders, women leaders and youth leaders drawn from TEKAN member churches. TPD has over the years initiated programmes that brought together Christian and Muslims men and women in Jos to reason over strategies of peace promotion in the area. Another important achievement made by TEKAN Peace Desk towards peace building and fostering tolerance between Christians and Muslims in Jos was sponsoring Christian and Muslim women to be trained in vocational skills of their choices at APURIMAC training centre (TPD 2014:9). The women that participated in the vocational training not only acquired skills for livelihood but built relations among themselves across religious divides. The relationships that they have fostered are encouraged to contribute in the difficult work of justice and peace-building in Jos and beyond. To the TEKAN Peace Desk justice and peace are understood to be real and meaningful when most citizens or residents have sustainable sources of livelihood for their families, communities and nation. Joblessness and lack of peace building and conflict resolution skills will amount to creating a situation of none peace. These could be the rationale behind TPD's deliberate involvement in constant capacity strengthening and skill acquisitions intervention as pivotal for achieving sustainable peace. The researcher was the pioneer Assistant Coordinator of the TPD.

The ecumenical identity and vocation of TEKAN suggest that at its core of operation is its Abrahamic faith formation and prophetic tradition that inform justice and peace initiatives that

calls for commitment to the ‘peace of the city’ (Jeremiah 29:7). Also the theological basis of its ecumenical commitment embodies the examples of Jesus who commissioned his disciples to be peacemakers (Matthew 5-7). Therefore TEKAN’s missional credibility as a Christian ecumenical faith community must make peace building with justice a missional imperative to heal the wounds of Jos unleashed by the wanton use of violence.

### **6.2.2 Critical Focus on Justice Peace and Reconciliation Movement (JPRM)**

JPRM is a non-governmental organization managed by individuals belonging to the two main religions, Christianity and Islam. It has its traditional headquarters in a town called Gurum Nongvan in Ganye Local Government Area of Adamawa State north-eastern geopolitical zone of Nigeria. But has a national coordinating secretariat and liaison situated in Jos, Plateau State. Rev. Habila M. Istifanus is the President and Founder of the movement states that; “the national coordinating secretariat exist to facilitate communications and work with communities in Plateau and Kaduna States” (Istifanus 2006:1). The organization which started like a local community initiative in the 1980s has grown into a full fledge organization.

According to Habila Istifanus, the organization had a nickname “the Justice Group” during its early stage as the pioneer staff when about mobilizing people and communities to take responsibility and confront their socio-economic and political challenges, but in a more civilize manner, without resorting to violent actions (Istifanus 2006:1).

JPRM has the following statement as its vision statement:

The attainment of a just and peaceful society. A Society where people of all religions live in harmony, tolerant, love and respect one another. Violent free society, having people with relevant skills to adequately managed conflicts of all kinds; fair opportunity for everyone in all the communities (Istifanus 2006:5).

The vision is further expressed and made more actionable in the mission statement of the organization, which states that, “ensuring justice, promoting peace and reconciling people” (Istifanus 2006:5). The vision and mission statements of the organization seek to build reconciliation between victims and their aggressors. Istifanus asserted that the programs and interventions of JPRM are “systematically selected, strategically put in place and passionately implemented to the benefit of the common people” (2006:8). These programs include the following:

1. Christian-Muslim Mutual Relations: Bringing Christians and Muslims into a dialogue of life.
2. Justice and Peace Promotion: Confronting injustice and nourishing Peace.
3. Adult Education/Literacy Program: Dispelling illiteracy and ignorance.
4. Women Empowerment and Economic Program: Enhancing women capacity for active participation in community development.

The organization through its stakeholders' consultation generated and formulated strategic approaches that they consider relevant and appropriate (Istifanus 2006:8). The strategic approaches are:

1. Annual interfaith dialogue and conference;
2. Peace education;
3. Establishing peace clubs;
4. Conflict resolution skills development;
5. Peace rallies and symposiums;
6. Interreligious joint project;
7. Direct community project support;
8. Community exchange visits locally and internationally for experience sharing;
9. Capacity building on justice, peace and conflict prevention

There are two interventions undertaken by JPRM that are making important contributions to the building of Just Peace in Jos. They are the Interfaith Joint Project and Direct Community Support Project. These two activities have over time brought the people together regardless of their cultural affiliations, political associations and religious adherences to appreciate the need to respond to their challenges collectively. The activities have evidently strengthened the peoples' mutual relations and increased their awareness of their interdependence with each other as

human beings and their environment. The Direct Community Support has as a component micro loan revolving scheme accessible by Christian and Muslim women and youths. The loan facility is to enable beneficiaries to start petty trading and others use theirs for agricultural activities (Istifanus 2006). While the Interfaith Joint Project involves making medical and veterinary services available and affordable to less fortunate Christians and Muslims. It also includes environmental sanitation and road repairs undertaken by community of Christians and Muslims (Istifanus 2006). In the context of Jos where violence has destroyed so many lives the families of victims will need an environment of non-violence this is informed by politics of forgiveness (Herr & Herr eds 1998:69). Both Christianity and Islam major in the importance of forgiveness for individuals and communities to be renewed. Therefore the strategies employed by organizations like JPRM must include forgiveness that builds social relationships that restores wholeness, peace and justice.

### **6.2.3 Critical Focus on Centre for Peace Advancement in Nigeria (CEPAN)**

CEPAN is an interfaith, not-for-profit making and non-governmental organization which was inaugurated in the year 2004. However, it was formally recognized as an incorporated entity in 2006 by the Corporate Affairs Commission of Nigeria, the government agency statutorily assigned with the responsibility of registering private businesses and not-for-profit organizations. CEPAN has its headquarters located in Jos. The organization has offices in a number of other states in Nigeria. The vision statement of CEPAN states thus; “CEPAN envisions a society where there is peace based on justice, harmony based on the people’s recognition of the strength and beauty of their diversity, and prosperity based on sustainable development” (Goroh 2011:1). The organization’s mission statement is committed; “to create peaceful communities by promoting peace-building and development through conciliation services, training, research and disseminating accurate and reliable information on peace and development issues”. Both the vision and mission statements of CEPAN convey the organization’s pledge to peacemaking and justice advocacy for a just society that nurtures a culture of life.

CEPAN engages on the following broad spectrum of intervention programs that aim at deepening mutual interaction at the community levels. The programs are also intended to facilitate peace-building within the wider society. The programs focus on the follows:

1. Inter-faith peace building;
2. Post-conflict peace reconstruction;
3. Trauma healing;
4. Conflict mediation;
5. Fostering peace awareness and mutual tolerance among young people by facilitating peace education;
6. Collaborating with key stakeholders to maintain a conflict early warning and early response system;
7. Equipping individuals, communities and organizations with training resources needed to enhance their peace-building capacity;
8. Encourage citizenship and civic education based on peaceful co-existence, religious tolerance, ethnic diversity and nation-building;
9. Facilitating women and youth skills acquisition and economic empowerment;
10. Emergency Preparedness and Response;

Accordingly, the strategic approaches adopted by the organization give attention to the following:

1. Advocacy actions;
2. Networking and informal contacts;
3. Track 1 and 2 approaches to conflict resolution;
4. Workshops, seminars and conferences in Peace for Peace;
5. Establishing of Peace Clubs in Schools;
6. Constituting Interfaith Peace Teams;
7. Community-based action research;

8. Emergency preparedness and response teams;
9. Field visits;
10. Use of dedicated and committed professionals who have both theoretical and practical experiences;
11. Consultation with stakeholders across vertical and horizontal levels;
12. Gender mainstreaming in conflict prevention and transformation;
13. Publications on peace and conflict resolution.

CEPAN's strategies of establishing Peace Clubs in high schools, constituting interfaith peace teams and emergency preparedness and response actions stood out as contributing to the relatives being enjoyed in Jos and environs. The concept of involving young people in peace-building efforts especially those in high school age has helped immensely. The strategy of inculcating the ideals of peace, justice, tolerance and respect for the religious and cultural diversities in the young people is plausible. This action of targeting young people in their prime constitutes a good strategy for peace advocacy, in order to ingrain the notion of peace as the only life enhancing path to follow for social cohesion and transformation (Goroh 2011). Further in-depth research is however needed to evaluate the impact of the programs of CEPAN.

#### **6.2.4 Critical Focus on Women Without Walls Initiative (WOWWI)**

Women are indispensable stakeholders in the development of any peacemaking and peace building measures within a society. Their strategic peacemaking role in families and local community makes them important assets and partners in overcoming violence and building communities based upon justice and peace. WOWWI came into being as a result of the incessant violence conflicts that bedevilled Jos and other areas of northern Nigeria. The organization came into existence when two women that were separately mobilizing women using their respective religious platforms to embark on a peaceful protests. The call for a protest march was informed by the government's inability to halt the senseless and mindless killing of women and children by some religious and ethnic militias in recent time. The two women found commonality in their quest for peace and peaceful coexistence between Christians and Muslim, Indigenes and Settlers, rich and poor, educated and uneducated in the wider society of Jos. These two women are; Esther

Ibanga, a Christian and Khadija Hawaja, a Muslim. They reached out to each other. The step they took to reach out to each other led to the formation of the Women Without Walls Initiative with the acronym WOWWI in the year 2010 (Ibanga & Hawaja 2011).

Furthermore, WOWWI is a membership organization and so far has enlisted over 30 women groups and hundreds of individuals, Christian and Muslim alike as active members. The organization was incorporated as a legal entity and non-governmental organization by the government agency responsible for registering non-governmental and private organizations in Nigeria in the year 2012. This is to enable the group mobilize resources from within and outside country for its activities with much ease (Ibanga & Hawaja 2011:2).

The vision statement of WOWWI state that it exists: “to develop a non-violent, creative and inclusive approach for conflict resolution and transformation in Nigeria through women who are naturally agents of social and national change” (Ibanga & Hawaja 2011:2). Its aims and objectives are as follows;

- ◆ Form a coalition and coordination of other women groups, both locally and nationally to achieve the vision;
- ◆ Partner with all women in their different spheres of influence and create awareness of women’s role in peace building;
- ◆ Support and participate in intensive/comprehensive research on situations where women have used unique methodologies and approaches to contribute to peacemaking;
- ◆ Train civil society organizations in gender awareness, peace building and conflict resolution;
- ◆ To build strong partnership with women working in training, research, peace building, multi-track diplomacy and transformative development;
- ◆ Expand training programs specifically to empower women politically and economically. This women-only training should eventually lead into mixed gender that will galvanize them into working together;

- ◆ Partner with government, corporate bodies and international organizations in peace building projects and programs.

The aims and objectives of this interfaith women movement are geared at strengthening and deepening the interfaith notion of peace and peaceful coexistence among Christian and Muslim women in Jos and beyond. As a result, religious values, traditions and teachings are employed in all its peace-building engagements.

In its effort and drive towards achieving its vision of peaceful and nonviolent approach in resolving grievances, dissatisfaction and acrimony, it has adopted the following strategic approaches or methodologies to facilitate its interventions;

1. Advocacy actions;
2. Multi-track mediation;
3. Capacity building on peace-building and conflict resolution;
4. Continuing dialogue less of doctrinal and theological themes;
5. Active collaboration and partnership with relevant entities;
6. Relief services targeted at victims of violence;
7. Carry out projects in under-privileged (marginalized) communities.

Two of the strategic approaches that are used seem to be the most effective. They are namely; the continuing use of *dialogue less of doctrinal and theological themes* and *focus on carrying out of projects in under-privileged (marginalized) communities*. The under-privileged communities referred to locations where slums exist within Jos that have been neglected by the government. These locations are without good social infrastructure, poor health and educational facilities. Such locations have provided easy tools for violent conflict mongers. Their grievances and vulnerability have been exploited and used to inflame violent attacks. WOWWI has worked with such communities for its practical interventions, regardless of religious persuasion and cultural leaning of the majority populace in those areas such as the commissioning of a borehole (water source) drilled in one the communities sponsored by WOWWI. To WOWWI justice and peace is



all about access to basic social amenities such as portable water, basic education and basic health care, and others will follow later

These four organizations in Jos that work for the realization of Justice and peace-building demonstrate the capacity of local non-governmental organizations can do to overcome those factors that contribute to violence in their communities. In seeking to break the cycle of violence they have all sought in different ways to nurture a culture of peace and justice. They recognized that religion and people of faith play an important part in contributing to the emergence of that culture that facilitates justice and peace. They have all given attention to necessity for different communities of faith, especially those that share in the Abrahamic tradition of faith understanding should give priority commitment to live in peace with neighbours by dealing non-violently with others when potential conflicts arise ( Herr & Herr (eds) 1998:96).

### **6.3 Relevance and contextualization of Just Peace in Jos**

The context of Jos and the activities of the different ecumenical organizations that are working for peace and justice offer some perspectives on how such organizations contextualise their understanding and practise of their mandate. Huber's explanation of peace even though it has been quoted earlier, it has become necessary to state here again in order to shed more light on the peace that should be pursued in Jos. He affirms that,

Peace is not merely the absence of war and collective acts of violence; rather, the concept of peace implies the concept of justice, freedom and development... For if peace were merely defined as the absence of war and collective acts of violence, it would be quite compatible with unjust social conditions, political dictatorship and economic exploitation (Barkat 1970:141).

Huber's position resonates well in an ideal situation, which seems to be a different situation in Jos and other areas faced with intractable violent conflicts and attacks. In Jos, the mere absence of violence and any form of attacks is peace realised. It is not about justice, fairness, equity, equality and accountability as the opposite of such ideal conditions are what are obtainable. The Jos situation fits well to Wolfgang's first part of his assertion that: "Action promoting peace would thus not aim at eliminating the causes leading to conflicts; it would merely try to eliminate their after-effects. Thus, a concept of peace which looks deeper than the symptoms must take due account of justice, freedom and development" (Barkat 1970:141-2). Working for peace and

justice in Jos seems to suggest that the context is unique and any the local ecumenical expressions of working for justice and peace reflect a response in a very challenging environment. One must therefore be careful not to use Western notions of just-peace to address the reality in Jos. The pervasiveness of violence in the city has resulted in an environment where people have lost hope for peace. Acts of violence constitute a powerful threat to the democratic stability of the society. Therefore, in such a situation each small achievement accomplished by the different organizations represents a positive achievement. Even though peace and justice are supposed to be inseparable, in the context of Jos they do not necessarily go together. The first objective is the cessation of violence and establishment of some form of reasonable security in order that people may go about their everyday activities without fear.

The activities of the ecumenical organizations demonstrate their willingness to engage in cooperative work for the common good of the city. Their actions towards advocating for justice and peace for all of the inhabitants of Jos constitute expression of the concept of just-peace making. Allan argues that, “*Just Peace* is a stable peace with justice ...All parties accept it as regulating their relations in a legitimate way, making all satisfied: this is why it is morally superior to stable peace from a deontological viewpoint. ...it is to be preferred; too, since the feeling of justice is a moral good and contended parties are happier” (Allan & Keller 2012:114). Within the framework of Nigeria’s commitment to democracy, promoting justice and peace activities in local communities helps to undergird democracy that values human rights (Robert Herr, Judy Herr eds. 1998:57). The local ecumenical and faith based organizations in Jos approach peace and justice issues with underlying ethical framework that inform actions for sustainable economic development because at the core of violence are issues inequality perpetrated by an unjust economic, political, social and religious (dis) order.

The ethical dimension of *Just Peace* ensures that all parties in a dispute are satisfied with the outcome of the resolution reached concerning issues relating to ‘rule of law’, ‘criminal justice system’ and ‘policing’. The concept of the ‘rule of law’ refers to the framework of principles, institutions and procedures that are considered essential to protect persons and communities from arbitrary rule or violence and facilitate life in dignity (WCC 2012:42). Observing the rule of law to the later contributes tremendously to the realization of Just Peace. It ensures that within the confines of the law no person or group is maltreated and subjected to jungle justice. Human

rights are respected and protected in adherence to the rule of law by state actors. The criminal justice system is pivotal in advancing the cause of human rights and contributes to social stability. Irvin publication on criminal justice system in Africa argues that:

In Africa, criminal justice systems remain rather fragile. This is not only because of the human rights practices of some African governments, but because the changes on the continent demand good governance and democracy. Criminal justice cannot be separated from democracy inasmuch as its effective implementation has become a barometer of democratic practices throughout the developed world. While it is no guarantor of democratic governance, the application and administration of human rights remains a useful measuring tool of basic democratic practices of any state in the world (Irvin *et al* 2009:1).

The activities of the four local organizations in seeking reform in the justice system were not very pronounced. And this should become an area for urgent attention because the expression of violence in the society points to lack of confidence in the security and justice capability of the State. Irvin's argument indicates the necessity of a robust but credible criminal justice system for the democratic survival of nation-states in Africa. On the other hand, criminal justice system ensures that punishment is appropriately given according to law without prejudice or abuse of privileged power by those in authority. The criminal justice system of any nation-state must protect both the plaintiff and accused and beyond that where reforms are required due to the obsolescence of some part of the criminal justice system, the reforms must take onboard issues relating to inequality and disparity in the society. Mauer and Ghandnoosh in their recently published research paper argued that:

While there have been notable efforts to address these disparities, many criminal justice reform initiatives do not prioritize such a goal as central to their strategy. That is, strategies designed to divert offenders from incarceration or to reduce corrections costs frequently do not proactively examine the likely impact of such reforms on existing racial disparities. In part this is due to a belief that reform policies and practices will inevitably benefit offenders across the board (2014:1).

The criminal justice system must be taken as a veritable instrument that contributes to building a just society for all. All aspects of human endeavors should be explicitly captured in the criminal justice system as an ethical contribution towards the entrenchment of a Culture of *Just Peace*.

Lastly, in the increasing of military intervention in situations of violent conflicts as a way of mitigation has in most cases escalated violence rather than de-escalation. The pacifists would

rather prefer a situation where military or any of the forces not to be involved in any initiative towards social stability in conflict situations. It is commonly held that brutality and human rights abuses are clearly seen when military forces are involved in violent conflict transformation. In some cases the police force that is expected to apply civilized way of combating violence has turned to brutal in most situations. In an effort to embrace the various views and perceptions on war and violent conflicts, the notion of 'Just Policing' emerged also referred to as 'community policing'. Within the context of Jos, weapons in the hands of non-state actors and official representatives of the state have not resulted in better security or peace. Therefore the independent initiatives of the organizations to help reduce tensions and hostility by getting people to discuss their problems without resorting to conflicts constitute a better alternative of building peace and justice within the society. Therefore grassroots and voluntary endeavours towards peace-building represent an indispensable requirement for any work toward the realisation of just peace. According to Adams there is need for:

...a shift from a military-inspired approach to fighting crime to one that relies on forming partnerships with constituents. It employs health and human service programs as well as more traditional law enforcement, with an emphasis on crime prevention. It represents a change from a reactive model of law enforcement to one dedicated to developing the moral structure of communities (1994:894).

The moral dimension as projected by Adams points to the necessity to ensure that community values, customs and traditions reinforces the civil system in safeguarding peace and resolving dispute amicably. It further suggest that militarization of conflict transformation and crime cracking often does more harm than good and should not be an option even in extreme situations. John Paul Lederach asserts that, "Just policing rises from the common acceptance that we are guided by the metaphor of human rather than national security" (2007:176). Due to the captivity of the nation-state to rely heavily on national defence forces with the attendant implication of negating the welfare of the other therefore "secure states do not automatically mean secure people" (2007:180). Just policing evokes a radical shift from orientation of national security to authentic human security anchored the principles of care for God's creation. The ecumenical organizations in Jos have a mammoth task in advocating for 'just policing' or 'community policing' as critical element in their justice and peace-building efforts.

The ideas of robust criminal justice system and just policing are great in ensuring that perpetrators of violence and other crimes are punished and violent situations responded to by the police rather than the military, but situation of Jos and its environs would require military intervention rather than the police. The police are seen as ill-equipped to respond to violence. Even though the criminal justice system is in place in the Jos judicial administration, it may be judged that the courts that have the responsibility to dispense justice mostly delay adjudication and in so doing deny the victims due justice. This is often the case with the judicial system in Jos with many suspects in awaiting trial and many innocent persons have been incarcerated because of miscarriage of justice (Agbonika 2014, Agomoh 2011). Onimajesin argues that the criminal justice system administration in Nigeria is faced with some challenges that militate against proper and timely administration of justice. Some of the challenges include inadequate funding, lack of infrastructure, poor remuneration of judicial officers, discretionary powers, corruption and politicization of judicial (Onimajesin 2010:201-2). These challenges may be responsible for the reluctance and lack of confidence in the judiciary in Jos and elsewhere in Nigeria.

Therefore, interrogating the relevance and contextuality of *Just Peace* in the context of Jos will require a radical reframing of the values that define *Just Peace*. However, it does not mean watering down the defining values of *Just Peace* as ecumenically conceived, but to raise pertinent questions that challenge the status quo of injustice, inequality, discrimination and exclusion of others, which are common denominators that are expressed in the social life of Jos residents as indicated in chapters one and three. Local people experience exclusion and discrimination because of their religious persuasion and ethnic inclination. Wherefore, *Just Peace* may simply mean literal absence of violent conflicts and avoidable insurrections or attacks in Jos as typified in the intervention initiatives and strategies by the four organizations analyzed, while the other defining values of the notion will be pursued in gradual process.

#### **6.4 Chapter Summary**

This chapter provided highlights local efforts and initiatives made by local organisations in Jos towards the quest for a peaceful life in Jos in particular. All the efforts and initiatives are geared towards building a culture of justice and peace in communities of Jos that value fairness, equity and equality. An outline of some of the local initiatives made by the Faith Based Organizations

(FBOs), Nongovernmental Organizations (NGOs) and Community Based Organizations (CBOs) within the broad classification of Civil Society Organizations (CSOs) in Jos confirmed that the quest for justice and peace constitute an ecumenical challenge and it requires the commitment of all people of goodwill to work towards this objective. This is demonstrated in the contributions made by the four organizations and the others listed earlier. Together their work demonstrates initiatives carried out to build trust in spite of the tensions and conflicts within the society. Their actions have promoted de-escalation of conflict and invite reciprocity of trust building. Another positive contribution of the local ecumenical organizations in promoting justice and peace-building assets in Jos is demonstrated in the use of partnership conflict resolution strategies. Their common acceptance of 'the other' has created room for active listening of the 'the other's' complaints of injustice, 'sitting where they sit' and sharing in their life's concerns because justice constitutes an indispensable component of sustainable peace-building. The peace activist Martin Luther King states, Peace is not the absence of tension, but the presence of justice (Robert Herr, Judy Herr eds. 1998:59).

The next chapter concludes the study and identifies tentative signposts of what constitutes its contribution to the advancement of knowledge in the subject and areas for future research.

## CHAPTER SEVEN

### General Conclusion

*...three virtues—honesty, empathy, and humility—whose cultivation would make us less likely to fail in our search for truth and the peace that is its sign and fruit (Dickens, W.T. 2006:397).*

#### 7.1 Introduction

The stated objective of the study was to examine the emerging ecumenical paradigm of *Just Peace*, with the expectation that it may provide some pertinent insights of contextual relevance and serve as a resource for ecumenical organizations to appropriate in overcoming violence and work for justice and peace-building in the multi-religious and multicultural community of Jos, This Plateau State has been plagued with intractable violent conflicts that Best argued, is fuelled by socio-political and religio-cultural factors (Best 2007:7). In order to achieve the objective of the research a process was followed that interrogated the ecumenical concept of *Just Peace* that evolved within the WCC to serve as a missional instrument of addressing global contexts of where peace is short supply. Within the context of Nigeria, the city of Jos with its underlying socio-economic, political and religious factors that contribute to violent conflicts was identified as ideal for examining the relevance of the *Just Peace* concept. The work for justice and peace by one WCC related ecumenical organization and three other non-WCC organizations in Jos were examine to identify the relevance of the concept in their effort to overcome violence and foster peace building.

The limited interrogation of these organization suggest that the quest for a *Just Peace* as a Culture remains an urgent and essential epoch for a multi-religious, multicultural and cosmopolitan society like Jos in Plateau State of Nigeria. All peoples regardless of their religious and cultural persuasions need to live in peace in contexts of diversity without resorting to violence to overcome their disagreements. As discussed in the previous chapters, the notion of *Just Peace* as an ecumenical conviction advocated by the World Council of Churches (WCC) states that; “*Just Peace* is a journey into God’s purpose for humanity and all creation ...the call to seek justice and peace for all. Those who seek a just peace seek the common good” (WCC/PIC 02.4 2013:1). In order for *Just Peace* to be experienced, “social justice (*must*) confront privilege,

economic justice confronts wealth, ecological justice confronts consumption, and political justice confronts power itself. Mercy, forgiveness and reconciliation become public experiences. The spirit, vocation and process of peace are transformed” (WCC/PIC 02.4 2013:1).

The broad commitment of the ecumenical movement to the cause of justice and peace globally is confirmed in their various statements and actions. However, the question remains, whether or not Just Peace as articulated in their ecumenical vision can be embraced by in all contexts experiencing violent conflicts.

This chapter therefore concludes that based upon the contextual socio-political, economic and religious complexities of Jos the contextual relevance of the just peace concept will be shaped by how effective are the non-state actors in mobilizing a united strategic response to those debilitating factors that use violence to make Jos socially, economically and politically unstable. The relevance of the just peace concept for the context of Jos is therefore link to the need for justice and peace to become a pedagogical imperative that must be rooted into the local culture of a people. It cannot be embrace as a foreign product to be applied locally but must emerge out of the struggle of peoples’ desire for a better way of living that reject violence as a method of dealing with differences. Not only should justice and peace-building be embraced but it should also become entrenchment within the culture in order to challenge structures and systems that militate against fullness of life so that violent conflicts are prevented. A justice and peace-building culture will in the long run result in the formation of lifestyles that safeguard the protection of life and the promotion of human dignity that celebrates the well-being of all the residents of Jos. Jegen argues that “Justice as a fundamental virtue in the societal dimension is expressed in relationships in which all members of the society have their needs met as a matter of right, and not at the pleasure of individuals or groups who have arbitrary power over others” (2006:117). Therefore within the context of Jos the reality of life suggest that peace must be underpinned by justice. For this to happen the study seems to suggest that for *Just Peace* to be embraced as an important part of the local culture then it demands radical ethical considerations.

## **7.2 Contextual and Ethical Implications**

The socio-cultural reality of multiplicity of cultures and ethnic orientations informs the way people of Jos and other places will negotiate for justice and peace. Kaigama described the



conflict situation of Jos as rankle that has remained a disturbing matter, he says that: “in the recent past, Plateau State [which has Jos as its capital city] became a boiling cauldron with festering crises that took several dimensions. It is most unfortunate that these seemingly intractable crises have had negative consequences for the moral, social religious economic growth and stability of the once beautiful Plateau” (2012:5). Up to the year 2010 the instability of the local situation in Josh had not really changed because violent attacks on people in the city still happens. Best asserts that: “few will still hold the opinion that Plateau State still maintains its reputation as The Home of Peace and Tourism” (2007:6). The contextual socio-cultural factors that work against justice and peace-building such as religious fundamentalist behaviour that Hewitt (Scottsville Presbyterian Church Sermon, 21 June 2015), aptly describe as an extremist orientation as one in which:

God is not the enemy of your enemies. He is not even the enemy of his enemies. When God hates all the same people that you hate, you can absolutely be certain that you have created him in your own image...All forms of dehumanization, demonizing those who differ from you, treating your neighbour as the other, and claiming that God is on your side alone...fanatical claims of absolute truth. Doubt-free, no question asked, an uncritical confidence that one understands such absolute truth absolutely...Blind obedience to totalitarian, charismatic, and authoritarian leaders or their views that undermine moral integrity [are responsible for violence].

In addition, Jos has continued to face the disturbing phenomenon of indigene-settler problem that give rise to acts of violence. This phenomenon has over the years continued to inhibit peace in Jos, because the aggrieved who felt they have spent their whole lives in Jos are being treated as second class citizens (Krause 2010, Best 2007, Mwadkwon 2001). It raises the question of justice, fairness, equality and equity. Therefore, the phenomenon of indigene-settler dispute in must be addressed for the building of a just and inclusive society in which justice and peace are valued.

### **7.3 Interfaith and Ecclesia-Political Implications**

Another important factor that is destabilizing peace and justice in Jos is linked to the unhealthy relationship between the two major Abrahamic religions, Christianity and Islam. Their influential role within the city with their large following has at times been misused to deny others life and as indicated in chapters one and three, religion has been used to foster violent conflicts (Kaigama

2012, Krause 2010). The challenge that people of Jos face is how to ensure that their faith expression serve as life affirming assets rather than instruments of death. Kaigama argues that: “We must not kill or destroy people’s means of livelihood in the name of showing zeal for our religion. Religion should help us become holier human beings, not violent people” (2012:31). This unholy interplay between religion and politics that have led to violent actions suggest that instead of the adherents of the Abrahamic faith tradition use their religion for peace and justice that foster social progress and good governance, they succumb to functioning as promoters of inter-religious, inter-ethnic and political harmony (2012:29). The reality remains that both religions, Islam and Christianity, have been used for narrow political self-seeking purposes. Interfaith initiatives and collaborations that utilize the framework of dialogue of life as advocated by the Catholic Archbishop of Jos, Most Rev. Dr. Ignatius Ayau Kaigama be vigorously pursued. Kaigama asserts that: “dialogue of life means cross fertilization of our lives, interaction in concrete daily life in a genuine and sincere manner between Christians and Muslims, a dialogue which opens us to accept each other and to share together at a deeper level...in sincere love” (2012:30). Recognizing the important roles that religious leaders have to play towards religious tolerance, social cohesion and political stability, Umaru asserts that: “it is imperative that [religious] leaders be proactive in setting a good example of inclusivity and openness, reaching out in dialogue, and speaking out publicly against violence, injustice, discrimination, and arousing negative religious sentiments (2013:230). Therefore, religion that seeks to serve the common good of a people should not form part of the framing of political ideologies and strategies of breeds alienation and death, but religion should influence good conduct among the political class and those in public governance for *Just Peace* to be entrenched.

#### **7.4 Summary of the Chapters**

The seven interconnected chapters of this study sought to provide a succinct examination of the background information and justification, motivation, research problem, question and stated objectives, scope of the research, synopsis of theories employed; the research methodology and design approaches and instruments were highlighted and discussed. In the introductory chapter, the first chapter clearly indicated the scope and context of the research. This chapter, therefore, profiled trends of violent conflicts and discussed perceived major root causes of violence in the region. In so doing the research design was structured to fill a gap in the ecumenical response to

the quest for justice and peace to overcome violence in Jos. The perspectives shared by the key informants who were interviewed expressed their fears and lack of confidence in the appropriate authorities and agencies to act promptly towards mitigating the unfavourable conditions nurture violence and to focus on justice and peace-building measures.

The chapter discussed the nature of the study being a qualitative non empirical research and the organization of the research work. The chapter also espoused on the sources of data, which included; identifying and discussing the existing literature and additional data gathered from a selective in-depth interview of key informants. The chapter concluded with recognition of the research's limitations and relevant ethical considerations.

This qualitative study depended on the quality of the literature that was identified. Therefore in chapter two the study explained the strategy that was employed for the important task of literature identification, collection and synthesis. The selected relevant texts that have interrogated the phenomena of justice and peace and overcoming violence were identified.

Chapter two sought to provide the missiological approach and consideration of the undergirding theories that informed the study. Three theoretical motifs were adopted towards answering the research questions research objectives. More importantly the theories facilitated the examination of the appropriateness and applicability of the Just Peace concept to converse with those strategies that the selective ecumenical organizations in Jos use to address their multi-religious community plagued with violent conflicts. Konrad Raiser's culture of life theory was interrogated to identify its core assets which could converse with the Abrahamic covenant model and finally a third conversation takes place with the notion of *Ubuntu*. Together they constituted the ideological resource that equip the actors in their justice and peace-building efforts of overcoming violence, resolving disputes and building genuine peace in human society.

The complex nature of the socio-political, economic and religious context of Jos was examined in Chapter three and identified as important contributing factor to the state of violence within Jos. The intolerance of religious fundamentalists in particular has been highlighted as a contributing factor in the rising tensions that at times overflowed into violence and create unhealthy relationship between Christian Churches and the Muslim communities.

The fourth chapter examined the concepts of justice and peace as understood and advocated by the World Council of Churches. The chapter outlines the various initiatives taken by the global ecumenical movement towards overcoming violence and advocating for justice and peace especially for those that live on the front-line of communities in conflict.

The fifth chapter gave attention to the notion of *Just Peace*, being the central subject of this study. The notion was interrogated from different perspectives, in order to present both converging and diverging nuances on the concept. An overview on the notion of *Just War* theory was made to show the distinction between the two concepts of *Just Peace* and *Just War*. One of the objectives of the study is to examine the contextual relevance of the *Just Peace* concept in the multi-religious environment of Jos. Other selected writings of Islamic scholarship on the notion of justice and peace were also reviewed.

The sixth chapter focused on examining four selective local organizations including religious institutions within Jos to learn about their ecumenical efforts to nurture justice and peace-building efforts as critical component of the interventions in hurting communities. The chapter highlighted the significant contributions of local NGO organizations in working for the amicable resolution of conflicts that does not employ the use of violence. The chapter also identified the positive contributions that the experiences of local the local context made to justice and peace-building measures. It also identified those resources from the global ecumenical experience of interrogating the ‘just peace concept that can serve to strengthen the local ecumenical initiatives for justice and peace-building.

This final chapter sought to draw out the key insights of the study as they have been expressed in the previous chapters, rather than offer vague recommendations, chose to outline critical signposts for a future that would empower local actors to deliberately work for justice and peace-building in their quest to overcome violence, while intentionally identify and mobilise additional resources from the global ecumenical discourse toward building a community where *Just Peace* is propagated.

## 7.5 Unfinished Agenda

The issues addressed in this study have raised some further issues about the phenomenon of *Just Peace* as conceived and propagated by the ecumenical movement. The assumption is that although global ecumenical partners from the global north and south shared in its philosophical construct the term and the ecumenical pedagogy associated with concept appears to be clothed in the world view and meaning systems of the global North. *Just Peace* was conceived in an environment where institutions of governance are relatively stable, the rule of law more predictable, and fundamental rights of citizens are respected. In many of the countries of the global South, the states are fragile, national insecurity is normative, economy is weak, social welfare is often missing and in such contexts the threats to life through violence are real. Therefore, *Just Peace* must undergo in-depth contextualization that can allow the concept to converse meaningfully with local threats to life and peace. As demonstrated in the work of the local ecumenical organizations the work for justice and peace is fraught with many threats to life.

For example, the Western Nations that advocated the *Just War* theory did so in response to their contextual challenges that they faced. European wars in particular led to religious justification that certain wars are justified as long as the wars are just and contribute to the greater good (Brown1981:42-3). The proponents provided criteria that must be observed before engaging in a war and must be maintained even during the war, but they may have failed to realize the human elements in the determination of the cause for the intended war and the possibilities of the wars becoming unmanageable due to other interests that may have not been noticed at the beginning. They seem to have less regards for the likely human casualties and wanton destruction of properties and valuables that may happen as a result of the wars. The *Just Peace* theory and concept seemed intended to discredit or delegitimize the Just War theory. However, *Just Peace* is not presented as an alternative to *Just War* and the study has not engaged in a comparative analysis. In essence, *Just Peace* is offered as a parallel trajectory that stimulates intentional proactive steps to work for the cause of justice and peace for all and that no war or violence should be justified.

Secondly, the research also provided justification that the notion of *Just Peace* is not an exclusive preserve of Christian tradition, but that all religions of the world and irreligious people that wish to work for justice and peace. It argues further that *Just Peace* underpins the nucleus of

most of the world religions. Nearly all the religions propagate and proclaim openly the messages of peace, equity, equality and human dignity. The emphasis may vary but the spirit and intention quite strong. The research project presented the *Just Peace* concept as an inclusive phenomenon that the ecumenical movement within the World Council of Churches has embraced and utilized as an instrument to promote justice and peace in contexts plagued by violence. The perception may therefore be given the *Just Peace* concept is popularized by Christian institutions, however this research has intentionally galvanized the various notions of peace and justice as advocated by some religions of the world particularly Islam and Judaism in order to showcase the common understanding of peace and justice as shared by these religions with Christianity that share a common Abrahamic faith heritage tradition. The paradox that the study has identified is that this common heritage does not necessarily lead to motivation and commitment of the different adherents of these religions that belong to the same family of faith to work together in life affirming dialogue for the common good of humanity. The context in Jos points to unhealthy competition that triggers the use of violence as an instrument of demonstrating power over others. It was on this premise that this research tried to argue that peace and justice are core ingredients of *Just Peace* notion, which is integral to various religious ethos of most religions of the world.

Finally, the intersection between the *Just Peace* concept and African philosophical concept of *Ubuntu* makes it a unique contribution to building sustainable peace in a culturally diverse context. The interdependency of the individual and the community that *Ubuntu* advocates also intersects *Just Peace* notion and should therefore address Africans in their social location to work towards building a “Culture of *Just Peace*”. A culture that expresses *Just Peace* is one that respects and values all life. Therefore it may be appropriate to speak of an “*Ubuntu Just Peace*” that communicates a notion of *Just Peace* integrated into the philosophy of *Ubuntu*. *Just Peace* can only be realized or experienced when conflict ridden areas embraced fully the principles of *Ubuntu*, which propels the people to embrace good neighbourliness guided by the ideals of pro-existence, whereby a person of different religious and cultural group stand in defence of the other.

## **7.6 Conclusion / Closing Thoughts**

The Islamic extremist group commonly known as ‘Boko Haram’, whose original name is ‘Jama’atul Ahlis Sunna Lidda’Awati Wal Jihad’ meaning ‘People Committed to the Prophet’s

Teachings for Propagation and Jihad' continues to be a nightmare to the nation-state of Nigeria (Umaru 2013:77). The group's heinous and gruesome activities in Nigeria, more specifically in Jos and some parts of northern Nigeria have enormously hampered efforts towards building a peaceful community in the northern part of country. Umaru collaborated on the understanding that the activities of *Boko Haram* have become horrifying wherein he asserts that, "the activities of the sect have turned into full-scale war-fare, with many of its members engaging in suicide bombings. From 2010, various attacks have rocked many parts of northern Nigeria, killing and maiming innocent citizens. The sect claimed responsibility for many of these attacks and vowed not to give up their fight against westernization" (2013:78). The group's actions have continued to negatively affect relationships between Christians and Muslims in Jos and by extension the northern region of Nigeria. Suspicion and prejudices against each other continuous to surge, thereby impede on efforts towards entrenching a culture of peace.

The foregoing national threat to all life has called into question the role of religion in protecting life and promoting peace. Christians and Muslims face a common threat and this scenario should lead to finding common understanding and strategy to overcome the treat by working together for justice and peace-building. The extremists groups have a propensity of manipulating religion for their narrowed primordial agenda and are easily disposed to legitimizing the use of violence as a means of imposing their destructive ideology and enforcing their archaic rules on innocent people in the name of religious orthodoxy. The Culture of *Just Peace* recommended in this research encourages people of all faith traditions to embrace justice and peace as free and priceless gifts that must not be commoditized or politically transacted in any way or in any form. The Culture invites Christians and Muslims and indeed all people of faiths to question the authenticity and validity of all religious teachings that promote violence to gain followers. Building religious cohesion does not and will not in any way or form negate the principles of diversity but invites people of different religious affiliation to perceive and recognize that other religions other than theirs affirms life.

Therefore, it becomes urgent that all structures that increase poverty, deprave some citizen formal education, and tolerate religious extremism are challenged and eventually dismantled to pave the way for a more just humanity within an environment shaped by a Culture of *Just Peace*. This will make people enjoy peace in the community, peace with the earth, peace in the market

place and peace among the people regardless of their religious persuasion, cultural affiliation and political association (WCC 2012:9-13). Otherwise as expressed in the WCC *Just Peace* Companion document:

...there can be no security in situation of utter deprivation; that economic development at the expense of the recognition of human rights, in particular the rights of the marginalised... does not serve the cause of social justice; and that without basic human security and the satisfaction of human needs the affirmation of human rights loses its meaning (WCC 2011:110-1).

One of the global icon of justice and nonviolence principles; Mohandas K. Gandhi has uncompromisingly asserted, “nonviolence is the greatest force humanity has been endowed with. Truth is the only goal we have. For God is none other than Truth. But Truth cannot be, never will be reached except through nonviolence. That which distinguishes us from other animals is our capacity to be nonviolent. And we fulfil our mission only to the extent that we are nonviolent and no more” (Wink 2000:2). This admonition to follow the path of nonviolence in resolving issues that have the propensity to cause violent reactions that lead to loss of lives and properties serves as a timely reminder to the conflict infected city of Jos. The notion of a nonviolence approach to resolving conflict rather than engaging in violent confrontation, may appear to be a weak compromise but other model of approach tend to result in people being injured, maimed and dislocated. The culture of *Just Peace* embraces nonviolence as an indispensable aspect of the culture for people to live peacefully.

According to Umaru, “the situation in Northern [Jos] Nigeria calls for an Islamic and Christian theological hermeneutics of dialogue that negotiates peace in justice and love (2013:18)”. The three influential religions in Jos namely; Christianity, Islam and African Traditional Beliefs need to journey from their narrow exclusivity of orthodoxy in beliefs and journey towards ecumenical and respectful learning from the other. It may therefore warrant for some form of positive SYNCRETISM to be embraced for the purpose of building a culture of Just Peace that is embraced and nourished by all peoples regardless of their religious persuasion. Positive Syncretism in the context of this research connotes the invitation to people of other religions to respect certain aspects of religious practices of the other that promotes peace and peaceful coexistence in the community. It can be likened to the notion of *Chrislam* (a syncretistic combination of Christianity and Islam) propagated in the 1980s in Nigeria that goes beyond the



boundaries of Christianity and Islam into the realm of the Traditional belief system of the host community. Adherents of Christianity and Islam came out of traditional African belief systems that had established customs, traditions and culture for the well-being of the people. This thesis argues that the community of Jos with its religious culture dominated by Christianity and Islam still has a lot to learn from the traditional religions on mediation, disputes resolution and community security. Therefore, Positive Syncretism should be considered as an option in an effort to overcome violence and work for nurturing a Culture of Just Peace. The use of syncretism may not be easily accepted within the society because of its negative perceptions as religious relativism. However Arinze has argued that “it is not often that people would propose syncretism in theory as a new religion. Nevertheless, some have *de facto* engaged in syncretism by pulling, for example some Christian beliefs in African Traditional Religion within Africa or in Latin America or vice versa” (1997:38). Therefore, in the context of broadly searching for durable peace, Positive SYNCRETISM may be an option.

***A JUST PEACE for SOME is a JUST PEACE for NONE – JUST PEACE must be a package for ALL and worked for by ALL and transposed into a CULTURE***

**“... Justice and Peace MUST Kiss each other...” (Psalm 85:10)**

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## Appendix 1

### **Bible References on Peace:**

**Matthew 5:9** *Blessed are the peacemakers; they shall be called children of God.*

**Matthew 11:28-30** *Come to me, all who are weary and whose load is heavy; I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and humble-hearted; and you will find rest for your souls. For my yoke is easy to wear, my load is light.*

**John 14:27** *Peace is my parting gift to you; my own peace, such as the world cannot give. Set your troubled hearts at rest, banish your fears.*

**John 16:33** *I have told you all these things that in me you may find peace. In the world you will have suffering. But take heart! I have conquered the world.*

**John 20:19** *Late that same day, the first day of the week, when the disciples were together behind locked doors for fear of the Jews, Jesus came and stood among them. 'Peace be with you!' he said.*

**Philippians 4:6-7** *...do not be anxious, but in everything make your requests known to God in prayer and petition with thanksgiving. Then the peace of God, which is beyond all understanding, will guard your hearts and your thoughts in Christ Jesus.*

**Romans 14:17-19** *for the kingdom of God is not a matter of eating and drinking, but justice, peace, and joy inspired by the Holy Spirit. Everyone who shows himself a servant of Christ in this way is acceptable to God and approved by men. Let us, then, pursue the things that make for peace and build up the common life.*

**2 Corinthians 13:11** *And now, friends, farewell. Mend your ways; take our appeal to heart; agree with one another, live in peace; and the God of love and peace will be with you.*

**1 Peter 1:2** *according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you.*

**Mark 9:50** *Salt is good, but if the salt loses its saltiness, how will you season with it? You must have salt within yourselves, and be at peace with one another.*

**Luke 6:27** *But to you who are listening, Love your enemies; do good to those who hate you.*

**Romans 12:17** *Repay no one evil for evil. Let your aims be such as are honorable.*

**1 Corinthians 7:15** *If the unbelieving partner wishes for a separation, it should be granted; in such cases the Christian husband or wife is not bound by the marriage. God's call is a call to live in peace.*

**James 3:18** *Peace is the seed-bed of righteousness, and the peacemaker will reap its harvest.*

**Numbers 6:25-26** *may the LORD make his face to shine on you and be gracious to you; may the LORD look kindly on you and give you peace.*

**Romans 8:6** ...but those who live on the level of the spirit have the spiritual outlook, and that is life and peace.

**Colossians 3:15** Let Christ's peace arbiter in all your decisions, the peace to which indeed you were called as members of a single body. Always be thankful.



## Appendix 2

### Our'an References on Peace:

**Al-Baqarah 2:183** *But whoso apprehends from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Surely, Allâh is Most Forgiving and Merciful.*

**Al-Baqarah 2:249** *And their Prophet (Samuel A.S.) said to them: Verily! The sign of his Kingdom is that there shall come to you At-Tâbût (a wooden box), wherein is Sakinah (peace and reassurance) from your Lord and a legacy of good left by the family of Mûsâ (Moses) and the family of Hârûn (Aaron), the angels bearing it. Surely, in this is a sign for you if you are indeed believers.*

**An-Nisâ 4:35** *And if you fear a breach between them, twain (the man and his wife), then appoint (two) arbitrators, one from his family and the other from hers; if they both (arbiters) wish for peace, Allâh will cause their reconciliation. Surely Allâh is All-Knowing, All-Aware.*

**An-Nisa 4:91** *Except those who are connected with a people between whom and you there is a pact (of peace), or those who come to you while their hearts shrink from fighting you or fighting their own people. And if Allâh had so pleased, He could have given them power against you, then they would have surely fought you. So, if they keep aloof from you, and fight you not, and make you an offer of peace, then Allâh has allowed you no way of aggression against them.*

**An-Nisa 4:92** *You will find others who desire to be secure from you and secure from their own people. Whenever they are made to revert to hostility, they fall headlong into it. Therefore, if they do not keep aloof from you nor offer you peace and restrain their hands, then seize them and kill them, wherever you find them. Against these We have given you clear authority.*

**An-Nisa 4:129** *And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And people are prone to covetousness. But if you do good and are righteous, surely, Allâh is Aware of what you do.*

**Al-Ma'idah 5:17** *Thereby does Allâh guides those who seek His Good Pleasure on the paths of peace, and leads them out of every kind of darkness into light by His Will and guides them to the right path.*

**Al-An'am 6:55** *And when those who believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations) come to thee, say: "Salâmun 'Alaikum" (peace be unto you)! Your Lord has taken upon Himself to show Mercy, so that whoso among you does evil in ignorance and repents thereafter and reforms, then, He is Most Forgiving and Merciful.*

**Al-An'am 6:128** *For them is the abode of peace with their Lord, and He will be their Walî (Helper and Protector) because of their works.*

**Al-A'raf 7:47** *And between the two, there shall be a partition, and on the Elevated Places in heaven there shall be men who will know all their marks. And they will call out to the people of*

heaven, "Salâmun 'Alaikûm" (peace be on you). These will not have yet entered it (Paradise), although they will be hoping to do so.

**Al-Anfal 8:62** *And if they incline towards peace, incline thou also towards it, and put thy trust in Allâh. Surely, it is He Who is the All-Hearing, All-Knowing.*

**Yunus 10:11** *Their prayer therein shall be Glory to thee, O Allâh! and their greeting therein to each other shall be Peace! And the end of their prayer shall be: All the praise be to Allâh, the Lord of the worlds.*

**Yunus 10:26** *And Allâh calls to the abode of peace, and guides whom He pleases to the Straight Path.*

**Hud 11:49** *It was said, 'O Nûh (Noah), descend then with peace from Us and blessings upon thee and upon peoples to be born of those with thee. And there will be other peoples whom We shall grant provision for a time, then shall a grievous punishment overtake them from Us.*

**Hud 11:70** *And surely, Our Messengers came to Ibrâhîm (Abraham) with glad tidings. They said: Salâm (We bid you peace!). He answered, Salâm (peace be on you!), and he was not long in bringing a roasted calf.*

**Ar-Ra'd 13:25** *"Salâmun 'Alaikum (Peace be unto you), because you were steadfast; behold, how excellent is the reward of the final Abode!*

**Ibrahim 14:24** *And those who believe and act righteously will be admitted into Gardens through which streams flow, wherein they will abide by the command of their Lord. Their greeting therein for each other will be: Salâm (Peace be on you!).*

**Ibrahim 14:36** *And call to mind when Ibrâhîm (Abraham) said, 'My Lord! Make this city a city of peace and preserve me and my children from worshipping idols.*

**Al-Hijr 15:47** *'Enter therein with peace, in security.'*

**Al-Hijr 15:53** *When they came to him and said: Salâm (Peace be upon you)! [Ibrâhîm (Abraham)] answered: 'Surely, we are afraid of you.'*

**An-Nahl 16:32** *Those whom the angels cause to die while they are pure, they say to them, 'Peace be unto you. Enter Heaven because of what you used to do.'*

**Bani-Isra'il 17:96** *Say, Had there been in the earth angels walking about in peace and quiet, We should have certainly sent down to them from heaven an angel as a Messenger.*

**Maryam 19:16** *And Salâm (Peace) was upon him the day he was born, and the day he died, and Salâm (Peace) will be on him the day he will be raised up to life again.*

**Maryam 19:34** *And Salâm (peace) was on me the day I was born, and Salâm (Peace) will be on me the day I shall die, and the day I shall be raised alive.*

**Maryam 19:63** *They will not hear therein anything vain but only Salâm (salutations of peace); they will have their sustenance therein, morning and afternoon [See V.40:55 also].*

**Taha 20:48** *So go ye both to him and say, We are the Messengers of thy Lord; so let the Children of Israel go with us, and torment them not. We have, indeed, brought thee a great Sign from thy Lord; and peace shall be on him who follows the guidance;*

**Al-Nūr 24:62** *There is no harm for the blind, and there is no harm for the lame, and there is no harm for the sick, and none for yourselves, that you eat from your own houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or the houses of which the keys are in your possession, or from the house of a friend of yours. Nor is there any harm whether you eat together or separately. But when you enter houses, salute your people with the greeting of peace – a greeting from your Lord, full of blessing and purity. Thus does Allāh expound to you the commandments, that you may understand.*

**Al-Furqān 25:76** *Those will be rewarded with the highest place because of their patience. Therein they shall be met with greetings and the word of peace and respect.*

**An-Naml 27:60** *Say, All praise belongs to Allāh, and peace be upon those servants of His whom He has chosen. Is Allāh better, or that which they associate with Him?*

**Al-Qasas 28:56** *And when they hear idle talk, they turn away from it and say, 'For us our works and for you your works. Peace be upon you. We have no concern with the ignorant.*

**Al-Ahzāb 33:45** *Their greeting on the Day, when they shall meet Him, will be 'Salāmu 'Alaikum' (Peace be unto you). And He has prepared for them a honourable reward.*

**Al-Saba 34:38** *And it is not your wealth, nor your children that will bring you nearer to Us in rank but only those who believe, and do good works; as for such, there will be twofold reward for what they did, and they will reside in the high dwellings in peace and security.*

**Al-Sāffāt 37:80** *Salām (Peace) be upon Nūh (Noah) among the people!*

**Al-Sāffāt 37:110** *Salām (Peace) be upon Ibrāhim (Abraham)!*

**Al-Sāffāt 37:121** *Salām (Peace) be upon Mūsa (Moses) and Hārūn (Aaron)!*

**Al-Sāffāt 37:131** *Salām (Peace) be upon Ilyāsīn (Elias)!"*

**Al-Sāffāt 37:181** *And Salām (Peace) is ever upon the Messengers!*

**Al-Zumar 39:74** *And those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: Salāmun 'Alaikum (Peace be upon you)! You have done well, so enter here to abide therein.*

**Al-Zukhruf 43:90** *And our reply was, 'So turn away from them Lord! and say, Salām (Peace);' and soon shall they know.*

**Ad-Dukhan 44:56** *They will call therein for every kind of fruit in peace and security;*

**Muhammad 47:36** *So be not slack and sue not for peace, for you will, certainly, have the upper hand. And Allâh is with you, and He will not deprive you your reward of your good actions.*

**Al-Hujurât 49:10** *And if two parties of believers fight each other, make peace between them; then if after that one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allâh. Then if it returns, make peace between them with equity, and act justly. Surely! Allâh loves the just.*

**Qâf 50:35** *Enter ye therein in peace. This is the Day of eternal life!*

**Adh-Dhâriyât 51:26** *When they came to him and said, ‘Salâm, (Peace be upon you)!’ he said in reply, “Salâm, (On you be peace ). He thought that they were strangers.*

**Al-Wâqi’ah 56:27** *Except only the word of salutation – Salâm! Salâm! (Peace! Peace!).*

**Al-Wâqi’ah 56:92** *Then ‘Salâm (Peace) be ever on thee, O thou, of those of the right hand!’*

**Al-Qadr 97:6** *It is all Salâm (Peace) till the rising of the dawn.*

### Appendix 3

#### **Bible References on Justice:**

**Leviticus 19:15** *You are not to pervert justice, either favouring the poor or by subservience to the great. You are to administer justice to your fellow-countryman with strict fairness.*

**Deuteronomy 16:20** *Justice, and justice alone, must be the aim, so that you may live and occupy the land the LORD your God is giving you.*

**Deuteronomy 27:19** *'A cursed on anyone who withholds justice from the alien, the fatherless or the widow': the people must all say, 'Amen.'*

**Job 37:23** *But the Almighty we cannot find; his power is beyond our ken, yet in his great righteousness, he does not pervert justice.*

**Psalms 33:5** *He is a lover of righteousness and justice; the earth is filled with the Lord's unfailing love.*

**Psalms 106:3** *Happy are they who maintain justice, who constantly do what is right.*

**Psalms 140:12** *I know that the LORD will give their rights and justice to the downtrodden.*

**Proverbs 28:5** *Evildoers have no understanding of justice, but those who seek the LORD understand it well.*

**Proverbs 29:7** *The righteous are concerned for the claims of the helpless, but the wicked cannot understand such concern.*

**Isaiah 1:17** *Learn to do good. Pursue justice, guide the oppressed. Defend the cause of the fatherless, plead the widow's cause.*

**Isaiah 10:1-2** *Woe to those who make unjust laws; to those who issue oppressive decrees, to deprive the poor of their rights and withhold justice from the oppressed of my people, making widows their prey and robbing the fatherless.*

**Isaiah 30:18** *Yet the LORD longs to be gracious to you; he rises to show you compassion. For the LORD is a God of justice. Blessed are all who wait for him!*

**Isaiah 51:4-5** *Listen to me, my people; hear me, my nation: The law will go out from me; my justice will become a light to the nations. My righteousness draws near speedily, my salvation is on the way, and my arm will bring justice to the nations. The islands will look to me and wait in hope for my arm.*

**Isaiah 61:8** *For I the LORD, love justice; I hate robbery and crime. In my faithfulness I will reward them and make an everlasting covenant with them.*

**Ezekiel 34:15-16** *I myself will tend my sheep and have them lie down, declares the Sovereign LORD. I will search for the lost and bring back the strays. I will bind up the injured and strengthen the weak, but the sleek and the strong I will destroy. I will shepherd the flock with justice.*

**Micah 6:8** *The Lord has told you mortals what is good, and what it is that the LORD requires of you: only to act justly, and to love loyalty, and to walk humbly with your God.*

**Zechariah 7:9-10** *These are the words of the LORD of Hosts: Administer true justice, show kindness and compassion to each other. Do not oppress the widow or the fatherless, the resident alien or the poor, and do not plot evil against one another.*

**Matthew 12:18** *Here is my servant whom I have chosen, the one I love, in whom I delight; I will put my Spirit upon him, and he will proclaim justice to the nations.*

**Matthew 23:23** *Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices-mint, dill and cummin; but you have overlooked the weightier demands of the law-justice, mercy, and good faith. It is these that you should have practiced, without neglecting the others.*

**Luke 11:42** *Woe to you Pharisees, because you give God a tenth of your mint, rue and all other kinds of garden herbs, but you neglect justice and the love of God. It is these you should have practiced without overlooking the others.*

**Acts 17:30-32** *God has overlooked the age of ignorance, but now he commands all men and women everywhere to repent; because he has fixed a day on which he will have the world judge with justice, by the man he has designated. Of this he has given assurance to all by raising him from the dead.*

## Appendix 4

### Qur'an References on Justice:

**Al-Baqarah 2:62** *Those with faith, those who are Jews, and the Christians and Sabaeans, all who believe in Allah and the Last Day and act rightly, will have their reward with their Lord. They will feel no fear and will know no sorrow.*

**Al-Baqarah 2:189** *And do not devour your property among yourselves unjustly and offer it not as bribery to the authorities that you may devour a part of the wealth of other people wrongly while you know.*

**Al 'Imrān 3:22** *As for those who reject Allāh's Signs, and kill the Prophets without any right to do so, and kill those who command justice, give them news of a painful punishment.*

**Al-Nisā 4:36** *And if you fear a breach between them, twain (the man and his wife), then appoint (two) arbitrators, one from his family and the other from hers; if they both (arbiters) wish for peace, Allāh will cause their reconciliation. Surely Allāh is All-Knowing, All-Aware.*

**Al-Nisā 4:59** *Verily! Allah commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which Allāh gives you! Allāh is All-Hearing, All-Seeing.*

**Al-Nisā 4:65** *But no, by thy Lord, they will not be true believers until they make thee judge in all that is in dispute between them and then find not in their hearts any demur concerning that which thou decidest and submit with full submission. Al-Nisā 4:93* *It is not for a believer to kill a believer except by mistake; and whosoever kills a believer by mistake, he must set free a believing slave and a compensation be given to the deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave; and if he belonged to a people with whom you have a treaty of mutual alliance, compensation must be paid to his family, and a believing slave must be freed. And who so finds this beyond his means, he must fast for two consecutive months in order to seek repentance from Allāh. And Allāh is All-Knowing, All-Wise.*

**Al-Nisā 4:113** *And whoso does commits a fault or a sin and then throws the blame on an innocent person, certainly bears the burden of calumny and a manifest sin.*

**Al-Mā'ida 5:9** *O ye who believe! Be steadfast in the cause of Allāh, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to taqwa (righteousness). And Fear Allāh. Surely, Allāh is aware of what you do.*

**Al-Mā'idah 5:43** *They are eager listeners to falsehood, devourers of things forbidden. If, then, they come to thee for judgment, judge between them or turn aside from them. And if thou turn aside from them, they cannot harm thee at all. And if thou judge, judge between them with justice. Surely, Allah loves those who are just.*

**Al-A 'rāf 7:30** *Say: 'My Lord has commanded justice...'*

**Al-A‘rāf 7:182** *And of those We have created, there are people that guide men with Truth and do justice therewith.*

**Yūnus 10:47** *And for every people there is a Messenger. So when their Messenger comes, it is judged between them equity and they are not wronged.*

**Al-Nahl 16:126** *Call unto the way of thy Lord with wisdom and fair admonition, and argue with them in the kindest way. Surely, thy Lord knows best who has strayed from his way; and He also knows those who are rightly guided.*

**Muhammad 26:22-23** *Is it not likely that, if you did turn away, you would cause corruption in the earth and sever your ties of kinship? Such are the people Allāh has cursed, making them deaf and blinding their eyes.*

**Al-Hadid 27:26** *Verily, We sent Our Messengers with manifest Signs and sent down with them the Book and the Balance, that people may act with justice.*

**Al-Shura 42:16** *So call and go straight as you have been ordered to. Do not follow their whims and desires but say, ‘I have iman in a Book sent down by Allah and I am ordered to be just between you. Allah is our Lord and your Lord. We have our actions and you have your actions. There is no debate between us and you. Allah will gather us all together. He is our final destination.’*

**Al-Mumtahanah 60:9-10** *Allāh does not forbid you from being good to those who have not fought you in the den or driven you from your homes, or from being just towards them. Allāh loves those who are just. Allāh merely forbids you from taking as friends those who have fought you in the religion and driven you from your homes and who supported your expulsion. Whosoever makes friends with them – it is these that the transgressors.*



## Appendix 5



27 June 2013

Rev. Lesmore Gibson Ezekiel 210504819  
School of Religion, Philosophy and Classics  
Pietermaritzburg Campus

Dear Rev. Ezekiel

Protocol reference number: HSS/0428/013D  
Project title: A missional critique of the *Just Peace* Concept and Process of the World Council of Churches (WCC): Its ecumenical implications and contextual relevance for overcoming violence and building genuine peace in the pluralistic community of Jos, Nigeria.

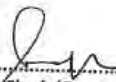
In response to your application dated 10 April 2013, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has been granted **FULL APPROVAL**.

**NO- RISK APPROVAL**

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment /modification prior to its implementation. In case you have further queries, please quote the above reference number. Please note: Research data should be securely stored in the school/department for a period of 5 years.

I take this opportunity of wishing you everything of the best with your study.






Yours faithfully

  
.....  
Dr Shenuka Singh (Deputy Chair)  
Humanities & Social Science Research Ethics Committee

/pm

cc Supervisor: Dr R Hewitt  
cc Academic Leader: Prof S Rakoczy  
cc School Admin.: Ms Catherine Murugan

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