

# 14. KAICIID, INTERRELIGIOUS DIALOGUE AND PEACEBUILDING IN THE WORLD



# **QUICK REVIEW**

**This is the 13<sup>th</sup> lecture of the NIREC public webinar. So far, we have covered:**

- 1. Anthropological foundation of character.**
- 2. Education from womb to tomb**
- 3. Principles and dynamics of dialogue.**
- 4. Challenges of religious pluralism**
- 5. Basis for dialogue in Africa**
- 6. National unity and religious cooperation**

# **QUICK REVIEW**

- 7. The role of NIREC in strengthening national unity**
- 8. Human destiny and time**
- 9. The role of Islam in dialogue and peacebuilding**
- 10. The church and inter-religious dialogue**
- 11. Breaking barriers, promoting inclusion and integration for refugees.**
- 12. The Efforts of Muslim Women in dialogue and peace-building.**
- 13. The contribution of ACRL-RfP to dialogue and global peace**
- 14. KAICIID, INTERRELIGIOUS DIALOGUE AND PEACEBUILDING IN THE WORLD**



# KAICIID, INTERRELIGIOUS DIALOGUE AND PEACEBUILDING IN THE WORLD

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BY

JOSEPH ATANG, NIGERIA COUNTRY EXPERT, INTERNATIONAL DIALOGUE CENTRE (KAICIID), LISBON, PORTUGAL

# **JOSEPH ATANG,**

- **Joseph Atang is the Nigeria Country Expert and Representative for International Dialogue Centre (KAICIID), an international intergovernmental organization for inter-religious and intercultural dialogue established by Saudi Arabia, Spain, Austria and the Vatican, with headquarters formally in Vienna and now in Lisbon.**
- **He also serves the Technical Adviser to the Interfaith Dialogue Forum for Peace (IDFP) in Nigeria, an interfaith dialogue platform for Nigerian Christians and Muslims established by KAICIID in 2017.**



# **JOSEPH ATANG**

- **He was a journalist; a book editor and publisher; Executive Director of Independent Election Monitoring Group (IEMG); and had a stint with politics as a Special Assistant to the National Chairman of the ruling People's Democratic Party.**
- **His conflict resolution experience includes being a Technical Resource Person to the Human Rights Violations Investigation Commission (Oputa Panel);**
- **Special Assistant to the Chairman of the Ogoni/SHELL Presidential Reconciliation Commission; Member of the Kaduna State Peace and Reconciliation Committee; Member of the Kaduna State Committee to Stem the Incessant Killings in Southern Kaduna; Mediation Consultant to the National Peace Committee for the 2015 Elections in Nigeria;**
- **Consultant to Search for Common Ground; Consultant to United Nations Development Project (Nigeria) and Mediation Consultant to HD Centre for Humanitarian Dialogue, Geneva, Switzerland;**

# **JOSEPH ATANG**

- **Member, Nigeria Middle Belt Brain Trust, a team of 15 experts in different backgrounds established by the Institute for Integrated Transitions, Barcelona; Member of the Think Tank for Network And Advocacy Group, LUX TERRA Leadership Foundation, Abuja, Nigeria; Chairman of the Board of Trustees, National Youth Council, Z/Kataf L.G.A, Kaduna State.**

**Joseph Atang is a recipient of the Donald Paulson Award from the Department of Conflict Resolution, Human Security and Global Governance at the University of Massachusetts, Boston. He is also a certified mediator of the District Court of the State of Massachusetts. Joseph Atang holds an M.A in Conflict Resolution from the University of Massachusetts, Boston; a Graduate Certificate in Public Information from the National Institute of Public Information, Kaduna; a Certificate in Personnel Management from the Centre for Management Development, Lagos; and a B.A in English Language, Upper Second, from Ahmadu Bello University, Zaria.**

- **Joseph Atang is a Ph.D candidate in Peace and Conflict Resolution at the Nasarawa State University, Keffi, Nigeria.**

# ORGANIZATION HISTORY



**2005**

*Custodian of the Two Holy Mosques launches interreligious dialogue initiative.*

**2007**

*Meets Pope Benedict, agreement to collaborate*

**2008**

*Conference for Dialogue Madrid  
UN Declaration New York*

**2009**

*Treaty negotiation process begins*

**2012**

*Treaty enters into force*





*The KAICIID Mandate is to promote dialogue to foster cooperation between religious leaders & policy makers, to counteract stereotypes and prejudice, and to foster peace and reconciliation*

# Why Religious Leaders?

## Sources of conflict

- **Resources:** land, money, natural resources (oil, minerals, etc)
- **Psychological needs:** respect, human dignity, a sense of belonging, etc
- **Values:** religion, ethnicity, race, political ideology, culture, tradition
- **Information:** misinformation, disinformation, lack of information, etc

**Value based conflicts are the most intractable. Religion is the most powerful of values.**

**Religious leaders are the most influential because they are closest to the people. They have leverage and influence everyone including the political leaders.**

**That many conflicts are executed on the platform of religion underscores the importance of religious leaders as weapons for resolving conflict.**

# What is Dialogue?

**A communication style that allows people to understand each other's viewpoints, choices, beliefs, and convictions, etc so they can co-exist. It is not a debate or argument.**

**Dialogue seeks to:**

- **Increase mutual understanding and good relations.**
- **Identify causes of tension between and amongst people and groups.**
- **Build understanding and confidence to overcome or prevent tensions.**
- **Break down the barriers and stereotypes which lead to distrust, suspicion and bigotry.**

# KAICIID PROGRAMMES

## UVNR: ARAB REGION PROGRAMME



Partners:



مجلس كائنات الشرق الأوسط  
The Middle East Council of Churches



Lebanon Dialogue Initiative



WORKING TO REDUCE VIOLENCE IN THE NAME OF  
RELIGION AND TO PROMOTE CULTURAL AND RELIGIOUS  
DIVERSITY ACROSS THE REGION

## CENTRAL AFRICAN REPUBLIC COUNTRY PROGRAMME



**HELPING RELIGIOUS LEADERS WORK TOGETHER  
TOWARDS RECONCILIATION**

# KAICIID PROGRAMMES 3

## MYANMAR COUNTRY PROGRAMME



REVIVING THE SPIRIT OF TOLERANCE IN MYANMAR

## NIGERIA COUNTRY PROGRAMME



REBUILDING FRAYED INTER-COMMUNITY RELATIONS IN NIGERIA



## INTERNATIONAL FELLOWS PROGRAMME

- Over 100 KAICIID Fellows
- 34 Countries
- 8 Religions
- Average age: 38
- 85% of Fellows are affiliated with religious/confessional institutions
- 40% of the Fellows are religious leaders

### Categories:

1. Regional
2. International
3. Network of Fellows programmes



TRAINING A GLOBAL NETWORK OF EDUCATORS TO PROMOTE  
INTERRELIGIOUS DIALOGUE AND PRACTICE



## REFUGEES IN EUROPE PROGRAMME

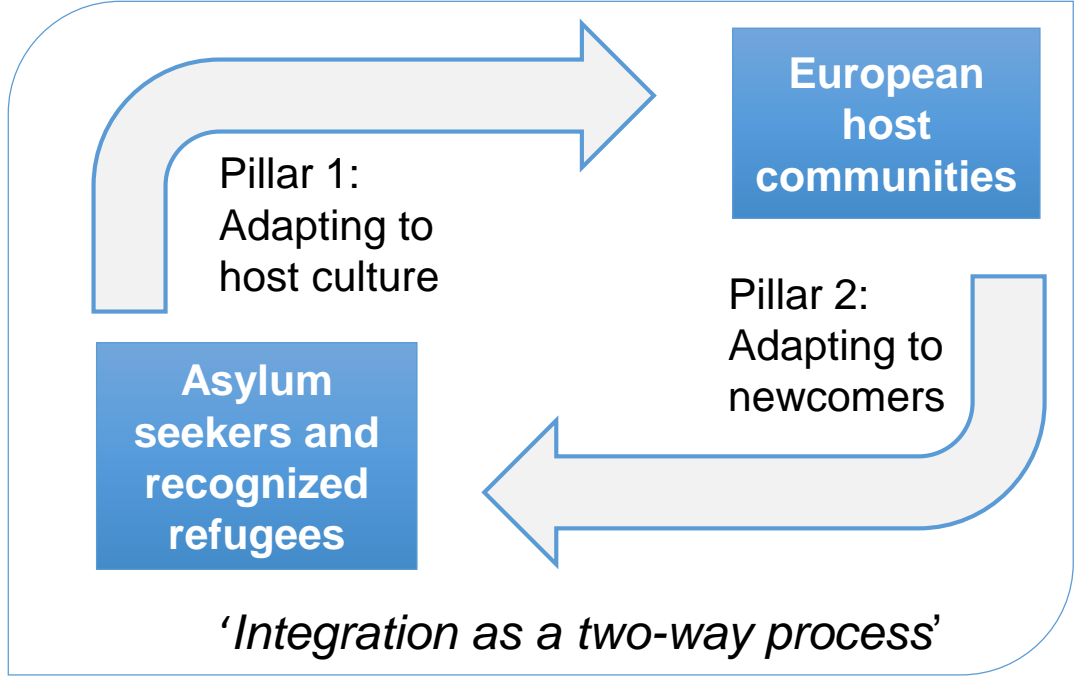
- **Pillar 1: Integration through Dialogue**
- **Pillar 2: Strengthening Interreligious Education for Young People Seeking Refuge**



ENHANCING TWO-WAY INTEGRATION

# Refugees in Europe Programme

KAICIID-recruited and KAICIID-trained dialogue facilitators:  
European citizens with migration backgrounds



## INCORPORATING DIALOGUE INTO THE SCOUT MOVEMENT



HELPING SCOUTS BUILD A CULTURE OF PEACE WORLDWIDE

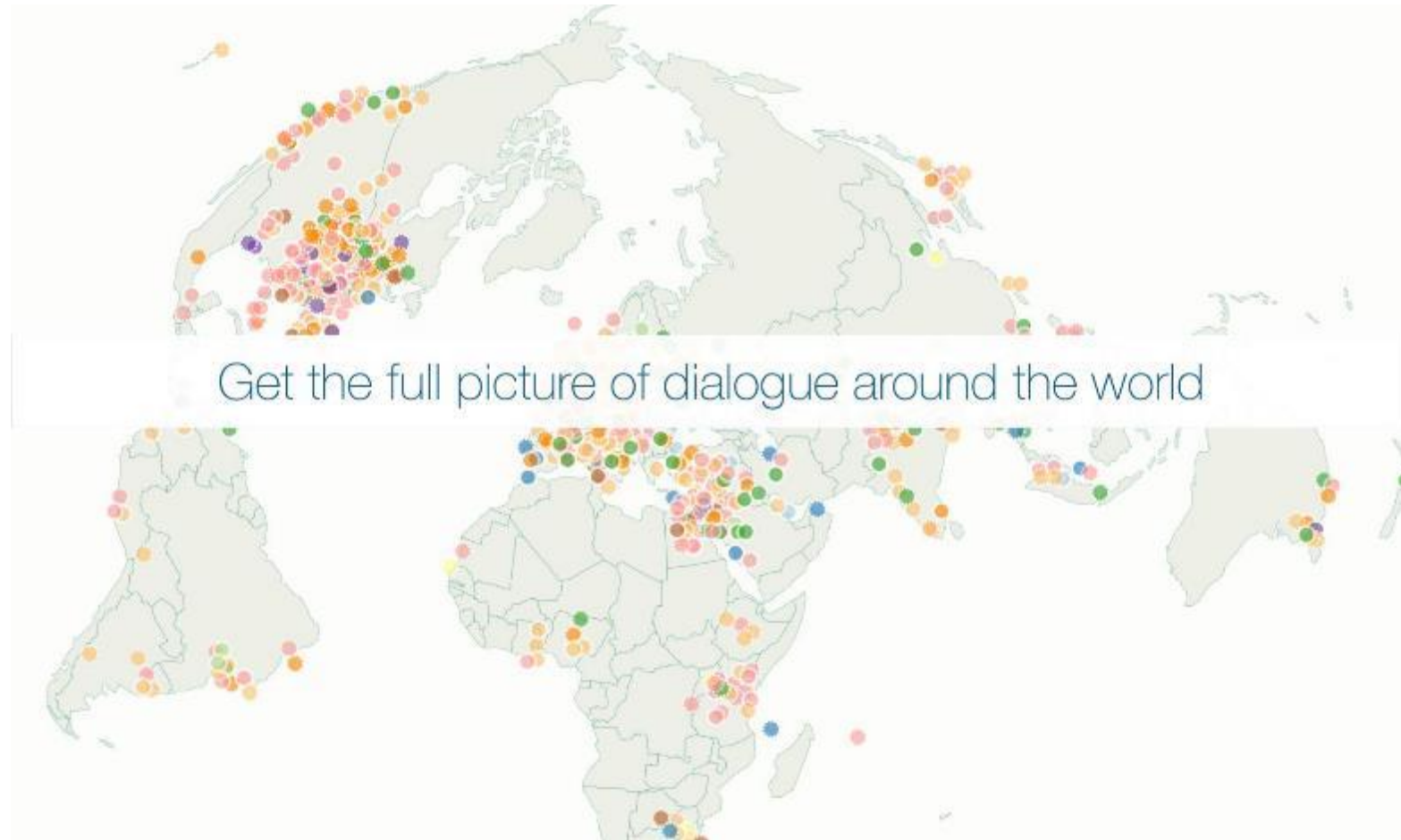
## DIALOGUE KNOWLEDGE HUB

### Programme Key Facts:

An interactive virtual platform to disseminate knowledge on interreligious and intercultural dialogue

### Components:

- ❖ Databases
- ❖ Dialogue Voices
- ❖ Online Courses
- ❖ Webinars
- ❖ Publications



## General IRD Challenges at Individual and Group Levels 1

### Loss of Religious Identity

- Individuals and groups may fear that engaging in dialogue with adherents of other religions could lead to pressure to convert, thereby risking their own religious identity.

### Hidden Agendas

- There's often a concern that participants in dialogue may have hidden agendas, using the platform as a means to subtly proselytize rather than genuinely engage in learning and understanding. This suspicion can hinder open and

### Power Imbalance

- In situations where there is a perceived or real imbalance of power between religious groups (e.g., a majority religion versus a minority religion), there can be concerns that dialogue might be used by the dominant group to impose their beliefs

## General IRD Challenges at Individual and Group Levels 2

### Cultural Imperialism

- Particularly in regions with a history of colonialism, there might be concerns that interreligious dialogue is a new form of cultural imperialism, where more dominant cultures or religions seek to convert others under the guise of dialogue.

### Erosion of Belief and Practice

- Some fear that exposure to and engagement with differing religious beliefs might dilute their own faith, leading to an erosion of traditional practices and beliefs within their own community

### Community Pressure and Backlash

- Individuals engaging in interreligious dialogue might fear backlash from their own communities, including being accused of betraying their faith or community for engaging with "the other."

## General IRD Challenges at Individual and Group Levels 3

### Threat to Secularism

- Separation of Church and State: In secular governments, there is a foundational principle separating religious institutions from government institutions to ensure that governance is not influenced by religious doctrines. Bringing religious actors into policy-making could blur these lines, leading to concerns about maintaining this separation.

### Neutrality Concerns

- Secular governments aim to remain neutral on matters of religion, treating all religious beliefs and non-beliefs equally. Involving religious actors in policy could raise questions about favoritism or bias toward particular religious perspectives

### Diversity and Inclusivity

- Societies are often religiously diverse, with multiple faiths and also significant populations identifying as non-religious. There might be concerns that involving religious actors could alienate or marginalize non-religious communities or those from less represented religions.

## General IRD Challenges at Individual and Group Levels 4

### Potential for Conflict

- Given the diverse and sometimes conflicting nature of religious beliefs, involving religious actors in policy-making might inadvertently lead to conflicts, especially if policies are seen to favor the beliefs or practices of one group over others

### Human Rights Issues

- Secular governments are concerned with upholding universal human rights that may sometimes be in conflict with certain religious doctrines (e.g., rights related to gender, sexuality, freedom of expression). Involving religious actors in policy-making might complicate efforts to uphold these rights

### Accountability and Representation

- Religious leaders or institutions might not be democratically elected or accountable to the public in the same way that governmental bodies are. This raises concerns about their representation in policy-making processes that affect the wider society



## General IRD Challenges at Government Level 5

### Rationality and Evidence-Based Policy

- There's a preference in secular governance for policies to be based on rationality, evidence, and universal ethics rather than faith-based beliefs. Concerns arise that religious involvement might shift the focus towards faith-based reasoning, which might not align with the evidence-based approach

## Challenges of IRD Engagement in Nigeria 1

### Socio-Economic Injustice

- Structural violence - 62.6% Poverty Rate (2015)
- Struggle for land and grazing resources between transhumance pastoralists and farming communities

### Politicization of religion

- By political actors; fundamentalist Christian denominations; radical Islamic sects; and violent Islamist groups

### Ethnic and Linguistic Diversity

- 191,836,000 population (2017 projection)
- 527 ethnic groups/languages
- Lack of unity in diversity

## Challenges of IRD Engagement in Nigeria 2

### Low IRD Knowledge and Skills

- IRD and facilitation techniques not adequate given situation on the ground
- Research and analysis of all aspects of IRD in Nigeria very low

### Government use of force

- Deployment of security forces during conflict instead of dialogue and post-conflict humanitarian work

### “Dialogue fatigue”

- Conflict parties at various levels of society, particularly in the local communities, are tired of peacemakers and governments not walking the talk.
- In the face of low peacebuilding capacity, conflicts could be exacerbated by many interventions.

## Challenges of IRD Engagement in Nigeria 3

### Representative National Muslim and Christian Bodies

- No acceptable central control in Islam regarding leadership and theological issues
- JNl; NSCIA not acceptable to the Shia and Izala groups
- Factionalized Christian Association of Nigeria

### Hate Speech Legislation

- No coherent policy on hate and provocative speeches generally by government at federal, state and local levels
- Hate speech bill sponsored by IMC, IPCR, PLAC, KAICIID, etc in the works.

### Regulatory Framework for Religious Functionaries

- No coherent policy on violent extremist religious proselytization
- Weak provisions in the Criminal Code and Penal Code; recent attempt by the Kaduna State government.

## Challenges of IRD Engagement in Nigeria 4

### Structural and Operational Inefficiencies of government IRD agencies/institutions

- Too subjected to government bureaucracy to be effective
- Structurally dysfunctional – overstaffing, overlapping departments, duplication of roles
- Wracked by internal conflicts and suspicions
- Either lack budgets or are poorly funded (NIREC)

### IRD in Educational Institutions

- Very few fully fledged independent conflict resolution departments
- The few are poorly funded
- Depend on “expert” academics from other departments.

### Lack of Convergence of IRD Activities

- Many initiatives with varying capacities
- Few networks to coordinate efforts
- Danger of duplication and inefficient use of resources available

## Global

### Journalists and Social Media Countering Hate Speech

- The Arab Region, Africa and Asia programmes support journalists and civil society organisations from 19 countries in capacity development and campaigns to counter hate speech and promote dialogue, including participation of women and youth in dialogue processes. Journalists in the Arab region and Central African Republic are provided with knowledge and skills related to interreligious and intercultural dialogue, conflict transformation and hate speech and conflict-prevention literacy and professional reporting on conflict, hostilities and trauma. Faith based and other civil society organisations in the Arab Region and Asia have been provided skills on social media campaigning against hate speech, promotion of dialogue and participation of women and youth in policy development and peacebuilding. Recent evaluation results from the Arab Region confirmed that out of the 119 alumni of KAICIIDs trainings, 65% use social media more than before in their work on promotion of peace and dialogue, while half of them continued to engage in follow-up activities with other colleagues.

### Global Action to Prevent Violence and Genocide

- Over the last few years, KAICIID's intense engagement with activities countering hate-speech received widespread recognition. The Plan of Action for Religious Leaders and Actors to Prevent and Counter Incitement to Violence that Could Lead to Atrocity Crimes signed in 2017 by the United Nations Office on Genocide Prevention and the Responsibility to Protect was developed with KAICIID's support. This Plan of Action includes a range of suggestions for ways in which religious leaders and actors can prevent incitement to violence and contribute to peace and stability. They are grouped into three pillars: **prevention** of incitement to violence, violent extremism and gender-based violence; strengthening of the capacities for dialogue and conflict prevention as well as **strengthening** of engagement with regional and international partners and **building** peaceful, inclusive and just societies and establishment of networks of religious leaders

## Regional 1

### Regional Citizen's Dialogue Programme

- Inauguration of the Regional Citizen's Dialogue Programme on preventing and responding to Unconstitutional Changes of Government in the West African Region.

### Citizens' Forum on Democracy and Digital Governance

- Implementation of the **Citizens' Forum on Democracy and Digital Governance** in partnership with AU-ECOSOCC, which created an inclusive space and platform for African civil society including faith-based organizations to unpack and speak out on trends, gaps, and opportunities to strengthen democracy and digital governance.

## Regional 2

### 4th African Union Interfaith Dialogue Forum

- The Implementation of the **4th African Union Interfaith Dialogue Forum** in Kigali Rwanda from 08-09 November 2023 under the theme "Faith in Harvest: Sowing Seeds of Climate Resilience" where the election of the Steering Committee took place

### Baseline Study

- Development of a **baseline study on the added value of religious actors** in the prevention of food loss and food waste, contributing to an overall increase in food security in the country of Rwanda, in partnership with the World Resources Institute.



## NIGERIA 1

### Establishment of IDFP

- Interfaith Dialogue Forum for Peace (IDFP) is an interreligious national platform comprising 120 Christians and Muslims equally split in membership. It was established by KAICIID in 2017.
- **(More on IDFP later in this presentation)**

### Peace Advocacy Visitations to Flashpoint States of Benue, Plateau, Kaduna, Taraba and Zamfara on the Farmers-herders Conflict - 2018

- **Objectives were to:**
  - demonstrate sympathy and show empathy to the affected conflict communities; engage conflict communities in peace and reconciliation advocacy;
  - make findings on the profile, sources, parties, nature, dynamics, and previous interventions of the conflicts;
  - design further intervention strategies as determined by the findings; and
  - introduce IDFP and KAICIID to the conflict communities as well as state and local authorities.
- 
- **This project has been expanded to twelve States.**

### Interfaith Dialogue Units

- One of the outputs of the Peace Advocacy Visitations to five flashpoint States is the establishment of **Interfaith Dialogue Units** in each of the twelve States to serve as early warning and early response mechanisms in monitoring, reporting and addressing conflict at the state level

## NIGERIA 2

### Establishment of Network of Policy Makers and Religious Leaders (NPMRL)

- Established in partnership with the Institute for Peace and Conflict Resolution, **aimed at engaging high-level figures from government departments and agencies to collaborate with senior religious leaders on the formulation of policies** that address ethno-religious conflict and build peaceful coexistence between adherents of Nigeria's two main faiths, Islam and Christianity.

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### FoRB Network

- Design of **mechanism for monitoring FoRB in Northern and Southern Nigeria** in collaboration with the National Human Rights Commission, The Kukah Centre, and NASFAT. This will culminate in a Network to monitor FoRB in Nigeria. Public presentation of the Survey Report on FoRB in the six pilot States will be made in the third week of July 2024, followed by the training of stakeholders across the pilot States specifically in the use of the report and generally on the monitoring and reporting of FoRB.

## NIGERIA 3

### Interfaith Code of Conduct for Religious Leaders

- Developed an **Interfaith Code of Conduct for religious leaders in Nigeria** with the support of the Christian Association of Nigeria and the Nigerian Supreme Council for Islamic Affairs.

### Regional Workshops in Support of National Peace Committee

- Objectives of the workshops were to identify and engage both influencers and spoilers in supporting the work of the National Peace Committee at the regional level; to establish regional networks that will support the interventions of National Peace Committee; to clearly identify individuals that the National Peace Committee can always leverage on in its regional engagements; to train regional stakeholders on the importance of peaceful and non-violent elections; and to identify and strengthen existing institutions at the regional level that will support peaceful elections and transfer of power. The workshops started in the Northeast Region and culminated in the North East Regional Peace Advocates.

### Annual Peace Conference

- Six (6) Annual Peace Conferences since 2018 by IDFP to achieve collaboration between religious leaders and policy makers. The **6th Annual Interfaith Peace Conference in Kaduna** was organized by the Governor of the State.

## NIGERIA 4

### Documentary on Food Security in Two Nigerian States

- Production of a **documentary on food security in Benue and Rivers states** in collaboration with PaRD and GiZ, on the added value of involving religious leaders in this area of work.

### South-South Network of Women in Dialogue

- Partnership with IMC to **establish the South-South Network of Women in Dialogue** and equipped selected women and youth with skills in dialogue in 6 States Akwa Ibom, Cross River, Rivers, Delta, Edo and Bayelsa.

### 59 Grassroots Projects

- Partnering with Civil Society Organizations (mostly FBOs and IRD NGOs) to implement 59 IRD grassroots projects in States across all of the regions between 2017 and 2020, comprising 7 in 2017, 14 in 2018, 19 in 2019, and 19 in 2020.

## NIGERIA 5

### Local Partners

- Institute for Peace and Conflict Resolution (IPCR); Interfaith Mediation Centre (IMC); and The Kukah Centre (TKC). These partners gave immense support to the entry of KAICIID into Nigeria and the establishment of the IDFP. They continue to give support to KAICIID and IDFP. They have also been adopted by IDFP as partners.

### Sensitization Workshops on preventing election violence 2023

- The project was for high-level national religious leaders and state-level religious actors along with other key election stakeholders such as the INEC, CSOs, policy makers and security agencies learn how election works, role of different actors as well as opportunities for effective collaborations.
- In Kano, Lagos, Abia States and the Federal Capital Tity

### Support for Nursery and Primary School

- Continuous support to the Pigba Primary School in IDP Camp, Abuja, providing regular and interfaith education and mentorship to over 200 nursery and primary school pupils.

# KAICIID KEY MILESTONES IN AFRICA

## CENTRAL AFRICAN REPUBLIC 1

The programme has established partnerships and continues to provide support to the key actors below

### The Ministry for National Reconciliation

- With whom KAICIID has an MoU and collaboration agreements aimed at establishing well-functioning Local Peace and Reconciliation Committees, mandated with mediating local conflict and serving an early warning function

### The Plateforme des Confessions Religieuses de Centrafrique (PCRC)

- PCRC is the main interreligious platform of the country, to which KAICIID provides technical and operational support, enabling it to serve as a peacemaker amongst all relevant parties to the conflict, including the 14 armed groups.
- Currently, the PCRC is working to establish regional offices (antennae structures) in all of the country's 16 prefectures

### The University of Bangui

- With which KAICIID has an MoU, enabling it to incorporate IRD as a tool for conflict transformation into the Master's Programme on Conflict Resolution. The professors have been trained in the subject matter to be able to impart this knowledge to other professors, and the University has agreed to host a "clinic" of practice so that students can apply the knowledge to real case scenarios

# KAICIID KEY MILESTONES IN AFRICA

## CENTRAL AFRICAN REPUBLIC 2

The programme has established partnerships and continues to provide support to the key actors below

### The Ecole Normale Supérieure

- **The Ecole Normale Supérieure**, with which KAICIID has another MoU, aimed at training primary school teacher trainers in IRD, with the objective of streamlining the material in the national educational curricula. Both this project, as well as the one with the University, involve the support of the **KAICIID National Fellows Chapter**.

### The Conflict Sensitive Journalist Network

- **The Conflict Sensitive Journalist Network**, which KAICIID established in collaboration with the UN Office on Genocide Prevention, composed of over 150 journalists trained in conflict sensitive reporting. This Network is working with the High Council of Communication of the Ministry of Communication on the implementation of the National Action Plan Against Hate Speech

### United Nations Multidimensional Integrated Stabilization Mission

- **United Nations Multidimensional Integrated Stabilization Mission**, which is supportive of all the programmatic work and which provides access to infrastructure and resources, particularly concerning security protection for the PCRC's religious leaders and the prevention of hate speech across the country.

## Mozambique

### Awareness-raising Workshop

- **Awareness-raising Workshop** in Pemba, Cabo Delgado, 29-30 November 2023, on advocating for interreligious dialogue as a tool for conflict transformation. The workshop served to gather the input and insights of local policy makers and communities (including FBOs, CSOs and religious leaders from the area, as well as local and national Government authorities), form future coalitions to jointly engage in addressing the conflict drivers in Cabo Delgado, as well as inform the KAICIID multi-year intervention plan developed for the country



## IRD Capacity Building

- Individuals and communities empowered to transcend conflict through dialogue.

## Effective Environment for IRD and ICD

- Creating and enabling environment for intercultural and interreligious dialogue.

# ABOUT INTERFAITH DIALOGUE FORUM FOR PEACE (IDFP)

The KAICIID Nigeria Programme was initiated in 2016.

IDFP was launched in 2017 as an **inclusive, operational and sustainable IRD national platform** to coordinate IRD efforts in the country



The interfaith meeting in September 2016

# ABOUT INTERFAITH DIALOGUE FORUM FOR PEACE (IDFP)

## ABOUT IDFP

### Membership Composition of the Organs

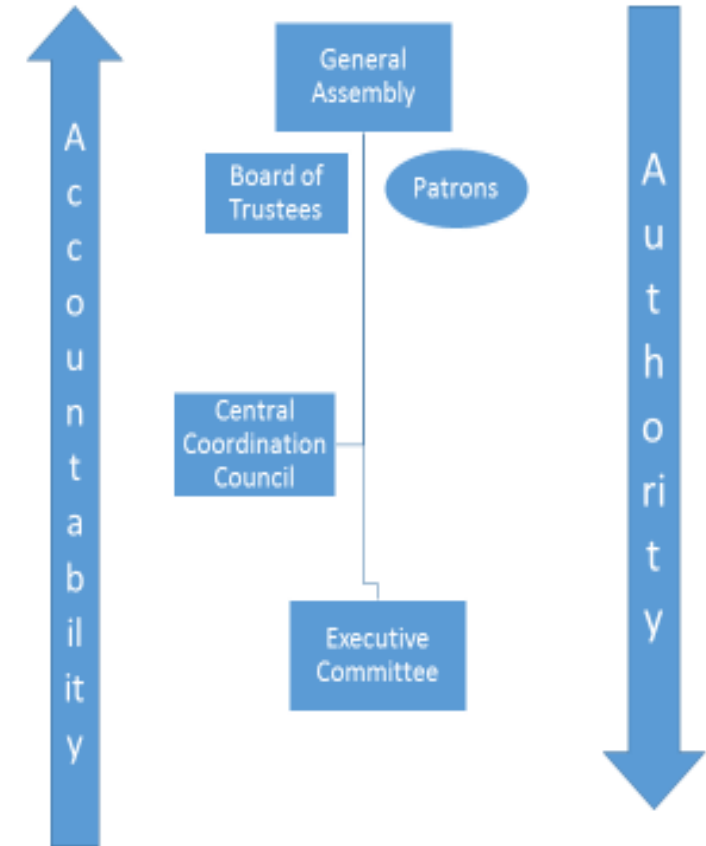
- The Executive Committee as operational arm of the IDFP consisting of 10 people (5 Christian and Muslim each) who are meeting bi-monthly
- The Central Coordination Council comprising 15 Muslim leaders and 15 Christian leaders meets quarterly. Members of the Executive Committee are also members of the CCC, making a total of 40 people in attendance.
- The Board of Trustees: 10 members, again 5 Christians and 5 Muslims.
- Two Grand Patrons : the Sultan of Sokoto & the President of the Christian Association of Nigeria.

### THE INTERFAITH DIALOGUE FORUM for PEACE (IDFP) – based on Draft Constitution

Mission: Promote religious tolerance, integration and openness, all in the spirit of mutual trust, sincerity or purpose through dialogue.

Structure: The IDFP is composed of three different levels (i) the GA, (ii) the CCC and (iii) the Executive Committee.

Interaction with the member organizations: According to the subsidiarity principle.



## IDFP Organs

## ABOUT IDFP

### Foundational Activities 1

- **Identification of 50 Christian and 50 Muslim key religious leaders**, carefully selected to represent all identifiable religious blocks, sects and denominations.
- **Simultaneous intrafaith meetings of the selected 50 Muslim leaders, and 50 Christian leaders in September 2016** to set the tone for the platform at the intrafaith level and identify intrafaith issues that must be tackled by the platform.
- **Interfaith meeting of the selected 50 Christians and the 50 Muslims in January 2017** also to set the tone for the platform at the intrafaith level and identify interfaith issues that must be tackled by the platform



First IDFP interfaith meeting in September 2016

# ABOUT INTERFAITH DIALOGUE FORUM FOR PEACE (IDFP)

## ABOUT IDFP

### Foundational Activities 2

- Adoption of a Constitution
- Adoption of By-laws
- Registration with the Corporate Affairs Commission
- Design of Financial Guidelines
- Development of an Action Plan
- Development of a Work Plan for 2018
- First General Assembly in January 2018



First IDFP Interfaith meeting in September 2016

# ABOUT INTERFAITH DIALOGUE FORUM FOR PEACE (IDFP)



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First IDFP Interfaith meeting in September 2016

# Recommendations

- ✓ Interfaith dialogue must transcend conflict resolution to good governance.
- ✓ Respect for the democratic principle of representation in areas of obvious intrafaith and interfaith cleavages.
- ✓ Appreciate the impact of the International environment on Nigeria's ethno-religious crises.
- ✓ Joint action against corruption, mismanagement of resources, bad governance, widespread disease, the fallen standard of education, the collapse of moral and family values, etc.
- ✓ Check the growing international networking of fanatical religious individuals and groups.

# Recommendations

- ✓ Cooperation between Christians and Muslims in the task of building a just, peaceful and democratic Nigerian society.
- ✓ Greater networking among IRD civil society groups for maximum impact.
- ✓ encourage many more joint (Christian-Muslim) social welfare and community development programmes and projects.
- ✓ Ensure uniform standard of human rights across all national and international cleavages.
- ✓ Ensure justice for all irrespective of differences

# Recommendations

- ✓ Appreciation of the futility of violence even in the face of real or perceived injustice.
- ✓ Christians and Muslims staying faithful to the injunctions of both religions on peace.

**Christian:** Jesus is the Prince of Peace; the Golden Rule; turning the other cheek; vengeance belonging to God; reconciliation initiated by the victim (offering); etc.

**Muslim:** Islam is a religion of peace; revenge; etc

- ✓ Elite consensus

K A I C I I D  
**CIID**  
D I A L O G U E  
C E N T R E

**Thank You**