**A HISTORY OF MUSLIM CHRISTIAN ACTIVITIES**

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This work examines the History of Muslims-Christian activities among the Igala people of Ankpa Local Government Area of Kogi State, from 1979 to 1992. The work examines the activities of Christians and Muslims. It also shows the relationship between all the religions that exist in the area since 1979 and ends up in 1992. The work defines the geographical location of the people of Ankpa. It has also discussed the advent of Islam and Christianity in the area. It examined the features of Islam and Christianity. The work highlighted the facilitating factors, mode and way of interaction. It gives suggestions and draws a conclusion. In the finding, it is discovered that in Ankpa Local Government Area, Muslims, Christians and traditional religion have been in peace since the introduction of the religions into the area but sometimes intra-religious violence do occur among them. The secret of this success is discovered to be hinged on mutual respect, accommodation, tolerance, dialogue and understanding among the religions in the area. Both Secondary as well as Primary sources were used to accomplish the write-up.

**CHAPTER ONE**

**INTRODUCTION**

* 1. **Background of the study**

Ankpa Local Government Area of Kogi State was created out of the Igala native authority (INA) in 1979. The Local government underwent a political sub-division when Omala and Olamaboro Local Government Area were carved out in 1989 and 1991 respectively. Ankpa local Government Area has a population of 267,353 according to the 2006 National census. Igala is the main ethnic group but has equally absorbed other ethnic groups such as the Hausa, Igbo, Yoruba, Agatu and migarant Fulani. The main religions of the inhabitant are Islam, Christianity and traditional religion. The name Ankpa originated from the Red Scenery called ‘‘EKPA’’ meaning ‘‘RED’’ later turned to be known and called Ankwa by the Hausa migrant and Ankpa by the Colonial masters. From the earliest, both religions adopted a gradual, quietist attitude towards the culture of the people which saw them integrate, intermingle and contribute immensely to the development of the society. Muslims, Christians and traditional religion engage themselves in activities that promote good understanding between them. The attitude of flexible engagement with others was generally effective in Ankpa Local Government Area because all the religions presented non-violently and largely without compulsion. Through the positive religious activities which include marriage ceremonies, festivals and funerals are attended by other followers of religions depending on interest and commitment. Before the coming of Islam and Christianity in the 19th century to Ankpa Local Government Area the inhabitant are traditionalists. People travel from other areas like Imane, Olamoboro, Omala and Enjema to Ankpa to a water deity called ‘‘Ojaji’’ meaning (head of a River) which they believe to solve their problems like diseases, witchcraft and other spiritual attack in the communities. In Ankpa Local Government Area, the activity between the followers of these religions is cordial but sometimes crises do occur between them. They are all duty bound to serve the community when a call for such work arises. In this way, the people interact cordially together. Islam and Christianity have played a very important role in the History of the people and the coming of both religions to the area has changed the pattern of living in the area by bringing social changes and positive transformation to the people.

* 1. **STATEMENT OF THE PROBLEM**

The basic factor that necessitated this research is to examine the activities of the three major religions of Igala people of Ankpa Local Government Area of Kogi from 1979 to 1992. The researcher will establish the transformation that occurs among the religions and the coming of Islam and Christianity to the area within the period of this study and the level of its consciousness among the people.

* 1. **OBJECTIVE OF THE STUDY**

The objectives of the study are;

1. To ascertain the relationship between Muslim and Christian activities
2. To ascertain the effect of Muslim Christian activities to people of Ankpa
3. To ascertain whether Muslim and Christian clash because of their belief
   1. **RESEARCH HYPOTHESES**

**Hypothesis 1**

 H0: there is no relationship between Muslim and Christian activities

H1: there is relationship between Muslim and Christian activities

**Hypothesis 11**

H0:  there is no effect of Muslim Christian activities to people of Ankpa

H1:  there is effect of Muslim Christian activities to people of Ankpa

**1.5 SIGNIFICANCE OF THE STUDY**

This study will give a clear insight on a history of Muslim Christian activities. The study will be beneficial to students, Christians, Muslim and the general public. The study will serve as reference to other researchers that will embark on this topic

* 1. **SCOPE AND LIMITATION OF THE STUDY**

The scope of the study covers a history of Muslim Christian activities. The researcher encounters some constrain which limited the scope of the study;

**a) AVAILABILITY OF RESEARCH MATERIAL:** The research material available to the researcher is insufficient, thereby limiting the study

**b) TIME:** The time frame allocated to the study does not enhance wider coverage as the researcher has to combine other academic activities and examinations with the study.

**1.7 DEFINITION OF TERMS**

Muslim: Muslims are people who follow or practice Islam, a monotheistic Abrahamic religion. Muslims consider the Quran, their holy book, to be the verbatim word of God as revealed to the Islamic prophet and messenger Muhammad.

Christian: Christianity is a monotheistic Abrahamic religion based on the life and teachings of Jesus of Nazareth

**1.8 ORGANIZATION OF THE STUDY**

This research work is organized in five chapters, for easy understanding, as follows

Chapter one is concern with the introduction, which consist of the (overview, of the study), historical background, statement of problem, objectives of the study, research hypotheses, significance of the study, scope and limitation of the study, definition of terms and historical background of the study. Chapter two highlights the theoretical framework on which the study is based, thus the review of related literature. Chapter three deals on the research design and methodology adopted in the study. Chapter four concentrate on the data collection and analysis and presentation of finding. Chapter five gives summary, conclusion, and recommendations made of the study

**CHAPTER TWO**

**REVIEW OF RELATED LITERATURE**

**2.1 THE METHOD ADOPTED BY ISLAM AND CHRISTIANITY FOR CONVERSION BEFORE1960**

There was Islam and Christianity in Nigeria before colonial administration. These religious adopted different methods for conversion. There was no serious friction between Islam and Christianity. They both competed to win converts into the faith. Islam appealed to the Africans as some of its activities were in line with traditional African culture, for example the use of amulets and polygamous marriage. Christianity did not appeal so much to Africans as the missionaries advocated for one man one wife and condemned some aspects of African culture as fetish and barbaric In Islam, strategies used for conversation include using “traders as agents of propagating Islam’’ (olomola1982:102) the wandering Muslims and itinerant traders combined herbal medicine and fortune telling; they preached peacefully along with trading. Islam expanded fast in urban centres and major trade centres became Muslim towns. Organised missionary endeavour was another method used. They used open air preaching and the Mallams interpreted the Quran to hearers .They built Mosque and Arabic school, and used learned scholars or Mallams as teacher and preachers. After Nigerian independence, they built secondary schools and Arabic Teacher’s Colleges. The Muslim students in Colleges and Universities formed Muslim students’ fellowship and use this medium as a means of propagating Islam. With the introduction of Modern Technology, they used electrical gadgets such as Radio and Television, Loudspeakers to propagate Islam. Pilgrimage, one of the pillars of Islam was used as a means of propaganda ‘’some adherents were enticed by the Title Alhaji and Alhaja, the mode of dressing, and other attractions (Adamolekun2002:61). Jihad and “threat was also used by Izala and maitaisine groups as means of propagating Islam“(Gofwen2004:641; Adamolekun 2002:61). Such was the case in 1980s in Kano, Kaduna, and other Northern States where maitasine and Izala Religious Fanatics resulted into armed struggle to propagate Islam as a result of intolerance of other religion in a pluralistic and multi-religious community. The Christian missionaries adopted different method in propagating their Religion. Education and health was a major method used. The missionaries established mission schools and organised adult literacy classes in addition to building hospital and medical centres (Ayandele1965; Ajayi 1965). The philosophy of catch them young was adopted as primary and secondary schools were established; conversion made through teaching and preaching in schools, Hospital, and medical centres were established and chaplains or preachers appointed as minister to the sick people. Full time missionaries and preachers were appointed who established churches, and organised open air crusade, revival, and teaching to win unbelievers and hearers to their religion. Traders propagated the religion alongside their trading activities, so also government workers, civil servants, artisan, and adherents propagate their religion in their places of work using any opportunity available to them for witnessing. Later developments after independence were the method of making use of religious tracts and literature books in their propagation. Radio, television, Sponsored radio programme and other electronic and mass media organs were used as means of evangelism It is noted that tolerance existed in Islam and Christianity in the course of expanding their religion in Nigeria before 1960. This was because many Muslims and Christians came from the same family and family solidarity was much more important to them especially among the Yoruba in the South West but in the North, the reverse was to be the case as member of the some family were not allowed to hold opposite religious views or affiliation.

**2.2 THE BEGINNINGS: NEW IDENTITIES**

How did these three communities perceive and judge the arrival of a new religious community that also claimed to have received a divine revelation? Or the other way around, how did a new community perceive and judge the existence of previous religious communities claiming to possess divine revelation? In a certain way, it was easiest for the Jews. Besides the temple cult, they had their religion in its rabbinical form and had preached monotheism in important centers of the Hellenistic world, that is to say the Roman Empire, and this message attracted attention. Then Christianity appeared—first what may be called the Jesus movement, then the preaching of his resurrection with the communal life of the Jewish Christians in Jerusalem and some other places. The Christians claimed that the Messiah had arrived. However, since, as far as the Jews were concerned, hardly anything had changed and certainly nothing favorable to the Jews, they dismissed the Messianic claim. Christians were considered a sect and were persecuted. In Jewish eyes, the hoped-for Messianic era had not yet arrived. Some five centuries later, Islam appeared. The Muslim community claimed that a new and final prophet had emerged in Arabia. However, the Jews felt the prophetic age had been closed and that they had no need of a new prophet. Maybe Muhammad was sent as a prophet to the Arabs, but the Jews could not recognize him as the prophet he claimed to be. Moreover, their distancing themselves from Muhammad also had political implications when fighting broke out between the Muslim community in Medina and the Meccans. The Muslims and Jews living in Medina became estranged and in the end the latter were driven out or killed. However, Muhammad concluded a treaty with the Jews of Khaibar, who from then on were treated as dhimmı¯s, like the Jews in other territories the Arabs conquered. I would say that the Jews remained rather indifferent to the rise of these two religions and their religious claims. They did not remain indifferent, however, to the rise of Christian communities in the Roman empire, insofar as these tried to make converts among the Jews, tended to compete with the Jews for positions in society, and especially later increased their anti-Jewish discourse and started persecutions. Historically, Muslims treated Jews less harshly than did the Christians. Seen from the Jewish tradition, Christianity and Islam are children of Judaism; but the rabbis see them as illegitimate children. They deny the claims of churches and tend to consider their spiritualization of religion as an escape from the realities of life. They reject the claims of Islam even if they appreciate its monotheistic message and its rejection of the human inclination to idolatry. Rabbinical Judaism is seen as the legitimate continuation of the biblical prophets and what we are used to calling the religion of ancient Israel. The situation was more complicated in the case of the Christians. The first Christians were Jews and Christianity could very well have remained a Jewish sect. It took a little time before the preaching of Jesus as the Messiah extended to the goyim (non-Jews). But this was crowned with success, so that after a century almost all the Christians were ‘pagan’ converts and their descendants. The Christian communities crystallized around the four patriarchal sees of Jerusalem, Antioch, Alexandria and Rome. Attitudes to Judaism varied, but on the whole they developed negatively. Many Christians were disappointed and disturbed that only a small number of Jews became Christians. All the Jews should have recognized Jesus as the Messiah, but instead, converted Jews suffered persecution by Jewish authorities, at least in Jerusalem. Even before the destruction of Jerusalem in 70 CE, the Jewish Christians had left the city, were dispersed, and practically disappeared without leaving a written trace. Throughout the Empire rivalries arose between Christians and Jews who had established themselves earlier. The fact that the Christians and not the Jews were persecuted in the Empire added to existing irritations and when Christianity became the state religion in the fourth century CE, anti-Judaism developed further and led to increasing social and religious discrimination against the Jews. Attitudes toward Islam also varied. Christians everywhere were much concerned about the Arab conquests of territories where churches were flourishing. Although Christian communities in the Near East had sometimes welcomed the Arabs as in some sense liberators from the pressures of Greek political and ecclesiastical domination, Islam turned out to be a new burden upon them. Christians had rejected the idea that Muhammad could be a prophet; for them there was no need of any revelation after Jesus, once he had been recognized as the Messiah (Christ). Christians outside the Caliphate saw the Arabs and Islam as an aggressive enemy against which all defenses had to be mobilized. Christians living within the Caliphate started to lose their old privileged position by the end of the seventh century CE, and a slowly growing number of them converted to Islam, especially in the cities. From the mid-ninth century on, Muslims made a concerted effort to bring them to Islam, not without success. From the outset, Christianity has seen itself as a religion of salvation. In fact, the Christian Church has always proclaimed a particular message of salvation to the world. The Church has always measured and judged other orientations, worldviews, ideologies, and religions according to this particular message, even though its ‘christocentric’ view of religions such as Judaism and Islam has undergone theological variations. This self-interpretation and claim of the Church to prescribe the true social order and open access to the eternal destiny and salvation of the whole of humanity could not be accepted by Judaism and Islam. The case of the Muslims, as I see it, was less complex than that of the Jews and the Christians. Islam arose outside the power sphere of the great states of the time, the Christian East Roman Empire and the Zoroastrian Sassanid Persian Empire. It rested on the conviction that, after a range of prophets who had preceded him, Muhammad was the last prophet. He was sent to the Arabs but with a universal message contained in the Quran, which was regarded as God’s words, and establishing a social order to be expanded to the conquered and eventually converted territories. Compared with the Jews and the Christians, who had both suffered from foreign domination and various forms of oppression, Muslims seemed to have a ‘success religion’. Their self-confidence was enhanced by the conviction that existing Judaism and Christianity, as well as other religions, were incomplete if not perverted, whereas Islam, as strict monotheism, was the true religion of the one and only God. And it received an enormous boost through the military successes of the Arabs throughout the Middle East and North Africa, the Mediterranean, Spain, and southern France and Italy— leaving aside the territories east of present-day Iran. Muslim attitudes to Jews, after a positive start immediately after the Hijra, soon deteriorated in Medina, not only because the Jews refused to recognize Muhammad as a prophet and made their own claims, but also because they did not support what may be called the Muslim war against Mecca. Although they were then persecuted in Medina, such persecution stopped when Jews surrendered and entered into a treaty with the conquering Muslims, as happened in Khaibar, and when they behaved according to the rules imposed upon dhimmıs. As such, they were in a slightly better position than Christian dhimmı¯s, who were easily suspected of constituting a fifth column in the wars between the Caliphate and the Byzantine Empire and later the crusaders. Muslim attitudes to Christians were different. Apparently, during most of his life Muhammad was sensitive to the religious life and practice of Christians as he saw it in Arabia. However, certainly in the war situation against Christian tribes in northwestern Arabia but already from the outset of his preaching and public activity, he clearly rejected all that seemed to contradict strict monotheism as he saw it. As a consequence, the Quran denies such Christian doctrines as the crucifixion and resurrection of Jesus, or the Trinity and the incarnation of God. Christian dhimmı¯s living in Muslim territories, like Jewish ones, enjoyed a protected status as ‘People with a Scripture’ (ahl al-kita¯b). Though not usually persecuted, they lived under pressure and were in fact treated as second-class citizens and distrusted in cases of war with the Byzantines and the Latin Franks. Seen from a Muslim perspective, Judaism and Christianity were in a sense predecessors of Islam. In the Muslim view, Moses and Jesus brought fundamentally the same message as Muhammad, that is to say a radical monotheism. However, the Muslim tradition reproaches Judaism and Christianity for not maintaining this postulated monotheistic outlook of their prophets, so that they cannot be called ‘true’ predecessors of Islam. It contrasts a Muslim universalism with Jewish particularism and the self-absolutization of the Christian churches. Muslims claim the indisputable absolute character of their own religion. For them it is the absolute religion that has existed since creation, was affirmed by the prophets, and has to be followed by humanity as a sign of submission to God

**2.3 DISTINCT FEATURES OF THE RELIGIONS: FURTHER DISTINCTIVE IDENTITY CONSTRUCTION**

From the outset of their encounters, these communities stressed the originality of their own religions and their own religious identity in contrast to each other. In present-day terms, no syncretism was officially allowed. Seen in a historical perspective, the three religions have indeed certain distinct features. The communities themselves stress these features as what constitutes their specific identity and as what distinguishes each one fundamentally from the others. The main features are the following. In Judaism, the gift of the Torah as a religious rule of life distinguishes the community from other people(s). It is a sign of election, but conveys in return a specific responsibility. It gives the community a religious status that implies a liberation from the burden of both human tyranny and religious idolatry. The Torah, supplemented by the oral tradition, is recognized as guaranteeing to the community the correct knowledge of the true rules of life. Throughout history, the longing for the Messianic era at the end of time, in the face of the hardships of life, including dispersion (galuˆt), oppression, and persecution, has strengthened communal efforts to endure. The religious ideal is to transform the world in the sense of justice and peace as meant by its Creator. Jewish identity has ethnic, social and religious aspects. In Christianity, the life, death, and resurrection of Jesus are viewed as the most crucial event in history, inaugurating the arrival of another kind of order (Kingdom). He should be recognized as the Messiah (‘Christ’) and followed. This leads to a liberation from the forces of the world, a redemption of humankind from evil, and eternal salvation for the faithful. Christians are held to constitute a redeemed community of mutual love, with the task of conveying the message of liberation and salvation in word and deed to other people and the world. Salvation implies a liberation both from the burden of the Law in religion and from the oppression of the powers in the world. Christianity sees this world in the light of a new creation to be proclaimed and furthered. The community is organized through the institution of churches, whose nature, task and organization have been a long-standing subject of debate. A certain separation of Church and State, as spiritual and political realms respectively, is in practice accepted. This does not exclude interaction, and the churches, consequently, have been involved in politics. The Christian identity has strong spiritual as well as social aspects. In Islam, the notion of an absolute monotheism is fundamental; any form of idolatry is rejected. Islam is held to contain the principles of a universally valid social order. The verses of the Qur’a¯n are considered to have been directly revealed through an intermediate angelic figure. They enjoy absolute authority and are held to constitute a definite and final revelation for humankind. As religious law, the Sharı¯a is held to contain the rules for communal and personal life to be practised in Muslim communities. At the end of time, all people will be submitted to a final judgment for their eternal destiny. The Muslim identity has both religious and social aspects. Much more could be said about what I have described here as the distinctive features of the three religions. In each one, a number of particular structures have developed in the course of history. In this way, the three religions were ‘constructed’. These communities each developed a particular consciousness of their own history conceived in different ways as valid ‘tradition’. Such a tradition was considered to go back to the earliest beginnings of the community, and a continuity of this tradition was assumed. Besides their various scriptures, these various traditions have been a source which a community could fall back upon and a means by which it constructed its distinctive identity. In practice, it was not only distinctive features in matters of law and doctrine, religious practice, and life style, but also the canonization of a particular scripture, the construction of a homogeneous tradition, and the use of certain rules of interpretation that became the backbone of the three communities, giving them their distinctive identity

**2.4 HISTORICAL OVERVIEW OF RELIGIOUS CONFLICT**

In the introduction it was noted that relations between Christians and Muslims range from disinterest and uncertainty, to misunderstanding and even hostility. This context serves as enough reason for the development of better understanding of how Christians and Muslims interact, both theologically and practically. However, given the increase in tension between these religions in recent years due to an uptick in extremism since 9/11, as especially portrayed through the media, hostility and fear seem to dominate the attitude towards each other. History gives us perspective into understanding current tensions. More than that, history serves to prevent us from being ignorant of the current realities whilst promoting new possibilities for the present. The way we understand religious conflict will shape how we understand the purpose and place of interfaith dialogue and inform the attitudes of how we engage in dialogue. For those of us living in very fast-paced societies, lingering on the past seems like time wasted. Yet in a pastoral sense we know that the past is never truly past – it remains alive within memory. For that reason something like the crusades or the Fall of Constantinople will always inform our current experience. Miroslav Volf (2011:2) explains that current events take Christians back to relive past ones; in other words, the experience of present danger or threat brings back memories of past injury, and that past injury is seen as likely to repeat itself within the present situation: What happened then will most likely happen again. These relived memories and fear of history repeating itself stir aggressive energies which often result in violent actions, either by individuals or larger groupings of people, and even nations. Before reflecting on some key historical events we should consider what makes a conflict religious. Since very few conflicts historically are strictly religious in nature, they often involve ulterior motives relating to material goods such as freedom and territory, economic resources, political power, et cetera, in which religion often seems to play a minor role (Volf 2011:4). There are also numerous examples of conflicts which directly concern religious issues, even though other issues may be involved as mentioned. A particular case in point would be conflicts which involve holy sites – like Jerusalem, for example. Jerusalem was captured in 638 CE by the Arabs and has been in an almost continuous state of conflict since then Furthermore, the religious practices of evangelism and Da’awa have caused immense tension and violent conflicts in various areas of the world. Other specifically religious reasons for conflict often exist where one religion is a minority under the rule of the other; in such cases very specific persecution and hardships can befall the minority group. Social identity theory suggests that the related issue of social identity markers (in this instance, certain religious attire) often make a group of people a target for persecution. Volf (2011:5) observes that sacred things need not be involved for conflict to take place, but when sacred things are at stake, conflicts become exacerbated. The issue is seemingly not whether the conflict is religious or not, but that when religious people partake in conflicts, these become increasingly intensified. In the words of Hans Küng (Knitter 2013:247) ‘there will be no peace among nations unless there is peace and cooperation between religions!’ Later I will deal with the theological content around which dialogue can take place to promote peace and cooperation between Christianity and Islam specifically. For our purpose a selected number of conflicts are chosen for reflection, and brief key responses to these conflicts will be highlighted. However, this task is difficult since, as Robert Wilken (2009:26) points out, Islam has historically always been more than a faith with which Christianity cannot simply relate as one religion to another without reference to social, cultural and political factors. The focus here will not rest so much on these ‘other factors’, but more specifically on those conflicts that have an underlying theological motivation, or that crossed the line of the sacred which invoked a theological response from the other faith. Where applicable, the relevant discussions between the religious leaders, along with any other relevant insights which might be useful for the present context of conflict, will be referenced

**2.5 A NEW PERIOD IN CHRISTIAN-MUSLIM RELATIONS**

Because we dealt with the past as background to the present, we have already touched more than once upon the contemporary situation, a subject to which wenow turn more explicitly. There is general agreement that from the middle of this century onward we have entered a new stage in the study of Islam by Christians and, partly as a result thereof, a new period in Christian-Muslim relations. Opinions differ as to how radical the changes are, but because of the trailblazing work of Louis Massignon and Kenneth Cragg (may these two names stand for many), and since the Second Vatican Council and the establishment of the dialogue unit of the World Council of Churches, we have turned a corner and new horizons are opening up. In western Europe the radical rethinking of the whole issue of Christians and people of other faiths did not begin with reflections on the relationship with Muslims, but rather in a soul-searching re-examination of Christian-Jewish relations immediately after World War II. Already in the 1950s, however, the world of Islam also began to receive the attention it deserves in these deliberations. A delineation of the shifts that took place in Christian theological thinking in this realm falls outside the scope of this article. The point to be made here is merely that important developments in Christian as well as in Muslim views of our relationship warrant a guarded optimism that we are on our way to a more promising future. There are good reasons for the tentativeness of the statement just made. The term used in the subtitle of this essay, “a challenging future,” is intended to give expression to both the hope and the concern that grow out of the present situation. One of the sobering developments in recent history, among Christians as well as Muslims, is the spread of trends that are often designated as “fundamentalist,” a convenient but imprecise and therefore somewhat misleading generic term to characterize a number of comparable yet widely divergent tendencies. The excessiveness of the militant fanatics does not need to be commented upon. An ultimately far more important phenomenon is the religious-withdrawal symptom we witness in many circles, a sort of religious isolationism that is, potentially at least, as dangerous as any political and ultra nationalistic isolationism. The defensive reaction of some people is to a large extent the result of the same globalization of communications and contacts that have made many others gratefully aware of the world’s rich cultural and religious diversity. Those who want to protect and maintain the reassuring safety of the familiar understandably look upon the outsider, “the other,” not as a source of renewal and enrichment, but as a threat. Many other factors, considered by most of us to be largely beyond our control, also impact Christian-Muslim relations in our time. Although we may find it meaningless to continue talking about the “Christian west,” at moments of tension and crisis some westerners couch their appeal for the defense of western civilization against outside forces in terms that are interpreted in the Muslim world as crypto-Christian and blatantly anti-Islamic and that therefore have an immediate impact on our relationship. However, the atmosphere in which we meet or avoid each other is determined not only by religious and semi religious statements but also by purely secular discussions and events. Our future relations will be less affected by even the most impressive theological pronouncements of an international dialogue conference than by our action and inaction on issues such as the use of the world’s natural resources, questions of poverty, justice, equality, discrimination, and marginalization, and the delicate problem of equal treatment of all nations, Islamic or not, in the foreign policy decisions of western governments. While the complexity of these issues may seem overwhelming, there are also hopeful signs of a growing mutual understanding between Muslims and Christians, especially in the field of social ethics. News about the activities of Christians in Latin America and observations in other parts of the world have made a growing number of Muslims aware of the fact that there are Christians who see their involvement in social, economic, and political struggles as an integral part of their faith commitment. To many of these Muslims this comes as a surprise. A widespread image has been and still is that Christianity as a spiritual force, in the words of Fazlur Rahman, “almost never oriented either the polity or the other social institutions of the Christian people, except for marriage,” and that it has now lost the opportunity to do so. Concern for the macro-structures of society was held to be a uniquely Islamic feature, and contrasting views on the issue of separation between church/religion and state seemed to point to a distinct division between us. In our time many begin to realize that these simplistic contrapositions are no longer valid, if ever they were. Smail Balic, a prominent European Muslim leader, once warned against the danger of politicizing Islam by appealing to the slogan “dïn wa dawla” (“religion and state”) and maintained that the freedom to make “autonomous decisions in secular matters” is anchored in the legitimately Islamic recognition of the twofold reality of dïn wa dunya (religion and world). In his discussion of the role of Islamic law in contemporary society, Fazlur Rahman frequently defended the thesis of the priority of the moral teachings of the Qur’an and the need to interpret the law “not only in light of the moral objectives and principles of the Qur’an, but also in terms of the change in the social situation.” This cautioning against a legalistic fixation of Islam in no way means abandoning the notion of Islam’s relevance for the issues of society: Islam “has had, as its central task and this in its very genesis to construct a social order on a viable ethical basis.” As noted above, we find also in many Christian circles a renewed interest in questions of religion and society and a growing awareness of the need to find a balance between the recognition of civil liberties on the one hand and a concern for the well-being of society on the other. It is urgent that, wherever feasible, Christians and Muslims engage in common reflection on what it means to live as people of faith in the society in which God has placed them and explore possibilities for joint action. Whether we find the term clarifying or hopelessly confusing, most of us have the illusion that we know what people mean when they speak about our time as “the age of dialogue.” An objective of dialogue widely agreed upon is to remove misunderstandings and to help us to understand, not just intellectually, but with our hearts, what faith means to those to whom we open up our lives and with whom we share our thoughts. But many of us are convinced that even with the best intentions we will not move beyond a series of enlightening “double monologues” unless we recognize that dialogue requires also the willingness to rethink and restate our own faith from within this encounter. Without imposing this as a condition upon those willing to enter into a dialogue with us, we need to state explicitly that in our view inter-faith dialogue remains of limited significance without openness to change. In an in-depth dialogue the initial, fully understandable, and absolutely legitimate concern to safeguard what we have and what we have received can and should gradually recede in the light of the no-longer-threatening experience of being enriched by new insights. Maurice Wiles’s thesis that “full commitment and openness to change are not incompatible, that loyalty and self-criticism can coexist” presupposes that we take the “absoluteness” of our faith commitments as seriously as the openness to change. The ultimate value of any dialogue is perhaps determined less by the extent to which it changes the perspectives of others than by the way it affects and changes us. Understood in this way, inter-faith dialogue is an extremely weighty matter. Those who approach it lightly inflict greater harm on it than even its most outspoken critics and opponents. Much of the material discussed above has been selected to underline what seems to me a crucially important point, not just with regard to the new program of Islamic Studies at Luther Seminary in St. Paul, but with regard to any such program, whether located at a seminary or in a university department of religious studies. One of the ongoing problems facing several of these programs is their academic isolation. Unless all possibilities for cross-disciplinary and interdepartmental contacts at the seminary and within the university are used to the fullest extent possible, even the most comprehensive programs in Islamic Studies will continue to suffer from the lack of cross-fertilization with other fields in the humanities, and their impact will remain limited also as far as Christian-Muslim relations in a wider setting are concerned. Earlier we touched upon the reasons why it seems premature to describe the future of those relationships in unreservedly optimistic terms. But the potentials of long-established programs in the study of Islam and of the promising new beginning in this academic field in St. Paul, as well as many seemingly unrelated developments in our relations with each other as Muslims and Christians, should be gratefully recognized as belonging to “the imprints of God’s mercy” that the Qur’an admonishes us not to ignore

**2.5 THE SPREAD OF CHRISTIANITY IN NORTHERN NIGERIA**

According to African church historian Adrian Hastings, attempts were made by missionaries to evangelise in West Africa south of the Sahara as early as the fifteenth century when the first missionaries carrying the gospel arrived from Europe. These missionaries, both Catholic and Protestant, were not very successful, although there were occasional cases of momentary success. For example, the Island of Sao-Tome and CapeVerde remained Christian even in the early seventeenth century when missionary activities went into decline in the rest of West Africa. Furthermore, minor missionary successes were recorded in Gambia, Fetu, Elmina, Dahomey, Benin and Warri in southern Nigeria. According to historians Toyin Falola and Biodun Adediran, various factors were responsible for the failure of early missionary activities in West Africa. They suggest that the Europeans did not fully understand the nature of African society and were not sufficiently tolerant to make allowances for local African customs. The missionaries misinterpreted the hospitality and generosity of Africans, especially the rulers, as a burning desire to become Christians, which was not so in most cases. By accepting Christian names, baptism, preaching and building of churches, the African ruler was only demonstrating the religious tolerance of most West African societies and not a desire to convert to Christianity. Missionary activities were mostly limited to the palaces of the kings in the hope that once the king had accepted the new faith his subjects would follow suit. The kings accepted Christianity not out of religious conviction but because of the benefits they would derive from their association with the missionaries. Besides, missionaries encountered difficulties of travel, financial resources and lack of trained African clergy as well as involvement in commercial activities. All these factors were instrumental in the failure of the initial attempt to evangelise in West Africa. However, fresh attempts were made by the Portuguese to explore the coast of West Africa in the eighteenth and nineteenth centuries with the aim of spreading Christianity and engaging in trade with the Africans. Nevertheless, organised strategic missionary activities did not begin until the nineteenth century when English religious societies sent missionaries to evangelise in Africa. The abolition of the slave trade helped religious bodies, for example Anglicans, Methodists, Presbyterian and Catholics, to take more interest in the missionary evangelisation of Africans. This new phase of evangelisation was more systematic and thorough with missionary activities centred on the establishment of schools and the provision of formal western and religious education. Thus by the late 1800s, missionary stations were established along the coast on the western and eastern side of the Niger, penetrating into the interior of the Igbo land in Nigeria. The success of evangelisation in the southern part of Nigeria was due to the missionary policy of education of building schools in most villages. The outcome was an increase in the number of schools throughout the south-east of Nigeria making education the most successful means of Christian evangelisation. According to a missionary priest in northern Nigerian, Edward O’Connor (SMA), in 1710 two Franciscan priests set out to visit Borno from Tripoli because they heard of a Christian kingdom in the Kwararafa-Borno state in north-eastern Nigeria. In 1846 Fr. Philipo da Segni (OFM) was visiting Kukawa, the then-capital of Borno. By 1890, Christian missionaries had made significant contact with the middle-belt and the northern part of Nigeria. Contacts had been made in places like Baro, Bida, Lafiyagi, Lokoja, Minna, Zaria, Kaduna, Jigawa, Kebbi, Katsina, Sokoto, Kano, Nguru, Benue, Shandam, Damshin, Muri, Ibi, Dekina, Wase, Bauchi, Kukawa in Borno and Zinder, about 150 milesinto the Sahara desert.60 Missionaries built schools to provide modern, western, religious education and churches as places of worship for the growing Christian community in these northern towns and villages. These structures were symbolic of the Christianity was beginning to take root in the North of Nigeria. However, although Christianity was gradually making inroads in this vast area, there was stiff opposition from the already established Muslim community. In the late eighteenth-century (1886-1902) missionary activities in Ibi, Dekina and Wase and many other places had to be suspended due to the hostility of some Emirs, Chiefs and Islamic communities towards the missionaries. Consequently, attempts at evangelisation had to be abandoned. O’Connor argues that the early attempt to preach the Christian faith in Northern Nigeria was not successful due to the vastness of the region, the difficulty of finding a more convenient route for travelling and the existence of an already large and expanding number of practising Muslims who were hostile to the idea of a new religion (Christianity) in the region. As a result, movement towards Christianity was watched closely by both local and colonial authorities. Buildings erected for worship were often destroyed and community church leaders were frequently summoned to court. Such encounters forced missionary activities to be confined to the remote villages to avoid confrontation with the Emirs, Chiefs and local authorities.

**2.6 A SURVEY OF RECENT ACHIEVEMENTS IN CHRISTIAN-MUSLIM RELATIONS SINCE THE PROMULGATION OF NOSTRA AETATE**

In this sub-section, I shall make a brief assessment of the efforts and achievements of the Roman Catholic Church in fostering interreligious dialogue from 1965 till today. Since the promulgation of Nostra Aetate on 28 October 1965, the Catholic Church has made strategic efforts to implement the aspirations of the Council Fathers. A major step was taken by Pope Paul VI when he instituted the “Secretariat for Non-Christians” that today bears the name “Pontifical Council for Interreligious Dialogue,” a part of the Vatican administrative body, the Roman Curia. This Pontifical Council is responsible for promoting mutual understanding, respect and collaboration between the Catholic Church and other religious traditions, as well as encouraging the study of religions and training in the art of dialogue. The Pontifical Council has a specific commission to foster dialogue and relations with Muslims. This entails collaboration, analysis, promotion of mutual understanding and information publication. Also, for the purpose of study and research, a Pontifical Institute of Arabic and Islamic studies was set up in Rome in 1964. All academic and scientific activities in the institute are aimed at preparing students to meet Muslims respectfully and in mutual cooperation. This specialised formation is based upon the intensive study of the Arabic language which is essential to study of fundamental Islamic texts. One of the earliest achievements of the Pontifical Council was the publication of guidelines for dialogue between Christians and Muslims in 1969 and a later revised edition in 1981. This text has been translated into a number of languages, including Arabic. It is a hand book and a guide for all those who engage in the process of dialogue. The Catholic Church has continued to make great strides in its positive attitude and desire to dialogue with Muslims. For example, the visit of Cardinal König to Cairo in 1965 and his historic lecture on monotheism at Al-Azhar opened the way for exchange visits. Many Islamic spiritual leaders were invited to Rome, where they were welcomed and received by Pope Paul VI. In December 1970, a delegation from the Supreme Council for Islamic Affairs in Cairo visited Rome and this visit was reciprocated in 1974 by Cardinal Pignedoli, Msgr. Rossano and Fr. Abou Mokh. That same year, Cardinal Pignedoli visited Saudi Arabia and met King Faysal. Later that year a Saudi delegation of experts in Islamic law in Europe went to Rome for discussions on human rights. Working sessions were held with Vatican officials and they had an audience with Paul VI. These visits, dialogue and spiritual sharing have helped the relationship between Christianity and Islam to grow. This is evident in the continual exchange and the prompt response of various religious leaders to Pope John Paul II’s invitation in 1986 to Assisi to pray for peace in the world. Muslims and other religious leaders honoured the invitation. Furthermore, a common commitment to pray for peace was again evident in 1993 and 2002 when the Pope and the Catholic Bishops of Europe called for a special weekend of prayer in Assisi for peace in Europe and the Balkans. Muslims from nearly every country of western Europe, as well as a delegation from Bosnia, took the trouble to be present at that interfaith gathering. Since 1967, the Secretariat for Non-Christians (Pontifical Commission for Interreligious Dialogue) has developed a tradition of addressing a message of peace and good will to Muslims all over the world at the end of Ramadan. In recent years care has been taken to have this message translated into the various languages used by Muslims. In the last forty years the Pontifical Council for Interreligious Dialogue has been involved in organising dialogue between Christians and Muslims. According to Michael Fitzgerald, a past director of the Pontifical Council, in March 1969, twenty Christians and Muslims gathered in Cartigny (Geneva), hosted by the World Council of Churches, to explore the possibilities of dialogue and plan for the future. This led to an international meeting held in Broumana (Lebanon) in July 1972, with fifty participants representing Muslims and Christians in attendance. Furthermore, meetings were held between the Secretariat for Non-Christians and the Supreme Council of Islamic Affairs, in Rome in December 1970, and in Cairo in September 1974.340 However, Christians observed the seeming passivity of the Muslims, as most initiatives seemed to have been made by the Christians. This provoked some Muslim university lecturers in Tunisia to launch a series of Christian-Muslim seminars. Consequently, in 1974 five seminars were held in Tunisia with the theme “Muslim and Christian Responsibility faced with the Problem of Development”. In 1976, a Christian-Muslim seminar was held in Tripoli, Libya, organised by the Muslims, with about 500 theologians and people from different walks of life present. In more recent times dialogue has been ongoing between the World Islamic Call Society and the Pontifical Council for Interreligious Dialogue. The first preliminary meeting was held in 1989 and since then various colloquia have been held: Rome 1990, Malta 1990, Tripoli 1993, followed by a workshop in Vienna in 1994 and a meeting in Rome 1997. The Royal Academy for Islamic Civilization and Research, based in Jordan, initiated a dialogue with Christians. The first of such dialogues was arranged with the Anglican Church’s commission in St. George’s House, Windsor Castle in the United Kingdom, to which various Christian denominations were invited. Prince Hassan of Jordan initiated direct dialogue with the Catholic Church. Consequently the Pontifical Council for Interreligious Dialogue agreed to co-sponsor a series of colloquia, in which the Church inJordan participated. Six consultations have taken place between 1989 and 1997.342 Furthermore, since 1994 a series of colloquia has been held between Tehran and Rome, organised jointly by the Pontifical Council for Interreligious Dialogue and the Secretariat of Interreligious Dialogue, Ministry of Culture and Islamic Guidance, Tehran-Iran. The most recent colloquium was held in Rome in April 2008, in which both sides agreed to promote mutual respect, the strengthening of relations and continuous dialogue. In many parts of the world, there have been ongoing regional interreligious meetings between Muslims and Christians; for example in Africa, Asia and the Middle East. The first of these meetings was held in Rome 1998. It was organised by the Pontifical Council for the countries of North Africa, Mauritania and Egypt, with the theme ‘Coexistence in the Midst of Differences’. Similar meetings were held in Ibadan, Nigeria in 1974, 1991 and in Thailand 1994. In 1990, the Council of Catholic Patriarchs of the East held three consecutive working sessions with their Muslim counterparts and published the proceedings in Arabic and French. Dialogue takes place continually at both national and local levels in various countries around the world. The Catholic Bishops Conferences of different countries and Catholic dioceses have set up commissions to arrange dialogues with Islam. In Nigeria, the Catholic Bishops Conference set up a Department of Mission and Dialogue within the Catholic Secretariat to organise and foster Muslim-Christian dialogue. The desire to continue the ongoing dialogue led to the formation of two joint committees between the Pontifical Council for Interreligious Dialogue and the Islamic Economic Social and Cultural Organization (ISESCO). These committees meet annually to exchange ideas on topics of common interest and to evaluate the current situation. It also provides a forum for ongoing communication. Other Christian bodies such as the World Council of Churches, the Anglican Communion and the Lutheran World Federation in Sweden work in collaboration with the Pontifical Council for Interreligious Dialogue in Rome. These bodies continue to make vital contributions through visits, seminars, conferences, symposia, lectures, workshops and publications on different aspects of dialogue. Pope John Paul II’s and Pope Benedict XVI’s visits to Islamic countries and the welcome accorded them, remain significant testimonies to the progress and achievements the Church has made since the promulgation of Nostra Aetate. Such visits boost relationships with Muslim leaders around the world and point to a future of genuine commitment to dialogue and peace. For Kenny, the current emphasis on Christian-Muslim dialogue is encouraging in spite of few disappointments. Each meeting seemed more daring and more promising than the previous one. However, local churches in the Middle East and Nigeria, where relationships with Muslims have not been easy, have challenged or resisted the efforts of the Pontifical Council to organize meetings with Muslims in their territory. European Christians express their dissatisfaction when Muslim immigrants in Europe are given full religious liberty while Christians in Saudi Arabia are not allowed the same freedom of worship. Furthermore, some Muslims are mistrustful of dialogue partly because some Islamic fundamentalist create the impression that dialogue is a new Christian missionary strategy to destabilize Islam. These concerns have led the Pontifical Council to give preference to meetings with Muslims at local levels, without publicity. Such meetings have been very fruitful in focusing on issues of religious dialogue, peace building and collaboration. Moreover, the theology of Nostra Aetate has stimulated other Christian traditions to be proactive in mapping the way forward to engage with people of other faith traditions. The next section reviews the document Guidelines on Dialogue with People of Living Faiths and Ideologies 1979 and further achievements of the World Council of Churches with regard to dialogue

**CHAPTER THREE**

**RESEARCH METHODOLOGY**

* 1. **Research design**

The researcher used descriptive research survey design in building up this project work the choice of this research design was considered appropriate because of its advantages of identifying attributes of a large population from a group of individuals. The design was suitable for the study as the study sought a history of Muslim Christian activities

* 1. **Sources of data collection**

Data were collected from two main sources namely:

(i)Primary source and

(ii)Secondary source

**Primary source:**

These are materials of statistical investigation which were collected by the research for a particular purpose. They can be obtained through a survey, observation questionnaire or as experiment; the researcher has adopted the questionnaire method for this study.

**Secondary source:**

These are data from textbook Journal handset etc. they arise as byproducts of the same other purposes. Example administration, various other unpublished works and write ups were also used.

* 1. **Population of the study**

Population of a study is a group of persons or aggregate items, things the researcher is interested in getting information on a history of Muslim Christian activities. 200 residents Ankpa Local Government Area of Kogi State were selected randomly by the researcher as the population of the study.

* 1. **Sample and sampling procedure**

Sample is the set people or items which constitute part of a given population sampling. Due to large size of the target population, the researcher used the Taro Yamani formula to arrive at the sample population of the study.

n= N

1+N (e) 2

n= 200

1+200(0.05)2

= 200

1+200(0.0025)

= 200 200

1+0.5 = 1.5 = 133.

**3.5 Instrument for data collection**

The major research instrument used is the questionnaires. This was appropriately moderated. The secretaries were administered with the questionnaires to complete, with or without disclosing their identities. The questionnaire was designed to obtain sufficient and relevant information from the respondents. The primary data contained information extracted from the questionnaires in which the respondents were required to give specific answer to a question by ticking in front of an appropriate answer and administered the same on staff of the two organizations: The questionnaires contained structured questions which were divided into sections A and B.

* 1. **Validation of the research instrument**

The questionnaire used as the research instrument was subjected to face its validation. This research instrument (questionnaire) adopted was adequately checked and validated by the supervisor his contributions and corrections were included into the final draft of the research instrument used.

* 1. **Method of data analysis**

The data collected was not an end in itself but it served as a means to an end. The end being the use of the required data to understand the various situations it is with a view to making valuable recommendations and contributions. To this end, the data collected has to be analysis for any meaningful interpretation to come out with some results. It is for this reason that the following methods were adopted in the research project for the analysis of the data collected. For a comprehensive analysis of data collected, emphasis was laid on the use of absolute numbers frequencies of responses and percentages. Answers to the research questions were provided through the comparison of the percentage of workers response to each statement in the questionnaire related to any specified question being considered.

Frequency in this study refers to the arrangement of responses in order of magnitude or occurrence while percentage refers to the arrangements of the responses in order of their proportion. The simple percentage method is believed to be straight forward easy to interpret and understand method.

The researcher therefore chooses the simple percentage as the method to use.

The formula for percentage is shown as.

% = f/N x 100/1

Where f = frequency of respondents response

N = Total Number of response of the sample

100 = Consistency in the percentage of respondents for each item

Contained in questions

**CHAPTER FOUR**

**PRESENTATION ANALYSIS INTERPRETATION OF DATA**

**4.1 Introduction**

Efforts will be made at this stage to present, analyze and interpret the data collected during the field survey. This presentation will be based on the responses from the completed questionnaires. The result of this exercise will be summarized in tabular forms for easy references and analysis. It will also show answers to questions relating to the research questions for this research study. The researcher employed simple percentage in the analysis.

**DATA ANALYSIS**

The data collected from the respondents were analyzed in tabular form with simple percentage for easy understanding.

A total of 133(one hundred and thirty three) questionnaires were distributed and 133 questionnaires were returned.

Question 1

Gender distribution of the respondents.

TABLE I

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Gender distribution of the respondents** | | | | | |
| Response | | Frequency | Percent | Valid Percent | Cumulative Percent |
| Valid | Male | 77 | 57.9 | 57.9 | 57.9 |
| Female | 56 | 42.1 | 42.1 | 100.0 |
| Total | 133 | 100.0 | 100.0 |  |

From the above table it shows that 57.9% of the respondents were male while 42.1% of the respondents were female.

Question 2

The positions held by respondents

TABLE II

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **The positions held by respondents** | | | | | |
| Response | | Frequency | Percent | Valid Percent | Cumulative Percent |
| **Valid** | Council elders | 37 | 27.8 | 27.8 | 27.8 |
| Youths | 50 | 37.6 | 37.6 | 65.4 |
| Married men | 23 | 17.3 | 17.3 | 82.7 |
| Married women | 23 | 17.3 | 17.3 | 100.0 |
| Total | 133 | 100.0 | 100.0 |  |

The above tables shown that 37 respondents which represents27.8% of the respondents are village elders 50 respondents which represents 37.6 % are youths 23 respondents which represents 17.3% of the respondents are married men, while 23 respondents which represent 17.3% of the respondents are married women

**TEST OF HYPOTHESES**

There is relationship between Muslim and Christian activities

**Table III**

|  |  |  |  |
| --- | --- | --- | --- |
| **there is relationship between Muslim and Christian activities** | | | |
| Response | Observed N | Expected N | Residual |
| Agreed | 40 | 33.3 | 6.8 |
| strongly agreed | 50 | 33.3 | 16.8 |
| Disagreed | 26 | 33.3 | -7.3 |
| strongly disagreed | 17 | 33.3 | -16.3 |
| Total | 133 |  |  |

|  |  |
| --- | --- |
| **Test Statistics** | |
|  | there is relationship between Muslim and Christian activities . |
| Chi-Square | 19.331a |
| Df | 3 |
| Asymp. Sig. | .000 |
| a. 0 cells (0.0%) have expected frequencies less than 5. The minimum expected cell frequency is 33.3. | |

Decision rule:

There researcher therefore reject the null hypothesis there is no relationship between Muslim and Christian activities as the calculated value of 19.331 is greater than the critical value of 7.82

Therefore the alternate hypothesis is accepted that there is relationship between Muslim and Christian activities

**TEST OF HYPOTHESIS TWO**

There is no effect of Muslim Christian activities to people of Ankpa

Table V

|  |  |  |  |
| --- | --- | --- | --- |
| **there is effect of Muslim Christian activities to people of Ankpa** | | | |
| Response | Observed N | Expected N | Residual |
| Yes | 73 | 44.3 | 28.7 |
| No | 33 | 44.3 | -11.3 |
| Undecided | 27 | 44.3 | -17.3 |
| Total | 133 |  |  |

|  |  |
| --- | --- |
| **Test Statistics** | |
|  | **there is effect of Muslim Christian activities to people of Ankpa** |
| Chi-Square | 28.211a |
| Df | 2 |
| Asymp. Sig. | .000 |
| a. 0 cells (0.0%) have expected frequencies less than 5. The minimum expected cell frequency is 44.3. | |

Decision rule:

There researcher therefore rejects the null hypothesis there is no effect of Muslim Christian activities to people of Ankpa as the calculated value of 28.211 is greater than the critical value of 5.99

Therefore the alternate hypothesis is accepted that state there is effect of Muslim Christian activities to people of Ankpa

**CHAPTER FIVE**

**SUMMARY, CONCLUSION AND RECOMMENDATION**

**5.1 Introduction**

It is important to ascertain that the objective of this study was to ascertain a history of Muslim Christian activities. In the preceding chapter, the relevant data collected for this study were presented, critically analyzed and appropriate interpretation given. In this chapter, certain recommendations made which in the opinion of the researcher will be of benefits in addressing the challenges of Muslim Christian activities

* 1. **Summary**

This study was on a history of Muslim Christian activities. Four objectives were raised which included: To ascertain the relationship between Muslim and Christian activities, to ascertain the effect of Muslim Christian activities to people of Ankpa, to ascertain whether Muslim and Christian clash because of their belief. In line with these objectives, two research hypotheses were formulated and two null hypotheses were posited. The total population for the study is 200 residents of Ankpa local government of Kogi state. The researcher used questionnaires as the instrument for the data collection. Descriptive Survey research design was adopted for this study. A total of 133 respondents made village elders, youths, married men and married women were used for the study. The data collected were presented in tables and analyzed using simple percentages and frequencies

* 1. **Conclusion**

This study has examined the evolution of Christian-Muslim activities in Ankpa local government of Kogi state and the recent Christian Muslim confrontations with a view of establishing whether the incidences threaten the future stability and peaceful co-existence of Christians and Muslims. The study has argued that the recent confrontations and incidences involving Christians and Muslims do not seem to paint a negative picture of the future interfaith relations as well as national stability and peace. This is because, the confrontations are generally not motivated by religion but by the political manipulations of religious diversity as well as perceptions of the way the state treat followers of different religions across the socio-economic and political opportunities. The evidence presented is too meagre to warrant a general conclusion that there is indeed a sustained national Christian Muslim conflict.

* 1. **Recommendation**

Government should make it compulsory anybody blasphemy should be punished for peaceful coexistence between Muslim and Christian

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**QUESTIONNAIRE**

**INSTRUCTION**

Please tick or fill in where necessary as the case may be.

Section A

1. Gender of respondent

A male { }

B female { }

1. Age distribution of respondents
2. 15-20 { }
3. 21-30 { }
4. 31-40 { }
5. 41-50 { }
6. 51 and above { }
7. Marital status of respondents?
8. married [ ]
9. single [ ]
10. divorce [ ]
11. Educational qualification off respondents
12. SSCE/OND { }
13. HND/BSC { }
14. PGD/MSC { }
15. PHD { }

Others……………………………….

1. How long have you been in Ankpa local government
2. 0-2 years { }
3. 3-5 years { }
4. 6-11 years { }
5. 11 years and above……….
6. Position held by the respondent in Ankpa local government area
7. Village elder { }
8. Youth { }
9. Married man { }
10. Married woman { }
11. How long have you been in Ankpa local government area
12. 0-2 years { }
13. 3-5 years { }
14. 6-11 years { }
15. 11 years and above……….

SECTION B

1. There is no Christian muslim relationship?
2. Agrees { }
3. Strongly agreed { }
4. Disagreed { }
5. Strongly disagreed { }
6. Muslim is a violence religion?

(a) Agrees { }

(b) Strongly agreed { }

(c) Disagreed { }

(d) Strongly disagreed { }

1. Christian is a peaceful religion
2. Agreed { }
3. Strongly agreed { }
4. Disagreed { }
5. Strongly disagreed { }
6. There is no Muslim in Ankpa local government
7. Agreed { }
8. Strongly agreed { }
9. Disagreed { }
10. Strongly disagreed { }
11. Not all Christians embrace peace
12. Agreed { }
13. Strongly agreed { }
14. Disagreed { }
15. Strongly disagreed { }
16. Muslim is a peaceful religion
17. Agreed { }
18. Strongly agreed { }
19. Disagreed { }
20. Strongly disagreed { }
21. Muslim always blasphemes Christian?
22. Agreed { }
23. Strongly agreed { }
24. Disagreed { }
25. Strongly disagreed { }
26. There is peaceful coexistence between Christian and Muslim?
27. Agreed { }
28. Strongly agreed { }
29. Disagreed { }
30. Strongly disagreed { }