



A CONCEPTUAL EXPLORATION OF THE MISSIONAL JOURNEY OF  
TARAYYAR EKKLISIYOYIN KRISTI A NIGERIA (TEKAN) AS AN  
ECUMENICAL INSTRUMENT FOR JUSTICE AND PEACE IN THE  
COMMUNITY OF JOS

By

Lesmore Gibson Ezekiel

(NCE, BDD/BA, B.Th [Hons])

Student Number: 210504819

Supervisor: Dr Roderick Hewitt

Submitted in partial fulfilment of the Academic Requirements for the  
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## DECLARATION

I hereby declare that unless specifically indicated to the contrary in the text, the whole thesis is my own work and has not been submitted in any form elsewhere for a degree.

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Lesmore Gibson Ezekiel

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Date

As the supervisor, I have agreed to the submission of this thesis.

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Dr Roderick Hewitt

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Date

## DEDICATION

To our lovely parents, dearly beloved family and to the entire Christian Ecumenical movements advancing the vision of God of a world that is free of injustice and violent conflict.

## ABSTRACT

The research work has engaged in a critical missional reflection on the effectiveness of Tarayyar Ekklesiyoyin Kristi A Nigeria (TEKAN) as an ecumenical instrument for justice and peace in Jos, a central area in Northern Nigeria that has been bedevilled with violent conflicts commonly associated with religio-cultural and socio-political factors. The scope of this study is limited to a conceptual exploration of the issues. In the critique of TEKAN, an inherent contradiction is identified within its identity, vocation and witness. The theoretical framework that guided this study embraced an interdisciplinary approach on issues about God's mission (*Missio Dei*) through the Church (*Missio Ecclesia*) that propels Ecumenical engagement (*Oikoumene*) and leads to the quest of Justice and Peace (*Dikaosune & Shalom*) for all humanity.

The ecumenical witness of TEKAN within the environment of Jos calls into question its effectiveness as a tool of transformation in a multi-political and religious environment plagued by violence. The data gathered by various commissions of inquiry into the crises of Jos seems to suggest that a study approach to problems of justice and peace will not resolve the deeply entrenched problems. Therefore, the ultimate test of whether TEKAN will develop into an effective missional and ecumenical instrument for justice and peace in Jos will be dependent on taking radical steps that embrace a genuine mission audit of its identity, vocation and witness that will empower the organization to meet the deep challenges of the people of Jos and their quest for authentic human development built on justice and peace.

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## ACRONYMS / ABBREVIATION

- AACC - All African Conference of Churches
- ACTS - African Christian Textbooks
- AIC - African Instituted Church
- AIT - Africa Independent Television
- ANCA - All Nations Christian Assembly
- APRM - Alternative Peace Road Map
- BBN - Boys Brigade of Nigeria
- BBA - Bridge Builders Association
- BGS - Biannual General Synod
- BLS - Brønnum Lutheran Seminary
- BSN - Bible Society of Nigeria
- CAN - Christian Association of Nigeria
- CBOs - Community Based Organisations
- CCN - Christian Council of Nigeria
- CEPAN - Centre for Peace Advancement in Nigeria
- CMS - Christian Missionary Society
- CNAC - Church of Nigeria Anglican Communion
- CPFN - Christian Pentecostal Fellowship of Nigeria
- COCIN - Church of Christ in Nigeria
- CRCN - Christian Reformed Church in Nigeria
- CRUDAN - Christian Rural & Urban Development of Nigeria
- CSN - Catholic Secretariat of Nigeria
- CSOs - Civil Society Organisations



CWM – Christian World Mission  
DOV – Decade to Overcome Violence  
GBN – Girls Brigade of Nigeria  
GG – Girls Guide of Nigeria  
ECC – Executive Council of the Church  
ECCN – Evangelical Church of Christ in Nigeria  
ELCSA – Evangelical Lutheran Church of Southern Africa  
ELCSASO – Evangelical Lutheran Church of Southern Africa Student Organisation  
ERCC – Evangelical Reform Church of Christ  
ECWA – Evangelical Church Winning All  
ETE – Ecumenical Theological Education  
EWER – Early Warning Early Response  
EYN – Ekklesiyar Yan’uwa a Nigeria  
FBOs – Faith Based Organisations  
FCS – Fellowship of Christian Students  
FCT – Federal Capital Territory  
FCCN – Fellowship of Churches of Christ in Nigeria  
FCS – Fellowship of Christian Student  
FECCIWA – Fellowship of Churches of Christ in West Africa  
FGN – Federal Government of Nigeria  
FRN – Federal Republic of Nigeria  
FSWs – Female Sex Workers  
GA – General Assembly  
GCC – General Church Council

HEKAN - Hadaddiyar Ekklesiyar Kristi A Nigeria  
ICS - Institute for Church and Society  
IEPC - International Ecumenical Peace Convocation  
IMC - Interfaith Mediation Centre  
JIBWIS - Jama'atul Bidiah Ikamatu Sunna  
JMDB - Jos Metropolitan Development Board  
JNI - Jama'atul Nasir Islam  
JPRM - Justice Peace and Reconciliation Movement  
LCC - Local Church Council  
LCCN - Lutheran Church of Christ in Nigeria  
LGA - Local Government Area  
LTI - Lutheran Theological Institute  
LUCWA - Lutheran Communion in West & Central Africa  
LWF - Lutheran World Federation  
MA - Mission Afrika  
MBCN - Mambila Baptist Convention of Nigeria  
MCC - Mennonites Central Committee  
MDGs - Millennium Development Goals  
MIS - Management Information System  
MSG - Messianic Support Group  
NBS - National Bureau of Statistic  
NGOs - Non Governmental Organisations  
NIREC - Nigeria Inter-Religious Council  
NIFES - Nigeria Fellowship of Evangelical Students

NKST – Nongo u Kristu hen Sudan Ken Tiv

NLFA – New Life For All

NTA – Nigeria Television Authority

NBTT – Nigeria Bible Translation Trust

OAIC – Organisation of African Independent Churches

OVC – Orphan and Vulnerable Children

PCN – Presbyterian Church of Nigeria

PFN – Pentecostal Fellowship of Nigeria

PLSG – Plateau State Government

PLASIREC – Plateau State Inter-Religious Council

PROCMURA – Programme for Christian/Muslim Relation in Africa

PRTVC – Plateau Radio & Television Corporation

RCCN – Reformed Church of Christ in Nigeria

RURCON – Rural & Urban Resource and Counselling Network

RRT – Rapid Response Team

SCIAN – Supreme Council for Islamic Affairs in Nigeria

SGN – State Government of Nigeria

SIM – Sudan Interior Mission

SJT – State Joint Taskforce

SORAT – School of Religion and Theology

SU – Scripture Union

SUM – Sudan United Mission

SWOT – Strength, Weakness, Opportunities & Threats

TCNN – Theological College of Northern Nigeria

TEKAN - Tarayyar Ekklesiyoyin Kristi A Nigeria

TPD - TEKAN Peace Desk

TWF - TEKAN Women Fellowship

TYF - TEKAN Youth Fellowship

TEE - Theological Education by Extension

UELC - United Evangelical Church

UELCSA - United Evangelical Church of Southern Africa

UKZN - University of KwaZulu-Natal

UMCN - United Methodist Church of Nigeria

UN - United Nations

WCC - World Council of Churches

YMCA - Young Men Christian Association

YWCA - Young Women Christian Association

ZME - Zumuntan Matan Ekklesiya

## CHAPTER ONE: GENERAL INTRODUCTION

### 1.1 Background

This study explores the missional<sup>1</sup> journey of Tarayyar Ekklesiyoyin Kristi A Nigeria (TEKAN)<sup>2</sup> as an ecumenical instrument for justice and peace. The context of this study is located within the pluralistic city of Jos, Northern Nigeria. This diverse community has had many violent conflicts that are purported to be associated with unresolved religio-cultural and political tensions<sup>3</sup>. The study argues that an enlightened ecumenical engagement is vital for justice and peace building in the cultural, religious, political plural community of Jos and its environs<sup>4</sup>. Although TEKAN works throughout Northern Nigeria, the scope of this research is intentionally restricted to its ecumenical work within Jos and its suburbs. This study has also restricted the use of the term ecumenical from its wider application that includes relationship with other faiths to a limited relationship between one ecumenical organisation and the society in which it works.

Interestingly, TEKAN from the earliest days was formed to forge common policies to deal with internal and external threats and challenges to the witness of the churches. This fellowship of local churches has grown to thirteen members<sup>5</sup> that cherish and uphold a common calling of their unity in Christ in the midst of real differences in their doctrinal and liturgical identities.<sup>6</sup> Apart from their common engagement in evangelism, this ecumenical instrument demonstrates its witness through diverse educational, health and other socio-economic projects.

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<sup>1</sup> The missional task in this study is “to examine methodically and critically, the presuppositions, motives, structures, methods, patterns of cooperation, and leadership which the churches within the ecumenical instrument bring to their mandate” (Verkuy1 1978:5).

<sup>2</sup> TEKAN, (Tarayyar Ekklesiyoyin Kristi A Nigeria,) the English translation is ‘Fellowship of Churches of Christ in Nigeria’.

<sup>3</sup> Newspaper article: Daily Trust January 20<sup>th</sup> 2010. <http://www.dailytrust.dailytrust.com>

<sup>4</sup> Jos environs cover four Local Government Areas namely, Jos North, Jos South, Jos East and Bassa.

<sup>5</sup> See appendices A and B for the list of TEKAN members, associates, and rites of admission into TEKAN membership respectively.

<sup>6</sup> *Lightbearer*, Vol. VIII No. 7, August-September 1912, pp. 130-131.

Jos, the capital city of Plateau State is situated in the central belt of Nigeria<sup>7</sup>. Over the years, it has grown to become one of Nigeria's premier tourist centres and the sixth largest producer of tin. It is populated by diverse tribes that include the Berom, Anaguta and Afizere.<sup>8</sup> However, Best claims that traders, butchers, Koranic teachers and other artisans also came due to the commercial significance of Jos, all of the major ethnic groups have settled in Jos.<sup>9</sup> This situation may have contributed to the socio-political and religious tensions experienced within the city.

Similarly, Jos is acknowledged as the unofficial centre of Christianity in the North<sup>10</sup>. The city has attracted attention for its diverse religious communities that sometimes result in conflicts through their competing interests. The reintroduction of Shari'ah legal system in some northern states in 1999 resulted in Jos offering hospitality to influx of people seeking refuge from the deadly consequences that followed. This impacted negatively upon the residents of Jos, through growing religious intolerance, tension and mutual suspicion. The city that advertised itself as "Home of Peace and Tourism"<sup>11</sup> was informally renamed by the people as "home of pieces and terrorism". It is difficult to separate politics and religion in Northern Nigeria. Alternative Peace Road Map (APRM)<sup>12</sup> facilitated by Interfaith Mediation Centre (IMC)<sup>13</sup> conducted a study on conflict trends in Jos that revealed how deeply conflict is woven into the socio-political arrangements. It is for this reason the research is focused on the ecumenical quest for justice and peace within this context.

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<sup>7</sup> Nigeria. National Bureau of Statistics. 2007. *2006 National Population Census*.

<http://www.nigeriastat.gov.ng> Jos and its environs has a population figure of 1,208,477

<sup>8</sup> Bingel Anthony D. 1978. *Jos: Origins and Growth of the Town 1900-1972*. Jos: University of Jos, Department of Geography Publication, p.2.

<sup>9</sup> Best, S. G. 2007. *Conflict and Peace Building in Plateau State, Nigeria*. Ibadan: Spectrum Books, p. 24.

<sup>10</sup> The city is host to many Christian mission agencies such as Sudan United Mission, Sudan Interior Mission, TEKAN, Catholic Provincial Secretariat YMCA, YWCA, Fellowship of Christian Students, Nigerian Fellowship of Evangelical Students and famous Theological Seminaries and Bible colleges. Similarly, Jos host the International Headquarters of the Jama'atu Izalatu Bidiah Ikamatu Sunna (JIBWIS) a recognised Islamic fundamental sect and many other Islamic groups.

<sup>11</sup> Plateau Nigeria. 2008. *People and Culture of Jos*. <http://www.plateaustategov.org/history.html>

<sup>12</sup> Alternative Peace Road Map (APRM) is document developed by major stakeholders of Jos. I was involved too.

<sup>13</sup> Inter-faith Mediation Centre (IMC) is a non-profit, non-governmental organization, whose objective is peace building activities.

## **1.2 Motivation**

My involvement in ecumenical work at local and national levels in Nigeria and sub-Saharan Africa has significantly shaped my identity and vocation. It has influenced my ecumenical learning and engagement in justice and peace building activities within the diverse religious traditions throughout Northern Nigeria. TEKAN is one of the oldest ecumenical instruments with its headquarters located in the city of Jos, Northern Nigeria. The people of Christian and Islamic faiths in this region are continuously facing prejudices and stereotyping towards and against another. The situation is further compounded by the dysfunctional socio-political environment.

The perennial internecine violence that erupts within the community of Jos has motivated my quest for the emergence of a more effective life-giving and protecting ecumenical instrument that works for the wellbeing of all people. Since peace cannot thrive when there is miscarriage of justice, people who are marginalised and oppressed may have no other option but to engage in acts of resistance that may even be violent.

## **1.3 Statement of Problem**

The growing tension and continuous suspicion and stereotype that exist between people of the same nationality, but of different religious affiliation, have consistently led to violent conflict. It therefore constitutes an endemic socio-religious problem. In spite of the ameliorating measures taken by the state and civil society, the problem has deepened because of the underlying religious and political roots of the violence. The city of Jos in the early years of independent Nigeria had been a reasonable peaceful place for many for tourist to visit, but it has recently become a place where many are scared of visiting. The city is characterised by rumours of violent attack and being intolerant to religious pluralism. A concern for the growing climate of violence and the need for an unflinching ecumenical commitment to motivate and mobilise for tolerance and peaceful co-existence amongst the people regardless of their religious and ethnic identities has under-girded the quest of this study.

Through an analysis of targeted written sources, attempts will be made to identify and suggest strategic ways in which religious tolerance can be deepened through communal interaction that is life-giving.

### **1.3.1 Key Research Question:**

In order to facilitate this exploration of the missional journey of Tarayyar Ekklesiyoyin Kristi A Nigeria (TEKAN) as an ecumenical instrument for justice and peace, some pertinent questions have been identified to guide the focus of this study: Firstly, the key question is: *How has the ecumenical instrument Tarayyar Ekklesiyoyin Kristi A Nigeria (TEKAN) contributed to justice and peace building efforts in the community of Jos?*

### **1.3.2 Research Sub-Questions:**

In attempting to answer the above key question, the study will seek to address the following sub-questions:

1. What are the stated missional and ecumenical objectives of TEKAN?
2. What strengths/opportunities/weaknesses and Threats has TEKAN faced since the formation its justice and peace building efforts?
3. What are the challenges faced by TEKAN in living out its identity as an ecumenical instrument built on *Koinonia* (Fellowship)?
4. What are the causes for the lack of peace and justice within the city of Jos and its environs?
5. What ought to be the contemporary priorities in justice and peace building within Jos that TEKAN need to be given urgent attention?

### **1.3.3 Research Objectives:**

This study will be guided by the following objectives:

1. To identify and describe the missional and ecumenical objectives of TEKAN.

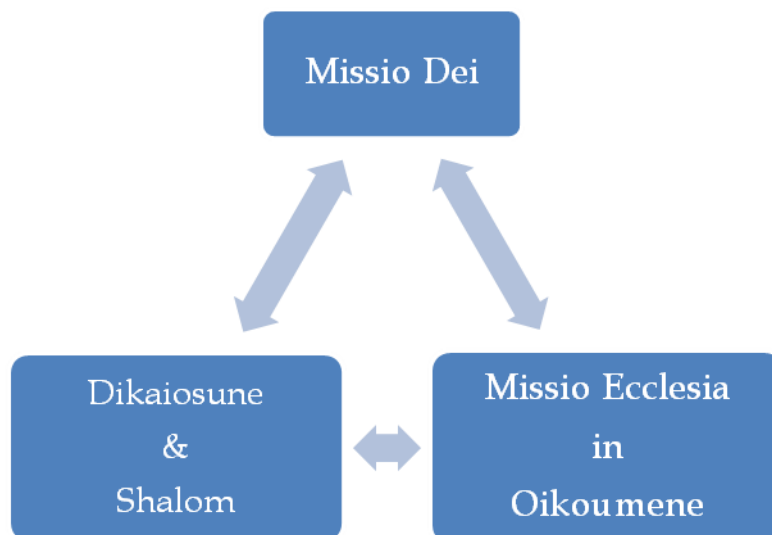


2. To outline and critique the activities of TEKAN as an ecumenical instrument.
3. To identify challenges that work against the missional and ecumenical work TEKAN.
4. To suggest possible causes for the lack of peace and justice within the city of Jos and its environs.
5. To suggest ways in which TEKAN can deepen its ecumenical engagement that fosters justice and peace building in Jos and beyond.

#### 1.4 Theoretical Framework

This study uses a missional trajectory to explore the ecumenical authenticity and effectiveness of Tarayyar Ekklesiyoyin Kristi A Nigeria (TEKAN) in executing its mandate to be an instrument for justice and peace in Jos. The theoretical framework that is posited for this study embraces an interdisciplinary approach on issues about God’s mission (*Missio Dei*) through the Church (*Missio Ecclesia*) that propels Ecumenical engagement (*Oikoumene*) and leads to the quest for Justice and Peace (*Dikaiousune & Shalom*) for all humanity.

The following diagram illustrates the theoretical framework of this study:



It is within this three pronged framework that the ecumenical witness of TEKAN as an ecclesial instrument for social justice and sustainable peace will be explored. Bosch quoting Kramm, asserts that, “since God’s concern is for the entire world, this

should also be the scope of *Missio Dei*. It affects all people in all aspects of their existence. Mission is God's turning to the world in respect of creation, care, redemption and consummation".<sup>14</sup> Therefore, "*Missio Dei* is God's activity, which embraces both the church and the world, and in which the church may be privileged to participate".<sup>15</sup> The church cannot claim that it is doing mission except when it is authenticated by the mission of God. Therefore, it is imperative to mention that *Missio Dei* and *Missio Ecclesia* are inseparable. The former energises the later and the later realises the former. The use of each of the concept represents and strongly embodies the other. However, the *Missio Dei* remains the key anchor that holds the theoretical framework upon which the study is guided.

The missio-cultural clothing that shapes the exploration of the theoretical framework is shaped by African scholarship. It involves a critical engagement with African scholars whose works are recognised internationally within the ecumenical community. Byamungu, an African ecumenist argues that,

Now that we have the Bible in our hands, now that we know the traditions and the histories of our churches, now that we know Jesus Christ and what he stands for, it is high time to purify our intentions in embracing the gospel of love and unity, and not only for the sake of eschatological salvation, but concretely also for the fullness of life here and now.<sup>16</sup>

His argument has brought to light the idea of the mission of God as manifested in Jesus Christ as one that leads to fullness of life that includes justice and peace and invites people to remain united in ecumenical interaction for the ultimate good of humanity. He further argues that:

The suffering of the churches in the two-thirds world becomes a *locus theologicus* for the self-understanding of the universal church, emphasising that its ministry of the word and sacraments can only be convincing if it

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<sup>14</sup> Bosch, David J. 1991. *Transforming Mission: Paradigm Shifts in Theology of Mission*. Maryknoll, New York: Orbis Books, p. 391.

<sup>15</sup> Bosch, *Transforming Mission*, p. 391

<sup>16</sup> Byamungu, Construing Newer "Windows" of Ecumenism for Africa: A Catholic Perspective. *The Ecumenical Review* 57 (3): 341-352.

actively engages in economic and all human development, struggling for justice and peace in the world as a whole.<sup>17</sup>

His perspective has highlighted the inescapable responsibility of the church in living out God's mission. This further reveals the expected outcome of God's mission implemented by the church that is referred to as '*Missio Ecclesia*'. Since the church derives its mission mandate from an invitation from the *Missio Dei*, it has no option but to work with God for the fulfilment of God's purpose on earth. This work of salvation embraces justice for all humanity regardless of their socio-religious status. The goal cannot be realised without the church being united in its ecumenical existence. Byamungu further argues that,

there is a need for uniting the various Christianities in Africa into one church, rich in its diversities of expression, vibrant in its cultural life, and living in its caring, healing dynamism... in this way the one church of Christ, as expressed on both sides of the missionary divide would benefit from all its component churches for the greater glory of the kingdom of love, justice and peace.<sup>18</sup>

His vision for a united church in Africa may sound farfetched, but even in the plural context of Africa; Christian unity is a prerequisite to help foster the wider unity of humanity within the continent. The unity that is being argued for is not the product of structural uniformity, but rather a unity in response to God's missional purpose in the world. When the church faithfully responds to God's mission it naturally results in deepening of ecumenical engagement. Kobia, an influential ecumenist from Kenya and the immediate past General Secretary of World Council of Churches, highlights the significance of ecumenism in the identity, vocation and witness of churches when he states that, "denominations were part of a kind of differentiated Christianity and ecumenism in the last half of the second millennium was to minimise this differentiation and promote more unity and more core common styles of prayer, worship, mission and evangelism, social justice and education".<sup>19</sup> This perspective highlights the significant role that ecumenical instruments play in advocating for balanced justice and sustainable peace to all.

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<sup>17</sup> Byamungu, *Constructing Newer "Windows" of Ecumenism for Africa*, pp. 349-350.

<sup>18</sup> Byamungu, *Constructing Newer "Windows" of Ecumenism for Africa*, p. 351.

<sup>19</sup> Kobia, Samuel 2006. *Called to the One Hope: A New Ecumenical Epoch*. Geneva: WCC, p. 72.

Similarly, Thomas responding to the notion of God working for the common good of humanity as an unavoidable task advocates that;

...the social order and its development must constantly yield to the good of the person, since the order of things must be subordinate to the order of persons and not the other way around. The social order requires constant improvement: it must be founded in truth, built on justice, and enlivened by love; it should grow in freedom towards a more humane equilibrium.<sup>20</sup>

The church is in essence an ecumenical community and movement comprising of diverse people who must be seen actively participating in the mission of God that aims at making life fulfilling for all humanity. Wolterstorff corroborates with Thomas when he asserts that;

...shalom is intertwined with justice. In shalom, each person enjoys justice, enjoys his or her rights. There is no shalom without justice. But shalom goes beyond justice. Shalom is the human being dwelling at peace in all his or her relationship: with God, with self, with fellows and with nature. But the peace which is shalom is not the mere absence of hostility, not merely being in right relationship.<sup>21</sup>

It is this interconnectedness of the *Missio Dei* lived out through *Missio Ecclesia*, leading to genuine *Oikoumene* on earth and their outworking for *justice and peace* that this theoretical framework will use to guide the missional journey of TEKAN's ecumenical experience.

## 1.5 Limitations and Delimitations

The research gives priority to relevant use of qualitative data from primary and secondary sources. However a major limitation of this research is the absence of data gathered from structured interviews from a cross-section of the members that make up the Tarayyar Ekklesiyoyin Kristi A Nigeria (TEKAN) ecumenical community to ascertain the impact of its activities towards the building up of justice and peace. The exploration is restricted to documented evidence only. This approach may have its

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<sup>20</sup> Thomas, Norman E. (ed) 1995. *Classic Texts in Mission and World Christianity: A Reader's Companion to David Bosch's Transforming Mission*. Maryknoll, New York: Orbis Books, p. 107.

<sup>21</sup> Wolterstorff, Nicholas. 1983. *Until Justice and Peace Embrace*. Grand Rapids Michigan: William B. Eerdmans Publishing Company, p. 69.

deficiencies but the limited scope of this study does not allow for sufficient time to overcome the deep ethical clearance hurdles that must be crossed in order to engage a very sensitive and volatile multi-faith community. However, the priority given to examining documentary sources represents a first and very important step to investigate the impact of TEKAN's ecumenical engagement in addressing issues of injustice and violent conflicts experienced by people of Jos.

The expectation is that the findings of this research will become a spring board for further in depth quantitative study that takes into account the impact of religious and social pluralism within the society. It is important to note that the research will not seek to provide in depth sociological reasons for the causes of violent conflicts in Jos. Inadequate time and ethical considerations linked to interviewing people involved in conflict limit its achievement. Rather, it will provide missional reflections on the documentary information shared by those who participated in different commissions of enquiry that made recommendations to the State.

## **1.6 Research Methodology**

This section focuses on the methodology and scope of the study.

The study is a qualitative research. Its method is non-empirical and data is drawn from already existing documentary sources. It involves collecting written information as found in published and unpublished materials such as; books, journals, and internet resources.

Since this study is limited in scope and its objective is to engage primarily with written data resources on TEKAN, a SWOT analysis is utilised to describe its ecumenical journey.

The study employs literature review and archival research as the principal method of data collection.

*Literature review:* The literary aspect of the research focuses on literatures that address relevant theories, methodology and also review available documents of

existing work on history of TEKAN, mission of the church, ecumenical function, justice and peace, and other topical issues that relates to the theoretical/theological frameworks. In this respect, the UKZN library, LTI library, TCNN library Bukuru, and the Internet offered great help to the researcher.

*Archival research:* The TEKAN's Archive in Jos as well as the Archival centre of Theological College of Northern Nigeria Bukuru an institution established by TEKAN was utilized as well as the relevant minutes and documents of TEKAN from its inception.

## **1.7 Structure of the Dissertation**

**Chapter One:** *Introduction:* An outline of the study stating the actual problem statement, objectives, theoretical framework and methodology

**Chapter Two:** Critical review of literary work on the key components of this research namely; *Missio Dei* (Mission of God), *Oikoumene* (Ecumenism) and *Dikaiosune & Shalom* (Justice and Peace).

**Chapter Three:** Comprehensive presentation of TEKAN and its missional and ecumenical engagement.

**Chapter Four:** Socio-political and religio-cultural description of the community of Jos.

**Chapter Five:** Factors that contribute to the lack of peace and justice within Jos and its environs.

**Chapter Six:** General conclusion – Summary, Observations, Way Forward.

## **1.8 Conclusion**

This chapter introduced the critical foundations upon which this research is built. At its core is a three pronged theoretical framework that embraces God's mission, (*Missio Dei*) through the Church (*Missio Ecclesia*) that propels Ecumenical

engagement (*Oikoumene*) and leads to the quest for Justice and Peace (*Dikaiosune & Shalom*). The next chapter will focus on reviewing and critiquing relevant literary works from key scholars from the disciplines of missiology, ecumenism and perspectives on justice and peace.

## CHAPTER TWO: CRITICAL REVIEW OF LITERARY WORK ON THE KEY COMPONENTS OF THIS RESEARCH

### 2.1 Introduction

The literatures chosen for this research centred on writings related to the disciplines of missiology, ecumenism and issues of justice and peace. From the writings, key perspectives will be identified and critiqued around three interrelated foci. Firstly, a missional trajectory that explores the *Missio Dei* as the foundational principle on which the churches' identity, vocation and witness is anchored. Secondly, a commitment to this missional ethos that motivates the churches into risk taking ecumenical engagement. Finally, the authenticity of effective ecumenical engagement must result in people experiencing "fullness of life" (John 10:10) through justice and peace in their lived environs. It is for this reason the focus of this research is on the ecumenical quest for justice and peace within this context. The engagement with the diverse literature on the subject of study is intended to advance and heighten a deeper ecumenical understanding and praxis to the urgent quest for justice and peace within the socio-religious and political context of Jos, Nigeria. Although the context of Jos is multi-faith, the researcher has intentionally limited the scope of the study by not including the works of key theorists on religious pluralism and multi-faith dialogue and their impact on social conflict. This dimension will not be included in this limited scope of work.

### 2.2 Discourse on the Mission of God (*Missio Dei*)

This discourse will explore some key texts to undergird the thesis. Firstly, those that focuses on the *Missio Dei* as the theological foundation of mission. Mission begins with God and ends with God. Long before the missionary church was planted on African soil, God was at work in and through diverse instruments and movements. Bosch's 'Transforming Mission' has been recognised globally as a seminal text. He asserts that the "*Missio Dei* is God's activity, which embraces both the church and the



world, and in which the church may be privileged to participate".<sup>22</sup> Stransky in Lossky (*et al*), a contributor in the "Dictionary of the Ecumenical Movement" asserts that:

*Missio Dei* should not be confined to missionary activity but refers to everything God does for the communication of salvation and, in a narrower sense, to everything the church itself is sent to be and to do, the classic terms of missionary activity, evangelism and witness are becoming overloaded, beginning to burst and dissipate, so that by meaning too much they end up meaning to little and doing too little.<sup>23</sup>

Similarly, Thomas offers his perspective on what *Missio Dei* represents within the spheres of mission enterprise, "God's love for this world is revealed in his [sic] purpose to transform the world... this purpose embraces God's action in creation and redemption with a fully responsible human partner sharing his [sic] lordship over creation in justice and peace".<sup>24</sup> Interestingly, Thomas associates the mission of God with the realisation of *shalom* which brings into being a new humanity in Christ. He asserts that, "the goal towards which God is working, the ultimate end of his mission, is the establishment of shalom. This involves the realisation of the full potentialities of all creation and its ultimate reconciliation and unity in Christ".<sup>25</sup> The above assertions embodies the core of God's mission theologically referred to as "*Missio Dei*" transmitted and realised through the universal church on earth – *Oikos*.

### **2.3 The Mission of the Church (*Missio-Ecclesia*)**

The mission of God is realised through the mission of the church commonly known as *Missio Ecclesia*. Scherer in Van Engen stressing on the inseparable nature of *Missio Dei* and *Missio Ecclesia* argues strongly that, 'it is, therefore, impossible to speak of the church's mission apart from the mission of the Triune God–*Missio Dei*–or apart from a fully Trinitarian theological standpoint'.<sup>26</sup> African scholars have played a vital role in missional explorations concerning the identity, calling and witness of the

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<sup>22</sup> Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, p. 391.

<sup>23</sup> Lossky, N. et al (eds). 1991. *Dictionary of the Ecumenical Movement*. Geneva: WCC, pp. 688-689.

<sup>24</sup> Thomas, *Classic Texts in Mission & World Christianity*, p. 114.

<sup>25</sup> Thomas, *Classic Texts in Mission & World Christianity*, p. 114.

<sup>26</sup> Van Engen, C. et al (eds). 1993. *The Good News of the Kingdom: Mission Theology for the Third Millennium*. Maryknoll, NY: Orbis Books, p. 85.

church. Kritzinger using Bosch's understanding and definition of the mission of the church affirms that, "...total involvement with the world and the comprehensiveness of her [sic] message, bears her [sic] testimony in word and deed in the form of a servant, with reference to unbelief, exploitation, discrimination, and violence, but also with reference to salvation, healing, liberation, reconciliation and righteousness".<sup>27</sup> Indeed, the mission of the Church is holistic in scope and no aspect of human existence must be neglected. It is believed that God's desire is for a world that offers fullness of life for all that is characterised by justice, peace and love. This too should be the focus of the church in its ecumenical relationships as it seeks to live out the mission of God through its mission to all humanity.

When the church gives priority to doing God's mission, then, it calls into question all other mission agenda of the church that is not in sync with the *Missio Dei*. For example, could the church in Nigeria be accused of placing too much emphasis on evangelism at the expense of neglecting other important areas of human need? The church is not only called to be involved in conversion evangelism but must delve into unpopular areas of socio-economic and political engagement that deny people fullness of life. An ecumenical mission organization such as the Council for World Mission (CWM) has reinforced this perspective on the missional calling of the church in its Kuala Lumpur statement.<sup>28</sup> Woods, one of the conference leaders states that, "when the Church vigorously pursues the agenda of God, then all God's people should join in covenanting for justice movement to transform themselves and the world according to God's purposes and promises, inspired by the vision of a new heaven and a new earth".<sup>29</sup> The church that is committed to the ecumenical partnership must be seen actively involved in the mission of God that aims at making life a fulfilling experience for humanity.

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<sup>27</sup> Kritzinger, JNJ. & Saayman W.A. 1990. *Mission in Creative Tension: A dialogue with David Bosch*. Pretoria: S.A. Missiological Society, p. 147.

<sup>28</sup> Woods, Oikotree: Putting Justice at the Heart of Faith. *International Review of Mission* 97 (386/387), p. 246.

<sup>29</sup> Woods, Oikotree: Putting Justice at the Heart of Faith, p.246.

The idea of God working for the common good of humanity is regarded by Thomas as “the inevitable outcome of true and living faith in Him”. He further argues that;

The essential task of the church is to be the ambassador of Christ, proclaiming His Kingdom. It should serve as a waking and active conscience to emphasise Christian principles in social life... all the Church’s activities, whether social service, education, the spreading of Christian literature, the healing of body and mind, or any other work undertaken... follow from the essential task committed to it.<sup>30</sup>

Because God is involved in his ongoing creation of the world, the church being the visible sign of God’s presence works in ecumenical partnership to facilitate life-giving opportunities for all people. Therefore the practical working out of the *Missio Dei* must result in ecumenical engagement that fashions life-giving communities. Samuel posited in response to the challenges posed on the role of the Church in the public life of Hong Kong that;

The Church will do well to join in the common effort to safeguard education and social services from ideological influences, and assure that these be centres where sanctity of the human person be upheld and freedom of space between individuals be cherished, where trust be nurtured instead of suspicion, spontaneity instead of dogmatism, communality instead of isolation, and love instead of terror.<sup>31</sup>

The church must therefore be dynamic in its mission engagement and remain relevant as it lives out the mission bequeathed to it by God.

## **2.4 Discourse on ecumenical (Oikoumene) engagement**

*Oikoumene* is derived from the Greek word *oikein*, **to inhabit** and also embraces other meanings linked to the ‘inhabited earth’ or ‘the whole world’.<sup>32</sup> The term as used and projected by WCC unveils the nexus in the vertical and horizontal task of the church. In addition, ecumenical describes everything that relates to the whole task of the whole church to bring the gospel to the whole world. Therefore, it covers both

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<sup>30</sup> Thomas, *Classic Texts in Mission and World Christianity: A Reader’s Companion to David Bosch’s Transforming Mission*, p. 107.

<sup>31</sup> Samuel, V. & Sugden, C. (eds). 1991. *A.D. 2000 and Beyond: A Mission Agenda*. Oxford U.K.: Oxford Regnum Books, p. 24.

<sup>32</sup> Lossky, *Dictionary of Ecumenical Movement*, p. 741.

unity and mission in the context of the whole world.<sup>33</sup> Ecumenical engagement is also driven by the quest for *Koinonia*. Hastings, interrogating the biblical foundations of ecumenical engagement with particular focus on Pauline's epistles, argues that "the theological implication is that, in order to more fully discern the praxis of God in the world today, churches in one place need the kind of mutual challenge and encouragement that can only be provided by active ecumenical engagement with churches in different places".<sup>34</sup> If the church is to be the church that Christ prayed for in his high priestly prayer in the gospel of John 17:21 which states that, "that they all may be one", then the need to be ecumenical cannot be discarded or treated trivially. Conway in Lossky (*et al*) emphasises that:

Christian unity does not mean uniformity: it is natural and proper that different things should happen in different places, although the people in any one place will have a lot to learn from others. Still more, the chief actor in the striving towards Christian unity, at the local level as on the wider scene, is the Holy Spirit, who inspires, encourages, cajoles and nudges divided Christians to take the next steps towards and with one another in love for the surrounding world...<sup>35</sup>

TEKAN uses the concept of fellowship to describe its identity and purpose. Fellowship is a transliteration of *Koinonia*. This relational concept constitutes a vital component of ecumenical function. Fuchs states that the ecclesial way, "portrays the church as a fellowship of confessing, a fellowship of learning, a fellowship of participation, a fellowship of sharing, a fellowship of healing, a fellowship of reconciliation, a fellowship of unity and a fellowship of expectancy".<sup>36</sup> Fuchs states that Christian mission finds realisation in *Koinonia*. Fries and Rahner also assert that, "[*Koinonia*] emphasises that certain variety of customs and practices...in no way runs

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<sup>33</sup> Lossky, *Dictionary of Ecumenical Movement*, p. 742.

<sup>34</sup> Hastings, T. J. 2007. *Practical Theology and the One Body of Christ: Toward a Missional – Ecumenical Model*. Cambridge: Eerdmans Publishing Company, p. 31.

<sup>35</sup> Lossky, N. et al (eds), *Dictionary of the Ecumenical Movement*, p. 630.

<sup>36</sup> Fuchs, L.F. 2008. *Koinonia and the Quest for an Ecumenical Ecclesiology: From Foundations through Dialogue to Symbolic Competence for Communionality*. Grand Rapids Michigan: William B. Eerdmans Publishing Company, p. 405.

counter to the unity of the churches; indeed, it instead adds to its adornment and beauty, and contributes much to the accomplishment of its divine mission".<sup>37</sup>

African scholarship has contributed immensely to global ecumenical thinking and practice. Scholars such Kobia, Bosch, Pobee, Byamungu, Oduyoye and Kilaini are a few of the important contributors on ecumenical perspectives. In this discourse their works will be employed to address the issues of ecumenical partnership which has been a contentious issue in the context of Jos.

Oduyoye in Chilcote (*et al*) argues that, "it makes sense for those who believe that they belong to a common ancestor to meet together and attempt to talk with one voice and work for their mutual good, demonstrating their common identity and acting toward their common goal".<sup>38</sup> She further argues that,

Despite the diversity of the church's self-expression, the worldwide mission is conceived of as one...the churches seek to undertake together the work of announcing the reign of God. Oneness of the mission of the church is buttressed by an ecumenical consensus that the unity we look for is not uniformity, but the multiple expressions of common faith and common mission.<sup>39</sup>

Similarly, Thomas affirms that, "taking part in this movement, which is called ecumenical, are those who invoke the triune God and confess Jesus as Lord and Saviour. They do this not merely as individuals but also as members of the corporate groups in which they have heard the gospel, and which each regards as his church and indeed, God's".<sup>40</sup> These ecumenical scholars seem to agree on the central role that fellowship plays to anchor an ecumenical instrument on unity of purpose. It is the quality of the church's fellowship that enables it to function as a united entity that is equipped to confront issues that affects humanity.

In Kilaini's African ecumenical perspectives, he argues that,

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<sup>37</sup> Fries, H. & Rahner, K. 1985. *Unity of the Churches: An Actual Possibility*. New York: Fortress Press, p. 44.

<sup>38</sup> Chilcote, P.W. & Warner, L.C. (eds). 2008. *The Study of Evangelism: Exploring a Missional Practice of the Church*. Grand Rapids Michigan: Eerdmans Publishing Company, p. 328.

<sup>39</sup> Chilcote & Warner (eds), *The Study of Evangelism: Exploring a Missional Practice of the Church*, p. 331.

<sup>40</sup> Thomas, *Classic Texts in Mission and World Christianity*, p. 234.

Ecumenism has two approaches to dialogue, through life witness and through the 'experts'. The approach of life witness is open to all. One must first live one's belief to the full; only then one approach others with respect and respect... while the other, the experts of different religious denominations must study and sensibly spell out possible fields of religious cooperation.<sup>41</sup>

Kilaini concluded by asserting that, "ecumenical effort cannot end with inter-Christian dialogue but must beyond to inter-religious dialogue. And this will bear more fruit for all – Christians, Muslims, and those following traditional religions – if it is done ecumenically".<sup>42</sup> This enlightened perspective emphasises that ecumenical instruments must consistently remain focused by bearing fruits of goodness and reverence for what enriches the common good of all humanity.

The role that religion plays in violent conflict has become a major issue in ecumenical discussions. The World Council of Churches launched a project titled "Decade to Overcome Violence"<sup>43</sup> which culminated in a Peace Convocation in Kingston, Jamaica (May 16-27, 2011). This event brought together hundreds of church leaders, activists and peoples of other faiths to explore issues of just peace building. Nigeria was represented because of its growing tension and suspicion between Christians and Muslims. Gwamna quoting Egwu describes the Nigerian propensity towards violent ethnic and religious conflicts over the past three decades as rooted in ... "a rise in the level of religious fundamentalism, millenarian religious movements of all kinds, and an extreme sense of religious intolerance resulting in numerous cases of intra and inter-religious violence on the other".<sup>44</sup> Nguvugher also argue that, "...religion itself has an inherent potential for unrest. The potential for extremism inherent in religion itself and religious imagination, gaining currency in Nigeria... is part of the explanation for the outbreak of religious violence in the

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<sup>41</sup> Kilaini, Ecumenism in a Multi-religious Context. *The Ecumenical Review* 53 (3): 357-365, p. 364.

<sup>42</sup> Kilaini, Ecumenism in a Multi-religious Context, p. 364-5.

<sup>43</sup> It is one of the urgent areas of focus by World Council of Churches to mobilise the faith communities to end violent and collaborate with well-spirited bodies to stem the ties of violent conflict, thereby forge a common front in peace building around the world.

<sup>44</sup> Gwamna, D.J. 2010. *Religion and Politics in Nigeria*. Bukuru, Jos: ACTS, p. 2.

country. Many on both divide, fight from a religious conviction".<sup>45</sup> These perspectives confirm the influence that religion plays in issues of conflict and therefore constitutes an indispensable instrument in fostering justice and building peace. Jos being the centre of focus in this research is considered a city characterised by religious intolerance in the recent past.

## **2.5 Discourse on justice and peace from a missional perspective**

Issues concerning justice and peace have become the main agenda items for ecumenical instruments within Africa. The contextual challenges of Jos have made this issue a priority within Nigeria. The works of Yoder, Wolterstorff, Friesen and others will serve as the lenses through which issues of justice and peace will be explored through ecumenical engagement.

Without justice and peace the quality of life diminishes in and around human communities. Restorative justice has become a global human rights priority wherever injustice is meted to any person or group. Therefore peace is better realised when justice is guaranteed. However, one may critique this school of thought with the claim that injustice may exist, but peace may still thrive. Wolterstorff asserts that, "...shalom incorporates right, harmonious relationships to nature and delight in our physical surroundings. Shalom comes when we, bodily creatures and not disembodied souls, shape the world with our labour and find fulfilment in so doing and delight in its results".<sup>46</sup>

Yoder has also argued that, "shalom, biblical peace, is squarely against injustice and oppression... shalom demands a transforming of unjust social and economic orders... shalom acts against oppressors for the sake of victims".<sup>47</sup> It is, therefore, important to situate efforts of peacemaking within the concept of *Shalom*. Yoder has linked *Shalom*

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<sup>45</sup> Nguvugher, C.D. 2010. *Conflicting Christologies in a Context of Conflicts: Jesus, the Isawa, and Christian-Muslim Relations in Nigeria*. Bukuru, Jos: ACTS, p. 183.

<sup>46</sup> Wolterstorff, *Until Justice and Peace Embrace*, p. 70.

<sup>47</sup> Yoder, *Shalom: The Bible's Word for Salvation, Justice and Peace*, p. 5.

concept to the *Missio Dei* which relates to the mission of the church in the world: “the Christian community is an agency of peacemaking in ways often underestimated”.<sup>48</sup>

Furthermore, Friesen posits that, “churches must evolve from traditions to non-resistance and non-participation in war towards active nonviolent peace-making which involves not only resistance and conscientious objection to war, but also active participation in the relief of suffering, building the institutions of peace and working to remove the causes of war”.<sup>49</sup> These perspectives have challenged the church to radicalise its missional commitment to peace building, thereby invites it to take sides through active nonparticipation in acts of war. This constitutes a necessary but very difficult conversion journey for the churches. Individually, it may prove to be ‘a bridge too far’ to cross but through ecumenical partnership churches unite in missional and *Koinonia* relationship may find the strength to stand up against forces of war.

*Shalom* is synonymous to totality or completeness, wholeness (both individual and communal), community, tranquillity, security, well-being, welfare, friendship, agreement, success, and prosperity. Donagh asserts that, “Christians ... above all, are obliged to respect the dignity of person-in-society by realising the values of inviolability, freedom, equality and participation”.<sup>50</sup> Otieno concurs and affirms that,

The Churches are indeed bequeathed with a great moral power to care for the weak and vulnerable lives. The church is called to be peaceable community in which the strong are willing to surrender their power for the sake of the common humanity. God then becomes part of such a community because it mediates justice and saving grace of the Spirit...hence peaceful and harmonious living among and between all people.<sup>51</sup>

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<sup>48</sup> Enns, *The Peace Church and the Ecumenical Community*, p. 130.

<sup>49</sup> Friesen, D.K. 2003. The DOV: A Historic Peace Church Perspective. *The Ecumenical Review* 55 (2): 232-236, p. 234.

<sup>50</sup> Donagh, Enda MC. 1980. *The Demands of Simple Justice*. Dublin: Gill and Macmillan Ltd, p. 26.

<sup>51</sup> Otien, Nicolas 2008. *Human Rights and Social Justice in Africa: Cultural, Ethical and Spiritual Imperatives*. Nairobi, Kenya: AACC, p. 49.



Both writers recognise the significance of peace building among the people. Justice and peace are fundamental in vitalising human relationship wherein violent disputes minimised. The church is called to be a peace-building community in which the strong are willing to surrender their power for the sake of the common humanity. God then becomes part of such a community because it mediates justice and saving grace of the Spirit; hence peaceful and harmonious living among and between all people.

## **2.6 Conclusion**

This chapter has reviewed key texts that focus on the discourse of the mission of God that calls into existence the mission of the church and its ecumenical mandate and commitment to give priority engagement to the building of justice and peace among hurting communities. Justice and peace are core ingredients needed for sustainable human development. Having reviewed some of the major literary works connected to this work, the next chapter will give attention to the context to which TEKAN is called to exercise its missional engagement. The *Missio Dei*, *Missio Ecclesia*, its *Oikoumene* that results in justice and peace must take roots in contextual and incarnational relevance.

## CHAPTER THREE: THE RELIGIO-POLITICAL CONTEXT OF JOS.

### 3.1 Introduction

Jos is the capital city of Plateau State that is situated in the central belt of Nigeria<sup>52</sup>. Over the years Jos has grown to become one of Nigeria's premier tourists centre and the sixth largest producer of tin. It is populated by diverse tribes that include the Berom, Anaguta and Afizere.<sup>53</sup> However, traders, butchers, Koranic teachers and other artisans also came to settle due to the commercial significance of Jos. All of the major ethnic groups have settled in Jos. This situation may have contributed to the socio-political and religious tensions experienced within the city. In recent years it has suffered violent religious clashes between its Muslim and Christian populations in 2001, 2008, 2010, and 2011.

**3.1.1 The Map of Nigeria showing the 36 States and Federal Capital Territory: See below the map;**

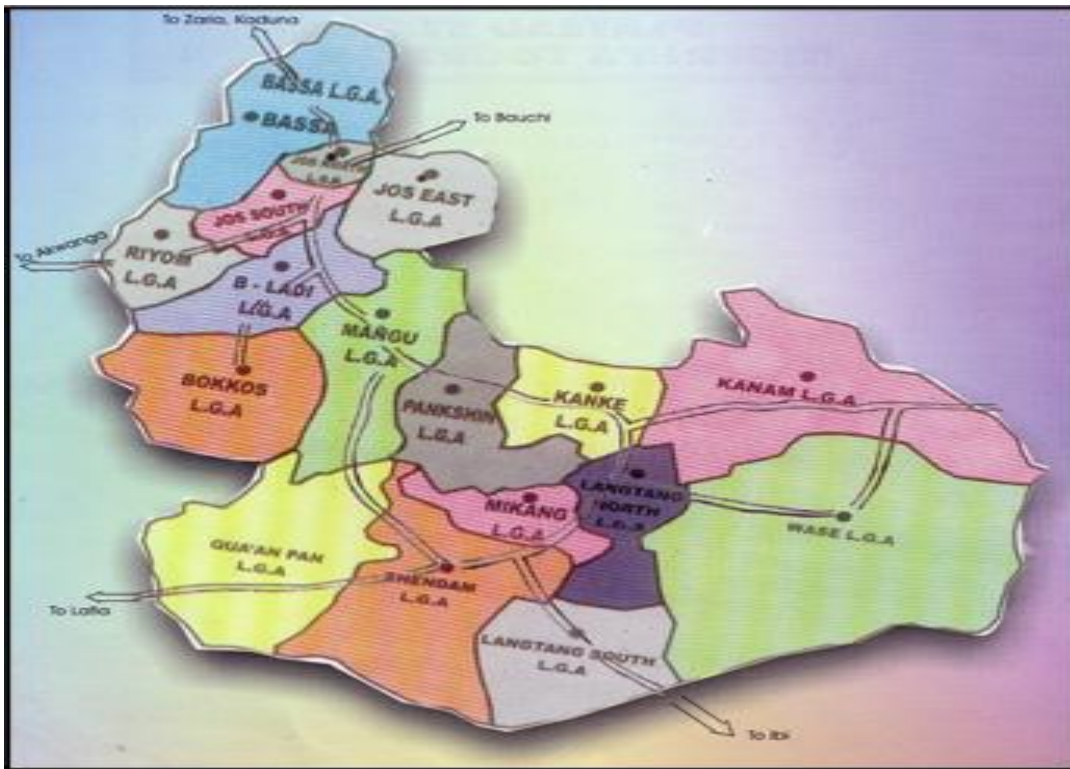


The above map was extracted from [www.theodore.com/maps](http://www.theodore.com/maps). (Accessed on the 9<sup>th</sup> September 2011)

<sup>52</sup> Federal Government of Nigeria 2007. National Bureau of Statistics. [www.nigeriastat.gov.ng](http://www.nigeriastat.gov.ng) Jos and its environs has a population figure of 1,208,477

<sup>53</sup> Bingel, *Jos: Origins and Growth of the Town*, p. 2.

**3.1.2. The Map of Plateau State showing Jos and 17 other Local Government Areas of the State:** See below the map:



The above map was extracted from <http://www.plateaustate.gov.org>. (Accessed on the 9<sup>th</sup> September 2011).

**3.2 A socio-political overview of Jos, Plateau State**

The earliest known Nigerians were the Nok people (around 1000 BC), skilled artisans from around the Jos area who mysteriously vanished around 200 AD in West African Sub-region. The region lies in Central Nigeria and Jos has remained the nerve of the region. Arguably, Jos seemingly hosted the Nok people who are now historical artefacts.<sup>54</sup> The city is located on the Jos Plateau at an elevation of about 1,238 metres / 4,062 feet high above sea level. During British colonial rule, Jos was an important centre for tin mining. According to historian, Zangabadt, the area known as Jos today was inhabited by indigenous tribes who were mostly farmers.<sup>55</sup>

<sup>54</sup> History World: History of Nigeria. <http://www.historyworld.net/wrldhis/PlainTextHistories.asp> accessed 8<sup>th</sup> September 2011.

<sup>55</sup> Zangabadt, S.L.G. 1983. *History of Jos and Political Development of Nigeria*. Jos: Fab Anieh Press, p. 23.

According to Billy J. Dudley, the British colonialists used direct rule for the indigenous tribes on the Jos plateau since they were not under the Fulani emirates where indirect rule was used.<sup>56</sup> Dudley asserts further that, "the Fulani Empire involved most of northern Nigeria except the Plateau province, Tiv, Jukun and Idoma tribes. It is the discovery of tin by the British that led to the influx of other tribes such as the Hausa, Igbo, Urhobo and Yoruba thus making it a cosmopolitan city".<sup>57</sup>

The government white paper of the commission of inquiry into the 1994 crisis contains invaluable historic points. Ames, the British administrator during the colonial period said that the original name for Jos was Gwosh which was a village situated at the current site of the city; according to Ames, the Hausa wrongly pronounced Gwosh as Jos and it stuck.<sup>58</sup> Another version was that "Jos" was an acronym of the word "Jasad" meaning Body to distinguish it from the hilltops; it was called "Jas" which was mis-pronounced by the British as "Jos".<sup>59</sup> An alternative etymology is that "Jos" is an acronym for Jesus Our Saviour, established by missionaries.<sup>60</sup> It grew rapidly after the British discovered vast tin deposits in the vicinity. Both tin and columbite were extensively mined in the area up until the 1960s. They were transported by railway to both Port Harcourt and Lagos on the coast, and then exported from those ports. Jos is still often referred to as "Tin City". In 1967 it was made capital of Benue-Plateau State, becoming the capital of the new Plateau State in 1975.<sup>61</sup>

Jos has become an important national administrative, commercial, and tourist centre. Tin mining has led to the influx of migrants, mostly Igbos, Yorubas and Europeans who constitute more than half of the population of Jos. It is commonly views as the

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<sup>56</sup> Dudley, Bill J. 1968. *Parties and Politics in northern Nigeria*. Abingdon, Oxon: Routledge - Taylor & Francis Group, p. 29.

<sup>57</sup> Dudley, *Parties and Politics in northern Nigeria*, p. 31.

<sup>58</sup> Plateau State Government, 1994. *White paper on 1994 Jos crisis judicial commission of Inquiry*. Jos: Government Press, p. 21.

<sup>59</sup> Zangadadt, *History of Jos and Political Development of Nigeria*, p.25.

<sup>60</sup> Baldauf, 2010. *What's behind Christian-Muslim fighting in Nigeria?*  
<http://www.csmonitor.com/World/2010/0119> accessed on 9<sup>th</sup> September 2011.

<sup>61</sup> Zangadadt, *History of Jos and Political Development of Nigeria*, p. 27.

melting pot of race, ethnicity and religion makes Jos one of the most cosmopolitan cities in Nigeria. For this reason, Plateau State is known in Nigeria as the 'home of peace and tourism'. Despite this, in 2001, the city witnessed violent riots between the divided Muslim and Christian populations in which several thousand people died. In 2004, the former governor of Plateau State, Joshua Dariye, was suspended for six months for failing to control the violence. In November 2008, clashes between Christians and Muslims led to many people maimed and killed with valuables wantonly destroyed. In spite of the incessant upheavals, visitors are surprised at the amount of activities still going on in the city. There is still an influx of people into the city and the cost of accommodation and land is still going up daily. This shows that the city is still one of the most desirable cities in Nigeria, despite the communal clashes.

### **3.2.1 Administrative Divisions of Jos**

The city is divided into 3 local government areas of Jos North, Jos South and Jos East. The city proper lies between Jos North and Jos South. Jos East houses the prestigious National Center for Remote Sensing. Jos north is the state capital and the area where most commercial activities of the state takes place although due to the recent communal clashes a lot of commercial activities are shifting to Jos south. The Governor's office is located in an area in Jos North called "Jise" in Berom language, "Gise" in Afizere(Jarawa) language or "Tundun-Wada" in Hausa language. Jos south is the seat of the Deputy Governor i.e. the Government House in Rayfield and the industrial centre of Plateau State due to the presence of industries like the NASCO group, Standard Biscuits, Grand Cereals and Oil Mills, Zuma steel West Africa, aluminium roofing industries, Jos International Breweries among others. Jos south also houses prestigious institutions like the National Institute of Policy and Strategic Studies (NIPSS), the highest academic awarding institution in Nigeria, the National Veterinary Research Institute, the Police Staff College, the Nigeria Television Authority (NTA) Television College and the Nigerian Film Corporation. Jos north is the location of the University of Jos and its teaching hospital. The city has

formed an agglomeration with the town of Bukuru to form the Jos-Bukuru Metropolis (JBM).

### **3.3 Religio-Cultural and Political Landscape of Jos**

Jos is acknowledged as the unofficial centre of Christianity in the North. The city has attracted attention for its diverse religious communities that sometimes result in conflicts through their competing interests. The reintroduction of Shari'ah legal system<sup>62</sup> in some northern states in 1999 resulted in Jos offering hospitality to an influx of people seeking refuge from the deadly consequences that followed. This impacted negatively upon the residents of Jos, through growing religious intolerance, tension and mutual suspicion. The city that advertised itself as "Home of Peace and Tourism" was renamed by the people as "home of pieces and terrorism".

The city is host to many Christian mission agencies such as Sudan United Mission, Sudan Interior Mission, Tarayyar Ekklesiyoyin Kristi A Nigeria (TEKAN), Catholic Provincial Secretariat, Young Men Christian Association, Young Women Christian Association, Fellowship of Christian Students, Nigerian Fellowship of Evangelical Students and famous Theological Seminaries and Bible colleges. Similarly, Jos host the International Headquarters of the Jama'atu Izalatu Bidiah Ikamatu Sunna (JIBWIS), a recognised Islamic fundamental sect, and many other Islamic groups.

The State has over 30 ethnic groups each with a proud cultural heritage with no single group large enough to claim a majority position. The indigenous people are hospitable and accommodating and have similar cultural and traditional ways of life. People from other parts of the country have traditionally coexisted peacefully with the indigenes. Some of the tribes in the State among others are Berom, Ngas,

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<sup>62</sup> Azuma 2008, "Shari'ah is divine law as opposed to human law. It provides the pattern of conduct for Muslims in all matters ranging from how to cut one's nails to how to perform prayers and how to run a state". Summarily, Shari'ah legal system provides a framework of conduct for Muslims with retributive prescription when violated. It also prescribes how a non-Muslim will conduct self in Shari'ah compliant environment. Unfortunately, many a times, the criminal aspect of the Shari'ah proviso is often not amplified in public discourse. Reason being that it has a dehumanising and brutal nature of appliance, p. 63.

Taroh, Goemai, Youm, Montol, Rukuba, Kwagalak, Piapung, Buji, Irigwe, Mushere, Jarawa, Anaguta, Gashish, Pyem, Amo, Chip, Meryang, Fier, Bogghom, Mwaghavul, Ron-Kulere, Aten etc. The diverse people of the State who are predominantly farmers have very rich cultural heritage which they uphold religiously, resulting in the many festivals which provide entertainment and facilitate unity to diverse residents and visitors.

There are other tribes such as Hausa, Fulani, Igbo, Yoruba, Ijaw, Bini etc that came to settle in the State. Unity is seen very much compatible with diversity. Plateau State, because of its numerous ethnic groups provides some of the dominant cultural traits of the Nation's rich cultural heritage. The cultural treasures and artifacts of the State occupy significant places of honour in galleries throughout the nation and beyond. Their dances and songs have won distinction at international festivals.

The cultural traits of the ethnic groups indigenous to the state interrelate and tend to blend into one another, depending on the proximity of one to the other. What is most noticeable is the similarity of culture amongst the diverse people of the state. Indeed, the cultural factors that bind the people are more than those that divide them. It is difficult to separate politics and religion in Northern Nigeria.

### **3.4 Conflict Trends in Jos and its Environs**

Listed below is an overview of the various conflicts that took place in Jos and its environs since 1990 that led to loss of many lives and properties. The assessment was conducted by Interfaith Mediation Centre<sup>63</sup> in its draft document, entitled: "Alternative Peace Road Map (APRM)"<sup>64</sup>, the work of Nguvugher, Chentu and Blench et al of the World Bank Conflict resolution unit.

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<sup>63</sup> Inter-faith Mediation Centre (IMC) is a non-profit, non-governmental organization, whose objective is peace building activities. The organization work with faith communities to forestall violent conflict of any sort. Thereby, entrenching culture of dialogue as the most benefiting mechanism of resolving disagreement or disputes.

<sup>64</sup> Alternative Peace Road Map (APRM) is document developed by major stakeholders of Jos. The researcher was a member of the drafting team.

**University of Jos crisis 1990:** It was a fierce confrontation that erupted between Christian and Muslim students as a result of some administrative changes. The Muslim students felt that they were treated differently from their Christian counterparts, particularly when it comes to student representation at university's functions and other decision making forum. Unfortunately everything that happens within that period was given religious connotation and this continued to date, with both Christian and Muslim students living in abject suspicion of each other.<sup>65</sup>

**Jos Crisis of 1994:** The crisis was triggered when a non indigene Muslim was appointed as chairman of Jos North Local Government Council by the then Muslim military administrator of Plateau State. The appointment was understood by the indigenes who are mostly Christians as the height of the conspiracy to cede the administration of the Local Government to a non indigene and to worsen the situation a "Muslim". The indigenes protested against the appointment and their protest yielded positive to them, which resulted to the suspension of the appointment. The decision to suspend the appointment aggravated the non indigene Muslim community. Their agitation turned sour and fierce leading to the killing, maiming, burning, looting and causing severe havoc on all residing in Jos and its environs.<sup>66</sup>

**Jos Crisis of 1996:** It was a clash between Muslims and Christians near the Central Mosque in Jos City. It was as a result of the tension that had been building over the death of a Christian youth, who raised an alarm during election on some irregularities and malpractices that were going on during the elections. What aggravated the situation was when Christians where stopped from conducting the funeral service because the Muslims were praying same day, same time on Friday of 22<sup>nd</sup> March. The Christian youths could not tolerate the orders not to go ahead with the funeral service and there were barricades put in place by the Mosque authorities to prevent passer-byes and other road users from plying the road. The youths went

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<sup>65</sup> Ashafa, N., Wuye, J. *et al* 2011. APRM document. Jos: IMC, p. 11.

<sup>66</sup> Nguvugher, *Conflicting Christologies in a Context of Conflicts*, p. 148.



head on and began to dismantle the barricades, this led to the fight. Many people got injured, killed and properties destroyed.<sup>67</sup>

**Jos crisis 1997:** The crisis was triggered by the appointment of Aminu Mato “a non-indigene and Muslim” as sole administrator of Jos Local Government Area. He was born in Jos to a staunch Muslim family considered to be part of the settler group. His appointment was vehemently opposed by the Christian indigene youths not on the basis of competence but on the grounds of being a settler and Muslim. Unfortunately the opposition protest became violent with lives destroyed and maimed. Political issue minced with religion and culture.<sup>68</sup>

**Gyero/Bukuru mayhem 1997:** It was a battle between cattle herdsman and the local farmers. Incidentally, the cattle herdsman are mostly Muslims and the local farmers mostly Christians. The confrontation which normally should have been handled by the civil court ended in fierce battle between the two groups.<sup>69</sup>

**Ganye/Gyero crisis 1999:** It was a recurrence of the battle that ensued between cattle herdsman and local farmers in 1997.<sup>70</sup>

**Jos city crisis September 2001:** This was another devastating attack that turned down the city with huge casualty. It was an altercation that ensued between a Christian and Muslim trader that escalated into the fierce battle experienced.<sup>71</sup>

**Irigwe/Fulani fracas 2001:** This was also a battle between cattle Muslim herdsman and the local Christian farmers.<sup>72</sup>

**Jos Crisis of September 2001:** It was a protest by the indigenous tribes on the appointment of a so-called settler to coordinate the activities of the government agency responsible for poverty alleviation programme. Alhaji Muktar Mohammed

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<sup>67</sup> Nguvugher, *Conflicting Christologies in a Context of Conflicts*, p. 149.

<sup>68</sup> Ashafa & Wuye, APRM Document, p. 12.

<sup>69</sup> Ashafa & Wuye, APRM Document, p. 12.

<sup>70</sup> Ashafa & Wuye, APRM Document, p. 13.

<sup>71</sup> Ashafa & Wuye, APRM Document, p. 13.

<sup>72</sup> Ashafa & Wuye, APRM Document, p. 14.

was the one appointed as local coordinator of the federal poverty alleviation program. The protest eventually turned violent with many casualties. The clashes started on September 7 and lasted nearly two weeks, ending on September 17 2001. Though a political issue but given religio-cultural connotation. Those referred to as “settlers” are mostly Muslims and the indigenous people mostly Christians, this may be partly responsible for associating every social issue to religion.<sup>73</sup>

**Jos Crisis of September 28 2001:** Due to the fragility and volatility of Jos, many residents have become impatient with each other to the extent that trivial issues are blown beyond proportion, thus eliciting reactionary response. This particular crisis erupted when a Christian woman attempted to cross a barricaded street by Muslim during their prayers. Unfortunately, the barricaded road is the easiest access for the woman to the place she heads to. Some Muslim youths descended on her, beating her to stupor. This attack on the woman led to a violent conflict between Christians and Muslim in that area. The fight eventually spread to other parts of the city. Christians were spontaneously attacked by Muslims, according to church leaders.<sup>74</sup>

**Gyero crisis 2002:** Fulani/Berom crisis. The Fulanis are cattle herdsman and mostly Muslim while the Beroms are farmers and mostly Christians. It was a battle between cattle herdsman and the local farmers. Incidentally, the cattle herdsman are mostly Muslims and the local farmers mostly Christians. The confrontation which normally should have been handle by the civil court but ends in fierce battle between the two group giving it religious colouration.<sup>75</sup>

**Jos Crisis (Naraguta ward B election) of May 2002:** It was post-election violence. It was triggered when a non indigene Muslim Hausa person won the primary election for councillorship of the electoral ward. Some indigene youths, mostly Christians, protested that the electoral process has been manipulated to favour the non-indigene Muslim person. The youths accused the electoral presiding officer of complicity being a Muslim. The protest that began with minor altercation escalated into full

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<sup>73</sup> Nguvugher, *Conflicting Christologies in a Context of Conflicts*, p. 150.

<sup>74</sup> Nguvugher, *Conflicting Christologies in a Context of Conflicts*, p. 150.

<sup>75</sup> Ashafa & Wuye, APRM Document, p. 15.

blown fracas leading to burning of vehicles and many injured and maimed. The security intercepted but to no avail, a fresh insurrection began in different parts of the city causing severe damage.<sup>76</sup>

**Jos crisis 2004:** This was one of the catastrophic violence that engulfed several parts of the State leading to the declaration of State of Emergency by the Federal Government. This started a few hundred kilometres away from Jos between cattle herdsman and farmers in a town called Yelwa-Shendam in Shendam Local Government Area. Many persons were killed and houses and other valuables utterly destroyed. Though the crisis was said to be between herdsman and farmers, it took religious twist.<sup>77</sup>

**Jos city crisis 2004:** This crisis took another tragic dimension due to religious connotation linked to the crisis far off. It was a reprisal attack of the devastating impact of the crisis in Yelwa-Shendam. The reprisal could be motivated by the relatives of those that were severely affected by the crisis in the distant area.<sup>78</sup>

**Jos North crisis November 2008:** The conflict involved Christians and Muslims over the result of local government elections on November 28 and 29, 2008 in Jos. Two days of rioting left over 400 injured and 381 killed. It was adjudged the most catastrophic in recent times. The Nigeria Army arrived in the morning of the 30th, and order was restored. Electoral workers did not publicly list the winners of the elections, and rumors began that the election was won by the candidate of the People's Democratic Party (PDP), Barrister Timothy Gyang Buba defeating the candidate for All Nigerian People's Party (ANPP). People from the largely Muslim Hausa community began protesting, even before the results were released, and started to attack Christian homes and churches by midnight.<sup>79</sup> Violence escalated between them and the Christians, who largely supported Buba. The rioting led to the death of over 381 people in Jos in only two days. Several homes, mosques, churches

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<sup>76</sup> Nguvugher, *Conflicting Christologies in a Context of Conflicts*, p. 151.

<sup>77</sup> Nguvugher, *Conflicting Christologies in a Context of Conflicts*, p. 151.

<sup>78</sup> Nguvugher, *Conflicting Christologies in a Context of Conflicts*, p. 152.

<sup>79</sup> Nguvugher, *Conflicting Christologies in a Context of Conflicts*, p. 155.

and a seminary were damaged or burned by mobs. The Nigerian Red Cross Society reported that 10,000 people fled their homes due to the riots, and were living at the various established internally displaced people's camps within the city. Soldiers were deployed to Jos to restore order and create a buffer zone between the Christians and Muslims.<sup>80</sup>

**Jos city January 2010:** This was another devastating attack that resulted in huge casualties. It was caused through an altercation that ensued between a Christian and Muslim traders that degenerated into fierce confrontation. It eventually became a citywide insurrection in which many people were brutally injured and business premises looted and destroyed.<sup>81</sup>

**Dogon Nahawa Attack 2010:** This was the most traumatising and devastating attack on innocent people. More than one hundred Christian villagers were killed by Muslim Hausa-Fulani herdsmen in Dogo-Nahawa village near Jos. The attacks went on for four hours, and nearby villages were also targeted. Guns were fired by the perpetrators to cause panic and led to villagers running towards them to be chopped up by machetes. The villagers were mainly Berom Christians. Buildings were also set alight. Most of the dead were women and children. One of the dead was an infant less than three months of age. The death toll was later updated to more than 300 and later 500. Hundreds more left the village in case the attackers returned.<sup>82</sup> Those mostly killed were women and children, which contravenes international conventions on the protection of women and children.<sup>83</sup>

**Jos City Bomb Explosions in December 2010:** The bombing dimension of the Jos crisis gave a new twist to the whole episode of violent conflict in Jos and its environs. The bombing explosion happened sporadically in different locations within short proximity to Christian worship centres. Because it happened in the eve

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<sup>80</sup> Blench, R. M., Daniel, P. & Hassan, U. 2010. *Access rights and conflict over common pool resources in three states in Nigeria*. Report to Conflict Resolution Unit, World Bank (extracted section on Jos Plateau Conflicts). New York: World Bank. p. 232.

<sup>81</sup> Ashafa & Wuye, APRM Document, p. 16.

<sup>82</sup> Blench *et al*, *Access rights and conflict over common pool resources in three states in Nigeria*, p.239.

<sup>83</sup> Blench *et al*, *Access rights and conflict over common pool resources in three states in Nigeria*, p.241.

of Christmas, it was identified as a religious conflict. The bombs exploded in three locations, two within the church vicinities and the other on one of the major streets in Jos. While in one of the church, the suicide bomber was apprehended before the bomb was exploded. Most Christians in Jos believed was an attack on them by the Muslims.<sup>84</sup>

**Jos crisis 2011:** It was an attack on the surrounding suburbs of Jos by some unknown persons. Many lives were lost and properties destroyed. In January 2011 there were almost daily clashes between Christian and Muslim mobs in villages around Jos since the series of bombs had been detonated during Christmas Eve celebrations of 2010 a month earlier.<sup>85</sup> Some of the communities attacked at different times to date includes; Rakuchongo, Wereng, Heipang, Rakubeleng, Du, Riyom and Barkin Ladi.

### 3.5 Conclusion

The violent conflicts that ensued between Muslim and Christian ethnic groups in the city of Jos and environs for the past twenty years were motivated by diverse factors. Although the clashes have been characterized as "religious violence" by many, the roots of the violence are much deeper. Those who have in the past used violence to settle political issues, economic issues, social matters, intertribal disagreements, or any issue for that matter, continue to use that same path of violence and cover it up under the label of religion. This chapter has attempted to outline the socio-political characteristic of Jos and conflict trends. The evidence does not point to any one group as key perpetrator of the violence. However, the endemic nature of the crisis suggest that all residents of Jos should take responsibility to deeply examine the enormous loss of lives, properties and untold hardships brought to the city as a result of the various violent conflicts. Christians and Muslim communities have generally denied that they are the perpetrators of violent conflicts because it is considered to be an affront to their faith. However, their denial has not facilitated peaceful resolution of contentious issues. Both communities need to rise above their

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<sup>84</sup> Ashafa & Wuye, APRM Document, p. 18.

<sup>85</sup> Ashafa & Wuye, APRM Document, pp. 19-23.

denial and face this life denying force that is destroying peace. It is for that reason that the next chapter will bring to light the discernible factors that are contributing to the lack of peace and justice within Jos and its environs and how TEKAN is responding through its missional and ecumenical engagement.

## CHAPTER FOUR: TEKAN: IT'S MISSIONAL AND ECUMENICAL DEVELOPMENT AND ENGAGEMENT

### 4.1 INTRODUCTION

TEKAN is a unique ecumenical body within the context of Jos. It is an association of Christian Churches that were established by Western and indigenous missionaries during the period of colonialism. Its foundations were first laid by the various Sudan United Mission (SUM) branches, which began meeting as soon as they settled in Nigeria.<sup>86</sup> TEKAN came into existence at a meeting of six churches<sup>87</sup> in Randa within the current Sanga Local Government Area in the present Kaduna State from 16<sup>th</sup> to 20<sup>th</sup> February 1955. At this time TEKAN was called TEKAS with the "S" representing "Sudan", which at that time meant the land of the Black People, which stretched from West Africa to the Nile. This expanse of land was to be covered through the creation of a chain of missionary stations, but did not materialise due to unforeseen circumstances. Gaiya in Gaiya and Hopkins asserts that, "TEKAN brought these churches together in fellowship in the formulation of church policies but also in intimate union in the celebration of the Holy Communion although every denomination maintains its own peculiar doctrine; they never quarrel on the basis of doctrines".<sup>88</sup>

However, Dali in Gaiya and Hopkins argues that:

...the Council of the Fellowship would be advisory, so its decision would not be binding on member Churches, and the regional Churches would be self-governing with a creedal basis which every regional church would accept. The validity of membership and ordination in each Church would be recognised throughout the fellowship.<sup>89</sup>

Grimley also supports the claim that TEKAN came into existence as an advisory council:

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<sup>86</sup> Gaiya, M. & Hopkins, M. 2005. *Churches in Fellowship: The Story of TEKAN*. Bukuru, Jos: ACTS, p. 1.

<sup>87</sup> Church of Christ in Nigeria (COCIN), Christian Reform Church of Nigeria (CRCN), Ekklesiyar Yan' uwa A Nigeria (EYN), Evangelical Reform Church of Christ (ERCC), Lutheran Church of Christ in Nigeria (LCCN) and United Methodist Church of Nigeria (UMCN).

<sup>88</sup> Gaiya & Hopkins, *Churches in Fellowship*, p. 1.

<sup>89</sup> Gaiya & Hopkins, *Churches in Fellowship*, p. 69.

The constitution of the fellowship of Churches of Christ in the Sudan provides for an Advisory Council. This council, composed of the official representatives of all the member bodies, meets each year... its decisions as they affect the Churches are advisory, but one of its strongest aspects is that it seeks to present a united front.<sup>90</sup>

The formation of the fellowship according to Crampton was that:

As church members began to travel they began to realise that the different branches of the mission had different practices, but this did not lead to feelings of division. The missionaries of the various branches had been considering for long as to how to constitute the indigenous churches and what, if any, form of central organisation should bring them together. It was decided that the church of each branch should be autonomous and follow its practice, but that they should be linked together in a fellowship. Every church accepted the common creedal base and recognised the validity, the membership and order of the other member churches. A central council with advisory functions was set up. The Fellowship is known as the Tarayya Ekklesiyoyin Kristi a Sudan (Fellowship of Churches of Christ in the Sudan).<sup>91</sup>

At its inception, the primary focus of TEKAN was to forge common policies to deal with internal and external threats that pose challenges to the witness of the churches. TEKAN was therefore established as a fellowship of local churches that cherished and uphold a common calling of their unity in Christ in the midst of real differences in their doctrinal and liturgical identities.<sup>92</sup> Its missional and ecumenical strength was to be found in its story of church planting as a joint project of foreign and indigenous mission.<sup>93</sup> This ecumenical body has grown over the years from the original six members to thirteen.<sup>94</sup> One cardinal principle that guided its mission's policy on church indigenisation was self-sufficiency: "to do for the African what the African should have been taught to do for itself".<sup>95</sup> The power structure<sup>96</sup> of TEKAN took a hierarchical model that is bureaucratic in outlook. The structure seemingly

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<sup>90</sup> Grimley, J.B. & Robinson, G.E. 1966. *Church Growth in Central and Southern Nigeria*. Grand Rapids, Michigan: Eerdmanns Publishing Company, p. 89.

<sup>91</sup> Crampton, E.P.T. 1975. *Christianity in Northern Nigeria*. New York: Macmillan Publishing Company Inc, pp 164-5.

<sup>92</sup> *Lighthouse*, Vol. VIII No. 7, August-September 1912, pp. 130-131.

<sup>93</sup> Ogbu U. Kalu. "African Church Historiography: An ecumenical perspective" in Ogbu U. Kalu (ed.), *African Church Historiography: An Ecumenical Perspective* (Nairobi, 1988), pp. 19-21.

<sup>94</sup> TEKAN is a bloc member of the Christian Association of Nigeria and some of its members are affiliates of the Christian Council of Nigeria and World Council of Churches.

<sup>95</sup> Gaiya & Hopkins, *Churches in Fellowship*, p. 2.

<sup>96</sup> See appendix C to view TEKAN power structure.



would not facilitate the appropriation of the key prongs of the theoretical framework, namely; *Missio Dei* lived out in *Missio Ecclesia* facilitating authentic *Oikoumene* resulting in *Dikaiosune* and *Shalom*. Being hierarchical in its line of authority, it negates the missional model of leadership that is all embracing in participation and all inclusive in decision making.

#### 4.1.1 Logo of TEKAN

The logo of TEKAN that was adopted was a cross standing on an open Bible with palm branches coming out of the top of the cross, with a dove above. The Bible is on the position of Nigeria, on the map of Africa pasted on the globe. The palm branches represent the church and dove is a symbol of the Holy Spirit.<sup>97</sup> See below the logo of TEKAN:



#### 4.1.2 Aims and Objectives of TEKAN

The following are the aims and objectives of TEKAN as stated in its constitution;

- i. Strive for the promotion of a life of worship which encourages holistic services to God and humankind, for the glory of God;
- ii. Promote such unity and fellowship, which recognises the diversity of member bodies of the fellowship and their gifts;
- iii. Promote Christian witness through evangelistic programs, education and edification of the body of Christ;

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<sup>97</sup> TEKAN, 2010 Constitution as Amended. Jos: TEKAN, p. 2.

- iv. Present a united position on religious, political, social and economic issues affecting TEKAN members and Christians in Nigeria in particular, and Nigerians in general;
- v. Own both movable and immovable properties with sole aim of attaining its aim and objectives.<sup>98</sup>

Lacking in the aims and objectives of TEKAN is any intentional mention of the need for inter-religious dialogue as constituting a priority in their understanding of ecumenism. The aims and objectives of TEKAN seem to negate the key prongs of my theoretical framework. This may be responsible for its minimal engagement in constructive dialogue with adherents of Islamic faith. Its doctrinal identity also confirms an ecumenical body committed to meeting inner ecclesial needs.

#### **4.1.3 Doctrinal Basis of TEKAN**

TEKAN being a Protestant ecumenical instrument adopted doctrinal tenets that were consistent with other ecumenical instruments that were in partnership with the World Council of Churches. The Constitution affirmed the following doctrinal tenets:

- i. The Bible is the infallible, inspired Word of God;
- ii. There is only one God, revealed in three Persons – The Father, The Son and The Holy Spirit;
- iii. There is total depravity of man because of original sin;
- iv. The Son of God incarnated, suffered, died, resurrected and ascended in order to redeem humankind;
- v. The salvation of the sinner is by faith alone in Christ Jesus;
- vi. It is the work of the Holy Spirit to turn sinners to Christ and sanctify them through the proclamation of the word;
- vii. There is forgiveness of sin, everlasting life, the resurrection of the dead and judgement in righteousness by the Lord Jesus Christ.<sup>99</sup>

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<sup>98</sup> TEKAN, Constitution, p. 3.

<sup>99</sup> TEKAN, Constitution, p. 4.

These doctrinal tenets appear to be extracted from a global template without any contextual reflection that takes into account the urgent issues that were impacting on the lives of local people. The tenets are devoid of the embodied mission of God bequeathed to the church that stimulates ecumenical engagement that fosters justice and lead to sustainable peace among all the people regardless of their social status.

#### **4.2 The Missional and Ecumenical Engagement of TEKAN**

This section will attempt to explore key endeavours of TEKAN activities as they relate to issues of justice and sustainable peace within the context of Jos.

The notion of *koinonia* has shaped the identity, vocation and witness of TEKAN from its inception. Bartimawus in Gaiya and Hopkins asserts that, “TEKAN has grown as a small seed from the early 1950s and has blossomed into a full plant with branches all over and birds coming in to lay their eggs”.<sup>100</sup> He further noted that the issues associated with the profound ethnic diversity that could serve as barrier to the fellowship eventually metamorphosed into strength.<sup>101</sup> The fellowship provided a platform for ethnic and social dialogue and integration among its members. The region is a habitation for over 250 independent ethnic groups. Bartimawus affirms that:

Despite the great diversity which characterised this region during both colonial and post-colonial periods, the level of understanding that Christianity nonetheless brought about among the different groups that made up this region was quite unique. These groups hitherto separated by tribal and cultural differences, were soon keenly knit together through the church. This created a certain sense of solidarity among these tribal groups, a solidarity that had several implications for this region.<sup>102</sup>

The adoption of fellowship/*koinonia* as the dominant mark of being together as an ecumenical instrument seems to be a missional response that arose out of a felt need to foster good relationship between people of diverse socio-cultural backgrounds. Fuchs explains the concept of *koinonia* as embodying; “overarching meanings of

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<sup>100</sup> Gaiya & Hopkins, *Churches in Fellowship*, p. 135.

<sup>101</sup> Gaiya & Hopkins, *Churches in Fellowship*, p. 135.

<sup>102</sup> Gaiya & Hopkins, *Churches in Fellowship*, p. 137.

'association', 'communion', 'fellowship' and "close relationship". Its verbal form means 'to share', 'to have a share', 'to participate', 'to give or contribute a share', 'to put together'.<sup>103</sup> Explaining further, Fuchs asserts that, "*koinonia* is translated into English as: 'communion', 'commonality', 'fellowship', 'partaking', 'participation', 'reciprocity', 'relief, sharing', 'solidarity', 'togetherness', 'union' and 'unity'.<sup>104</sup> The focus on *koinonia* from this early stage seek to suggest that there was a disconnect emerging between the use of the term to describe the relationship within the ecumenical body and its theological significance. A relevant question to be pursued later is: To what extent did TEKAN understand and embrace the full ecumenical understanding of the *koinonia* concept in the shaping of its missional identity and witness? Its commitment to evangelisation illustrates an expression of *koinonia*.

#### 4.2.1 Evangelisation

A key component to TEKAN's ecumenical fellowship identity is its commitment to evangelisation. The understanding of their missional purpose within the multi-religious context of Jos led them to regard evangelism as a priority. The strategy was motivated by the Matthew 28:20 text that is referred to as the 'Great Commission': "Go therefore, and make disciples of all nations, baptising them in the name of the Father, and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you".<sup>105</sup> TEKAN viewed itself as an instrument mandated by Christ to advance the gospel within the Muslim dominated areas. However, his evangelistic task is often carried out by the individual churches not as a joint ecumenical engagement in mission. In reinforcing the above understanding, Dali in Gaiya and Hopkins argues that, "SUM<sup>106</sup> is not an exception: although its founders were motivated by the spread of Islam, their primary task in Nigeria was evangelism... 'Evangelism is the first duty of the missionary'."<sup>107</sup> This understanding

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<sup>103</sup> Fuchs, Lorelei F. 2008. *Koinonia and the Quest for an Ecumenical Ecclesiology: From Foundations through Dialogue to Symbolic Competence for Communionality*. Grand Rapids Michigan: William B. Eerdmans Publishing Company, p. 8.

<sup>104</sup> Fuchs, *Koinonia and the Quest for an Ecumenical Ecclesiology*, p. 10.

<sup>105</sup> Matthew 28:19-20, New Revised Standard Version Bible.

<sup>106</sup> Sudan United Mission (SUM) is the pioneer mission agency that transformed into TEKAN in 1955.

<sup>107</sup> Gaiya & Hopkins, *Churches in Fellowship*, p. 27.

of their missional motives raises serious concerns about their model of evangelism within their plural context and the depth of their ecumenical commitment for joint action in mission.

The vision of rolling back the spread of Islam in the northern region of Nigeria has been part of their mandate from the beginning. The Matthew 28:19-20 Great Commission model of evangelism engagement was interpreted as “us” to “them”, “subject to object” approach. There was no room for respect and reciprocity. This model has characterised the approach used by TEKAN member churches. This research argues that this flawed model of evangelisation constitutes one of the reasons for the growing tension between Christians and Muslims in northern Nigeria. The Muslim community has also reacted with a similar ‘imperial and aggressive’ model of evangelisation as both religious communities compete to outdo and outsmart the other resulting in negative consequences for the realisation and maintenance of peace and justice within Jos.

The only joint evangelistic activities of TEKAN have been carried out by its Women and Youth Fellowships.<sup>108</sup> The group has given focussed attention to reach the classified area known as the “unreached or hinterland” in the northern region of Nigeria. This region is the home of indigenous tribes that remain relatively untouched by modern development. Interestingly, their approach is not an aggressive type that has resulted in creating tension between and within the communities that they serve. This may be due to the fact that they work ecumenically and have used a decent humanistic approach that gives priority to respect for the people in their communities. Evangelism remains one of the top priorities of TEKAN as articulated at its last General Assembly.<sup>109</sup>

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<sup>108</sup> TEKAN Women Fellowship Convention and TEKAN Youth Fellowship Convention featured series of teachings and activities geared at re-enacting and reinvigorating delegates to their task of evangelising the earth. The conventions are annual events since inception.

<sup>109</sup> Last TEKAN General Assembly held January 11<sup>th</sup> to 17<sup>th</sup> 2011 at Takum, Taraba State Nigeria, hosted by Reformed Church of Christ in Nigeria (RCCN).

#### 4.2.2 Education

Education has played a pivotal role in TEKAN understanding and practice of human development. Its missional paradigm embraced a model of evangelisation through education. In order to advance the cause of the gospel, schools were established to facilitate the Christian development of young people. According to Bartimawus in Gaiya and Hopkins, “the schools were founded in the hope resourcing the future of a new Nigeria and were comprehensive enough to cover all aspects of development as the missionaries saw it in that period”.<sup>110</sup> The schools that were established included: “The Boys Secondary School, the Girls High School, the Teachers College, the Evangelist School (which later became Gindiri College of Theology), and the School for Blind Children drew students from all the SUM churches”.<sup>111</sup>

According to Cramptom the founding of schools resulted in “a great influence on the social, educational and religious history of the peoples, not only of its immediate environs, but of many parts of the North”.<sup>112</sup> The establishment of these schools also resulted in strengthening of the bond of fellowship among the TEKAN member churches and with the wider public. Bartimawus in Gaiya and Hopkins claimed that, “The sense of unity developed first among the students and was later experienced in a much deeper sense by the churches as graduates became the leaders”.<sup>113</sup>

At its 1957 general council meeting, TEKAN resolved to establish a higher certificate awarding institution that would be consistent with western educational standard. This action led to the formation of Theological College of Northern Nigeria (TCNN), which has developed into being the leading ecumenical theological institution in Nigeria and the wider sub-Saharan Africa.<sup>114</sup> The institution awards Bachelors of

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<sup>110</sup> Gaiya & Hopkins, *Churches in Fellowship*, p. 138.

<sup>111</sup> Gaiya & Hopkins, *Churches in Fellowship*, p. 138.

<sup>112</sup> Crampton, *Christianity in Northern Nigeria*, p. 103.

<sup>113</sup> Gaiya & Hopkins, *Churches in Fellowship*, p. 138.

<sup>114</sup> It is the only ecumenical theological institution in West and Central Africa. The institution is governed by a board made up of representatives of the member churches of the ecumenical body identified as Tarayyar Ekklesiyoyin Kristi A Nigeria (TEKAN) translated, thus; Fellowship of Churches of Christ in Nigeria. The faculty consist of specialists from the different traditions that make up the ecumenical movement. This ranges from Lutheran, Presbyterian/Reform, Quakers, Anglican,

Divinity (BD), Bachelors of Theology (B.Th), Bachelors of Arts (BA) in Bible Translation, Masters of Divinity (M.Div) and Masters of Theology (M.Th). It is affiliated to the University of Jos for authentication of the degrees awarded by it. The institution has produced graduates who occupy prominent positions within the Church and wider society serving as ministers, church workers, governors, paramount traditional rulers and public servants. Most of the leaders of the member churches of TEKAN have received their theological education at TCNN.

The TEKAN member churches have established many other educational institutions from primary to tertiary levels in response to the growing needs of the Nigerian society. All of these efforts bear witness to the robust human resource base contribution of TEKAN to the national development of Nigeria.

#### **4.2.3 TEKAN Social Response**

TEKAN sought to embrace a holistic approach to its mission engagement. It has therefore moved beyond its original narrow focus on evangelisation to whole person ministry. Bartimawus in Gaiya and Hopkins states that, “the concern of TEKAN has not simply been with the spiritual needs of people...Rather, its concern is very much holistic, dealing with the total person”.<sup>115</sup> Concerns for peace building became a priority.

TEKAN is situated in a region that is considered intolerant to religious plurality; as a result there is constant agitation and acrimony between different religious communities. Therefore it established a “Study Group” in the early 1980s to advise on how it could strengthen peaceful co-existence among the people regardless of their religious background, ethnic leaning, social and political affiliation. The study group later became a commission which was chaired by Rev Wilson Sabiya.<sup>116</sup> Their

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Methodist and Baptist. Students are drawn from the fifteen (15) member denominations and sometimes non-members are admitted for studies especially from the African Instituted Churches.

<sup>115</sup> Gaiya & Hopkins, *Churches in Fellowship*, p. 142.

<sup>116</sup> Wilson Sabiya was a minister of the Lutheran Church of Christ in Nigeria, one of the pioneer church denominations in the formation of TEKAN. He was such a strong voice that can't be avoided.

mandate was to develop mechanisms on how best TEKAN could constructively and critically engage and respond to growing tension between the two major religions, which contributes to the deteriorating state of the country's socio-economic and political development.<sup>117</sup>

Membership of the commission was drawn from the nine member churches of TEKAN at that time.<sup>118</sup> The commission published a document titled "Towards the Right Path for Nigeria" raised issues that were linked to the socio-political development of Nigeria. At that time of the publication, it was widely acknowledged that Nigeria was at a major turning point in its development as a nation and that any decision or action taken would have positive or negative impact on the political, social, economic and religious life of the country. The period was shaped by concerns like the militarisation of governance, need for constitution review and socio-religious crises in some part of the country.<sup>119</sup>

In response to the resurgence of violent conflicts linked to socio-political and religious factors, TEKAN took a further step to establish a Peace Building Committee in 2002 with membership drawn from its members facilitated by Mennonite Central Committee.<sup>120</sup> Several workshops were held to build the capacity of member denominations to proactively engage in conflict prevention and transformation and to engage constructively with people of other faith particularly, their vast Muslim neighbours in reducing the unhealthy tension that has existed between adherents of

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He was a social critique and quintessential activist that stood as a lonely voice amidst deep Muslim domination.

<sup>117</sup> Gaiya & Hopkins, *Churches in Fellowship*, p. 142.

<sup>118</sup> The commission comprised of Rev Wilson Sabiya (Lutheran Church of Christ in Nigeria - LCCN) Chairperson, Rev Polycarp Datok (Church of Christ in Nigeria - COCIN) Secretary, Mr Bulus Biliyong (Lutheran Church of Christ in Nigeria - LCCN), Rev Luka D. Agbu (Christian Reform Church of Nigeria - CRCN), Rev Thomas Ragnjiya (Ekklesiyar Yan'uwa a Nigeria - EYN translated Church of the Brethren in Nigeria), Rev Dr Iyortyom Achineku (Nongo U Kristi U Ken Sudan Hen Tiv - NKST translated The Church of Christ in Sudan among the Tiv), Rev Luka Zanya (United Methodist Church of Nigeria - UMCN), Rev Yakubu Anto (Evangelical Reformed Church of Christ - ERCC), Mr Hananiya Zakariya (Haddadiyar Ekklesiyar Kristi A Nigeria - HEKAN translated United Church of Christ in Nigeria) and Rev Jabani P. Mambula (TEKAN General Secretary) Chief Coordinator

<sup>119</sup> Sabiya, W. (et al) 1987. *Towards the Right Path for Nigeria*. Jos: TEKAN, pp 1-4.

<sup>120</sup> Gaiya & Hopkins, *Churches in Fellowship*, p. 143.



the two major religions. TEKAN peace committee later institutionalised to become a department at the TEKAN headquarters. This was a clear demonstration of its interest and commitment to peace building within Jos and beyond. The Peace Office, that is commonly referred to as “TEKAN Peace Desk” has worked in partnership with other Non-government bodies that are committed to peace building to address the issues that are contributing to the emergence of violent conflicts within the different communities.

TEKAN has also called on the government to establish Commission of Enquiry to investigate the causes of the violent conflicts and to suggest possible mechanisms to prevent the recurrence of such conflict situations. TEKAN has participated in both governmental and non-governmental initiatives to increase and enhance healthy and productive citizenship among the people of diverse religious and socio-cultural backgrounds. However, the efforts are often jettisoned by the continuous prejudices and stereotypes that exist between Christian and Muslim residents of Jos and its environs.

On the subject of good governance, TEKAN at its 2005 General Assembly issued a statement that; “there should be no giving or taking of bribe and it totally rejects corruption. It called on its members to be law-abiding but call on the government to be responsible and accountable, and to respect the provisions of the constitution. The Assembly resolved, with regard to the problems of elections in the country, to preach against the evils associated with it”.<sup>121</sup> It further expressed deep concern with regards to the immunity clause provided for in the constitution for some certain high-profile office holders in the government, wherein its states that:

The concern here is that the immunity granted to some categories of political office holders is not helping but rather abating criminals. Since this constitutional provision is being contested in the court, the Assembly resolved that we wait to see the outcome. Also, the government should not be selective in apprehending erring public officers regardless of religious affiliation.<sup>122</sup>

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<sup>121</sup> Gotom, M. & Ahima, C.S. 2005. TEKAN General Assembly Minutes. Yola: TEKAN, p. 11.

<sup>122</sup> Gotom & Ahima, TEKAN General Assembly Minutes, p. 11.

The Church/State relationship maintained by TEKAN has been one of critical support. At its General Assembly of 2010 many of its resolutions spoke on numerous issues concerning the nation's well being. These issues ranges from religious conflicts, security and protection of citizens, emergency preparedness and disaster response, peaceful coexistence, equal treatment of citizens, education, health and HIV & AIDS, terrorism, and political leadership in the country.<sup>123</sup>

### 4.3 Discernible Challenges Confronting TEKAN

Tarayyar Ekklesiyoyin Kristi A Nigeria (TEKAN) has faced numerous challenges in its ecumenical development. I will attempt to identify and critique some of the key challenges that have emerged within the organisation based on the researcher's experience as a participant and observer of its activities. Gaiya in Gaiya and Hopkins has reminded us of the important role that TEKAN plays as the only indigenous ecumenical body of its kind known to us in Africa.<sup>124</sup> However, its strength is also mixed with numerous challenges. Firstly, in spite of its formation rooted in the biblical notion of *Koinonia*, TEKAN seems to be developing less and less into an ecumenical community that is committed to *Koinonia* as the foundational basis of its missional identity, vocation and witness.

Simon in Adogame, in an attempt to provide a response to this ecumenical challenge claimed that the concept and realisation of *Koinonia* constitutes a panacea that must be appropriated. He argues that,

Choosing the model of *Koinonia*, all believers have the chance to hold on to the one church yet maintain their differences. In contrast to previous ecumenical concepts the idea of 'union' with the tendency to establish institutional unification does not play a primary part. Instead we speak of a community in which all augment each other.<sup>125</sup>

TEKAN members view themselves in this kind of ecumenical condition of being united but independently autonomous in their different operations. What they

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<sup>123</sup> Babba, N.A. & Ahima, C.S. 2010. TEKAN General Assembly Resolutions. Gembu: TEKAN, pp. 1-3

<sup>124</sup> Gaiya & Hopkins, *Churches in Fellowship*, p. 171.

<sup>125</sup> Adogame, A. et al (eds) 2008. Christianity in Africa and the African Diaspora: the Appropriation of a Scattered Heritage. London: Continuum Publishing Group, p. 325.

emphasised was their commonality of purpose for the evangelisation of the northern region of Nigeria. They seem more interested in 'mission for unity', rather than 'unity for mission'. Their purpose of coming together was not mere structural uniformity but rather in response to the major challenges that their pluralistic contexts posed to the Church, unity became an urgent missional necessity.

Enns warned of the dangers of applying the concept of *Koinonia* simplistically.<sup>126</sup> He affirmed that,

*Koinonia* is given, and comes to expression in the common confession of the apostolic faith; a common sacramental life entered by one baptism and celebrated together in one Eucharistic fellowship; a common life in which members and ministers are mutually recognised and reconciled, and a common mission witnessing to the gospel of God's grace to all people serving the whole creation.<sup>127</sup>

Based on his critique, it could be argued that TEKAN embraced a limited and somewhat naive and one-dimensional understanding and practice of the concept. The early phase of its development saw churches engaging in pulpit exchange that seemed to deepen their mutual fellowship. However the contemporary expression of fellowship is weakened by the same denominations at their congregational level giving priority to protecting their members from their partners within the wider TEKAN community. Therefore the *Koinonia* principle as practiced by TEKAN must be reviewed in the light of contemporary development within the ecumenical community.

Secondly, another challenge facing the missional outlook of TEKAN is the issue of 'justice'. Justice authenticates or validates peace. It is on this premise that I argue that the peace building efforts of TEKAN negates its strategy of justice to facilitate peaceful coexistence among people belonging to plural communities experiencing violent conflicts. Wolterstorff argues that it is necessary for justice and peace to embrace each other for the community to experience serenity and tranquillity

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<sup>126</sup> Enns, Fernando 2007. *The Peace Church and the Ecumenical Community: Ecclesiology and the Ethics of Nonviolence*. Antario, Canada: Pandora Press and WCC, p. 39.

<sup>127</sup> Enns, *The Peace Church and the Ecumenical Community*, p. 43.

because, “Shalom is absent when a society is a collection of individuals all out to make their own way in the world. And of course there can be delight in a community only when JUSTICE reigns, only when human beings no longer oppress one another”.<sup>128</sup> Linking justice to God’s act of redemption and transformation, Yoder asserts that, “the reversal of fortunes motif, as part of God’s work for justice, (and) highlights God’s justice as aid and deliverance for those in need. When God’s justice is done, the situation of inequity is transformed”.<sup>129</sup> He also emphasised that:

God’s justice makes things right by transforming the status quo of need and oppression into a situation where things are as they should be. This transformation forms the basis for shalom. The connection between God’s justice and shalom shall be called shalom justice. Peacemaking means working for the realisation of *shalom justice*, which is necessary for the realisation of shalom.<sup>130</sup>

With this understanding peace cannot be realised when justice is miscarriage and peace efforts are not embedded in justice for the efforts to be transformative and life-giving.

The peace efforts of TEKAN are therefore deficient of justice advocacy especially evident in the Church/State relationship, as it abdicate its role of intentionally engaging with those holding public offices. Those in political and economic authority deeply influence the justice system that contribute to the absence of peace and justice, especially among the most marginalised and vulnerable people. Yoder argues that, “*Shalom* makers working for *shalom justice* will not only work with the poor and oppressed to change their situation, but they will also struggle against the oppressors in order to break the grip of their oppression. *Shalom justice* demands a double struggle”.<sup>131</sup> Within the Jos context, a double struggle effort is indeed required to attain the desired peace and peaceful coexistence between the people divided along religious and ethnic lines.

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<sup>128</sup> Wolterstorff, *Until Justice and Peace Embrace*, p. 70.

<sup>129</sup> Yoder, *Shalom: the Bible’s Word for Salvation, Justice, & Peace*, p. 32

<sup>130</sup> Yoder, *Shalom: the Bible’s Word for Salvation, Justice, & Peace*, p. 34.

<sup>131</sup> Yoder, *Shalom: the Bible’s Word for Salvation, Justice, & Peace*, p. 36.

Thirdly, the limited approach adopted by the peace project of TEKAN is not radical enough to respond to the needs of the area. It invests much effort and time in intra-church dialogue rather than inter-religious dialogue with other faith groups. It is therefore, a myopic approach giving that the Jos community is religiously pluralistic and culturally diverse. A robust approach that is all embracing should undergird the peacemaking efforts. Panikkar describes religious pluralism in the context of dialogue as,

...awareness of the pluralistic and cross-cultural nature of our present-day human situation: Pluralistic because no single culture, model, ideology, religion, or whatnot can any longer raise a convincing claim to be the one, unique, or even best system in an absolute sense; cross-cultural because human communities no longer live in isolation, and consequently any human problem today that is not seen in pluri-cultural parameters is already methodologically wrongly put.<sup>132</sup>

This lack of multi-approach to peace effort will affect the positive outcome of the peace building efforts. Dialogue strategies must be all inclusive without being segregative in approach and deliberate effort must be made towards incorporating peoples of other religious persuasions to allow for broad intervention.

Fourthly, TEKAN is faced with internal schism and wrangling between and among its members. Issues ranging from leadership tussle to resource control and even distribution of privileges of scarce benefits. Gaiya in Gaiya & Hopkins argues that, “factions within TEKAN began to appear among member churches not long after it was founded. These factions were created mainly by financial scandals, power tussles and tribalism or, better, ethnicity. TEKAN has always found it difficult to reconcile feuding groups in its member denominations”.<sup>133</sup> The fractious alliance within TEKAN emerges about seven years after its formation.<sup>134</sup> It failed to live out

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<sup>132</sup> Panikkar, Raimon 1999. *The Intra-Religious Dialogue*. Revised Edition. New York: Paulist Press, p. 23.

<sup>133</sup> Gaiya & Hopkins, *Churches in Fellowship*, p. 166.

<sup>134</sup> New Life Church broke away from Church of Christ in Nigeria (COCIN), Grace Lutheran Church broke away from Lutheran Church of Christ in Nigeria (LCCN), Reformed Church of Christ in Nigeria broke away from Christian Reformed Church of Nigeria, HEKAN/NKST feud, UMCN fracas, Tiv/Jukun crisis, Jukun/Kuteb crisis and other unresolved tensions in other member denominations of TEKAN.

in its own membership the peace and justice that it wanted the wider society to experience. Even though TEKAN has a standing committee with the function of promoting reconciliation between and among feuding members, its limited authority prevented it from exercising binding discipline on the guilty church or denomination. The threat of churches to use their political power to remove leaders from administrative positions within TEKAN influenced the ecumenical leaders not to interfere and hold ill-disciplined churches accountable. Gaiya in Gaiya & Hopkins offer a damning assessment of the situation: “as things stand, TEKAN has remained a toothless bulldog when it comes to maintaining unity within its members. As a loose fellowship it has found it difficult to put pressure on the stronger party in a divided Church to dialogue with the weaker one”.<sup>135</sup> It could be argued that the constitution of TEKAN has not helped the situation because it does not offer clear steps to be taken on issues when its members threaten the missional integrity of the organization.

#### **4.4 A SWOT Analysis of TEKAN**

In response to the sub-question ‘what strengths/opportunities/weaknesses and threats has Tarayyar Ekklesiyoyin Kristi A Nigeria (TEKAN) faced since its formation in its justice and peace building efforts? The SWOT social analysis tool is used to identify the Strength (S), Weakness (W), Opportunities (O) and Threats (T) (SWOT) of the organisation with the intention of utilising the outcome(s) to strategically position the organisation for more effective service.<sup>136</sup> Phillip Lewis says, SWOT is sometimes referred to as a diagnostic process that reveals the accomplishments and challenges of an organisation. The following represents a conceptual analysis of its work is presented based upon the records of TEKAN and the researcher’s participation in its activities.

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<sup>135</sup> Gaiya & Hopkins, *Churches in Fellowship*, p. 170.

<sup>136</sup> Lewis, Phillip 1999. *Transformational Leadership: A New Model for Total Church Involvement*. Nashville: Broadman & Holman Publishers, pp. 110-11.

**Below is the SWOT Analysis Table:**

<b><u>Strengths</u></b>	<b><u>Weaknesses</u></b>
<ol style="list-style-type: none"> <li>1. National spread;</li> <li>2. Membership organization;</li> <li>3. Operational administrative secretariat with full-term General Secretary;</li> <li>4. Functional constitution;</li> <li>5. Accredited theological institute;</li> <li>6. Profound diversified human resource base;</li> <li>7. Assets such as; Lands, buildings, guest house and vehicles;</li> <li>8. Peace building project (TEKAN Peace Desk);</li> <li>9. Standing committees to provide advisory and complimentary role to the secretariat;</li> <li>10. A group of different church traditions of common ancestry ecumenical associating;</li> <li>11. Recognised by government at all levels;</li> <li>12. Strong women &amp; youth groups.</li> </ol>	<ol style="list-style-type: none"> <li>1. Not utilising its national spread to the maximum;</li> <li>2. Injurious autonomy of members;</li> <li>3. No established departments;</li> <li>4. Over-reliance on ad-hoc duties and committees;</li> <li>5. Institute not properly sub-vented financially;</li> <li>6. Under-utilising of human resource base;</li> <li>7. Assets not maximally used;</li> <li>8. Peace project donor driven;</li> <li>9. Committees don't function as expected and under-funded;</li> <li>10. Common ancestry often being challenged;</li> <li>11. Reactive engagement with government;</li> <li>12. Conversionist bias;</li> <li>13. Intolerant to religious pluralism.</li> </ol>
<b><u>Opportunities</u></b>	<b><u>Threats</u></b>
<ol style="list-style-type: none"> <li>1. Multicultural environment;</li> <li>2. Religiously plural community;</li> <li>3. Economic viable terrain;</li> <li>4. Government interest ecumenical relations and interfaith engagement;</li> <li>5. Members of the denominations well placed in government;</li> <li>6. Cosmopolitan nature of Jos;</li> <li>7. Ecumenical environment;</li> <li>8. Existence of financial and</li> </ol>	<ol style="list-style-type: none"> <li>1. Religious fundamentalism and bigotry;</li> <li>2. Religious intolerants;</li> <li>3. Violent conflicts around the area;</li> <li>4. Political manipulation of religion by politicians;</li> <li>5. Ambiguity of the autonomy of member denominations;</li> <li>6. Internal feuds among and between members;</li> <li>7. Government interference on</li> </ol>

investment institutions for assets development and management.	religious issues 8. Rigid government policies and autonomy of the federating units (States) 9. Poverty, diseases and environmental hazards/degradation; 10. Religious syncretism and harmful cultural practices.
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The above table presents an overview of Tarayyar Ekklesiyoyin Kristi A Nigeria (TEKAN) that suggest areas that the organisation can celebrate and be thankful, areas that need urgent attention to prevent decline and possible death, and also areas that offer the organisation opportunities for fresh engagement within the society. The commitment to justice and peace building measures that are embodied in its strengths are neutralised in the inherent weaknesses that plague the organisation. Its missional and ecumenical identity and vocation seems to be in contradiction with the political will needed to be an effective witness in its context. TEKAN’s inability to intentionally address its weakness has seriously affected its capacity to deal with the opportunities and threats. The analysis suggests that TEKAN has much more work to do in transforming itself to be an effective justice and peace advocate in Jos. The SWOT analysis points to an institution that is only scratching the surface.

#### 4.5 Conclusion

In this chapter, I have explored how Tarayyar Ekklesiyoyin Kristi A Nigeria (TEKAN) has developed since its beginning in 1955. TEKAN founded on the theological concept of *Koinonia* has had its own share of internal and external challenges. Its ecumenical development so far suggests that TEKAN need a strategic review of its identity and purpose if it hopes to make *Koinonia* its operating principle of ecumenical engagement. Despite the growing challenges faced by TEKAN, it has remains an influential voice in Nigeria. However, TEKAN must do more in living



out its vision and mission in a religiously plural environment of Jos that has not facilitated peaceful coexistence but has deepens prejudices and stereotypes among its residents. This further unveils the urgency of continuous inter-religious dialogue in order to minimise or eliminate unhealthy prejudices and stereotypes among the people. Similarly, the chapter highlighted the contributions of TEKAN to the socio-political and economic development particularly within the region of Jos. The next chapter seeks to outline the factors that contribute to the lack of peace within Jos that a renewed TEKAN must focus its missional and ecumenical energy if it is to make a real difference in its context.

## CHAPTER FIVE: FACTORS THAT CONTRIBUTE TO THE LACK OF PEACE WITHIN JOS AND ENVIRONS.

### 5.1 Introduction

This chapter will focus exclusively on the common factors that fuel violent conflict resulting in the loss of lives and properties. Conflicts generally lead to lack of peace and tranquillity; it increases fear, suspicion, stereotypes, distrust, insecurity and ends in anarchy. Bakut in Best affirms that

Peace is divisible into key components thus; the absence of war (absence of direct violence); Justice and Development (absence of structural violence); Respect and Tolerance between people; Gaia (Harmony or balance in, and with, the ecosystem-ecosphere); Tranquility or Inner peace (spiritual peace); and 'Wholeness' and 'making whole' (being complete).<sup>137</sup>

These elements according to Bakut constitute what peace involves, and a breach of any of the aforementioned components results in social dislocation. Although I agree with his presupposition, he seems to negate the place of culture, wherein culture serves as a conduit in truncating peaceful coexistence in some situations. In attempting to reconcile conflict and peace in a symbiotic relationship, Bakut in Best further argues that, "conflict is often seen as a threat to peace, by itself, it does not necessary represent a threat to any of the peace components. It is the negative action taken to resolve the conflict that represents the threat to the peace components".<sup>138</sup> It is on this premise that this chapter explores five core factors that contributes to, a large extent, the lack of peace in Jos and its environs.

### 5.2 Factors that negatively impact on the Peace of Jos and its environs

These factors are generated from documentary evidence and my personal experiences within the context. It is necessary to mention that I have been involved in collecting information to assist a number of panels of inquiry that have been set up by the government to investigate the remote causes of the different violent

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<sup>137</sup> Best, Shedrack G. (ed) 2006. *Introduction to Peace and Conflict Studies in West Africa*. Ibadan, Nigeria: Spectrum Books Limited, p. 235.

<sup>138</sup> Best, *Introduction to Peace and Conflict Studies in West Africa*, p. 236.

conflicts that took place in Jos.<sup>139</sup> The researcher has also presented papers on behalf of the Christian community to the panels at different times.<sup>140</sup> The conflicts have adversely impacted on the serenity of Jos that people had once fondly called 'Home of Peace and Tourism'. The researcher's active involvement in peace building efforts initiated by both Christian based organisations<sup>141</sup> and government offered him the opportunities to gain insights concerning the factors that contribute to the lack of peace. The five factors can be; Socio-Political, Socio-Economical, Religio-Cultural, Socio-Cultural and Environmental factors.

### 5.2.1 Socio-Political Factors

Socio-political factors are often time responsible for the rupturing of peace in Jos and its environs. The issues associated with socio-political factor include:

- a) election manipulation in favour of a particular candidate;
- b) imposition of candidates above the people's preferred candidate during elections;
- c) government policy of exclusion; citing of government projects;
- d) relocation of the local government secretariat and electoral commission office from its former location to another which suggest unhealthy delineation of a particular region from government presence;

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<sup>139</sup> The various panels of investigations constituted by both the State and Federal government of Nigeria are presented below with dates.

<sup>140</sup> I presented memos and represented the Christian Association of Nigeria Plateau State Chapter at Justice Ajibola Judicial Commission of Inquiry - January 2009; Joint Intelligent Service Panel of Inquiry - February 2009; Plateau state House Assembly Panel of Inquiry - March 2009; Federal House of Representative Adhoc Committee of Inquiry April - 2009; Federal Senate Adhoc Committee of Inquiry - April 2009; Northern Governors' Forum Adhoc Committee of Inquiry - May 2009 and General Abisoye Administrative Panel of Inquiry - June 2009.

<sup>141</sup> These organisations includes; Nigeria Inter-Religious Council, Interfaith Mediation Centre, Justice Peace and Reconciliation Movement, Centre for Peace Advancement in Nigeria, Justice Peace and Development Commission of Catholic Archdiocese of Jos, Interfaith Early Warning Early Respond Team, TEKAN Peace Desk, Programme for Christian/Muslim Mutual Relations - Nigeria Area, Bridge Builders' Association, Dialogue Institute, Christian Association of Nigeria - Ecumenism & Interfaith Directorate, Christian Council of Nigeria - Convener of Interfaith Confab, Christian Rural and Urban Development Association of Nigeria and League for Human Rights.

- e) government appointments and employment policy reinforcing the agenda of excluding a particular group from being involved in governance;
- f) non issuance of indigene-ship certificates to a particular group because of their religious and cultural heritage in the recent time;
- g) political manipulation of religion by government/politicians and;
- h) bad governance as exhibited by those in authority.

Nguvugher further argues that, “today, the scenario is worsening as the ruling elite continue to take cover under religion as a means to their selfish ends. To be able to retain or capture political and economic, the elite always try to diversify their survival strategies”.<sup>142</sup> These are the major socio-political conditions that are strongly upheld as contributing to the distortion of peace and peaceful coexistence of residence of Jos and its environs.

### **5.2.2 Socio-Economic Factors**

Economic policies and resource distribution plays a significant role in the life of any society. As such, any imbalance or depravation in economic projection and stipulations results in strife and citizens dysfunction. The noticeable socio-economic factors that contribute to the disruption of peace in Jos and its environs, includes;

- a) increasing decimal of poverty and alarming rate of unemployment;
- b) growing population of unemployed and unemployable youths;
- c) collapse of Jos main market which had been a major enterprise and source of economic empowerment for many individuals;
- d) Un-equal access to resources and limited job opportunities. It is strongly argued by Kunhiyop that, “economic tension also rises when new resources,

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<sup>142</sup> Nguvugher, *Conflicting Christologies in a Context of Conflicts*, p.193

hitherto unallocated, are to be distributed, and when the new patterns of distribution create alterations in the existing ranking of individuals".<sup>143</sup>

- e) Another remote factor was when the government banned the use of motorcycle for commercial purposes. This action by the government led to violent protest in the city of Jos by those who made their living from that mode of doing business.
- f) Poverty and economic disorder has profound effect on the peace of any human society. Poverty and/or economic dislocation have contributed heavily on the violent conflicts experienced in Jos and its environs.

### 5.2.3 Religio-Cultural Factors

From available data ranging from memos<sup>144</sup> submitted to panels<sup>145</sup> of investigations set up by government to unravel the remote causes of the violent conflicts that took place in Jos and environs. Religio-cultural factors seemingly took centre stage in triggering such crisis that punctured the serenity and tranquillity enjoyed. Gwamna making reference to the speech made by a prominent political figure in Nigeria states that:

The termites of ethnic and religious intolerance are beginning to eat into the woodworks of our national unity and cohesion. The shadow of ethnic and religious intolerance lengthens; the shadow of understanding is growing shorter. Intolerance is beginning to blind if indeed it has not blinded us to the beauties in the culture and religion of other people, today, a minor difference between individuals in any part of the country is instantly given religious or ethnic coloration, particularly in the north.<sup>146</sup>

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<sup>143</sup> Kunhiyop, S.W. 2008. *African Christian Ethics*. Nairobi: Hippo Books, p.110

<sup>144</sup> After the 2006, 2008, and 2010 violent conflicts that engulfed Jos and its environs, TEKAN General Secretary, Women and Youth Leaders presented memos to the various panels of inquiries into crises stating their facts on the cause of the conflicts. Similarly, Christian Association of Nigeria also presented memos at different times to all the panels set up investigate the causes of the upheaval that led to many losing their lives. Furthermore, the Jama'atul Nasir Islam, the umbrella body for the Muslim community in Jos presented memos too. I got accessed to these memos and they have helped shape my approach.

<sup>145</sup> I will list all the panels constituted by government to investigate the crises situations and other peace building efforts initiated but religious and civil society groups.

<sup>146</sup> Gwamna, *Religion and Politics in Nigeria*, p. 43-44.

What then constitutes religio-cultural factors? They include;

- a) religious fundamentalism and bigotry; conferring of traditional titles (community leadership tussle);
- b) the introduction of the Shari'ah Legal System in some northern States of Nigeria;
- c) derogatory and provocative sermons by some preachers of both religions; the use of hate speeches by some religious and traditional leaders to incite innocent people to anger against other people;
- d) religious 'rascalism' and banditry;
- e) deep rooted prejudices and stereotypes between and amongst followers of the two major religions. Gwamna asserts that, "the continuing religious crisis and the brutality exhibited in the face of the slightest provocation, attest to the fact that religion has become a liability, rather than asset in the Nigerian state".<sup>147</sup>
- f) Another factor as upheld by the Hausa/Fulani group is that there is the agenda of ethnic cleaning by the so-called natives as indicated in the document of 'Plateau Resolves'. The Hausa/Fulani group adamantly hold to the notion that the natives who are mostly Christians are targeting them for elimination.
- g) Furthermore, negative solidarity within the Christian community has immensely ruptured the cause of peace within Jos.
- h) Lastly, harmful cultural and traditional practices that denigrates and undermines the migrants or settlers as commonly referred to the none-locals resident in Jos.

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<sup>147</sup> Gwamna, *Religion and Politics in Nigeria*, p. 44.

#### 5.2.4 Socio-Cultural Factors

This aspect will focus exclusively on social issues engrafted in both modern and primitive cultural behaviours that precipitate violent conflicts that eventually lead to the disruption of peace in Jos and its environs. Below are some of the factors that are connected with the broad socio-cultural factor that negatively impact on the tranquillity of Jos;

- a) the rate of alcohol consumption and substance abuse among youngsters have contributed to the erosion of peace. One can associate these conditions to redundancy and joblessness. The youngsters that engage in alcohol and substance abuse often resort to violent protest. This has been evident in some of the violent conflicts experienced in Jos.
- b) the unending contest concerning the ownership of Jos;
- c) youth restiveness and exploitation;
- d) proliferation of small and sophisticated arms and ammunitions;
- e) local and international electronic and print media propaganda with unbalanced reportage of the crises situations, tend to have aggravated the problem instead of solving it;
- f) the continuous polarisation of Jos along religious and cultural lines with some areas known as 'No Go Area' for people of other religion and cultural leaning;
- g) deep rooted prejudices by some tribes at the fringes of Jos and its environs against some migrant ethnic groups and indigene-ship / settler-ship question (it is a common expression among residence of Jos - the so-called natives see the none natives regardless of their long historic occupation of the region as settlers and are not entitled to basic privileges as their native counterparts).

Apparently, the aforementioned conditions, to a large extent, fuel violent conflict in Jos and by extension reprisal attacks in other parts of the country.

### 5.2.5 Environmental Factors

Environmental factors have threatened human peace and security globally and Jos is not an exception. Bakut in Best concurs that “the rising temperature of the planet represents a common crisis to humanity, hence a threat to security and peace... The cumulative effects represent a threat to the survival of humanity in general. Agricultural conditions, hence food production will be affected”.<sup>148</sup> However, the manifestation of environmental factors may vary from one location to the other. Jos has its own peculiarities with environmental challenges that adversely affect the peaceful coexistence of its residence such as:

- a) territorial expansion of the migrant groups to the perceived detriment of the indigenous host with the intention of curving a separate autonomous community;
- b) delineation of Jos town and the implementation of the Jos master plan on upgrading the city infrastructurally;
- c) crop farms grazed by cattle reared by herdsmen and encroachment on the cattle reserve routes by farmers;
- d) land confiscation without adequate compensation, undue boundary adjustments and inadequate lands for agricultural practices due to growing urbanisation and rural/urban drift.

These conditions have generally contributed to the emergence of violent conflicts that occurred in Jos which have robbed the region of peace and tranquillity.

### 5.3 Parade of Judicial Commissions and Administrative Panels Set up by Government to Investigate the Causes of the various Crises in Jos and its environs

The State and Federal Government had set up various frameworks and instruments to address the conflict issues and to identify the causes of the violent conflicts that

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<sup>148</sup> Best, *Introduction to Peace and Conflict Studies in West Africa*, p. 239.



taken place in Jos at different times. These instruments can be grouped into two broad divisions; a) Panels on Consultation, Investigation and Inquiries; b), Judicial and Administrative Commission. Below is the listing of these panels and commissions;

**a. Panels on Consultation, Investigation and Inquiries:**

- i. House of Representative Adhoc Committee of Inquiry - April 2009;
- ii. Senate Adhoc Committee of Inquiry - April 2009;
- iii. Plateau State House Assembly Panel of Inquiry - March 2009;
- iv. Joint Intelligent Service Panel of Inquiry - February 2009;
- v. Northern Governors Forum Adhoc Committee of Inquiry - May 2009;
- vi. Plateau Peace Conference - August 2004;
- vii. Rev Dr Pandang Yamsat High Power Committee on Peace and Security - September 2002;
- viii. Chief Solomon Lar Presidential Advisory Committee on Jos Crisis - March 2010;
- ix. Plateau Peace Concert - August 2004;
- x. HRH M. Idris Presidential Peace Committee on Plateau State - May 2009;
- xi. International Criminal Court Initiative - March 2010;
- xii. Women Match for Black Wednesday - April 2009 and March 2010.

**b. Judicial and Administrative Commission:**

- i. State of Emergency Administration - May 2004;

- ii. Justice Bola Ajibola Judicial Commission of Inquiry – January 2009;
- iii. Justice Jonathan Aberton Panel of Inquiry – November 1994;
- iv. Justice Christopher Opene Judicial Commission of Inquiry – February 2004;
- v. Justice Niki Tobi Judicial Commission of Inquiry – May 2002;
- vi. Justice Felicia Dusu Judicial Commission of Inquiry – November 2004;
- vii. Justice Jummai Sankey Judicial Commission of Inquiry – July 2004;
- viii. General Abisoye Administrative Panel of Inquiry – June 2009;
- ix. Justice Yahaya Kanam Administrative Panel of Inquiry – March 1996;
- x. Yakubu Hussaini Administrative Panel – March 1991.

#### **5.4 Conclusion**

The numerous inquiries suggest that the government recognised the serious consequences that the social conflict is having on the wider society. However, a more in depth study will offer quantitative data to demonstrate what this qualitative literature based research seems to conclude that these commissions lacked power and authority to implement their findings and the government also demonstrated lack of political will to address the problems that have been identified.

Some of the work undertaken by the different groups that have been identified required constitutional amendments and enforcement to facilitate their work. However, it is not the intention of this study to explore this area of work. Much effort is required to be done by all parties to address the factors that are contributing to the conditions of tension that result in the growing absence of peace in Jos and its environs. The next chapter will examine the strategic steps that Tarayyar Ekklesiyoyin Kristi A Nigeria (TEKAN) may consider exploring in order to foster justice and peaceful co-existence between people of diverse religious and cultural

heritages. I will conclude by offering some recommendations that will hopefully facilitate and empower an effective ecumenical response of TEKAN in Justice Advocacy and Peace Building efforts in Jos and beyond.

## CHAPTER SIX: GENERAL CONCLUSION AND THE WAY FORWARD

### 6.1 Summary

The objective of this research work was to engage in critical missional reflection on the effectiveness of Tarayyar Ekklesiyoyin Kristi A Nigeria (TEKAN) as an ecumenical instrument for justice and peace in the Jos area of Northern Nigeria that has been bedevilled with violent conflicts commonly associated with religio-cultural and socio-political factors. Chapter one introduced the study by offering background information on the main elements of the study. The key research question was identified followed by sub-questions to guide the conceptual explorative study. The research questions were converted into objectives to guide and serve as signposts and targets of the study. The theoretical framework upon which the entire work was anchored served as the foundation upon which the study was constructed. The theoretical framework brought out the unbreakable connection of the mission of God that is lived out through the Church and produces in depth ecumenical engagement that gives priority attention to justice and peace building measures for wholesome living in community by all humanity. Byamungu reminds us about the overall task of the church that seeks to implement the plan of God for the earth that:

The suffering of the churches in the two-thirds world becomes a *locus theologicus* for the self-understanding of the universal church, emphasising that its ministry of the word and sacraments can only be convincing if it actively engages in economic and all human development, struggling for justice and peace in the world as a whole.<sup>149</sup>

This quote from Byamungu sum up the core purpose for ecumenical engagement; the mission of God should propel the church to strive for genuine *Koinonia* that will lead to sustainable peace and justice for all regardless of the socio-political, economic and religious differences.

In chapter two the literary works of select scholars that have demonstrated competence in ecumenical engagement and have spoke critically to the missio-cultural African context through the lens of the three prongs of the theoretical

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<sup>149</sup> Byamungu, *Constructing Newer "Windows" of Ecumenism for Africa*, pp. 349-350.

framework were harnessed. The bias for African scholars was intentional because their literary works have received local, regional and international acclaim for their hermeneutical relevance. Some of these scholars include, Sam Kobia, David Bosch, Mercy Amba Oduyoye, Gosbert Byamungu, John Pobee and Method Kilaini. The discourse on the Mission of God (*Missio Dei*) highlighted that God's salvific work includes the church and the world and the church is invited as a partner to participate in this mission. It is from this call that the church's ecumenical identity and vocation is to be found. Its singular purpose in the world is to fulfil the *Missio Dei*. Therefore the mission of the Church is indispensably linked to God's mission and it has no other credible identity if it becomes detached from its source of being. Its singular goal is making life a fulfilling experience for all humanity as reflected in the gospel of John 10:10b, it reads thus, "I have come that they may have life, and have it to the full". For such a goal to be realised in this complex pluralistic world, radical ecumenical engagement is indispensable for the Church that is committed to the *Missio Dei*. The perspectives shared by the African scholars confirmed the significance of justice and peace building among the people as the most urgent missional agenda facing the Church. Within an environment scared by debilitating violence, ecumenical partnership and solidarity are very important in building communities of hope.

Chapter three paid exclusive attention to the ecumenical institution of Tarayyar Ekklesiyoyin Kristi A Nigeria (TEKAN), its missional identity, vocation and ecumenical engagement and witness. A conceptual SWOT analysis of TEKAN was done to identify its strength, weaknesses, opportunities that abounds and obvious threats to living out its missional vision and objectives as indicated in its constitution. The chapter concludes that though TEKAN might have existed for decades, much is required to done for it to live out its mission founded upon the concept of *Koinonia* anchored on the mission of God. Especially with the glaring contradictions on its understanding of *Koinonia* that propels authentic ecumenism validated by praxis that lead to justice and sustainable peace in the pluralistic community of Jos.

Chapter four explored the historical and socio-political development that gave shape to the city of Jos that constitutes the context of this study. Exploration of its diverse cultural, religious, political and economic identities has highlighted the high humanitarian cost that communities pay when conflicts are allowed to develop without strategic and intentional efforts to resolve them. The context of Jos constitutes a painful case study of how socio-political and religious conflicts can hinder the realisation of justice, peace and general human development.

Lastly, chapter five focussed on identifying and discussing the factors that militates against the peaceful co-existence of the residents of Jos and the surrounding communities. The chapter outlined and critiqued the contributing factors to the disruption of peace and the perennial fuelling of the internecine violent attack in Jos and its environs. The factors were compartmentalised into five major clusters, namely; Socio-Political, Socio-Economical, Religio-Cultural, Socio-Cultural and Environmental factors. Each of these factors was discussed with a view to bring out core triggers of violent conflict that rakes tragic havoc on the people. It also outlined the various efforts made by Government, Non government organizations (NGOs) and TEKAN to foster reconciliation between communities in conflict. A systematic outline of the work of the different panels, commissions and committees that were formed and their agenda to investigate causes of the violent conflicts and the recommendations that they shared to overcome the communal violence through reconciliation, reconstruction and sustainable peace was presented.

## **6.2 Observations**

The cumulative outcome of this study points to some important observations that may require adjustment and refocusing by TEKAN; and its constituent members to provide contextual responses to the urgent issues of justice and peace that are depriving the people of Jos, fullness of life.

1. The missional exploration of Tarayyar Ekklesiyoyin Kristi A Nigeria (TEKAN) has demonstrated its limited understanding of *Koinonia* as embedded in its name and

formation fibre. Its name when translated into English means *Fellowship of Churches of Christ in Nigeria*. However the 'Fellowship' in the name is minimal in praxis as the critique in chapter three seems to confirm. The understanding and practice of fellowship has been reduced to relationship built on association rather than radical communion. It is no doubt that there has been no accountable oversight of the quality of the fellowship that each church has pledged in its membership to TEKAN. Fuchs argues that, "as long as the churches hesitate to take concrete steps to make visible their communion, the ecumenical future is questionable. *Koinonia* remains unrealised, and the churches rest incapable of its reception".<sup>150</sup> It is suffice to say that TEKAN needs to evaluate itself in the light of the term "*Koinonia*" as it is implicit in its name.

2. This conceptual study exploration of TEKAN has exposed and called into question the quality of the ecumenical identity, groundings and understanding of TEKAN. In the self-understanding of the organisation, the founding members identified themselves as a "Fellowship of Churches" and not as an ecumenical organisation. Within the pluralistic and conservative context of Jos and the wider Nigeria, the members of TEKAN are suspicious of the use of the term "Ecumenism" or "Ecumenical Movement" evident in all their documents. Their embedded conservative and evangelical theology has mis-educated them to understand ecumenism, and ecumenical institutions and individuals are those who have compromised their Christian faith for secularism. Malek in Lombaard, has concurred with this perspective, "...evangelical Protestantism vibrantly (re)surged, but with scepticism towards anything called "ecumenical". Orthodoxy too had its scepticism".<sup>151</sup> This could undoubtedly form the basis for the TEKAN's none usage of the term ecumenical in describing its inter-church relationships.

3. During the course of this study, it was discovered that the TEKAN's response to issues of justice and peace is primarily reactive rather than proactive. It seems like

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<sup>150</sup> Fuchs, *Koinonia and the Quest for an Ecumenical Ecclesiology*, p. 402.

<sup>151</sup> Lombaard, Christo 1999. *Essays and Exercises in Ecumenism*. Pietermaritzburg: Cluster Publications, pp. 21-22.

TEKAN goes silent and falls asleep if there are no urgent burning and life threatening issues in the wider society. TEKAN members generally subscribe to the notion that Christians are on transit and that this earth is not their real home. As such there is no urgency to engaging the secular powers or systems that clearly inflicts pains and suffering on the people. Therefore, TEKAN faces a difficult challenge in fully grasping theological notions of Justice and Peace because its corporate sight is myopic. This may be responsible for their reactive approach to issues concerning the disruption of peace in Jos. TEKAN missional outlook seem to lack deep passion for the realisation of holistic justice and peace. Yoder reminds us that, “shalom, biblical peace, is squarely against injustice and oppression... shalom demands a transforming of unjust social and economic orders... shalom acts against oppressors for the sake of victims”.<sup>152</sup> There is an urgent need for TEKAN to embark upon a mission audit of its life and work to discover how effectively it is living out its missional objectives to work for justice and peace.

4. The various panels, commissions and committees set up to investigate the causes of the violent conflicts and suggest ways to foster peaceful coexistence have resulted in little tangible actions of reconciliation, reconstruction and peace being achieved. Unfortunately, huge funds were spent on engaging staff to service these commissions and other enquiry instruments with very little results achieved. Resources and time have been wasted on producing volumes of reports without any positive impact on the real needs of people. The evidence suggests that the funds could have been better utilised in meeting the needs of the traumatised groups and victims of the violence in Jos and surrounding communities.

### **6.3 The Way Forward**

In the light of the exploration made of TEKAN’s missional and ecumenical journey in fostering justice and peace in Jos. This study offers to the organisation possible way forward that will deepen and strengthen its commitment and engagement. The study suggest that TEKAN must rediscover its missional calling as an ecumenical

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<sup>152</sup> Yoder, *Shalom: The Bible’s Word for Salvation, Justice and Peace*, p. 5.



community built on *Koinonia*, that will empower TEKAN to advocate for justice and be actively committed to peace building efforts. Friesen and Stassen reminds us that “the task of the church is to further God’s reign not by withdrawal or quietism nor by uncritical support of or reliance on the government – but by engaging the issues of peace and justice actively in the brokenness of the world”.<sup>153</sup> It is on this premise that the following signposts have emerged and posited in the form of some questions to encourage TEKAN and its wider church constituency to live out God’s mission of “wellbeing” for all humanity:

1. Should Tarayyar Ekklesiyoyin Kristi A Nigeria (TEKAN) re-evaluate its understanding and praxis of the biblical concept of *Koinonia* that it has embraced in its name? If TEKAN is to become a more effective missional instrument then it must appropriate the theological significance of *Koinonia* that Fuchs portrays as “the church as a fellowship of confessing, a fellowship of learning, a fellowship of participation, a fellowship of sharing, a fellowship of healing, a fellowship of reconciliation, a fellowship of unity and a fellowship of expectancy”.<sup>154</sup> By embracing radical *Koinonia* TEKAN will be strengthened to address its internal wrangling and threats of schisms. The efficacy of TEKAN will ultimately be determined by its capacity to live out the fundamental ingredients of authentic Ecumenism (*Oikoumene*) propelled by God’s Mission (*Missio Dei*).
2. Is Tarayyar Ekklesiyoyin Kristi A Nigeria (TEKAN) ready to embrace practical acts of justice and peace building as core tenets in its mission? As indicated in chapter one that dealt with the theoretical framework, the mission of God that propels authentic ecumenism makes justice advocacy and peacemaking a prerequisite for all people. Since TEKAN is situated in an environment that is defined by religious intolerance resulting in internecine violent attacks; its missional priority should focus on addressing acts of socio-

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<sup>153</sup> Herr, R. & Herr, J.Z. (eds) 1998. *Transforming Violence: Linking Local and Global Peacemaking*. Scottdale, Pa: Herald Press. p. 61

<sup>154</sup> Fuchs, *Koinonia and the Quest for an Ecumenical Ecclesiology*, p. 405.

political, economic and religious injustice meted out to people at different levels within the society. Such a radical shift in its vocation would require an overhaul of TEKAN's missional strategies and programmes. Wolterstorff asserts, "...shalom incorporates right, harmonious relationships to nature and delight in our physical surroundings. Shalom comes when we, bodily creatures and not disembodied souls, shape the world with our labour and find fulfilment in so doing and delight in its results".<sup>155</sup> Yoder argues that, "shalom, biblical peace, is squarely against injustice and oppression... shalom demands a transforming of unjust social and economic orders... shalom acts against oppressors for the sake of victims".<sup>156</sup> Yoder argues further that, "shalom is a vision of what ought to be and a call to transform society".<sup>157</sup> It is, therefore, important to situate efforts of peacemaking within concept of shalom. According to Yoder in Enns, "the Christian community is an agency of peacemaking in ways often underestimated".<sup>158</sup> It is against this background that TEKAN and all other local ecumenical institutions must endeavour to align their mission outlook to justice and peace building.

3. Is there a need for establishing effective institutional mechanisms that will consistently, constructively and critically engage the national, regional and local Governments to increase service delivery base on equity, especially to the victims of societal violence? TEKAN as an ecumenical instrument is obligated to be the voice of the voiceless, oppressed and marginalised people within its context. It must be prophetic and engage in critical solidarity with the government that hold leaders elected by the people accountable to God and the people.

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<sup>155</sup> Wolterstorff, *Until Justice and Peace Embrace*, p. 70.

<sup>156</sup> Yoder, *Shalom: The Bible's Word for Salvation, Justice and Peace*, p. 5.

<sup>157</sup> Yoder, *Shalom: The Bible's Word for Salvation*, p. 5.

<sup>158</sup> Enns, *The Peace Church and the Ecumenical Community*, p. 130.

4. What is the role of interfaith dialogue and engagement in overcoming violence in Jos and fostering the building of just-peace?<sup>159</sup> Violence is not an effective tool to bring reconciliation and healing within communities leading to decent life and bring about sustainable peace. Violence rather leads to destruction of human lives and possessions and it has the propensity to sustain prejudices and stereotypes among people. Therefore, TEKAN in its peace building efforts must employ inter-religious or interfaith dialogue strategies giving that religion has been used over time in that part of the world for negative political solidarity that has ended in fierce confrontation. Enns asserts that, “the church is liberated from doing violence, because God has refused to retaliate and has made peace. Liberation makes it possible for the church to take a new approach to conflict and hostility. The church is released to pursue a life of reconciliation”.<sup>160</sup> Recognising the pivotal role that the church can play in puncturing the cycle of violence in the society, Kässmann asserts that, “the churches could play a leading role in showing possibilities of nonviolence as way of life. This would be a path of discipleship that strives to halt the daily, ongoing destruction of the life God has created”.<sup>161</sup> It is unfathomable to say that the church should be excuse from engaging with contemporary issues that destroy our humanity in the guise that the church is heavenly not earthly. The church must be seen driving the process of increased peace building that is devoid of violence approach.

## 6.4 Conclusion

This study began with a missional exploration of the issues that under girded the work of TEKAN as an ecumenical instrument in Jos for the building of peace and fostering justice. In the critique of TEKAN, the researcher has identified an inherent contradiction within its identity, vocation and witness. It claims to be a Fellowship of

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<sup>159</sup> Justpeace is a recent term used in the Ecumenical community endorsed at the recent International Ecumenical Peace Convocation held in Kingston Jamaica in May 2011.

<sup>160</sup> Enns, *The Peace Church and Ecumenical Community*, p. 77.

<sup>161</sup> Kässmann, Margot 1998. *Overcoming Violence: The Challenge to the Churches in All Places*. Geneva: WCC Publications, p. 7

Churches but acts more like a limited association of ecclesial competing interests. Its flawed understanding of its identity as a relationship built on *Koinonia* has severely limited its effectiveness as an ecumenical and missional instrument.

I have illustrated through a triangular concept of *Missio Dei*, *Missio Ecclesia*, *Oikoumene*, and *Dikaisune* (Justice) and *Shalom* (Peace) as what constitutes the right balance for effective ecumenical interaction within a pluralistic context shaped by perennial violence. The minimalist experience of ecumenism does not seem to have lowered the strong denominationalism. The Achilles' heel of TEKAN is its inability to facilitate genuine justice and peace building measure that can meet the needs of the people. The data gathered from the various commissions seems to suggest that the mere study approach to problems of justice and peace will not resolve the deeply entrenched problems. The ultimate test of whether TEKAN will develop into an effective missional and ecumenical instrument for justice and peace in Jos will be dependent on the embracing of a genuine mission audit of its identity, vocation and witness that will equip it to meet the deep challenges of the people of Jos and their quest for authentic human development built on justice and peace. It is believed that this work will contribute immensely in mobilising the churches to be strategic in their mission enterprises for enhanced wellbeing of humanity.

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## Appendices

### Appendix A

#### **Membership of TEKAN**

The following are members of the ecumenical organization:

1. Church of Christ in Nigeria abbreviated COCIN;
2. Lutheran Church of Christ in Nigeria abbreviated LCCN;
3. Evangelical Reformed Church in Nigeria abbreviated ERCC;
4. Christian Reformed Church of Nigeria abbreviated CRCN;
5. Ekklesiyar Yan' uwa a Nigeria (Church of the Brethren in Nigeria) abbreviated EYN;
6. United Methodist Church of Nigeria abbreviated UMCN;
7. Nongo u Kristus u Ken Sudan hen Tiv (The Church of Christ in the Sudan Among the Tiv) abbreviated NKST;
8. Mambila Baptist Convention of Nigeria abbreviated MBCN;
9. Hadaddiyar Ekklesiyar Kristi a Nigeria (United Church of Christ in Nigeria) abbreviated HEKAN;
10. Evangelical Church of Christ in Nigeria abbreviated ECCN;
11. Reformed Church of Christ in Nigeria abbreviated RCCN;
12. Nigeria Reformed Church abbreviated NRC;
13. All Nations Christian Assembly abbreviated ANCA.<sup>162</sup>

TEKAN also has two associate members whose participation is restricted to the theological institution established by TEKAN member churches, these are;

1. The Church of Nigeria, Anglican Communion abbreviated CNAC;
2. The Presbyterian Church of Nigeria abbreviated PCN.<sup>163</sup>

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<sup>162</sup> TEKAN, Constitution, p. 4-5.



## Appendix B

Rites of Admission into TEKAN Membership; TEKAN is open to all Christian Churches provided that;

1. The church accepts the doctrinal standard of TEKAN;
2. The church subscribes to the aims and objectives of TEKAN, and
3. The church has not less than ten thousand (10,000) communicant members.<sup>164</sup>

TEKAN has adopted key steps that must be followed for admission into its membership pool as stipulated in its constitution: Any church that aspires to join TEKAN shall be required to apply in writing, addressed to the General Secretary of TEKAN and fulfilling the following:

1. The application shall be accompanied by a copy each of the applicant's Constitution, Certificate of Incorporation and brief history of applicant, stating the current number of its communicant members;
2. Upon receipt of the said application, the General Secretary shall present same to Executive Council for appropriate action;
3. The Executive Council upon being satisfied with the application, shall present same to the General Assembly for either approval or disapproval;
4. The General Assembly shall have observed the applicant for a minimum period of 1 year before making and issuing its final decision.<sup>165</sup>

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<sup>163</sup> TCNN, 2006. College Handbook. Bukuru, Jos: TCNN, p. 4.

<sup>164</sup> TEKAN, Constitution, p. 5.

<sup>165</sup> TEKAN, Constitution, pp. 5-6.

## Appendix C

### Power Structure of TEKAN

