Arresting Youth Religious Ethnic Violence and Terrorism with Peace Education

Dr. Lantana M. Usman[1], PhD.

Abstract

Recently, youth participation in religious and ethnic terrorism has increased across Sub-Sahara Africa. Specific to northern Nigeria, school attending adolescent males have become more vulnerable. Public concerns on male youth participation in terrorist activities are raised, while others demand accountability of social agencies, public education, and community institutions to resolve the menace across the region. The article explores the causes, and social policy interventions of male youth participation in religious and ethnic violence/terrorism in Kaduna state of northern Nigeria as a case study. An exploratory qualitative literature review, and documentary analysis (DA) of public and private documents serves as the research design of the study. The literature review involved the use of computer qualitative software *Atlasti.8* for data analysis and research rigor, textual data management, and identification of major themes as increased   religious consciousness and percieved marginalization, impact of dysfunctional public schooling system, and lack of inclusive community involvement of male youth as the major causes of youth participation in violence and acts of terrorism. The article concludes with suggested policy options as the inclusion of peace education curriculum in public schools, re-engaging youth in community leadership, and mentorship programs amongst others.

Keywords: Religion, Ethnic Violence, Terrorism, Male Youth, Peace Education, Africa

Introduction

For the most part of Sub-Sahara Africa, interethnic violence are often marred by religious and political affiliations. Of recent in West Africa, religious terrorism has increased with the emergence of Boko Haram in northern Nigeria (Onuoha, 2014; Thurston, 2017). The kidnapping of male youth and their conscription into Boko Haram military units as child/youth 'soldiers' not only disrupt peace and normalcy of families and communities across the region in northern Nigeria in particular, but also neighboring countries of Chad, Cameroon, and Niger (Aruwan, 2012; Kaduna State Government, 2011; Kazah-Toure, 2003; Okoye, 2000). At the international level, global organizations as UNICEF have not only noted the 'abuse' and displacement of youth by Boko Haram terrorists, but have called for collective action to ameliorate the ongoing practices (Dixon, 2014; Onuoha, 2014; Parker, 2012).

In northern Nigeria, school attending male youth are induced into acts of terrorism and violence of all types partly due to ethnic and religious divides/conflicts. These horrendous acts of the youth have called for a resolve by concerned parents, communities, the Nigerian government (Vanguard Nigerian Newspaper, 2011) and the international community. At the African Union level, the African Union Youth Council takes the initiative of organizing youth peace conferences   across the continent, so as to engage the youth directly (African Union, 2004). The initiative is a partial fulfilment of African Union's policy of combating terrorism and acts of violence which are triggered by ethno-religious, and post-election violence across the continent (African Union, 2004; Kantiok, 2014.).

[1] Associate Professor (Professeure Associée) School of Education, College of Arts, Social Sciences and Health, University of Northern British Columbia Prince George. BC, Canada V2N 4Z9 Phone/Voicemail: 1 (250) 960 5304/Fax: 1 (250) 960 5536 Office: 4060-Teaching & Learning Building E-mail: lantana.usman@unbc.ca

The paper analyzes the causes of male youth religious and ethnic violence and acts of terrorism, as well as elucidate social policy options that will arrest the causes. It is the resolve of the paper that through the suggested options, stakeholders dealing with youth social policies and development programs will embrace and implement the suggestions so as to minimize, and possibly eradicate the participation of male youth from acts of terrorism and violence in the state, and indeed across northern Nigeria.

Research Procedures

The paper is a report of a qualitative educational research orientation that allow an understanding of social or human problems (Bazely, 2013; Creswell & Guetterman, 2019). The research design involved an exploratory literature review of public documents and texts (Boreus & Bergstrom, 2017; Mogalekwe, 2009; Scott, 2003). The choice of the research design considered the advantages of the process as flexibility, and in-depth reviews of pertinent literature related to the topic.

Kaduna state of Northern Nigeria is the case study focus of the paper. Justification of the choice of the state considered the states' experience of past religious and ethnic violence, and post election violence of April 2011 (Aliyu, 2009; Human Rights Watch, 2013; Nwokocha, 2011).

Research Questions. Open and specific qualitative research questions (Creswell & Guetterman, 2019; Creswell & Poth, 2018) guiding the study include the following: What are the motivations of male youth's involvement in religious/ethnic acts of violence and terror in the state? Did educational status or level of the male youth influence their participation in religious and ethnic   violence and acts of terror? How can peace education curriculum be blended with formal and informal school curriculum for the benefits of all students? What other social policies and extra-curricular activities can be implemented in communities to prevent future participation of male youth in acts of ethnic, religious acts of violence and terrorism? In respond to these questions, an explorative literature reviews of text documents were undertaken for specific content analysis (Boreus & Berstrom, 2017). The respond to the above questions are analyzed in the discussion section of the major findings.

Data Collection Procedures. This was based on qualitative documentary analysis (DA) of textual and content data sources as selected public government gazettes/reports and white papers (Payne & Payne 2004; Mogalakwe,2009; Scott, 2006), state and police commission reports on ethnic, religious, political violence and solutions in Kaduna state were assessed. Other public documents explored include journal articles, state official documents on historical foundations of inter-religious conflicts in Kaduna state, documents and reports of religious organizations as Christian Association of Nigeria (CAN) and Jama'atu Nasril Islam (JNI), as well as documents from Northern Nigeria Research Council (NNRC).

Process of Data Analysis. Qualitative data analysis that provide research rigor involved the use of computer qualitative data analysis software (CAQDAS) Atlas.ti 8.0 version for textual data management and generation of major major themes (Creswell & Guetterman, 2019; Smit, 2003). The finctions of Atlas.ti is that "The knowledge workbench offered the support needed, facilitating activities involved in text analysis and interpretation" (Muhr, 1994, 1997a, 1997b cited by Smit, 2003, p. 70). According to Pandit (1996 cited by Smith, 2003) "there are two modes of data analysis within Atlas.ti, namely on the textual level and on the conceptual level. The textual level focuses on the activities such as text segmentation…" (p.73). The data analysis procedure followed the Atlas.ti principle of VISE which refers to Visualization, Integration, Serendipity and Exploration (Smit, 2003, p.73). Of the four components of Atlas.ti VISE, the Serendipity and Exploration data analysis was adopted as explained thus "Serendipity stands for an intuitive approach to the data, browsing through the data as the researcher makes relevant discoveries, but without a forceful search. The process of getting acquainted with the data uses an exploratory, discovery-oriented approach" (Smit, 2003, p.73) was used in this research procedure. As noted by Boreus & Bergstrom (2017) that the analysis is of great advantage as it is suitable for finding patterns in larger bodies of the content (p.25). The following major themes emerged -male youth' increased religious awakedness (consciousness), impact of dysfunctional public schooling system, and lack of inclusive leadership of male youth in community level.

Theoretical Framework. In qualitative studies theoretical framework   "enables the researcher to 'intrude' more into the study by making interpretations and linkages, relating the findings to previous research or commentary, to personal experience or even to common-sense opinions, and developing tentative theories…." (Lester, 1991, p.1). Two theoretical frameworks are used for analytical purpose and discussion of the paper. First is the Peace Education

Theory (PET) that embraces multiple traditions of theories of educational pedagogies, it is an educational approach that seeks to sustain, and stabilize peace in schools and communities, regardless of whether the area is prone to conflict or not (Carlsson-Page & Lantieri, 2005). Peace Education is described in UN's Article 26 of the Universal Declaration of Human Rights as "directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedom…that promotes understanding, tolerance, and friendship among all nations, racial or religious groups" (Egbo, 2009, p. 114). Additionally, Iram (2006) explained "peace education as a diversity oriented framework that aims towards promoting knowledge, values, attitudes, and skills conducive to peace and nonviolence, and an active commitment to the building of cooperative and caring democratic society. It aims at promoting social justice, equality, civil responsibility, and solidarity…and practices of peaceful conflict resolution and nonviolence (p.7-8). As noted by the Canadian Culture of Peace Education (2005) that to achieve culture of peace, societies must first teach positive values, which are critical to sustaining pluralism, tolerance, human rights, and multiculturalism. Harris (1996) explains the role, aim, and function of peace education (PE) as the prevention of violence physically, psychologically or structural in nature.

The second theory is from a qualitative educational philosophical perspective of pragmatism (Tracy, 2019), particularly Dewey's Democratic Education Theory (DET) embedded in Complete Act of Thought (CAT) (Dewey, 1916 cited in Gutek, 2012), a teaching and learning approach that facilitates learners' into reflective thinking of their lived experiences, or a particular problem experienced and proffering ways or solutions of solving the deviant particular or the problem (as in the case of this paper - violence and acts of terror by male youth). Purposes, applicability, and functionality of the theories are elucidated, and supported with pertinent literature (Creswell & Poth, 2018) in my discussion on suggested policy options.

Discussion

Major themes identified in the course of the content analysis of the texual documents responded to the research questions of the study. On the causes of male youths' religious and ethnic violence and acts of terror in the state, the following themes were identified.

Youth Religious Consciousness and Perceived Marginalization. Several literature were explored, particularly public state documents acknowledge the impact of fundamentalists 'street sermons' influences on male youth religious consciousness. The public preaching induces male youth feelings of religious consciousness and commitment to the doctrines, dogmas, and ideologies of the preachers, thereby recruited to 'leftist' ideologies as a moral code; and sometimes manifest in acts of 'militancy' that leads to acts of violence such as physical attacks, killings, vandalism, arson, and destruction of properties in communities religious and non-religious places, as noted in the 2001 Kaduna ethnic-religious unrest (Kaduna State Government, 2001; Tayo, 2018).

The paradigm shift from religious conservatism to 'radicalism' in the name of 'consciousness or awakedness' of most male youth across the ethnic tribes of the state further isolate them from the religious orthodoxy, who for the most believe and feel the youth are in the wrong path to positive religious orientation, moral conduct and behavior (Kaduna State Government Report, 2011; Kazah-Toure, 2003). The youth on the other hand experience and feel a sense of social marginalization by religious orthodoxy, as the organizational and leadership structures in the religious institutions made them less or invisible, voiceless, and with limited social space to express themselves when compared to the 'new' religious fundamentalists as the Boko Haram sect for the Muslim youth, and the 'new generation' Pentecostal Christian churches and groups for the Christian youth (Gotan, 2008).

In sum, these emerging religious groups are often encouraging youth groups to defend their religion, by establishing youth 'para military' branches. It is clear that both Christian and Muslim male youth motivation of seeking a 'voice' through violent acts are related to how the conservative systemic structures of the two religious hierarchy seem to exclude or ostracized them not only in governance, but in decision making that concerns their wellbeing as primary human resource of these religious agencies. Nonetheless, it questions the rationale of the male youth negative behavior of adopting acts of violence, as there are better and more 'peaceful paths' they could adopt (Humans Rights Watch, 2013; Kaduna State Police Report, 2011). This theme is further reflected on policy options for the youth in religious organizations across their communities.

Lack of Access and Dysfunctional Public Schooling System in the Communities. This factor was reiterated as a cause of male youth religious and ethnic violence in the literature (Gotan, 2008; Kantiok, 2014). With the Muslim male youth many of them attend Koranic schools also called *Tsangayya* and are referred to as *almajiris* (Usman, 2008). Some of the male youth of this schooling system do not have access or attend western public schools but rather undertake street labor as porters, beggars, etc. for survival (Dixon, 2014; Usman, 2008). In the process of their daily earnings they are for the most exposed to street fundamental preachers with extremist ideologies, thereby inducing them into their fold and conscientizing them into unacceptable acts of terror as foot soldiers in time of conflicts (Dixon, 2014; Tell Nigeria, 2009).

While some of the youth male adolescents live with their parents and attend the western public systems as noted in some literature (Dixon, 2014; Usman, 2008). Other studies have reported the frequency of public school closures due to teacher strikes as a result of   none payment of salaries by the state government motivates and 'force' many male youth to be 'conscripted' into acts of violence stimulated by ethnic or religious and political dimension (Kaduna State Government, 2001; 2011; Nigeria Police Force Report, 2001). The 'space' created by school closures facilitate 'windows of opportunity' by zealous street preachers to lure these male youth.

Furthermore, public critics scrutinized the short comings of the public school curriculum in subjects like civic, moral and character education, and peace education, which aim at effective citizenship. Indeed, the state Universal Basic Education defended their concerns on curriculum short shortcomings of implementing the aforementioned subjects   to lack of funds, and available trained teachers to teach the subjects (Kaduna State Government, 2011). These tacky excuses can be remedied with teachers' implementing the hidden curriculum, a practice common in most developed countries as Canada (Canadian Culture of Peace Program, 2005; Cawagas & Swee-Hin, 2004). This perspective is further discussed in the policy option section of the paper.

Suggested Educational Policy Options

Educational policies and implementation are often a challenge in Africa, and this is partly due to ineffective policy continuity as a result of changes in democratic governments, who for the most implement their different political manifestos (Craig, 1990; Psacharopoulos, 1990). More often, various social policy options that are often used as 'prescriptive' measures (Flower, 2013; Heck, 2008), especially in managing the educational social behavior of youth, particularly those within the school age bracket (Lipsitz, 1993; Tilleczek, 2011) have been challenging, not only in Africa but with other developed nations as well. This article reiterates on social policy options that are   people based, and with solutions are explored (Craig, 1990; Heck, 2013; Psacharopoulos, 1990). In addition, Peace Education Theory (PET) and practices (Canadian Culture of Peace Program, 2005; Cawagas & Swee-Hin, 2004; Thoeresen, 2005) are elucidated as part of the educational options in the preceding context.

Sustainable Implementation of Peace Education in Public Schools

Establishing a sustainable peace education as a tacit and implicit curriculum policy and practices in schools is a policy that will reduce male and indeed youth violence in public schools in Kaduna state and northern Nigerian states (Aliyu, 2009;Kantiok, 2011). Peace education involves the teaching of information, attitudes, values, and behavioral competencies needed to resolve conflicts without violence and to build and maintain mutually beneficial, harmonious relationships (Canadian Culture of Peace Program, 2005; Johnson & Johnson, 2005a; 2011; Thoeresen, 2005). The ultimate goal of peace education is for individuals to be able to maintain peace among themselves (intrapersonal peace), individuals (interpersonal peace), groups (intergroup peace), and countries, societies, and cultures (international peace) (Johnson & Johnson 2003; 2005b; 2006). To do so, peace education (among other things) need to focus on establishing a cooperative, not a competitive, relationship among all relevant parties; ensuring that all relevant parties are skilled in engaging in political discourse and creative decision making that includes an open-minded discussion of diverse views; ensuring that relevant parties seek agreements that are mutually beneficial and that maximize joint outcomes; and inculcating into all relevant parties the values underlying consensual peace (Johnson & Johnson, 2011, p.226).

The current Nigerian primary and secondary school curriculum have no peace education as a subject. However, topics on peace education have been added to subjects as social studies curriculum offered across K-12 (Akudolu, 2010).

Consequently, while proposing peace education as a trans disciplinary education, Akudolu (2010) observed that "since peace behavior is more caught than taught, it pays to complement school learning of peace behavior with concerted, conscious efforts to promote peace behavior in a systematic way both in-school and out-of-school" (p.7).

The author further reiterated that in-school promotion of education for peace implies integrating basic elements of peace education, with appropriate inclusion to all instructional activities in the school while out-of-school promotion involves all strategies for the promotion of dimensions of peace education in informal learning (Akodulu, 2010). In the author's research findings on curriculum development of peace education for Nigerian schools in the current Universal Basic Education (UBE), Akudolu (2010) recommended three basic elements of peace education as:

> Knowledge-with basic elements as peace, justice, human rights, civic participation, emotional literacy, problem solving (including conflict resolution), as well as understanding international intercultural peace education; Values and attitudes-with basic curricula elements as tolerance, caring, social equity, peace, justice, cooperation and solidarity, human rights, active citizenship, gender equity, self-awareness, empathy, freedom of religious practices, compassion, respect for human life etc.; Skills- with basic peace elements as- active listening, understanding similarities and differences, cooperation, mediation, critical thinking, self-reflection, self-esteem etc. (p.10).

These curricula elements target both curriculum policy and pedagogical implementation for effective sustainable learning outcome on peace education on functional citizenship (Brock-Utne, 1995; Carlsson-Paige & Lantieri, 2005).

Other advantages of peace education was noted by Mbasa (2011) that "when people become a source of peace, they become more enlightened and develop peaceful values, as these values enable them to promote peace in the society and become agents of peace, and changes of attitudes are possible through peace education or education for a culture of peace; this depends on the personal commitment of individuals, groups, or communities" (p. 24). Indeed, other scholars of peace education believe that formal, informal, and nonformal education can contribute and promote the culture of peace in all ramifications (Johnson & Johnson, 2003; 2005; 2006; Swee-Hin & Cawagas, 2006). As noted by Bar-Tal (2002) that peace education should not only highlight behavioral pattern, but it should also be a type of socialization process, engaging people in the process of change, addressing issues of diversity in society. How then can these elements of peace education be sustainable on the male youth participants? These are further elucidated in the preceding themes.

Facilitating Youth Peer Counselling and Mentoring Services. One of the basic element of peace education (PE) is "the acquisition of knowledge, emotional literacy and active listening" (Akudolu, 2010, p.10). Active listening can be facilitated through peer counselling and mentoring- a system of training people [youth] to help each other through empathy and decision making (Carr, 1984). These can be facilitated through school based counselling services (SBCS) for youth leaders volunteering and serving as peer counsellors (Tilleczek, 2011) in public schools across Kaduna state and Nigeria in general. National Policy on Education NPE (1981, cited by Omoniyi, 2016) states that 'in view of the apparent ignorance of many young people about career prospects and in view of personal maladjustment among school children, career officers and counsellors will be appointed in primary and post primary institutions (p.422).

Most Nigerian public primary and secondary schools lack formal counselling services and trained teacher counsellors that will provide emotional literacy and facilitate good character for the youth (Ojeme, 2019; Omoniyi, 2016). Providing a formal school based counselling service (SBCS) is crucial to bridging the home or family social and spiritual counselling together, and for continuity. In the absence of trained teacher counsellors (Ojeme, 2019; Omoniyi, 2016), classroom teachers and parents should improvise various channels of guiding interaction with the students by offering positive and effective forms of advices and spiritual counselling to the youth. Also, public school teachers, youth, parents and religious leaders should be provided with formal counseling skills through workshops and seminars, so as to deal with the emotional crisis of the male youth, and youth in general. By so doing, they will not be exposed to 'bad role' models as overzealous/extremists, who for the most apply 'negative counseling' as a means of recruiting them and conscripting them as foot soldiers for meager fees, and a promise of 'visibility and empowerment'.

1.2 Inclusive School Community Sports. One basic element of (PE) includes values and attitudes-with basic curricula elements as tolerance, social equity, cooperation and solidarity (Akudolo, 2010, p.10). These can be achieved through sports (Donnelly & Coakley, 2002; Leszeck, 2008; United Nations, 2004). As noted "Sport also provides an important means for community members, once subjugated by armed combatants, to establish peer-to-peer relationship" (United Nations, 2004, p. 28).

In addition, studies have reported the use of sports in   crime reduction amongst youths (Nichols, 2004). Nigeria School Sports Federation (NSSF) established in 1976 under the Federal Ministry of Education is charged with the responsibility of organizing and administering sports at primary, secondary and post-primary institutions and with technical support from state Ministries of Youth and Sports. NSSF is also an affiliate of the International School Sport Federation (ISSF) with secretariat in Belgium. NSSF and Nigerian public schools acknowledge ISSF's 1959 Declaration on the Rights of the Child to sporting activity and education for children as stated thus "the child shall have full opportunity for play and recreation, which should be directed to the same purposes as education" (UNESCO/ICPE, 1978, p.2). This was supported by UNESCO which introduced the first landmark policy related to physical education in 1978, titled, the International Charter of Physical Education and Sport with the following declaration "every human being has a fundamental right of access to physical education and sport, which are essential for the full development of his personality." (UNESCO/ICPE, 1978, p.2).

Implementing school and community sports as part of the school extra curricula curriculum will promote healthier relationship and communication between youth (Donnelly & Coakley, 2002; Nichols, 2004), especially with the male youth of different religions and ethnic background coming together, and engaging themselves in healthy games as soccer, basketball etc., thereby decreasing tension and negativity against each other (Leszek, 2008). As noted, "In general, research suggests that sport can be used as a means to reduce deviant behaviour among children and youth. Some research also indicate that physical activity outside of competitive sport' may be more effective in promoting mutual understanding and empathy among young people" (International Platform on Sport & Development, n.d., p. 8).

1.3. Inter-religious Youth Dialogue. Peace Education Theory on curriculum values and attitudes-emphasize freedom of religious practices, understanding similarities and differences, cooperation, mediation, compassion, respect for human life (Akudolu, 2010, p.10). These can be promoted through inter-religious dialogue between youth of different major religions and ethnic background in schools (Gotan 2008; Iwuchukwu, 2013; Kukah, 2002). Pedagogical teacher approach as debate and cooperative teaching and learning that will encourage dialogue amongst students in classroom discourses should be encouraged (Johnson & Johnson, 2011). Within the school and school districts religious associations/clubs as agencies for socialization and extra curricula activities can be used to organize religious debates for the purpose of dialogue and socialization amongst youth of different faith. Conducting such dialogue will facilitate appreciation and respect of youths' different religious beliefs and ethnic value systems outside their own (Iwuchukwu, 2013; Kazah-Troure, 2003). Religious festivals celebrated within and outside school sessions should be celebrated (Alabi, 2014; Joseph, 2013; Murdock, 2013). In such activities, youth can dialogue, exchange visits and gifts so as to build trust and friendship, thereby reducing emotional animosity and violence amongst them, as well as sustainable peaceful living.

1.4. Inter-Faith Youth Community Volunteer Services. The formation of youth community care and security groups (YCCSGs) as vigilante groups that flush out youth male members liaising with religious Boko Haram in operating axis of the north eastern states of Nigeria should be replicated in Kaduna state as well. Such youth organizations should be supported by community heads, traditional rulers and the police and military forces. Momodu (2013) reported that "Civilian JTF [Joint Task Force) made up of youths whose future was burned and livelihoods smoldered by merchants of religious hate. CJTF move in groups, from house to house, mosque to mosque and within social circles looking for the messengers of death and destruction that are resident in the community. They smoke out youth adherent to the deadly terrorist sect for counselling and resettlement in the communities" (p.1).

Furthermore, Momodu (2013) added that the youth vigilante groups' contributions received mixed reactions. Some political leadership of the state have praised their efforts and call on the youths to 'smoke' out the Boko Haram sect from the communities. Some people in the town have equally called serious monitoring of their activities to ensure compliance with rules and regulations. Their fear is that though the youth have achieved huge success, "they may also metamorphose into a new militia if their activities are not strictly regulated." (Momodu, 2013, p.4).

In addition, activities of the youth civilian JTF require supervision and monitoring by the police so that the youth will not be exposed to illegal arms use in the name of providing security and flushing out religious extremist group as the Boko Haram.

1.5. Inclusive Youth Peer Leadership. As noted from the causes of youth's involvement in acts of violence/terror, local investigative journalists and studies (ThisDay Nigeria, 2013) of Human Rights Watched Nigeria (2002; 2003) reported how male youth are been marginalized and without much leadership that will allow their voices be heard in the community, in schools, and orthodox religious physical and social spaces. This can be remedied with Peace Education basic elements of peer leadership training, people skills that facilitate tolerance, caring, social equity, peace, justice, (Akudolo, 2010, p.10). Through the implementation of the hidden curriculum in schools peer leadership can be integrated and taught. Peer leadership explained as "Students improving the quality of life at their own school through influencing, supporting and being role models to their peers…… Peer leadership program can help students, especially those who might not otherwise be in a leadership role, gain important skills to become role models within their schools and communities. In some cases, peer leadership can change the status quo around bullying and other school conflicts" (Alberta Health Services, n.d. p.1). The school based approach can be extended through the management of formal religious organizations and places of worship under the Christian Association of Nigeria (CAN) and Jama'atu Nasril Islam (JNI) by establishing youth branches and provide rotational leadership roles and duties. The strategy will provide the youth visibility, social space, and voice. As noted by a contributor on the leadership of mosques in Nigeria the following was expressed, "It is ironic that the older Imams who should manage the mosques lack administrative prowess. And those who claim to be mosques administrators lack Islamic knowledge. The result is that majority of unemployed Muslim youths who should find succor in the mosque are frustrated even as the mosque remains helpless. Where are we going from here?" (Abbas, 2013, p.6).

The above comment is not only applicable to Islamic religion but also to Christian religion as well. By so doing, the male youth will not fall victims to negative leadership and voice provided to them by fundamentalist religious organizations.

The advantages of peer leadership as noted by Tiven (2002, cited by Alberta Health Services, n.d.) include thus, "An effective peer leadership program strives to create a forum that provides students opportunities to develop, refine and practice leadership skills, empower students to use their leadership skills to affect positive change in their school and invest in future leaders" (p.1). These advantages must be pursued by the systems which the youth operate within the communities. Jama'atu Nasril Islam and the Christian Association of Nigeria youth wing should not be theorized but be practicalized with the provision of effective leadership training for youth leaders. Effective leadership will lead to good followership of its members. Hence, the male youth leaders should be sponsored to attend international leadership youth camps as the Global Initiative for Peace, Love and Care (GIPLC) (https://giplc.org/) and World Youth Day (WYD), with the state government covering all financial costs/responsibilities. The participation of the selected youth will equip them with fresh, positive and functional ideas that will aid them in training, stewardship and effective leadership and followership. Furthermore, with youth attending such global youth leadership programs, PE basic element of knowledge as "understanding international intercultural peace education" (Akudolu, 2010, p.10) will be promoted and sustained. Indeed, the idea is featured in Nigeria's overall philosophy on living in unity and harmony as "promote inter-African solidarity and world peace through understanding" (Federal Republic of Nigeria, 2004, p.6); while the nation's national educational goal that is derived from the philosophy reiterate "the training of the mind in the understanding of the world around" (Federal Republic of Nigeria, 2004, p.8), this philosophical paradigm agrees with Pestalozzi's educational philosophy of training the Heart, Head and Hands (3Hs) for learners in schools (Gutek, 2012).

The inclusion of youth in leadership positions should extend beyond religious organizations and their immediate communities, as issues of human rights and social justice are noted by the Advocates for Collective Transformation (ACT) that "Nigeria youths demand 40 per cent inclusion in governance and decision making across all government levels. Today, Nigerian youth demand an end to insurgency in the North East as well as acts of terrorism against innocent Nigerians." (Adekunle, 2014, p.1)

1.6. Diversity in Religious Educational Curriculum. Nigeria's national philosophy of education allows the teaching and learning of Islamic Religious Studies (IRS) and Christian Religious Studies (CRS), which are taught by certified trained teachers. The nations' educational policy require teachers to present organized facts and practices that are approved by the state council of religious affairs, and approved by the state ministries of education.

The approach minimizes youth curiosity of satisfying their religious 'consciousness' and inquisitiveness from street religious vendors as extremists, thereby reducing the chances of male youth recruitment into their fold and acts of violence when situation arises. However, PE basic element of skills- of understanding similarities and differences, cooperation, and critical thinking (Akudolo, 2010, p.10) can be incorporated in the two main religious curriculum, with teachers serving as guest speakers in exchange class periods outside their religious beliefs and practices. In addition, religious teachers can engage in team teaching technique on special religious themes of the curriculum so as to develop an understanding of similarities and differences of the two religions, which will assist learners into critical thinking and problem solving of 'grey areas' that may incite violence against another religion. Other perspectives of PE elements as respect for human life, peace and justice grounded in the text resources of both religions should be taught by teachers as part of the school subjects. The pedagogical approach will not only promote tolerance of other peoples' religious beliefs, but allow the celebration of religious diversity.

Conclusion

Various governments in most developing countries of Africa with more occurrences' of religious terrorism and violence, and ethnic political violence involving male youth in particular. In sum, the paper is an educational qualitative research analysis of documents on male youth causes of religious, ethnic terrorism and violence in the northern state of Kaduna in northern Nigeria, West Africa. Major themes identified revealed the major causes of male youth acts of violence/terror were motivated by their emerging religious consciousness/awakedness which were facilitated by various extremist religious denominations of Islamic and Christian religions, weak public schools that are not engaging in the curriculum or consistently closed due to teachers work actions, thereby creating male youth idleness and learning disengagement amongst others. To 'arrest' the causes, the paper provided social policy and peace education (PE) options, while advancing the latters' theoretical framework. PE elements as human rights, emotional literacy, respect for human life, cooperation, tolerance amongst others can be taught and learnt through school based counselling services, sports education, interfaith youth community services, diverse religious education curriculum with a focus on team/cooperative teaching and reflective learner practices amongst others.

Even though the focus of the paper is limited to one case study as a state in northern Nigeria, it is my hope that further research will be conducted with youth across gender, especially with the increase of females participating in acts of religious terrorism or violence as suicide bombers not only in Nigeria but in other African countries. It is the resolve of this paper that such further studies will provide additional literature on peace education, religious, ethnic and gender studies and other related disciplines.

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Authors' Biography

Dr. Lantana M. Usman is currently a tenured Associate Professor and a past coordinator of graduate degree programs at the School of Education, University of Northern British Columbia, Prince George, Canada. Prior to her current position, she was an instructor and a researcher at the Department of Educational Policy Studies, University of Alberta, Edmonton, Canada, where she earned her Doctor of Philosophy degree in Educational Administration, Leadership and Policy Studies. Her area of teaching and research interests include (but not limited to) Educational Policy Studies, Educational Leadership/Management and Administration, Conflict and Peace Education, Educational Research Methods, Comparative International Education, International Education and Development, Economics of Education, Sociocultural Education, Women Studies, Girls Education, Gender Education and Sustainable Development, Indigenous Education (South Nations), Multicultural Education, Inclusive Education, Refugee and Immigrants' Education, Qualitative Research Methods amongst others. Lantana can be contacted at lantana.usman@unbc.ca