Interfaith mediation centre in promoting peace in Bauchi State, Nigeria

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Abstract: One of the main obstacles across the globe is a conflict between social groupings. Conflicts over religion, ethnicity, and post-election violence in Africa, and notably Nigeria, harm people's lives and livelihoods. Conflicts occurred in Kaduna, Plateau, and the Bauchi State over a period of time. There has been a public uproar due to the escalating crisis in Bauchi State. To promote peace-building in Bauchi State, Nigeria, this article attempts to investigate the causes that led to the formation of the Interfaith Mediation Centre. The John Paul Lederach theory of peace building served as the basis for this investigation. The study used a descriptive approach. Qualitative research design was employed. The main informants were chosen by the researcher from among Interfaith Mediation Centre personnel, religious leaders, and government officials using a purposive sample technique. Data were extracted from both primary and secondary sources of data collecting. Thematic content analysis was used for analysing the data. The results of the study showed that although the Interfaith Mediation Centre was founded in 1995 to address the problems of persistent ethno religious violence affecting Bauchi state, its main goal was to put an end the conflicts. Another research result supported the idea that IMC fosters peaceful communities in Bauchi and elsewhere through various forms of strategic involvement and mediation. Accordingly, the study concluded that the organization offers training materials to boost and develop peace-building ability, promote religious tolerance, ethnic unity, and the empowerment of women to inculcate the culture of peace. The study recommended that the Interfaith Mediation Centre should keep promoting dialogue among Muslims and Christians, and also promote peace education in the state.

Keywords – Conflict, Ethno-religious, Faith based Organization, Peace-building, Political conflict

1. INTRODUCTION

Globally, Faith Based Organizations played a vital role in promoting peace through sermons and preaching. When promoting peace, religious players have access to both grassroots organizations and powerful individuals. Additionally, religious agents organize local and global communities to mediate between parties to conflicts (Bercovitch & Kadayifci-Orellana, 2009). Evans-Kent and Bleiker (2003) contend that despite several difficulties in managing the conflict between opposing groups, the role of Faith-Based Organizations (FBOs) in advancing the peace process in Herzegovina and Bosnia attained crucial to progress. It has been reported that religious organizations served as mediators in negotiations involving regional and sectarian violence during the conflict in East Asia countries (Bercovitchet et al., 2009). When it came to maintaining their independence from their mother

churches, faith-based organizations in the former Yugoslavia encountered significant difficulties (Sterland & Beauclerk, 2008). By distributing aid and offering food and shelter, they mostly served the church's public relations needs without making a significant contribution to peacekeeping. In Israel, the Interreligious Coordinating Council brings together more than sixty religious institutions to enable dialogue and other sacred texts that might advance understanding (Flanigan, 2013).

Caritas Nepal promoted interfaith harmony through neighborhood initiatives, such as supplying humanitarian's relief materials so that Muslims and Hindus may build their homes together to advance the culture of peace (Owen & King, 2013). Religious interfaith organizations are crucial to the management of violent conflicts in African nations including Somalia, Kenya, Nigeria, South Africa, and Sudan (Haynes, 2007). Particularly, the Protestant and Catholic faith groups have taken part in several dispute resolution techniques (Smock, 2006). Following the onset of the Sharia problems in that region, the Heinrich Boll Foundation hosted workshops in Kaduna as well. By supporting the economic empowerment initiatives of interreligious women's groups in areas of conflict, they have programs that promote cooperation across religious lines. In addition to their peace projects, they have worked to create a network of faiths to bring about peace by acting as resource people in various Northern regions. They also assisted in fostering racial and interreligious harmony and forgiveness (Omotosho, 2014).

Religious actors have crucial roles in conflict resolution, acting as mediators, instructors, and negotiators (Bercovitch & Kadayifci-Orellana, 2009). The main contributions of faith-based organizations to conflict management are summarized by Haynes (2009) and include effective peace sensitization to conflicted communities, emotional and spiritual support to communities affected by war, negotiation between parties involved in the conflict, and reconciliation. Several studies on conflicts between different ethnic groups and religions in Nigeria highlight the state's role as a regulator of competition and a provider of security (Osaghae, 2007: 171). National security is seriously threatened by the state's diminished capacity and bargaining power with regard to the various ethnic and religious groups in society as a result of its inability to carry out its fundamental duties of ensuring or providing security for the populace and serving as a regulator (Kwaja, 2008). The Nigerian state's future has been put in jeopardy by religious conflict in various sections of the nation, and the federal administration is taking its time putting an end to the nationwide religious bloodshed. When a people's government fails them, they go elsewhere to safeguard themselves and their future (Omotosho, 2014). More than 1,000 people perished in rioting over the implementation of Sharia between February and May 2000 in Kaduna State alone. In Aba, Abia State, Nigeria, on February 28, 2000, hundreds of Hausa people were slain in retaliatory assaults (Igbokwe, 2000).

Numerous literatures have been conducted on conflict management across the globe (Adamu, 2016; Adeleke, 2012; Alemika & Okoye, 2011; Saleh, 2022; Omotosho, 2014; Wuye, 2014). The above aforementioned scholars neglect the role of Interfaith Mediation Centre in promoting peace in Bauchi State, Nigeria. Therefore, this study sought to fill the knowledge gap on the causes of conflict that led the establishment of Interfaith Mediation Centre and the origin and structure of Interfaith Mediation Centre in promoting peace building in Bauchi State, Nigeria.

2. LITERATURE REVIEW

2.1. Conflict

Armed conflicts with religious undertones have been more prevalent in sub-Saharan Africa in recent years in nations including the Central African Republic (CAR), Mali, Nigeria, and Somalia. Religious prejudice is one hypothesis that might account for this increase (Raphael, 2015). In terms of societal conflicts, such as ethno-religious conflict, Bauchi State is one of the conflict-prone regions. The social conflict is, nevertheless, rarely understood, especially within the field of research. Therefore, the goal of this study was to fill the knowledge gap. Over 14.5 million people died as a result of domestic violence in African nations between 1950 and 1995, with more

than 90% being low-income (Stewart et al., 2001). In addition, another study discovered that economic conflict is frequently caused by poverty (Martins, 2014).

According to this narrative, political unrest in Nigeria results from political elite influence (Saleh, 2020). The Nigerian government's inability to resolve the political issue in a way that serves the interests of their parties impedes the nation's socioeconomic and political progress (Jev, 2014). According to Olukorede (2002) claims that Nigeria has experienced varying levels of political conflict since the 1960s. Therefore, when the National Party of Nigeria (NPN) was declared the winner in Oyo and Ondo States, post-election violence broke out, resulting in several fatalities and significant property damage, according to studies on ethno religious violence and democracy in Nigeria in 1983 (Alemika & Okoye, 2011). Moreover, Adeleke (2012) also noted that political confrontations across the nation claimed the lives of almost 7,000 persons between 1999 and 2012. According to Subair and Adesanmi (2003), the involvement of youth militias, armed gangs, cults, and thieves is what causes the conflicts in the Niger Delta area to grow to high levels. The majority of them were involved in violent fighting to smuggle oil. Each day, they stole more than 9,000 barrels, for a total of $2. 5 million.

According to Gofwen's (2004) research, the 1986 Muslim rally at the University of Ibadan, Oyo State, sparked an arson assault on more than 50 churches. In addition, battles between Muslims and Christians at the College of Education in Kafanchan resulted in the burning of some Muslims by Christians in 1987, which resulted in the death of several people. Many lives and valuable property were lost as a result of religious violence instigated by Malam Yahaya Yakubu, the leader of the Shiite hardline group in Katsina. In some areas of Northern Nigeria, fighting related to the anti-sharia issue resulted in more than 5,000 fatalities between 1992 and 2000. Over 1,000 Hausa people were assaulted in Abia state on February 28, 2000. (Igbokwe, 2000). Furthermore, in the Central Region of Nigeria, ethno-religious violence resulted in the deaths of nearly 3,000 people in 2000, as well as the displacement of numerous others (Yusuf, 2008; Polgreen, 2008).

Wuye (2014) stated that more than 13,400 individuals had died in community disputes overall since the country's restoration to a civilian administration in 1999. When political sharia problems began in 2000, Kaduna and Plateau States were among the worst. The tension between Muslims and Christians led to the Kaduna crisis between 2000 and 2002 was caused by tension between Muslims and Christians upon implementation of the Sharia and Miss World beauties Contest, claiming more than 1,200 lives. Conflicts between ranchers and farmers over the loss of their crops (Haro & Doyo, 2005). According to Gbehe (2007, 146) also asserted that in Nigeria, anti-grazing land and the destruction of farmlands were the main causes of violence between herders and farmers, particularly in the states of Benue, Nassarawa, Bauchi, Kaduna, and others.

1.2. Faith-based organizations in managing conflict

Religions across the world play a significant role in peace education by bringing people together to resolve conflicts. They have a rightful platform from which to preach and instruct, including enlightening people about the religious practices of others and advocating for tolerance in local communities (Flanigan, 2013). As a result, some FBOs have had success in their attempts to promote peace since they are based on religious principles. Governments and organizations have embraced interfaith conversation as a crucial instrument for promoting peace-building in circumstances where violence has some interreligious component. People of different faiths from conflicting groups joined the Inter-Religious Council of Sierra Leone, which permitted them to consult with warring party leaders (Flanigan, 2013). Actors from various communities or religions have had success in other instances. FBOs may employ religious mediation techniques to assist parties in coming to a consensus. These could

consist of meditation, prayers, religious rites, religious terms, ideals, and stories (Bercovitch & Kadayifci Orellana, 2009).

More importantly, interreligious conversation promotes peaceful coexistence and acts as a powerful advocate for the local and regional prevention of religious conflict. They play a crucial part in mediating and negotiating amongst religious fanatics and guide their communities in the healing and reconciliation necessary to turn their opposing viewpoints and disputes into genuine and long-lasting peace (Smock, 2007). Religious institutions, on the other hand, are abundant providers of peace services. They serve as a potent justification for democratic plurality, social tolerance, and healthy dispute resolution. They work to create and uphold peace. By strengthening the weak, influencing the moral-political atmosphere, fostering collaboration, and offering humanitarian relief, interfaith religious groups' help to establish peace (Omotosho, 2014).

In Nigeria, a large number of local and international faith-based organizations work to mediate disputes between different religious groups and promote peace. For instance, the Nigeria Inter-Religious Council (NIREC), which is made up of both Christian and Muslim clergy, is active in conflict settlement in the states of Kaduna and Plateau. The International Peace League (IPL) and the Muslim Christian Conversation Forum (MCDF), both based in Nigeria, are among the organizations bridging religious and ethnic divides to promote dialogue between the parties engaged in conflict (Ahmed, 2007; Berlin Declaration on Inter-religious Dialogue, 2008).

1.3. Theoretical framework

Studies on conflict management have included certain underlying theories. These underlying ideas include, among others, the human needs theory, the cooperative model, the theory of transformative mediation, and the ripeness theory. All the above-aforementioned theories were unsuitable for our investigation. Due to their subjective character in attempting to resolve the conflicts between the two parties.

Peace Building theory by Lederach (1997) posit that the opposing societies were separated into three levels of actors. The top level deals with the duty of the government to safeguard the lives and property of all citizens. The government's (politicians') main duty is to take the initiative in preserving peace, negotiation, mediation, order, and security inside war zones. He also contends that it is the middle level of leaders that gives humanitarian actors priority in conflict resolution training, problem-solving sessions, and the provision of peace commissioners inside of war zones. In order to promote peace, the middle level of players affects the other actors. The third level of actors (grass-roots) focuses on regional leaders who were significant in delivering counseling, eradicating discrimination, and offering grassroots instruction in fostering the culture of peace within the conflict zone.

In addition, a top-down approach to conflict management is crucial to local players with strategic plans that initiate participatory leadership in which each actor has a role that he or she may accept to play. According to the notion of peace building, peacemakers may play a middle-ground role in bringing about peace in conflict zones thanks to top-down leadership and peace building techniques. In light of this, the theory also predicts that leaders at all levels from top to bottom will be crucial in the management of conflict. Peace building theory covered few key concepts reconciliation, mediation, the timing of the peace process, problem-solving workshops, and conflict management training workshops (Lederach, 1997).

The Interfaith Mediation Centre can perform its intermediary function in terms of mediation, negotiation, and promoting peace between Muslims and Christians in Bauchi State, Nigeria. IMC was extremely important in this situation in settling the conflicts and embracing peaceful coexistence. The theory also emphasizes problem-solving sessions amongst diverse faith-based groups to advance lasting peace in Bauchi State. This research examined the

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origin of Inter-Faith Mediation Centre's in handling conflict in Bauchi State under the guidance of peace-building theory. The idea focuses on the part politicians, IMC actors, and community leaders play in resolving disputes in Bauchi State.

2. PROBLEM STATEMENT

A public uproar has resulted from the prevalence of violent conflicts in Bauchi State, Nigeria. Numerous ethnic and religious disputes, the Sharia crisis, farmers/herders conflict, political violence, and the emergence of non-state armed organizations have all occurred for over a decade, with more than 200 people losing their lives and worse properties being destroyed within the state (Saleh, 2022).

Numerous efforts have been tried by the difference Faith Based Organizations in an effort to lessen the ongoing difficulties. The creation of the Interfaith Mediation Centre is one of the many solutions that have been tried. However, research is needed to determine the interfaith mediation center's effectiveness in resolving disputes in Bauchi State. Conflicts have harmed the local economy, market access, labor, and transportation services; they have also reduced agricultural production, led to hunger and environmental degradation; they have also increased crime, increased insecurity, youth unemployment, poverty, and corruption in the government; and they have reduced agricultural production (Saleh, 2020). In Bauchi state, these crises have harmed both human security and economic growth. In Nigeria, research has been done on the effectiveness of Interfaith Mediation Centre in reducing conflict (Adamu, 2016; Ahmed, 2007; Omotosh, 2014; Smock, 2006). None of these investigations, however, were carried out in Bauchi State. Therefore, the purpose of this study was to fill the knowledge gap about the factors that contributed to the establishment of the Interfaith Mediation Centre.

3. RESEARCH METHODOLOGY

This study used a descriptive research approach. The descriptive research technique is appropriate for this area of study since qualitative research focuses on description, justifications, narration, and interpretation content, which tends to evaluate the quality of objects using language and descriptions. Imams, Church leaders, Interfaith Mediation Centre officials residing in Kaduna, Christians Muslims Peace Movement officials, community leaders, and Government officials make up the population of the study for this study. The main sources of data collection were primary and secondary. Semi-structured interviews for an oral interview and document analysis were used as methods of data collection. Oral interviews were used on government officials, Interfaith Mediation Centre Officials, local NGO for Christians Muslims Peace Movement officials, community leaders, pastors, and Imams, and women and youth leaders. Data from the interviews were used to register the opinions on IMC involvement in conflict management in Bauchi State, Nigeria. The secondary data comprises relevant published and unpublished texts, reports obtained from the IMC office, governments, and other sources during the fieldwork. The data collected was analyzed based on thematic content analysis according to the study objectives. Recorded data were transcribed and categorized in line with the objectives of the research.

A purposive sampling technique was used in choosing the participants. One sort of non-probability is the purposive sampling technique, in which respondents are chosen based on a set of criteria related to the research subject (Kanupriya, 2016). The ten (10) to thirty percent of the available population is sufficient for research (Mugenda & Mugenda, 2003). Five percent of each targeted group was chosen as the sample size for the study's responders. The number of participants in the sample for this study was seventy-six (20) chosen respondents.

4. DATA ANALYSIS AND DISCUSSIONS

This part focuses on the thematic content analysis according to the research questions.

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4.1. Causes of conflicts in Bauchi State

4.1.1. Political conflict

The violence in Bauchi State's Tafawa Balewa Local Government Area reached a tipping point on July 1, 1995. The battle began as a road blockade by several Sayawa women in opposition to the planned reception in honor of the newly appointed information commissioner, but it quickly escalated into an armed fight that resulted in the deaths of many people and the loss of property (Bagudu, 2003). When the Navy Capt. Adisa Raji assumed control of the government from Col. Chris Abutu Garba in early 1995, the Bauchi State Government decided to carry out a cabinet reshuffle in which the Commissioner for Education, Mr. J.K. Manzo, from the Sayawa ethnic group from Bogoro, was appointed Mr. Ibrahim Musa, a Hausa man who formerly represented the Tafawa Balewa Local Government Area, was appointed in its place (Bagudu, 2003). One of the community leaders from Tafawa Balewa stated that;

> "The main factor causing these clashes in Bauchi state is political discrimination. Even though Tafawa Balewa is predominately Christian, the state government chose a Muslim to serve as the local government representative in the state (commissioner), which led to violent protests (Respondent 3).

According to the empirical study, the confrontation was sparked by some Sayawa women setting up a barricade in protest of the state cabinet shift that saw a Sayawa (Christian) man replaced by a Muslim man. The demonstration was in opposition to a planned reception for the recently appointed (Muslim) Commissioner (Saleh, 2020). This ostensibly political dispute turned into violent clashes between Muslims and Christians that were unprecedented in scope and cost several lives and pieces of property (Dauda, 1995).

4.1.2. Ethno-Religious Conflicts

Egwu (2001) dates the onset of violent ethnic and religious conflicts in Nigeria to the 1980s in his book, which examines decades of their origins and causes. The author claims that during conflicts, it is hard to distinguish between violence driven by religion and ethnicity. The author goes on to say that the main driver of these violent disputes, which increased in frequency in the 1980s, is economic factors. An oral interviewee stated that;

> "Ethno-religious clashes have been recurrent in Bauchi since the 1970s and 1980s. In 1980, I was present during the Maitatsine and Kala Kato crises'' (Respondent 2).

The findings of this study supported those of Boer (1995), who claimed that the Fellowship of Christian Students (FCS) of the College of Education, Kafanchan's decision to hold a weeklong religious event to mark the conclusion of its yearly week of activities was the direct cause of these interethnic conflicts. A Muslim who converted to Christianity, Rev. Abubakar Bako was asked by the FCS to speak as the guest speaker. It was said that the speaker referenced more passages from the Quran than the Bible throughout his sermon. The Muslim students found this offensive and thought he was promoting hearsay.

Toure (1995) further claims that the damage reached Kaduna, Zaria, Katsina, and Bauchi in addition to Kafanchan, endangering the stability of the entire nation. Beyond the College, it erupted into a large-scale, violent ethno-religious conflict between Christians and Muslims (mostly Hausa) (predominantly non-Hausa). Numerous people perished in the process, and churches, mosques, hotels, pubs, and other buildings were demolished.
These sentiments were echoed yet with another respondent who asserted;

> "The major causes of interreligious violence among Muslims and Christian are marginalization, discrimination, and distrust of one another in the state. Each side of the conflict feels that the other has marginalized those (Respondent, 10).

The finding of this study shows that there is agreement with the empirical literature by Albert (1995) who revealed that between April 26 and 28, 1995 in Bauchi City more than 4, 177 people were lost and many churches were destroyed as a result of conflict between Muslims and Christians. The disturbances between Christians/Muslims were reported in the newspapers, particularly within neighboring towns of Ningi where the district police officer, late Superintendent of police Yakubu Sara and five other policemen were killed, and the police station and the barracks were burnt down. Many houses, shops, and properties were destroyed (Bulus, 1991). The two largest ethnic communities, the Fulani and Sayawa communities began fighting in Tafawa Balewa in 1992 (Boer, 1995). A similar was an eyewitness who stated;

> "A miscommunication between Sayawa Christians and Fulani Muslims at Tafawa Balewa led to the 1991 deadly clash. A Muslim Fulani had purchased pork from a Christian butcher in Sayawa. Since Muslims are not allowed to consume pork, this was impolite. When they learned about it, the Muslims were incensed, which led to violence between the two ethnic groups. As it extended to the nearby community of Bonunu, many people were killed and millions of dollars' worth of property were destroyed, but the government intervened and resolved the conflict between the two parties (Respondent 5).

Other Christian meat sellers came to his rescue, but they, in turn, were overcome by a crowd of Muslims. When the seller refused to take the meat back, the customer attacked him. The conflict escalated and moved to towns, after four days, over two hundred (200) people were killed, and even more were injured. Thousands of Christians took refuge in neighboring states especially Plateau State (Boer, 1995).

4.2. Origin and structure of interfaith mediation centre
4.2.1. Interfaith mediation centre

Shedding light on the origin of the IMC, the co-executive director of IMC Christian Affairs echoed the preceding one by asserting:

> "IMC was created in 1995 to address the issue of intractable violence ethnoreligious that involves our state and nation but our primary aim at that time was to stop the killing in northern Nigeria. The mission of IMC was to create peaceful societies through strategic engagement and mediation in Nigeria and beyond" (Respondent 1).

The results of this study demonstrated agreement with the empirical literature by Adamu (2016), who indicated that the two antagonists, Imam Muhammad Nurayn Ashafa and Pastor James Movel Wuye, were actively involved in the dispute from 1960 to 1992. Christian youth leader Wuye offered his services and organized a retaliation strike. During one of the clashes in Kaduna against the Ashafa Muslims group, he lost his right arm. He became more and more vengeful and harbored intense animosity for Ashafa and Muslims in general as a result of the occurrence. On the other hand, amid their conflicts with a Christian group led by Pastor Wuye, Ashafa lost his family members and supporters.

The co-executive director of IMC Islamic affairs added that;

> Coincidentally, we crossed paths in 1995, and via intermediaries, we spoke before deciding to put the past behind us, embrace peace, and cooperate to put an end to the bloody struggle through interreligious efforts (Respondent 2).

The results of this study are consistent with those of Smock (2006), who found that their involvement in the bloody ethno-religious conflict of 1995 inspired them to cooperate in the fight against such violence. Another official member of the IMC stated that;

> The only purpose of the Interfaith Mediation Centre (IMC), a non-profit organization founded in May 1995, is to put an end to violent strife between Muslims and Christians in Northern Nigeria (Respondent 7).

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The findings of this study supported the recommendations made in the IMC report from 1995, according to which the organization should cooperate to manage conflicts and promote peace both inside the northern Nigerian States and beyond. The IMC is a nonprofit organization, and its major objective is to promote interfaith discussion and peaceful cooperation. Another member from IMC added that;

"IMC collaborates with all parties involved to advance respect, tolerance, and harmony between the Christian and Muslim communities at all levels of contact" (Respondent 4).

From the aforementioned facts, it can be concluded that IMC maintains connections with a wide spectrum of players and has used its presence to help bring about peace in some of the most difficult regions in the world. It collaborates with the West African Civil Society Forum, the Christian Association of Nigeria, Jama'atul Nasril Islam, the Nigeria Supreme Council of Islamic Affairs, and non-state entities (Wuye, 2014).

The theory of peace building is applicable because religious leaders played a vital role in promoting peace in Bauchi state in terms of organizing workshops, training women and youth in the process of inculcating the culture of peace. The first level of actors such as government officials depicting the ways and manner of managing conflict within the state. The second level of actors such as Interfaith Mediation Centre and other religious actors also promote the culture of peace within the conflicting zones in the state.

4.2.2. IMC organizational structure

An oral interviewee revealed that;

"Two people make up the senior IMC leadership: a pastor who is Christian and an imam who is Muslim. The IMC program's components as well as additional projects are overseen by two supplementary individuals. Operating in this manner is difficult for top leadership" (Respondent 1).

The top leadership has a long-standing professional and personal connection that benefits IMC's operations and interests outside of the program (Wuye, 2014). Eight eminent Nigerians make up the Board of Trustees for IMC, which meets roughly twice a year. A more involved group of six people, the IMC Board of Directors meets to support decisions made by the "Big Four (4)," which includes the senior pastor and imam, senior or retired officials, and religious leaders. Due to the nature of senior management and the organizational and leadership abilities honed through decades, neither the Trustees nor the Board of Directors has an influence on the day-to-day operations of the IMC. Giving insight on the above, another respondent articulated;

"7 Muslims and 7 Christians make up the IMC's Secretariat, which is located in Kaduna's capital city and has joint deputyships, coordinator-ships, and program managers. Muslim and Christian lawmakers are equally represented in each post. The Co-Executive Directors of the IMC are Imam Muhammad Nuraiyn Ashafa and Pastor James Movel Wuye. They share a portfolio of duties and have an equal division of labor "(Response Number 1).

In essence, IMC's status as an NGO represents how both Christians and Muslims, Imams and Pastors, and religious youth leaders (representing both religions) participate in the planning and execution of the Centre's operations. The Center also has openings for coordinators of participatory budgeting, good governance. The last role is in charge of organizing peace talks. The Center also employs support personnel including secretaries, drivers, and office assistants (IMC Report, 1995).

Following the numerous difficulties in Bauchi State, IMC conducted a case study of Tafawa Balewa and the capital city of Bauchi years ago to identify the underlying reasons for the issue (Respondent 3). After doing so, IMC began utilizing the mechanisms already in place, notably the informal education system. IMC utilized Women Wing Might (WWC) and the Federation of Muslim Women Association of Nigeria (FOMWAN) to start looking at how

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they can teach their people about the fundamentals of peace education and peace mediation among youth (Respondent, 1). He said that some young people who participated in our programs utilized their businesses to instruct friends who came in to make purchases. In Bauchi town, there was an inter-communities conversation amongst the young people who were affected by the violence that occasionally broke out between two communities with largely Christian and largely Muslim populations. IMC was able to teach locals some fundamental skills (IMC Report, 1995).

The theory of peace building is applicable in this study. The second level of actor as indicating the mechanism where the religious leaders use peace education in various places across the state, organizing series of workshops and training to Women Wing Might (WWC), Federation of Muslims Women Association of Nigeria (FOMWAN), and youth toward to promote the culture of peace in the state.

5. RECOMMENDATIONS

This study recommends the following; the conflict between Muslims and Christians in the entire Bauchi State, the government should provide peaceful methods among the various faith groups while incorporating both community and religious leaders. The Interfaith Mediation Centre should keep promote dialogue between Muslims and Christians throughout the State and the nation as a whole. Finally, the Interfaith Mediation Centre should continue promote peace education so that it can perform its duties without interruption.

6. CONCLUSION

In this paper, the researcher examined the causes of conflict and the origin as well as structure of Interfaith Mediation Centre. The results of this study showed that IMC was founded in 1995 to combat violence related to religion and other forms of violence. The two rival pastors, Wuye and Ashafa, engaged in a 30-year-long fight before spreading a culture of peace throughout Bauchi state and beyond. This survey also found that IMC and other religious leaders deal with problems in a nonviolent manner. Religious leaders were crucial in mediating disputes and fostering attempts to broaden intergroup communication. IMC organized training for conflict avoidance, mediation, and discussion techniques in collaboration with faith-based organizations. Another study demonstrated the significant efforts made by IMC to foster peaceful cohabitation and foster a culture of peace among warring parties via the use of religious scriptures.

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