

## Peacebuilding, Dialogue and Reconciliation in Nigeria: The Role of Religion

<sup>1</sup>\*Haruna Godwin Ojonemi, <sup>1</sup>Abraham Buzaije, <sup>2</sup>Omede Eleojo Mercy

\*Corresponding author: [ojonemigodwin@gmail.com](mailto:ojonemigodwin@gmail.com)

<sup>1</sup>Federal College of Education, Kontagora, Niger State.

<sup>2</sup>Mustapha Comprehensive School Kontagora

DOI: <https://doi.org/10.5281/zenodo.11525811>

---

### Abstract

*For quite some time now, the Nigerian society has been bedeviled with various kinds of crises ranging from ethnic, economic, socio- religious and political. These crises have resulted to the loss of lives and properties with multitude of persons displaced from their homes. This therefore, calls for peacebuilding, dialogue and reconciliation in our society. Hence this paper used review method to explore the concept of peacebuilding, dialogue and reconciliation.in the process, the concept of religion and peacebuilding were examined, religion as a source of conflict and disunity was discussed, various approaches to peacebuilding, dialogue and reconciliation/ conflict management were analyzed and some limitations to peace building, dialogue and reconciliation in our society were portrayed. The paper concluded with some recommendations among which is the provision of functional rehabilitation centred by the government and compensation to victims of crisis.*

**Keywords:** Peace building, dialogue, reconciliation, and religion.

## **Introduction**

Peace building, dialogue and reconciliation deal entirely with getting people to accept each other as part of their group. It is a process of building bridges between people for the betterment of the society. Alubo (2008) observed that, the objective of peacebuilding, reconciliation and dialogue is basically to eliminate or reduce to the minimum, those issues and strategies that destroy trust, confidence and the basis of societal harmony. These imply that certain efforts and processes are required to reduce greatly the level of conflicts for a peaceful society to be achieved. Peace is a concept that thrives on justice, fairness, equity, trust, friendship, mutual respect, communication, a common aspiration and similar elements. Peace does not come about cheaply or naturally after a conflict situation. It is the result of a positive frame of mind involving affected parties and actors, and their efforts at achieving harmony (Best 2002). The author argued that in a relationship, both parties are allowed to put aside their differences, and be willing to accept ways and means of forming new relationship at the end of a conflict. Although, healing plays an important role in the reconciliation and the prevention of potential violence. Peacebuilding, dialogue and reconciliation is mainly achieved when the parties to a conflict deal with the painful and traumatizing memories of a past conflict situation than trying to avoid them.

## **Conceptual Clarifications**

### Peace/ peacebuilding

The word peace was derived from the Greek “Pax” which describes a state of peace and tranquility with all of nature. Saint Augustine in Tanko (2014) defines peace as the tranquility of order. Order is the distribution which allots things equal or unequal, each to its own place. Even though peace conveys a positive image, those who fight wars believe they are pursuing peace and order. However, Ladan (2012) define peacebuilding as a long term process of encouraging people to talk, repairing relationship and reforming institutions for positive change that will last.

### Dialogue

The term dialogue has been variously defined and understood in the context of intra-Christian as well as interreligious engagement. In the intra- Christian context, dialogue has often been understood more narrowly as a bilateral and multilateral conversation between formed church representatives concerning church-driving issues. By comparison, in the interrelation context, dialogue has often been expansively understood beyond formal institutionalized conversations.

Tanko (2014) define dialogue as any positive and constructive interreligious division with individuals and communities of other faiths, directed to mutual understanding and enrichment in obedience to truth, and with respect for freedom. Dialogue is understood as shared communication for mutual understanding. Gwamna (2004) dialogue involves people who are engaged in talking. It is organized and aimed at solving a problem in

order to end disagreement, discord or conflict. Further, the author argued that the concept is a continuous process that involves peace making and of strategies towards people building greater relationships with harmonious understanding, tolerance and peaceful co-existence in the society.

### Reconciliation

On the other hand, reconciliation is the process through which both victim and perpetrator transform the nature of their relationship aiming at building a new social context for a peaceful common future. On this note, what matters most are both the victims, the perpetrators and the relationship that takes place in the whole process. Best (2002) defined reconciliation as a structural process where the construction of a new relationship takes place. Brouneus, (2007) Reconciliation entails the pragmatic work of changing behaviors, attitude, and emotions between two former enemies, truth telling is one of the most important components of reconciliation processes around the world. The author argued that the notion about reconciliation is often informed by one's fundamental belief. Hence reconciliation can be perceived as a process with religious overload which often includes the idea of repentance and forgiveness; there are several dimensions of reconciliation that largely overlap with those of the healing process, they include: the need for security or peace, the search or need for truth, the building of new relationship or expression of regard towards the other, mercy or forgiveness and some form of justice (Tanko 2014).

According to Parrent (2011), the process of reconciliation entails changing the psychological orientation towards the other. In more specific terms, antagonist parties or sides are to move unto constructive attitudes and behaviors to enhance collective relationships of trust. The antagonists must overcome perceptions and feelings of enmity that are often based on horrific experience or demonizing and dehumanizing representation of the other.

### Religion and peace building

We cannot talk of religion as a force for peacebuilding without being confronted with its weaknesses in that respect and, indeed with its forces of violence. This is because violence and terrorism that is happening around the world is seen to be motivated by religion. Political groups understand how religion is instrumental to violence. Violence that takes a religious guise, are in reality has their roots from social, economic, educational or God. It is always people who exercise violence, bring death and breed war.

Torrent (2011) opined that, the contribution that religion is instrumental to peacebuilding is the opposite of religious conflict is beginning to be explored and harnessed. All religions prescribed strong teachings and instructions on peace-making. The field of religious peace-making is also maturing and religions are playing commendable roles as assets in the peace-making-process. In that regard, religious leaders are particularly effective in working together for peace when they are from different faith communities. When all religious faiths explore and practice common values such as justice and compassion, in public life; religious leaders should serve

as inspiration to others who will learn how the path taken by the religious leader are regarded as role models by their large followership. Harnessing the spiritual dimension into the process of peace-making can help in creating access to the more deep-seated, affective bases of the parties' behaviour, enabling them to examine their attitudes and actions. Two basic elements are generally important in the peace-making process; these are empathy and compassion, the value of tapping into these attributes is apparent in effective religion peace-making.

Ukwayi and Okpa (2014) revealed that, religion matters a lot in peacebuilding because it transcends ethnic and geographic boundaries and provides a wider network for its followers, both useful assets for development and peaceful building programmes. It is often a core identity of adherents and actors in a conflict may employ religious authorities or religious language to mobilise followers and widen their base of support. Religious actors who engaged in peace building may draw on a common worldview, theological language and shared values by adherents to gain support for peace and religious teachings to provide justifying extreme action or peace.

They observed that, involvement of religious leaders and key religious actors in conflict settings can provide unique opportunities to intervene in ongoing conflicts and reduce the risk of the eruption of violence because of the special relationship that exists between the affected population that can help in weakening the potency of conflict drivers. This is because religious leaders are often considered trustworthy and credible by the population they are serving due to their established roles in their respective communities. Religious leaders may also share certain values with the opposing parties in conflict such as forgiveness and reconciliation.

Ikenga-Metu (1994) Opined that, a growing number of conflicts are characterized by religious ethnic or other "worldview differences". At the same time, approaches to dialogue and peacebuilding often fail to recognise the diverse influences that religious actors and different worldviews can have on conflict and peace. Recognising the influence of religion or other fundamental worldview differences is critical to understanding current conflicts and approaches to lasting peace.

### **Religion as source of conflict and disunity**

Religion has a dual legacy in human history despite being a propagator of peace, it has been a major contributor to war, bloodshed, hatred and intolerance. Beside examining religion as a driver of violent conflict, scholars have also been concerned with the extent to which religion may propagate or tolerate violence. The connection between faith and conflict is addressed by referencing religion as a cause of structural conflict/violence through discrimination and exclusion.

Akimuwagun, (2010) revealed that the line of reasoning is supported by the fact that religious identities can erect boundaries and provoke fierce competition within a group when there is excessive emphasis on claims by some that they belong and adhere to or are practising a set of absolute truths. He further retreated that, Adherents of religious faith find it convenient to identify themselves through religion in terms of dressing, name or

conversation, leading to an increased amount of religious consciousness and personalisation. In Nigeria, identity is based on primordial factors such as ethnicities, nations, race, language and religion. Religion which is one of the most important factors have led to personalisation among the same citizens of different ethnicity, nation and language in Nigeria and when religion is personalized adherents tend to see their religion as superior to another which forms a strong mark in their mind to fight and die for their religious beliefs and use religion to justify the use of violence'

Tanko (2014) opined that, in the process of recruiting converts, religions portray others as false and unpleasant remarks are made against other religions because many if not every religion have the desire to stamp out others through persuasion, coercion or a combination of both and religious identity has often been used to mobilize one side against the other. Akimuwagun (2010), opined that, in Nigeria, religion is a divisive and a factor in conflict. Similarly, revealed that experience over the years shows, that in Nigeria, some people who seek political positions; exploit people's commitment and loyalty to religion, to whip up sentiment to be recognised as leaders and the most often claimed reasons for the use of violence in the name of religion and the retaliation of circular action.

In the view of Hermn (1997), religion has been used to destabilise mutual co-existence and economic development. It has been used as a tool by the adherents of many religions in causing heart injuries. Hearts are carrying wounds caused by religious segregations. This state has inflicted mutual suspicion to the point that people no longer want to live in the same geographical space let alone the same house with adherents of other religions. This kind of encounter that is breaded by the refusal of individuals or groups to tolerate the religion differences of others. is passive because; religious violence has created an unfortunate incidence in Nigeria.to this extent that even, religious structures which are not living things have been dragged into religious controversies. Religions structures are either destroyed or not allowed to be constructed in some societies and schools one of the reasons has been that two different structures; Churches, Mosques or Religious schools owned by two different religious group, cannot be close to each other. A very good example, is in Gombe, where in the year 2010 around Nasarawa metropolis, the ECWA Gospel church, Bogo was opposed and stopped from completing the church building on grounds that it was located close to an Islamic centre and that these two structures cannot tolerate each other, there would have been an outbreak of violence from this encounter but it was quelled by the government's intervention. Residents of Shonghom Local Government Area of Gombe state which is dominated by Christians have repeatedly destroyed and halted the construction of a mosque.

Egwu (2001) observed that not long after the brutal suppression of the Maitatsine uprising which developed from an intra-Muslim riot into what became mostly a conflict between the government and Muslim religionist, the members of the Muslim Student Society (MSS) went on rampage to burn down St. George's Anglican Church in Fagge, Kano city on October 30, 1982 on the ground that the church is located within the district of Fagge

central mosque which according to them, was un-Islamic and unacceptable. The author observed that, Religion has been used by revivalists, revolutionaries, crusaders, state and empire builders, colonial conquerors, political parties and political groups among many others. Whereas there has been a tendency among many scholars of Marxist, positivist, realist; liberal and other tradition to devalue its explanatory weight in conflict. The analysis of the relationship between acceptance, promotion and caution, to even denial and rejection. Religious group were once seen as a remnant of tradition which would inevitably and invariably decline in significance as cultural rationally and natural integration developed.

Best (2009), observed that religious conflicts are the work of fundamentalist fanatics and persons who are overzealous, misguided and who follow extreme and often potentially confrontational interpretations and forms of religious teachings. The followers and sponsors are also considered fundamentalists who confront each other because they are intolerant of others faith and cannot accommodate others in a religiously plural society. Intolerance emanating from fundamentalism and fanaticism is especially thought to be produced by some religious sliders whose statement influence religious passion. Fundamentalism breeds intolerance and religious conflicts will possibly occur where adherent of different sects do not tolerate each other. Intolerance entails the reluctance by other religious groups and practitioners to acknowledge and give credit and space to religious practices other than theirs, in nations that are inevitable pluralistic in nature, where people cannot all be of one faith. Tolerance and accommodation are inevitable for harmonious relations (Gwamna, 2014).

Auerbach (2004), gave a dimension to religious intolerance and conflicts manifested in the writings, sermons and literature of religious scholars and intellectuals. Both Christian and Muslim intellectuals have written publications which are basically driven by hate. These publications have made remarks and attacks against opposing religions and their essence, of mocking opposing faiths and the stereotyping of that religious adherents. An example, Muslims especially those from the Northern part of Nigeria are in the habit of referring to all non-Muslims as Arna or Kafiri: Arabic words for “heathen” while it is habitual and fashionable for Christians to refer to all Muslims as Malo terrorist and violence mongers. Tanko (2014) revealed that, Religious intolerance and fundamentalism may not necessarily entail violence. However, it is the extreme manifestation of intolerance and fundamentalist ideas that embrace violence. Religious extremist takes religious conservatism and intolerance to an extent by manifesting violence against those who hold contrary religion view. They abhor the preaching of other faiths and resort to violence to stop it.

Gwamna (2004), disclosed that, another instance was the use of religion to fuel disunity and conflict was when religious leaders called in their adherents to vote against one another. Both churches and mosque called in their congregation to vote for a Christian or Muslim respectively. This happened during the Jos north local government election of 2008 and prior to the escalation of violence, militant and youths were basically motivated as there was a war of loudspeakers to mobilise adherents on both the Muslim and Christian side. At various locations in

Jos and Bukuru, appeals were made to Muslims to come out and fight the infidel as God has given them into their hands, the Christians retaliated shortly afterward. Indiscriminating killing by militants and youths from both sides has resulted in the death of over 1000 people and several thousand internally displaced. Mosque, church buildings, schools, shops, homes and vehicles were extensively damaged. Religions rhetoric and identity were massively used.

### **Approaches in peacebuilding, dialogue and reconciliation/ conflict management**

Madueke (2018) observed that, Peace-making is a diplomatic mediation or negotiation that is undertaken to avoid conflict and bring combatants together for peaceful agreement. It entails deeper way of looking at conflicts than just winning or losing. In other words, it looks at conflict as an opportunity for people to grow and accept responsibilities for the relationship they are in, via apology and forgiveness. Alawero (2010) stated that, reconciliation created an avenue for old combatants and the displaced population to express their pains and agony in suspicion. Reconciliation is not simply about apologizing for the past. It is also recognizing that there is a valid claim on the part of the offended that her interest has been trampled upon because both interest is respected by the other party. This should not be seen solely as a peace building process but a visible mechanism that enhances dynamic and sound system that creates opportunities for social energy and direction. However, the following are some approaches to the peacebuilding, dialogue and reconciliation;

### **Forgiveness**

This is a collective turning point from the past that neither ignores past evil nor exercises it. Through forgiveness, wrongs committed by one group against another are moderated via truth-telling, expression of sorrows or rendering of apology. Torrent (2011) viewed forgiveness as demands that victims have towards perpetrators with a degree of empathy that forgo the option of revenge. The act of abandonment of revenge seeking and the intent to seek genuine renewal of human relationship are forgiveness most important principle. Forgiveness substitutes the culture of revenge and thus keeps further the possibility of return to a non-violent context (Auerbach 2004). Volf (1996), sees forgiveness as a genuine act which does not merely react, but breaks the power of justice which ends the circle or desire for revenge. Forgiveness is incredibly powerful and bears immense social import in terms of dealing with conflict. Forgiveness – repentance is always shrouded in the pain and the promise of genuine confession. It is a fundamental step that must take place if the oppressor confesses and repents, yet this is hardly ever the case (Baatsen 2012). When unforgiveness occurs, the victim and the perpetrator become imprisoned, unable to forgive or repent and are then united in a common of mutual hate. Revenge is deemed the only option and injustice demand to be repaid is kind. A spiral of vengeance is soon followed, since under the guide of seeking justice, a group acts out of violence or so called ‘just’ revenge, which in turn is perceived by the other as an injustice, which again, call for a counter revenge. To avoid the unnecessary ad careless recurrent,

the only way is forgiveness, Apology and forgiveness are very important elements of reconciliation and peace building.

### **Justice**

When conflicting parties are devastated, restoring the apparatus of legal justice can be an important component in opening up the pathway to eventful reconciliation, when there is an experience of arbitrary violence, improvement in the dispensation of justice can strengthen the conflicting parties' confidence in the peace process and legal system. The provision of justice establishment of the rule of law as well as the protection of social and political rights should, in the first instance cater for the needs of people who have been offended by the conflict. Brouneus (2007) relates that, justice addresses past abuse that happened between individuals in a previous conflict and is aimed at setting right previous unjust situations. This form of justice principally focuses on structural and systemic injustice such as commercial, political and economic discrimination. Distributive justice on the other hand, concerns itself with the nature of socially just allocation of rights and goods in society. The underlying causes of conflict in society are inherent in structural and systematic injustice. The interest of justice is to reconciled, head conflictive relationships to end vicious crimes, revenge and recurring crime.

### **Truth Telling/ Stories**

This involves telling one's personal experience as well as listening to concerned/version of a particular people, conflict and for that to be effective; it is necessary to create a safe space for physical safety. Such as space where one could speak about personal experiences without being interrupted, ridiculed or disputed. The truth of what happened has to be revealed in order to have a common history for all communities and parties confronted in the conflict situation. The need for a common history marks the beginning of shared beliefs that will unify the communities in the futures. This process of truth telling/story telling is not always comfortable because sometimes parties present biased about events that took place by acknowledgment of past atrocity and injustice is important for working with individual's traumatic experience because it validates past experience and may help restore dignity and self-esteem. Howbeit to speak of traumatic world, which often have left feelings of deep humiliation; shame and guilt is difficult, painful and may lead to stigmatization. It is of great importance how the talking and listening is done and that the victim is aware that revealing may not lead to instant healing (Brouneus, 2007). Story telling is very important in the peace process, because it is essential to permit the victims to express their feelings by allowing them to give a detailed account of their experience emanating from the conflict. Victims are always wishing to tell their stories to make the society appreciate their agonies and pains which they have suffered during the conflict.

### **Limitation to peace building and reconciliation**

As much as conflict causes change, respect, understanding, communication and sometimes peace. When a closer look is taken at many conflict situations which seems protracted and difficult to resolve, it will be concluded that

peace building and reconciliation efforts have been threatened. Parent (2011) observed that, armed conflicts and wars cause lasting harm to individuals, communities and societies that are involved. More so, ways of life and the establishment of social relations are destroyed by extreme traumatization. Psychological and emotional injuries may be the most enduring effects of war. Trauma generates a breakdown of the connection and trust; a collective erosion of social ties and social polarization between individual communities and groups.

Ikenga –Metu (1994) maintained that, the focus on the traumatic event is the result of carrying unhealed wounds, interpretation is given on new events from the perspectives of the difficult past, thus maintaining vulnerability, experience of anger, the need to defend oneself or the desire for revenge. This among many other factors hinders or impedes the peace building process as memories keeps lingering and the desire to withdraw from sighting an opponent who inflicted pains on the victim during the period of violence. Bukari (2018) observed that, several parts which have been formally known for conflict have benefitted immensely from the scientific development of peace making and conflict management, strategies. Others are still battling with orthodox traditional methods of conflict resolution. Many conflicting communities have made themselves vulnerable to the manipulations and exploitation of the occupation of security agencies in such conflicting areas. This reveals the sheer ignorance about the workability of reconciliation.

Best (2009) revealed that, the over reliance on government impedes reconciliation and peace building. In the case of Nigeria, this difficulty was exacerbated by prolonged military rule which gave the state a total control of nearly every aspect of communal relations and coexistence. Groups have come to see the state as all in all, thereby freezing their own potentials to resolve their own conflicts. Small provocation is reported to the police instead of finding means of settling themselves. On the same note, communities here always wait for the government to act in order to determine the further course of action by others or for the government to bring about a “lasting solution” to conflict situation. Though conflict resolution and reconciliation are among the several roles of government, the government have failed to live up to this fundamental role. An instance is the Tiv ethnic conflict in Nasarawa state where the first step taken was limited to bringing the warring parties to discussions with the government committees as mediators. The reconciliation programmes did not actually address the issue of what gave rise to the conflict. In this sense, the government merely scorched the fire rather than extinguished it. This fact came out clearly in the absence of any counsel process and psychological rehabilitation for the traumatized. Government seemed to be guided by the assumption that once the people returned, the deep seated animosities and psychological scores from the violence would heal automatically (Alubo, 2008).

### **Conclusion**

Peacebuilding, dialogue and reconciliation involves radical change to overcome contradictions that lie at the root of conflict, the emphasis on root causes and structural change has been a lasting aspect of discussions of peacebuilding. characterized peacebuilding, dialogue and reconciliation is seen as a comprehensive concept that encompasses, the view to generates, and sustains the full array of processes, approaches, and stages needed to transform conflict toward more sustainable, peaceful relationships. Various authors have made a strong place in the discourse for peacebuilding that addresses the structural, relational, and cultural aspects and cause of conflict. Effective peacebuilding, dialogue and reconciliation should involve the ability of peace-making stakeholders in connection with the government of the day to resolve the underlying causes of conflict and disunity and addressed them accurately to prevent future occurrences. Conflict are mostly dealt with from its root to bring hostilities to an end, with the underlying causes yet to be addressed.

### **Recommendations**

This paper recommends among others that;

- 1       The provision of functional rehabilitation and compensation for victims of crisis, the efforts made by government rarely considers the need to rehabilitate victims and perpetrators of conflict/ violence and when relief materials are issued to others to help in the settlement of displaced persons they are hardly enough compared to the ones lost in the conflict.
- 2       The inability of people to rise above their prejudices and sentiments for or against the conflicting parties poses a serious challenge in reconciliation process which leads to lack of trust in the process by the conflicting parties. resulting to difficulty and inability to strike an achievement in the process.
- 3       The inadequacies of the justice system to bring perpetrators to book, this has encouraged perpetrators of violence to continue and anger the victims to seek for revenge thereby fuelling the conflict situation.
- 4       The proliferation of some arms and other weapons has greatly shaped the course of conflicts and the rate of havoc wrecked during conflicts situations. The inability of government to discriminate prevents local production of arms.

### **References**

Akimuwagun, L.T. (2010). The Nigeria “Jos Crisis” from the perspective International Criminal Law. A research paper submitted to the Faculty of Law of the University of Western Cape in Partial fulfilment of the requirement for the degree of Masters of Law.

- Alawero, O. & Jonathan, M. (2010). The impacts of armed conflict on women: Perspectives from Nigeria women. *OIDA International Journal of Sustainable Development*. 2 (5), 81-86.
- Alubo, O. (2008). *Ethnic Conflicts and Citizenship Crises in the Central Region*. Ibadan: Programme on Ethnic and Federal Studies (PEFS).
- Auerbach, Y. (2004). *The role of forgiveness in reconciliation in Yakoov Bar-Simon-Tov (ed) from Conflict Resolution to Reconciliation*. New York: Oxford University Press.
- Baatsen, R. A. (2012). The Will to Embrace: An Analysis of Christian /Muslim relations in perspectives on theology of religion, HTS Theological studies/ Theologise studies, UPPL. 12, 73 (6); 4840. <https://doi.org/10.4102/hts.v73i6.4840>.
- Best, S. G. (2002). *The Challenges of Peace Making and Peace*. Building in the middle belt of Nigeria in Etanibi E. O. Alemika and Festus Okoye (eds). *Ethno Religious Conflicts and Democracy in Nigeria: Challenges Kaduna: Human Rights Monitor*.
- Brouneus, K. (2007). *Reconciliation and Development, Dialogue on Globalisation*, Berlin: Friedrich Ebert stiftung.
- Bukari, K., N., Sow, P., & Scheffran, J. (2018). *Co-operation and Co-Existence Between Farmers and Herders in the Midst of Violence: Farmer-Herder Conflict in Ghana*. African Studies Review.
- Egwu, S. G. (2001). *Ethnic and Religious Violence in Nigeria* Jos: St Stephen Book Horse.
- Gwamna, D. J. (2014). *Religion and politics Nigeria*. Jos; African Christian Textbooks.
- Gwamna, D. J. (2004). Ethnic conflicts and political development in Africa: The challenge for the church. *BETFA Journal of the Ogbomosho Circle*, 3(1), 42-56.
- Herman, J. (1997). *Trauma and recovery: The aftermath of violence from domestic to political terror*. New York: Pearson.
- Ikenga-Metuh, E. (1994). *Two decades of religious conflicts in Nigeria: A recipe for peace*. *Bulletin of Economical Theology*, 6(1), 1-13.
- Ladan, M. T. (2012) Ethno-religious difference, recurrent violence and peace building in Nigeria: Focus on Bauchi, Plateau and Kaduna States. A keynote paper presented at a public lecture/research presentation and discussions on the theme: Difference, Conflict and Peace Building Through Law organized by Edinburgh Centre for Constitutional Law (ECCL), University of Edinburgh School of Law in association with Centre for Population and Development, Kaduna, held at Arewa House, Kaduna, Thursday, 22 November.
- Madueke K L. (2018). From neighbours to deadly enemies: Excavating landscapes of territoriality and ethnic violence in Jos, Nigeria. *Nigerian Journal of Contemporary African Studies*, 36(1), 87-102.

- Parent, G. (2011). Peace building, healing, reconciliation: An analysis of unseen connections for peace. *International peace keeping*, 18 (4), 379-395.
- Tanko, P. B. (2014). *Principles of Ecumenical and Interreligious Dialogue*. Kaduna; Sanjo, A.J Global Links LTD.
- Torrent. O. (2011). An analytical framework for reconciliation processes: Two case studies  
in the context of post war Bosnia and Herzegovina. *Being a master's degree thesis on international relations security and development*. University at Autonoma de Barcelona.
- Ukwayi, J. and Okpa J. (2014). Ethnic and religious conflict in Jos, Plateau state, Nigeria: A dangerous threat to human existence and business activities. *Research on humanities and social sciences*, 3(8), 31-37.
- Volf, M. (1996). *Exclusion and Embrace: A Theological Exploration of Identity, otherness and reconciliation*. Nashville: Abingdon.
- Wash-Pam, A. A. (2015). *Inter-religion conflicts in Nigeria: The social psychological and economic implications*. In Noel N. Wannang Victor A. Anyagu and Anna A.