THE INFLUENCE OF CHRISTIAN EDUCATION IN CURBING RELIGIOUS CONFLICTS AND TERRORISM IN NORTHERN NIGERIA

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ABSTRACT
The persistent religious conflicts and terrorism in Northern Nigeria have given peculiar Nigerians a cause for deep concern in recent times. The imminent of religious conflict is not really recent; it has been in the society for a long time. At least in the eyes of the general public, the modern revival of religion appears to be closely linked to the resurgence of violent acts that are justified by religion. Thus, the reasoning goes, it is imperative to reduce, neutralize, or completely eradicate religion's influence on public life. But this may not be out-rightly true a position, as it cannot be admitted realistic with a religious man. People wonder why religion which used to be the cohesive factor and core of national unity, peaceful co-existence and national development, has become a tool for political manipulation, violence, destruction of lives and properties in Nigeria in contemporary times. There is a loss of values and effective Christian Education could really curb religious conflict and terrorism in the northern Nigeria and Christian Religious Education curriculum which contains Character formation would be an instrument to educate and give an orientation that enhances curbing conflicts and terrorism.

Introduction

Many Nigerians have recently had serious concerns due to the ongoing religious conflict and terrorism in Northern Nigeria. Many of them wonder why, in contemporary Nigeria, religion which was once the unifying force and the foundation of peaceful coexistence, national development, and unity has evolved into a weapon for political manipulation, bloodshed, and the loss of lives and property. Simultaneously, a number of causes have been proposed for Nigerian religious disputes and terrorism. Some authors placed the blame on the government, while others assign the guilt to the parents. Some authors assign blame to the young people, while others decide that a mixture of these elements is at fault. When these factors are combined, some of the following will become apparent as contributing to the general state of religious conflict and terrorism in Northern Nigeria: unemployment, poor governance, a lack of quality education or training, a lack of basic infrastructure or inadequate infrastructure, government officials' corrupt practices, the perception of victimization, poverty amidst wealth, religious and ethnic superiority, domination and exploitation, materialism and its display with impunity,

Etcetera. In addition, Onabanjo[1] notes that more than 50 years after Nigeria's independence, wars and crises have impeded true national integration, generating grave worries for the nation's unity. In this spirit, several discussions and initiatives to address Nigeria's numerous challenges have been undertaken. This paper aims to make a contribution in that area.

These factors, according to Omede, may not be the causes of unrest in Nigeria.[2] Rather than the substance, he views these things as shadows and symptoms. For example, as Omede pointed out: If we may ask, why unemployment? Who will supply the jobs? Moreover, why do they not supply the jobs? Corruption, embezzlement of public monies, inadequate education, poor governance, etc., may be part of the challenges. Moral and value issues include corruption, inadequate or poor administration, ethnic supremacy, and the dominance of one group or individual over another.[3] Many scholars have argued that one of the major issues to be addressed is religious conflict. It is not always evident whatever goals are to be accomplished in religious conflicts. According to Gofwen, religious conflicts are a particular kind of conflict between groups who disagree intellectually along religious lines within a pluralistic society, with each group vying for political importance. He views political goals as paramount. Takaya also corroborated by stating that religion is parochial and politics. These scholars argue that the attitude of superiority that religious persuasions, as a sociological reality, frequently assume in their dealings or appraisal of others is one important factor fueling confrontations of this nature. They emphasized that this mindset always fosters an environment of animosity by excluding others and labeling them as stupid and hopeless. The more competing religious persuasions perceive their numerical advantages as political advantages, the more hostile the climate tends to become. The ruling classes view emerging faiths as challenges to their established hegemonies in such circumstances. It should be noted as is a major focus of this paper that it is a misplaced priority when religion which is supposed to proffer solution becomes in itself the problem. From Christian perspective, this paper tends to examine a core instrument – Christian Education for proffering solution to this bane.

Understanding Christian Education

The foundation of most advancement in thought, morality, science, and technology is education. It goes without saying that knowledge is the most powerful force in this world. As Jesus Christ states in John 8:32, "If you hold to my teaching, you are really my disciples then you will know the truth, and the truth will set you free," education aids in enlightening people. The truth that frees the human mind from ignorance, imprisonment, and self-destruction is taught in Christian education. Any society that wants to flourish holistically must have control over its human and raw material resources. Being denied education is the worst thing that can happen to a human being. It is essential to the civilization, development, growth, security, stability, and sustainability of any society. Men and women can become free, transformed, and led into a world of human possibilities through education. That is the reason it is a top concern in all progressive countries. These and other demands are satisfied by Christian education. Its foundation is God's moral outlook and vision. Its main goal is to instill moral and ethical knowledge and values that can ensure social security and stability as well as chances and skills that advance the Gospel of God's kingdom and human flourishing.

Morality stems from knowing God via Jesus Christ and the fear of God, which makes one open to hearing what God has to say in many situations. This is the true meaning of Christianity. The adult world is becoming concerned about children's character degradation because they are

[1] D. Onabanjo, What if Nigeria Breaks? Tell Magazine, October 17, 2011., pp.48-54.

[2] J. Omede, *"Reformatting Nigerian Secondary and post-secondary education to meet unemployment and security challenges in Nigeria in the 21st century."* Research Journal in Organizational Psychology and Educational Studies (RJOPES). (2012). [database online]; available from https://www. emergingresource.org Accessed on November 5th, 2023.

[3] R.A. Omede, & J. Omede, *Education and values re-orientation: A sine-qua-non for national reconstruction.* Vol. 1(1), Confluence Journal of Education (CJE) (2004). 21-26

apprehensive about what will happen in the future if our youngsters carry on with their current lifestyle. The reason for this is that a person's character has a significant influence on society as a whole. The relationship to society is demonstrated in the Bible. The scriptures' statement that "the people rejoice when the righteous are in power, but they groan when the wicked hold office" reveals this.[4] Character development is a global topic. In this context, character refers to a person's behavior in all spheres of life.[5]A person with good character is recognized for his or her kindness, morality, selflessness, sense of obligation, selfless living, and great regard for human life and property. What is happening in our world is nearly the exact reverse of these. The actions of numerous individuals in our vicinity indicate that the reasons are not implausible. The churches are not immune from criticism; the houses are failing, and the schools are not offering any assistance. If this is the case, should we fold our hands or hold them out in search of a quick solution? Character education is now taught in schools in the United States, marking a significant advancement in this area. This implies that the government, the church, the home, and the school should all work together to promote moral and godly behavior since without it, no effort can be accomplished jointly.[6]

The goals of Christian education are to make the student aware of their need for Jesus Christ, to focus their life on serving God (since all Christians are saved to serve), to enable accurate interpretation, and to help each student understand their role in serving God. In order to help parents, raise their children, the church must be dedicated to the instruction entrusted to its care. Many parents are careless and don't give much thought to their children' spiritual upbringing. While some are facing challenges, others are battling moral, intellectual, social, and economic forces. Regretfully, both parents work extremely hard to make ends meet in this day of social and economic hardships, often at the expense of bringing up their children in the faith.[7] There are so many anti-religious teachings in the modern public schools. Many children are exposed to wrong influences where error and wrong attitudes are disposed and these have resulted into corruption and violence in the society; to wrestle with the social prevailing evils: such as pornography, gay marriage, profanity language, violent behavior, crime, alcoholism etc. Most children and youths are prone to these social vices display on the social media, they need to be liberated and this could be done through Christian teaching.[8]

Religious Conflict in Northern Nigeria

Religious conflicts in Nigeria can be traced back to the period of independence in 1960. Before this period there were three major religions, namely African Traditional Religion, Islam and Christianity. The relationship between the adherents of these religions was coordinal and peaceful. Religious crises in the country started after independence but were on tribal and regional basis, motivated by the desire to acquire political and economic control of the nation's infrastructures.9 According to Jemkur, this regional and tribal dichotomy later led to civil war from 1967 to 1970.[10] As events were unfolding in different parts of the country, a religious consciousness developed. This consciousness became more acute in Northern Nigeria, including the geographical area called today the "Middle Bet". Adherents of Christianity and Islam started talking of political control on religious affiliation. Job opportunities, recruitment into the armed forces and admission into tertiary institutions gradually assumed a religious coloration.[11] This religious consciousness expressed in daily interaction created a crack in the relationship of Christians and Muslims in Nigeria.

[4] E. O. Ayandokun*Biblical Nurture Through Effective Christian Education* (Lagos: Glory line Christian Publication, 2015), 44

[5]Ibid, 72.

[6]Ibid.

[7] G. O. Olajide *History and Philosophy of Christian Education* (Ilorin: Amazing Grace Print Media, 2019).

[8]Ibid.

[9] C.Coquery-Vidrovitch, *Histoire des Villes en Afrique noire* (Paris, 1993), 2007).

[10] J.F. Jemkur, *Aspects of Nok Culture* (Zaria, 1992), 1-20.

[11] Y. Turaki, *The British Colonial Legacy in Northern Nigeria: A Social Politics in Nigeria*. (Jos: ECWA Headquarters 1993)

The source of Muslims and Christians conflicts in Nigeria has been religious, social and political. The dramas of intolerance by the two religions led to successive conflicts occurring between them, sometimes degenerating into violent open wars or skirmishes. This drama was marked by the 1980 religious crises that started in Zaria involving members of two religions, resulting to the wanton destruction of lives and properties. The same year (2002) witnessed Maitatsine riots led by the Cameroonian Islamic cleric Kukah alias Maitatsine. The conflict ledto loss of lives, torching of churches/mosque, business premises in Kano, Bulumkutu in Maiduguri in 1982,Rigassa-in 1984, and a march 1984, and a host of other places like Gombe and Jimeta-Yola in Adamawa State witnessed Muslim-Christian conflicts.[12] Meanwhile, in 1986 Nigeria was rocked by the controversy over its alleged registration as a member of the organization of Islamic countries (O.I.C) by the General Ibrahim Babangida's regime.[13] This crisis generated a lot of controversies and cold blood between Muslims and Christians with the former arguing that governmental action in joining the O.I.C was justified hence the Nigerian government similarly had diplomatic ties with the Vatican. In 1987, Muslim and Christian students of the college of education, Kafanchan clashed. The conflict later engulfed the whole of Kaduna State. This conflicts later spread to other parts of Kaduna State.[14]

The bitter experiences we have to grapple with concern the extension of religious conflicts to the institutions of learning. In 2002, the election of the student union president of the Federal College of Education (F.C.E) Zaria led to a clash between Christian and Muslim students. In the same year, a similar clash was averted in Ahmadu Bello University (A.B.U) Zaria. On17th March 2006), there was another squabble between Muslim and Christian Girls by the water tank in the female hostel in A.B.U. as Nwabudike and Osewe noted.[15]

According to Dogara Abdulahi Violence in northern Nigeria has flared up periodically over the last 30 years. Mainly in the form of urban riots, it has pitted Muslims against Christians and has seen confrontations between different Islamic sects. Although there have been some successes in conflict management in the last decade, the 2009 and 2010 troubles in Bauchi, Borno and Yobe states involving the radical Boko Haram sect show that violence still may flare up at any moment. If the situation were to deteriorate significantly, especially on Christian-Muslim lines, it could have serious repercussions for national cohesion in the build up to national elections in April 2011.The first major inter-religious violent broke out in Kafanchan on 6th of March 1987. It later spread to Zaria and Funtua (now part of Katsina State). Many lives were lost on both sides though that of Muslims was higher. Large numbers of properties were destroyed, most especially mosques and churches. This riot was a result of the misrepresentation of Islam by one Rev'd Abubakar Bako, who distorted some facts in the Qur'an and made derogatory remarks about the Prophet Muhammad. In April 1991, roasted meat otherwise known as suya brought about a violent confrontation between Muslims and Christians of Tafawa Balewa Local Government Area of Bauchi State. This dispute spread later to Bauchi City and other parts of Bauchi State. Many lives were lost and properties worth millions of Naira were destroyed. These include mosques and churches. Later in the same year, there was more violence known as the Reinhard Bonnke riot broke out in Kano City. Many people died and properties worth millions of Naira were also destroyed. The most recent religious violent is the one reported in the Guardian Newspaper of May 28 1998 in which twelve people were said to have been killed at Abule-Taylor on the outskirts of Lagos. According to the police report, it was a pre-emptive attack on another Maitatsine sect led by Alhaji Muhammed Adamu. But since there were no clashes before the police raid, it is very difficult to ascertain the

[12] A.P. Adega, *"Muslim, Christian Conflicts in Nigeria, 1900-2006: Implications for National Security.* (2001)

[13] J.A. Atanda, *Nigeria Since Independence: The First 25 Years.* (Jericho: Heinemann Educational Books Nig. Ltd., 1989)

[14] A.S. Musa, *"Religious Clashes in Nigeria: A Gushing and Unchecked Hemorrhage*". The Voice. No. 41, June 2002)

[15] K. Nwabudike, and A.E. Osewe, *"Ahmadu Bello University (ABU) Boils again".*Olive branch. Vol. 1, No. 20, (April, 2006), 13

police's claim as it is also difficult to determine whether it was an inter- or an intra-religious problem.[16]

Terrorism in Northern Nigeria

Radical Islam is not a new phenomenon in northern Nigeria. Following independence in October 1960, the rise of the radical Maitatsine movement in the 1970s led to clashes with the Nigerian Police Force in Kano in December 1980, and in Maiduguri in October 1982, leaving many hundred dead.17 Alhaji Muhammadu Marwa, known as the Maitatsine ("One who curses"), championed these intra-religious riots. The uprisings had its roots in the "deeply conservative practice of Islam," dominant in the region that had its origins in the highly successful jihad (holy war) of Sheik Usman dan Fodio of Sokoto (1754–1817) in the first decade of the nineteenth century. What began as a search for religious purification soon became a search for a political kingdom,18 with the outcome that "Islam has remained the focal veneer for the legitimacy of the northern ruling class, and consequently, its politicians have always prided themselves as soldiers for the defense of the faith".[19]

Since 2009, however, Boko Haram, yet another religious terrorist group from north eastern Nigeria, has been responsible for more violence than any other armed group in Nigeria.[20] The nomenclature, "Boko Haram," is derived from a combination of the Hausa word, boko (book), and the Arabic word, haram (forbidden). Put together, Boko Haram means "Western education is forbidden," as it is important here to clarify that the Hausa word, "boko," originally had implications of "falseness" and "duplicity." This certainly has increasingly become the case in recent times, but only with regard to books of Western provenance, as they were deemed to contain material antithetical to Islam and, therefore, "boko." In any case, Boko Haram has even rejected the designation, "Western education is forbidden," and instead, the group now prefers the slogan, "Western culture is forbidden." The difference, as one of the senior members of Boko Haram noted, is that "while the first gives the impression that we are opposed to formal education coming from the West … which is not true, the second affirms our belief in the supremacy of Islamic culture (not education), for culture is broader, it includes education but not determined by Western education".[21]

It is no coincidence that one of the worst forms of political violence in Nigeria today originates in the most socio-economically deprived parts of the country. In the north where unemployment and chronic poverty are rife, radical Islamists groups have challenged the authority of the state. In the southeast, specifically in the Niger Delta where Nigeria's oil resource is located, environmental degradation caused by irresponsible oil practices has compromised the major source of livelihood of indigenous people. Angered by their poor conditions amidst plenty, a flurry of ethnic militia groups often consisting of unemployed youths have engaged in kidnappings, oil pipeline vandalizations, extortion, car bombings, and other forms of violent attacks against the Nigerian state and its oil industry.[22]

[16] Ibid

[17]D.Agbiboa and A.Okem, *"Ethnicity, Religion and the Elusive Quest for National Identity in Nigeria,"* Peace Research: Canadian Journal of Peace and Conflict Studies (2013)

[18] M. Crowder, and G. Abdullahi, *Nigeria: An introduction to its history*. (Longman: np, 1979), 71

[19]D.Agbiboa and A.Okem, *"Ethnicity, Religion and the Elusive Quest for National Identity in Nigeria,"* Peace Research: Canadian Journal of Peace and Conflict Studies (52)

[20] J. Forest, *Confronting the Terrorism of Boko Haram in Nigeria* (Tampa, FL: The JSOU Press, 2012), 15.

[21]Ibid, 15.

[22]K.Omeje, *The State, Conflict & Evolving Politics in the Niger Delta, Nigeria*, Review of African Political Economy, 31:101, (2004), 425-440.

Data Presentation, Analysis and Discussion of Findings

The method used to generate and collect data for this research work is the questionnaire. The questionnaire is a set of questions packaged to gather respondents' information and be used for research. The type used for this study is one of the Likert scale indicating how much respondents agree or disagree with a particular statement. It can deal with the basic information on the data, i.e., age, sex, occupation, academic qualification, (etc.) of the respondents. A number of 100 people answered the questionnaire containing 17 questions.

S/N	Statement	Response of Respondents			Total
		Agreed %	Neutral %	Disagreed %	
1	More broadly, effective Christian Education policies should focus on communities where youth are exposed to conflict	72 72%	10 10%	18 18%	100 100%
2	Christian Education programming should be about fostering relationships between people and their communities and not only about the educational program	65 65%	10 10%	25 25%	100 100%
3	Quality Christian Education is the key to creating a society that is free from social, economic and political injustices; and unnecessary human rights abuses, which fuel religious conflict and terrorism	66 66%	20 20%	14 14%	100 100%
4	A well-rounded Christian Education experience encourages creative thinking and unusual type of interests, therefore not allowing religious conflict and terrorism to flourish	66 66%	13 13%	21 21%	100 100%
5	Embarking on awareness-raising campaigns that could explain the purpose of curbing religious conflict and terrorism in northern Nigeria	65 65%	15 15%	20 20%	100 100%
6	Incorporating Christian Education into school curricula will provide students with principles and communication skills they need to discuss their grievances peacefully in a community that is diverse in terms of race, faith and culture	65 65%	17 17%	18 18%	100 100%
7	People in northern Nigeria will be better able to question opinions, create intelligent thoughts, and	70	9	21	100

	participate in a useful discussion if they are given the proper Christian Education to think critically	70%	9%	21%	100%
8	Christian Education is to teach moral, ethical values and knowledge, which can guarantee societal security and stability as well as foster skills and opportunities that are of immense benefit to human flourishing	57 57%	14 14%	29 29%	100 100%
9	That Christian Education be put together as a single subject to be taught to students at all levels of the education system in northern Nigeria in their increasing levels of difficulties	82 82%	9 9%	9 9%	100 100%
10	Building effective partnerships between the Christian Education sector and the greater community may help to develop opportunities for people and create a sense of shared responsibility for their safety and development	53 53%	18 18%	29 29%	100 100%
11	People who educate about Christian values need to carefully think of creative ways of preparing their students for the work of ministry in the context of a world largely characterized by enormous mutual hatred, suspicion and mistrust, resulting in increasing fragmentation and destruction	64 64%	22 22%	14 14%	100 100%
12	People who educate about Christian values need to take the matter of cultural differences and God' concern for justice and righteousness seriously in curbing religious conflict and terrorism	56 56%	17 17%	27 27%	100 100%
13	People who educate about Christian values must realize that their role includes preaching Christ in order to build an atmosphere conducive to obedience to Christ, as well as resolving arguments that stand in the way of God's knowledge	62 62%	20 120%	18 18%	100 100%
14	To build a community of deep Christian consciousness in our contemporary Christian Education, the Bible must be the central focus in curbing religious conflict and terrorism	55 55%	17 17%	28 28%	100 100%
15	Christian Education is intended to assist its constituents – the church, culture and academia – in creating a Christian worldview that can endure all distortions of biblical reality	56 56%	20 20%	24 24%	100 100%

- A reliability test was carried out using a statistical package SPSS (Statistical Package for Social Sciences).

OPINION	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	Q13	Q14	Q15
SA	50	35	37	32	32	33	39	27	58	23	28	30	34	27	30
A	22	30	29	34	33	32	31	30	24	30	36	26	28	28	26
N	10	10	20	13	15	17	9	14	9	18	22	17	20	17	20
D	7	11	11	18	16	10	13	17	4	15	12	16	13	20	9
SD	11	14	3	3	4	8	8	12	5	14	2	11	5	8	15

- Cronbach's Alpha Test: Test of Reliability

- This is used to measure internal consistency (reliability). It is commonly used when one wishes to determine if the scale used for a questionnaire/survey is reliable. It simply provides an overall reliability coefficient for a set of variables (e.g. questions). A score that is above 0.7 shows a high internal consistency.

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Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.980	.989	15

- From above, we can see that Cronbach's alpha is 0.980 (approximately 1), which indicates a high level of internal consistency (that is, it is considered very reliable).

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
Q1	280.00	23431.000	.845	.	.980
Q2	280.00	24791.000	.927	.	.977
Q3	280.00	24066.500	.965	.	.976
Q4	280.00	24378.500	.926	.	.977
Q5	280.00	24479.500	.956	.	.977
Q6	280.00	24529.500	.981	.	.976

Q7	280.00	23897.500	.970	.	.976
Q8	280.00	25865.000	.927	.	.978
Q9	280.00	21906.500	.878	.	.983
Q10	280.00	26481.000	.839	.	.980
Q11	280.00	24575.000	.854	.	.978
Q12	280.00	25777.500	.996	.	.978
Q13	280.00	24692.000	.964	.	.977
Q14	280.00	25917.500	.892	.	.979
Q15	280.00	25867.000	.884	.	.979

- The above shows that Cronbach's Alpha is greater than 0.8 and approximately 1 (having a high level of correlation) for all questions. This implies that all the questions are valid for this analysis.
- Also, analyzing further using the ITEM-TOTAL STATISTIC. It can be observed that the corrected Item Total Correlation with least values 0.839, 0.845 and 0.854 (Q10, Q1 and Q11 respectively) infer that building effective partnerships between the Christian Education sector and the greater community may help to develop opportunities for people and create a sense of shared responsibility for their safety and development, meanwhile more broadly effective Christian Education policies should focus on communities where youth are exposed to conflict.
- Conclusively, people who educate about Christian values need to carefully think of creative ways of preparing their students for the work of ministry in the context of a world largely characterized by enormous mutual hatred, suspicion and mistrust, resulting in increasing fragmentation and destruction.

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It can be seen from the above, that is, in the investigation of the extent of influence the Christian Education can make to curb religious conflict and terrorism in northern Nigeria. The high percentages in responses of the interviewers (with 24%, 21%, 19% and 18% for D, A, C and B), which are factors of Christian Education, presented a notable influence of at least 82%. It, therefore, can be concluded that "Peaceful Inter-Faith and Cultural Relationship" and "Effective Christian Education Policies" will curb religious conflict and terrorism in northern Nigeria.

From the above bar chart, it can be seen that "wrong teaching" and "human rights abuses" (29% and 21% respectively) are higher than all other reasons that have hindered Christian Education influence on religious conflict and terrorism in northern Nigeria. From table 5 above, it is seen that the Cronbach's Alpha is greater than 0.8 and approximately 1 (having a high level of correlation) for all questions. This implies that all the questions are valid for this analysis. Also, analyzing further using the ITEM-TOTAL STATISTIC. It can be observed that the corrected Item Total Correlation with least values 0.839, 0.845 and 0.854 (Q10, Q1 and Q11 respectively) infer that building effective partnerships between the Christian Education sector and the greater community may help to develop opportunities for people and create a sense of shared responsibility for their safety and development, meanwhile more broadly effective Christian Education policies should focus on communities where youth are exposed to conflict.

Conclusion

Conclusively, wrong teachings influence the mayhem in the society. Wrong perspective to life and society as are reflected in the teachings and approaches of the notable religions in Nigeria are terrible. These establish argument of Gofwen, Takaya and other scholars who consider religion as a major problem. It is pertinent to note that the people who educate about Christian values need to carefully think of creative ways of preparing their students in the context of a world largely characterized by enormous mutual hatred, suspicion and mistrust, resulting in increasing fragmentation and destruction.

Finally, and resulting from the ITEM-TOTAL STATISTIC above, it can be seen that Cronbach's Alpha If Item Deleted (that is, if the questionnaire excludes those questions) with least values 0.976, 0.976, and 0.976 (Q3, Q6 and Q7 respectively) infer that; quality Christian Education is the key to creating a society that is free from social, economic and political injustices; and unnecessary human rights abuses, which fuel religious conflict and terrorism and people in northern Nigeria will be better able to question opinions, create intelligent thoughts, and participate in the useful discussion if they are given the proper Christian Education to think critically.Hence incorporating Christian Education into school curricula will provide students with the principles and communication skills they need to discuss their grievances peacefully in a diverse community in terms of race, faith and culture.

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