



SULHU SAI DA ADALCI (PEACE AND RECONCILIATION REQUIRE JUSTICE)

INTERFAITH MANUAL FOR RECONCILIATION, JUSTICE AND SOCIAL COHESION IN KADUNA AND NIGER STATES



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PREFACE

It is with a profound sense of purpose and commitment to sustainable peace that I introduce the "SULHU SAI DA ADALCI" Interfaith Manual for Reconciliation, Justice, and Social Cohesion in Kaduna and Niger States. The title, derived from the Hausa phrase meaning "Reconciliation Requires Justice," is not merely a slogan, but the fundamental philosophical pillar upon which this entire work is built. For too long, peacebuilding initiatives in conflict-affected regions have often struggled to achieve lasting success because they prioritized temporary cessation of hostilities over the deep, painful necessity of addressing the root causes of division and violence, as well as providing justice for the victims and accountability for the perpetrators.

In Nigeria, and particularly in the complex socio-political landscapes of Kaduna and Niger States, communities have been ravaged by cycles of violence fueled by ethnic, resource-based, and religious tensions. The fabric of social cohesion has been frayed, trust has been eroded, and the legitimate grievances of victims and survivors have often gone unaddressed. This Manual directly challenges the notion that true peace can be achieved without accountability, healing, and the pursuit of justice—a justice that is holistic, restorative, and rooted in our shared cultural and religious values.

The Sulhu Sai Da Adalci Manual is a unique, community-centric, and religiously-informed approach to Transitional Justice (TJ). In developing this resource, GACRB has intentionally sought to localize the principles of reconciliation by leveraging Sulhu, a powerful traditional and religious justice mechanism known across Northern Nigeria. By synthesizing the authentic, peace-affirming tenets of both Christianity and Islam, the Manual provides a safe, scripturally-grounded space for interfaith dialogue.

The Manual is designed to be a practical toolkit for clerics, community leaders, persons with disability (PWD), women, and youth groups—the primary agents of change at the grassroots level. It is structured around practical modules that enable facilitators and focal beneficiaries to help deconstruct extremist narratives that manipulate religious teachings for violence, identify and emphasize areas of common ground (connectors) across different faiths, instead of focusing on differences (dividers), facilitate inclusive dialogues that restore broken trust and promote empathy between conflicting groups and to build local capacity for conflict early warning, mediation, and community-based restorative justice.

In the pursuit of Adalci (justice/fairness) at the heart of the Sulhu (reconciliation/dialogue) process, it is our hope and aim to ensure that victims' voices are heard, their needs for redress are addressed, and that perpetrators are guided towards genuine responsibility, sincere remorse and reintegration. This is the surest pathway to breaking the cycle of violence and ensuring non-reoccurrence.

The manual is an invitation to the good people of Kaduna and Niger States, to all peace advocates, security agencies, and state governments, to embrace this initiative of locally-owned process for building peace. We would like to express our profound gratitude to the governments of Kaduna and Niger states for endorsing this manual and providing us with the spaces to implement and support peacebuilding initiatives in their respective states. The successful implementation of the Sulhu Sai Da Adalci approach will hinge on the courage of our religious and community leaders to step up as champions of justice and dialogue.

GACRB would also like to acknowledge the generosity of the United Kingdom Foreign, Commonwealth and Development Office (FCDO) through the Strengthening Peace and Resilience in Nigeria (SPRING) for funding this project.

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INTRODUCTION:

Communal violent conflicts leave communities and individuals devastated by the trauma, loss of loved ones, as well as destruction of valuable possessions. Without justice, innocent victims, and the affected communities at large, may find it difficult to cope with their trauma and losses. However, the formal criminal justice system can hardly provide the justice that can enable victims to rebuild their lives. Assembling the necessary evidence after communal violent conflict is virtually impossible because of the chaotic context of communal conflicts. Similarly, identifying the specific individuals who perpetrated atrocities against specific victims is another formidable obstacle that can prevent prosecution in the formal justice system. Yet without justice, peace can hardly endure. It is, therefore, necessary to find alternative ways of providing justice. Transitional Justice has become the alternative to formal criminal justice system in many countries affected by violent conflicts, such as Rwanda, South Africa, Uganda, Columbia, Guatemala, etc. Sulhu, which means reconciliation, arbitration, and mediation, is a suitable alternative to the retributive justice that the formal criminal justice provides.

Green Advocacy for Conflict Prevention and Resilience Building (GACRB) developed this manual to serve as a critical resource to enable communities affected by violent conflict use Sulhu to achieve restorative/corrective justice in lieu of the retributive justice offered by the formal criminal justice system—which is virtually unavailable due to the numerous challenges of accessing the courts. Sulhu can enable communities and individuals to overcome the trauma and losses caused by violent conflict. Sulhu can also facilitate social cohesion, thereby enhancing community resilience against identity-based violence, banditry, and communal conflict in Kaduna and Niger States, Nigeria.

CONTEXT: KADUNA AND NIGER STATES

KADUNA STATE:

Kaduna State is often described as the political and cultural fault-line of Nigeria, split geographically and demographically between a predominantly Muslim North (Kaduna North Senatorial District) and a predominantly Christian South (Kaduna South Senatorial District). This duality is perpetually reflected in political and economic competition, resource allocation, and a historical "indigene-settler" divide.

The economic conflicts in Kaduna State are fundamentally driven by an intertwining of resource competition and the proliferation of organized, profit-driven criminality that targets the livelihoods of its citizens. The longest-running conflict is the pervasive farmer-herder clash, particularly intense in Southern Kaduna, which is rooted in intense competition for arable land, grazing areas, and water access. Climate change and population growth have reduced available resources, causing herders' routes to encroach on farmlands, leading to crop destruction and cattle rustling. This cycle of destruction and retaliatory violence has severely disrupted the state's predominantly agrarian economy, causing massive losses in agricultural produce, livestock, and property, resulting in food insecurity, displacement, and the breakdown of rural socio-economic systems.

More recently, the economic landscape of Kaduna has been devastated by the rise of banditry and kidnapping-for-ransom (KFR), which has created a sophisticated conflict economy. Criminal gangs operate across the state, primarily motivated by financial gain from KFR, illegal mining, and the extortion of rural communities. This has led to the abandonment of farms, markets, and trade routes, as farmers are unable to safely plant or harvest their crops, and commercial activities are disrupted by fear. The vast sums paid in ransom divert capital away from productive investments and into the criminal economy, causing long-term economic instability, poverty, and high unemployment, especially among youth who become vulnerable recruits for these financially-motivated criminal groups.

The key conflicts are:

- Urban/identity clashes and recurring sectarian violence in cities in certain parts of the State, often triggered by political events, ethnic identity, and most times due to religiously induced incitement.
- Crop and livestock farmers conflict with the fierce competition for grazing routes and farmlands in the central and southern senatorial zones, intensified by climate change, demographic pressures, and the proliferation of light arms and weapons.
- Banditry and kidnapping in Kaduna state has led to a level of criminality, especially along major highways and rural areas, which fuels insecurity, economic hardship, and mistrust between communities and the government. It is eminent to notice the spillover ripples of such group's action from Katsina State being a border State with Kaduna.

The transitional justice challenge here lies in addressing deep historical grievances and victimhood narratives that are constantly weaponized. Effective Sulhu must navigate deeply personalized pain and the institutional failures that have allowed impunity to thrive.

Niger State:

Niger State, Nigeria's largest state by area, has historically enjoyed greater communal peace than Kaduna. However, it is increasingly becoming a major target and operational base for armed banditry and kidnapping rings, particularly in the Shiroro, Rafi, and Munya local government areas and among many others.

Extremist groups operating in Niger State include; Ansaru which is an Al-Qaeda-aligned group that split from Boko Haram, Jama'atu Ahlis Sunna Lidda'awati wal-Jihad (JAS) a now-splintered Boko Haram faction and ISWAP is the ISIS-aligned faction of the former Boko Haram all operate in Niger State with scores of bandits and kidnappers that have been terrorizing communities in the State.

The economic conflicts in Niger State are predominantly driven by the pervasive activities of armed banditry, kidnapping-for-ransom (KFR), and the struggle over vast natural resources, all of which have crippled the state's traditional economy. Niger State, being Nigeria's largest state by land mass and a crucial agrarian hub, has seen its agricultural sector—the main source of livelihood for most citizens—decimated as farmers abandon their fields out of fear of attacks and extortion. The bandits, who operate from large, ungoverned forest reserves, have established a lucrative conflict economy through large-scale cattle rustling and KFR, forcing families and communities to liquidate assets to pay massive ransoms. This diverts substantial capital from productive sectors, plunging rural populations into extreme poverty and creating an environment where unemployment and lack of opportunity fuel further recruitment into these criminal networks.

A critical dimension of the conflict is the state's significant mineral wealth, particularly gold, which has attracted extensive illegal mining activities. This illegal mining fuels the violence by providing a major, unregulated source of funding for bandit groups to acquire sophisticated weapons, thereby sustaining their reign of terror and expanding their reach. The illicit mineral trade and the associated environmental degradation often lead to conflicts between mining operators and local communities. Furthermore, while the resource competition between farmers and herders over grazing land is a historical factor, the current violence is now largely a manifestation of the highly militarized bandit groups exploiting these tensions for territorial control and financial gain, causing widespread displacement and threatening the nation's food security.

The security challenges in Niger state are posed by a complex mix of ideologically-driven terrorist groups, primarily focused on the Northeast but expanding their reach, and locally-driven, profit-motivated criminal syndicates known colloquially as "bandits." Some elements of the different terrorist groups e.g. Ansaru, Boko Haram, ISWAP recently operate under the names of Yan Bindiga "Gun men" in the State among other emerging violent groups.

The key conflict drivers are:

- Banditry and kidnapping have been driven by economic gain; bandits exploit ungoverned forest reserves and porous state borders (especially with Zamfara and Kaduna).
- Crop and Livestock farmers disputes, historically managed by traditional structures, are now more lethal due to the influx of sophisticated weapons.
- Hydroelectric displacement of communities by major infrastructure projects (like the Shiroro Dam) experience land loss and marginalization, breeding resentment.
- Presence of Terrorist and armed groups such as Ansaru, Boko Haram and ISWAP

In Niger, the focus of the GACRB manual is on strengthening the resilience of traditional structures that are being overwhelmed by the scale and ruthlessness of the new forms of violence. Sulhu can be utilized to build community vigilance and collaborative security architectures that transcend communal boundaries.

Methodology:

The manual employs a Context-Adaptive Hybrid Methodology (CAHM), structured in three stages:

- Theological Foundation (Modules 2, 3, 5, 6, 7, 10): A comparative textual analysis of the Bible and the Qur'an is performed to extract shared values regarding peace, justice, and peaceful inter-group relations. This creates an undeniable common ground, making the pursuit of peace and reconciliation a shared religious obligation rather than a secular imposition.
- Conflict Analysis and Diagnostic (Modules 1, 4): This phase analyzes the specific drivers of conflict in Kaduna and Niger, and identifies the psychological barriers to reconciliation, such as trauma and victimhood, using social science principles.
- Practical Application (Modules 4, 8, 9, Appendix): This phase translates scriptural and analytical insights into actionable peacebuilding strategies, with a strong focus on localizing Sulhu as an ADR mechanism. It provides templates for mediation, contact lists, and strategies for community engagement (Dialogue of Life, Economic Cooperation).



Module One:

Background and Context

1.1 Historical Overview of Christian-Muslim Relations in Northern Nigeria

Christian-Muslim relations in Northern Nigeria have been characterized by centuries of coexistence and cultural syncretism, predating the colonial era. Islam arrived first, establishing deep roots through trade and the Sokoto Caliphate. Christianity arrived much later, primarily through missionary activity concentrated after the British conquest.

Pre-colonial era relations were guided largely by the Dhimmi system (Islamic protection for people of the Book) and local customs. While political and military competition existed, day-to-day life often involved mutual dependency and respect for difference. The Hausa-Fulani culture, dominant in the North, profoundly influenced the modes of interaction.

The British Indirect Rule systematically favored the established Islamic political structure in the far North, effectively restricting missionary activity and solidifying the cultural boundary. This policy inadvertently fostered the "us vs. them" narrative and created a lasting political imbalance.

The struggle for political control, particularly over access to education, civil service jobs, and political office, became increasingly framed along religious lines. The introduction of Sharia law in many Northern states in the early 2000s further polarized the country, leading to massive shifts in population and increased sectarian violence. Even though Kaduna State did not implement Sharia, it often becomes the epicenter of violence. This history underscores that contemporary conflict is socio-political and economic, merely wearing a religious mask.

1.2 The Conflict Drivers in Kaduna and Niger States

While the conflict drivers are diverse, they coalesce around issues of identity, resources, and governance failures.

Resource and Environmental Drivers:

- Escalating conflict over diminishing arable land and grazing routes. This is exacerbated by climate change (desertification pushes herders south), population growth, and the breakdown of traditional mechanisms for mediating transhumance. The economic desperation of both farmers and herders fuels violence, creating cycles of reprisal.
- The high level of poverty and youth unemployment create a large pool of marginalized young people vulnerable to recruitment by bandits, militias, or ethno-religious groups. This grievance-fueled mobilization is a key factor in the scale of violence.

Identity and Political Drivers:

- Indigene-Settler Divide: The constitutional and legal distinction between 'indigenes' (those considered original inhabitants) and 'settlers' (those who

migrated, regardless of how long ago) is the single most potent source of conflict in Kaduna, leading to exclusion from political office, land rights, and state services. This distinction is often superimposed upon the Christian-Muslim split.

- Political elite manipulation, this can be seen in how politicians frequently exploit religious and ethnic identities to mobilize support, deflect attention from corruption, and maintain power, thereby institutionalizing division and distrust.
- We identified the weak judicial and security systems have led to a chronic failure to apprehend, prosecute, and punish perpetrators of violence, thereby leading to a pervasive sense of impunity. This lack of justice compels aggrieved communities to resort to self-help and reprisal attacks, which feed into the recurrence of violence.

Table 1.1: Summary of Conflict Dynamics in Kaduna and Niger State

Conflict Summary	Kaduna State	Niger State
Primary Conflict Type	Ethno-Religious, crop and livestock farmers' Conflict (Southern Kaduna)	Banditry and Mass Kidnapping, and illegal mining
Core Motive	Land ownership, religious/ethnic identity, revenge, narratives of historical grievances access to public resources and services, employment in governmental agencies	Economic (ransom, cattle rustling), territorial control
Major Hotspots	Southern Kaduna Zone (e.g., Kajuru, Zangon Kataf); Birnin Gwari (Banditry)	Shiroro, Rafi, Munya, Mariga LGAs (Borders with Zamfara/Kaduna)
Vulnerable Groups	Indigenous ethnic minorities, Fulani pastoralists	Rural farmers, villagers, travelers on ma or j highways
Unique Feature	Deeply institutionalized religious and ethnic polarization	Geographic scale, presence of major forest reserves, dam-related displacement issues, illegal goldmining

1.3 The Role of Religious Leaders and Institutions in Conflict

Religious leaders are among the most powerful non-state actors in Northern Nigeria, wielding unparalleled moral and social authority.

Positive/Peacebuilding Role:

- They can invoke scriptural commands to promote forgiveness and justice and condemn violence unequivocally.
- Often serving as trusted intermediaries in community and family disputes, they possess the networks and credibility necessary for effective ADR (Sulhu) and crisis de-escalation.
- The Mosques and Churches provide essential spaces for spiritual solace and communal support necessary for trauma healing and recovery.

Negative/Conflict Incitement Role:

- Exclusionary preaching, some of these leaders use their platforms to preach doctrines of exclusion, superiority, and hatred (*Takfir* or demonization of the 'unbeliever'), directly fueling sectarian polarization.
- Politicization of faith by aligning their institutions with political factions, thereby transferring political rivalries into the sacred sphere and making religious identity a zero-sum game.
- Inciting reprisals in times of crisis, some leaders may encourage defensive or offensive mobilization against the 'other', undermining government and peace efforts.

The GACRB project recognizes that engaging religious leaders is not optional; it is the most crucial step for sustainable peace, reconciliation, and social cohesion. It is a demanding but effective strategy that supports Sulhu and the peace advocates while holding the dividers accountable to their own faith traditions.



Module Two:

Defining Key Concepts and Technical Terms

This module defines the foundational vocabulary for peacebuilding, establishing shared meanings from Christian and Islamic perspectives to foster mutual understanding and dialogue.

Table 2.1 Peace: Salam (Islam) and Shalom (Christianity)

Concept	Term/Definition	Scriptural Basis	Application in Sulhu
Islam	Salam (s): Literally means peace, safety, security, and tranquility. It is one of the names of Allah (<i>As-Salam</i>) and the essential greeting. It derives from <i>silm</i> (submission), meaning true peace comes through submission to God's will.	Qur'an 10:25: "And Allah invites to the Home of Peace (Dar as -Salam) and guides whom He wills to a straight path." Qur'an 2:208: "O you who have believed, enter into peace (<i>silm</i>) completely..."	Salam in Sulhu means seeking a durable settlement that secures the safety and dignity of all parties (security is a divine mandate).
Christianity	Shalom (Y): A Hebrew concept meaning much more than the absence of conflict. It implies wholeness, completeness, well-being, prosperity, harmony, and right relationship with God, self, and others.	John 14:27: "Peace (eirene - Greek translation of Shalom) I leave with you; my peace I give you. I do not give to you as the world gives." Psalm 34:14: "Seek peace and pursue it."	Shalom requires that an ADR outcome not only resolves the immediate dispute but also restores broken relationships and ensures the holistic well-being of the community.

2.2 Dialogue: *Hiwar* (Islam) and Ecumenical/Interreligious Dialogue (Christianity)

- *Hiwar* (حوار) in Islam: Refers to a purposeful, reasoned, and respectful conversation or exchange of views. It is not about conversion, but about reaching mutual understanding and clarifying truth. The Qur'an encourages dialogue even with opponents, emphasizing wisdom and beautiful preaching.

- Qur'an 16:125: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best." (*Jadala* - arguing/debating).
- Ecumenical/Interreligious Dialogue in Christianity: Dialogue is rooted in the Christian belief in the dignity of every person (*Imago Dei*) and the universal sovereignty of God. Interreligious dialogue seeks common ground on moral and social issues, focusing on shared ethical frameworks, such as the pursuit of justice for the poor and the care for creation (green advocacy).
- Ephesians 4:15: "Rather, speaking the truth in love, we are to grow up in every way into him who is the head, Christ." (Dialogue must be truthful and loving).
- Dialogue of Life: The most basic and crucial form of dialogue in Kaduna and Niger, involving shared social life, neighborliness, and economic cooperation.

Table 2.3: Reconciliation and Forgiveness: *Sulh/Afwu* (Islam) and Atonement / Restoration (Christianity)

Concept	Term/Definition	Scriptural Basis	Sulhu imperative
Islam	Sulh (سُلْح): Reconciliation, settlement, or making peace. <i>Sulh</i> is a key legal and moral obligation that supersedes ongoing litigation. It often requires compromise and concession to restore unity (<i>Ummah</i>).	Qur'an 49:10: "The believers are but a brotherhood, so make settlement (reconciliation) between your brothers and fear Allah that you may receive mercy." Qur'an 4:128 "...and reconciliation is better."	Sulh is the ultimate goal in mediation—a binding, mutually-agreed upon resolution that prioritizes communal harmony over individual rights in certain non-Hadd legal disputes.
Christianity	Atonement / Restoration / Forgiveness: Atonement is the theological act of reconciling God and humanity through Christ. Forgiveness is the human act of releasing resentment and	2 Corinthians 5:18-19: "All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation." Matthew 6:14-15: (Lord's Prayer) "For if you forgive others their	In ADR, Forgiveness (for the victim) and Restoration (for the community) are prerequisites for breaking cycles of reprisal and achieving sustainable peace.

	<p>the right to retribution against an offender. Restoration is the goal of repairing the damage and returning parties to a state of right relationship.</p>	<p>trespasses, your heavenly Father will also forgive you..."</p>	
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Table 2.4 Justice: Adl and Ihsan (Islam) and Righteousness/Restorative Justice (Christianity)

Concept	Term/Definition	Scriptural Basis	Application to Transitional Sulhu
Islam	<p>Adl (ش): Equitable Justice; fairness. Strict, unbiased enforcement of the law; ensuring balance and equality. Ihsan (ع): Benevolent Justice; excellence in action. Going beyond <i>Adl</i> to act with grace, compassion, and charity. <i>Ihsan</i> is justice tempered by mercy.</p>	<p>Qur'an 4:58: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice (<i>Adl</i>)." Qur'an 16:90: "Indeed, Allah orders justice (<i>Adl</i>) and good conduct (<i>Ihsan</i>) and prohibits indecency, wickedness, and oppression."</p>	<p>ADR must achieve Adl (a fair outcome) but should strive for Ihsan (a merciful outcome) through compassion, particularly for vulnerable victims and repentant offenders.</p>
Christianity	<p>Righteousness (צדקה - Tzedek): Ethical Justice; right standing and moral behavior, especially in defending the vulnerable and marginalized. Restorative Justice: A</p>	<p>Micah 6:8: "He has told you, O man, what is good; and what does the Lord require of you but to do justice (<i>mishpat</i>), and to love kindness (<i>hesed</i>), and to walk humbly with your</p>	<p>Restorative Justice is the ideal framework for ADR, demanding that settlements in Kaduna/Niger address not just legal infractions but the socio-economic and emotional harm</p>

framework that focuses on repairing harm and meeting the needs of victims and the community rather than purely on punishing the offender.

God?" Luke 19:8: (Zacchaeus' repentance) Restitution and reparation are key aspects of a genuine pursuit of justice.

caused by conflict.



Module Three:

**Biblical and Qur'anic Principles of Reconciliation
and Justice**

This module grounds the pursuit of peace in the shared spiritual texts of Christians and Muslims, demonstrating that reconciliation is not a secular ideal but a core religious obligation.

3.1 Christian Principles

Christian faith places **reconciliation** at the very heart of its theology, starting with God's reconciliation of humanity to Himself through Christ. This vertical reconciliation demands a corresponding horizontal one between human beings.

- **The Ministry of Reconciliation:** The Apostle Paul defines the Christian mission as the "ministry of reconciliation" (2 Corinthians 5:18-19). This means that Christians are ambassadors whose lives and actions should demonstrate the restoration of relationships, moving from enmity to friendship.
- **Forgiveness as a Command:** Forgiveness is a non-negotiable command, not an option. The Lord's Prayer links divine forgiveness to human forgiveness ("Forgive us our trespasses, as we forgive those who trespass against us" - Matthew 6:12). In the context of Kaduna and Niger, where inter-communal harm is deep, this principle calls for moving beyond transactional justice to transformative peace, which breaks the cycle of revenge.
- **Restorative Justice (The Law of Love):** Jesus summarized the Law as loving God and loving one's neighbor (Matthew 22:37-40). Justice, therefore, must be guided by Agape (unconditional) love. This mandate translates into restorative justice, focusing on repairing the damage to the victim and the community. The story of Zacchaeus (Luke 19:1-10), who voluntarily offered to make fourfold restitution for his wrongs, exemplifies the Christian principle of genuine repentance leading to material restoration.
- **Peacemaking:** Jesus declared, "Blessed are the peacemakers, for they will be called children of God" (Matthew 5:9). Peacemaking is an active calling, requiring Christians to cross conflict lines, initiate dialogue, and mediate disputes, rather than simply remaining neutral.

Islamic Principles

In Islam, the pursuit of justice (*Adl*) and peace (*Salam*) is the essence of religious life. Reconciliation (*Sulh*) is mandated to preserve the unity of the *Ummah* (community). Similarly, the Qur'an describes *ihsan* (*kindness, goodness, beauty*) as a powerful virtue capable of transforming adversaries into allies.

Justice (*Adl*) and Equity: The Qur'an unequivocally mandates justice for all, even towards those who are hostile. Qur'an 5:8 states: "O you who have believed, be persistently firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness." This principle is

crucial in Kaduna/Niger, demanding that community leaders provide equal protection and fairness regardless of religious or ethnic identity.

- Reconciliation (*Sulh*): Islam prioritizes reconciliation as a divine virtue. Qur'an 49:10 declares: "The believers are but a brotherhood, so make settlement (reconciliation) between your brothers and fear Allah that you may receive mercy." This verse makes the resolution of communal strife a collective religious duty, often requiring parties to compromise for the greater good of community cohesion.
- Forgiveness (*Al-Afw*) and Benevolence (*Ihsan*): While justice (*Adl*) is required, forgiveness (*Afw*) is highly encouraged as a path to divine mercy. Qur'an 42:40 states that "whoever forgives and makes reconciliation – his reward is with Allah." The concept of *Ihsan* (benevolence/excellence) pushes Muslims beyond mere *Adl* to act with grace and compassion in resolving disputes, mitigating the severity of punishment with mercy.
- Goodness/Kindness (Goodness, Kindness) Quran 41:34 states: "And the good deed and the bad deed are not equal. Repel [bad deeds] with something better (*ahsan*), then the one with whom there is enmity will become as though he was a devoted friend." This verse proclaims the potential of transforming conflict into friendly relations by working towards peaceful resolution of conflict rather than a tit-for-tat.

3.3 Shared Ethical Frameworks

Shared Ethical Principle	Christian Basis (Biblical)	Islamic Basis (Qur'anic)	Application in GACRB
Dignity of the Human Person	Image of God (<i>Imago Dei</i>): Every person, regardless of faith or tribe, is created in God's image (Genesis 1:26).	Sacredness of Life: Taking one life unjustly is like taking all of humanity (Qur'an 5:32).	Condemns all violence, kidnapping, and human rights violations (SGBV, displacement) against all groups.
Witness to Truth	Bearing True Witness: Do not bear false witness (Exodus 20:16). Christians must be truth-tellers.	Truthfulness (<i>Sidq</i>): Muslims must always be truthful, especially in judging and testifying (Qur'an 9:119).	Critical for ADR — requires honest disclosure, confession of harm, and transparent implementation of agreements.

Care for the
Vulnerable

Justice for the
Marginalized/Poor:
Commands to
protect the widow,
the orphan, and the
stranger/migrant
(Deuteronomy
10:18-19 ; James:27).

Zakat/Sadaqah:
Obligation to care for
the poor, the needy,
and the traveler
(Qur'an 9:60).

Mandates GACRB to
prioritize and protect
the rights and recovery
of victims of conflict
(especially displaced
persons, women, and
children) who are most
exposed to conflict-
related abuse.



Module Four:

Overcoming Challenges Against Reconciliation

This module addresses the psychological, historical, and structural barriers that prevent reconciliation in conflict-affected areas like Kaduna and Niger States, introducing Sulhu as a practical tool of ADR for overcoming them.

4.1 Deconstructing Stereotypes and Prejudice

Stereotypes are fixed, oversimplified generalizations about a group, which transform into prejudice (pre-judging) when they acquire an emotional charge (fear, hostility). In Kaduna and Niger, key stereotypes include:

- Muslims: Often stereotyped as being intolerant, fundamentalist, or complicit in banditry/militia activities.
- Christians: Often stereotyped as being aligned with Western interests, disrespectful of local customs, or seeking political dominance.
- Crop and Livestock Farmers, each group holds deeply negative stereotypes about the other (e.g., both are seen as either invaders or greedy land grabbers).

Deconstruction Strategy:

- Challenge Homogeneity: Use dialogue to showcase the diversity within each religious group.
- Promote safe, structured inter-group contact (see Module Eight: Dialogue of Life) to turn stereotypes into personal relationships.
- From the Bible and Qur'an perspectives, it condemns prejudice and calls for respectful dialogue (Qur'an 49:13; Galatians 3:28).

4.2 Addressing Historical Grievances and Victimhood Narratives

Conflict in the target states is sustained by deeply entrenched victimhood narratives—the belief held by a group that it is perpetually persecuted, innocent, and morally superior.

- The Problem: In Kaduna, both Christians and Muslims possess detailed narratives of being victims of the "other" (e.g., specific massacres, land seizures, political marginalization). These narratives fuel mistrust and justify reprisal violence.
- The Solution: Reconciliation through Sulhu cannot ignore history. Acknowledging past suffering is the first step. ADR mechanisms must include spaces for "narrative sharing" where victims can speak their truth without interruption. This must be followed by a joint effort to create a "shared future narrative" that transcends the zero-sum logic of victimhood. This process is a foundational step in trauma healing.

4.3 The Role of Trauma Healing in Peace building

In areas of mass displacement, SGBV and killings, communities in Kaduna and Niger suffer from pervasive collective trauma. This trauma manifests as: Constant readiness for attack, which sabotages trust necessary for dialogue, trauma blocks the emotional capacity for forgiveness and reconciliation, and unhealed individuals may unconsciously transfer their pain onto the next generation or onto the 'other' group.

Peacebuilding efforts that fail to address trauma are unsustainable. The manual advocates for integrating community-based trauma healing models (often faith-based counseling or traditional cleansing rituals) into the pre-mediation and post-agreement phases of ADR. Religious leaders must be trained to recognize trauma symptoms and facilitate safe healing spaces.

4.4 What is Alternative Dispute Resolution (ADR) - Sulhu

Alternative Dispute Resolution (ADR) refers to a variety of methods and processes used to resolve disputes and conflicts without resorting to litigation (formal court processes) or violence. In the context of the GACRB Sulhu manual for Kaduna and Niger States, ADR is the operational tool for implementing scripturally-mandate for reconciliation. Sulhu offers several advantages over the formal justice system, making it particularly suitable for inter-communal conflict:

- Speed and cost-effectiveness: Disputes are resolved quickly and affordably, crucially important for rural and marginalized populations.
- Confidentiality: Proceedings are private, which encourages honest disclosure and protects victims from public scrutiny or further harm.
- Voluntary and non-adversarial: It emphasizes cooperation and consensus-building, preserving relationships rather than destroying them, aligning with the concepts of *Shalom* and *Sulh*.
- Ownership of outcome: The parties themselves craft the solution, leading to agreements with higher rates of compliance and sustainability.

Sulhu encapsulate the primary forms of ADR utilized in this context, which are:

- Negotiation: Direct communication between the disputing parties aimed at reaching a voluntary, mutually acceptable agreement. In Northern Nigeria, this often happens informally between family heads or community spokespersons.
- Mediation: A structured process where a trained, neutral third party (the mediator) facilitates communication, assists in identifying issues and interests, and guides the parties towards their own solution. The mediator does not impose a decision but manages the process. This is the most crucial form of ADR for inter-communal and farmer-herder conflicts, as it allows for creative, context-specific solutions (e.g., creating grazing corridors or joint security committees).

- Arbitration: A process where the disputing parties present their case to a neutral third party (the arbitrator), who then makes a binding or non-binding decision (award). This method is less preferred for community conflicts as it sacrifices relationship repair for a quick decision but is often used in commercial or land disputes where expert judgment is required.

In the design of the Sulhu framework, ADR is deliberately designed to integrate Restorative Justice principles. It moves beyond merely determining who is right or wrong (*Ad/I*) and focuses instead on: What is the harm? What needs to be done to repair the harm? Who is responsible for that repair? By doing so, ADR directly confronts the impunity that fuels conflict in Kaduna and Niger, holding offenders accountable through tangible actions (restitution, apology, community service) while empowering victims and rebuilding social bonds. It is the practical expression of faith in action.

4.5 Utilizing Traditional and Formal ADR Systems for Conflict Resolution (Kaduna/Niger State)

Sustainable peace requires leveraging existing local justice architectures.

Traditional Dispute Resolution (TDR) Systems:

- TDR is embodied by the Traditional Rulers' Councils (Emirs, Chiefs, Village Heads). These systems prioritize communal cohesion and relational harmony over strict legalism. Their methods often involve consensus-based mediation by a council of elders, backed by ritual oaths or spiritual sanctions to ensure compliance.
- GACRB training ~~must~~ recognizes and supports the TDR system's authority in mediating low-level farmer-herder clashes and family/land disputes, while ensuring TDR processes adhere to human rights standards, particularly concerning women's rights (which they often violate).

Formal ADR Systems:

- **Kaduna:** The state has a **Multi-Door Courthouse** (KADMDC) designed to refer litigation cases for ADR.
- **Niger:** Similar initiatives, though often less institutionalized, exist at high court levels and within some organizations.
- This manual would serve as the bridge, ensuring that the formal mechanisms are accessible to communities and that the traditional mediators are familiar with formal mediation protocols, helping to validate traditional settlements within the formal legal system.

Stage	Degree of Party Control	Example Method	Application
1. Negotiation	Highest	Direct, face-to-face dialogue between disputing parties (e.g., two community leaders).	Initial attempt to resolve disputes over resources or minor offenses.
2. Mediation	High	Neutral third party facilitates communication but has no decision power	Inter-communal disputes, SGBV non-criminal cases, and serious family conflicts.
3. Conciliation	Moderate	A third party meets separately with parties to rebuild trust and communication.	Used in high-hostility situations (Kaduna/Niger interfaith crises).
4. Arbitration	Low	A third party listens to evidence and imposes a binding decision	Used for complex commercial or land boundary disputes requiring expert judgment.
5. Litigation	Lowest	Formal court process; decision is imposed by a judge.	The final, usually destructive, option.

4.7 ADR Stages with Biblical/Quranic Verses (Christian/Muslim Tradition)

The ADR stages are directly supported by the spiritual traditions, making their implementation a faithful act.

ADR (Sulhu) Stage	Christian Tradition	Islamic Tradition
Negotiation (Direct)	Matthew 18:15: "If your brother sins against you, go and show him his fault, just between the two of you."	Qur'an 4:35 Encourages appointing two arbiters (judges), one from each family, to seek Sulh (reconciliation).
Mediation (Facilitated)	Corinthians 6:5 The Apostle Paul suggests disputes be settled by	Qur'an 49:9: "If two parties of believers fight, make peace between them." This

	wise men within the church community, highlighting the use of trusted third parties.	mandates an active, mediating role for the community.
Reconciliation/Settlement	Romans 12:18 : "If it is possible, as far as it depends on you, live at peace with everyone." (Pursuit of Shalom).	Qur'an 4:128 : "And reconciliation is better ." This promotes an ethical priority for compromise over continued strife.

4.8 Differences of ADR method (Western & African) perspective

The GACRB Sulhu manual must bridge the gap between Western and African ADR perspectives for effective application in Kaduna and Niger.

Feature	Western ADR (Formal/Legalistic)	African ADR (Traditional/Holistic)
Focus	Rights, legal principles, and individual liability.	Relationships, communal harmony, and social restoration and relevant religious values and beliefs.
Goal	Settlement: A legally binding agreement.	Reconciliation (Sulh/Shalom): Restoration of the community's equilibrium, and reconciliation.
Process	Highly structured, time-bound, and confidential to the parties.	Flexible, often public, involves family/community elders, religious leaders, and the entire community.
Outcome	Financial compensation, injunctions, or legal redress.	Ritual purification, public apology, sincere remorse, restitution of goods/labor, shared meals.

GACRB Bridge: The Sulhu manual adopts the structure and neutrality of Western mediation but embraces Christian and Islamic norms, and African outcome—prioritizing relationship repair and communal sanction/acceptance of the settlement to ensure its longevity.



Module Five:

Christian View of the Unbeliever/Islamic Takfīr

This module directly confronts the theological justifications for exclusion and violence, aiming to cultivate acceptance and peaceful co-existence.

5.1 Christian Perspective on the Outsider/Unbeliever

The Christian perspective is complex, balancing evangelism with love and respect for all humanity.

- Jesus taught that the second great commandment is to "Love your neighbor as yourself" (Mark 12:31). The Parable of the Good Samaritan (Luke 10:25-37) defines the "neighbor" as anyone in need, even a traditional enemy or outsider (*unbeliever*).
- The Bible instructs Christians to live peacefully and obey the governing authorities (Romans 13:1; 1 Peter 2:13-17), regardless of whether they are Christian.
- The focus of Christian engagement with the outsider is on peaceful witness and respectful dialogue (1 Peter 3:15-16), not coercion or force. The emphasis is on the shared dignity of the *Imago Dei*.
- There have instances when Christian authorize military action such the medieval crusades—discussed below.

5.2 Islamic Perspective on *Takfīr* (Declaring one as a Disbeliever)

Takfīr is the act of declaring a Muslim or a non-Muslim a *Kāfir* (disbeliever). While historically theological, it has become a potent political tool of violent non-state actors in Nigeria.

- **Theological Meaning:** Traditionally, *Takfīr* is reserved for specific theological transgressions that place a person outside the fold of Islam. Classical Islamic scholarship made *Takfīr* a grave matter, as declaring a Muslim a disbeliever is seen as an action that can itself lead to *Kufr* (disbelief). Some classical Muslim authorities argue that *takfir of a particular person must come out of judicial process in a court of Islamic law*.
- **The Extremist Misuse:** Groups like Boko Haram and bandits often misuse *Takfīr* to: (1) **Justify violence** against non-Muslims, (2) Muslims who do not share their beliefs, and (3) **Divide and conquer** the Muslim community by declaring mainstream Muslims, who disagree with their violence, as legitimate targets.
- **Counter-Narrative:** Mainstream Islamic thought (supported by many leaders in Kaduna/Niger) strongly rejects the unilateral, violent *Takfīr* of extremists. They cite the Prophet's warnings against declaring another Muslim a *Kāfir* without absolute proof presented in a court of Islamic law because of the sanctity of life.

5.3 Promoting Acceptance in Christianity and Islam

Both faiths possess the theological resources to promote mutual acceptance and pluralism.

- **Christian Acceptance:** Based on the universal grace of God and the ethical command to love and serve all people, including those who hold different beliefs (Luke 6:27-36).

- **Islamic Acceptance (*Ta'āruf*):** The Qur'anic principle of *Ta'āruf* (mutual acquaintance and knowledge) mandates respectful engagement: **Qur'an 49:13:** "O humanity, indeed We have created you from male and female and made you peoples and tribes that you may **know one another** (*Ta'āruf*)..." This verse establishes pluralism as a divine intention to be honored, not an accident to be eliminated.



Module Six:

Crusades/Jihad and the Christian/Islamic State.

This module provides historical context to neutralize the weaponization of concepts like 'Holy War' and 'Islamic State' by extremist groups.

6.1 Historical and Contemporary Jihad (Islam)

- * **The Greater and Lesser Jihad:** Mainstream Islamic teaching distinguishes between the **Greater Jihad** (the inner struggle against one's own vices and temptations) and the **Lesser Jihad** (the external struggle). Violent extremists ignore the Greater Jihad and corrupt the Lesser Jihad.
- * **The Misuse of *Qitāl* (Fighting):** While the Qur'an includes verses on *Qitāl* (armed struggle), classical interpretation limits it to **defense, addressing tyranny, and ensuring religious freedom**. It is not a call for unprovoked aggression, especially not against civilians or non-combatants, a rule systematically violated by violent non-state actors.
- * **Focus on *Da'wah* (Preaching):** The contemporary focus of the *Ummah* is on *Da'wah* (inviting people to Islam) through peaceful means, wisdom, and good example.

6.2 Crusade/striving in the path of God (Christianity)

- * **The Historical Crusade:** The medieval Crusades were political and military expeditions, not a core Christian theological mandate. Modern Christian theology universally rejects the use of violence for conversion or territorial gain.
- * **Agape and Non-Violence:** The ethical core of Christianity is rooted in Christ's teachings of non-retaliation (Matthew 5:38-48) and the supremacy of Agape (unconditional love). The Christian "striving" in the path of God is a spiritual struggle against injustice and sin, not armed warfare against people.
- * **Theology of Peace:** The Christian call is to disarmament, not war. The ultimate goal is the kingdom of peace heralded in prophecy (Isaiah 2:4: "They will beat their swords into plowshares").

6.3 The Concept of a Christian and Islamic State

- * **The Secular State in Nigeria:** Both Christians and Muslims in Kaduna and Niger live in a constitutionally secular state. This reality demands a theology of citizenship.
- * **The 'Christian' State:** Christianity contains no specific blueprint for a Christian state. The focus is on the *ethical behavior* of citizens and rulers, not the official religion of the government. The concept of "render to Caesar what is Caesar's" (Matthew 22:21) supports civic obligation within a non-religious state.
- * **The 'Islamic' State:** Mainstream Islamic jurisprudence holds that the goal is not merely a state named "Islamic" but one that is **just** and ruled by **Adl and Ihsan**. Muslim scholars in Nigeria widely accept a pluralistic, democratic state as a viable framework for achieving justice and security, provided it protects all citizens' rights. The focus shifts to **good governance** over theological identity.



Module Seven:

Hijra/Migration in Islam and Christianity

This module addresses the mass displacement (internal and external) resulting from violence, providing a scriptural basis for hospitality and the rights of IDPs.

7.1 Christianity and its Migration Essence

- **The Example of Christ:** Jesus and his family were refugees (*Hijra*) in Egypt (Matthew 2:13-15). The Christian faith is rooted in the experience of the refugee and the migrant.
- **Hospitality and the Stranger:** The Bible commands radical hospitality towards the stranger, recognizing that this is often equivalent to serving God (Matthew 25:35: "I was a stranger and you invited me in"). This is a direct mandate to communities in Kaduna and Niger to welcome and protect internally displaced persons (IDPs) and victims of banditry/conflict.

7.2 Islamic *Hijra* (Migration)

- **The Prophetic Model:** The *Hijra* (migration) of Prophet Muhammad from Mecca to Medina was not an escape, but a strategic move to establish a new model of **inclusive community** (*Ummah*) based on a written constitution (the Constitution of Medina) that protected Jews, Muslims, and other tribes.
- **The Ansar (The Helpers):** The Muslims of Medina exemplify the principle of radical hospitality, sharing their homes, land, and resources with the *Muhajirun* (the migrants).
- **Modern Application:** *Hijra* today underscores the obligation of host communities in Niger and Kaduna to provide safety, resources, and justice for IDPs who have fled violence, seeing them not as burdens, but as brothers and sisters in need.



Module Eight:

Relations between Christians and Muslims

This module moves from theology to practical, sustained, and structured coexistence.

8.1 Social and Community Relations (Dialogue of Life)

The "Dialogue of Life" is the most fundamental form of interfaith engagement.

- **Shared Rituals and Celebrations:** Encouraging neighborhood-level participation in non-religious aspects of festivals (e.g., greetings during Eid or Christmas, shared charitable acts).
- **Neighborliness:** Promoting the concept of the good neighbor as mandated by both faiths (The Prophet Muhammad's sayings on neighbor rights; Christian teachings on loving one's neighbor).
- **Joint Community Initiatives:** Collaborating on local development, security, sanitation, and **Green Advocacy** initiatives (planting trees, managing water resources).

8.2 Economic Cooperation

Economic partnership naturally breaks down barriers built on mutual suspicion.

- **Joint Market Ventures:** Encouraging Christian and Muslim entrepreneurs in Kaduna/Niger to partner in trade, agriculture, and service industries.
- **Microfinance and Cooperative Societies:** Establishing interfaith cooperatives that pool resources for shared economic benefit, focusing on vulnerable populations like women and youth who are key to resilience building.
- **Ethical Business:** Adherence to shared faith values (honesty, fairness, prohibition of usury/exploitative practices) in business dealings to build trust.

8.3 Political and Civic Engagement

- **Non-Partisan Advocacy:** Creating interfaith platforms to advocate for the rights of all citizens, non-partisan security solutions, and accountable governance in both states.
- **Voter Education:** Joint mobilization for peaceful elections and discouraging the use of religious rhetoric by politicians.
- **Monitoring and Early Warning:** Establishing interfaith security committees at level for early identification and resolution of conflict triggers using ADR principles.



Module Nine:

The Gendered Dimension of Peacebuilding

A gendered perspective in peacebuilding recognizes that conflict impacts men, women, boys, and girls differently, and that the inclusion of their diverse experiences and capabilities is essential for achieving sustainable reconciliation and social cohesion.

9.1 Overcoming Sexual and Gender-Based Violence (SGBV): The Inter-faith perspective

The Inter-Faith Perspectives consider SGBV as a grave violation of human rights, often used as a weapon of war or exacerbated by conflict. Religious leaders and faith communities are critical in confronting SGBV by leveraging their moral authority and vast social networks and ensuring a survivor-centred, do-no-harm response.

Challenging Patriarchal Narratives (Theological Mandate):

- SGBV is often justified by misinterpretations of religious texts that support patriarchy.
- Interfaith Action: Faith leaders must engage in scriptural reinterpretation, emphasizing gender-neutrality as core values of dignity, compassion, justice, and non-violence central to all faiths. This creates a powerful counter-narrative, declaring all forms of SGBV as incompatible with religious teaching and affirming equal worth of all persons including women, youth, and persons with disabilities.

Mobilizing Men and Boys as Allies:

- Faith-based initiatives should actively engage men and boys to challenge harmful masculinities. They must be mobilized as protectors, partners and advocates, using their positions to publicly speak out against SGBV.
- Interfaith Collaboration: Joint campaigns through interfaith initiatives ensures a pragmatic, united, consistent message condemning SGBV, which strengthens its impact in diverse communities.
- Women agency should be acknowledged and leveraged in fostering inclusive and respectful approach in tackling SGBV, while recognising their role as mediators, early warning actors, and community mobilisers.

Providing Faith-Sensitive Support to Survivors:

- As religious communities and faith groups we are to serve as the key first responders. They must be trained to offer trauma-informed, faith-sensitive and gender-conscious support; including through caring and counselling that respects both men/boys and women/girls survivors' spiritual needs.

- As community of faith and members we must work to eliminate the stigma and social ostracism faced by Sexual Gender Based Violence (SGBV) survivors and children born of violence, promoting acceptance, forgiveness, and resilience as a core religious duties that are necessary for reconciliation, healing, and social cohesion, while linking survivors to trusted medical, psychosocial and legal services.

9.2 Community Awareness Campaign on Protection of Children Against Violence and Recruitment by Armed and Criminal Groups

Children are highly vulnerable to violence and recruitment in conflict environments. Campaigns must be multi-faceted, community-driven, and sensitive to the unique risks faced by boys and girls including children with disabilities and those living in internally displaced persons' communities. A child-sensitive transitional justice approach is essential, ensuring truth telling, psychosocial support, reintegration, and access to education for all child survivors.

Legal and Rights Education:

- The campaign must widely communicate the rights of the child, specifically the prohibition against child recruitment. Emphasize that the minimum age for military involvement is 18 years (as per the Optional Protocol to the Convention on the Rights of the Child).
- Action: Disseminate this message through schools, Mosques, Churches, and local media in local languages, using local leaders to enforce the message and adopting child-safeguarding communication standards to protect children's privacy and dignity.
Faith-based spaces, including churches, mosques, madrasas, and IDP learning centres, should adopt basic child safeguarding do's and don'ts to reduce harm and build trust with families

Identifying Drivers of Vulnerability:

- We should ensure to address the root causes of recruitment, such as poverty, lack of education, and desire for revenge/belonging. Awareness campaigns must promote viable alternatives for both girls and boys including safe livelihood programmes, mentoring, and access to schooling.
- Community Watch: The need to empower the parents, our traditional and religious leaders to act as an early warning system to identify and protect children at high risk, connecting them with social services and protective

alternatives and using accountable reporting pathways that prioritise child safety.

Gender-Specific Protection:

- We should recognize that girls are used in diverse roles, including sexual exploitation, forced "marriages", and face unique levels of violence and intense stigma upon return.
- Our messaging should stress the importance of protecting both boys and girls from all forms of association with violent groups, and ensuring they are treated as victims upon their release, focusing on counseling them and their eventual reintegration.

9.3 Inclusion in Formal Peace Processes: Referencing UNSCR 1325 and UNSCR 2250

In our practical peacebuilding work, we have come to realize that Peace agreements are more durable when women and youth—who are disproportionately impacted by conflict and best understand their communities' needs—are formally included at the decision-making table while also ensuring that persons with disabilities and marginalised groups are not excluded from representation and dialogue processes.

Pillar	Mandate of UNSCR1325	Application
Participation	Urges increased representation of women at all decision-making levels.	Establish or and strengthen Interfaith Women's Peace Committees to ensure their grassroots proposals are formally tabled in state and Local Government security and reconciliation meetings and provide accessibility support such as sign language interpretation and mobility assistance or women with disabilities.].
Protection	Calls for special measures to protect women and girls from gender-based violence in	Moral Authority: Religious leaders must issue Joint Declarations condemning SGBV as a sin and a

	conflict.	crime, and actively support prosecution and survivor protection.
Prevention	Calls for gender perspectives to be incorporated into conflict prevention and early warning.	Training: Train women leaders to identify and report gendered conflict indicators (e.g., changes in SGBV rates, resource disputes) to the Inter-Faith Peace Desk.
Relief & Recovery	Requires that women's needs and priorities inform relief, rehabilitation, and recovery efforts during and after conflict.	Support women, especially widows, displaced women, young mothers, and women with disabilities, to access livelihood recovery, psychosocial services, and community-based reintegration programmes. ensure that faith-based and community actors help identify vulnerable women and link them with appropriate recovery services.

2. The Youth, Peace and Security (YPS) Agenda (UNSCR 2250)

This resolution recognizes young people (ages 18–29) as critical partners in conflict prevention and peacebuilding.

Pillar	Mandate of UNSCR 2250	Application
Participation	Calls for young people to be given a greater voice in decision-making.	Establish structured Interfaith Youth Peace Forums, granting them voice and seats on local peace committees to ensure their perspectives are heard and ensuring accessibility for youth with disabilities

<p>Prevention</p>	<p>Encourages measures that prevent the involvement of youth in violence by addressing drivers like unemployment.</p>	<p>FBOs should sponsor interfaith youth entrepreneurship programs (agriculture, technology) as viable alternatives to recruitment by armed groups with attention to the different vulnerabilities of young men and young women..</p>
<p>Protection</p>	<p>Urges protection of youth from violence, exploitation, forced recruitment, and violations of human rights</p>	<p>Faith-based actors should work with communities to identify at-risk youth and provide safe reporting channels, counselling, and early intervention especially for displaced youth and young women facing SGBV risks.</p>
<p>Partnerships</p>	<p>Calls for collaborative relationships between youth, governments, CSOs, religious leaders, and international partners.</p>	<p>Support joint youth-leader peace dialogues, interfaith collaboration platforms, and partnerships with LGAs and State Peacebuilding Structures to ensure youth voices influence communitylevel decisions.</p>
<p>Disengagement & Reintegration</p>	<p>Promotes rehabilitation, reintegration, and psychosocial support for youth disengaging from armed and criminal groups.</p>	<p>Strengthen youth-focused DDR initiatives that include counselling, skills development, education, and community acceptance aligned with local practices in Kaduna and Niger to reduce stigma and support healing.</p>

9.4 Gender-Responsive Disarmament, Demobilization, and Reintegration (DDR) Processes

DDR processes must be sensitive to gender in order to succeed, as the needs and experiences of women and men returning from armed groups are fundamentally different.

Broadening the Definition of "Ex-Combatant":

- The Gender Trap by the traditional DDR that usually focuses only on men with weapons. We emphasize that women and girls associated with armed groups in diverse non-combat roles (cooks, spies, sex slaves) and must be recognized as legitimate beneficiaries of any assistance to male ex-combatants.
- Interfaith Response: As faith leaders/community members, we must advocate for the inclusion of these women in DDR programs, ensuring their invisibility is surmounted through targeted outreach and support.

Addressing Stigma and Psychosocial Support:

- The Stigma Challenge: Returning women and girls often face intense shame, rejection, and ostracization upon return, particularly if they are mothers of children born of violence. Such children are also subjected to scorn that they do not deserve.
- Interfaith Response: We should utilize our sermons and teachings to preach forgiveness, compassion, and communal responsibility for re-acceptance. Establish community-based, interfaith support groups/platforms that offers support, trauma-informed psychosocial care to restore spiritual and mental well-being.

Gender-Responsive Economic Reintegration:

- Avoiding Stereotypes: Reintegration programs often default to stereotypical "female" skills (e.g., tailoring).

Interfaith Economic Empowerment: Encourage economic reintegration that:

- Provides market-driven vocational skills to ensure economic independence for both men and women.
- Supports the creation of interfaith women's cooperative groups to provide a safe social and economic safety net for returnees and other vulnerable community women.

9.5 Biblical and Quranic Verses for the Gendered Dimension of Peacebuilding

A) Overcoming Sexual and Gender-Based Violence (SGBV): The verses emphasize the sanctity of life, the inherent dignity of all persons (especially the vulnerable), and the condemnation of oppression and injustice.

Theme	Biblical Verses	Quranic Verses
Sanctity and Dignity of Persons	Genesis 1:27: "So God created humankind in his own image, in the image of God he created them; male and female he created them." (Establishes inherent, equal dignity.)	Quran 17:70: "We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference." (Affirms the honor bestowed upon all humanity.)
Condemnation of Oppression/Violence	Proverbs 31:8-9: "Speak out for those who cannot speak, for the rights of all who are destitute. Speak out, judge fairly, defend the rights of the poor and needy." (A mandate to defend the vulnerable.)	Quran 4:29: "O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful." (The broader prohibition on harming others, including violence.)
Justice and Protection	Deuteronomy 27:25: "Cursed is anyone who accepts a bribe to kill an innocent person." (Condemns those who profit from the harm of the innocent.)	Quran 4:75: "And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, 'Our Lord, take us out of this city of oppressive people and grant us from Yourself a protector and grant us from Yourself a helper?'" (A call to fight for the protection of oppressed men, women, and children.)

B) Protection of Children Against Violence and Recruitment

These verses mandate the protection of children and emphasize the responsibility of adults to care for and nurture the younger generation.

Theme	Biblical Verses	Quranic Verses
Care and Protection of	Matthew 18:6: "If anyone causes one of these little	Quran 6:151 (excerpt): "...and do not kill your children for fear of

Children	ones—those who believe in me—to stumble, it would be better for them to have a large millstone hung around their neck and to be drowned in the depths of the sea." (A powerful warning against harming children.)	poverty; We provide for you and them. And do not approach immoralities- what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by right..." (A strong prohibition against killing or harming children.)
Responsibility for the Needy/Orphan	James 1:27: "Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself unspotted from the world." (Mandates care for the most vulnerable, including orphaned children.)	Quran 2:220 (excerpt): "...And they ask you about orphans. Say, 'Improvement for them is best. And if you mix with them—then they are your brothers. And Allah knows the corrupter from the reformer!..." (Mandates kindness and care for orphans and their well-being.)
Guidance and Nurturing	Proverbs 22:6: "Start children off on the way they should go, and even when they are old, they will not turn from it." (Emphasizes the crucial role of education and guidance.)	Quran 66:6: "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones..." (A command to protect one's family, which includes children, from moral and physical harm.)

C) Inclusion in Formal Peace Processes (UNSCR 1325 & 2250)

These verses underscore the imperative for justice, equality, consultation, and the value of diverse voices in leadership.

Theme	Biblical Verses	Quranic Verses
Justice and Righteous Rule	Micah 6:8: "He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God." (A core mandate for justice in all public dealings.)	Quran 4:58: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing." (An explicit command to administer justice.)

<p>The Value of Consultation/Inclusion</p>	<p>Proverbs 15:22: "Plans fail for lack of counsel, but with many advisers they succeed." (A wisdom principle supporting consultation and diverse input for better outcomes.)</p>	<p>Quran 42:38 (excerpt): "...and those who have responded to their Lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend." (Affirms Shura (consultation) as a key principle of leadership and community governance.)</p>
<p>Equality and Non Discrimination</p>	<p>Galatians 3:28: "There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus." (A strong affirmation of spiritual and inherent equality, transcending social distinctions.)</p>	<p>Quran 49:13: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the noblest of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." (Affirms equality in creation, making righteousness, not gender or tribe, the sole criterion for honor.)</p>

D) Gender-Responsive Disarmament, Demobilization, and Reintegration (DDR) Processes

The focus here is on communal acceptance, compassion, forgiveness, and providing economic means for both men/boys and women/girls.

Theme	Biblical Verses	Quranic Verses
<p>Forgiveness and Reconciliation</p>	<p>Colossians 3:13: "Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you." (Mandates reconciliation and the overcoming of grievances, essential for reintegration.)</p>	<p>Quran 3:134 (excerpt): "...and who restrain anger and who pardon the people - and Allah loves the doers of good." (Encourages restraint of anger and the practice of pardoning others.)</p>

<p>Compassion and Non-Stigma</p>	<p>Luke 6:36: "Be merciful, just as your Father is merciful." (A call to reflect divine mercy in human interactions, crucial for accepting returnees.)</p>	<p>Quran 24:22 (excerpt): "...And let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful." (A profound reminder that showing mercy and forgiveness to others invites God's mercy.)</p>
<p>Supporting the Needy/Economic Justice</p>	<p>Acts 20:35: "In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: 'It is more blessed to give than to receive.'" (Encourages generosity and hard work to support the vulnerable.)</p>	<p>Quran 9:60 (excerpt): "Zakah expenditures are only for the poor and for the needy and for those employed to collect [the funds] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise." (Mandates providing material support, which includes economic reintegration for those who are poor or needy.)</p>



Module Ten:

Education

This module addresses the role of education in either reinforcing or dissolving religious extremism and misinformation.

10.1 Christian and Islamic Endorsements of Knowledge

- **Christianity:** The faith encourages the diligent search for truth and wisdom. The Bible emphasizes knowledge and sound learning (Proverbs 18:15).
- **Islam:** The very first word revealed in the Qur'an was "Read" (*Iqra*). The pursuit of knowledge (*Ilm*) is a religious obligation. This directly contradicts the narrative of groups like Boko Haram ("Western Education is Forbidden") among others.

10.2 Historical Role of Faith-Based Schools

- Historically, many mission schools (Christian) and *Tsangaya/Madrassa* schools (Islamic) have provided education. The challenge is to ensure these schools, regardless of affiliation, include curricula that promote pluralism, critical thinking, and citizenship education, acceptance of religious differences and peaceful co-existence among Muslims and Christians, advocating for standardized civic and peace education modules that are mandatory across all faith-based schools in Kaduna and Niger.

10.3 Combating Misinformation and Religious Extremism through Education

- Training young people (and religious leaders) to critically analyze religious and political content, especially on social media, to spot and counter misinformation that fuels sectarian tension.
- Promoting counter-narratives that use the actual teachings of the Bible and the Qur'an to expose the theological and moral bankruptcy of violent extremist ideologies.
- Citing many historical instances of peaceful co-existence among Muslims and Christians.



Module Eleven

Servinzg under a Non-Christian/Islamic Government

This module provides theological guidance on the duties of citizenship in a pluralistic state.

11.1 Christian Perspective

- Christians are commanded to submit to the governing authorities, as all authority is ordained by God (Romans 13:1-7; 1 Peter 2:13-17). This submission is conditional on the government not forcing the citizen to violate God's law.
- The call is to pray for and work for the peace and prosperity of the city, even if it is not a "Christian" city (Jeremiah 29:7). This validates active civic engagement for the common good in Nigeria's secular system.

11.20. Islamic Perspective

- **Obedience to *Wali al-Amr (Rulers)*:** Muslims are generally commanded to obey those in authority, as long as the command is not a sin (*Ma'siyah*). The government must be obeyed where it maintains justice (*Adl*) and order.
- The ultimate goal is not the state's name, but its conduct. If the government achieves **justice (*Adl*)** for all citizens, the Muslim duty is to cooperate and maintain peace, fulfilling the mandate of a just society.

CONCLUSION

This manual is a blueprint for implementing faith-driven, locally-owned peacebuilding initiative through sulhu transitional justice in Kaduna and Niger States. It asserts that the antidote to conflict-related atrocities lies not in external force, but in the internal spiritual mandates of Reconciliation (*Sulh/Shalom*) and Justice (*Adl/Tzedek*).

Integrating traditional wisdom with modern ADR principles, and equipping religious leaders with shared ethical frameworks, the manual aims to transform communities from theaters of violence into resilient hubs of peaceful and cohesive coexistence and prosperity, securing the safety and dignity of all, particularly the most vulnerable ones in our communities in Kaduna and Niger States.

The manual, through its ten modules, has established that the use of dialog in the pursuit of peace, reconciliation, and justice in Kaduna and Niger States is not merely a secular necessity but a profound spiritual and ethical covenant shared by Christians and Muslims. Drawing deeply from the wellsprings of the Bible and the Qur'an, this manual moves beyond the rhetoric of tolerance to propose a theology of co-responsibility, asserting that the stability of Northern Nigeria is the shared mandate of all faith adherents.

The persistent and escalating violence in both states—marked by identity-based clashes, farmer-herder conflict, and ruthless banditry—has revealed the failure of purely secular and punitive responses. The lessons from horrific violence in the Northeast, particularly mass displacement, abductions, and conflict-related sexual and gender-based violence (SGBV), underscore a critical truth: sustainable peace must be reconciliation-driven, community-owned, and faith-integrated. This manual provides the practical and theological tools for local actors—Imams, Pastors, and Traditional Rulers—to fulfill this role, transforming their places of worship and communal halls into true centers of peace advocacy.

Modules Two and Three successfully demolished the false dichotomy between faith and peace. The concepts of Shalom (wholeness, justice, and prosperity) and Salam (peace, submission, and security) are shown to be two sides of the same coin, requiring active pursuit. The manual rooted justice in Adl and Ihsan (equitable and benevolent justice) and Tzedek (righteousness), mandating that settlements must be restorative, not just punitive. This foundational work directly counters extremist narratives which hijack faith concepts like Jihad and distort inter-group relations through concepts like Takfir. Providing accurate, authoritative scriptural interpretations (Modules Five and Six), the manual empowers faith leaders to delegitimize the violent ideologies of the

currently paralyzed communities.

The exploration of Hijra/Migration (Module Seven) further contextualizes faith principles to address the immediate humanitarian crisis in both states. Drawing upon the prophetic model of hospitality (Ansar) and the Christian imperative to welcome the stranger, the manual provides a powerful theological argument for supporting and integrating the thousands of internally displaced persons (IDPs) and victims of banditry, viewing them as subjects of sacred obligation, not burdens.

The core methodology of the GACRB SPRiNG project lies in its practical implementation of Alternative Dispute Resolution (ADR) through Sulhu, as detailed in Module Four. Recognizing that the formal courts are often inaccessible, corrupt, or too slow to manage the pace scale of communal conflict, the manual advocates for leveraging the existing, trusted networks of Traditional Dispute Resolution (TDR). Utilizing mediation to achieve Sulh/Reconciliation, prioritizing the repair of relationships and material restitution over purely legal victory.

Integrating the need for Trauma Healing (Module 4.3) into the pre- and post-ADR (Sulhu) process, recognizing that unaddressed psychological wounds are a primary driver of reprisal attacks.

Mapping the ADR Continuum stages—from negotiation to formal settlement—to corresponding Biblical and Qur'anic mandates, this Manual sanctifies the mediation process, thereby ensuring agreements carry spiritual weight and communal legitimacy.

Applying formal ADR tools within the cultural and spiritual context of local ADR mechanisms, this Manual ensures that the resulting agreements—like the Mediation Resolution Agreements detailed in the Appendix—are durable, enforceable by communal sanction, and tailored to address the specific resource conflicts (land, grazing routes) and human rights violations (SGBV redress) unique to Kaduna and Niger.

Moving beyond formal meetings, the manual emphasizes Social and Community Relations and Economic Cooperation (Module Eight) as critical pathways to resilience. Joint market ventures, shared security committees, and interfaith development projects naturally erode the Stereotypes and Prejudice (Module 4.1) that violent actors exploit.

Modules Eight, Nine, and Ten move the focus from conflict resolution to resilience building, advocating for a permanent state of functional interdependence. The Modules emphasized on a gendered perspective in peacebuilding recognizes that conflict impacts men, women, boys, and girls differently, and that the inclusion of their diverse experiences and capabilities is essential for achieving sustainable

reconciliation and social cohesion.

Highlighting the effectiveness of Christian and Islamic Endorsements of Knowledge (Module Eleven), the manual directly attacks the intellectual foundations of extremism. Education is presented as the primary tool for combating misinformation and instilling critical thinking necessary for responsible Political and Civic Engagement in Nigeria's multi-religious and multi ethnic settings.

The final part of this module provided theological clarity on Serving under a Non-Christian/Islamic Government, confirming the scriptural mandate for both faiths to be dutiful citizens, obey just laws, and actively work for the welfare and common good of the Nigerian state. This unity of purpose is the ultimate defense against internal division and external security threats.

The task ahead is immense. The cycle of impunity, the deeply entrenched victimhood narratives, and the proliferation of arms demand a resolute and multi-faceted response. The manual is not a passive document; it is a call to action for every leader and citizen in Kaduna and Niger States to actively participate in striving in the path of God—a Jihad of justice and a Crusade of compassion.

Implementing this manual requires courage: the courage to forgive, the courage to seek the truth, and the courage to hold one another accountable to the highest ethical demands of our respective faiths. When we embrace the principles and mechanisms outlined herein, communities of Kaduna and Niger States can transcend the painful lessons of the past and forge a new covenant of Salam-Shalom, demonstrating that co-existence is not a threat, but the divine blueprint for sustainable human development. Let the work of dialogue, reconciliation, and justice begin.

Appendix One

Glossary of Acronyms

Acronym	Full Name
ADRC	Alternative Dispute Resolution Continuum
ADR	Alternative Dispute Resolution
CSO	Civil Society Organization
KAD-MDC	Kaduna MultiDoor Courthouse
KDSJ	Kaduna State judiciary
GACRB	Green Advocacy for Conflict Prevention and Resilience Building
IDP	Internally Displaced Person
IMC	Interfaith Mediation Centre
SGBV	Sexual and Gender-Based Violence
PWD	Persons with Disability
TDR	Traditional Dispute Resolution

Appendix Two

GESI Mainstreaming Strategy

The violent conflict in both Kaduna and Niger states has impacted on all genders that fall into the category of vulnerable and marginalized groups as a result of multiple displacements and widespread human right violations experienced by victims. Victims' experiences of the conflict dynamics are shaped in part by sex and gender. Women and girls are especially vulnerable to the threat of sexual violence, abductions and forced marriage which are reinforced by long-standing gender inequalities. Boys and men were also victims of widespread rights killings, profiling, forced recruitment, and other human rights violations, persons with disabilities, elderly persons, widows, youth, and internally displaced households face additional layers of exclusion that affect their ability to participate in peace and reconciliation processes.

All genders constitute the key stakeholders in GACRB's transitional justice, peace and reconciliation engagements and project interventions. Social inclusion and the active participation of community and religious leaders, women and youths as well as persons with disabilities (PWDs) in promoting social cohesion, reconciliation and

reintegration programmes exemplified how GACRB placed importance to mainstreaming gender into its conflict transformation to peace programming.

Thus, gender equality and social inclusion has always been a crucial aspect of GACRB's transitional justice projects work and implementations in this manual, GESI is reflected not only in Module Nine but throughout all facilitation and delivery processes through the following approach:

a) GESI Principles for Using this Manual: Facilitators should apply the principles of inclusiveness, accessibility, respect, confidentiality, participation, and do-no-harm. This includes selecting safe meeting times and locations for women, supporting participation of persons with disabilities, and creating opportunities for youth and marginalised voices to contribute meaningfully. **b) Mainstreaming GESI across the Manual:** Although Module Nine addresses gender directly, GESI considerations apply throughout the manual and should guide all programme components:

- **Conflict Analysis:** Identify gendered drivers of conflict, SGBV risks, and the experiences of widows, youth, persons with disabilities, and displaced families.
- **Sulhu & ADR:** Ensure women, youth, and PWDs participate safely and that mediation processes do not reinforce power imbalances. Women-only or youth-only consultations may be held where mixed spaces are unsafe.
- **Interfaith Dialogue:** Use teachings and interpretations that promote dignity, equality, compassion, and non-discrimination.
- **Trauma Healing:** Provide confidential and safe spaces for dialogue, especially for survivors of violence.
- **Early Warning:** Use gender-sensitive indicators, including SGBV trends and displacement patterns.
- **DDR & Reintegration:** Recognise women, girls, and youth associated with armed groups as legitimate beneficiaries, and support their reintegration and acceptance.
- **GESI-Sensitive Delivery of Dialogue and Sulhu Sessions:** This appendix provides practical guidance for inclusive community engagement. Facilitators should:
 - Ensure diverse representation, including women, youth, persons with disabilities, IDPs, and religious minorities.
 - Use accessible venues
 - Arrange seating to ensure women and youth can speak freely without intimidation.
 - Uphold confidentiality, informed consent, and ethical handling of sensitive disclosures.
 - Provide referral pathways for survivors of SGBV, trauma, and other protection concerns.
 - Apply child safeguarding standards during all engagements.
- **Community Accountability and Monitoring:** GESI should be monitored throughout implementation. Facilitators should collect sex-, age-, and disability-disaggregated data and observe participation patterns to ensure inclusion. Community groups such as women's associations, youth committees, peace

committees, and disability networks should be engaged in monitoring. Useful indicators include: representation of women, youth, and PWDs in dialogues; frequency of gender-sensitive early warning reports; and incorporation of community recommendations into reconciliation processes.

- **Summary:** This appendix ensures that GESI principles guide the delivery of all components of the manual. Applying a mainstreamed approach ensures that transitional justice, Sulhu, and community reconciliation processes reflect the diverse experiences of widows, youth, displaced families, persons with disabilities, and other marginalised groups, contributing to inclusive and sustainable peacebuilding.

Lessons and Exercises on How to Organize Sulhu Sai Da Adalci by Community Trainers: This Appendix provides a practical guide for GARCB trainers on how to organize Sulhu dialogue sessions in their communities.

1.	Early program design including detailed conflict and security situation analysis, gender analysis and social inclusion analysis
2.	Identifying community stakeholders for partnership and beneficiaries for the Sulhu/Adalci capacity building workshop. This includes community and religious leaders, youth, women, PWDs, representatives of state and civil society groups and the media
3	Identifying communities at risks of conflicts to facilitate interventions for the Sulhu engagements
3.	Mobilization of participants for the Sulhu dialogue sessions by team of GARCB community mobilizers. It is mandatory to mobilize participants based on 50/50 gender equality participation. Youth and other marginalised groups should constitute at least 30 per cent of participants
4.	Encourage participants/beneficiaries to leverage on the Manual to facilitate step-down training to other community stakeholders to address local level conflicts and promote alternative dispute resolution and build social cohesion as pathways for sustainability
5.	Encourage community peace interlocutors to facilitate and organize a bi weekly Sulhu/Adalci community dialogue in their communities to prevent and mitigate conflicts
9.	Ensure the use of Sulhu Sai Da Adalci Manual as guide to community dialogue
10.	GARCB project team will ensure Monitoring and Evaluation through periodic follow up meetings to evaluate progress and identify challenges with trainers

Sulhu Mediation Resolution Agreement or ADR Clause for Inter-Communal Agreements

"Should any dispute arise concerning the interpretation, application, or violation of this agreement (e.g., cattle trespass, grazing route violation, land encroachment), the aggrieved party shall first initiate Mediation. The Mediation shall be facilitated by an Interfaith Peace Committee comprising not less than one Imam, one Pastor, and one recognized Traditional Elder from the affected wards. The mediation process shall follow the Restorative Justice principles outlined in the GACRB manual, focusing on apology, restitution, and relational repair. Should mediation fail after 30 days, the matter shall be referred to the relevant Traditional Council for binding decision, provided human rights standards are respected."

MEDIATION RESOLUTION AGREEMENT

The individuals whose signatures appear below met with a mediator (s) of the Institute of Applied Services and Transformation and reached the following agreement:

Agree (s) _____

Agree (s) _____

We have made and signed this agreement because we believe it satisfactorily resolves the issues between us and supports the community values

Contact List for Peace Actors (Example Structure)

Actor Type	Organization/Individual (Example)	Contact (Placeholder)	Role in Conflict/ADR
Traditional related Authority	Ministry of local government Kaduna North, Kaduna State	Mal. Alhassan Muhammad, Ministry for Local Government Kaduna State, + 234-802-378-4449	Lead TDR/Arbitration; Communal commendation
Religious Institution	CAN Chairman, Kaduna South LGA, Rev. Caleb Maaji, +234-803-440-1093,	Rev. Caleb Maaji,	Mediation, dialogue and Interfaith Dialogue
Religious Institution	JNI Secretary, Niger State	Mal. Abdullahi I. Kufena, +234-703-088-0816	Mediation, dialogue and theological Counter-Narrative
Bureau of Interfaith - Interfaith Institution	The Director General/Assistant Director	Bar Tahir Umar Tahir, + 234-803-420-9078	Mediation; Interfaith Dialogue
Interfaith Mediation , Centre (IMC) - Interfaith Institution	Director Intervention/BoD	Muhammad Sani Isah, + 234-803-300-1362 Rev. James Movel Wuye, + 234-803-303-9716	Mediation, Interfaith Dialogue, trauma healing
CSO/NGO	Green Advocacy For Conflict Prevention And Resilience Building (GACRB)	Executive Director +2349000000000	ADR, (Sulhu)Training and Support; Trauma Healing

Formal Justice system	Kaduna Multi-Door Courthouse, Kaduna State judiciary (KDSJ)	Mrs. Dorcas Levy Daniel, + 234-907-496-1655/ +234-809-958-0681	Referral of serious cases; Legal validation
CSO/NGO	Development Initiative of West Africa (DIWA)	Musa Eltha-ni 07036951662	ADR, (Sulhu) Training and Support; Trauma Healing
CSO/NGO	Women's Rights Advancement and Protection Alternative (WRAPA)	08188699961 08172125692	ADR, (Sulhu) Training and Support; Trauma Healing

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