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**Interfaith Conflict and Political Development in
Nigeria: The Zangon Kataf Conflict**

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Abstract. The goals and objectives of this research, are to investigate and analyze the different ways the Zangon Kataf interfaith conflict poses a great deal of threat to the political development of Nigeria and also to try and understand what mechanisms can be put in place to prevent a future occurrence of such conflict. The research identified that the economic disparities in terms of wealth acquisition and trading advantage the Hausa Muslims had over the Atyap Christians for decades and also religious intolerance by both Muslims and Christians were the major problems of the research. The research adopted the qualitative method of research and also a descriptive research methodology was used. Data was collected through the use of questionnaires made up of closed ended questions. The major findings of the research demonstrates that the slow response by the security agencies to immediately restore peace, law and order in Zangon Kataf and the economic advantage by the Hausa Muslims as against the Atyap Christians were highlighted as the major findings. However this research recommends that community leaders need to promote the need for dialogue as a tool used in the settlement of disputes among conflicting parties. Also religious leaders need to emphasize on religious tolerance that is to say the need for one religion to tolerate the religious values of other religions and finally there is a need for government to formulate economic policies that will be favorable amongst the various religious and ethnic groups of the Nigerian state.

Keywords. Interfaith, Conflict, Hausa, Atyap, Tolerance.

JEL. D71, D74, D79.

1. Introduction

Conflict is a clash between two opposing groups, external or internal to the country. An example of external clash is state-to-state conflict, which is on the decline. Internal conflicts have resulted in three times as many deaths as wars between states since World War II (Fearon & Laitin, 2003: 75-90). Both the Hausas and the Kataf's have been living in hostility for a very long period of time frowning at each other and undermining the progress or achievements of one another. These include localised land conflicts, religious and ethnic riots, homicides or even crimes (Stewart & Varshney, 2002: 45). As the case may be, Zangon Kataf is a Local Government Area in Kaduna State where people live in abject poverty and is frustrated on a daily basis and accusing the government for abandoning them. This is consistent with other findings that report higher conflict rates in low income areas (Collier et al, 2003: 40).

In any place where there is conflict certainly it will undermine the political development of the state. The Zangon Kataf conflict broke out as a result of

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divergent views of the actors involved which are the Hausa Muslims and the Atyp Kataf Christians. Conflict is known to be a threat to political development and the structures of democracy of which the end result of the conflict was political instability. With a population of 6,066,562 (National Population Commission Vol 22: 23) Kaduna state is not new to interfaith conflicts. Zangon Kataf Local Government Area of Kaduna witnessed a terrible, gory and gruesome hostility between the Muslims and Christians in the area. Two major ethno-religious conflicts took place in Zangon Kataf in 1992. The first ethno religious conflict which took place in February 1992 clearly exposed deep ethnic and religious resentments that had boiled over many years only to find expression in a quarrel over location of the town's market. The second conflict recurred three months later, even while the first conflict was being investigated, over farm produce.

The Zangon Kataf crisis of 1992 can be traced in a long history of bitter animosity and rivalry between the two contending groups of the area, namely the Kataf's and the Hausas since the early 1900s. British colonialists, after invading northern Nigeria, imposed District Heads from the minority Hausa ethnic group over the predominant ethnic groups of the area, the Kataf's and the Atyp's, in their famous indirect rule administrative system (Maiwa: 1996). With minor clashes here and there the Kataf's and Atyp's have over time demonstrated their contempt for Hausa traditional leadership who are appointed by, and under the patronage of, the Emir of Zaria. The atmosphere in Zangon Kataf was charged with the Hausas accused of marginalizing the Kataf's and other indigenous groups by taking over their lands and dominating the political and economic opportunities of the area under the protection of the Emir of Zaria (Boman, 1995: 12).

The February 1992 Zangon Kataf Conflict was caused as a result of the relocation of the Zangon Kataf town market by the Local Government Chairman. As a result of claims from the Kataf's of domination of the town market by the Hausas which was located in a Hausa area, the Chairman authorized the relocation of the market to "a neutral place". The relocation was resisted by the Hausas who accused the Chairman of being partisan in favour of his fellow Kataf's. The squabbles over whether the town market should be relocated or allowed to remain in its old location degenerated into one of the most bloody communal disturbance ever witnessed at the time in which many people were killed and property destroyed (New Nigeria News Paper: 1992). The official death toll was 300 but unofficial estimates were put at several thousand while over 60,000 people fled their homes (Judicial Report: 2002).

The reoccurrence of the May 1992 Zangon Kataf Conflict was over allegations of some Hausa people trespassing on a farm belonging to Kataf and uprooting yam seedlings. This incidence instigated some Kataf people to retaliate by destroying Hausa farms. The tit-for-tat developed into another ethno-religious conflagration in the heels of the February disturbances. For three days, from 14th to 17th of May 1992, war raged in Zangon Kataf town. By the time the mobile police took control of the "war zone" on the third day, over 400 people had been killed and the whole Zangon Kataf town reduced to ashes (Afolabi, 2004: 99). This conflict was to later spread to Kaduna city and beyond leading to more loss of lives and property (The Nigerian Tribune: 1992).

The initial official response to the second Zangon Kataf conflict of 1992 was the setting up of a judicial commission of inquiry to investigate the conflict by the government of Kaduna State as was the case after the first conflict. In the background of massive public outcry over the carnage, hundreds of people were arrested most of whom were Kataf's. Eventually the Federal Government set up a Civil Disturbances Special Tribunal before whom 6 prominent Kataf's, including Major-General Zamani Lekwot, a former military governor and ambassador, were

charged with complicity in the sectarian disturbances. In September 1992, a total of 14 people were sentenced to death by two different Civil Disturbances Tribunals, including Major-General Lekwot. The Federal Government, however, commuted their death sentences to five years imprisonment each.

Political development is a process whereby there is a high degree of institutionalization, rationality and procedure and universalism. By institutionalization this explains how institutions are brought into being, manipulated and what roles do these institutions provide for a particular people (Imobighe, 2003: 20). The Zangon Kataf conflict led to impunity and personalization of power and people refused to neither adhere to procedure nor observe procedure. The institutions and structures couldn't perform its democratic and constitutional functions which included the political parties which were biased along ethnic and religious boundaries (Olaniyan, 1998: 60).

Political development is traditionally defined as moving towards a more liberal democratic system based on free and fair elections, and the protection of citizens' civil rights. The path to such development is often hard to define because each state has its own history and therefore its own methods for moving towards this end goal. Many scholars recommend that states establish institutions to promote democracy, hold elections, and adopt a multi-party system. However, the success of states 'attempts at implementing these recommendations is debatable (Usman, 1987: 44). The Zangon Kataf conflict ultimately affects political development at the highest level because interfaith conflict has a negative history of making the citizenry shy away from politics, thus creating political blocks which are religiously inclined.

Nigeria, being a multi-religious and ethnic society, had experienced massive ethnic, sectional, religious and political violence such as the Zangon Kataf crisis that has led to grievous socio-economic and political consequences on the psyche of the nation. The conflict led to the destruction of lives and property and also brought untold sorrow on the people. Today, there is a tragic extinction of credible and charismatic leaders at all levels in every geo-political configuration as a result of violent conflicts and political instability in the political system. Therefore in any political system, where interfaith conflict exist it will threaten the political development of such system and also pull down the democratic structures of such system. This was evident in the Zangon Kataf conflict when the Hausa settlers refused to participate in the local government elections because they had already forecasted that the Atyap Christians had brought disunity in the system by taking over leadership of all the political structures within the locality. This also led to low voter turnout and also led to people fleeing the area to avoid another violent conflict.

The general goal of this study is to try to identify how interfaith conflict undermines the political development of Zangon Kataf Local Government Area. Also this study will attempt to elaborate on the implication of interfaith conflict and how it poses a great deal of threat on the political development of Nigeria. The study also aims at contributing to the scholarly advancement of knowledge in the research of the causes, effects and solutions of interfaith conflict and finally this study aims to provide recommendation on how to avert or prevent similar conflict in Nigeria in the future. The paper is made up of 12 parts which make up the research as a whole.

H⁰The Zangon Kataf Interfaith conflict threatens the political development, peace and stability of Nigeria.

H¹The menace of religious intolerance and interfaith conflict may lead to the breakup of Nigeria.

2. Origin of Zangon Kataf Crisis

Kaduna State is one of the volatile states in Northern Nigeria. It has experienced complex conflicts occasionally violent, and mostly with ethnic and religious character. Amongst such conflicts includes: Kasuwar Magani 1980, Zango Kataf, 1984; Kafanchan, 1987; Zangon Kataf and its spill-over to Kaduna and Zaria, 1992; Kafanchan 1999; Kaduna and Kachia, 2000, (Gwantu, 2001:99). The conflicts are always between the Hausa-Fulani Muslims and the Christian Southern Kaduna ethnic minorities. Although there has been long time historical animosities between these two communities arising from pre-colonial political structure of Hausa land and the character of the colonial and post-colonial Nigerian state, recent resurgence of these crises show clear cases of manipulation and state culpability. These crises have been reinforced by the economic imbalance between the two communities right from the colonial time. The Southern Kaduna people argued that the underdevelopment of their communities is the result of deliberate and persistent neglect by the emirate officials who until 1976 local government reform also dominated the system of native administration (Suberu, 1996:50).

However, official explanations attribute the underdevelopment to the sparse population of the areas, and their lack of viable internal sources of revenue. Others have argued that the underdevelopment of the areas is almost the same as that of Zaria. That Zaria compared to other pre-colonial Hausa cities, like Kano, Sokoto, etc., is less developed. These socio cultural and economic differences have often escalated into violence since the colonial period. Whitaker (1970:54), argued that at different times during the 1946-66 period, riots were staged by the “Kataf and other related peoples in Southern Zaria province over certain oppressive features of the emirate system, particularly the hardship of Fulani ruling families over predominantly non Fulani districts. In 1942 Kaje ethnic group of Zango Kataf district protested over perceived domination and discrimination by Native Authority administration. Similar protest also took place in 1948, this time by the Kataf ethnic group. These protests according to Yahaya “were the beginning of what was to become a continuous demand for political recognition and participation” by the Southern Zaria ethnic minorities (Suberu, 1996:51).

Since the 1980s, conflicts in Kaduna state have assumed the additional dimension of a Muslim versus Christian dichotomy (Toure, 1999:133). The first was the Kafanchan crisis in 1987. The crisis started as a result of theological disagreement between Christian and Muslim students of the Kafanchan Teachers College, Kafanchan in Southern Kaduna (Suberu, 1996). At first, on the 5th of March 1987, there was a quarrel between the Fellowship of Christian Students (FCS) and the Muslim Students Society (MSS) over evangelical campaign organised by the former tagged “Mission 87”. The MSS group protested over the banner hoisted on the college gates with an inscription “Mission 87 in Jesus Campus”, it took the intervention of the school authority for that to be settled (Jibrin, 1987:4).

On the second day, a Christian convert, and a leading member of the activist “Born again” Abubakar Bako, was accused by the MSS of deliberately misinterpreting the Holy *Qur’an* Abubakar was first accosted by a Muslim woman Aisha Garba. The next day, the MSS organised a protest march around Kafanchan town. This protest later transformed into religious violence. The situation ignited existing tension between the Hausa-Fulani ‘settlers’ community and the indigenes predominantly Christian ethnic minority groups. The crisis later spread to Zaria, Funtua, Kankia, Daura, etc. in which Muslims communities made reprisal attack on Christian ‘settlers’. At the end of the crisis over 19 people were killed and 61

injured. 152 Churches and 5 Mosques destroyed 169 hotels and Beer parlours burnt, 95 vehicles and 152 private buildings damaged (Suberu et.al, 1995:219).

In February and May 1992 another crisis erupted in Zangon Kataf between the indigenous Atyap and Hausa settlers of Zangon Kataf over the control of market. In 1992, the then Kachia local government resolved to relocate the Zangon Kataf district's weekly market from its present location to a new site. Reasons for the decision according to the local government council include: need to de-congest the market, residential encroachment, need to provide public conveniences and accessibility and the need to enhance the local government Revenue (Akindeye et.al, 1999:8). This decision could not be executed until Zangon Kataf local government was created in 1991. In January 1992, the Zangon Kataf local government Chairman announced the impending relocation to the new site. This did not go well with the Hausa community of Zango town where the market is located on the grounds that the new site was part of the Muslim Sallah Eid praying ground and that the bid to relocate the market was a vindictive design against the Hausa people. Consequently the community secured a court injunction restraining the relocation.

3. Causes of Zangon Kataf Conflict

3.1. Economic Disparities between Muslims and Christians

One of the fundamental causes of conflict is economic motives. Economic in the sense that when a group of people are economically at an advantage over another, this inevitably leads to hostilities (Adesuwa, 2009: 98). Muslims in Zangon Kataf were recorded to be at an economic advantage that the Christians which had been in existence for decades which eventually led to violent hostilities between the two faiths (Ugochukwu, 1993:44). According to Phillips (2012: 89) one of the fundamental reasons why people engage in conflicts is solely as a result of inequalities in resource allocation.

In relating ethnic conflicts and economic reforms in Nigeria, Ogachi (1999:87) believes that the violent religious conflict especially the one that occurred at Zangon Kataf Nigeria was as a result of economic differences between the Hausa Muslims and the Atyap Christians. To him, this was a period during which most African countries entered a state of economic austerity. At the same time, pressure was put on these countries from the international community to initiate programmes of political and economic liberalization. As a result of this, by 1980, most Africa countries had entered into agreements with international financial institutions on specific areas of economic reform without much insistence on political reforms. These reforms have caused an imbalance between people which ultimately has led to religious conflict which threatens the political development of the Nigerian state (Igbokwe, 2002:98). Furthermore to him, from this statement; three observations can be made to help build a holistic theory of studying the Zangon Kataf conflicts in Nigeria. The first has to do with manner in which the reforms (both political and economic) were introduced and implemented.

3.2. Religious Intolerance

One of the fundamental problems in Nigeria today is understood to be religious intolerance. Nigeria is composed of peoples with different religious, ethnic and cultural diverse backgrounds. Home to some 250 distinct linguistic groups, Nigeria has been prone to the intense politicization of ethnic and religious differences. Regional location and religion have served to reinforce the tripartite cleavage of the three dominant ethnic groups which are Yoruba, Igbo and Hausa (Diamond, 1995:77). Intolerance as a whole is a blind or refusal to understand the religious views proposed by another person's religion. (Ekwunife, 1993:44) argues that

religious intolerance is a blind fixated negative attitude towards another person's religious beliefs and practices that are contrary to one's religious beliefs and practices.

Otite, (1990:50) postulates that religious intolerance is also associated with economic discrimination where one religion or ethnic group prospers more than the other. The domination of certain spheres of the society by a religious group has served to further entrench the state of discrimination among different religious groups in Nigeria. Like ethnic discrimination, religious intolerance constitutes one of the problems of inter-group relations in Nigeria. Nigeria is no doubt a religiously pluralistic society. There are those who adhere to African Traditional religion (ATR), others profess Islam or Christianity, while still some owe their orientation towards atheism or agnosticism. Of all these beliefs, Islam and Christianity are the two most active religions in the country. The activities of some of the adherents of these religions with regard to intolerance need proper diagnosis.

Historically, Islam was introduced into Nigeria from the North by the Arabs while Christianity was introduced by the Europeans through the South. Since then the converts of both religions have been regarding each other with scorn (Ojie, 2002:66). The rise in the level of religious fanaticism and an extreme sense of religious intolerance had resulted into numerous cases of intra and inter-religious violence (Ayinla, 2004:40). Consequently, there have emerged several flash points of religious violence across the country in the sense of occurrence of direct violence in addition to a number of potential situations of violence outbursts.

The spiral of violent conflicts generated by religious intolerance in contemporary Nigeria had become ferocious over the last two decades. Beginning from the 1980s, the country has recorded very bizarre experience in the domain of religious violence (Egwu, 2001:44). Embracing the three broad types identified by (Ikenga-Methu, 1994:60).

3.3. Ignorance

Lack of proper education is the major reason for religious conflicts and violence in Zangon Kataf. This is because proper education will equip religious adherents with better understanding of the dynamics of religion. Education helps to liberate the minds of religious adherents of all dogmas that tend to generate and create intolerance, fundamentalism and extremism. It places the adherents in a position to question certain religious views and dogmas that will be against the views of others. This conviction or knowledge is not a product of dogma but rational deduction from Biblical, religious and philosophical views. It is a product of deep reflection nourished by intellectual fruits that emphasize that the medieval humanism and the renaissance view of man derived more from the Bible than from Greek philosophy, and that the Biblical view of man is not only compatible with freedom but has tended to be most effective guarantee of freedom in human society.

Education could do a great extent, aid Christians and even Muslims to compromise or give up some religious or doctrinal rights for the sake of social change, but the question is; how liberal or dogmatic could they be?. For Christianity, the scriptures as can be seen in Roman 13:1-2, where Paul said: Let every soul be subjects unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God; and they that resist receive to themselves damnation.

Also, 1 Peter 2:13-14, Peter urged Christians to "Be subject to every kind of human order, whether it be to the King as the foremost, or governors as sent by him, as a vengeance on the wicked and a reward to the just". Here, liberal leaning towards authority in the Christendom will therefore make it possible for a Christian

to respect the privacy of others. This is due to the realization of the fact that these aspects of other people's lives do not in any way fall under his jurisdiction. This belief nourished with education will make it impossible for a Christian to attempt to take over power of the state to sanction deviant behavior, or would a Christian attempt to abate certain conduct that offends Christian doctrine. This is clearly within the regulatory purview of temporal authority. This virtue of compliance to temporal authority makes it possible for Christianity to endorse and comply with economic, political and social order as sanctioned by temporal authority as far as these do not interfere with its worship.

Islam, on the other hand is different. It is not just a religion but also a way of life that encompasses the whole gamut of economic, judicial, political and cultural lives of its Umma (faithful or adherent), and as such it is viewed as "total submission to the will of Allah (God) as revealed through the prophetic message of Muhammed" (Danjibo, 1991:33). The totality of Islamic regulation of the lives of Muslims is graphically captured by (Olayiwola, 1988:227), when he writes:-Islam does not admit a narrow view of religions by restricting it within the limits of worship, specific rituals and spiritual beliefs. In its precise meaning, Islam is not only a religion; it is also a way of life that regulates all the aspects of life on the scale of the individual and the nation. Islam is a social order, philosophy of life, a system of economic rules and government. Islam clearly establishes man's duties and rights in all relationship- a clear system of worship, civil rights, laws of marriage and divorce, inheritance, code of behavior, laws of economy, laws of governance, laws of war and peace, of buying and selling and laws of relations and co-existence with one another, parents, children, relatives neighbors, guests, Muslims, non- Muslims and brethren. This explanation tilts Islam towards intolerance, fundamentalism and extremism. It paints a picture of rigidity of Islam as a comprehensive tool for the regulation of the entire lifestyle of its faithful, where there exists no room for any separation between spiritual and temporal affairs especially for those that chose to be pious Muslims (Olayiwola, 1988:230)

The northern masses in Zangon Kataf have been deprived of education by the ruling elites. This deprivation brought about government neglect, oppression, domination, exploitation, marginalization, nepotism and bigotry, poverty, inequality, gross violation of human rights, environmental degradation and subjugation. This is coupled with selfishness of the elites, corruption and weak institutions that are incapable of managing diversity and pluralism in the country. All these are issues created due to lack of education especially in the northern state of Nigeria. This lack of education in northern Nigeria dates back to era of colonialism. This can be seen in the analysis of (Lemu, 2012:12) when he explained that the pattern of education in the south and the north has been different. In the south, Christian missionaries established schools freely but this was not the case in the north.

This created educational disparities between the south and north. This disparity in a way has entrenched marginalization in terms of national development in the country. However, the few northern elites capitalized on the seemingly high illiteracy rate in the north to subject the masses to adverse poverty and subjugation. This lack of education in the north left the masses with nothing to occupy their minds. The options left for the teeming masses are to recourse to religion for scour and as Karl Marx puts it, religion becomes "opium of the poor (masses)". With the exclusivity nature of Islamic religion and its indoctrination and comprehensiveness as both a religion and way of life, this become a basic political and ethnic tool in the hand of the elitist cabal who inspire and indoctrinate them to take to violence as a means to combat un-Islamic activities. From our analysis, it is evident that with education the human mind could be more liberally and positively engaged. Also,

with education the level of rationality and analytic skill of the human person could be enhanced and this could have the potential to drastically reduce the high incidence of violence inspired by religion.

4. The Effects of Zangon Kataf Conflict on the Political Development of Nigeria

The implications and costs of conflict across the country are multi-dimensional. The outbreak of violent conflicts in the last 50 years leaves much to be desired in Nigeria. The following are some of the effects of Zangon Kataf conflict on the political development of Nigeria.

First, loss of revenue, the Nigeria's government losses sizeable Chunk of revenue wherever there are crises in the country. For instance, tax charges and rates on varied items by local governments cannot be collected during violent crises, implying loss of revenue for development purposes. (Ajakaiye: 2000:89) Government's revenue generation capacity is been affected mostly during industrial unrest. Incessant Industrial Strikes are major characteristics of the nation. For instance, the 1993 strike by Civil Servants across Nigeria, respectively cost the state and Federal Governments between N4 million and N720 million in terms of service (Adeniyi et al, 1993: 54).

Another effect of conflict is the loss of lives. Violent crises in Nigeria have resulted in a number of causalities. The Zangon Kataf conflict had produced a lot of causality in which an estimated one thousand lives was claimed by the hostility. Other minor wars in the country have also recorded loss of human lives. Loss of human lives has implications for the nation's economy as the killings have effects on the agile workforce. (O'Neil, 2004: 54).

Third, is discouragement of Foreign Investment growth at Kaduna. Violent conflicts in Nigeria have also retarded foreign investments in flow and growth. No foreign investor will be encouraged to invest in an unstable economy like Nigeria. The presence of relative peace, security and stability is a cardinal motivational factor for foreigners. Continued insecurity and instability in the country has not only discouraged transnational corporations to invest in the Nigerian business climate, but has also caused the established ones to divest by way of folding up their business. (Ajayi, 2002: 76).

Again, Zangon Kataf conflicts in Kaduna, has led to the influx of refugees and displaced people to neighboring states. Inhabitants of the war affected zones had to flee to either the neighboring states, or communities as internally displaced people (IDP) or to neighboring states as refugees. Besides the economic implications to the nation, the refugees and IDP constitute unexpected strangers in their new places of abode with the consequent increased pressure on social amenities such as housing, water supply and hospital facilities and constituting security risks to the new environment. (Nnadozia, 2004: 63). The allocation of natural resources for trouble shooting instead of development purposes is another effect of conflicts in Nigeria. The Police and the Military have had enough internal inter-ethnic, inter-communal, sectional and inter-religious groups – government hostilities to contend with within the last 50 years of Nigeria nationhood.

The implication of violent conflicts in the voting of more financial and material resources for trouble – shooting and beefing up security nation-wide and equipping the police with modern sophisticated weapons and more logistic facilities, such as power bikes, helicopters for aerial parade, armored vehicles etc. for trouble-spots and subsequent deployment of men and materials to affected areas. This extra financial spending on incessant trouble-shooting in the country can rather be spent

on education, energy, roads, water supply, telecommunication, employment opportunities, establishment of new industries, etc. (Olaniyan : 1998).

Tolerance is the most essential element of idealism as an approach to durable peace. It is a very important source of justice and forbearance. Under the lens of tolerance the merits of justice attain new depths and extend to durable peace; mistakes conflicts incompatible interests become insignificant and wither away. Similarly Woodrow Wilson agrees with Gulen that justice entails the values of reciprocity. Wilson clearly asserts that “unless justice is done to others, it will not be done to us” (Wilson, 1918:76). Therefore justice as a component of tolerance requires fair treatment of people’s opinions, values and aspirations. Hence, tolerance plays a primary role in constitution of interfaith peace.

6. Methods of Conflict Resolution in Zangon Kataf Conflict

6.1. Interfaith Dialogue as a tool for Conflict Resolution in Zangon Kataf Conflict

A lot of literature has been gathered regarding the Zangon Kataf conflict of 1992. However, most of the literatures that exist are historical, sociological and political. This chapter will attempt to review relevant literature and also review religious literature so as to have a clear perception of what various dogmas preach about dialogue, love, tolerance, peace and forgiveness. It is important to analyse literature from the point of view of different religions, sects and sub sects. This chapter will also go further in explaining the theoretical framework so as to synchronise the theory and the conflict in order to identify how the theory best explains the conflict. In every conflict dialogue still remains the most supreme method of conflict resolution.

Dialogue involves the actors involved sitting together preferably in a neutral environment to discuss about the issues that inflict pain on the ways of life of one another. Mediators are often part of the process. During the Zangon Kataf conflict military option was adopted but after a lot of bloodshed and destruction of uncountable lives and property the option of dialogue and parley was adopted which eventually brought an end to the damming hostility of intolerance of religious values.

Dialogue is a conversation of two (or more) persons. It could be defined as the intention to seek mutual understanding on an issue or situation through inquiry and learning that can lead to consensus. Thus Interreligious dialogue is a conversation of two (or more) believers of different religions or living faiths. According to Nails, in her discourse *The People of Plato*, “every art and every inquiry, and similarly every action and pursuit, is thought to aim at some good; and for this reason the good has rightly been declared to be that at which all things aim. But a certain difference is found among ends; some are activities, others are products apart from the activities that produce them. Now, as there are many actions, arts, and sciences, their ends also are many; the end of the medical art is health, that of strategy victory, that of economics wealth. The end of Interreligious dialogue is peace and harmony” (Nails, 2002:89).

The word “Dialogue”, has become very popular nowadays, for politicians and religious leaders particularly talk about it more than ever but in many cases, it serves people’s self-interest and degenerates into a mere conversation without deep conviction. Although they know that it is good to dialogue, the idea, at present, looks like a fashion. The original meaning of dialogue is certainly conversation but those who have profoundly studied it discover that it is a very complex and practical activity that takes place in an ultimate personal dept. Eric J. Sharpe wrote

that dialogue was not a mere talking...that is very often pure babble, vanity, and self-glorification. It is not a comparison of ideas of experts. The comparison is interesting only so long as one has not understood what it's all about.

One can only compare what lies on the surface. The real dialogue takes place in an ultimate, personal depth; it does not have to be talking. But something does distinguish real dialogue: the challenge (Eric, 1974:44). Hence, dialogue is neither a study of ideas nor a scientific debate of experts that seeks to persuade the other for personal benefits. It is not a simple exchange of words, thoughts and projects but an attitude that opens the interlocutors to development and deep understanding of their views. Dialogue is an encounter in an atmosphere of freedom and openness for each partner to listen and understand one another. Dialogue is a respectful communication of two different but equal subjects in search of what is good and right, what is objective and rational.

According to Paul, Dialogue is, indeed, a quest for intellectual clarity and understanding that creates a profound partnership where the history as well as the philosophy of the reality is highlighted. It is a shared concern and shared involvement in a particular situation; it is a shared relationship that lifts the mind to grasp the ultimate reality which has a universal validity and applicability (Paul: 1995: 65). Panikkar postulates that the aim of interfaith dialogue is not to win over the other or to come to a total agreement or a universal religion. The ideal is communication in order to bridge the gulfs of mutual ignorance and misunderstandings between the different cultures of the world, letting them speak and speak out their own insights in their own languages (Panikkar: 1999:87). Thus, Dialogue allows one to hear the wisdom of other religious, cultural and social perspectives and gain an insider's view. This perspective gives insight into the other's worldview and how important their faith is in daily matters.

Dialogue furthermore from the biblical point of view, means all positive and constructive Interreligious relations with individuals and communities of other faiths, which are directed at mutual understanding and enrichment, in obedience to truth and respect for freedom. It includes both witness and the exploration of respective religious convictions (Jacques, 2002:12).

Interreligious dialogue is a crucial element in effective conflict resolution and should be taken seriously by all parties involved in conflict resolution. Catholic Father Arinze stresses and affirms the need and importance of Interfaith Dialogue. He goes further to explain how he has noticed the interest of interreligious dialogue in many people such as religious leaders, non-religious organizations and even individuals (Arinze, 1997: 93). Thus being acquainted with a consensual definition of "Interreligious dialogue" it becomes imperative. Knowing what Interreligious dialogue is and what it is not should not be taken too lightly. Arinze went further to identify what inter faith dialogue is and what it is not. Therefore he identified and categorized the following as what inter faith dialogue is not.

(i) Interreligious dialogue is neither a study of world religions (a theological reflection on religions) nor a comparative study of creeds and doctrines, although such studies are important and useful.

(ii) Interreligious dialogue is not a scientific debate between experts in religions because no one tries establishing what is right or wrong.

(iii) A box of pre-established and pre-determined laws from which solutions can be drawn at any moment. In other words, it is a forum of conflicts resolution, though someone might find the truth of the matter.

(iv) An effort to persuade the other to embrace one's own religion since conversion from one religion to another must be free. It can be viewed as conversion Christians and non-Christians to God.

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(v) A forum where differences in doctrines and practices are considered as obstacles, therefore they should be ignored and thrown away.

(vi) A simple exchange of information about each other's religious beliefs. Search for peace not conversion is the major goal of Interreligious dialogue. However conversion, both to his own or to the other is not ruled out. This must be free

On the other hand, he identified the following as what inter faith dialogue is.

(i) First and foremost an attitude that someone acquires or the kinds of options open to him in developing his own point of view of other religions. An attitude could be defined the manner of his acting or his thinking; one's disposition, opinion or mental set. Some believe that all other religions are false except theirs. Some others assert that each religion is the appropriate expression of its own culture. Still others think that all religions are the same. So people may have different attitudes towards other religions. Here are the most well-known: rationalism, Romanticism, relativism, exclusivism, dialectic, preconception, tolerance, dialogue, Catholicism and presence. The attitude of Christians and Muslims towards one another these last decades is of special concern because the future of global peace that should be shaped in a way that promotes harmony for the avoidance of religious conflicts partly depends on this. An encounter of people of different religions and faiths in an atmosphere of freedom and openness for each partner to listen and understand himself and the other. One person speaks and another listens and responds and vice versa. Dialogue is no more than this respectful communication of two different subjects. Now we need a forum whereby Christians will speak and Muslims will listen and respond; Muslims will speak and Christians will listen and respond.

(ii) A sharing -conversation- of the truth found in different religions and faiths. Thought the truth must be said, we need to know how, when and to whom to articulate it.

(iii) A working and walking together in search of what is good and right with the desire of living together and in communion.

(iv) A sharing -conversation- of the truth found in different religions and faiths. Thought the truth must be said, we need to know how, when and to whom to articulate it.

(v) A working and walking together in search of what is good and right with the desire of living together and in communion. Living together in spite of our differences. Differences make sense hence they are well understood. (Arinze, 1997:65).

Thomas Hobbes famously argues in *Leviathan* (1651) that the state of nature is a state of "ware, as is of every man, against every man". In such a condition, man not only lives in "continual fear, and danger of violent death" but even his potentially short life is utterly miserable because without security there is no industry, agriculture, commerce, science or arts. In sum, the life of man is "solitary, poor, nasty, brutish and short" (Hobbes, 1991: 45). From the Hobbesian perspective, it is clear that the actors of the Zangon Kataf conflict are merciless and have little or no regard for human value. Man has no regard for is why they went on rampage to unleash the beast in them as a result of man's natural inbuilt wickedness as postulated by Hobbes.

(Takaya, (1992: 50) introduces the Nigerian dilemma with respect to religion and peace with a catalogue to gruesome horrors arising from atrocities committed all in the name of religion arising as a result of interfaith conflict. From his own view he describes how both the Kataf's and the Hausas used religion to unleash hell and mayhem on one another. Takaya insists that the crisis could have been

averted if and only if both parties used the element of dialogue to settle their differences.

Using secondary data, Ikenga-Methu, (1992: 59) asserts that there is a link between dialogue, religion and peace. Religious hostilities that occurred in Zangon Kataf pose a precarious threat to Nigeria's background of federalism, political stability and unity in diversity. With religious disturbances rampant in the north, there is no doubt that mutual suspicion between Muslims and Christians exists and also between different sects and different denominations within Islam and Christianity or as the case may be.

Usman, (1987: 91) demonstrates that these conflicts which abound in the country, and which religion has become politicized have led to the deaths of thousands of people. Politics has interwoven its tentacles within the tentacles of religious conflict forming an alliance to make matters worse and even more difficult to acknowledge the dynamics of the conflict and in this situation only dialogue can prevail. As (Ikenga-Methu, 1992:44) asserts "Religious bigotry and fanaticism are usually due to pathological conditions and could also be as a result of intolerance or persecution." Once actors in a particular conflict have reached a level of hostilities it is imperative to introduce the vehicle of dialogue to carry the parties involved to a place where peaceful mutual understanding will end the conflict through dialogue.

According to (Daudu, 2001:40) religion has impacted negatively on the lives of Nigerians. It has created a divide that no bridge can link the two dominant religions together through its internal and international politics. This is evident in Kaduna state under the late Sir Patrick Ibrahim Yakowa administration, where the Christians dominated key government positions within the state. Religion has created crisis between people and as a result of this it is a threat to national peace, stability and security.

Jenkins, (2002:34) points out to the dangerous polarization into religious terms, such that the north is dominated by Muslims while the south and east are dominated by Christians. These rivalries can be traced back as far as the coup of 1966 where Igbo's were massacred in the north especially Kano and northners in Onitsha as a result of reprisal attacks. In creating a linkage between the above stated and the Zangon Kataf conflict it is clear that both the Christian and Muslim faiths do not trust one another and are always on standby for any conflict that may break out.

Herman, (2001:55) acknowledged that the root cause of Nigeria's interfaith conflict can be linked to the pre-colonial times. He further went to explain how both faiths were institutionalized and aggravated, to the seeming benefit of the colonial administration. The dynamics of religious conflict in Kaduna have not moved one way only, with religion standing as a stumbling block to the peace and harmony of Zangon Kataf.

Manus, (1992:23) maintains that all the religions in Nigeria proclaim peace as an essential ingredient of their dogma. For example the traditional religionist in Kaduna cherish the value of fair play, justice and peace as eternal values while throughout the Quran the understanding that peace is the will of Allah is clearly stated. Equally the Holy Bible is also to the effect as the dogma preaches peace and forgiveness. Studying the Bible there is a number of times that forgiveness is mentioned in the Bible is an interesting topic and has an exact answer if you're strictly looking only for the word "forgiveness". However, the concept of forgiveness is mentioned many more times than the word itself. Thus it is necessary note that dialogue and forgiveness are interwoven and work hand in hand to bring an end to a conflict.

7. Theoretical Framework

Every research must have a theoretical framework and the theoretical framework is based on a theory or theories which are used as a basis to explain the research as a whole. Therefore this research is based on the Marxist Structural theory of conflict. The Marxist school of thought in its thesis has tied down social conflict as a result of economic structures and social institutions. Marx postulates that the mode of production supersedes and determines the structures of and the character in social, political and intellectual process of life; it is not the consciousness of man that determines its consciousness (Marx, 1970:21).

By looking at the Zangon Kataf crisis that is characterised by economic motives where in one instance the market was relocated to another area and the Hausas in the area felt it was done so as to make the Atyap people have a greater economic advantage by the Local Government Chairman who is also an Atyap Christian. Ross categorically states that the essence of this theory is to explain where there is a high degree of economic and political discriminations in the defining characteristics of a state, the chances that a violent, dangerous and negative conflict will breakout are greater than when the conditions are the exactly opposite (Ross, 1993:4). Thus this is evident as the Hausas have been marginalised and have been painted and identified as non-indigenes and only settlers who are not to enjoy the egalitarian democratic and constitutional rights as enjoyed by the Atyap people. Exclusivity of ownership of land and property is in the hands of the Atyap and the Hausas are at the back seat who take the position of minority and can only own so little whereas the Atyap monopolise all aspects of economic resources. Thus people and groups adopt adversarial and violent approaches to conflict when and if the social, political, economic and cultural processes are monopolized by a group.

Ademola affirms this where he explains the situation when institutions existing structures are lopsided over to favor a group or syndicate to the expense of the other group and if nothing is done to correct such anomaly then it is expected that an outbreak of conflict is inevitable (Ademola, 1995:41). Therefore this theory describes how the pursuit of interest in the Zangon Kataf conflict has degenerated and translated into a violent conflict.

Due to competing interest in this conflict the tenets of the theory explains how the society is composed of the Hausa and Atyap ethnic group, even if the Zangon Kataf society demonstrates a sense of corporation a continuous struggle for economic power will still exist and social groups will allocate resources to determine who gets what when and how to their own advantage. That was why the Chairman of Zangon Kataf Local Government Area relocated the market so that his fellow Atyap tribe's men will have an economic advantage over the Hausa ethnic minority who dwell in the area. The Marxist Structural Theory of Conflict went further to elaborate on how the Atyap majority in Zangon Kataf who lack control over economic resources were taken advantage of by the Hausa. As a result of this the dominated group will struggle to take control and take advantage over the dominant group.

The Marxist structural conflict is perceived by economists who have studied the dynamics of protest (Kuran, 1989:41-74). Therefore the economists understand this kind of conflict as a competition for scarce resources and allocation of resources between the dominant and recessive people in a given political system. Therefore a societies ruling class owes its position to its ownership and control of the means of production, distribution and exchange (Sylvester and Wali, 2008:15-16) the a ruling class in Zangon Kataf uses this theory to control the means of production, a powerful minority, interposes itself between the rest of the population and the means by which this population meets its biological and social needs. By this

manner, the ruling class in Zangon Kataf renders its population vulnerable and susceptible to their wishes and dictates. As Sylvester and Wali put it, it dominates the whole moral and intellectual life of a people while making government, law and military science, religion and education the vehicles for entrenching its rule and its position of privilege.

Today economic analysis has to deal with a renewal of economic problems in current conflicts, whether internal or international (Gboyega, 1998:76). The supply of raw materials, internal inequalities generating new demands, changes in the world economic hierarchy, development of asymmetrical conflicts... To deal with these new aspects of international relations, current economic theory presents partial and very sophisticated analyzes, in contrast to the global character of former economic theories. Furthermore, liberal orthodoxy dominates most studies devoted to defence economics. This has not decreased the importance of the issues or the debate, but it has moved them from the arena of economics into the more general arena of the social sciences, particularly international relations, politics, international political economy and development studies (Ake, 2002:98).

According to some structural conflict researchers (Ehrlich et.al, 2000:45) four important conditions influence the likelihood that resources will be the object of military or political action: (1) the degree of scarcity; (2) the extent to which the supply is shared by two or more groups/ states; (3) the relative power of those groups; and (4) the ease of access to alternative sources. The most present approach in the structural conflict literature is a "resource scarcity" as a main conflict contributor. This approach links resources considers resource scarcity (supply induced, demand induced or absolute scarcity), as well as environmental degradation as a key conflict issues (Homer-Dixon, 1999: 78). (Homer-Dixon and Percival, 1997:128), stressing the causal pathways between conflicts and resources in some developing countries, argue that under certain conditions, the scarcity of renewable resources such as cropland, forests and water generate social effects (such as poverty, migration, and weak institutions)and produce tensions and conflicts.

According to Kant, (1795:89) who argued that the progress of civilization tended to bring peace at the global level. He described economic wars as morally reprehensible, but also as a way to reach an ideal state of equality in resource allocation in order to have lasting peace. Fukuyama, (1993:89) provides a recent example of this belief, arguing that the economic changes of the late 1980's and the spread of democracy and liberalism, meant that war would become less and less probable. Many 'liberal' economists were also ready to announce the end of conflicts thanks to the spread of civilization and, in particular, the spreading of free market economies. To them the costs of war are clear, namely the destruction of resources, the interruption of trade and the burden of debt when war is financed by loans. Thus, wars are considered to be counterproductive and cannot be justified by the benefits of predation and territorial expansion, since the surest way to increase the national economic growth is through the development of trade with prosperous neighbours. This leads to a denial the legitimacy of wars, which are seen as resulting from a perversion of the political process, with the State undertaking military actions to serve particular interests.

Adam Smith, (1776:67) postulates how the State is a place of conflicts and the decision to make war, or peace, depended on political processes, on the balance of power between the different social classes. The merchant class was seen as responsible for involving the country in useless colonial conquests and other military conflicts that were beneficial to them as a group. The founder of the British Classical School was inspired by the utilitarianism of Locke, according to whom universal peace was part of a law of nature. Man is naturally social and so

war results from imperfections in human nature, in particular of ambition, and as such it can be only a temporary phenomenon. This theory directly inspired the liberal economic theories, which see the economy as governed by an “invisible hand”, a natural order in which the State should not intervene (Coulomb, 1998:123).

In relating interfaith conflicts and economic reforms in Nigeria, (Ogachi, 1999:40) believes that violent interfaith conflicts have increased in Nigeria, especially from the mid-1970s, and have picked up on a large scale from the 1980s. To him, this was a period during which most African countries entered a state of economic austerity. At the same time, pressure was put on these countries from the international community to initiate programmes of political and economic liberalization. As a result of this, by 1980, most Africa countries had entered into agreements with international financial institutions on specific areas of economic reform without much insistence on political reforms. Furthermore to him, from this statement, three observations can be made to help build a holistic theory of studying conflicts in Africa.

The first has to do with manner in which the reforms (both political and economic) were introduced and implemented. While the donors have insisted that democratic political systems are crucial for the success of the economic reforms, they have always not put into place. The second observation in his view relates to the nature of the current spate of interfaith conflicts in Nigeria. The level of violence and organization makes them slightly different from those that were experience during the colonial period and may therefore not adequately capture the internal dynamics of these conflicts-cause and effects. To him, new theoretical postulations have to be sought. Thirdly, the point that has already been made about the occurrence of the present conflicts in Nigeria, concurrently with the economic and political reforms policies, to him persuades one to seek a framework with which locates the converging points of religion, economic austerity and adjustment regimes in Africa.

In his submission, religion should not always be seen as a colonial invention in Africa or just a continuation of the pre-colonial manifestation of sheer inter religious emotions as postulated by the modernization school (Ogachi, 1999:76). (Magubane, 1962:98) argued convincingly that a focus on religion impedes a serious effort to understand Africa societies because it ignores the ownership of the primary productive forces, the material basis of societies, and nature of the social system. Similarly, Richard Sklar (1963) views the focus on religion as obscuring the fact that in Africa, religious movements may be created and instigated to action by the new men of power in furtherance of their own special interest which at time and again are constitutive of interest of emerging social classes. In this way, religion becomes a mask for class interfaith conflict.

8. Religion as a tool for Interfaith Conflict Resolution

First of all, it depends on which translation you are reading. Some versions of the bible use different words that mean the same thing. For example Hebrews 9:22 in the New International Version uses the word forgiveness, but the same verse in the King James Version uses the word remission. The word “Forgiveness” is mentioned in the NIV bible exactly 14 times, once in the Old Testament and thirteen times in the New Testament. Forgiveness, as a concept, is mentioned more frequently. For example the word “Forgive” appears 42 times in the Old Testament and 33 times in the New Testament. The word “Forgiven” appears 17 times in the Old Testament and 28 times in the New Testament. And the word “Forgiving” appears 6 times in the Old Testament and 1 time in the New. Therefore below are

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the verses where the word “Forgiveness” appears in the NIV in the following verses:

1. Ps. 130:4 But with you there is forgiveness; therefore you are feared.
2. Mt. 26:28 This is my blood of the covenant, which is poured out for many for the forgiveness of sins.
3. Mk. 1:4 And so John came, baptizing in the desert region and preaching a baptism of repentance for the forgiveness of sins.
4. Lk. 1:77 to give his people the knowledge of salvation through the forgiveness of their sins,
5. Lk. 3:3 He went into all the country around the Jordan, preaching a baptism of repentance for the forgiveness of sins.
6. Lk. 24:47 and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem.
7. Ac. 2:38 Peter replied, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.
8. Ac. 5:31 God exalted him to his own right hand as Prince and Saviour that he might give repentance and forgiveness of sins to Israel.
9. Ac. 10:43 All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.”
10. Ac. 13:38 “Therefore, my brothers, I want you to know that through Jesus the forgiveness of sins is proclaimed to you.
11. Ac. 26:18 to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.’
12. Ep. 1:7 In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God’s grace
13. Col. 1:14 in whom we have redemption, the forgiveness of sins.
14. He. 9:22 In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.

The Christian faith has identified several instances where forgiveness prevails through dialogue and man should be able to forgive man for his mistakes and wrong doings. Inter faith dialogue also involves making reference to religious books so as to make the actors of the conflict which are inclined to a particular religion to understand the need why conflict should be averted. Therefore, the Christians in Zangon Kataf are to remember those parts where God spoke about forgiveness of mankind because if God is able to forgive man then man should be able to forgive another man for his shortcomings. (Gulen, 2011:12)

The Eternal Sacred Order of the Cherubim and Seraphim (ESOCH) also which is a sub sect of Christianity, known for their strict discipline and strong prayer sessions have also identified that there has to be a mutual co-existence between religions. According to Reverend Abidoye who is The Spiritual Father and Chairman, the Holy Order of Cherubim and Seraphim Movement Church(CSMC) Worldwide, His Grace, Most Reverend Samuel A. Abidoye said this in a special message to the nation made available to THISDAYnewspaper on Friday 18th March 2011.Rev. Abidoye said, “In any misunderstanding, dialogue reigns supreme above all avenues of reconciliation because of the myriads of problems we have found ourselves in, all of us need to eschew bitterness and all forms of violence, because it is when we forgive ourselves, tolerate one another, co-exist peacefully and ensure good neighborliness, can we experience rapid socio-economic, political and infrastructural development, peace and security of the nation and its growing democracy” (Thisday Newspaper, 2011:95).

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He also urged both Christians and Muslims to continue to pray for peace, stressing that “prayer remains one of the major solutions to the nation’s security challenges and those other such problems, including corruption. Therefore, we need to pray so that God will touch the hearts of those who are bent on destroying lives and property as well as the nation’s economy to have a change of heart. “While stressing the need to imbibe the spirit of dialogue and forgiveness in order to overcome the current challenges confronting the nation, the cleric reminded Nigerians that “the Bible teaches us that righteousness exalts a nation. We must also be ready to imbibe the spirit of dialogue, love and to forgive one another to heal the wounds of the nation.”

Abidoye, who expressed optimism that challenges facing the country, would soon be a thing of the past if Nigerians do not relent in prayers, hard work, diligence and patriotic contributions to nation-building. He however, enjoined leaders, both elected and political appointees, to lead with the fear of God and to genuinely execute policies, programmes and projects that have direct positive impact on the lives of the masses, who elected them to power.

Other religions such as the Hindu religion have identified the necessity of dialogue and religious tolerance. Religious tolerance can also be found in Hinduism as the world’s oldest religious tradition; it goes back to the very dawn of history. The hymns composed some 5,000 years ago are still recited today. Hinduism is the third largest of the world’s religions, after Christianity and Islam. Nearly 800 million people or one-seventh of humanity call Hinduism their spiritual home. Millions more in South and Southeast Asia and in the Far East trace their spiritual roots to Hinduism.

Hinduism is also the world’s largest pluralistic tradition. A multiplicity of spiritual paths and ways are recognized as valid in Hinduism. Hinduism is not based on the teachings of a single Prophet or a single Book. The teachings of many different sages and saints find home within Hinduism. God may be worshiped both in male and female forms. Hinduism has much in common with the earth based religious traditions of the world. India’s long history is a testimony to its tolerance of religious diversity. Christianity came to India with St. Thomas in the first century A.D., long before it became popular in the West. Judaism came to India after the Jewish temple was destroyed by the Romans in 70 A.D. and the Jews were expelled from their homeland. In a recent book titled *Who are the Jews of India?* (Katz: 2000), author Nathan Katz observes that India is the only country where the Jews were not persecuted. At the Indian chapter is one of the happiest of the Jewish Diaspora. Both Christians and Jews have existed in a predominant Hindu India for centuries without being persecuted.

Islam, one of the main religions of the world, is often labelled exclusivist and accordingly intolerant (Mesalmany, 2006:45). Here it is important to examine what is the real attitude of Islam towards dialogue and tolerance? Is there a pluralistic interpretation of Islam? Muslim scholars have different views on this subject. Among the three main intellectual movements in Islamic world fundamentalists reject religious pluralism and tolerance, and consider it as an aspect of the ideological war of the western world (Mesbah, 2002:94) but both traditionalists and modernists accept it, though traditionalists generally do not emphasize and specify pluralism and prefer to accept solely the religious tolerance. Traditionalists mainly rely on Islamic transcripts and Sufism, but modernists use modern western philosophical theories such as Kant’s noman-phenomena theory and John Hick’s religious pluralism theory.

Islam is a word derived from the root words slim and salamah (Gulen, 2011:13). It means surrendering, guiding to peace and contentment, and establishing security and accord. Islam is a religion of security, safety, and peace. These principles

permeate the lives of Muslims. Gulen explains how unfortunate it is that Islam, which is based on this understanding and spirit, is shown by some circles to be synonymous with terrorism. This is a great historical mistake when one inculcates this allegation with the Zangon Kataf crisis where Christians accused Muslims as being terrorists and that they and naturally born to unleash havoc. If only the Christians in Zangon Kataf were to investigate about the true face of Islam one would discover that it contains no harshness, cruelty or fanaticism (Gulen, 2011:97)

Islam is a religion of forgiveness, dialogue, pardon and tolerance, as such saints and princes of love and tolerance (Yunus and Yesevi, 2003:50) and many others expressed. Drawing inference from Ashafa Mohammed a Muslim Imam and Pastor James Wuye who have been at the fore front on the crusade on dialogue. At a point in time both spiritual leaders fought on opposite sides of the Zangon Kataf conflict. Sadly Wuye lost his right arm and Ashafa lost his spiritual leader and his two cousins. But in 1995 they both saw a dire need to spread peaceful co-existence and resolution of conflict through dialogue. Since then the Pastor and the Imam have been moving across Africa to promote the necessity of dialogue in any form of conflict.

From the arguments of Smock, the story of Imam Ashafa and Pastor Wuye is very inspiring, thus both who fought once on opposite side saw the need to drop their arms and allow peace to reign. However both leaders have been promoting religious tolerance and using dialogue to bring an end to several conflicts including the Jos conflicts (Smock, 2001:112). Interfaith dialogue is adequately a necessity in such conflict where both faiths have different views towards each other. The spiritual books have identified the need for dialogue to exist and for people to use dialogue to resolve conflict. Indeed it is remarkable that at a point in time when two leaders hated each other and were at a point in time out for each the head of one another have embraced peace and through dialogue and mutual understanding.

Again Smock goes ahead to argue that dialogue is somewhat difficult because one needs to clearly understand his religious values and the religious values of the other party in order to engage the other party in any form of dialogue. In religious dialogue, the participants involved have to be good listeners and understand the arguments of the opposing parties. This is very paramount because there were instances during the Zangon Kataf dialogue resolution; the participants had to be surrounded by armed police men and soldiers in case the situation got out of hand. Interfaith dialogue is not limited to Islam and Christianity, but it can also be used in societies such as the Indian Hindu and also Buddhist societies. Therefore dialogue is cutting across borders of religions and cultures. Dialogue is essentially crossing these traditions and it can be used between Hindu and Muslim, Buddhist and Christian, Confucian and Buddhism, and so forth. I think the skills; the essential core ideas and theories will be used, and can be used, in different traditions.

In the words of Stanley, (1996:44) "Dialogue is part of the living relationship between people of different faiths and ideologies as they share in the life of the community." Therefore from his above definition of dialogue, he identifies four basic modalities of interfaith dialogue.

(i) Dialogue of Life- In this dialogue, the primary aim of the participants is to identify and understand primary issues that surround the daily living conditions of the community, common interest that bind all the participants.

(ii) Dialogue of Action- This kind of dialogue makes emphasis on the social justice system and working together uniformly as a team on similar projects. Participants engage in activities that will bring fruit to the community. For example during the Zangon Kataf Crisis, the participants worked hand in hand as peace makers to bring an end to the conflict.

(iii) Dialogue of Experience- This kind of dialogue demonstrates how religious people express their faith on a daily basis, participants in the dialogue are interested in the human expression and experiential aspect of a faith, and how an individual of another faith understands the holy in his or her life. There is a desire to understand a personal interpretation of faith instead of a textbook version of conviction.

(iv) Dialogue of Experts- This kind of dialogue involves participants keenly interested in the philosophy and theology of faiths. The participants will make their main focus on the doctrines and texts which reflects a case of mutual theology enquiry.

The above four phases argues by Stanly provide a frame work of interfaith dialogue for both students and peace makers. By assessing the conflict situation one can now select the appropriate modality to implement which is inline in a specific conflict. By clarifying objectives in this way, dialogue organizers can determine the optimal structure and duration of the effort. Sustained impact usually requires a long-term commitment. One-time dialogue sessions are often of only limited value. A series of sessions is desirable, along with follow-up activities. Like mention earlier it is imperative for dialogues to be conducted in neutral places, that is why Stanley affirms that interfaith dialogue can take in place in different venues—the space and time of dialogues can shape the way members begin to understand one another. It is important that organizers of interfaith dialogues first discuss whether they want neutral spaces or shared spaces in their respective institutions.

Religious dialogue does not only expose what both parties feel about each other but equally brings about the original intent towards what both parties importantly want to share and should be heard. Enthusiast of dialogue bring a desire for mutual enrichment and learning, and a confidence that coming to know one another will bring benefits to all (Fountain Magazine, 2011:89). The rock-welding cautious fear that interreligious dialogue is a dangerous and misguided endeavor brings a deep sense of what is treasured and unique in our own traditions that must not be lost or sacrificed to the inevitable encounter. In listening to the concerns and hopes raised by both voices of the Zangon Kataf crisis, it can become clearer what interreligious dialogue is not and also what it is intended to be. Therefore caution and enthusiasm together can shape encounters among various believers that are fruitful and inspirational.

9. Interfaith Dialogue as a tool for Conflict Resolution by Gulen

This part of the research, aims to successfully introduce the ideas of dialogue as a tool of conflict resolution and other catalysts of conflict resolution such as love, peace and tolerance in order to see how the Gulen ideas can work in the resolution of conflict primarily the Zangon Kataf crisis. Gulen who is at the fore front in promoting peaceful co-existence between different faiths has identified the dire need for dialogue, peace, love and tolerance and forgiveness to be at the bottom of our hearts in dealing understanding all the people one meets in his lifetime. Scholars of contemporary religion agree that the 21st century is the interfaith dialogue century and interfaith dialogue has become a necessary component in the life of a faithful person. Interfaith dialogue as Smock defines it is a form of conversation (Smock, 2001:55). This definition contradicts Gulen's conceptual perspective and is inapplicable in conflict resolution because the character of the conversation and the purpose of having the conversation are not simple to describe or categories since they cover a variety of types.

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Interfaith dialogue according to Gulen is more than a conversation because it goes beyond talk. In his view, dialogue involves shared activities, explanation of particular religious practices and joint activities where religious leaders and believers mutually engage in faith based activities that address some issues of justice and human needs. Interfaith dialogue is a systematic approach of engaging religious leaders, resources and organizations in collective efforts towards promoting peace, establishing cultures of co-existence and mutual understanding in the society.

However, true interreligious dialogue takes place among faithful, committed and established religious traditions who intend to know one another the way they are and not the way we wish them to be. It is the first step in establishing mutual coexistence, in the forgetting the contradictions, in ignoring polemical arguments and in giving precedence to common points which outnumber polemical ones (Gulen, 2001:30). Interreligious dialogue is an inspiration for mutual understanding because, by hearing others share their deepest convictions about their belief systems can renew the vigor of the quest for peace. In dialogue, as Gulen sees it, “the heart meets before the heads agree and in the wisdom of the heart peace is made known to humanity”

However, dialogue involves the process of understanding one another and in identifying common traditions in different religious groups in order to develop a culture of interdependent towards promoting local, national and global peace. Dialogue equips citizens in the society to live in peace and work for justices and through interreligious encounters share and learn about each other. Prejudice is expressed and broken in the midst of great interreligious misconceptions and confusion. By accepting the invitation to know one another, Gulen insists that inter-faith dialogue is a dynamic force or a great move towards developing a heart of greater love, a world of greater peace and a mind of grater perception that promotes the culture of humanitarianism and global peace (Leap, 2011:54).

Gulen concludes that interfaith dialogue is a process that is based on mutual interaction, learning that leads to clarification, and mutual understanding that leads to cooperation. Through the process of learning, attitudes of religious leaders and followers change for better. Therefore, positive attitudes bring about positive relationships which trigger off the key elements of peace in a harmonious society which plays a critical role in the globalized world.

The absence of tolerance draws man into a state of nature characterized by a situation of conflict and continuous fear. Thomas Hobbes sees “the state of nature as mercilessly unfriendly intolerable and inhospitable with no culture of the earth.” in his contribution; Gulen argues that a state of nature is life with corruption, intolerance and mercilessness and clearly devoid of freedom of thought, polite criticism and justice. The exchange of ideas according to norms of equity and fair-minded debate are absent. In such state of nature, interfaith ideas devour one another in the web of conflict, where individuals do not look upon one another with tolerance. The contrast between Thomas Hobbes and Gulen’s ideas is most striking. Gulen disagrees that life of man is solitary, poor, nasty, brutish and short; to him the violent conflict in human nature and interfaith relations is a function of lack of tolerance, which makes it impossible to establish sound thought or freedom of belief and where ideas are not allowed to flourish.

The Atyap and Hausa people living in Zangon Kataf need to understand the synergy of tolerance. Tolerance is one of the elements of resolving interfaith conflict. If both actors do not agree to one another there cannot be mutual co-existence of beliefs between the two actors. Man has to grow to understand and love other men regardless of their faith.

10. Institutional Methods of Interfaith Tolerance as a Method of Conflict Resolution

10.1. *The Perspective of Humanism*

The dogmatic approach expressed and adopted by religious groups in their teaching methods and doctrines has been root causes of religious conflicts and political violence, which has led to the rise of dangerous mutual religious sects, threatening the existence of humankind. Most religions in their competition for hegemony and domination, force other people to accept their peculiar belief or sect without paying attention to evidence, reason or opinion of others. Such belief should be accepted as being right without argument. Therefore, the sudden ascendancy of dogmatism and indoctrination in interfaith relations have created incompatible belief systems, values, teachings and ways of life that are always in constant conflict with each other leading to irreconcilable religious discrepancies that violates divine essence, love and purity.

10.2. *Doctrines of Love*

Love is the reason for existence and its essence and it is the strongest tie that binds individuals, families, organizations, nations and religions together. Therefore, Gulen adopts love as method for preventing and resolving interfaith conflicts because love is the most radiant power that resists and overcomes human conflicts, hatred, aggression and acrimony. Those who are deprived of love are entangled in the nets of selfishness and impossible to be deviated to the horizon of peace.

The foundation of every religion is love, so humankind always long for it and pursue it throughout their life whoever has the greatest share of love is the greatest hero of humanity and whichever religion that fails to inculcate love in the attitudes of its followers promotes feelings of rancor and hatred towards other religions, thereby resulting into destruction of human lives, terrorism and interfaith violence.

11. Conclusions

The hypothesis from the analysis of the data gathered, demonstrates that it is clear the Zangon Kataf conflict no doubt has an effect on the political development of Nigeria as a whole because it will have a drastic effect on the values of democracy. Also where ever there is conflict, there will be no stability and even political growth, elections will not be held because people will be in a constant state of fear of attack.

The second hypothesis was also proved from the analysis of the data gathered that the realities of intolerance, ethnic and religious conflict in Zangon Kataf are alarming and require very urgent, apt and continued attention and if not attended to it may lead to the disintegration of Nigeria. It is argued that religious conflict in the Zangon Kataf was primarily caused by the struggle for space and control as well as allocation of societal and scarce economic resources. It is further argued that the major factor that has been facilitating this conflict is the issue of illiteracy in understanding the other religious values and intolerance of other religions.

Finally we conclude that the Zangon Kataf conflict threatens the political development, peace stability of Nigeria with 192 (96%) of respondents who are of the view that the Zangon Kataf conflict has an effect on the political development of Nigeria. We also conclude that religious intolerance among the two dominant religions may lead to the breakup of Nigeria with 166 (83%) of the respondents identified that intolerance of other peoples religion was the cause of the conflict, because when people display intolerance of other people religion it can ultimately turn into a violent religious hostility that will trigger reprisal attacks all over the Nigerian state.

12. Recommendations

The following are the recommendations put forward for averting a recurrence of another conflict in Zangon Kataf.

i. Most crises that have been seen as religious in Northern Nigeria such in the last over one and a half decade have been closely linked to the question of economic self-determination on the part of one sectarian group or the other. A very good example is the case of the Zangon Kataf crisis of 1992. In this cases, what stood very clearly from the nature of the memoranda presented to the respective commission of inquiries that investigate the incidences were that owing to the relative economic successes of the elite groups in these areas, there grew disrespect of the natives who saw themselves as hosts to these settler groups who came as paupers but were able to exploit the indigenous potentials of the areas and made economic benefits out of them.

ii. No doubt that the Nigerian political class has over the years exploited cheaply the use of politics as an instrument of the advancement of selfish political expedition. Citizens often go to polls with religious and ethnic biases

iii. There is a need to establish a committee of community leaders, which from time to time should among other things, be charged with the task of reviewing the relationship between the warring parties. Only equity, equality, and a true democratic order could provide a bed-rock of unity and peaceful co-existence, which could soften ethnic conflicts.

iv. There should be proportional representation, which allows all the minorities in Zangon Kataf to be represented at local, state and national levels. There is a need for a serious and practical commitment to sharing the burdens and rewards of citizenship with equity. We have to beat the habit of preying on others and consuming without producing.

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