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**COFP  
Foundation**

**CARDINAL ONAIYEKAN FOUNDATION FOR PEACE (COFP) INTERNATIONAL  
RESEARCH OF PEACE AND CIVIC ENGAGEMENT**

**Vol. 1**

**CARDINAL ONAIYEKAN FOUNDATION FOR PEACE (COFP) INTERNATIONAL  
RESEARCH OF PEACE AND CIVIC ENGAGEMENT**

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- i. All the contributors must be the peace ambassadors of the COFP from 2018-2021.
- ii. All articles must bear the names and address of authors, menial address, and phone numbers.
- iii. The cover page must carry only the title of the paper, the names and address.
- iv. The articles must be in English language.
- v. The articles must be a practical report of conducted peace seminar/workshop
- vi. There must be pictures to back the articles.
- vii. The paper should not exceed and page including the pictures.
- viii. The typing must be single line spacing, 12 font size and in times-new Roman justified margin.
- ix. The medium for sending the message must be in Microsoft Word.

## **EDITORIAL NOTES**

This maiden Edition of peace research is an outcome of three (3) years practical civic engagement that COFP Ambassadors/Fellows conducted in various states in Nigeria. The six (6) geopolitical zones have peculiar conflicts and crises that were addressed by the peace ambassadors in this research.

The work of COFP has reached grassroots all over the country and by the next edition, the report will cover the whole Africa. We hope the reader will enjoy reading the works of ambassadors and will contribute to peace building in your community.

**Dr. Yohanna Shaibu Mamza**

COFP Research Consultant/Editor in Chief.

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## **APPLICATION OF PRACTICAL RELIGION EDUCATION IN NORTHERN NIGERIA: PANACEA FOR CIVIC ENGAGEMENT AND PEACE BUILDING**

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### **INTRODUCTION**

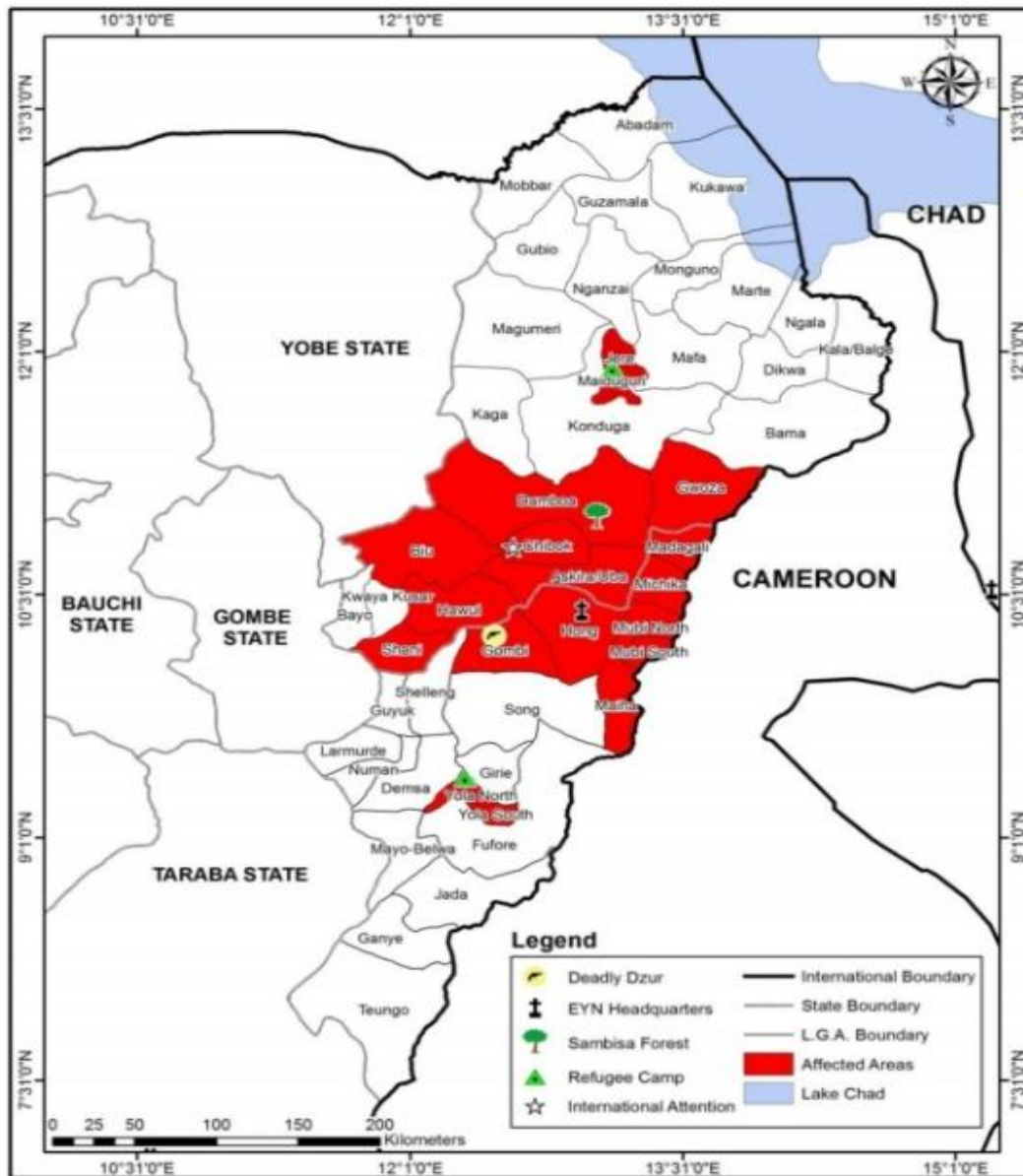
Religious extremism and fanaticism are major contributions to violent activities and crisis in Nigeria. Borno State is one of most affected States due to the activities of Boko Haram insurgency. This paper is put together as a result of a three (3) days peace seminar conducted at the College of Education Waka – Biu Borno State on 29<sup>th</sup> to 31<sup>st</sup> January, 2020. College of Education Waka-Biu is one of eight (8) tertiary institutions in Borno State. It is located Biu, Southern senatorial District of Borno State. Biu is about one hundred and seventy two (172) kilometers from Maiduguri the Borno State capital. The major road that links Biu to Maiduguri is closed due to the activities of Boko Haram because the road passes through the “Sambisa” forest.

The College of Education Waka-Biu was established in 1986. The college is a transformation of the then “Teachers College Waka-Biu” which was established by the Church of the Brethren Mission in 1957. The College of Education has a student population of about twelve thousand (12,000) with half Christians and half Muslims. The College has been peaceful without any record of religious intolerance. The tribes of the students and staff members are dominant Pabir, Bura, Margi, Kibaku, Gwoza, Kanakuru, Tera, Fulani, Hona, Kilba, Yungur, Michika, Lounguda Ga’anda etc.

The College of Education is a major higher institution in southern Borno State and it is bothered by Adamawa, Gombe, Yobe and part of Taraba State. The school is liked by parents and students due to its peaceful historical record, conducive environment and its affordability. It will interest the readers to know that the tuition fee for Borno indigenes is only seven thousand (N 7, 000) and non-indigene is fifteen (N 15,000) and naira only per session (Academic Year), probably it is one of the cheapest advanced institutions in Nigeria.

Biu is the only town in Nigeria that withstood and blocked Boko Haram from invading and extending to other towns from 2013-2014 when Boko Haram captured almost all parts of Borno, Yobe and parts of Adamawa States. The defence was enormous from the indigenes that sacrificed their lives to protect the town and secure a freedom of worship and education. Christians protected Muslims during prayers and Muslims did same for the Church. The cooperation and understanding was worth emulation for peaceful Nigeria. No wonder, the town is now blessed with Nigerian Army University which is a result of peace building and peaceful coexistence.

## The Map of Northeast Nigeria Showing The Impact of Boko Haram Insurgency in the Geo-Political Zone



Source: National Bureau of Statistics (2015)

### Key

The red colour in the map shows the EYN predominant Churches in Borno and Adamawa States. Even though Boko Haram attacked almost all L.G. A of the two States, EYN Church is not more pronounced in uncoloured area



## **Statement of the Problem**

Northeast Nigeria has suffered from religious extremism, fanaticism and insurgency more than any other geopolitical zone in Nigeria. Borno State in particular has suffered the hit more than any other state being the place that Boko Haram has its headquarters (in Sambisa forest). As a result of Boko Haram activities, the South Senatorial District of Borno State has suffered multiple attacks of the insurgency that has affected its social, economic, physical, psychological and moral life (see the list of the impact in my research). According to research findings, there is looming danger and terror if nothing is done to avert it. The children born to the Boko Haram and neglected by society, a large number of out-of-school children are those whom Boko Haram recruits for their activities. These groups of youths and those who regain freedom from Boko Haram constitute a major threat of the future peace and development of the state.

The problems in the communities of Southern Borno State are multi-dimensional. They include: illiteracy, object poverty, trauma, lack of shelter, violence, mistrust, hunger, and security. All the basic needs of human beings are lacking in Borno, Yobe, and Adamawa States. On daily, basis, the threat of existence stares the people since the people cannot leave the area because they have nowhere to go and farm; and because farming is their only means of survival so they go to farms at the expense of their lives.

## **PEACE PROJECT CONDUCTED WITH THEIR SPONSORSHIP**

The researcher has conducted six projects in Southern Borno State that are direct intervention of the masses who are victims of Boko Haram insurgency. The interventions cut across gender, religion, tribe and locations. Some of the interventions are from COFP while others are from partners in humanitarian services. They are:

1. Peace Project, a three (3) days Seminar sponsored by COFP for students and lecturers of COE Waka-Biu on 29-31<sup>st</sup> January, 2020.
2. COFP sponsored Corona Virus Lockdown Palliative for fifty (50) widows and orphans in Biu, Borno State in July, 2020.
3. Scholarships: Payment of 3 terms school fees, WAEC, NECO, uniform, books and sandals for forty one (41) orphans who are victims of Boko Haram in Borno and Adamawa State. This was sponsored by Initiative for Victims Education and Economic Development (IVEED) January, 2020. The researcher is a Board member of this nonprofit NGO that cares for orphans who are direct victims of crisis.
4. Scholarship: Payment of 3 terms, WAEC and NECO for sixty three (63) Orphans Victims of Borno Haram in Borno and Adamawa States. Sponsored by I-VEED in January, 2021.
5. One Day Peace Seminar for five hundred (500) youths of Wamdeo, Askira/Uba Local Government Area, Borno State on the 1<sup>st</sup> January, 2021. This was self-sponsored.
6. Boko Haram Disaster Relief to severe victims of Boko Haram attacks on 5/01/2021 at Wamdeo, Borno State. Sponsored by COFP Partnership.

## Project Impact

The impacts of the projects conducted in the afore-mentioned committees are numerous. The College of Education Waka-Biu requested for the seminar for her students on peace building. As a result of the Corona virus lockdown palliatives that they shared together, the widows of Christians and Muslims formed a peace club to see how they can help one another. The relationship between Christian Religion Studies and Islamic Studies Departments has been strengthened where the lecturers are writing papers on peace building for conferences, seminars and journal publications.

Furthermore, the impact has inspired the researcher to write many volumes of books and research papers on peace to spread the message of peace that is preached by COFP. In collaboration, the I-VEED is massively sponsoring the child-victims in secondary schools in Northern Nigeria.

## Sustainability and Vision

As the result of being a member of COFP fellow and ambassador, most of the researcher's time has been used in peace building in and outside classroom and on the pulpits.

### Vision:

By 2030, the teachers of religion in Northern Nigeria should be able to de-radicalize and teach peace without indoctrination for peaceful co-existence.

## Evidences of Peace Building by Ambassador Yohanna Mamza in North East Nigeria



Cross section staff and students at College of Education Waka-Biu during three (3) days Peace Seminar.





Award of scholarship to orphans of victims of Boko Haram insurgency by I-VEED in Borno and Adamawa State, 2019/2020 session (3 terms fess, WAEC, NECO, books and uniforms for 41 students)



Peace seminar to five hundred (500) youths of Wamdeo in Askira/Uba LGA, Borno State on 1<sup>st</sup> January, 2021- self sponsored





Award of scholarship to orphans victims of Boko Haram Insurgency by I-VEED in Borno and Adamawa State, 2020/2021 session (3 terms fees, WAEC, NECO, books and uniforms for 61 students)



Food Relief to widows in Biu During Corona Lockdown and Boko Haram Victims on 5/1/2021 in Askira/Uba, assisted by COFP



Need assessment in North East- Damages of roads by Boko Haram (Yola to Maiduguri)



Evacuation of the students of University of Jos during August 2021 Religious crisis sponsored by COFP/Ambassador Asibi





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## **PROMOTING PEACEFUL COEXISTENCE AMONG STUDENTS IN SECONDARY SCHOOLS IN JALINGO, TARABA STATE**

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### **INTRODUCTION**

Taraba State is located in the north eastern part of Nigeria. It comprises diverse ethnicity such as Jukun, Mumuye, Kuteb, Jenjo, Lau-Karim, Bandawa, Panso, Kambo, Kaka, Tiv, Fulani and others. The Mumuye, Jenjo, Lau-Karim and Bandawa occupy the northern part of the state. They are mostly farmers and fishermen because of the terrain of the area. The Panso, Kambo, Kaka, Fulani live on the mountainous area which border Nigeria and Cameroun, popularly known as the 'Mambila plateau'. The southern part is occupied by the Jukuns, kuteb, Ichem, Nymuo, Ngwa and others. The major religions in the state includes Christianity, Islam, African traditional religion and others. Because of the diversity of the tribes, their culture too differs. This makes life also interesting because of the beauty in diversity.

### **Statement of the Problem**

Taraba State as one of the states in the north eastern part of Nigeria has experienced serious cases of conflicts and violence ranging from communal clashes to tribal boundary crisis involving the Tiv and Jukun, Mumuye land disputes, Fulani/Mumuye just to mention a few. Most often these crises, because of not been properly managed, degenerates to inter – religious crisis such as the Jukun – Fulani crisis, Tiv – Fulani Crisis, the Mumuye and Fulani, Fulani Muslims and Christians in Gembu, Sardauna LGA of Taraba State. It is worthy of note that most of these crisis and violence turn out to affect children in schools as they are constantly been denied the right to education as a result of crisis and violence. A good example is the crisis that ensued between the Jukuns and the Tiv in Wukari. This resulted into serious violence and schools were affected. Students from the Tiv extractions had to be smuggled out of the NECO Examination Hall as the pandemonium could no longer be contained and students' lives were severely threatened. More so in 2019, there was inter – religious crisis in Jalingo town that affected the peace and progress of citizens in the town. Students and teachers living in Muslim – dominated areas could not leave their homes to come to school for fear of been attacked and killed. It is on this premise that this project seeks to promote peaceful co-existence among students regardless of their religious affiliations.



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## **PREVIOUS PROJECT CONDUCTED**

Promoting peaceful coexistence among students in secondary schools in Jalingo, Taraba State.

Date: 3rd February 2021 at Charles Borromeo Pastoral Centre, Mile-Six, Jalingo, Taraba State.

Sponsored by: Cardinal Onaiyekan Foundation for Peace

### **Project Outcomes/Results**

The students to whom this project was meant were able to cultivate and imbibe the culture of peaceful co-existence regardless of age, tribal differences, religious affiliations and family backgrounds. The project has also commissioned participants as Ambassadors of Peace in their various schools and the Peace Club was inaugurated aimed at promoting peaceful co-existence among students which has helped to curb or reduced to the barest minimum problems associated with students' ethno-religious violence as well as community and religious crises.

### **Project Sustainability**

The project is aimed at promoting peace among students in schools irrespective of tribe, culture and religion. The project is sustained by the Peace Club set up in each school. Each Peace Club hold meetings either weekly or forth nightly and in turn reports to the school management whom we liaise with from time to time.

### **Vision**

- a) To help promote peaceful co – existence among students
- b) To promote interfaith dialogue among students
- c) To encourage conflict resolution skills and techniques among Peace Ambassadors /Peace Clubs in their schools.
- d) To promote understanding and tolerance among students in schools and communities.
- e) To help settle discourse among students in school without necessarily involving much parties.

### **Needs Assessments of the Community**

1. Urgent need for peace promotion and conflict resolution skills for members of the community.
2. Need to create awareness on peaceful co-existence in the community through governmental interventions, religious and community leaders, media, concerned bodies and individuals.



**OPENING ADDRESS BY THE AMBASSADOR OF PEACE AMBASSADOR,  
REV. SR. JUSTINA ADEJOH**



**PICTURE SHOWING STUDENTS HAVING PEACE DRAMA**





**PICTURE SHOWING THE COMMISSIONING OF PEACE CLUB**

**GROUP PHOTOGRAPH OF RESOURCE PERSONS**





GROUP PHOTOGRAPH WITH RESOURCE PERSONS



PARTICIPANT ASKING



PARTICIPANTS AND RESOURCE PERSONS IN GROUP



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**FOSTERING PEACE AND HARMONY THROUGH COMMUNITY DIALOGUE:  
YELWA KAGAMA**

**Evng. Mrs. Naomi Musa Tula**

Past Chairperson, Women Wing Christian Council of Nigeria (WOWICCN), Bauchi State  
Chapter

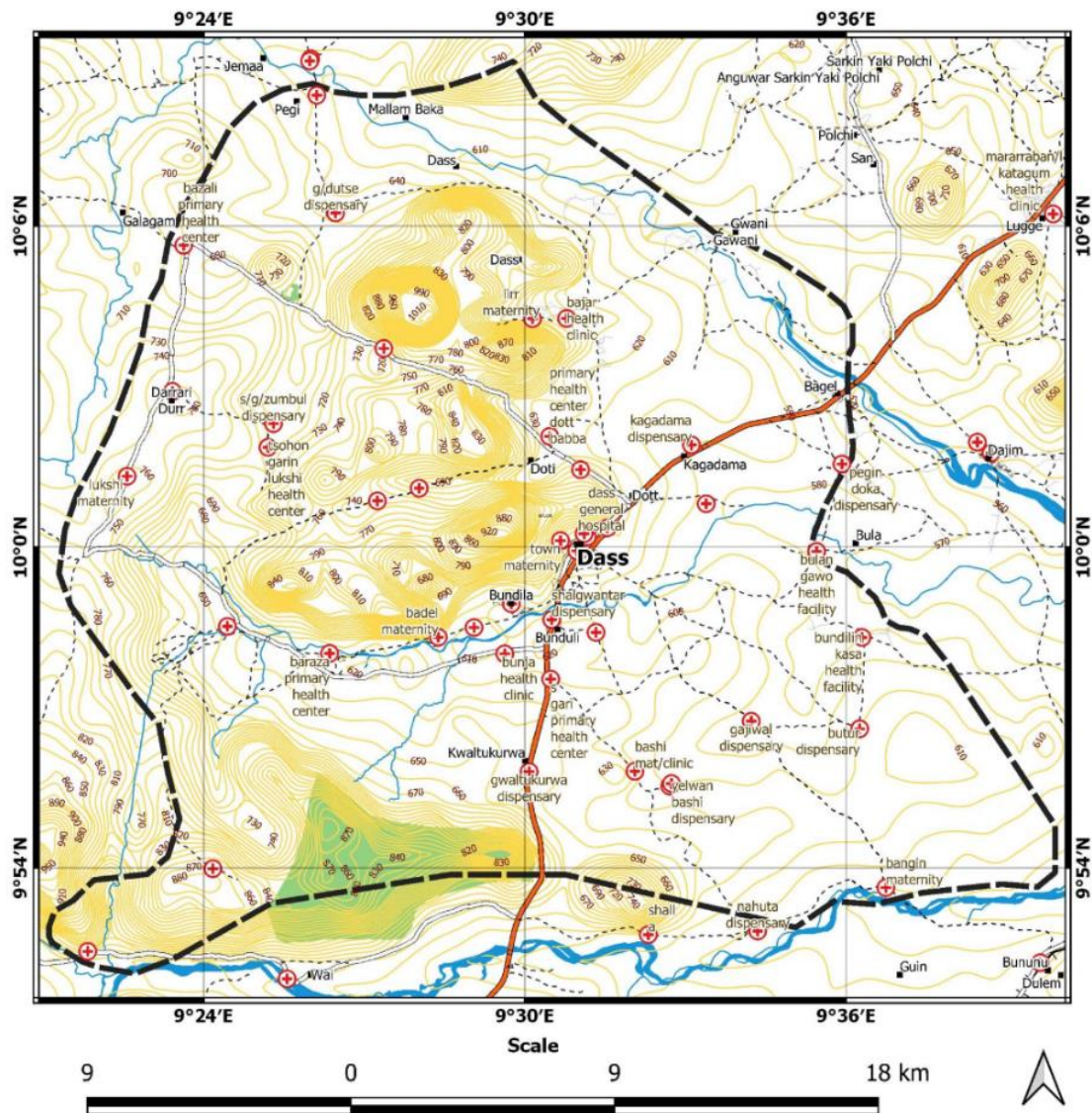
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**INTRODUCTION**

The Cardinal Onaiyekan Foundation for Peace (COFP) fellowship program small peace project conducted was titled “Fostering Peace and Harmony through Community Dialogue.” The project was conducted in the Kagadama community of Bauchi Local Government of Bauchi State, Nigeria on Tuesday 2<sup>nd</sup> February, 2019 and started 9.00am in the morning. The venue for the community dialogue was Nafada Reception Centre, opposite ECWA Hausa Church, Kagadama.

Yelwa Tudu Kagadama is located in the Dott district of Dass Local Government Area (LGA) of Bauchi State, Nigeria. The coordinate location of the community is 10°01’41.5”N, 09°32’58”E(Places in the World, 2015).The native of the Kagadama community are Jarawa by tribe with their history of settlement in the location stretching back as the period before the jihad of Shehu Dan Fodio.





**Legend**

- Settlements
- ⊕ Hospital
- Primary Road
- Secondary Road
- Track/footpath
- ++++ Railway
- Contour
- River
- ▭ Selected LGA Boundary
- ▭ Natural reserve/forest
- ▭ Built up areas
- ▭ Buildings



**Topographic Map of Dass LGA, Bauchi State**

*Source: (GIS Mapping, 2020)*





Immigration has now seen the community continuously become populated with people of neighbouring cultures. The community has just over fifty thousand (50,000) inhabitants (Ghani, 2020). The two major religions in the community are Islam and Christianity. Vegetation wise, Kagada miles along the guinea savanna planes of Nigeria, specifically characterised with having a zonal soils. The rainfall in the region lasts over six months which covers the area with abundant grasses of 1.5m average height (Wikipedia, 2021). Common trees in this region are locust-bean ashwari, tamarind, acacia, baobab and mango.

### **Statement of Problem**

The Jarawa people are known to be peaceful and this is the reflection of the non-violent ethics embedded in their culture. The people have been living in harmony with one another over the years which has encouraged people from other communities to come and settle there. However, this harmony has recently been threatened because of increased population with people struggling for space, dwindling economy, poor leadership, political aspirations and religious differences. Just like the parent state of Bauchi, Yelwa Tudu Kagadama has had several conflicts in recent past. Major religious crisis in the community were recorded in 1991, 2006 and 2007 between the Muslim and Christian ethno-region groups in the community (Muhammad, 2015). Even though the community has enjoyed some years of peace, the immediate past governor of the state, Gov. Mohammed Abdullahi Abubakar, imposed a 12-hour curfew in that region on Sunday 18<sup>th</sup> November, 2018, because of a misunderstanding between some youths that led to the death of 3 people and the destruction of some houses (Agwam, 2018).

The community has also experienced some natural disasters mainly in form of flooding. The local branch of Nigerian Red Cross Society (NRCS) in 2019 reported that Yelwa Kagadama community was part of communities in Bauchi State that were affected by flooding that year. The flood led to the death of 7 people, displacement of 280 households and directly affected 4,984 people (ReliefWeb, 2019). Another flooding in September 2020 affected the community for which Bauchi State recorded 16 deaths and destruction of 3,042 houses.

Yelwa Tudu Kagadama experience cholera outbreak in May 2021. Dass LGA. The community recorded 60 cases which is the 5<sup>th</sup> highest among 15 other LGA affected by the cholera outbreak (Olafusi, 2021). Cholera is triggered by the infection and inflammation of the digestive system with symptoms including abdominal cramps, diarrhea and vomiting.

### **PROJECTS AND SPONSORSHIP**

Because of growing tensions amongst people in the Yelwa Kagadama community, a project on peace and conflict was organised titled “Fostering Peace and Harmony through Community Dialogue” on February 2019. The program was held at the Nafada Reception Centre, opposite ECWA Hausa Church, Kagadama. The project recorded over 30 participants which are from different religious groups and ethnic society. The program saw the participation of various groups which reflects the diverse population settlements of the community. Also in attendance was the traditional leader of the community.

The program extensively dwelt on harmony in the community through dialogue. The major highlights of the program saw Christian leaders share their perspective on the subject and the

Muslim leaders sheared their perspective as well on the subject. Sessions were given for comments, questions, and answers which resulted in discussions that covered some ‘flashpoint’ issues affecting the different groups present. The program took about five (5) hours and ended at about 2:00pm.

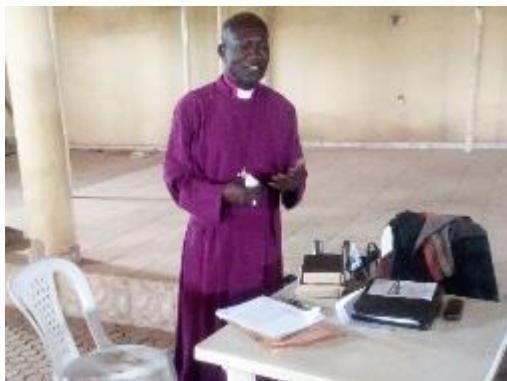
The program was sponsored by the Cardinal Onaiyekan Foundation for Peace (COFP) fellowship and was facilitated by Evng. Mrs. Naomi Musa Tula. Images of the event are shown below:



*Participants Registering their Presence at the Project*



*Facilitator: Evng. Mrs Naomi Musa Tula making presentation on the project topic*



*Rt. Rev. Musa M. Tula explaining Christian perspective of the project topic*



*Muslim Cleric explaining Muslim perspective of the project topic*



*Discussion, comments, question and answer session of the program*



*Group photograph of facilitator, religious and community leaders after the program*



## **Project Impact and Beneficiaries**

All groups in the community benefited from the project including both the religious groups and the ethnic groups. It is fair to claim that there cannot be an exact measure of the impact the project had on the community with the impact reaching far beyond initially anticipated. The community has not recorded conflicts of any kind since the project was conducted. Participants of the project acclaimed that they have not had a program of dialogue like it ever before in the community. The project created a 'blueprint' for long lasting and continual dialogue in the community, especially between the Muslim and Christian religious groups.

## **Project Outlook**

The vision of the project is to reach more people in that community and also to reach other communities around the region. This is based on the realisation of the fact that the impact of the project could be felt with a much greater impact if more people and communities are involved. It is our deepest desire to have the entire Bauchi State and North-East region of Nigeria be involved in active and continual community dialogue on conflicting issues. This will lead to a drastic reduction and subsequent end to conflicts in the region.

To ensure that other needs of the community are addressed, the project team will also explore other projects specifically targeting the problems of flooding, disease outbreaks and economic empowerment. This project is planned to be conducted in the order mentioned because of the urgency of the needs.

In order to achieve the vision explained above, more stakeholders need to get involved. The targeted partners for the execution and sustainability of the projects are Non-Governmental Organisations (NGO), individual philanthropists and international organisations. Also paramount to the success of the vision on a larger scale is the participation of the government at Federal, State and Local Government levels, specifically through their agencies and organisations. The vision and prospects look big, however, the journey of a thousand mile begins with a step. This narrative is what the project team will use to accomplish its vision which begins with conducting more projects to reach more communities and engaging other organisational stakeholders to participate.

## **Community Needs**

Major needs of the community are the problems the community faces which are highlighted in the report. These needs are; regional conflict dialogue, incessant flooding prevention, health care sensitization and economic empowerment.

Regional conflicts are mainly triggered by religious misunderstanding. Other potential causes of conflicts were increased criminal activities, inter-communal conflicts, farmer & herder clashes, and political affiliations. All the issues that trigger conflict can be managed and eliminated through continual community dialogue which was the main focus of the project.

The community should be regularly sensitized on flood and flood management. This is because the community and state at large experience an increase in severity of flooding which can be attributed to climate change and global warming. The sensitization will help the people to actively prepare and effectively manage flooding in the future.



Health care sensitization will also be of great benefit to the community. This is because the community has experience outbreaks of Lassa fever and cholera in recent times with the most recent outbreak happening in May 2021. The health care sensitization will educate the people in the community on potential diseases, where to get help and how they can prevent future outbreaks.

Economic empowerment is a tool for every community to develop and thrive. This is a major need of most communities in the North-East region of Nigeria. The idea of future projects in this need is to encourage the communities to use their resources and potentials in creating wealth. Emphasis should be placed on developing agricultural and entrepreneurial skills in line with the governments' visions and plans for poverty alleviation.

## CONCLUSION

The project conducted at the Yelwa Kagadama community of Dass LGA focused on peace and harmony through communal dialogue. The project recorded huge success with the impact exceeding expectations. Participants testified of the unique nature of the project and expressed hope for regular community dialogue to address conflicting issues. The project also stressed the need to reach more people and to get more stakeholders such as NGOs, philanthropists and agencies involved. Future projects should explore the following needs;

- Reaching more people, and communities to educate them on conflict resolution and dialogue.
- Sensitization on disaster prevention and management with focus on flooding.
- Health care outreach in the region with emphasis on disease outbreaks such as Lassa fever and cholera.
- Economic empowerment programs with emphasis on agriculture and entrepreneurial skills.

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## PROMOTING PEACEFUL COEXISTENCE THROUGH DIALOGUE AND CONFLICT RESOLUTION

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Chapter

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### INTRODUCTION

*Mwanatari is a community located between Lafiya and Lamurde in Lamurde LGA of Adamawa State. It lies on Latitude 9.56<sup>0</sup>N and Longitude 11.7<sup>0</sup>E, 164.00m/538.06ft ASL. The community shares boundary with Bwatiye (Bachama and Bata) communities. The ethnic groups found within the area are Mwana, Chobbo, Kwah, Waja, Lunguda, Dadiya, Jenjo, Hausa, and Fulani. The people of Mwanatari are predominantly agrarian. Lamurde is the administrative headquarters of the local government area and it is about 100 kilometers from Yola, the State capital.*

Like any other people Lamurde local government is noted for its unique cultural heritage. The Bachama people are noted warriors as is easily depicted in their popular dance “Wuro Kaduwe” closely related are the Homtu Gbatakaito at Gyawana which has to do with hunting, and the “Badan” at Nghakawo. They have the “kwete” wrestling festival in the town of Lamurde which comes up once in a year. It is a wrestling between the people of Gyawana and Lamurde. It is during the festival that His Royal Highness the Hama Bachama discloses his plans and vision to his subjects. Apart from Kwete wrestling festival, there is the “Poto” at Waduku, “Vayato” at Gyawana and Opalo. The Kwah “Gikan” festival is celebrated yearly. The Waja celebrates “Saulawe” Chobbo “Cito” and “Dikulem” “kreth” among the Lunguda and Dadiya respectively. Lamurde itself is a historical town where western civilization and tradition exist side by side.

The Mwana people, according to history migrated from Cham in present day Balanga Local Government Area of Gombe State. The people of Cham migrated from Yamel in the East with some tribes like Lunguda, Tula, and Dadiya at about 1777. They came to Africa through Egypt and settled at Wanda. As a result of unproductive agricultural land, bad climate and weather, the people of Cham being good agriculturalists decided to move from Wanda to a free and fertile land at Fitolai (Kuntur) in 1797. At Fitolai, Baba Dan Bulu, an informant said, “The people of Cham settled in groups according to their clans. In these small clans, there is a type of disperse, cross or integrated relationship which is shown by ties of reputed kingship, chieftaincy and religious complexities. The major clans among these settlements were Fitolai to Bwelimi, and Fitolai to Dijimi, out of which the following small clans emerged: Jabe, Bwelimi, Kwasim, Lebe, Dungurang and Tiksir. These clans believed in peace and have special



love and care for one another and therefore regard themselves as brothers (Shete) plural of Chum, brother”.

According to another informant, Nurudin A.A., what precipitated the movement from Fitolai to Bwelimi and from Fitolai to Dijimi was conflict. He stated, “the movements marked the beginning of dialectal variation: one had settled at Mwana that is Bwelimi and the other at Tiksir which is Kindiyo. These two have extended their territory to Bachama land in Adamawa State known as Green Village in Numan Local Government and Mwanatari in Lamurde Local Government Area.

### **Statement Of the Problem**

Mwanatari derived its name from “Mwana”, a tribe believed to have been the first settler in Mwanatari. History has it that Mwana people migrated from Kindiyo in 1857, which is present day Cham in Balanga LGA of Gombe State. They settled at the hills between Cham and Lafiya called Kodun. From 1900 – 1905, they came down from the hills and settled at the plain between Lafiya and Lamurde. They are bordered by Bachama and Chobbo communities. Over time, the Hausa, Waja, Jenjo and other tribes moved in to settle amongst the Mwana people. The Mwana tribes are majorly farmers, however today, they are found in virtually every sphere of public and private businesses. Traditionally, they are animists and ancestralogists, but in recent times, majority of them have embraced Christianity, whereas the Wajas has fair representation of both Muslims and Christians, while the Hausas and Fulanis are majorly Muslims.

These people have been living in harmony with one another over the years. However, perceived injustice, population explosion which left the people struggling for space, bad leadership from national down to local level, economic hardship and unguarded/inciting speeches from political and religious leaders has threatened the peaceful coexistence of the various ethnic and religious groups within this community. A stitch in time, they say, saves nine. Recognizing the mounting tension amongst the settlers of Mwantari community, which if not resolved could lead to insurrection, has informed the decision to embark on my project on “*Conflict Resolution through Dialogue to Promote Peaceful Coexistence*”.

### **PROJECTS**

Recognizing the inherent danger looming within and without the Mwanatari community, a project on “*Conflict Resolution through Dialogue to Promote Peaceful Coexistence*” was organised in January, 2020. The program was hosted at Mwanatari Primary School with over 40 participants drawn from the various ethnic and religious groups and was well attended by all, including traditional and religious leaders. The program was tailored towards understanding the meaning of peace. The participants were thoroughly educated on the definition and meaning of peace, the difference between peace building and peace keeping, the meaning and causes of conflict, conflict resolution methods and mechanisms, land use, acquisition, ownership and registration.

The resultant impact of this project was far reaching, as the participants testified that they never had the understanding they now have. They appealed to the convener to, as a matter of necessity reach more audience with this perspective changing project. They promised to do everything possible within their reach to seek peaceful and lawful redress when aggrieved and not resulting into violence.

The project was largely sponsored by the Cardinal Onaiyekan Foundation for Peace (COFP). The photographs of events during the program is as attached below:



Project Banner



Keynote address by the head of Mwanatari community, HRH Chief Manson Boniface Bolo



Participants being enlightened on the meaning and causes of conflict by Mrs. Helen D. James



Participants being enlightened on the definition and meaning of peace/peacebuilding by Mr. Jechonia Gilbert





Participants being enlightened on land use, acquisition, ownership and registration by Mr. Haruna



Group photograph of participants

In May, 2020, following the devastating effect of the Corona Virus Disease (COVID-19) where nations were on lockdown, economies shutdown, social activities were halted and life became survival of the fittest, another project titled COVID-19 PALLIATIVE was undertaken within Bwaranji Community in Yola North Local Government Area of the State. The project was sponsored by the Cardinal Onaiyekean Foundation for Peace. The community and the beneficiaries were overwhelmed and wished the government could borrow a leave from the foundation. Below are photographs of events at the program



Bags of rice and power oil procured for beneficiaries



Shared rice and power oil ready for distribution



Sensitization on COVID-19 pandemic  
by Mrs. Helen D. James



Beneficiaries with received palliatives

### **Project Sustainability**

In projects lexicon, sustainability is described as the capacity of projects to be “weaned”. Development sustainability is therefore considered as the process of maintaining the production capacity and keeping the outcomes and impacts that ensue from project interventions. The question of why projects fail has consistently preoccupied scholars and project practitioners over the years. Issues of sustainability in development interventions became very important to donors in the 1980s. Sustainability became a very important criterion for project evaluation and represented the main purpose for donors providing aid in achieving or promoting development. Sustainability implies the ability of a project to continue in operation to achieve its purpose for the longest time possible.

To ensure sustainability, plan is being put in place to partner with Non-Governmental Organizations, international donors, philanthropists and government agencies for sponsorship. Although it is proving a herculean task at the moment, most assuredly it is surmountable.

### **Needs Assessment**

A need is something that is required, it connotes deficiency or an unmet problem. It is a gap between “what currently is” and “what should be” (Altschuld and Watkins, 2014). Needs are value judgments that a target group has problems that can be solved. They are influenced considerably by group interaction and are not fixed, they also change with time (Duvel, 2002). Needs are distinguished from wants in that, in the case of a need, a deficiency causes a clear adverse outcome or and a dysfunction. In contrast, a want is just a desire, wish or aspiration.

Needs assessment involves identifying and appraising the need. It is an instrument for choice or decision making, such as resource allocation, planning, and grant funding. The first step in a needs assessment is to understand the problem (Haselip et al, 2015). This is because, needs



assessment is a process of identifying and evaluating problems, and fashioning away out for a target population. It emphasizes the importance of the problems and the way out. It is a way of asking a group or community members what they see as the most important desire or yearnings of that group or community.

Ongoing armed conflict, inter-communal and farmer-herder clashes, and criminalities, including ransom kidnapping, among others, have triggered disruptions and decline of market functionality and productivity in the state, of which this community is not alienated. These have negatively impacted the food and nutrition security situation of this community and has affected livelihoods and income-generating activities of populations.

After having an open listening session with members of the community, it was revealed that the short term or immediate needs of the community is food security and portable drinking water. The long term needs span across education, shelter, accessibility, sanitation, skill acquisition centers, herbicides and pesticides, modern farming technologies and improved seedlings.

## CONCLUSION/RECOMMENDATIONS

Conflict-sensitivity is closely tied to the essential humanitarian principle of “do no harm.” This principle not only recognizes that aid can cause harm but it also assumes it can be used to strengthen local capacities for peace in conflict affected communities. Ideas around conflict sensitivity, therefore, should impact the way humanitarian as well as development and peace building organizations design and deliver their interventions. The following recommendations are therefore made:

- Dedicated food distribution partners needed to support the community and other communities within.
- Scale-up of livelihoods/agricultural inputs (seeds, fertilizers, etc.), preferably in the form of cash transfer assistance.
- Advocating for funding support from NGOs, international donors and philanthropists.
- Building the capacity of communities through empowerment

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## **EFFECTIVE AND SINCERE DIALOGUE: PATHWAYS TO VIOLENCE FREE SOCIETY**

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### **INTRODUCTION**

Effective dialogue requires that all the participants have equal standing, that they listen with respect and empathy, and that ideas and assumptions are explored openly and without prejudice. Effective dialogue typically follows some basic ground rules: The focus is on common interests, not divisive ones.

Maiduguri, also called Yerwa or Yerwa-Maiduguri, capital and largest city of Borno State, northeastern Nigeria. It is located along the seasonal Ngadda (Alo) River, the waters of which disappear in the firki (“black cotton”) swamps of Lake Chad, northeast of the city.

Modern Maiduguri actually comprises the twin towns of Yerwa and Maiduguri. In 1907, Yerwa was founded on the site of the hamlet of Kalwa and was named by Shehu (“Sheikh” or “Sultan”) Bukar Garbai as the new traditional capital of the Kanuri people (replacing Kukawa, 80 miles [130 km] north-northeast of the former capital of the Bornu kingdom [see Kanem-Bornu]). Meanwhile, the market village of Maiduguri, just to the south, was selected by the British to replace nearby Mofoni (Maifoni, Mafoni) as their military headquarters and in 1908, they built a residency in what then became the capital of British Bornu. The combined city locally called Yerwa was divided into the urban district of Yerwa and the rural district of Maiduguri in 1957, but outside Borno both political units are now known simply as Maiduguri.

The arrival of the railway in 1964 reinforced Maiduguri’s importance as the chief commercial centre of northeastern Nigeria. Livestock (mainly cattle but also goats and sheep), cattle hides, goatskins and sheepskins, finished leather products, dried fish (brought from Lake Chad), and gum arabic are the city’s chief exports, and there is also local trade in sorghum, millet, corn (maize), peanuts (groundnuts), and rice. There is a large cattle ranch at nearby Gombole, and there is poultry farming in the surrounding countryside. The Monday market at Yerwa, a tradition brought from Kukawa, is the largest in the state.

Maiduguri’s population consists mainly of Muslim Kanuri and Shuwa peoples with an admixture of Christian Nigerians from the south. Since the mid-1960s the city has become an important industrial and educational centre for Borno State. Besides food-processing facilities, its industries manufacture leather goods, wooden and metal furniture, nails, and aluminum and steel structural products.

Educational facilities include the University of Maiduguri (1975), Ramat Polytechnic, Borno State College of Legal and Islamic Studies, and Kashim Ibrahim College of Education. The



university operates a teaching hospital, and there is also a general hospital in the city. The Lake Chad Journal Institute is located in Maiduguri.

The city is dominated by the palace and adjacent mosque of the Shehu of Bornu, an important traditional Muslim leader in Nigeria. The city lies astride the historic pilgrim route from Senegal to Mecca. It is the terminus for the main railway line linking northeastern Nigeria to Port Harcourt. Served by the main highway system, it is a hub for secondary highways serving the state. There is an airport located 5.5 miles (9 km) west of Maiduguri. Since 2009 regular activities in the city and surrounding areas have been disrupted by the presence of Boko Haram, an Islamic militant group known for committing acts of violence. It came as a result of bad Governance claiming that they wanted to bring sanity to the governance in Nigeria; but today opposite is the case as they go about killing the innocent citizens. The Population of Maiduguri according to 2016 estimation was 1,065,000 Urban Agglom.

### **Statement of Problem**

Borno State was known for her peace and hospitality hence the slogan 'HOME OF PEACE' but the peace the state and its environs was known for went gone sour between 2009 to date when Boko Haram insurgency surfaced. It started like a joke unfortunately; today it has become an international plague that is domiciled in Borno State and it is like it is insurmountable. With the coming of insurgency a lot of challenges came up ranging from developmental problem, suspicion, security, poverty, hunger, etc.

Developmental problem, such as infrastructural deficit due to the constantly renewed attacks by Boko Haram on both government infrastructure such as schools, police stations, churches and mosques, Communication facilities leading to so many dilapidation of the infrastructure. Although, the government is trying to fix things in Maiduguri metropolis, some rural communities are still battling with the infrastructural deficit. From January to date, Maiduguri and its environ have been on total blackout due to the activities of Boko Haram. They blew up some high tension tower thereby disconnect Maiduguri from national grid. After the first repair, it has occurred repeatedly as they are expanding their destructive activities which have imposed serious hardships on the resident of Maiduguri.

Suspicion, People are living with suspicion among one another not knowing who is living or sitting close to him/her. Some do not even want to get close to others. Muslims suspect Christians and Christians suspect Muslims. Unhealthy relationship with one another, no love for each other. Just recently, some Christian women used Kanuri attires for a Christian music, it almost caused crisis in Maiduguri. It was not because of that music album but it was because of the sour relationship on ground.

Security, Borno State has been blacklisted on the committee of nations as a volatile area and a home of Boko Haram and other insurgency, thereby affecting Maiduguri the Administrative headquarters of the state. There is no day that passes without one form of attack or the other on the citizens. People no longer going to the farms. This has resulted in the very high cost of living in Maiduguri leading to severe hunger and starvation, high level of malnutrition on the part of the children and this also leads to pockets of theft people experience daily in Maiduguri. People have fled their ancestral homes for safety in other locations which are alien to them and that is why Maiduguri the state headquarters in full of IDPs camps. Even at the camps, people



are not safe because hoodlums still invade the camps, kill the IDPs and getting some of the ladies pregnant and open doors for more suffering.

**Poverty:** any place where there are crises, there must be poverty not to talk of the place where insurgency has lasted for over ten years. People could not go to farm and those who are from the riverine areas like Baga and Gubio cannot stay and do their fishing business. Those who are in camps are only depending on government, humanitarian groups, religious groups and spirited individuals for donation of food and non-food items to them. What quantity of materials will they give to these people that can sustain them?

**Hunger:** many families cannot afford a meal a day let alone two to three square meal. This results in easy recruitment of young children into Boko Haram, ISWAP and other dangerous group(s) that terrorize the citizens. These insurgents promise their prey good life and they give them initial good money to entice them. The Maiduguri of yester-years where there was food stuff in plenty is no longer the Maiduguri of today because the hoodlums do not allow the farmers access to their farm land to cultivate in order for them to have food.

**Illiteracy:** despite the efforts of the government to bring education to the door steps of people and make education accessible and affordable for all irrespective of your financial status, some are giving free education, free uniform and other school materials, but since they cannot force people to learn, most children are still backward in education. Almajiris are still everywhere and such people are ready tools in the hands of the hoodlums to be used for the perpetration of their evil activities. These and many other problems have really dealt greatly with the area under study.

## PROJECTS

The programme was anchored on a platform of The Hope for Better Tomorrow Initiative, Borno State. The participants were drawn from academia, religious institutions, youths, women, students and different ethnic groups. It was held in Federal Government College hall where the acting principal and all the other principal officials of the school were personally present to welcome the participants and to declare the programme open. Sixty one (61) persons were in attendance apart from those from school, CAN and Muslims leader's representatives and other adhoc workers. In all, there were over eighty (80) participants. Two facilitators were drawn from both Christian and Muslim who dwelt extensively on tenets of Christian and Islamic religions for effective and sincere dialogue. It was a one day intensive programme, quite interesting, issue based, interactive, thought provoking programme.

The impact of this project is far reaching that people are even asking for certificate because of the scholarly way the professor and the Bishop presented their lectures. The project was widely spread as we were able to reach out to both women, youths, students, teachers, principals and religious leaders. The first time to have Muslim women came out in that number to participate in such a programme with their male counterpart in Maiduguri. The programme was able to catch the attention of so many people that they are asking for more even up till today. An interfaith dialogue platform was created for us to discuss issues of peace in Maiduguri which is very active till today. The management of the secondary school where the programme was held, stepped it down at Federal Government College Maiduguri.

The project was sponsored by Cardinal Onaiyekan Foundation for peace COFP. The financial support which made the project successful came in on January, 29th 2020 and it helped in the execution of the project. The pictures/photographs of the project are attached here below:



**Group Photograph with Facilitators**



**Group Photograph with Participants**





**Cross Section of Participants Receiving Lecture**



**Very Rev. Abraham Ogah, the convener  
Delivering the welcome address.**



**The principal of the school  
Giving His welcome address**





**Cross section of participants**



**Group Photograph with the Representatives From CAN, JNI and School Management**



**Representative of CAN**

**Borne State Chairman**



**Representative of JNI**

**Borno State Chairman**

Around June, 2020, following the outbreak of deadly corona virus otherwise called COVID-19 which lead to the lockdown of many Countries Nigeria including. Most economic activities were shut down social activities grounded, movement restricted and many were indoor leading to severe hunger and malnutrition we cried to Cardinal Onaiyekan Foundation for Peace (COFP) and another project titled “COVID-19 palliative” was embarked upon within Maiduguri, in Maiduguri Metropolitan Council of Borno State. The project was sponsor by COFP 100%. The community and those who benefited from the project were full of Joy and overwhelmed by the show of Love to them at that critical time and they called on Government to emulate the gesture. The beneficiaries prayed for the Blessings of God on the Foundation and the founder. Attached below are some of the pictures/photographs:



**Palliative materials ready for distribution**





**COVID-19 Sensitization by Rev. Abraham Ogah**



**Shared materials ready for distribution**

## **PROJECT SUSTAINABILITY**

There are many different viewpoints on the concept of sustainability and on how it can be achieved. Dittmar, H. (2002), said, the word sustainability comes from sustainable + ity. And sustainable is, for instance, a composition of sustain + able. So if we start from the beginning, to <sustain> means “give support to”, “to hold up”, “to bear” or to “keep up”. Ritchie, M. (2002), posited that, for us to get the true meaning of sustainability, we should start with the adjective which is 'Sustainable'. It is something that is able to be sustained, i.e, something that is “bearable” and “capable of being continued at a certain level”. In the end, sustainability can perhaps be seen as the process by which something is kept at a certain level. Nonetheless, nowadays, because of the environmental and social problems societies around the world are facing, sustainability has been increasingly used in a specific way. Nowadays, sustainability is





usually defined as the processes and actions through which humankind avoids the depletion of natural resources, in order to keep an ecological balance that doesn't allow the quality of life of modern societies to decrease. McGinley, K. (2002).

The people are willing and are even yearning for more of the programme so effort should be made to hold the dialogue more regularly. An organization named 'The Hope for Better Tomorrow Initiative' was formed with the aim of sustaining the programme by the grace of God.

### **Needs Assessment**

Altschuld, and David (2010), said needs assessment is a systematic process for determining and addressing needs, or "gaps" between current conditions and desired conditions or "wants". A needs assessment is a part of planning processes, often used for improvement in individuals, education/training, organizations, or communities. The discrepancy between the current condition and wanted condition must be measured to appropriately identify the need. The need can be a desire to improve current performance or to correct a deficiency. Clark, (2012), defines 'need' as an essential starting place for needs assessments. Needs assessments can help improve the quality of policy or programme decisions thus, leading to improvements in performance and the accomplishment of desired results Soriano (2015).. The results of a needs assessment will guide subsequent decisions including the design, implementation, and evaluation of projects and programmes that will lead to achievement desired objectives.

From the the above explanations, it must be pointed out that the needs of the community are immediate and long term. Some of their immediate needs are food, drink, shelter, clothing, warmth, sleep.

If these needs are not satisfied the human body cannot function optimally. Government is overwhelmed by the number of IDP camps in the town, they have tried their best but they are overwhelmed as the needs surge every day. NGOs are trying but could not satisfy the people.

2. Other needs are security and safety People want to experience order, predictability and control in their lives. These include emotional security, financial security (e.g. employment, social welfare), law and order, freedom from fear, social stability, property, health and wellbeing. Some of these are both short (immediate) needs and long term needs.

### **CONCLUSION/RECOMMENDATIONS**

Insincerity in dialogue would cause disharmony in the community and affect the relationship among people. But if sincerity is ensured in any dialogue, it will not only be effective but lead to peaceful coexistence and harmonious living in the society. All humanitarian workers, peace builders and development agencies should have the of sincerity in handling any intervention in order to have achieve positive results



Base on the needs assessment, the following recommendations are put forward:

- i. Immediate provision of food material to support the community to cushion the shortage of food.
- ii. Skill acquisition programme should be organized for the community and its environs to teach them how to fish rather than giving them fish that will not last.
- iii. The foundation should solicit for support from international donors agencies, NGOs, good spirited individuals and other bodies to enable it support the members of the community finance.
- iv. The community should be assisted with Agricultural inputs such as improved seed, chemical/herbicide, fertilizers etc for improved yields.

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## **PEACEFUL CO-EXISTENCE AMONG INTERFAITH YOUTH IN KANO STATE**

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### **INTRODUCTION**

Peace is a state of tranquility, quiet and harmony absence of violence or a state free of oppressive and unpleasant thoughts and emotions. Peace also stands for harmony in personal relations etc. Co-existence is the state of two or more things existing together, usually in a temporal or special sense, with or without mutual interaction.

Interfaith has to do with the involvement of members of different religions. For instance, the coming together of Christians and Muslims. Fagge Local Government is one of the local governments with the highest tax collections in Kano State particularly the Sabon Gari axis which is predominantly occupied non-indigenes. Like any other area or people, Fagge Local Government especially Sabon Gari area, is noted for its unique way of life and cultural heritage too. Most residents in those areas are business people and farmers etc.

### **Statement of the Problem**

Due to the sensitive location of Sabon Gari which is occupied by non-indigenes from different geo-political zones of Nigeria, it is most times the target of reprisal attacks in times of religious conflicts or crisis as the case may be. Many individuals from other areas occupied by non-indigenes always find solace in Sabon Gari when crises erupt their areas to avoid being casualties. Though the people in Sabon Gari community have been living in harmony with one another over the years, as our political system is bias and uses religion to cover up of their failure of the leaders, these leaders take advantage of religion to cause conflicts among the two major religions in the area.

This gave rise to the need to close the gap between the youths of two faiths (Muslim & Christianity) so as not to them tool for political upheavals in the community in Sabon Gari area of Fagge Local Government.



## **PROJECTS**

In order to avoid distrust among youths in Kano State, and in particular Sabon Gari Community, a project on peaceful co-existence among the interfaith youth in Kano State was organized on 26th December 2021, a Public Holiday to encourage attendance by the youths. The program was held at CAN complex secretariat in Sabon Gari community with over 50 persons in attendance. The participants were drawn from the various religious groups in Sabon Gari community and some cleric from both Muslim and Christian faiths. The program focused on understanding of the message peace and peaceful co-existence among the interfaith groups with scriptural references from all faiths. The project had much impact as many of the participants testified that certain things were unknown to them but that they had been and enlightened. They also requested that greater program that can accommodate more participants be organized. They also promised to extend knowledge gained to their friends and family who were not privileged to be part of the project. The project was sponsored by the Cardinal Onaiyekan Foundation for peace (COFP).

### **Sustainability of Projects**

In order to ensure sustainability of the project plans should be put together to partner with donors who preach the message of peace. These include non-governmental agencies, non-governmental organization and philanthropist.

### **Needs Assessment**

The immediate and long term needs of the people are mostly shelters, foods, security, education, skills acquisitions, modern farming mechanism or technologies, pesticides, centers for peace development etc.

## **CONCLUSION/RECOMMENDATIONS**

Peace is the bedrock of every society and should be maintained using all avenues and resources. Peace should be preached on a regular basis to ensure growth, development and to better our society. The following recommendations are made:

- Provision of skill and peace centers in Sabon Gari community.
- Empowerment of the youth in order to have a better community for all.
- There should be support from international donors, non-governmental organization to ensure continuity of the projects.







## MUSIC FOR PEACE

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Advisor (Science & Technology)

Coordinator (Environmental Project's)

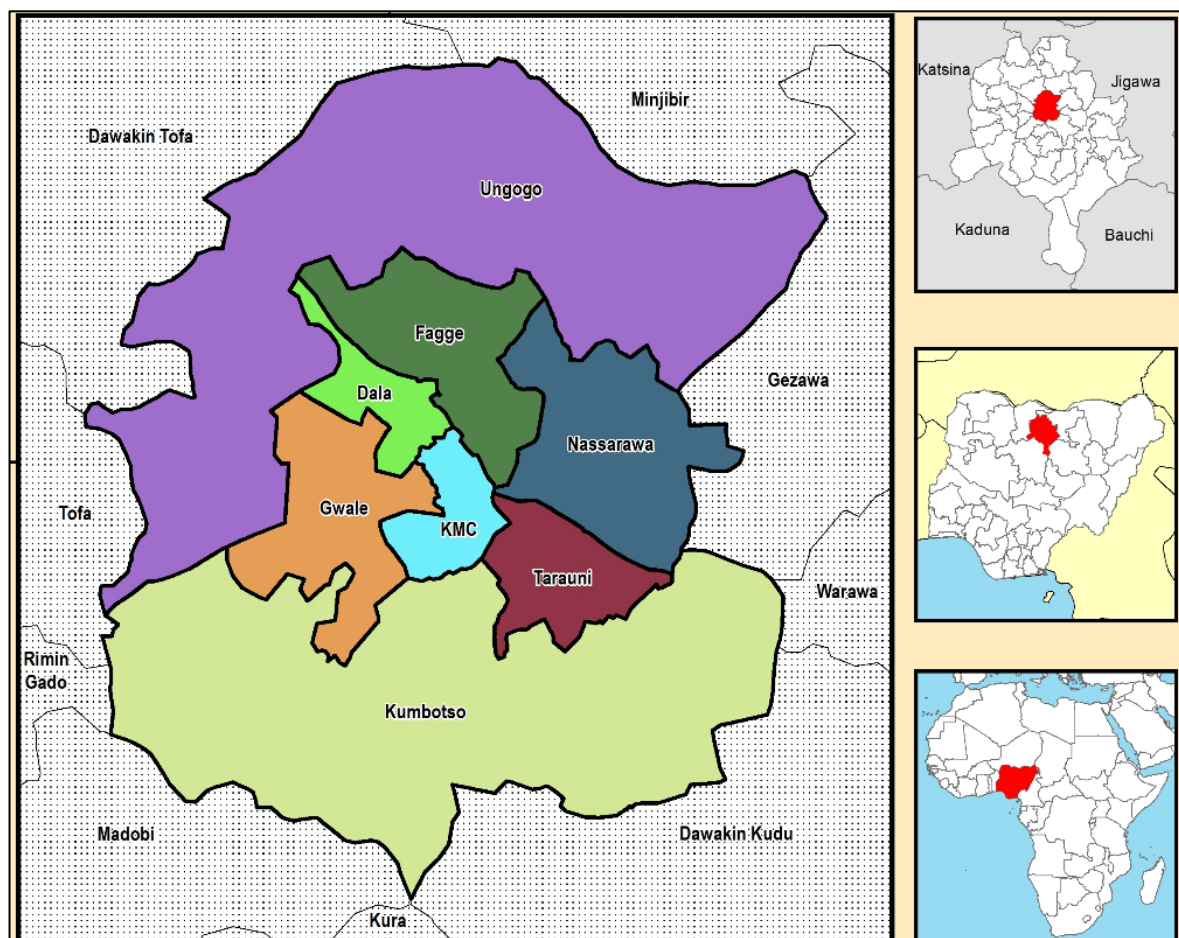
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## INTRODUCTION

### Geographical Location

Kano is an ancient commercial centre in Northern Nigeria. It is 2<sup>nd</sup> to Lagos in terms of commerce and industries. Kano metropolis comprises of 8 local government areas namely Dala, Fagge, Kano Municipal, Nassarawa, Tarauni, Gwale, Ungogo and Kumbotso local government areas.







## **People**

Kano metropolis harbours people from diverse ethno-cultural backgrounds. It has a cosmopolitan setting.

## **Culture**

The culture of Kano metropolis is predominantly Hausa culture with a tint of different cultures from other parts of Nigeria and other nationalities.

## **Religion**

Islam is the principal religion of the people which was introduced by Malian Trans-Saharan traders in the 15<sup>th</sup> century. Majority of the Muslims in Kano Metropolis are Sunnis (*Sufis* and *Salafis*). There exists also a significant number of Muslim Shi'is and a sizeable presence of Christians of various denominations.

## **Tribes**

Majority of the people in the project area are Hausa. Being cosmopolitan, Kano metropolis also inhabits other tribal groups from virtually all parts of Nigeria and neighboring countries.

## **Population**

The population of Kano metropolis stood approximately at 23 million (2019 projection). The youths of age bracket 15-29 years constitute 17.5% of the population<sup>1</sup>.

## **Statement of the Problem**

The age bracket 15-29 years have been the most vulnerable group that are prone to violence in Nigeria. The vibrancy and restiveness associated with this age group is often exploited by agents of conflicts who use them to commit mischief and unrest in society. More so, they are susceptible to religious intolerance, ethnic chauvinism, political hooliganism as well as criminality.

## **Project Objectives**

The principal project objective is to change the mindsets of the youth in favour of peaceful coexistence in communities.

## **Project Concept**

The 'Music for Peace' project was conceived based on the following facts:

- Youths in the 15-29 years age bracket in Kano metropolis are known to be very receptive and addictive to popular music.
- Youths in Kano metropolis are the main consumers of local musical productions from the Kannywood (local film and music industry).

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<sup>1</sup> M. Z. Ali, NPC Priority Tables Vol 1, Cartography Lab. Geography Dept. BUK, 2021





- Music is a powerful medium that could be used to reach out to youths, not only to entertain, but also educate and propagate messages, in this instance, peace message.
- Listening to radio is a pastime amongst the Hausas who constitutes a large portion of project area population.

## THE PROJECT

The project entails Engr. Maisikeli, a pioneer COFP Fellow working with artists from the Qadiriyyah Sufi Movement to produce inspiring music for peace building. A small music development team was formed; the team produced a music album comprising 5 music tracks. The album was titled in Hausa '*Fitina Bacci Take*', meaning 'Violence Sleeps'. This title was inspired by a popular *Hadith*, saying of the Holy Prophet Muhammad (Peace Be upon Him) who said that: 'Violence sleeps, Allah curses whoever wakens it'.

The tracks discuss ethnicity issues, commonalities of Islam and Christianity as well as importance of communal harmony. All songs were composed in Hausa, the native and predominant language in Kano metropolis.

In Kano metropolis, there are currently 16 FM Radio stations which on daily basis competes for millions of listeners. The project thus took advantage of the many radio stations to promote the 'Music for Peace' album which was formally launched on the 7th of March, 2019. Two leading FM radio stations were selected for the event, namely the Arewa FM and Cool FM radios.

At the album launching, live broadcast sessions comprising of interviews and discussions were conducted to promote the music project and its objectives. At the Arewa FM Radio, the event lasted for 30 minutes for the Hausa listeners. A sample music track was later broadcast for the first time signifying formal launching of the music album. The Cool FM Station was next to be visited and similar activities for the English audience also took place there.

Album Promotion Visits were also undertaken to other FM Radio stations and copies of the 'Music for Peace' album delivered. Engr. Maisikeli also employed other music distribution methods which included promotional visits to some music 'Download Centres' in Kano. A 'Download Centres' is a commercial digital music shop that typically is highly patronized by the youths. The 'Music for Peace' album was accordingly delivered to them free of charge and without copyright restrictions. However, the 'Download Centres' were obliged to distribute the music as they deem fit. The advantage of this method of distribution was to enable people to share the music on their smartphones as well as on the popular Internet social media platforms.

### Previous Projects Conducted and Sponsorship.

The 'Music for Peace' project was executed in partial completion of the 2018/2019 Fellowship program and sponsored by COFP.

### Project Impact on the Community

The 'Music for Peace' album launching coincided with the 2019 Federal and States elections in Nigeria. This was a time of extreme socio-political anxiety and uncertainties in Nigeria. The

release of the musical album was therefore timely. Accordingly, many radio stations took advantage of the music album to play those musical tracks from the album to support their pre and post elections violence public campaign broadcasting. The goodwill messages and accolades received via telephone after the maiden broadcast of music tracks was so encouraging. Generally, the 'Music for Peace' album has played an enviable role in dousing public apprehension during the 2019 elections.

### **Sustainability of the Project and Vision**

Although the project's focal community remains Kano metropolis, its potential for use beyond Kano metropolis remains strong, promising and viable.

FM Radio stations in Kano metropolis would continue through this project to have ready broadcast music which they could use for public peace campaigns. My vision on this project therefore is to produce more musical albums for radio broadcast across Nigeria and beyond. Considering the viral distribution effect of the Internet based social-media, it is believed the 'Music for Peace' songs would continue to spread widely and remain in circulation. Sequel to the first release, a second musical album is already in the pipeline. Subsequent musical compositions will include Pidgin English version to give the music a wider public appeal.

### **Project Pictures**



**Figure 1: Music for Peace CD Album**



**Figure 2 Engr. Maisikeli on a live broadcast session on ‘Music For Peace’ project at the Arewa FM Radio.**



**Figure 3 Engr. Maisikeli (middle) with members of the Music for Peace album promotion team at Arewa FM Studio.**





**Figure 4 Engr. Maisikeli with “Mr. Megga” a program producer after a live broadcast session on Cool FM Radio Station, Kano.**



**Figure 3 Engr. Maisikeli and the Programs Manager of the and the Programs Manager of the Express FM Radio Station in Kano after the ‘Music For Peace’ promotion visit.**



**Figure 6 Engr. Maisikeli and the Programs Manager of the Aminci FM Radio Station in Kano after the ‘Music For Peace’ promotion visit.**





**Figure 7 Engr. Maisikeli and the Programs Manager of the Gaurantee FM Radio Station in Kano after the ‘Music For Peace’ promotion visit.**



**Figure 8 Engr. Maisikeli releasing a downloadable version of ‘Music For Peace’ at a Music Download Shop in Kano.**