

Appendix 49:

NOTE: This file contains 3 documents from 1993,1995 and 2002. Find each document at “xxxx.”

1. First

1. International Conference of Christian-Muslim Relations, Miango, Plateau State, Nigeria, Communique, 1993
2. International Conference of Christian-Muslim Relations, Miango, Plateau State, Nigeria, Communique, 1995
3. Inter-Faith Action For Peace In Africa, 2002

Communiques and Recommendation Documents

DOCUMENT 1

**Communique
from the First
International Conference of Christian-Muslim Relations
Miango, Plateau State, Nigeria
2-6 November, 1993¹**

COMMUNIQUE FROM THE FIRST INTERNATIONAL CONFERENCE ON CHRISTIAN-MUSLIM RELATIONS HELD IN MIANGO 2-6 NOVEMBER 1993

PREAMBLE

At an International Conference on Christian-Muslim Relations held in Miango, Plateau State, Nigeria 2-6 November 1993, initiated by the Lutheran Church of Christ in Nigeria (LCCN) and supported by other local and international organizations and Churches, eminent scholars and participants from both Christian and Muslim communities gathered for presentations and discussions on various topics related to the theme of the Conference: Christian – Muslim Mutual Relations.

The aim and objective of the Conference among others are to create a forum for mutual interaction and exchange of ideas to enhance understanding and peaceful co-existence in Nigeria.

The Governor of Plateau State, His Excellency Mr. Fidelis N. Tapgun (Ksm), represented by the Director-General, the Ministry of Health, Dr. Mrs. Altine C. Zwandor addressed the Conference.

¹*First International Conference on Christian-Muslim Mutual Relations*. Report and papers of a conference initiated by the Lutheran Church of Christ in Nigeria and sponsored by the Evangelical Lutheran Church in America.. Miango, Plateau State, Nigeria, 2-6 November 1993, pp. 88-89.

OBSERVATIONS

The Conference noted that

1. the two religions are in many respects similar in their teachings;
2. in recent years a deterioration has taken place in the relatively peaceful relationship between Christians and Muslims in Nigeria evidenced by growing violence, extremism and militancy;
3. crises in Nigeria are due to multiple causes, including economic, political as well as religious;
4. some Christians and Muslims have not put into practice the teachings of the Bible and the Qur'an, especially on use of force;
5. mutual respect is generally lacking in Christian – Muslim relations;
6. the use of provocative language during preaching is a strong factor contributing to tension and bitterness;
7. discrimination in different forms has become a problem in social, educational and political aspects of the society;
8. there is a growing tendency towards commercialization of religion.

RECOMMENDATIONS

In the light of these observations the Conference recommends that

1. the common foundation be used to build a new understanding for the need of peaceful co-existence through education;
2. religious leaders should
 - a. provide leadership by example,
 - b. encourage taking initiative in arranging conferences and developing curriculum etc. that enhance peaceful co-existence,
 - c. develop the spirit of respect;
3. provocative language be avoided in preaching and teaching as well as in the use of cassettes and publications;
4. any form of discrimination in employment, promotion of employees and sharing of resources should be discouraged by reviving moral and ethical standards in the society;

5. the commercialization of religion should be discouraged as much as possible;
6. governments should support efforts of reputable religious organizations to promote Christian-Muslim dialogue at all levels;
7. the Government should make moral and religious instruction compulsory at all levels and encourage the learning of each other's religion;
8. an Interfaith Dialogue Centre which will promote the realization of these recommendations should be established.

In conclusion, this Conference recommends that efforts should be made to co-ordinate work with that of other organizations that have similar projects in the area of Christian-Muslim dialogue.

(Signed)

Dr. Muhib Omolayo Opeloye, Chairman Communique Committee

Elisabeth Holtegaard, Secretary Communique Committee

Rt. Rev. Dr. David L. Windibiziri, Bishop LCCN

Communique
from the Second
International Conference of Christian-Muslim Relations
Miango, Plateau State, Nigeria
11-16 September, 1995²

PREAMBLE

At the Second International Conference on Christian-Muslim Mutual Relations held in Miango, Plateau State, Nigeria 11-16 September 1995, initiated by the Lutheran Church of Christ in Nigeria (LCCN) and supported by J.N.I. Plateau State Branch and other local and international organizations and Churches, eminent scholars and participants from both Christian and Muslim communities gathered for presentations and discussions on various topics related to the theme of the conference: *THE WAY TO MUTUAL UNDERSTANDING*.

The aim and objective of the Conference among others are to create a forum for mutual interaction and exchange of ideas to enhance understanding and peaceful co-existence in Nigeria.

OBSERVATIONS

The Conference noted that

1. although the majority of Nigerians are peace loving, the behaviour of many Nigerians, whether Christians or Muslims, contradict the tenets of their religions. Hence the prevalence of moral degeneration in the country.
2. secularism is not compatible with the background, upbringing and lifestyle of Nigerians, because religion permeates all facets of Nigerian life.
3. Nigeria is a society bedeviled by social injustice manifested in an inequitable distribution of wealth, leading to lack of peace.
4. Christians and Muslims of Nigeria at times engage in unnecessary rivalry in their religious demands from the Government without considering the essential requirements of their religion and the national interest.
5. efforts of the Christian-Muslim Mutual Relations organizations are unable to get to the grassroots. Hence the occasional religious riots in the different parts of the country.

²*Second International Conference on Christian-Muslim Mutual Relations*. Report and papers of a conference initiated by the Lutheran Church of Christ in Nigeria and sponsored by the Evangelical Lutheran Church in America.. Miango, Plateau State, Nigeria, 11-16 September, 1995, p. 138.

6. misunderstanding, bitter prejudice and ignorance are contributing factors towards poor relationship between Christians and Muslims.
7. Christians and Muslims accept the fact that, though understanding may differ, there is only one God worthy of worship.
8. Christians, Muslims and other Nigerians are confronted with bewildering problems in comparison to our human limitations and inadequacies.
9. emphasis on the discussion of doctrinal issues may not promote the spirit of inter-religious dialogue.

Recommendations

In the light of these observations the Conference recommends that

1. the Government makes religious and moral education compulsory at all levels of our education structure and efforts should be made to ensure implementation of this policy through qualitative teaching.
2. the Government should officially recognize the country as a multi-religious rather than a secular state, where no religion should be favoured at the expense of others.
3. the Government should as a matter of urgency intensify its efforts to create employment opportunities and narrow the gap in the income of the nation's workforce both in the private and public sectors.
4. the Government should consider every religious request from the Christians and the Muslims on its own merit without favour, putting the national interest into consideration.
5. the Government should show interest in the promotion of Christian-Muslim Mutual Relations through sponsoring dialogue projects to facilitate peaceful co-existence.
6. religious leaders should properly educate and enlighten their followers on the need for religious understanding and peaceful co-existence.
7. religious leaders and teachers should highlight common grounds in the two religions to encourage mutual respect.
8. Christians, Muslims and other Nigerians should commit these problems to fervent prayer constantly for the desired solutions.
9. inter-religious organizations should direct attention to evolving joint projects for mutual benefit.

(Signed)

Alhaji Murtala Aminu, OFR, Galadima Adamawa, Chairman
Rt. Rev. Dr. David L. Windibiziri, Bishop Lutheran Church of Christ in Nigeria
Elisabeth Holtegaard, Secretary

DOCUMENT 3

RECOMMENDATIONS BY

Abdul-Rah Man Lawal Adam³

Xxxx

INTER-FAITH ACTION FOR PEACE IN AFRICA

**Inter-Faith Peace Summit in Africa
14-19 October 2002, Johannesburg, South Africa**

CASE STUDY 3

INTER-FAITH COOPERATION FOR PEACE IN NIGERIA

Nigerian Association of Christian-Muslim Mutual Relations

1. Historical background on the formation of the inter-faith dialogue

This dialogue started in the year 1993 when the Lutheran Church of Christ in Nigeria (LCCN) and a conglomeration of other churches approached Jama'atul Nasril Islam (JNI) in Jos for a dialogue. Fortunately, there were some Muslim organizations under the JNI who had been into such inter-faith dialogue, like the Muslim Forum of Nigeria which organized a dialogue in collaboration with the Institute of Church and Society in the same year. The violent happenings in the State and in other parts of the country made such dialogues necessary. Then there was a survey of relevant religious bodies that could

³Abdul-Rah Man Lawal Adam, "The Role of Youth in Peace Building: An Islamic Perspective." In D. Ityavyar and Z. Gundu, pp. 48-49.

provide participants during the dialogue. Thereafter, the First International Conference on Christian-Muslim Mutual Relations was organized in November 1993 at Miango, Plateau State, Nigeria. The conference drew participants from within and outside the country. About 60 participants accepted the invitation, but eventually 44 participated in whole or in part. The conference recorded a success. Several topics centred on the concept of dialogue in the two faiths and the role or influence of religion and politics on dialogue.

2. Activities/methodology adopted

2.1 Conferences

The Association has conducted international conferences on enhancing Christian-Muslim mutual relations in 1993, 1995, 1997 and 1999. The most recent, on the theme of 'Conflict management', took place 23-28 September 2002.

2.2 Advocacy visits

Advocacy visits were conducted to prominent religious and traditional leaders in Nigeria, including the Sultan of Sokoto, the Shehu of Borno, and Chiefs of Jos and Kafanchan. These visits went a long way to allay many fears from the two religious groups. They also provided a favourable atmosphere for the success of the dialogue as persons who hitherto would naturally refuse to participate in the conference participated fully.

2.3 Formation of a Caretaker Committee

At the second conference in 1995 participants yearned for the formation of a Caretaker Committee that would oversee the planning of the conferences and see to the formation of a permanent Association with officers. The committee was formed, comprising eight members, four from each side. Later, two trustees from each side were added. The trustees are Archbishop emeritus Dr David Windibiziri, Bishop Kevin Aje, Group Captain (rtd) Usman Jibrin and Professor Musli T. Yahya.

2.3 Constitution drafting

A Constitution drafting committee was formed during the 1997 conference. The draft Constitution was presented to the 1999 conference, and adopted after discussion. The Constitution was then to be used to register the Association.

2.4 Registration of the Association

The Caretaker Committee was mandated to take up the issue of registration which is still in progress. The delay was necessitated by the Jos crisis in September 2001. During this year's conference members willing to be registered had open opportunity with regard to participation. However, there will be both corporate and individual membership.

3. Positive gains from the dialogue

- 3.1 The forum provides for interaction amongst the followers of the two religions. There were exchanges or addresses by the participants, thereby promoting friendships. There was eagerness to attend the next conference.
- 3.2 It provides for greater understanding amongst the adherents of the two faiths. This means so many stereotypes and prejudices were removed against the religions. People discussed freely the concepts and ideas of the respective faiths. This promoted a peaceful atmosphere to learn about each other's religion.
- 3.3 Consequently, this developed into mutual respect and peaceful co-existence amongst the followers of the two religions. The conflicts which hitherto resulted in violence now became avenues for change of attitude towards one another.
- 3.3 During the last Jos crisis (September 2001) the Association made some paid announcements and captions on television and in the press, calling for restoration of peace within the State. There were also some television programmes giving insights into the activities of the Association and its objective of fostering peaceful and mutual understanding with a view to enhancing peaceful co-existence amongst Christians and Muslims for the development of the country as a whole.

- 3.4 There were communiqués at the end of each conference which usually called on religious bodies to educate their followers on the tenets of their religion, and on the government to be up to its task to promote a favourable atmosphere for peace to reign in the society.
- 3.5 The signing of the peace treaty in Kaduna between the Christians and Muslims, after the violent clashes that claimed many lives and properties destroyed. The clashes were political in nature after the implementation of the Shari'a legal system, but became ethno-religious, with the Hausa-Fulani and the Muslims on the one side and the other indigenous tribes and Christians on the other. The resolution to live peacefully is a highly welcome development in the country and the continent in general.

4. Conflicts

- 4.1 From the interactions during the conferences held, it was observed that some factors bring about conflicts in the Nigerian society. Such factors include ignorance, poverty, politics and social stratification of the society, and of recent, the issue of historical settlements vis-a-vis the question of indigenes and settlers have to a large extent given the country a very harsh experience of rampant violent clashes. By way of argument, it has also been advanced that people have been under a long military dictatorship and suddenly now they have democracy which has been overused or misused to foment violence.
- 4.2 Furthermore, there is the issue of industrious groups who have earned high success in their economic spheres which the unindustrious groups later feel jealous about, for example, the case in Jos of the Hausa-Fulani (the so-called settlers) and the three indigenous tribes of the Jos area (the so-called indigenes, i.e. Berom, Afizere and Anaguta). These trends abound in several parts of the country and result in a lot of conflict over resources and political and social means.
- 4.3 The Federal Government of Nigeria is now looking into the issue of ethno-political problems giving rise to the indigene - settler syndrome by establishing several panels of inquiry into the issue with a view to finding a lasting solution to the problem. The intention is to give a constitutional backing to the findings.

5. Future endeavours

The Association is looking inwards to give more impact to the benefits to be derived after the conduct of the dialogue through the following:

- Conferences are to be organized at the state and local government level.
- The Association is to organize conflict management workshops for areas identified to be in need of such.
- More advocacy visits are to be conducted to community and religious leaders in the country and problem areas. Also the displaced persons in areas affected by violent

conflicts will be visited to give them a sense of belonging and to call on them to maintain peace and order, for example, Langtang, Shendam, Wase, Barkin Ladi, Riyom, etc. of Plateau State.

- Media relations: The Association intends to intensify media relations with the public. Literature, posters and pamphlets, etc. depicting peace messages will be produced for distribution. This will give a wider outreach to the populace.

The Association intends to embark on social or community projects involving the youths of the two faiths, e.g. sanitation, digging of wells, etc.