

THOUGHTS

IN THE

HUMANITIES



Editor
R. A. Akanmidu

Thoughts IN THE HUMANITIES

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Sigs.
Date.

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INTRODUCTION

Nigeria as a country, has been having it rough in the dynamics of emerging configuration of global politics and order of civilization. The country undoubtedly, has qualified people who are capable of leading it (the country) out of its problems judging by the resources that are available in the country to avoid bizarre consequences of retrogression and the lack of keen competitiveness in an ever changing world order.

Nigerian scholars are conscious of this pertinent and inherent problem which can easily be located in the ways national policies national politics, economic management, social-ethnic situations all of which are steadily ruined by corruption. Those in leadership of the country often concede to self-interest to the detriment of collective interest(s) creating prospect for failure to development and the capacity to grow.

In assembling this collection, each part has addressed specific theme starting from democracy and purpose of the state; Religion and Culture, Corruption, Political Authority and Human Rights; Religion and Violence; History of Church Growth in Nigeria; Feminism and the contemporary Nigerian Society and Freedom. These themes have been chosen in order to determine the values inherent in them and show how each of them add value or otherwise to positions that seek for solutions to Nigeria's problems.

The first five essays speak to democracy as a good form of ideal polity which is not achievable once and for all but through a constitutional establishment of government. It is strongly believed that since the state is a means to an end, the end being the provision of the conditions within which the highest level of development can occur, foundations of democracy need thorough re-examination through public discussions or; dialogue, in Nigeria. Furthermore, it is through the sustenance of national values that the sovereignty of Nigeria can be meaningful since the doctrine of state sovereignty defines the liberty of states as freedom from foreign control and coercion. It is in this context that democracy in Nigeria should carry with it the imperative of tolerance and compromise.

The next three chapters concentrated on the perception that African religion, culture and the heritage that accompany them are foundations to values that can be helpful in providing paths that can lead Nigeria, as a nation, to

development. The virtues of integrity; visionary leadership; selflessness as a component of good character are variables that can institute sanity into the Nigerian Society.

Eight chapters that follow dwell largely on Corruption, Political Authority and Human Rights. Corruption has been unanimously perceived as a deterrent to national development and that internal and external means should be adopted to get rid of it. Since good leadership is sensitive to the overall development of the citizenry, the individual who leads should be the best and wisest in terms of pursuit of wisdom, justice, and truth. It is on account of these that it has been suggested that it is possible to use human rights as an instrument for good governance. Where human rights are protected and respected, it is claimed, there will be justice and equality in that society. The rudiments of the concept of human rights have some useful explanation and meaning in the Nigerian indigenous religions. To this extent, African Theology has links with elements contained in human rights drive.

Nigeria, as a Nation state, is considered as one designed for greatness, but there is a growing state of insecurity and the helplessness of security agents in the face of challenges posed by ethnic, religious and militia crises which are abundant among ethnic groups. Religion has always been a popular phenomenon, in situations of crises in Nigeria. The approaches adopted in addressing this situation are multiple; namely, the will to be tolerant in the existing differing identities; the historical -exegetical method on account of which the Bible provides some solutions to the ever emerging crisis situations. The rest chapters but last two have addressed various topics under the dynamics of the growth and development of Nigeria; namely, Christianity and Islam.

The Church has come to become an institution that protects some interests in Nigeria. The papers dedicated to the emergence and growth of the Church lay emphasis on the trends in Church growth and how these trends have helped National development. The coverage of the Church as an institution is quite extensive when certain ethnic groups have been highlighted showing the unfolding developments as Christianity, as a religion, became dominant. There is salient highlights of some key themes in Islam that have been discussed in two of the chapters in the book.

The skirmishes and confrontations in gender discourse have also been discussed in two of the chapters. The line of argument, which has become an acceptable norm is that women should be given equal opportunities to perform duties that go beyond the mundane domestic duties but to participate in leadership role. The questions of determinism and that of refugees are central to the discourses in this text.

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CHAPTER 24

AN EXEGETICAL STUDY OF GENESIS 34 WITHIN THE CONTEXT OF RELIGION AND VIOLENCE IN NIGERIA

Caleb O. Ogunkunle

Introduction

The rate of religious violence in Nigeria is disheartening and disturbing. Indeed, the level of atrocities being perpetuated has justified the claim of some scholars who argue that 'religion is inherently violent'.¹ Charles Selengnut notes that religion which is thought to be opposed to violence and a force for peace and reconciliation has shown that "the history and scriptures of the world's religions tell stories of violence and war."² Hector Avalos argues that because religions claim divine favour for themselves over and against other groups, this sense of righteousness leads to violence because conflicting claims to superiority, based on unverifiable appeals to God, cannot be adjudicated objectively.³ Christopher Hitchens and Richard Dawkins argue that religions do tremendous harm to society in three ways: These are that, religions sometimes use war, violence and terrorism to promote their religious goals; religious leaders contribute to secular wars and terrorism by endorsing and supporting violence; and that religious fervour is exploited by secular leaders to support war and terrorism.⁴ Corroborating the above view and perhaps as a result of several crises associated with religion in Nigeria, Wole Soyinka argues for the separation of religion from national affairs. For him, religion is a social variable that should be left to private practice. It has no space in politics, development and unity.⁵

The thrust of this paper is an exegetical study of Genesis 34 with a view of understanding religious violence in Nigeria and its solution. The historico-exegetical method is adopted. The paper postulates a lasting

solution to religious violence in Nigeria as it poses a threat to the unity of the nation.

Conceptual Framework

Religion means different things to different people. *The Webster's New Twentieth Century Dictionary Unabridged* has seven definitions. One of them which is "the belief in a divine power who is to be obeyed and worshiped as the creator and ruler of the universe" is adopted in this paper.⁶ Now, Violence in the context of this paper is any unjust or unlawful display of force with a view of causing confusion and intimidating an individual or a group of people. Oladosu's definition of violence is equally appropriate in this context. He says, "violence is any deliberate act aimed at causing physical wound, psychological trauma, emotional disturbance, verbal assault, economic damage or sexual harassment to another person or group of persons."⁷ Therefore, religious violence is motivated by religious precepts, text or doctrines. It also includes violence against religious institutions, persons or objects.⁸

Exegesis of Genesis 34

Genesis chapter 34 is an important chapter in the bible. It demonstrates the violence done to Dinah, the only daughter of Jacob by Shechem and also the violence done by the children of Jacob to Hamor, Shechem and the whole community. Genesis 34 gives insight into the causes of violence in both the Israelite society and the contemporary society. Commenting on Genesis 34, Kidner is of the opinion that in the chapter there is the price paid for disobedience by Jacob who was called to go to Bethel but he chose to stop at Shechem, a day's journey to Bethel. The price included rape, treachery and massacre, that is, a chain of evil that proceeded from unequal partnership with the Canaanite community.⁹ Writing from a feminist perspective, Scholz observes the marginalisation of rape by Christian commentators on Genesis 34. She argues that rape is treated as a sub-category of illegal intercourse and that is merged with discussions on homosexuality, bestiality or necrophilia. In other words, she is not comfortable that many biblical commentators did not mention rape in Genesis 34 or indicate any violation of Dinah.¹⁰

An Exegesis of Religion

According to (vv. 4-7), conversational

The possibly daughter, third person to go or Unfortunate Shechem violence and viola called love element c means to (Genesis 2 speaks of which has mishandle, cohabitation

Genesis word *watti* close¹⁵ as Shechem's Kings 11:2. desire, appeal Shechem's (Genesis 34 is used in the taken to mean exert his will

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people. *The Webster's* has seven definitions. The one who is to be obeyed "the one who is to be obeyed" is adopted in this paper as any unjust or causing confusion and Dladosu's definition of violence is any psychological trauma, physical damage or sexual abuse.⁷ Therefore, religious texts or doctrines. It also persons or objects.⁸

chapter in the bible. It is the only daughter of Jacob by his first wife Leah. The rape of Dinah by the sons of Jacob to Hamor, Genesis 34 gives insight into the story and the contemporary of the opinion that in the story by Jacob who was called Hamor, a day's journey to Shechem, that is, a chain of events with the Canaanite people. Scholz observes the story on Genesis 34. Shechem's illegal intercourse and that of his sons, bestiality or necrophilia. Many biblical commentators have seen any violation of Dinah.¹⁰

According to Scholz, this chapter is divided into five sections: the rape (vv. 4-7), the negotiation (vv. 8-24), the killing (vv. 25-29), and the final conversation between Jacob and his sons (vv. 30-31).¹¹

The chapter begins with the freedom which Dinah had in the family, possibly being the only daughter. The Bible says she went out to see the daughters of the land (34:1). The Hebrew word *wathise'* is Qal Imperfect third person feminine singular plus *waw* conversive from *yasa'*. It means to go or come out or to go forth from the presence of the family. Unfortunately, instead of Dinah to see the women of the land, it was Shechem who used his position and power over her. The concept of violence begins in Genesis 34:2 when Shechem took Dinah, laid with her and violated her. Shechem was impatient as he demonstrated his so-called love to Dinah. The word *laqah* which means to take, shows some element of force.¹² Also, the word *wayis'kab* is from *shakab* which means to lie down with. It is to have sexual relation with a person (Genesis 26:10; 35:22; etc).¹³ Furthermore, the word that specifically speaks of violation of Dinah by Shechem is *wayi'annah* from *'anah* which basically means to afflict. In this context it means to humble, mishandle, and afflict an individual or to humble a woman by debasement.¹⁴

Genesis 34:3 further gives clarity as to the attitude of Shechem. The word *wattid'baq* is from *dhabaq* which means to cling, cleave or keep close¹⁵ as a sign of loyalty or affection. In this context, it speaks of Shechem's soul which was close to Dinah cf. Genesis 2:24; Ruth 1:14; I Kings 11:2. The word *nephes* means soul, living being, life, self, person, desire, appetite, emotion and passion.¹⁶ In this context, it speaks of Shechem's seat of emotions and passions which has clung to Dinah (Genesis 34:3, 8; Psalm 63:9).¹⁷ Even though the word which is for love used in the passage, the sincerity of the love is questioned. It can be seen to mean lust rather than love as it expresses Shechem's interest to do his will for sex over Dinah.¹⁸ This again explains why he had to

speak tenderly to her. The phrase 'he spoke tenderly to her' occurs in the context of fear, anxiety, sin or offense.¹⁹

Genesis 34:4-7 deals with the reaction of Jacob and his sons to the evil that was done to the family. On the part of Jacob, he acted as he kept quiet about it. However, the sons did not take the matter lightly. They were filled with grief and fury. The two verbs that are used in connection with grief and fury are *'asab* which means hurt, pain or grief²⁰ and *hara* which means burn or be kindled of anger.²¹ Shechem's sexual evil against Dinah was infamous; incriminating a whole community.²² The sons of Jacob were angry because a serious offence and disgraceful thing had been done to them by Shechem. Some other passages with such an outrageous act are Deuteronomy 22:21; Joshua 7:15; Judges 20:6; I Samuel 13:12 and Jeremiah 29:23.

Genesis 34:8-24 describes the proposal by Hamor and the deceptive sons of Jacob. Hamor, the father of Shechem made proposal for "intermarriage and unrestricted movement in the land."²³ He also offered to give them anything they asked for in the form of dowry. But, the attractive offer of Hamor and his son, Shechem were declined by the sons of Jacob on the basis of their religious stipulation and belief which forbid marriage with an uncircumcised person (Deuteronomy 7:1-3; 17:17; etc). Thus, their response that they could not give their sister to an uncircumcised man was deceptive. The Hebrew word *mir'mah* is a feminine noun which means deceit or treachery.²⁴ It is used to describe deceptive balances (Amos 8:5; Hosea 12:8; Proverbs 11:1) it speaks of craftiness (II Kings 9:23). In this context (Genesis 34:7), it is used of crafty speech and at other passages, it speaks of treacherous lips (Psalms 17:1; 52:6; 109:2, etc). Therefore, the sons of Jacob deceitfully gave Hamor and his son (Shechem) the circumcision of all the males in the community as the only condition for marrying their sister. Unfortunately, Hamor and Shechem, did not suspect the deceptive motives of Jacob's son and so they agreed to the proposal. Using their influence in the community, Hamor and Shechem went to the city to convince everyone of the need to be circumcised. Again, there is an element of deception in the information given to the members of the community by Hamor and Shechem. They informed the people that they would not only intermarry

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with them but they will have access to their livestock, property, land and
animal. This means that the whole community accepted the terms of
circumcision on wrong and deceptive grounds.

Genesis 34:25-29 describes the killing and violence on the
Shechemites. On the third day of circumcision, when all the men of the
city who were capable of carrying arms were temporarily incapacitated
as a result of pain, Simeon, Levi and their servants descended upon the
city and violently killed every male. The use of the word *betah* which
means security gives the impression that the people were off their guard
(Ezekiel 30:9), they slew all the males, including Hamor and Shechem.
In other words, they came to the city securely and without any
resistance.²⁵ Bechtel notes that;

The requirement of circumcision is only a clever pretext to
render the Shechemites defenceless, so they can take revenge
for the shame of the pollution of their group... They retaliate
by staying, plundering and taking the strength of Shechem,
Hamor and the Shechemite community.²⁶

They brought back their sister and plundered the whole city,
slaying all the cattle in the town and in the field, and their possession,
including the women and children.²⁷ Writing on the seriousness of the
violence, C.F. Keil notes that;

The abrupt way in which the plundering is linked on to the
slaughter of all males, without any copulative way, gives to the
account the character of the indignation at so a revolting crime;
and this is also shown in the verbosity of the description.²⁸

Corroborating the above statement, though from another
perspective, Bechtel enunciates that;

Ironically, if there is a rape in this story, it is Simeon and
Levi who 'raped' the Shechemites. It is their behaviour that
is violent and hostile, carried out for the purpose of

exploitation. It creates the illusion of dominance, control and superiority, in order to silence their feelings of vulnerability and inferiority.²⁹

The fact that Jacob was not comfortable with the action of his children is reflected on what he said to Simeon and Levi, the actual perpetrators of the violence on his dead bead. Genesis 49:5-7 says:

Simeon and Levi are brothers; their swords are weapons of violence. Let me not enter their council, let me not join their assembly for they have killed men in their anger and hamstrung oxen as they pleased. Cursed be their anger, so fierce and their fury so cruel! I will scatter them in Jacob and disperse them in Israel.

Even though, there may be justification for their action on the basis of their religion but the way and level of the violence done on the Shechemites is condemnable. Commenting on this, Keil enunciates:

The deception they practiced, the abuse of the covenant sign of circumcision as a means of gratifying their revenge, and the extension of that revenge to the whole town, together with the plundering of the slain, were crimes deserving of the strongest reprobation.³⁰

Causes of Religious Violence in Nigeria

There are several causes of religious violence in Nigeria. Some of them are highlighted below:

Religious Intolerance: This is the inability if adherents of a religious group to stomach the weaknesses of the other group. This is one of the main causes of religious violence in Nigeria. Such intolerance often leads to tension, misunderstanding, hostility and then confrontation.³¹

Religious Fanaticism: Closely connected with intolerance is fanaticism which is the belief that one religion is the best and so the adherents of other religions must be dealt with and eradicated. Commenting on the people involved in religious fanaticism, Isiramen notes that;

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People take up arms against fellow citizens only on the
premise that they loathe them for embracing religions
other than their own. Blinded to the ideals of other
religions, these fanatics ignore the provisions of the
Constitution and warm themselves up with the aim of
establishing a theocratic state.³²

Unfortunately, there has been an increase in religious fanaticism in
Nigeria. An example is the Boko Haram group whose members are
ready to wage war against those who have contrary beliefs. The
group seems to have no regards for fundamental human rights
which guarantee freedom of worship for every citizen.

Poverty and Unemployment: It is unfortunate to note that the level
of poverty in Nigeria has led to all forms of social vices connected
with religious violence. Connecting religious violence with poverty,
the editorial comment of the Nigerian Tribune of January 13, 2010
says "since the 1980's, the condition of living of the average
Nigerian has fallen to miserable levels. Over 70 percent of the
population lives below poverty level."³³ Closely associated with
poverty is the high rate of unemployment which perhaps has
contributed greatly to religious violence in Nigeria. There are many
cases of well-educated and hardworking youths who have graduated
from various universities and other tertiary institutions for years and
yet, have no job and the possibility of getting one is envisaged.
Therefore, it becomes easy for selfish members of the political and
elite class to make of the services of these youths to cause religious
violence even with reward.

Unforgiveness: This is another major cause of religious violence in
Nigeria. In other words, whenever an offence is committed by the
adherents of one major religion, the adherents of the other religion
make sure that revenge is taken. For example, there were more than
1000 people that died between February and May 2000 in the
Northern part of the country. This act led to a reprisal attacks in the

south-eastern states where hundreds of ethnic Hausa were killed.³⁴ Also the killing of several hundreds of Muslims in 2004 in a small town of Yelwa in Plateau State snowballed to Kano where several people were killed in a reprisal attack by Muslims.³⁵

Suspicion and lack of trust: Suspicion and lack of trust among the adherents of major religions in Nigeria is another cause of religious violence in the nation. The origin of suspicion as a cause of religious violence started at the time of General Ibrahim Babangida when he enlisted Nigeria into the Organisation of Islamic Countries (OIC) in 1986.³⁶ This action led to serious criticism especially among the non-Muslims as they were not comfortable with the whole process.³⁷ The level of suspicion and animosity that exist among the adherents of shows how volatile religious matters are in Nigeria. A good example of suspicion happened May 2004 when there was a religious violence in Kano and Plateau States.³⁸

One of the peace arrangements by the government then was an interactive session with all the stakeholders. The then president of the Christian Association of Nigeria (CAN), Reverend Yakubu Pam, asked the then President, Chief Olusegun Obasanjo why it was that two months after some Christians were killed by a Muslim raid the report was never featured on the network news nor was the president in Plateau State. The question by the Plateau State CAN Chairman which perhaps was based on suspicion of the President Obasanjo taking side with the Muslims was viewed by President Chief Obasanjo as a direct affront and attack on him of which he too lost his cool.³⁹ Commenting on the suspicion between the Christians and Muslims in Nigeria, Ehioghae says: as long as suspicion dominate Christian-Muslim relations in Nigeria, religious crises are bound to remain destabilising factor in Nigeria and her development.⁴⁰

Several people have written and catalogued on religious violence in Nigeria especially in the last 30 years.⁴¹ Our focus at this point is not to recapitulate all that have been said or written but to identify and highlight the activities of the Boko Haram group. Etymologically, Boko Haram comes from the Hausa word "book" which means "Western or non-Islamic education" and the Arabic word "haram" which means sin. So,

of ethnic Hausa were killed.³⁴ Muslims in 2004 in a small town called to Kano where several Muslims.³⁵

and lack of trust among the Muslims is another cause of religious suspicion as a cause of religious violence. Ibrahim Babangida when he was the President of Islamic Countries (OIC) in 1994, he was especially among the non-Muslims with the whole process.³⁷ The tension exist among the adherents of different religions in Nigeria. A good example is when there was a religious

the government then was an issue. The then president of the Republic, Reverend Yakubu Pam, asked why it was that two months after the slim raid the report was never received by the president in Plateau State. The man which perhaps was based on the side with the Muslims was a direct affront and attack on him based on the suspicion between

Ehioghase says: as long as there are religious tensions in Nigeria, religious violence is a factor in Nigeria and her

argued on religious violence in Nigeria. Our focus at this point is not to argue but to identify and highlight the problem. Etymologically, Boko Haram which means "Western or non-Islamic" which means sin. So,

Boko Haram means "Western or non-Islamic education is a sin." Boko Haram is a controversial Nigerian militant Islamic group that seeks the imposition of Shariah law in the northern states of the country. It became known internationally following the sectarian violence in Nigeria in 2009.⁴²

The group was founded in 2002 in Maiduguri by Ustaz Mohammed Yusuf who was hostile to democracy and the secular education system. In 2004, he moved to Kanamma, Yobe State where he set up a base called "Afghanistan". The membership of the group includes people from neighbouring Chad and they speak only Arabic. They refused to mix with local people and they seem to have a grudge against other Muslims who do not belong to them. Lamenting on the issue Kuniyi-Cole remarks that "it is now Muslims against; one sect would say, this is the Quiblah (the directions Muslims when praying), another would say it is a lie, you don't face that direction..."⁴³

Initially, the Boko Haram group started their attack on police outposts, by killing police officers. On September 7, 2010, the group broke into a prison in Bauchi State and set free over 700 inmates. In December, 2010, members of Boko Haram were blamed for a market bombing, following which 72 of its members were arrested by the combined military and police operation. The leader of the group, Mohammed Yusuf was also killed during the operation. In January 2011, the group struck in Borno State, killing 4 people in Dala Alemderi ward in Maiduguri metropolis. On Friday, January 28, 2011, Engr. Modu Annam Gubio, a gubernatorial candidate of the All Nigeria People's Party (ANPP) was assassinated along with five others.⁴⁴ Lamenting on the activities of Boko Haram group in Borno State, Ben Adaji says:

Maiduguri, the capital of Borno State, North-East Nigeria, has not known peace since July 2010, exactly one year after the leader of Boko Haram Islamic sect, Mohammed Yusuf and hundreds of his followers were killed by a combined military and police operation. The city, indeed, the state, has

come under intensive attack by unidentified gunmen who go about killing innocent civilians, traditional rulers, religious leaders and security men, putting the citizens in perpetual fear.⁴⁵

Explaining further the reason why the group has targeted some selected groups of people for killing, he says:

The killing of traditional rulers was in retaliation for the role they played in 2009. The royal fathers allegedly provided information to security agencies, which led to the arrest and killing of members of the group. The sect also sees security agents, especially the police and soldiers, as enemies because they carried out the killing of the leaders and members of the group during the onslaught, while the group is bitter with religious leaders for opposing their struggle by preaching against their activities instead of supporting their cause, which they claim is to get rid of corrupt leaders.⁴⁶

Furthermore, the Boko Haram group burnt down four churches and killed one Pastor George Orji of Good News Church, Maiduguri.⁴⁷ In addition, an Islamic cleric was killed along with some of his pupils (Almajaris). Also recently, fifteen women returning from a village market in a pick-up van were shot dead by the Boko Haram men.⁴⁸

Solution and Recommendation

This work on Genesis 34 shows the reality of violence in every nation that is made up of various tribes and ethnic groups. Jacob and his children came to a new environment and the simple step taken by his daughter, Dinah led to various forms of violence as seen in the paper. The reality of violence in Nigeria is even much more pronounced and the nation is made up of 140 million people with over 250 ethnic groups and with various religious affiliations. Therefore, the following solution and recommendation will go a long way to control religious violence in Nigeria.

Respect for one another: John Onaiyekan in his argument says that "in diversity we stand and there are inter-faith diversities in the three

broad forms of African Trad Nigeria.⁴⁹ He says further:

There is the need so, effort needs what each group degree in compa our hearts to the him or her better is only when we Respect does r believes or says freedom to follo This respect is tolerance. The c You tolerate w cannot do much.

In addition, Section 38 Federal Republic of Nigeria

Every person conscience and religion or belie with others and propagate this practice and obs

Obviously, lack of resp and that was why Shechem and others violated the wh Nigeria seems to lack resp citizens, even in spite of 1 religion. Respect for one an curb religious violence in 1

and forms of African Traditional Religion, Islam and Christianity" in Nigeria.⁴⁹ He says further:

There is the need to acknowledge these differences. To do so, effort needs to be made to understand one another and what each group stands for. We may not all need to do a degree in comparative religion. But it is necessary to open our hearts to the way of life of the others so as to understand him or her better. More needs to be done along these lines. It is only when we can respect one another in our differences. Respect does not mean that we accept what the other believes or says. But it certainly means that we respect his freedom to follow whatever religion he proposes for himself. This respect is far more than what people often call tolerance. The concept of tolerance is negative in this regard. You tolerate what you do not like but about which you cannot do much.⁵⁰

In addition, Section 38 (1) of the 1999 of the Constitution of the Federal Republic of Nigeria states:

Every person shall be entitled to freedom of thought, conscience and religion, including freedom to change his religion or belief and freedom either alone or in community with others and in public or in private, to manifest and propagate this religion or belief in worship, teaching, practice and observance.⁵¹

Obviously, lack of respect for one another is lacking in Genesis 34 that was why Shechem violated Dinah and thereafter Simeon, Levi and others violated the whole community. The Boko Haram group in Nigeria seems to lack respect for other religious groups and the entire nation, even in spite of the Constitutional provision for freedom of religion. Respect for one another's faith must be taken seriously so as to control religious violence in Nigeria. Adherents of various religions must

in his argument says that the diversities in the three

live out the virtues of religion which should bear the spirit of respect, love, peace, perseverance and understanding.

Forgiveness and adoption of non-violence option: Even though this is not a popular position from human perspective yet, it is the panacea to religious violence. The children of Jacob could not forgive the Shechemites for the evil done to their sister and so they reacted violently. Lack of forgiveness is also lacking in the action of Boko Haram sect whose activities have become much violent since the killing of their members in 2010. We must learn to forgive and adopt non-violent option for the sake of peace in our nation. The early Christians adopted this method and their faith was "spoken of throughout the world." (Rom 1:8) They conquered by rewarding evil with good.⁵² Furthermore, the injunction of Apostle Paul in Romans 12:17-21 is for stakeholders:

Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody. If it is possible, as far as it depends on you, live at peace with everyone. Do not take revenge, my friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay," says the Lord. On the contrary: "If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head."

Sanctity of life: The Bible attaches so much importance to the life of human beings. Leviticus 7:11 says "for the life of a creature is in the blood..." Also Exodus 20:13 says "Whosoever sheds the blood of a man shall his blood be shed; for in the image of God has God made man." This means that no man has any right to take the life of another in the name of religion. Indeed, what Simeon, Levi and the brothers did to the Shechemites was wrong. In the same vein, the act of killing innocent citizens in the name of religion as demonstrated by the Boko Haram sect is bad and evil. Obviously, when everyone is conscious of the sanctity of human life and due respect is given to life; the deadly religious crises that are being experienced from time to time will be greatly reduced.

Rightful engagement of youths: The fact that young people are strong is established in the Bible (Proverbs 20:29). Also, God's plan for youths is to see visions (Joel 2:28) and consequently become useful in

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act that young people are 0:29). Also, God's plan for e frequently become useful in

ie. The situation where youths are used to cause religious violence similar to what Simeon and his brothers did to the Shechemites is bad and should be discouraged. Therefore, efforts should be made at all levels of government (Local, State and Federal) to take care of the remaining population of the youths in the society who are poor and unemployed. In other words, the government must address decisively the issues of unemployment, hunger and poverty. A situation where many young people are unemployed, hungry and poor even after the university tertiary education is not good for the nation. Perhaps, Dinah became a subject of violence in the hand of Shechem as a result of her idleness.

Finally, for the above recommendation and possibly others to work, there is a need for all the stakeholders to re-examine our approach to conflict resolution. Clement Ikpat has correctly identified three approaches. These include the traditional approach whereby the government official, traditional and religious leaders are engaged in conflict resolution; the process-oriented approach which involves clinicians, academics, opinion leaders, press, students and internet users; and the polylectic approach which is an amalgamation of both traditional and process-oriented approaches.⁵³ I align myself with the polylectic approach, the polylectic approach which is a comprehensive method of conflict resolution. It is a method which gets all the stakeholders involved in the process of conflict resolution. Commenting on this approach he says:

It is structured for restricted membership and semi-official in outlooks. Although coordinated by the Government, its structured work groups undertake religion conflict-oriented issues and make recommendations directly to the Presidency and the National Assembly. This way, the linear traditional approach is fused with the unofficial Process-oriented approach to gain efficiency. This approach is reasonable because it is regulated but independent, result oriented, representative of affected parties, and consensus building.

Furthermore, since it works out details of a sound model, it gives the government a clear policy direction to follow. In this approach, government agents, traditional rulers, religious leaders, academics, politicians, NGO's, professionals in Conflict Resolution, psychologists, students and other necessary members form Consultative Groups mandated to study details of religious conflicts and create workable models of conflict prevention and resolution for universal applications.⁵⁴

Conclusion

Our study of Genesis 34 in its relation to the contemporary Nigerian society has shown that religion which is meant to give hope to its adherents has become a source of violence. Also, the paper has shown that the common features of violence, either in Genesis 34 or in the Nigerian society are deception, anger, unforgiveness and vengeance. Obviously, violence in any form, especially the one associated should be discouraged for the sake of peace and development of our nation, Nigeria. Therefore, efforts must be made by all stakeholders - individuals, organisations, religious bodies, government at all levels, among others to see that there is a lasting solution to the recurring decimal of religious violence in Nigeria through respect for one another, forgiveness, sanctity of life and rightful engagement of youths.

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THE NORTH GINDI

Introduction:

After the abo which was the starting point Islam had already reached by Uthman Dan Fod among other reasons, the After the 13th century failed, the 1841-1843 re establishment of Christianity missionaries were sent to the interior part of Nigeria persons were sent with Nigeria citizens- Samuel from the Eastern part of during this missionary work were sent about 130 fell si birth to the need of using work in Africa. This principle use to the success of mission.

Many Christian denominations For instance, the C.M.S sent 1842 and Abeokuta in 1843 few months later to visit the then new Alake of Egbaland Bowen in 1850, the Catholic Borghero to renew their operations