

**THE HEALING POWER OF FORGIVENESS IN PEACE BUILDING: THE CASE
OF
SAARE/T SARAGI, KWARA STATE, NIGERIA.**

Alao, David Oladimeji Ph.D, Atere, Clement, Ayomola Oluranti,

Adewumi Eyitayo and Aaron Ogundiwin Ph.D.

Department of Political Science and Public Administration
Ilishan-Remo, Ogun State, Nigeria

ABSTRACT

Conflicts in Nigeria remain problematic to government and the communities involved. Saare and Tsaragi communities in Kwara State, Nigeria cohabited peacefully from 1808 until 2000 when boundary issue led to direct violence. The resurgence of direct violence on from 2000-2008 reflects that the healing process was defective and lack of forgiving spirit. The study examines the willingness of the communities to forgive, the hindrances and the conditions required. The study found that 77% of the respondents suffered injury while 74.5% were willing to forgive and government lacked the political will to transform the conflict as these complicated forgiveness process. The study concludes that forgiveness is essential for peace-building and recommends joint prayers for the two communities, the government to develop strong political will by complying with sections 7 & 8 of the 1999 Constitution, adopt peace approach, and encourage the course of peace building through forgiveness and granting of concession.

Key words: Conflict, Violence, injury, forgiveness, healing and Peace.

1. Introduction

Scholars have come up with diverse views regarding the meaning and scope of forgiveness as a healing process in peace building but there is a consensus of opinion that it constitutes one of its main elements. North (1987) and Enright and the Human Development Study Group (1991 & 1996:108) define forgiveness as *a willingness to abandon one's right to resentment, condemnation and subtle revenge toward an offender who acts unjustly while fostering the undeserved qualities of compassion, generosity and even love toward him or her.* Forgiveness presupposes the existence of injury, deep or otherwise as a result of conflict or disagreement. The effect of the injury might be physical, emotional or otherwise, but it is usually accomplished with pain.

In a conflict situation, individuals can be the victims or agents while in some situation the same person might be the agent and victim of conflict. According to Galtung (2000), peace could be seen as the absence of direct violent. Reyckler (2001) notes that peace building goes beyond problem solving or conflict management but it attempts to fix the core problems that underlie the conflict and change

the pattern of interaction of the parties involved. This study sets out to examine the role of forgiveness in peace building process with specific reference to Saare/Tsaragi conflict.

Saare and Tsaragi communities in Kwara State, Nigeria cohabited peacefully from early 1800 until 2000 when they were engulfed in direct violence on account of boundary disputes leading to loss of lives and properties. The resurgence of direct violence on three occasions from 2000-2008 is a reflection that the old wounds on account of the conflict were not healed as this motivates this study to examine the healing power of forgiveness.

2. Statement of Problem

The increasing resurgence of inter and intra- communal conflicts constitutes a serious challenge to peaceful coexistence among communities that had earlier coexisted peacefully. The resurgence often divert the attention of government and citizenry from socio-economic development programmes and excessively stress the resources of government in conflict management. The adoption of unwholesome and unethical tactics in conflict situation inflicts permanent emotional or physical injury on the victims by known agents. This manifested in loss of loved one, permanent incapacitation, and destruction of properties among others. The challenges posed by human desire for vengeance leading to resurgence of conflict motivate this study to examine the role of forgiveness with specific reference to Saare/Tsaragi peace building process.

3. Objectives of the Study

3.1 To evaluate the willingness of the people Saare/Tsaragi to forgive.

3.2 To examine factors that complicate practical demonstration of the willingness to forgive in Saare/Tsaragi peace building process.

3.3 To analysis the precondition required for forgiveness.

4. Methodology

The data for this study was extracted from the researcher's Ph.D. thesis (2011/2012). It was descriptive and the population of the study area was 15, 889 consisting of adults of eighteen years and above, with three thousand, two hundred and fifty two (3252) in Tsaragi and twelve thousand, six hundred and thirty seven (12,637) in Saare. Each of the communities was treated as an entity and a sample of two hundred respondents from each were purposively selected to reflect the salient characteristics required for the success of this study. The study combined primary and secondary sources of data collection. The primary method was through the use of structured questionnaire with fixed alternative and unstructured interview. These secondary sources included relevant textbooks, journal, government sources and Internet. The data collected were processed through SSPS software and result was presented as table with frequency distribution. The analysis was descriptive while quantitative and qualitative methods were used on the basis of which conclusions and recommendations were made.

5. Theoretical Framework

The study of the term "forgiveness" covers many disciplines such as medicine, theology, psychology and other related social sciences. Lazarus & Folkman, (1984) postulate the stress and coping model. Al-Mabuk (1990), Enright (1991) and Freedman (1995) emphasize training and learning about forgiveness as an essential condition for forgiveness. Bonar (1989) approached forgiveness by discussing the significance of our human concerns that compels us to want a healing reconciliation with our God, with ourselves, with others and with our community. He therefore compares the psychoanalytic approach of Jung (1928), Dollard and Miller's (1965) learning paradigm and Maslow's humanistic approach (1965) to explain the process of forgiveness. Jung and the psychoanalytic approach focus on *individuation and looking for wholeness and integration within the individual*. Pingleton (1989) attempt focuses on integrating and synthesizing theological and psychological perspective of the nature and dynamics of forgiveness.

This study adopts the cognitive approach of Enright (1996) based on various studies conducted at the Wisconsin-Madison University as it possesses the necessary attributes that can contribute to the healing process in the course of peace-building in Saare/Tsaragi conflict. Enright (1996) study reveals that the terms 'forgive' and *self-forgiveness* are at times misunderstood and easily distorted. Enright views forgiveness as involving *an attempt to overcome resentment and seen as the one person's response to other*. The approach further notes that focusing on the *forgiveness* trait goes beyond solving interpersonal and intrapersonal conflicts. The emphasis here is on the relationship and intrinsic worth of the self and the other, rather than exclusively on interpersonal relationships and conflict. Enright (1996) notes that this would "*bring about a cognitive awareness, fostered on self-respect and moral love; result in an increased moral strength; create a protection or buffer against continued anxiety, depression, despair and hopelessness and improve emotional healing and well-being*". This led Enright et al., (2008:8) cited in Bowman (2003:40) to establish the four major phases of forgiving consisting of twenty units. The four phases include uncovering, decision, work and deepening. Explaining the cognitive nature of forgiveness, Maltby, Macaskill, and Gillett, (2007) include the construct of low control stressors as applicable to men and women.

However, Strelan and Covic (2006) note that the understanding of the forgiveness process is hindered by a lack of consensus on what forgiveness is, and consequently what constitutes the endpoint of the process. In addition, Strelan and Covic (2006) observe that despite substantial advances in other areas of forgiveness research, empirical valuation of a fundamental aspect of forgiveness, the process itself, has been virtually non-existent outside those of Enright. This explains why this model is adaptive to Saare/Tsaragi peace-building process after a protracted direct violence since 2000-2008.

6. Literature Review

6.1 Forgiveness

Forgiveness presupposes the existence of wrong doing, sin or injury caused an individual, a group of people or both. The wrong doing could be as a result of cultural, structural or direct violence (Murphy and Hampton, 1988). Enright, et al (1996) believe that the offense is an objective reality and not just a perception of the offended. On the other hand, Kahrthoff (1988) opines that the event itself is neutral and that people give meaning to the event according to their perceptions. For instance, Saare/Tsaragi conflict had recorded three violent confrontations since 2000. The direct violence of November 2-3, 2008 alone claimed 9 lives and the destruction of sixty six buildings (Kwara State Gazette No. 7. Vol. 43 of April, 2009). In addition, many people went through traumatic experiences by known agents within the small communities and the management of the conflict left the impression that government was incapable of handling the situation, leaving vengeance largely as the main option to please self. Those whose lives are chained down on account of injury suffer as observed by the Foundation for Inner Peace, (1971) are 'victims of something else', a thing outside themselves and for which they had no reason to be held responsible. Such people according to Musser, (2012), when negativity from their past repeatedly comes into their thought often hold tenaciously to the consequences of the past and produce a vicious circle of anger and agony that can instigate vengeance.

Forgiveness for the purpose of this study is seen as the inner conviction that is divine in nature, to let go the feelings and planned actions to revenge on account of injury suffered from probably known agents and the development of strong will not to allow the remembrance of the event to evoke the sentiment to revenge and also to forgive self for perceived or real wrong doing. It is an element of the healing process that is believed to run contrary to human nature as it seeks vengeance; hence it has been viewed as a divine process. Forgiveness is associated with cost and the cost is that the offended/victim assumes responsibility of the evil done to him by internalizing the pain without vengeance. Neto and Mullet (2004) see personality, self-esteem, and self-construal as correlates of forgiveness. Maltby, Macaskill, and Gillett (2007) concentrated on the cognitive nature of forgiveness. Also, Teresa, Sastre, Vinsonneau, Chabrol, and Mullet (2005) focus on personality and

individual differences. Borris (2003) traces the source of forgiveness to inexplicable power which comes from God.

Enright and the Human Development Study Group (1992) propose that:

Forgiveness is the overcoming of negative affect and judgment toward the offender, not by denying ourselves the right to such affect and judgment, but by endeavouring to view the offender with benevolence, compassion, and even love, while recognizing that he or she has abandoned the right to them.

Forgiveness requires self-empty and is a voluntary act in which a person makes a decision, a choice about how he or she deals with an event concerning the past. According to Fillipaldi,(1982.75) it is a focus on the present that is free from the past and opens up the future.

Enright, Gaassin and Wu, (1992) observe that forgiveness entails reciprocal love which impacts the affective, behavioural and cognitive systems of the offenders. Richard,(1988) notes that from its inception, forgiveness involves a process which required a change in one's perception, and judgment by subtracting elements from the three systems named above. He observes that negative emotions such as anger, hatred, contempt and sadness are given up in the affective system. As these emotions are released, with emotional healing, thoughts and perceptions also begin to change. This, however leads to stopping the act of judging, condemning and planning revenge(Augusburger, 1981, Cunningham, 1985 and North, 1987). The cognitive changes that take place then filter to ones behaviour in which one no longer act out revenge. This explains why Borris,(2003) notes that there are many ways to alleviate the symptoms of suffering and pain in the world, but one way to heal its cause, and the only one way is found in the healing power of forgiveness.

It is however important to note that to forgive is one of the most difficult aspect of human relations. For instance, amnesty was granted to Born Again General Joshua Milton B.(General Butt Naked) in Liberia based on his confessional statements before the Truth and Reconciliation Commission that he had killed over twenty thousand people. He further went for reconciliation with many victims' families including Johnson (Senegal), Lovettaand Dehankso, confessed his sin and pleaded for forgiveness. He was forced to go on voluntary exile to Ghana and also in Nigeria on account of threat to his life and for a long time refused to forgive himself.

In addition, forgiveness might not restore relationship to its original quality like in Saare and Tsaragi prior to 1976, butit can enhances the quality.Forgiveness as noted by Small (ND) is not merely a soft attitude towards a harsh fact, but a vital action of love, seeking to restore the harmony that has been shattered and is not denying that the one who has caused the hurt is responsible for their actions.

6.2 Peace Building

In the literature of peace, though there might not be a consensus concerning the precise meaning of peace, but it is not the absence of conflict. Ibeanu (2007:3) opines that such a conclusion that peace is not the absence of war or conflict is *“tautological and circular in logic in that there is peace because there is no war and there is war because there is no peace”*. This position informs Goodhand and Hulme (1999) in a Biblical sense to note that it is *“the beating of swords into ploughshare”*. By this they mean a situation devoid of direct violence. It is therefore essential to note that a situation devoid of excessive structural and cultural violence will curb the propensity of direct violence; and all other factors remaining positive or neutral, will enhance peaceful coexistence. This study identifies with Galtung (2000) that peace could be seen as the absence of direct violent therefore, not necessarily the absence of conflict. Direct violence is aconflict or crisis involving physical attack, destruction of property, killing through the deployment all forms instruments of destruction to fight the opponents, or their interests (Alao, 2012 cited in Galtung 2010). This position also agrees with the general Jewish usage of the term“peace” that is translated to mean *shalom* that is often used to express a state of well-being, wholeness, abundance and harmony within one self and

in social relationship. The usage of peace in this respect does not mean that there is no conflict between the Jews and the Palestinians.

Prior to Boutros-Ghali's report of 1992, peace-building was restricted to activities designed to consolidate peace in post-conflict countries in order to avoid a resurgence of conflict. The term 'peace-building' was given wider usage after 1992, based on Boutros Boutros-Ghali's report 'An Agenda for Peace' as the UN Secretary General. He defined peace-building as a range of activities meant to 'identify and support structures which will tend to strengthen and solidify peace in order to avoid a relapse into conflict'. These among other include political, structural, economic and social structures..

Peace-building therefore is a process of creating the enabling conditions to ensure that a conflict-habituated system to become a peace system. Hence Maiese (2003) observes that to achieve this, parties must replace the spiral of violence and destruction with a spiral of peace and development, and create an environment conducive to self-sustaining and durable peace. According to Galtung (2000, 2010:15-32), it revolves around erecting structural and cultural peace and further notes that government largely fail to achieve this goal with minimal stress because of the adoption of security approach to peace at the expense of peace approach to security. He therefore proposes Transcend approach which includes a focus on peace, a relation between parties and a transformation of another relation between parties. By this arrangement, the result will transcend the goals set by the conflicting parties. From a situation of conflict, therefore, a new set of attitude is developed that instead of evil, it now reveals goodness, and moving from unacceptable to acceptable behaviour though it might not be physically seen.

7. Presentation of Results

7.1 - Respondents' View on Injury Suffered

In response to question 1, table 7.1 revealed that 77% of the respondents suffered injury, while 17% did not. Further breakdown of the result at the community level revealed that 82.5 % and 71.5% in Saare and Tsaragi respectively said they suffered injury, while 13 % in Saare and 21% said they did not. The implication of the high percentage of those who suffered injury is to reveal the explosive nature of the conflict, the traumatic experiences that people went through, and the difficult associated with forgiveness based on human nature.

7.2 Compensation paid in respect of the loss.

76.5% of the respondents as contained in the table 7.2 revealed that compensations were paid on account of the losses incurred during the civil disturbances, while 19% disagreed and 4.5% did not know. A further breakdown at the community level revealed that 60% in Tsaragi and 93% in Saare confirmed payment of compensations. 32% and 6% of the respondents from Tsaragi and Saare respectively said no compensation was paid. Two deductions could be made. First, pacification rather than reconciliation exercise dominated the resolution process. Two, Saare suffered more destruction in the 2008 direct violence as reflected in the Kwara State Gazette No. 7. Vol. 43 of April, (2009).

7.3 Aware of Previous Efforts to Resolve the Conflict?

71% of the respondents to question 3 agreed that they were aware of previous efforts at resolving the conflict, 15 % disagreed while 13% were undecided as presented on table 7.3. A further analysis based on communities' responses revealed that 65.5 % in Saare and 76.5% Tsaragi agreed while 18.5% and 13% disagreed in Saare and Tsaragi respectively based on awareness of previous effort at resolving the conflict.

7.4 Satisfaction with Government Latest Decision

The result on table 7.4 revealed that only 26.8% of the respondents were satisfied with the latest government resolution efforts. 55.5% of the respondents disagreed, while those who were neutral

were 17.8%. Further analysis on community basis revealed that 36% of respondents from Tsaragi and 17.5% of those from Saare supported the latest government's efforts while 49.5% from Tsaragi and 61.5% from Saare disagreed, and those without opinion in Tsaragi were 14.5% while in Saare 21%. The logical conclusion from this result was that significant majority of the respondents were dissatisfied with the government's decision, more in Saare than Tsaragi and a reflection that such a situation might complicate the process of forgiveness.

7.5 Trusting Relationship

The result on table 5 revealed that 32% of the respondents were willing to trust one another, while 47.8% disagreed and 19.8% were undecided. The further analysis of the result at community level revealed that 54.5% of Tsaragi respondents, 11.5% from Saare indicated the willingness to trust one another. 14% of the respondents from Tsaragi and 65.5% from Saare disagreed. The pattern of responses might not be unconnected with the last violent conflict of 2008 when 8 lives were lost in Saare and 1 in Tsaragi (*Kwara State Government Gazette No. 7, Vol. 43 of 2010*).

7.6 Support for Peaceful Coexistence

The table 7.6 revealed that 72.5% of all the respondents preferred peaceful co-existence, while 14% disagreed and 13.5% were neutral. A further breakdown revealed that 39% of the respondents in Tsaragi and 65.1% of those of Saare preferred to enjoy peaceful co-existence as it was before the conflict. 51% of those in Tsaragi disagreed, while 15% in Saare. The implication is that more respondents in Saare preferred peaceful co-existence than those of Tsaragi as this can guide the policy makers and intervening agencies concerning concerted effort towards peace building.

7.7 Willingness to Forgive

The result on table 7.6 revealed that 74.5% of the respondents were willing to forgive one another, while 17.5% disagreed and 8% remained indifferent. The analysis at the community level revealed that 53.5% from Tsaragi and 73.5% from Saare were willing to forgive. 30% from Tsaragi and 20% from Saare were not willing to forgive. Those who were undecided constituted 16.5% of respondents in Tsaragi and 6.5% in Saare. The observable trend from this study was that while a greater percentage of respondents in Saare were not willing to trust more were willing to forgive as compared to those of Tsaragi.

7.8 Religious Disposition of the Respondents

The result of the field exercise on table 7.8 revealed that 78.4% of the respondents were Muslims, while 23.2% were Christians, and other religionists were only 2%. Also, it revealed that 6.5% of the respondents in Tsaragi were Christians while those of Saare were 40%. The implication of the result is that forgiveness according to Enright (1966), Vine (1985) and Goodhand and Hulme, (1999), forgiveness is divine in nature. Given that significant majority of the respondents belong to either Muslim or Christian, and if they act according to the tenets of their religion, there to be practical demonstration of forgiveness and self-forgiveness.

8. Discussion of Results

Objective one: To evaluate the willingness of the people Saare/Tsaragi to forgive.

The study found that the ethno-communal boundary conflict started to assume violent dimension in 2000 though structural and cultural violence became pronounced in 1976 with the creation of Ifelodun local government, Saare as the Headquarters. The first recorded direct violence occurred on June 9-11, 2000 while the second was from July 11 -14, 2000, both recorded huge human casualties and massive destruction of properties. The third violent conflict occurred on November 2-3, 2008 leading to the death of eight people in Saare and one in Tsaragi as well as the destruction of sixty six buildings.

The study has revealed that to forgive oneself of wrong doing and for others to forgive is often beyond human effort. The agents and victims coming in contact with each other automatically reopen the old wound and restore the anger back to the period when the wrong doing was done. It is important to note that not the person forgiven that only benefitted from the action but the forgiver as he is set free from the anger and agony that he bears alone. Also, the agent might have forgotten the incident or not even aware of the extent of agony borne by the victim.

The study found that 77% of the respondents suffered injury, 74.5% of the respondents were willing to forgive each other and 72.5% preferred peaceful coexistence between the two communities. However, it was observed that only 32.5% of the respondents were willing to trust each other. The implication is that the peace building process could be made smoother if there is genuine commitment on the part of intervening agencies to confront the issues of the conflict, be transparent and remain neutral.

The study therefore considers the healing power of forgiveness as an essential element in peace building process with specific reference to Tsaragi/Share conflict and other zones of conflicts in Nigeria. It is of importance to note that the two communities though belong to Nupe and Yoruba stocks are largely Islamic faithful, with some Christians. None of the religion favours unforgiveness. For Christians, the call is for them to imitate the divine process as contained in Matthew 6:12, Luke 6:39, Matthew 18:21-35, Ephesians 4:32. Vine (1985) notes that forgiveness must be unconditional. In Islam, the concept of forgiveness is also enshrined but in a conditional manner as contained in the Imrans 3:134, Surat 2:109, Surat 7:199, Surat 42:40, and Surat 43:14. Surat 42:40 states *"The recompense for an injury, is an injury equal thereto, but if a person forgives and make reconciliation, his reward is due from Allah"*. Hence forgiveness is inseparable from peace building.

Objective two: To examine the factors that complicated practical demonstration of the willingness to forgive in Saare/Tsaragi peace building process.

The result of question one above revealed that the respondents were willing to forgive one another and preferred peaceful coexistence but trusting relationship was found to be deficient as this might complicate the practical demonstration of the willingness to forgive. The result of the unstructured interview further revealed that the gradual disappearance of authority figures as manifested in the role played by the traditional rulers of the two communities in pre-conflict era towards resolving conflict was a serious challenge.

In addition, the interwoven nature of the communities and the agents and victims of conflict coming in contact with each other on regular basis brings back sad memory and reopens old wound as this agrees with Musser, (2012). The normal response in such a situation is hatred and willingness to revenge if situation permits.

Furthermore, the lack of confidence in government intervention in the resolution process that manifested in only 26.8% of the respondents in support of government decision revealed that the peace building process is undergoing serious challenge and the willingness to actually forgive might not find expression. The result of the unstructured interview further reveal the lack of political will of government to address the issues of the conflict, lack of adequate response to early warning signal of emerging conflict and unwillingness to implement previous relevant reports were great constraints and these agree with Polit, (2008), Bogoro, (2009) and Justice AbdulGafar Judicial Commission of Inquiry (2009) for Saare/Tsaragi conflict.

Finally, while the effort of government is noted with respect to payment of compensations as 76.5% of the respondents confirmed it, however, pacification alone at the expense of reconciliation might hinder genuine peace building. In essence, while forgiveness is required to achieve peace building, reconciliation, sincerity of intervening agencies and trust building exercise will enhance the process.

Objective three: To analysis the preconditions required for forgiveness

The study notes that the underlisted steps are essential to enhance the propensity forgiveness as a meaningful step for peace building process in Saare/Tsaragi and elsewhere. First, since the study found that forgiveness is more or less divine in nature, the study recommends that the government should organise an inter-denominational joint prayer between the two communities where messages of forgiveness and brotherliness will be emphasized as to prepare soft ground for other interventions. The study observed that prior to 1978 the two communities were using the same Jumat Mosque for Friday prayer; even if that is no longer visible, occasional joint prayer session should be organized. This will in conjunction with other forms of social-cultural interactions across sex and age groups enhance the healing process.

Second, the government of Kwara State must demonstrate the political will to remain neutral in order to secure the confidence of the conflicting parties. This is a precondition necessary for attacking the issues of the conflict with a view of transforming the conflict. The political will must extend to the implementation of previous relevant reports that were kept in the cooler as this will create the impression that government is sincere in its approach to find lasting solution to the conflict.

Conclusions and Recommendations.

The study revealed that forgiveness has elements of divine touch and self-emptiness that calls for a higher level of thinking and acting though it does not obliterate remembrance of old wrong doing but it does not provoke negative emotion and the feeling of or spirit of vengeance. The study therefore concludes that the parties to the conflict could be aided to forgive each other's and live in peace by impartial intervening agencies. While forgiveness is different from trust, the willingness to forgive will enhance the trust process. The third party initiative when focused and found to be truthful and devoid of political colouration can aid the process of forgiveness particularly when there is positive step to meet one another's needs.

In addition, the issues and the parties to the conflict should be carefully identified and accommodated in the peace building process while efforts must not be directed only at pacifying the victims at the expense of reconciliation. The study recommends that government or third party intervention in the conflict must be governed by high degree of integrity, sincerity and honesty that will be transparent enough for the conflicting parties to develop confidence in them and be willing to accept the outcome. This implies that government must comply with the provisions of Section 7 & 8 of the 1999 Constitution of the Federal Republic of Nigeria. To achieve this, the report of the Technical Committee of the Kwara State Boundary Committee that established the boundaries when the Local Governments were created in 1976 that was set aside by the previous government must be revisited (CN 18.3/111/503 of January 13, 2010). Where such arrangement may not be able to work effectively, the two communities and the Local Governments must be taken into confidence with a view adjusting the boundary constitutionally.

Furthermore, the Government should reconsider the adoption security approach to peace as extant literature support the adoption of peace approach to achieve security. This will minimize the excessive deployment of security forces that lack adequate knowledge of peace building or peace keeping and eventually turn out to constitute cog in the wheel of peace building as their tactics often fail to separate peace building process from fighting enemies in the battle field. Eventually, the agents and the victims of conflict suffer the same fate in the hand of security agencies.

Lastly, the study recommends the setting up of the Truth and Reconciliation Committee where parties will freely confess their wrong doings and ask for forgiveness. This might re-awaken old wound but after the confession and weeping, nerves will calm down and inner peace can be restored to make forgiveness possible. This is achievable since significant majority of the respondents were willing to forgive and live in peace.

9. References

- Alao, D. (2012). An Assessment of Ethno-Communal conflicts in Saare/Tsaragi Communities of Kwara State, Nigeria. An Unpublished Ph.D. Thesis. Ilishan, Babcock University.
- Al-Mabuk, R. H., Enright, R. D. & Cardis, P. A. (1995) "Forgiveness education with parentally love-deprived late adolescents". *Journal of Moral Education*, 24, 427 -444. Cited in Bowman (2003)
- Augsburger, D (1981). *Caring Enough Not to Forgive*. Scottsdale, AZ: Herald.
- Bogoro, S. (2009) "Indigeneship Based on Residency will Stem Religious Crises" *Discussion in News, politics and Current Affairs*. March.
- Bonar, C. A. (1989). Personality theories and asking forgiveness. *Journal of Psychology and Christianity*, 8 (1), 45-51.
- Bowman, I. G. (2003) Theory and Literature Survey of the Phenomena of Forgiveness and Self- Forgiveness cited in <http://upetd.up.ac.za/thesis/available/etd-06172004123504/unrestricted/04chapter4.pdf>. accessed August 1, 2012.
- Boutros- Ghali , B. (1995). *An Agenda for Peace*. New York: United nations.
- Borris, E. R. (2003). "The Healing Power of Forgiveness". Occasional Paper Number 10, Institute of Multi-Diplomacy Retrieved from <http://www.quest.com/gogglescholar.gst>. Accessed August 8, 2012.
- CN 18.3//111/503 of January 13, 2010.
- Cunningham, B. B. (1985). "The will to forgive: A pastoral theological view of forgiving". *Journal of Pastoral Care*; 39(2), 141-149.
- Enright, R. & The Human Development Study Group (1991). The moral development of forgiveness. In W. Enright, R., Gassin, E., & Wu, C. (1992). "Forgiveness: a developmental view". *Journal of Moral Education*, 21(2), 99-114.
- Enright, R., Gassin, E., & Wu, C. (1992). Forgiveness: a developmental view. *Journal of Moral Education*, 21(2), 99-114.
- Foundation for Inner Peace, (1971) Cited in Borris, E. R. (2003) "The Healing Power of Forgiveness" retrieved from <http://www.quest.com/gogglescholar.gst>. Accessed August 8, 2009.
- Freedman, S. (1994). Forgiveness as an educational intervention goal with incest survivors. Ph.D. dissertation, University of Wisconsin - Madison,
- Galtung, J. (2000). *Conflict Transformation by Peaceful Means*. New York: United Nations.
- Galtung, J. (2010). 'Peace by Peaceful Conflict Transformation-Transcend model' in Webel, C & Galtung, J. (2010). *A Handbook of Peace: A Conflict Studies*. New York: Routledge.
- Goodhand, J. & Hulme, D. (1999) "From wars to complex political emergencies: understanding conflict and peace-building in the new world disorder", *Third World Quarterly*,

Vol. 20, No. 1, February, pp. 13-26.

Ibeanu, O. (2007) "Conceptualizing peace" In Gaya Best (ed.) *Introduction to Peace and Conflict Studies in West Africa*. Nigeria: Spectrum Books Limited.

Jung, C. G. (1928). The Relations Between the Ego and the Unconscious. C.G. Jung Collected Works, Vol. 7. Translated by R.F.C. Hull. Princeton NJ: Princeton University Press. In Bowman, I. G (2003:34) Theory and Literature Survey of the Phenomena of Forgiveness and Self- Forgiveness cited in <http://upetd.up.ac.za/thesis/available/etd-06172004123504/unrestricted/04chapter4.pdf>. accessed August 1, 2012.

Justice AbdulGafar Judicial Commission of Inquiry of 2009 into Saare/Tsaragi conflict

Kaminer, D(2001) The Truth and Reconciliation Commission in South Africa: Relation to Psychiatric Status and Forgiveness among Survivors of Human Rights Abuses. *The British Journal of Psychiatry* 178: 373-377. Cited in <http://bjp.rcpsych.org/search?author1=DEBRA+KAMINER&sortspec=date&submit=Submit>.

Kolna, A. (1973-74) "Forgiveness". Proceeding of the Aristotelian Society 74, 91-96 cited in Borris (2003)

Maiese .M. (2003). *Peace Building: Beyond Intractability*.
Org.<http://www.beyondIntractability.Org/essay/Peacebuilding>.

Maltby, J. Macaskill, A. and Gillett, R. (2007). The Cognitive Nature of Forgiveness: Using Cognitive Strategies of Primary Appraisal and Coping to Understand the Process of Forgiveness. *Journal of Clinical Psychology*. Vol. 63: 6, pp. 555-566

Maslow, A. H. (1965) "Higher and Lower Order Needs," in C. L. Stacey and M. F. DeMartino (eds.), *Understanding Human Motivation*, Cleveland/New York: The World Publishing Company, 1965. in <http://www.acrwebsite.org/search/view-conference-proceedings.aspx?Id=9488>. Accessed August 7, 2012.

McCullough, M. E, Emmons, R A , Kilpatrick, S. D, Mooney, C. N (2003) "Narcissists as "Victims": The Role of Narcissism in the Perception of Transgressions". *Personality and Social Psychology Bulletin*, Volume: 29, Issue: 7, : Sage Publications, pp 885-893

Miller, N. & Dollard, J. (1941). *Social Learning and Imitation*. Yale University Press.
Muhammad, T. A and Muhammad, M. K. (1410H). *The Noble Qu'ran*. English Translation of the Meaning and Commentary. Medinah: King Fahd Complex.

Murray, R.J. (2002). "The therapeutic use of forgiveness in healing intergenerational pain." *Counseling and Values*, 46(3): 188.

Musser, V. (2012) How the Power of Forgiveness Can Heal Your Life cited in <http://www.2012-spiritual-growth-prophecies.com/power-of-forgiveness.html>.
Accessed July 24, 2012

Neto, F. and Mullet, E. (2004) "Personality, Self-Esteem, and Self-Construal as Correlates of Forgiveness". *European Journal of Personality*

North, J. (1987). "Wrongdoing and Forgiveness". *Philosophy* 62 (242):499 - 508

Pingleton, J.P. "The role and function of forgiveness in the psychotherapeutic process." *Journal of Psychology and Theology* 17 (1989) 27-35.

Polit, L (2008) *Dimensions and Perspectives of Political Conflicts in Nigeria: A Case Study of Jos North Local Government Area of Plateau State*. (Unpublished) HNAUR, Republic of Benin.

Report of the Kwara State Technical Committee on Location of boundary as at 1976 Submitted to the Kwara State Government on January 13, 2010.

Reychler, L. (2001). "From Conflicts to Sustainable Peacebuilding. Concepts and Analytical Tools in Peacebuilding" in Reychler, L & Paffenholz, T. (2001) eds. *A Field Guide*. Colorade: Lynne Rienner Publishers.

Small, D. (ND) *Design for Christian Marriage*, cited in <http://www.christianity.co.nz/forgive2.htm>. Accessed July 2, 2012

Strelan, P. and Covic, T (2006) "A Review of Forgiveness Process Models and A Coping Framework to Guide Future Research". *Journal of Social and Clinical Psychology*. Vol. 25: 10, pp.: 1059-1085.

Teresa, M, Sastre, M., Vinsonneau, G., Chabrol, H., Mullet, E. (2005) "Forgivingness and the Paranoid Personality Style". in *Personality and Individual Differences* (2005) cited in www.mendeley.com/research/conspiracy-paranoid-style-causality

The Holy Bible (1994) New King James Version. USA: Thomas Nelson, Inc.

Vine, W. E. (1985). *An Expository Dictionary of Biblical Words*. Nashville, Tenn.: Thomas Nelson.

10. RESULTS TABLES

Table 7. 1 - Respondents' View on Injury Suffered

Q. 1 Have you or your relations suffered injury or loss in previous conflicts?

Table 1. Respondents' View on Injury Suffered

	Frequency	%
Yes	308	77.0
No	68	17.0
I don't know	24	6.0
Total	400	100.0

Source: Researcher's fieldwork, (2011)

Q. 2 Was compensation paid in respect of the loss?

Table 7.2- Respondents' View in Respect of Compensation Paid

	Frequency	%
Yes	306	76.5

No	76	19.0
I don't know	18	4.5
Total	400	100.0

Source: Researcher's fieldwork (2011)

Q. 3. Are You Aware of Previous Efforts to Resolve the Conflict?

Table 7.3 - Awareness of Previous Efforts at Resolving the Conflict

	Frequency	%
Yes	284	71.0
No	63	15.8
I don't know	53	13.3
Total	400	100.0

Source: Researcher's fieldwork, (2011).

7.4 Satisfaction with Government Latest Decision

Q. 4 Are you satisfied with the latest decision of the State Government at resolving the conflict?

Table 7. 4 - Satisfaction with Government Latest Decision

	Frequency	%
Yes	107	26.8
No	222	55.5
I don't know	71	17.8
Total	400	100.0

Source: Researcher's fieldwork (2011)

7.5Trusting Relationship

Q. 5 - Are you willing to trust people from the opposing side?

Table 5 - Trusting Relationship

	Frequency	%
Yes	130	32.5
No	191	47.8
I don't know	79	19.8
Total	400	100.0

Source: Researcher's fieldwork (2011)

7. 6. Support for Peaceful Coexistence

Q.6. Do you prefer peaceful co-existence between the two communities as it was in the past?

Table 6 - Support for Peaceful Coexistence

	Frequency	%
Yes	290	72.5
No	56	14.0
I don't know	54	13.5
Total	400	100.0

Source: Researcher's fieldwork (2011)

7.7. Willingness to Forgive

Q. 7 Are you willing to forgive each other?

Table 7 - Willingness to Forgive

	Frequency	%
Yes	298	74.5
No	70	17.5
I don't know	32	8.0
Total	400	100.0

Source: Researcher's fieldwork (2011)

7.8 - Religious Distribution of Respondents

Table 8 - Religious Distribution of Respondents

	Frequency	Percent
Islam	299	74.8
Christianity	93	23.2
Others	8	2.0
Total	400	100.0

Source: Researcher fieldwork,(2011)