

URGENT PEACE-BUILDING IN PLATEAU STATE NIGERIA: THE ROLE OF STEFANOS FOUNDATION

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ABSTRACT

This paper argues for peace-building measures through the practice of the faith-based organizations and the role of Stefano's foundation for just peace to be sustained and possibly return to Plateau Nigeria. The paper makes the case that the prevailing cycle of recurrent violence across Plateau Nigeria cannot be truly solved through peace-enforcement strategy that is being pursued by the Federal Government. This is because peace enforcement fails to address the underlying causes of the violence. The article posits that only peace-building measures can produce just peace and being intensify by the sacrificial roles of the faith-based organizations especially the Stefano's Foundation. Using a systematic and historical interpretation review of related literature with conceptual clarifications to gather data, the researcher argues for peace-building strategies by the State and Country. The Stefano's Foundation needs to intensify the religion of love because it is said "love is more than a weapon of warfare". The paper holds religious and faith-based organizations leaders accountable for failure to uphold love and unity in their leadership. The research question driving this argument states: What is the best peace-building strategy that could be used to restore just peace in Plateau Nigeria to address the root causes of Plateau Nigerians' grievances and security challenges?

Key words: Peace-building, Faith-based Organizations, Stefanos Foundation

Introduction

Looking into peace building issues and the role of faith-based organizations, it can be said to have positively impacted on human's development. The activities of FBOs extended to recovery from violent conflicts. Though the conflicts are largely said to have their effects on both parties (Christians and Muslims but 90 percent are the Followers of Christ) in the state. The Stefanos Foundation focuses their roles on Christians in terms of humanitarian and peace building interventions. Therefore, among the Faith-Based Organizations (FBOs) in Plateau Nigeria and working under the Umbrella of CAN as the biggest body is the Stefanos Foundation.

The need for urgent peace-building is not just an urgent call in Plateau Nigeria but an emergency because of the life-denying violence that has characterized Plateau

Nigeria. The post-conflict roles of Christian FBOs have been wide and varied, spanning spiritual, psychological, and material support to victims especially the Stefano's foundation. In terms of spiritual support, the Church under the auspices of CAN organized fasting and prayer sessions after each of the two major conflicts researched (September 2001 and November 2008). Other Church groups also organized separate congregation-based prayers for victims. In the words of the Anglican Bishop of Bukuru, "like other CAN groups we first prayed for the victims." (Interview with Anglican Bishop Jwan B.N. Zhumbes, Jos, January 2009) (Best and Kathrine, 2011:130).

Outstanding among these FBOs is, Stefanos Foundation, a Christian foundation which has been assisting with the reconstruction of homes and places of worship across the conflict divide. Their work has been focused on Jos and the conflict flashpoints of southern Plateau State like Yilwa, Garkawa, Namu, etc. For each room victims are able to build, they provide two additional rooms to encourage displaced persons return to their homes. Through this scheme, many residents who did not receive help from government were able to return to their destroyed homes (interview with Stefano's Representative in Jos, March 2009) (Best and Kathrine, 2011:137).

Conceptual Clarifications

Peace-building

An urgent call for peace-building in Plateau Nigeria constitutes the thrust of this paper. This is premised on the fact that peace has remained elusive in the state and country because government has failed to utilize the relevant strategy for attaining lasting peace. Peace-building down-up means much more than just sending security tax forces in violent conflict zones to enforce peace or the provision of relief materials to victims of violence. Ambulance peace-building also transcends peace-making because peace-making fails to address the root cause(s) of violence by providing peace-sustaining structures in place to forestall future occurrence of violence (Pokol, 2019:439). Elizabeth Porter also argues that "peace-building involves all processes that build positive relationships, heal wounds, reconciles antagonistic differences, restores esteem, respects rights, meets basic needs, enhances equality, instills feelings of security, empowers moral agency and democratic participation, inclusiveness, and promotion of justice" (Pokol, 2019:440). The former UN Secretary General, Boutros-Boutros-Ghali, also conceptualized peace-building as "involving broad responsibilities in the economic, social, humanitarian, and human rights fields" (Boutros-Ghali, 1992). From the foregone conceptualizations of peace-building, one could conclude that peace-building does not wait for violence to begin; rather, it is as perceived by Pokol and the researcher deliberately quote this at length because of its importance to the paper:

[Peace-building] involves those activities and processes that: focus on the root causes of the conflict, rather than just the effects; support the rebuilding and rehabilitation of all sectors of the war-ton society; encourage and support

interaction between all sectors of society in order to repair damaged relations and start the process of restoring dignity and trust; recognize the specifics of each post conflict situation; encourage and support the participation of indigenous resources in the design, implementation and sustainment of activities and processes; and promote processes that will endure after the initial emergency recovery phase has passed (Pokol, 2019:440).

From Pokol's argument, one could argue that the Plateau Nigerian Government has, and is continuing to waste material and human resources in its attempt to restore peace through peace-enforcement. Indeed, government deals mostly with peace-enforcement while faith-based organizations especially Stefano's foundation deals with peace-building. The military personnel and Para-military personnel that are engaged in maintaining peace in Plateau Nigeria have only worsened the security situation of the state and the country respectively (Danfulani, 2018). Without the proactive measures of restoring just peace in Plateau Nigeria, only fragile peace may be secured by the military presence on our streets except just peace. Love and the activities of faith-based organizations are the strongholds of just peace. Plateau Nigerian masses want to see that some people or sections of the State and Country are not taking more than their share. They want to see that appointments into civil service positions are fairly distributed across the so-called geo-political zones of the country. Peace that is just or positive is an outflow of love and activities of faith-based organizations as in care for the needy integrity. What this paper means by just peace is what Johan Galtung, on the one hand, refers to as "positive peace", which is a situation where there is absence of direct violence as well as absence of structural violence. On the other hand, negative peace is the absence of direct violence (e.g people killing each other) but lacking social justice, Godly values and fairness in the structures of the society (Pokol, 2019). The researcher uses just peace and positive peace interchangeably in this paper because they mean the same thing.

To sum up this section of the paper, the researcher summarized peace-building by Boutros-Ghali to mean a preventive diplomacy is purposed to prevent the escalation of conflict into violent confrontation by dealing with its underlying contradictions. Again, peace-making aims to bring about the cessation of hostilities by working on parties and persuading them to look for and utilize non-violent alternatives. Peace-keeping and peace-making are involved in peace building. Peace-keeping tries to maintain the state of non-violence that is achieved by peace-making. Finally, peace-building consolidates conflict solutions aiming at sustainable settlements (Boutros-Ghali, 1992).

Faith-based Organizations (FBOs)

Faith-based organizations mean a particular religious ideology. It has religiously oriented mission statement and often draws its activists (leaders, staff and volunteers) from a particular religious group. (Dajwan, 2016:24). Two broad types of organization associated with religion can be identified: religious organizations (the

organizational expressions of a faith tradition and their leaders), FBOs (meaning the NGO-like organizations engaged in advocacy, welfare and development activities that have explicit religious motivations). The second types are the congregation-based groups that are tied to a group of persons who worship and pray in the same location. In Plateau Nigeria, political organizations structured along religious lines are disallowed by law and so they do not exist, as such. Adherents to a particular faith may generally be associated with a local congregation (Church or Mosque), or to an organization. The proliferation of religious congregations makes these congregations too numerous to account for. In peace-building and development, both religious organizations and FBOs have been nearly equally active, especially in the 2011 post-conflict period. It is also worth noting that in Plateau Nigeria, certain religious organizations like Izala Movement have NGO-like outfits (the aid group), and both normally get involved with post-conflict activities simultaneously (Best and Katherine, 2011:11).

Faith-based organization often organizes week-long prayer and fasting declared and observed, CAN also organized reconciliatory meetings between Christians and Muslims at the TEKAN Conference Hall in Jos. However, Muslim attendance was poor, as the few Muslims that came were not opinion leaders. The venue and the convener lacked the required neutrality and suspicion was still rife. CAN also admonish Christians to live in peace, holding up unto to Christ (interview with Rev. Ezekiel Lesmore, Jos January 2009) (Best and Kathrine, 2011).

Church leaders and leaders of groups within the church also provided counseling services to injured victims and those who lost their houses, businesses, relations, etc. according to many informants, Christians were not used to camp life and most often Christian victims got absorbed into other Christian families temporarily, as many Christian families took in victims. Mrs. Naomi Noma, the former Coordinator of COCIN Women Fellowship expressed this situation in the 2001 crisis this way:

We helped displaced people by absorbing them into members' homes. I hosted 17 people for two months. We counseled them as they stayed with our families and we also prayed for them (interview in Jos, January 2009) (Best and Kathrine, 2011).

She adds further that in crisis situations like the 2001 and 2008 conflicts, different Christian homes could share out internally displaced members of the same family among themselves; the children might stay with one family, while the parents could stay with another family.

The most elaborate role of Christians and their FBOs in the most Plateau Nigeria conflicts was the area of relief measures. This was organized at various levels. There is CAN at general level; there are CAN blocks and local assemblies at the other levels. There are also various FBOs/NGOs at other levels and also gender-based groups. After the 2001 crisis, for instance, CAN distributed food and clothing

materials to IDPs in Churches used as camps, including MuryarBishara (Voice of the Gospel), COCIN Nasarawa, COCIN Jos Jarawa, COCIN Kabong, St. Micheals Nasarawa, Sacred Heart GadaBiyu, St. Augustine Major Seminary Katako. Funds and support in this direction came from CAN bodies in other states like Kaduna, Local governments, individuals and the Plateau State Government. Beyond the CAN effort, CAN blocks like PFN also raised financial and material support for members. RCCG alone gave N400, 000. All cash and material support received were distributed to Churches and individuals members affected (Best and Kathrine, 2011).

Plateau Nigeria has a recurring problem of violent urban conflict. These conflicts manifest mostly in the forms of ethnic and religious identity conflicts as attackers and their sympathizers instrumentalise these forms of identity. Of all Nigeria's cities, Kano leads in persistent violent urban conflict. Incidents of urban violence have also of late been on the increase in Jos Plateau, a city previously known for its tranquility. Presently, the north east of the country, Borno, Yobe, Katsina and also Kaduna South have been inundated by the menace called Boko Haram (literally meaning Western education and other forms of Westernization are forbidden) and Arm bandits (Terrorism). This paper examines the roles played by FBOs and especially Stefano's Foundation in peace-building, and did begin with the assumption that such roles exist, especially in the long term, and are under-researched (Best and Katherine, 2011).

There is, indeed, evidence of work by FBOs and other governmental and non-governmental interveners in the post-conflict crises of Plateau Nigeria, but longer-term work is deficient and comparatively backward. Most of the FBOs lack the capacity to do post-conflict peace-building and development work, but have to pick up humanitarian services because there was none else to provide such services to the needy victims of violence. This article summarizes the FBOs and religious interventions as follows:

- a. FBOs indeed played tangible roles in peace-building and development;
- b. That such roles were mostly short-term rather than long-term,
- c. That expectation from the state for victims was not met.
- d. The peace-building activities and roles played by FBOs and religious organizations were not cross cutting but confined to their respective faith borders. By so doing, FBOs contribute to reinforcing and consolidating religious boundaries.
- e. FBOs quite often played the roles the state did not or could not play well. FBOs and religious organizations also supported especially the rebuilding and reconstruction of places of worship destroyed by violence, but gave little support to the rebuilding of residences and businesses of their members affected by violence (this is often done by Stefanos Foundation).
- f. In terms of longer-term work, FBOs often led in the rebuilding of social relationships as well as reconstructing other forms of social capital, and are assisted by NGOs external to the conflict areas (Best and Katherine, 2011).

Christian Based Interventions

As earlier mention above, the post conflict roles of Christian FBOs have been wide and varied, spanning spiritual, Psychological and material support as in humanitarian aids to victims. Implementation of peace projects through enlightenment programmes through the media, workshops, rallies, production of information education and communication materials helped in the wide spread of the messaged of peace and its responsibility by both the government, religious leaders and bodies, and the people. The justice development and peace commission was part of the intervening parties that made serious efforts to see that the state once again experience peace, thereby creating opportunities for development (Kaigama, 2010: 11).

In terms of spiritual support, the church under CAN organized prayer and fasting sessions praying for the victims (by CAN and other denominations like; Anglican, COCIN and ECWA among many). They also organized special church service like clothes. Also in addition to the one week prayer and fasting declared and observed, CAN also organized reconciliation meetings between Christians and Muslims at the TEKAN conference Hall in Jos. even though the Muslims attendance was poor, even the few that were in attendance were not opinion leaders. The JDPC/EPRT FBOs also did house reconstruction work at Namu in 2004 which was interested in the wake of the ethnic conflict that occurs there (Best and Katherine, 2011).

Muslims Based Interventions

The Christian Faith-Based Organization are doing well but not without challenges. On the other hand the Muslims based Interventions Organizations also tap into the communal social Organization that operates in most Muslim communities to mobilize local resources. Charity, in the traditional sense of a transfer of material resources from the rich to the poor, falls into two major categories in the Islamic faith: obligatory charity is that category that is institutionalized in Islam through Zakat principle which is a mechanism which Muslims donate a portion of their wealth every year for the needy. The Zakat is one of the major Islamic five tenant's teachings. Traditionally the amount of Zakat payable is one-fortieth of a person's assets per year providing their wealth reaches a certain threshold, in addition to a small annual payment (Zakat al-fitr) that all Muslims are expected to pay during Ramadan. Sadaqah too is a voluntary charity through which Muslims can donate any amount, at any time. This also is among the five basic tenants or teachings of Islamic faith. Therefore, a common form of Sadaqah is Waaf, an endowment often given in the form of land or property that is either used directly for charitable purposes or used to support charitable activities through the return from its investment (Miriam, 2012: 93-94). On the other hand, humanitarianism in Muslim communities is however, not confined to the transfer of resources from rich to the poor. Often when conflict occurs or in times of conflict, members of the Muslim faith-community could offer special donations beyond Zakat and Sadaqah the two categories in Islam to assist those affected by conflict (Miriam, 2012: 94).

Stefano's Foundation

The concept of Stefano's Foundation is derived from the Greek word for Stephen, the first martyred Christian. This is the idea behind the name and vision "Stefanos Foundation".

Historicizing Peace Building in Nigeria

The history and term "peace-building" has been generally associated with former United Nations Secretary-General Boutros Boutros-Ghali in his *An Agenda for Peace* launch in 1992. In that material, Boutros-Ghali discussed a number of interrelated peace concepts and outlined various options for outside intervention into conflict situations that had become rampant in the aftermath of the Cold War. He noted that *preventive diplomacy* is purposed to prevent the escalation of conflict into violent confrontation by dealing with its underlying contradictions. *Peacemaking* aims to bring about the cessation of hostilities by working on parties and persuading them to look for and utilize non-violent alternatives. *Peacekeeping* tries to maintain the state of non-violence achieved by *peacemaking*; while *peace-building* consolidates conflict solutions aiming at sustainable settlements (Boutros-Ghali, 1992).

The conceptual approach has been criticized as being unduly preoccupied with the post-conflict stage of conflict, whereas peace-building could take place at all stages of the conflict process. Secondly, it is seen as being narrowly in favour of non-violent conflict, thereby ignoring for instance the classical doctrine of "structural violence" introduced by Galtung (1969) to which many peace scholars subscribe. Structural violence refers to situations that are inherent in social systems that on their own are tense and could lead to conflict, such as inequities and inequalities, forms of deprivation and social injustice, etc. Critics also indicate that the Boutros-Ghali approach places too much emphasis on outside intervention, mainly military; many of the limitations of which have now been seen in a number of conflict formations in Africa (Wolfgang, 1997).

Be that as it may, the historical concept of peace-building has come to stay in the nomenclature of conflict and peace practice. It has been further popularized by other scholars like John Paul Lederach of the Eastern Mennonite University and the work of the United States Institute of Peace, for instance. Lederach in reacting to Boutros-Ghali differs with him on the placement of peace-building at post-conflict:

Peace-building is more than post-agreement reconstruction. Here, peace-building is understood as a comprehensive concept that encompasses, generates and sustains the full array of processes, approaches and stages needed to transform conflict toward more sustainable, peaceful relationships (Lederach, 1997:20).

Lederach further likens peace-building to the metaphor of building a house, a process requiring different components and stages. It includes, for instance, a vision usually contemplated in the architectural design, the structure and its details, sourcing for materials, a strong foundation with strategically placed pillars, cross-cutting beams,

and boards to strengthen the structure, detailed finishing and maintenance, etc. (Lederach, 2001). He provides what he calls a “comprehensive framework” for peace-building that should incorporate structure, process, relationships, resources, and coordination. Peace-building is not a one-off event that can be started and completed, after which its main stakeholders can walk away believing has been achieved. Peace-building is a continuous exercise needing constant investment, re-investment and counter-investment. It gulps resources and these have to be sourced for and provided. Peace-building at the maintenance stage, like the metaphor of building a house should be taken seriously; otherwise the structure will deteriorate (Lederach, 2001).

The question begging for answer is whether or not a peace-building process exists, or can be said to be in existence in Plateau Nigeria? Who are its builders and what is the content of the building? Is religion an item on the agenda of such process? If indeed there is peace-building process, why do we have the repeated episodes of violent confrontation among religious identity groups in the region? Is there a shared vision of peace-building between the religious identity groups in the religious organizations and faith-based organizations? Is this based on compromise or based on competition and a win-lose approach? These are rhetorical questions, many of which need to be answered by religious authorities, FBOs leaders, political authorities and other peace stakeholders in Plateau Nigeria in searching for “just peace” (Best, 2011:27).

On the other hand the history of peace-building in Plateau State is not yearly different to that of faith-Based organizations in Plateau State. Peace-building efforts started in Plateau State since before the ugly incident of September 2001 conflict. But it became obvious in the after math of the crisis of September 2001 with the coming of NGOs, faith-based organizations and civil societies aiming at restoring and sustaining peace on the Plateau.

In September 2001, a more devastating urban violence broke out leading to the death of over a thousand of people. This happened again in May 2992, and in November 2008, thereby raising deep concerns about the peace ability of Jos (Best, 2011:95).

Therefore, peace-building in Jos, Plateau State is structured as in the sense of FBOs which are dominated mostly by Christians and few Muslims organizations. They bear resemblance to the organization of faith-based and social activity delivery in the United States.

In the words of United States institute of peace: Global peace-building center “Religious and political crisis in Jos, Plateau State Nigeria. Mark Lipdo said on the February 27, 2015 that; I began to serve my community in Jos, Plateau State for peace-building by late 2009, as a volunteer for JCAF (Jos crisis Appeal found) initiative. That was after I witnessed the terrible violence, with gruesome killings, destruction of houses and all that occurred of during the 2008 crisis in Jos. I even saw a kid of about 10 years at most help finish up dying man; he put fuel on him and light

the man. I tried to stop some Christian youths not to kill a guy, and I got stabled with broken beer bottle in my back. I also almost fell victim of running into a mob while trying to go and see if my brothers where safe at the other part of the town.

All of these sad occurrences were what moved me to be part of any sort of peace-building scheme. Some of our university students died in the clashes too. JCAF is a partnership of CAN Jama'atuNasril Islam (JNI), Banks, media, and civil society in Jos, to raise funds for Jos (interview with Mark Lipdo Coordinator of Stefanos Foundation July 2016).

Stefanos Foundation as a Faith-Based Organization (FBO)

The concept of Stefano's Foundation is derived from the Greek word for Stephen, the first martyred Christian. This is the idea behind the name and vision "Stefanos Foundation". The pioneer of the vision, Engr. Mark Lipdo, and his family have been working to help vulnerable communities, until 2001 when the ethno religious crises engulfed Jos the Plateau State capital and then their attention was shifted to caring for victims of the crisis. In 2002 Released International came in touch with Mark. Released International is a UK-based charity organization and a member of International Christian Assembly, founded by Pastor Richard Wumbrand whose work is to help persecuted Christians around the world. It was at this point that Released international started supporting Mark to care for Christian victims of the crises through the provision of Relief materials and trauma healing.

But the crises became persistent and continued to escalate to other parts of Northern Nigeria. This brought about a high rise in the profile of the victims and the overwhelming need to cater for them. As a result, the decision to start an indigenous organization that would help to care for the growing number of victims became necessary. Nevertheless, the activities of Stefanos foundation started since 2001 through providing relief and support for victims. Stefanos Foundation was registered officially with the Corporate Affairs Commission in February 2006 as Non-Governmental, Human rights, Advocacy, Relief, Rehabilitation and Reconstruction organization. The organization is registered with six members of the Board of Trustees, which include Engr. Samuel LadoSalifu (Chairman), Rev. Dr. Obed Dashan mni (Vice Chairman), Prof. Isaac Lar (Secretary), Mrs Esther Naja (Member), Pst. MrsTaiwo Dina (Member), Engr. Mark Lipdo (Member). Barrister Gregory Lar is the legal adviser to the Board (Stefanos Foundation Pamphlet, Unpublished Material).

The Role of Stefanos Foundation in Peace-Building in Plateau State Nigeria

The administrative arm is saddled with the responsibility of the day to day running of the organization while the ministry arm is involved with the victims through various projects (Stefanos Foundation Pamphlet).

1. **Re-Construction:** This is basically re-roofing of burnt buildings and homes belonging to Christians in crises areas.
2. **Trauma Healing:** Many crises victims have heart wounds that have eaten deep without proper attention to them. Stefanos Foundation often organizes trauma healing and counseling to help treat such wounds.
3. **Children Welfare (Education):** Children of martyred Pastors and Orphans' education are paid for to enable them continue in school-building up a future in them.
4. **Converts' Care:** Converts from Islamic faith and other faiths who face persecution are taken care of in thorough discipleship training schools (DTS).
5. **Basic Response:** Medical aids are given to victims who are maimed as a result of the crisis.
6. **Pastor Support Program:** Stefanos Foundation again brought up a modality on how to keep and protect the interest of Pastors the interest of Pastors who located in those crisis prone areas. The Foundation also supports them with substance in order that they will continue to serve God in spite of all odds.
7. **Relief:** Stefanos Foundation has over the period of this crisis engaged in sharing relief materials to victims of this mayhem. These relief materials are given to these victims in order to meet up their immediate needs of food, clothing, medicine and even temporary accommodation as the case may be.
8. **Advocacy:** Stefanos Foundation through its advocacy programs speak for the voiceless in the society who are daily denied their rights. This enables Christians live and survive well in the Muslim-dominated areas within Nigeria.
9. **Conflict Resolutions:** Because of the various crises recorded, there is no doubt that conflicts have been on the increase thereby providing the platform on which to resolve them. Stefanos Foundation has been very instrumental in resolving these conflicts that could otherwise escalate or lead to more.
10. **Development Office:** This office helps to create awareness on persecution of Christians. They also networks with concerned bodies in order to surmount this seemingly unending challenge that is before the Church today. The Foundation goes round Churches to create awareness and also to some relevant bodies who would give them the needed attention and maximum co-operation.

Therefore, the above roles of the Foundation (**the 5 S acronyms**) are hereby summarized into the following **five (5)** dimensions:

- a. Show God's Compassion
 - b. Serve God's Church
 - c. Share God's Love
 - d. Spread God's Word
 - e. Speak as God's Advocate
- a. **Showing God's compassion:** This is explain to mean, providing for the needs of the families of the martyred and prisoners of faith.

- b. Serving God's Church:** This is explain to mean, enabling them survive persecution and its effects-giving practical help to persecuted Christians through livelihood projects, training and support for Pastors and Churches.
- c. Showing God's Love:** A clear demonstration of God's Love is seen in the Bible in John 3:16 "for God so loved the world that he gave his one and only son, that whoever believes in him shall not perish but have eternal life".
- d. Spreading God's word:** This is explaining to mean, supplying Bibles and literature to meet the need for growth in spiritual matters and knowledge of the word of God and evangelism as well.
- e. Speaking as God's Advocate:** This is also explaining to mean, being the voice of the martyred and the ill-treated in the society, especially the Christian communities.

The Achievement of Stefanos Foundation in Plateau State Nigeria

The impact of Stefanos Foundation's charitable work on the victims of Plateau crises (A CASE STUDY OF 2008 JOS CRISES) cannot be overemphasized (Stefanos Foundation Pamphlet). It is true that a lot has been done by Stefanos Foundation in the area of charity and humanitarian services in the 2008 crises. During the November 28, 2008 unrest in Plateau Nigeria, Stefanos Foundation did a lot to see that Christians who were in one way or the other affected actually received some help from the organization. After the crisis, Stefanos Foundation did go round the city of Jos to;

1. Verify and give statistical reports of what actually happened. In the November 28, 2008 crisis, they established the fact that there are no records adequately enough to ascertain losses procured in the crisis generally, especially as it affects Christians.
2. In a memorandum submitted to Plateau State Judicial Commission of Inquiry into the Jos November 28, 2008 unrest, Stefanos Foundation is quoted to have said that at the course of their providing medical support to the victims of the unrest, most hospitals and clinics testified that they treated most injured people as out-patients for whom they couldn't provide substantial information. According to the report, only those in critical conditions were found receiving treatment sponsored by Stefanos Foundation. These people supposedly under critical conditions were about 30 Christians who were at either, Evangel Hospital, JUTH, Ola Hospital and Plateau Hospitals.
3. Stefanos Foundation got the information that over 129 Christians were killed excluding those declared missing. At the end the foundation was able to gather only 103 names of those reported to have been killed in the unrest and catered for their families through the (IDPs) home in Zang Commercial Secondary School.
4. Stefanos Foundation also discovered that the overall incident left over 30 Widows and 5 Orphans to fend for themselves.
5. Again, according to the report as established, 71 Church buildings and other Christian premises were burnt or vandalized in which Stefanos Foundation were helpful in the rebuilding.

6. Stefano Foundation also said that during their shelter need assessment campaign, they registered 1,700 Christian families who lost their homes and over 700 landlords lost their houses.
7. According to their findings, over 462 Christian businesses were reported burnt, looted or vandalized.
8. Stefanos Foundation established the fact that during their activities, some families raised concern for their relations who were taken to prison as a result of the crisis. According to the report, the foundation had contacted 26 Christians arrested and taken to Jos prison-where it is said that one Emmanuel Gonina unfortunately lost his life while in the prison. Stefanos Foundation also made provision of water, sleeping mats and provided temporary toilet facilities for victims of the crisis who were camping at the (NDLEA) office at Rikos in Jos.

With this fact above, it could be deduced that Stefanos Foundation played a vital role in helping the victims and especially through the advocacy arm of the organization with regard to the crisis situation. This confirms the memorandum submitted to the Plateau State Judicial Commission of Inquiry into the Jos crisis of November 28, 2008. They brought victims of the crisis to the Commission hearing them speak for themselves and where they were not able to speak for themselves, Stefanos Foundation spoke for them. In fact it was reported that the day Stefanos Foundation gave her report to the commission, no one else could give any other report because of the impact of their presentation. Stefanos Foundation came down with the victims as evidence of the effect of the violence on non-Muslims. (A Memorandum Submitted to the Plateau State Judicial Commission of Inquiry into the Jos November 28, 2008 Unrest, 2009 Production of Stefanos Foundation).

Conclusion

The article has argued for urgent peace-building strategies to replace the current peace-enforcement strategy being used by the State and Federal Government of Plateau Nigeria. The paper has made a case that unless religious organizations and faith-based organizations especially Stefanos Foundation intensify peace-building activities of love, advocacy, and etc. Plateau Nigeria will never know just peace. It is believed that the application of the roles of Stefanos Foundation could be a way out for the progressing and peaceful Plateau Nigeria. The mission to build a peaceful society must be the passion of every Religious Organizations and Faith-based Organizations and the State of Nigeria in general.

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