

CONFRONTING VIOLENCE AND ADVANCING SHARED SECURITY

Religions in Africa Working Together



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About ACRL—*Religions for Peace*

ACRL—*Religions for Peace* is led by a 24-member Governing Board comprising of senior religious leaders drawn from each of Africa’s main religious traditions and all parts of the continent. These include senior religious leaders from the pan-African religious institutions namely All Africa Conference of Churches (AACC) Symposium of Episcopal Conferences for Africa and Madagascar (SECAM), senior Muslim leaders from the continent, Union of Muslim Councils for Eastern, Southern and Central Africa, the World Islamic Call Society (WICS), Organization of African Instituted Churches (OAIC), Hindu Council of Africa, World Union of Catholic Women’s Organization (WUCWO), representatives from Muslim women leaders in Africa, African Women of Faith Network (AWFN), African Religious Youth Network (ARYN), representatives from the Indigenous Religions of Africa and *Religions for Peace* International.

The ACRL—*Religions for Peace* Mission is to advance multi-religious dialogue and cooperation in support of peace and sustainable development. The Council’s objectives include transforming conflicts and advancing sustainable development; promoting peaceful co-existence and respect of religious diversity; facilitating and promoting mediation and conflict resolution within and outside faith communities; facilitating cooperation among African national Inter-religious Councils (IRCs) in responding to pan-African challenges. Other objectives are taking action within African states in times of emergency or crisis, and advocating for and promoting human rights, justice and the rule of law.



CONTENTS

1 Preamble

- 1.1 Co-chairs' Remarks
- 1.2 Objectives and Outcomes

2 Deliberations

- 2.1 Remarks
- 2.2 Discussions on the Conference Theme

3 Thematic Presentations

- 3.1 Conflict Transformation
- 3.2 Peace Building
- 3.3 Sustainable Development

4 Recommendations

5 Way Forward

- 5.1 Conference Declaration
- 5.2 African Women of Faith Network – Action Plan
- 5.3 African Religious Youth Network – Recommendations

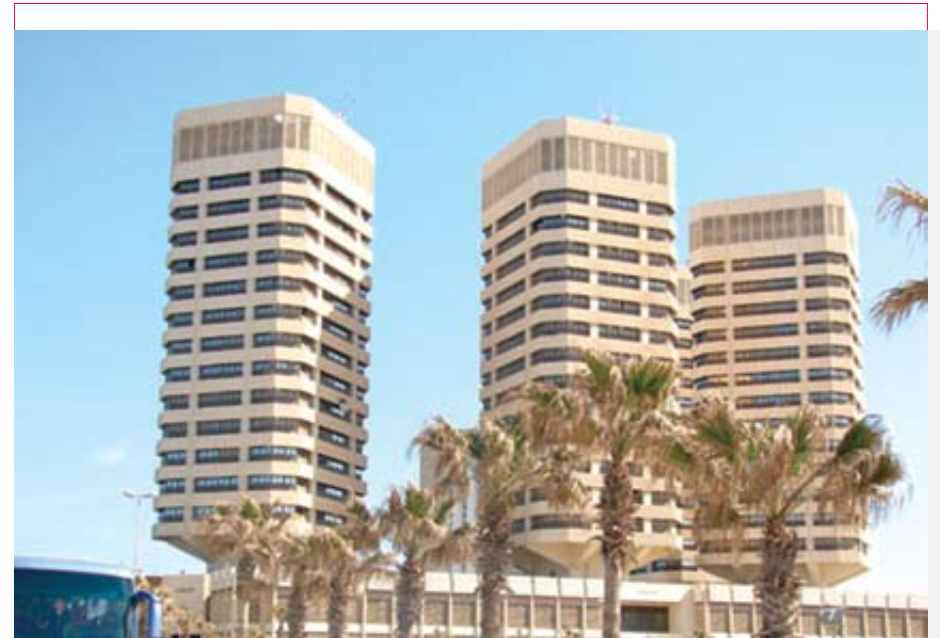
6 Annexes

- 6.1 Members of the Governing Board, Executive and Finance Committees
- 6.2 Assembly Agenda - At A Glance
- 6.3 List of Participants



Acronyms

AACC:	All Africa Conference of Churches
ACRL:	African Council of Religious Leaders
AMECEA:	Association of the Member Episcopal Conferences of Eastern Africa
ARYN:	Africa Religious Youth Network
AWCC:	African Women Coordinating Committee
AWFN:	African Women of Faith Networks
CAPA:	Council of Anglican Provinces of Africa
DRC:	Democratic Republic of Congo
FECCLAHA:	Fellowship of Christian Councils and Churches in the Great Lakes and Horn of Africa
GBV:	Gender-Based Violence
ICC:	International Criminal Court
IRC:	Inter-religious Council
MDGs:	Millenium Development Goals
NAMLEF:	National Muslim Leaders Forum
NEPAD:	New Partnership for Africa's Development
OAIC:	Organization of African Instituted Churches
SECAM:	Symposium of Episcopal Conferences for Africa and Madagascar
SG:	Secretary General
SUPKEM:	Supreme Council of Kenya Muslims
WCRP:	World Conference of <i>Religions for Peace</i>
WICS:	World Islamic Call Society
WUCWO:	World Union of Catholic Women's Organization



Assembly venue: Dhat al Emad Towers, Tripoli, Libya



Acknowledgements

The 2nd General Assembly of the African Council of Religious Leaders – *Religions for Peace* was a remarkably significant and momentous event. The historic Assembly was a milestone in the multi-religious calendar for Africa, and globally. Our deepest gratitude to all the religious leaders, distinguished guests, former Heads of States, staff and leadership of World Islamic Call Society (WICS), ACRL—*Religions for Peace*, *Religions for Peace* International, Women and Youth of Faith numbering over 180 who attended the 2nd General Assembly. Thank you for taking time to engage in the discussions and deliberations that culminated in the adoption of a declaration and a clear agenda for action for the next five years.

Without the considerable financial and logistical support, an Assembly of such magnitude would simply not have been possible. Our deepest appreciation goes to the WICS and its team for sponsoring the entire 2nd General Assembly of the ACRL—*Religions for Peace*, and providing exceptional logistical support. We express our wholehearted thanks to Dr. Mohamed Ahmed al Sherrif, WICS Secretary General for his leadership and support. Your untiring and diligent secretary of Conferences and International Organizations and Relief Br. Ibrahim Rabu was with us from the time the Assembly was conceived, to its successful completion. We express our deepest and warmest gratitude to you Br. Rabu. Our appreciations is to WICS's ever helpful and polite staff team that was seconded to the ACRL—*Religions for Peace* organizing committee to mount the most successful multi-religious Assembly in Africa, ever.

The Assembly was a resounding success due to the wisdom, patience, hard work and dedication of the organizing committee comprising of outstanding leaders and staff team co-chaired by His Eminence Sheikh Shaban Mubajje and His Grace Archbishop Dr. John Onaiyekan. Special mention goes to the role played by Dr. Agnes Abuom in ensuring that the Assembly's content was of highest quality. We also take note of the logistics sub-committee comprising of Geofrey Angira (Chair), Gloria Diffu, Catherine Macharia and Lois Wandera; program sub-committee Zebib Kavuma (Chair) and comprising Rev. William Tolbert, Emma Kang'ethe, Celestin Nkundabemera and Sandra Kidwigira; communication sub-committee coordinated by Edmund Mudibo; our interns Florence Omtokoh, Ann Murugi, Merry-Valentine Nyeligudi and Zeynep Ozber, office attendant Christine Chacha, and all those who tirelessly worked to ensure that the preparations to holding a successful Assembly went on smoothly.

Special thanks goes to the Assembly Coordinator Abubakar Francis who provided the institutional memory, continuity and linkages between the 1st and 2nd Assembly, and advice on the participation to the Assembly. Abubakar, thank you for your outstanding advice, facilitation and support. We thank and salute Former Heads of States and Governments H.E. Joachim Chissano, H.E. Chief Olusegun Obasanjo and H.E. Dr. Ahmad Tejan Kabbah, for gracing the occasion of the ACRL—*Religions for Peace* 2nd General Assembly; we are greatly indebted by your participation and invaluable input.



Acknowledgements

ACRL—*Religions for Peace* is a part of a growing worldwide network of *Religions for Peace* Movement. The first meeting in which the seeds for the Assembly were planted took place in Tripoli eight months before the Assembly was held. The *Religions for Peace* International Moderator The Very Rev. Leonid Kishkovsky and the indefatigable Secretary General Dr. William F. Vendley both deserve special mention in their role of laying the foundations for the 2nd General Assembly, together with Sheikh Shaban Mubajje. Our sincere appreciation to the Union of Muslim Councils (UMC) through its Chairman Sheikh Saleh Habimana and Secretary General Sheikh Haroun Sengooba for being a part of the preparatory committee and liaison with the World Islamic Call Society.

We thank the Almighty God for providing us with guidance and energy to successfully hold the Assembly. As the Assembly closed, and declared so by H.E. Joachim Chissano, the work begun immediately. We will be at hand again in 2013 on the occasion of the 3rd Assembly, ready to present to you the progress made, and discuss the outcomes of the work you asked us to do. Be well, and in peace.

Dr. Mustafa Y. Ali
Secretary General, ACRL—*Religions for Peace*





Executive Summary

The landmark 2nd General Assembly of the ACRL–*Religions for Peace* was held in Tripoli, Libya from the 2nd to 5th December 2008. This Assembly brought together over 180 senior religious leaders and high profile participants from over 40 countries. The participants included senior religious leaders, representatives from *Religions for Peace* International, government officials, New Partnership for Africa’s Development (NEPAD), women of faith, religious youth, and notably the former Heads of States from Mozambique, Nigeria and Sierra Leone.

The theme of the Assembly was ***Confronting Violence and Advancing Shared Security: Religions in Africa Working Together***. Sub-themes focused on *conflict transformation*, *peace building* and *sustainable development*. The main objectives of the Assembly included inspiring and building a sense of commitment for common action in conflict prevention, peace building and sustainable development among the Assembly participants; to affirm the unique roles of multi-religious cooperation to promote peace and advance shared security; and identify main challenges and opportunities in conflict transformation, peace building and sustainable development.

Other objectives were to explore the potential of inter-religious cooperation and collaboration in transforming conflict, building peace and advancing sustainable development in Africa; develop concrete actions for practical collaboration between religious leaders and their communities, and partners at the local, national and regional levels. Key objectives were to ratify a new Constitution and Standing Rules of the Council, elect a new Governing Board, the Co-Chairs, the Treasurer, appoint

the Secretary General and elect the different committees of the Governing Board and the Council.

The religious leaders and participants gathered at the Assembly discussed and agreed to a common agenda for action for the continent. They came up with recommendations on what the religious leaders and elders will address in the areas of conflict transformation, peace building and sustainable development in the next five years. A sense of urgency among Assembly delegates to address the pan-African challenges noted was fostered during the Assembly. A firm commitment to address these challenges in their respective communities and organizations and with the facilitation of the African Council of Religious Leaders was secured. Knowledge of Assembly delegates was enhanced to help them better understand the roles they can and ought to play in a bid to promote shared security in Africa while forging deeper moral consensus and commitment.

Other outcomes included strengthening of collaborative and strategic partnerships among religious communities and key stakeholders including but not limited to inter-governmental organizations, governments and civil society organizations. The Assembly participants adopted an Assembly Declaration that focused on issues of peace, sustainable development, poverty eradication, gender-mainstreaming and resource management in Africa. The African Women of Faith Network agreed to a common action plan as part of their commitment to the peace building process in Africa, while the African Religious Youth Network came up with a declaration reaffirming their commitment and determination to work towards peace for the African youth.



Executive Summary

Most importantly the governance structures of ACRL—*Religions for Peace* were strengthened. During the Assembly, a new constitution and standing rules for the Council were ratified. A new Governing Board comprising of 24 members was inaugurated. The Executive Committee, the Finance Committee, the Women and Youth Consultative Committees of the Governing Board were elected. A new mandate for the leadership of the Council including the election of the Co-Chairs, the Treasurer and the appointment of the Secretary General was approved before the Assembly was formally closed by the Chairman of the Forum for the Former Heads of States and Governments of African Countries, and former President of Mozambique, H.E. Joachim Chissano.

“Faith is a resource in development. Faith is a resource for people to work on the problems that they face on a day to day basis”

Rev. Nicta Lubaale, SG OAIC





PREAMBLE 1.0

1.1 REMARKS FROM THE CO-CHAIRS



His Grace Archbishop
Dr. John Onaiyekan



His Eminence Sheikh
Shaban Mubajje

On behalf of the Governing Board of ACRL—*Religions for Peace*, we take this opportunity to thank you for your invaluable participation at the 2nd General Assembly, whose theme was “*Confronting Violence and Advancing Shared Security: Religions in Africa Working Together*”. Today, more than ever before in the history of Africa, we are faced with many challenges—poverty, disease, violence and wars. Many emerging crises such as food, energy and financial resources have aggravated the traditional challenges, making living for Africans even more difficult. These challenges have not been adequately addressed. Religious leaders are now called upon to strategize, and come up with creative solutions to address the same. Together we can work to reduce, before eventually eradicating these miseries. We have the will and the resolve to act now!

Yours in partnership,

His Grace Archbishop Dr. John Onaiyekan
Catholic Archbishop of Abuja
Co-Chair of ACRL—*Religions for Peace*

His Eminence Sheikh Shaban Mubajje
Grand Mufti of Uganda
Co-Chair of ACRL—*Religions for Peace*



1.2 OBJECTIVES AND OUTCOMES

The core objectives of the Assembly were as follows:

- ❑ To inspire and build energy and commitment for action among Assembly participants;
- ❑ To affirm unique roles for multi-religious cooperation to promote peace and advance shared human security;
- ❑ To identify main challenges and opportunities in conflict transformation, peace building and sustainable development in the first decade of the 21st Century;
- ❑ To explore the potential of inter-religious co-operation and collaboration in transforming conflict, building peace and advancing sustainable development; and,
- ❑ To develop concrete actions for practical collaboration between religious leaders and their communities at local, national and regional levels.

The following were outcomes from the Assembly:

- ❖ Forged deeper moral consensus and commitment among African religious leaders to confront violence and advance a positive vision of shared security - that sets ACRL—Religions for Peace's priorities for the next five years;
- ❖ Strengthened cooperation and collaboration among religious communities to transform conflict, build peace, and advance sustainable development;
- ❖ Enhanced strategic partnerships among religious communities and key stakeholders, including inter-governmental organizations, governments and civil society organisations;
- ❖ Constituted Assembly Declaration demonstrating commitment and multi-religious collaboration for action; and,
- ❖ Elected a new Governing Board, Executive and Finance Committees.

“Shared security in Africa demands that we confront the scandal of extreme poverty. Of the “bottom” billion living on less than \$1 a day—the majority live on this continent. Of the 800 million people going to bed hungry – the majority live on this continent. What are we to do for our African sisters and brothers? Only together will we find the collective will and genius to confront violence and advance shared security. The ACRL—Religions for Peace is our common tool. Let us work together to strengthen it during this Assembly. And then let us deploy it together in common action”

Dr. Mustafa Y. Ali, Secretary General, ACRL—Religions for Peace



2.1 REMARKS



Dr. Mohamed Ahmed al Sherrif

Dr. Mohamed Ahmed al Sherrif, the Secretary General of the World Islamic Call Society (WICS) delivered the keynote address that encouraged African leaders to advocate for indigenous peace initiatives towards conflict resolution amongst other initiatives towards conflict resolution. He also emphasized the need for Africa to build a multi-stakeholder forum for peace to complement the insitutions under the African Union.

“In the past religious leaders have been left on the side to go and pray for the dead and to pray for rain. Their bigger role is to make sure that human welfare is taken care of”

Sheikh Abdullahi Abdi Ibrahim, Chairman, NAMLEF





2.1 REMARKS



Dr. William F. Vendley

Dr. William F. Vendley, the Secretary General of *Religions for Peace* International, emphasised the power of collaboration and co-operation noting that Africa's examples of peace building processes have been used to inspire others in the world.



Dr. Mustafa Y. Ali

Dr. Mustafa Y. Ali, the Secretary General of ACRL—*Religions for Peace* noted "We have all heard of national security, which focuses on the state and more recently of human security, which focuses on the basic needs and rights of individuals. These concepts have enduring values; nevertheless, they also leave out something of great importance. Shared security adds the decisive dimension of our inter-relatedness. It offers an echo of a profound truth honored by each of our religious communities, which can be stated simply: We are all related; we are all in this together; and we are all responsible for one another. Your well-being is mine, and mine is yours."





2.2 DISCUSSIONS ON THE CONFERENCE THEME



Rev. Gertrude Kapuma

Rev. Gertrude Kapuma, Outgoing Vice President of the All Africa Conference of Churches (AACC), emphasised the need for religious leaders to understand the root causes of violence in the continent. She pointed out that *“...the worst victims of violence are women and children who experience violence as a result of beliefs and practices that expose them to violation and abuses.”*



H.E. Dr. Ahmed
Tejan Kabbah

H.E. Dr. Ahmed Tejan Kabbah, former President of Sierra Leone stated *“...there is no doubt that religions in Africa working together in the spirit of shared responsibility with other stake holders can make a significant contribution to meeting the challenges of violence and insecurity...”*. Dr. Kabbah emphasized prevention as the core strategy for meeting the challenges of violence and insecurity.



Mr. Muljibhai Pindolia
Ruda

Mr. Muljibhai Pindolia Ruda, President of the Hindu Council of Africa and the Treasurer of ACRL—*Religions for Peace*, urged the delegates to devise mechanisms of building peace and advancing shared security in the continent as their shared duty of making Africa a better place to live in.



2.2 DISCUSSIONS ON THE CONFERENCE THEME



His Grace Arch. Dr. John Onaiyekan

His Grace Arch. Dr. John Onaiyekan, the Co-chair of ACRL–*Religions for Peace* called for continued and synergised partnership as the best mechanism for addressing conflict and insecurity in the continent. He defined violence as both the use and misuse of force deliberately inflicted on people as well as the unjust oppression reflected by various structures of poverty in human society.



His Eminence Sheikh Shaban Mubajje

His Eminence Sheikh Shaban Mubajje, the Co-chair of ACRL–*Religions for Peace*, stated that “...*religious leaders have a duty to confront false teachers within their congregation - who justify war through religion...*” He further requested religious leaders to address issues of insecurity, peace and development as part of their contribution to sustainable peace in Africa.



H.E. Olusegun Obasanjo

H.E. Olusegun Obasanjo, former President of Nigeria and the UN Special Envoy for Peace in the Democratic Republic of the Congo (DRC) noted that the major challenge for Africa was to curb violence through proactive interventions and collective commitments. He noted that “...*the prevalence of violence is directly linked to economic problems and competition for resources.*”



2.2 DISCUSSIONS ON THE CONFERENCE THEME



Hadja Mariama Sow

Hadja Mariama Sow, Co-President of *Religions for Peace*, International called on religious leaders to partner with governments, religious caucuses, women groups and youth groups in confronting violence and advancing shared security.



H.E. Joachim Chissano

H.E. Joachim Alberto Chissano, the former President of Mozambique and Chairman of the Forum for Former Heads of State and Government stated that “...*peace is not merely the absence of war but an element of social cohesion, an ingredient without which no human initiative could be useful.*”

“The founders of these faiths preached peace and the sacred texts that we use in different religious organizations also preach peace. I believe that if we are going to eradicate poverty in Africa, if we are going to transform conflicts in Africa, then we must work together. We must focus on what unites us for the positive good of our people”

*Rev. Fred Nyabera, Exec. Director
FECCLAHA*



3.1 CONFLICT TRANSFORMATION

“Conflict Transformation is a holistic and multifaceted process of engaging with conflict. It aims to reduce violence and to protect and promote social justice and sustainable peace. It requires work in all spheres, at all levels and with all stakeholders. While conflict transformation needs to be accountable to those directly affected by conflict it requires networks and linkages to sustain it. Conflict transformation is an ongoing process of changing relationships, behaviours, attitudes and structures, from the negative to the positive. It requires timely interventions, respect for cultural context, patience and persistence and a comprehensive understanding of the conflict.” **Action for Conflict Transformation Core Group: Nairobi, 2000**

The armed conflict situation in Africa is dismaying and traumatizing and has exacerbated poverty and serious underdevelopment on the African continent. This situation is caused, among other issues, by the porous nature of borders between the various actors, shared cross border ethnic groups, the flow of refugees, the presence

of diverse foreign actors in the region, the common geographical environment as well as rapidly growing populations competing for scarce resources such as land, water, grazing land and petroleum, coupled with attendant unemployment among the youth. To contain this situation, there is need for a greater bonding of peace building, religious communities and development organizations to share common experiences and for greater involvement of civil society groups inside and outside the conflict zone to prevent and transform conflict so as to build sustainable peace.

Recognizing fundamental power imbalances as a root cause of conflict including economic inequalities and different access to power structures, conflict transformation initiatives are set out to challenge these both in the broader context as well as within groups. This approach also recognizes the individual and aims to challenge individuals to bring about personal change in attitudes and behaviors as the starting point to bringing about effective change in other contexts.





3.1 CONFLICT TRANSFORMATION

While the contribution of youth to war situation in Africa is self evident – they form the bulk of national and militia armies including child soldiers - the contribution of women to war and peace in Africa is not adequately acknowledged. Consequently, the role of women in armed conflict and peace making in Africa has long been underestimated. In fact, women of Africa have been engaged in liberation wars for independence in countries such as Mozambique, Zimbabwe, Kenya and Eritrea. Besides, women often contribute to the outbreak of violence and hostilities, and in many cases they are instrumental in inciting men to defend group interests, honor, and collective livelihoods.

The power of religious leaders and communities working in partnership with others to transform conflict in Africa is well acknowledged, sometimes with quite dramatic results. The deeply held and widely shared moral convictions of diverse religious traditions provide a moral foundation for confronting violence in its many forms and can suggest a new vision for Africa and all its peoples. They have a role to educate their

communities on the root causes of conflict, to serve as effective advocates for conflict prevention, and to play a central role in mediation and negotiation among armed groups and to lead their communities in the reconciliation and healing required to transform armed conflict into a true and lasting peace. Religious leaders and communities, to effectively address violent conflict, must understand the nature of armed conflict today, and become familiar with relevant conflict transformation strategies and actors.

The conflict transformation work of ACRL–Religions for Peace is a collaborative work, a work that takes place where religious communities exist. It is a common labour that proceeds with respect for the ways that religious communities can organize themselves for common action on local, national and regional levels. Representatives of each religious community work together to take common actions on common problems, but in ways that respect the different religious identities of one another. In cooperation, ACRL–Religions for Peace surrenders nothing of the deepest inner impulse of our beliefs and



“The conflicts in Africa are based on tribal, ethnic and religious differences of the people”

Muljibhai Pindolia, President, Hindu Council of Africa



3.1 CONFLICT TRANSFORMATION

spiritualities, but expresses our commitments in action together. Religious commitments working together to transform conflict demonstrates the largely untapped power of multi-religious co-operation. Beyond national multi-religious efforts, religious leaders can transform conflict by promoting the multi-religious cooperation in neighbouring countries and regionally.

“It appears glaringly that a major challenge for Africa is providing security and curbing violence through pro-active interventions and collective commitment. One incontrovertible means of achieving this purpose is the creative deployment of religions as a veritable instrument of forming character and reforming the society.”

H.E. Olusegun Obasanjo Former President, Nigeria





3.2 PEACE BUILDING

In recent years, religions have played a significant role in the process of democracy. Their input has been witnessed in four key areas, namely, transitional justice, truth and reconciliation commissions, human rights, as well as justice and peace commissions. Religious leaders can advance transitional justice initiatives by raising awareness within their communities about the rules and function of the International Criminal Court (ICC), advocating for best practices in national judicial processes and assisting victims and communities as they attempt reconciliation. They have trained congregations on justice, peace as well as social integration, involved women in civic education and provided non-discriminatory social services like education; health and relief.

Transitional justice occurs in the context of a political transition, most commonly characterized by regime change from oppressive rule to democratic rule or by a transition from violence and armed conflict to peace and stability. In making these transitions,

societies must often confront the painful legacy of the past in order to achieve a holistic sense of justice for all citizens, to establish or renew civic trust, to reconcile people and communities, and to prevent future abuses. The transitional justice field tries to confront legacies of severe social trauma in a way that encompasses not just criminal justice, but also the model of restorative justice.

Faith communities play a central role in efforts geared to promote justice and accountability for human rights violations. The spiritual, moral, and social assets of religious communities and leaders can directly support transitional justice mechanisms and assist individual, intra-group, and inter-community reconciliation processes. Our faith communities provide ways to express apology, repentance and forgiveness. Hence, religious communities can engage with transitional justice and human rights in ways that transcend punitive and retributive measures and lead to the transformation of





3.2 PEACE BUILDING

mind and restoration of spiritual and dignity values. Religious communities have the capacity to foster healing and reconciliation in communities where grave human rights violations have taken place.

Inter-faith dialogue establishes trust only when dialogue partners perceive that they are not being forced into a dogmatic scenario which does not put emphasis on religious tolerance, mutual understanding, and the common good. This means that dialogue partners must try to learn about the various faiths from the other's perspective and must search sensitively for an understanding of the religious traditions and writings of the partner. They must respect differences and try to understand the reasons for them.

“If the major religions of the world don’t come together to resolve human problems, it is said the camp of non-believers will increase and God will join that camp”

*The Most Rev. Nyansako-ni-Nku, Outgoing President AACC,
Board ACRL–Religions for Peace*





3.3 SUSTAINABLE DEVELOPMENT



“The truth is that African people are first and foremost religious people and the essence of our religions is that we are all looking for peace”

Rev. Dr Mvume Dandala, Outgoing SG AACC

Poverty cruelly denies the most basic human needs: food, shelter, health care and human dignity. It also prevents access to education, particularly education of girls and women. Maternal mortality is a major challenge to peace and sustainable development in Africa. Over half a million women in Africa die while giving birth. Furthermore, growth, survival and development of children have been a major challenge to sustainable development in Africa. The main causes of deaths include, infections, pre-term birth, low birth weight and asphyxia (lack of oxygen) at birth; delay in recognizing newborn danger signs, delay in referrals to health facilities with capacity to handle the danger; and delay in receiving essential and emergency newborn care in health facilities. Further, children in most parts of Africa are in danger of dying from malnutrition, pneumonia, diarrhea, and Malaria, which has been identified as the greatest killers of children. There cannot be peace and sustainable development if children continue to die at the current levels.

In the case of HIV/AIDS, the prevalence rate in most African countries seems to be falling. However, women are disproportionately affected in comparison to men with especially stark differences between sexes in HIV prevalence among young people. Although most high prevalence countries have strategies in place to support people living with HIV/AIDS and children orphaned or made vulnerable by HIV, few national programs reach more than a small minority of such adults and children. In Eastern and Southern Africa, national governments, civil society and other stakeholders are increasingly focused on the provision of minimum package for social protection to the vulnerable groups.

As social institutions, religious communities offer an unparalleled presence in local communities where development takes place. Religious communities’ mosques, churches, temples and other social structures are located in virtually every village,



3.3 SUSTAINABLE DEVELOPMENT

district and city. These social organizations range from regularly and frequently convened assemblies designed for worship and reflection to those specifically dedicated to educational, health, humanitarian, or communication missions. In these latter areas, religious communities have a long history of being leaders in providing services and developing institutions that serve critical needs in the entire society.

Religious communities have extensive experience establishing and working through partnerships that cut across political borders. Faith communities can become powerful actors advancing the Millennium Development Goals, alleviating poverty, advancing human development devoid of gender inequalities, protecting children, addressing child and maternal mortality, responding to the HIV/AIDS epidemic and protecting the environment.

Every religious tradition emphasizes the beauty, sanctity and value of the child, and religious people in Africa have recognized the need to take immediate action in response

to the development challenges facing communities and in particular children. Religious traditions celebrate and honor mothers and the family and to safeguard lives provide health care including maternal health.

The family is the foundation on which humanity flourishes. Religious communities are called upon to respond to the diverse needs of families and communities and those affected by disease and sickness. The world's faith traditions provide an appropriate and critically important long-term perspective to address the interconnected elements of sustainable development, a perspective that extends beyond the limits of a single generation.

Religious leaders should therefore start advocating for change of behaviour and attitudes from individuals, communities and finally the Nation as a way of mobilizing resources towards poverty eradication and food security.





“Peace is possible in Africa, but we shall need to work for it. Africa, awaken to the change for peace!”
Dr. Agnes Abuom, Co-president, Religions for Peace International



RECOMMENDATIONS 4.0

4.1 RECOMMENDATIONS FROM THE THEMATIC PRESENTATIONS



“Peace is possible and we must work together to achieve it. Lack of peace has led to so much suffering on our continent and this must stop”

*Arch. Dr. John Onaiyekan, Catholic Archbishop of Abuja, Co-chair
ACRL–Religions for Peace*

Through the various discussions and presentations on conflict transformation it was noted that there is need to establish and enhance the institutional capacity of IRCs as well as the women and youth networks considering their immense contributions to transforming conflict and promoting peace. This will equip them to address conflict at its infancy stage and make timely interventions and where possible prevent conflict rather than react to a conflict situation. There is also the need to build the capacity of local communities to participate in a more meaningful manner in democratic processes through civic education. It is vital to establish a rapid response and mediation team to engage parties in resolving conflict and building solidarity with those in distress. In addition, monitoring and tracking public expenditure is necessary to hold governments accountable and ensure effective service delivery by governments. The resources spent on warfare could, if redirected, make a considerable contribution to addressing poverty and other development issues.

By fostering multi-religious cooperation, building inter-religious councils, and providing religious communities with the tools they need such as training materials on multi-

religious conflict transformation, to effectively transform conflict, ACRL–Religions for Peace helps religious communities become key actors for peace.

To be properly equipped as peace-builders, religious communities and IRCs need information, tools, and training. Religious communities need to educate their members on peace-building issues, such as arms control regimes and the International Criminal Court. For effective peace education, religious communities would benefit from research analyzing and reflecting upon structures of fanaticism and fundamentalism as well as in describing and evaluating strategies and methods of encounter, overcoming wrong prejudices and dialogue. Religious leaders need support to develop and strengthen their advocacy skills on peace-building issues. Advocacy and the use of the media have proved to be paramount to the peace building process in Africa.

The peace building work of the ACRL–Religions for Peace network is work that takes place where religious communities exist. In cooperation, we surrender nothing of the deepest inner pulse of our beliefs and spiritualities, but we express our commitments



4.1 RECOMMENDATIONS FROM THE THEMATIC PRESENTATIONS

The churches have strengths, they have credibility, and they are grounded in communities. This offers them the opportunity to make a real difference in combating HIV/AIDS. To respond to this challenge, the churches must be transformed in the face of the HIV/AIDS crisis, in order that they may become a force for transformation – bringing healing, hope, and accompaniment to all affected by HIV/AIDS

Plan of Action, Global Consultation on the Ecumenical Response to HIV/AIDS in Africa, Nairobi, Kenya, 2001

in action to the common good. Religious communities working together to build a true and lasting peace demonstrates the largely untapped power of multi-religious cooperation.

In a time when religion is too often manipulated as a source of division, multi-religious collaboration to support the Millennium Development Goals offers an opportunity for diverse faith communities to work together on issues that speak to our deeply held and widely shared concerns. Such cooperation creates “horizontal” connections between religious communities, helping them to function as common stakeholders, who greatly reduce the ability of other actors to divide or manipulate religion for political ends. It also facilitates the establishment of strategic partnerships with other public institutions and agencies committed to addressing similar issues without those bodies seeming to advance particular sectarian beliefs.

Religious leaders, as the custodian of moral and spiritual well being of their communities need to continue to be at the forefront in fighting for the democratic rights of their followers. They need to advocate for the elimination of gender inequalities as well as a fair and just society. Sustainable peace and development cannot prevail where there is high child and maternal mortality.





Report of ACRL–Religions for Peace 2nd General Assembly

5.1 ASSEMBLY DECLARATION

The Tripoli Declaration (December 2008)

ACRL–Religions for Peace 2nd General Assembly

"Confronting Violence and Advancing Shared Security: Religions in Africa Working Together"

Preamble

We, the African Council of Religious Leaders – *Religions for Peace*, representing all major religious traditions and faith communities from 26 African countries, as well as networks of youth and women of faith; convened in Tripoli, Libya from 2nd to 5th December 2008 as the ACRL–*Religions for Peace* 2nd General Assembly under the theme, "Confronting Violence and Advancing Shared Security: Religions in Africa Working Together";

Praise the Almighty God for His sustaining Grace and our ability to forge a strong partnership among our faith traditions and religious communities to work for the well being of all people on this Continent;

Express heartfelt thanks and appreciation to Brother Mu'ammarr Al-Qaddafi, the Leader of the Great Jamahiriya

Thank Dr. Mohamed Ahmed al Sherrif, the Secretary General of the Word Islamic Call Society for the generous hospitality and excellent facilities placed at our disposal which made this 2nd General Assembly a success;

Are grateful to the former Presidents H.E. Olusegun Obasanjo of the Federal Republic of Nigeria, H.E. Tejan Kabbah of the Republic of Sierra Leone, and H.E. Joaquim A. Chissano of the Republic of Mozambique for gracing the Assembly and for sharing their rich experiences as leaders and their significant contributions to the positive transformation of conflicts in Africa.

"The diverse forms of religiosity must be at the disposal of humanity, so that countries and governments can get inspiration in them, in order to respect and preserve the sanctity of human life and harmony of human beings."

H.E. Joaquim Chissano Former President, Mozambique



5.1 ASSEMBLY DECLARATION

Reaffirm our partnership and our place within the worldwide *Religions for Peace* coalition of Inter-religious Councils and women and youth networks as its affiliated regional Council in Africa; and,

The objectives of the African Council of Religious Leaders – *Religions for Peace* to address the Pan-African challenges of building peace, transforming conflict, and advancing sustainable development through partnerships with the African Union and other regional institutions; facilitate cooperation and coordination among African national Inter-religious Councils affiliated with the African Council of Religious Leaders – *Religions of Peace* to respond and take action within African states in times of emergencies or crises.

We acknowledge and recognize Africa’s abundant natural resources and the capacity of its peoples to remain resilient and the efforts of our nations to promote and support positive transformation on the Continent. Africa contributes to global socio-economic and political discourse on governance, gender justice, peace and is the source of hope for humanity. We acknowledge with gratitude the positive efforts taken by African leaders to develop the African Union and further build pan-African instruments to serve Africa. We appeal for the unity of the peoples, countries and governments of Africa.

We, as Religious Leaders, recognize and acknowledge:

The prevalence of abject poverty and its feminization, poor governance and corruption as major causes of conflict, gender inequality and socio-economic stagnation;

The ever changing dynamics of the nature and structure of conflicts and their adverse impact on the people of Africa; The need for new models of leadership to be imperative for enhancing sustainable development, human dignity and conflict transformation;

The inequitable distribution and misplacement of resources resulting in resource based conflicts and the stifling of human development;

“Injustice against one is injustice against all. Whatever form of mobilization we carry out must, therefore have a human face and sympathy for womanhood in order to promote the peace and sustainable development we seek to achieve.”

Hadja Katumi Mahama, Former Co-ordinator, AWFN



5.1 ASSEMBLY DECLARATION

The need to develop and apply African mechanisms, structures, and methods to address the challenges of conflict transformation, poverty alleviation and human dignity;

The need to engage with relevant global actors on issues of climate change and trade, formulation of policies for addressing food crises and mechanisms for environmental degradation;

The necessity to build, enhance capacities and develop skills for peace building, conflict transformation, as well as mitigation of ignorance and other prejudices;

The need to sustain the fragile peace in West Africa and deplore the resurgence of violence in other areas like the Great Lakes Region, Somalia and Darfur. We are concerned about the grave humanitarian crisis and the ongoing political impasse in Zimbabwe and appeal to the parties to find a peaceful resolution. We also appeal to the parties in conflict in Uganda to exercise concerted efforts to achieve peace based on mutual forgiveness and justice; and

The Assembly urges the African Governments to establish consultative forums in their respective states which will regularly bring together policy makers and religious leaders for discussion on vital issues.

We, the African Council of Religious Leaders – Religions for Peace commit to:

- a) Uplift human dignity through poverty eradication and promote socio-economic justice;
- b) Promote gender equity and equality and condemn the misuse of religion and traditions that disempower women;
- c) Speak out against mismanagement and misplacement of resources and ensure equitable wealth distribution and better living standards for all humankind including demonstrating our responsibility and accountability;
- d) Partner and collaborate with relevant economic and political players at national, continental and global (e.g. African Union and United Nations) levels and other interfaith initiatives in Africa to overcome poverty and enhance sustainable livelihoods;

“The involvement of women in peace-building and reconstruction is in fact a key part of the process of inclusion and democracy that can contribute to a lasting peace and shared security.”

*Ms. Elizabeth Twissa, President,
Africa Catholic Women
Associations*



5.1 ASSEMBLY DECLARATION

- e) Collaborate with the Forum of Former Heads of State and Governments in the promotion of peace and sustainable development;
- f) Provide leadership in the prevention of conflict and the promotion of sustainable peace;
- g) Enhance good governance and empower religious leaders to dialogue and engage various players to develop a single, coherent, and consistent voice to address societal concerns; and
- h) Empower youth through appropriate skills acquisition and leadership development programs.

By this Declaration, we reaffirm our commitment to cooperation and multi-sectoral partnership. We call on

The **Religious Communities** to:

- a) Strengthen Inter-religious Councils and develop plans with concrete targets that are monitored and evaluated;
- b) Cooperate to combat poverty, communicable diseases, especially HIV/AIDS and violence against women and children, and especially the cases of wife inheritance, Female Genital Mutilation (FGM) and Gender Based Violence (GBV);
- c) Build capacity for resource mobilization to improve the quality of life of the disenfranchised, impoverished, and powerless in our respective faith traditions and religious communities;
- d) Educate religious leaders to address heresies and misinterpretation of the Holy Scriptures to ensure peaceful co-existence and tolerance;
- e) Liaise with governments to include peace education in the national curriculum;
- f) Mainstream women in decision-making structures and include them in peace building and civic education;
- g) Use the media for promoting peace initiatives and sensitizing the public for positive change;
- h) Formulate and articulate a faith rationale for engagement on stewardship of creation.

The **African Women of Faith Network** to:

- a) Strengthen national Women of Faith networks and launch new networks in the Countries where they do not exist;

“Peace has to be really cultured. People have to be made to understand one another, to really love one another, to appreciate one another and to accept diversity. What is important for peace is to be mindful of the others.”

*Prof. Abdulghafur El Busaidy,
Chairman, SUPKEM*



5.1 ASSEMBLY DECLARATION

The **African Religious Youth Network** to:

- a) Work towards formally launching networks in their respective countries;
- b) Network with youth organizations to harness the unique potential of the youth to work for peace and sustainable development;
- c) Acknowledge personal responsibility to support peace and increase their awareness of peace building efforts;
- d) Network with other Inter-religious Council youth groups to learn, share experiences and build capacities as stakeholders for conflict transformation; and
- e) Advocate for recognition of youth as key stakeholders in building a culture of peace in society.

Our Faith calls us to work together and we hereby commit to drawing strength from God as we work for peace.

Signatures:

His Grace Archbishop Dr. John Onaiyekan
Catholic Archbishop of Abuja
Co-Chair of ACRL–Religions for Peace

His Eminence Sheikh Shaban Mubajje
Grand Mufti of Uganda
Co-Chair of ACRL–Religions for Peace

Dr. Mustafa Y. Ali
Secretary General of ACRL–Religions for Peace

Tripoli, Libya

5th December 2008

**“Our mission is deeply
human, profoundly
sacred, as it is for
justice”**

*Talok S. Nandra,
Hon. President, Religions for
Peace International*





5.2 AFRICAN WOMEN OF FAITH NETWORKS (AWFN)

Action Plan

During the 2nd General Assembly of the ACRL–Religions for Peace, the Women of Faith held the African Women Caucus from 2nd to 4th December 2008 to reflect, discuss and mobilize women on their role in multi-religious cooperation. The women also had the opportunity to share information and ideas as well as reaffirm their common solidarity. The Women of Faith, representing 15 countries also came up with an action plan (based on the activities that they felt were most important in their respective countries) for the year 2009. These activities were categorized as follows:

1. Networking

- Strengthening of Women Networks
- Launching of new networks
- Information sharing

2. Peace and Security

- Training of Trainers in Peace and Security
- Training in Peace Education and Shared Security

3. Women of Faith as Agents of Conflict Transformation

- Training in Conflict Transformation
- Awareness creation in Conflict Transformation





5.2 AFRICAN WOMEN OF FAITH NETWORKS (AWFN)

4. Gender, Poverty and Health

- Training in gender-based violence
- Training in Reproductive Health issues

The Women of Faith also elected members of the African Women Co-ordinating Committee (AWCC). AWCC is the leadership body of the *Religions for Peace*-African Women of Faith Network. Through its strong leadership, it promotes the priorities and objectives of the *Religions for Peace*-African Women of Faith Network and building the capacity of its members. The committee will be in office for a period of five years until the next Assembly of *ACRL–Religions for Peace*.

“Reconciliation is a component that religious leaders need to understand, and not just to preach”

*Karima Lanyero, Chairperson,
Acholi Religious Leaders Initiative*





5.3 THE AFRICAN RELIGIOUS YOUTH NETWORK (ARYN)

Recommendations

Thirty three (33) months ago, the African Religious Youth Network (ARYN) was launched by *Religions for Peace* International, the African Council of Religious Leaders and Tanzania religious leaders in collaboration with WCRP-Tanzania.

During the 2nd Assembly of ACRL–*Religions for Peace*, the Religious Youth held the African Religious Youth Caucus from the 2nd to the 4th December 2008 to deliberate and reflect on the role of the youth in confronting violence and advancing shared security. The religious youth were drawn from 5 countries and wish to make the following recommendations:

- 1) We appeal for full mainstreaming of religious youth in ACRL and the Inter-religious councils structures and programs.
- 2) We appeal to all Religious Leaders and IRCs to facilitate and give guidance to the youth in their countries to establish national interfaith networks and to strengthen already existing national structures.

On the three thematic areas of Conflict Transformation, Peace Building and Sustainable Development, we have noted that the youth continue to bear the brunt effects of Conflict, HIV & AIDS and Poverty. In this regards, we recommend:

- Religious leaders' advocacy for the establishment of good governance structures at all levels of society to ensure that states alleviate corruption and provide equal opportunities for all.
- Deliberate efforts of religious leaders to target the youth for capacity building in Conflict Transformation, Peace Education and Resource Mobilization.

“Every religion in each country has got the structures through which they pass information down to the grassroots level”

*Sheikh Ramadhan Shaban
Mubajje, Grand Mufti of Uganda
& Co-Chair ACRL–
Religions for Peace*



5.3 THE AFRICAN RELIGIOUS YOUTH NETWORK (ARYN)

As Religious youth we once more reaffirm our commitment to the Hiroshima declaration and the Assembly theme on “*Confronting Violence and Advancing Shared Security: Religious in Africa Working Together*”. We undertake to advocate against forced conscription of child soldiers;

We also undertake to advocate for the integration of those who have been adversely affected by conflict; and for the delivery of social services and psycho-social intervention when or where necessary.

We wish to thank all those who have accompanied us in establishing the African Religious Youth Network (ARYN).

"We are all vulnerable, that is our human state. The choice for shared security is basic: Will we reach out in care for one another? Or will we turn on one another? Will we build relationships between our peoples that are mutual and just? Or will we live by ruthless power and domination? The choice is elemental. Shared Security is not new to Africa. We are reminded of the timeless African tradition of Ubuntu – which means I am because you are."

Dr. Mustafa Y. Ali, Secretary General of ACRL–Religions for Peace





6.1 MEMBERS OF THE GOVERNING BOARD

I. Christians

i) Symposium of the Episcopal Conferences for Africa and Madagascar (SECAM)

His Eminence Cardinal Polycarp Pengo
President, SECAM

His Grace Archbishop Dr. John Onaiyekan
Archbishop of Abuja

Bishop Franciso Silota Joab
Vice President, SECAM

Mrs. Elizabeth Twissa
President, Africa Catholic Women Associations

ii) All Africa Conference of Churches

Archbishop Valentine Mokiwa
President, All Africa Conference of Churches

Dr. Agnes Abuom
Ecumenical Accompanier Horn of Africa
East Africa

Most Rev. Ian Ernest
The Chairman, Council of Anglican Provinces of Africa (CAPA)

iii) Organisation of Africa Instituted Churches

Rev. Dr. Daniel Okoh
International Chairman, OAIC

II. Muslims

His Eminence Sheikh Shaban Mubajje
Grand Mufti of Uganda

H.E Alhaji Muhammad Sa'ad Abubakar
President General, Nigeria Supreme Council for Islamic Affairs

Prof. Abdulghafoor El Busaidy
Chairman, Supreme Council of Kenya Muslims

Sheikh Mansour Sy
President, Muslim Association of Senegal
Dakar, Senegal

Dr. Mohammed Ahmed al Sherrif
Secretary General, World Islamic Call Society

Sheikh Habimana Saleh
Mufti of Rwanda and Chairperson, Union of Muslim Councils for East, Central and Southern Africa

Hadja Mariama Sow
President, Muslim Women of Guinea

Hadja Katumi Mahama
Trustee, Federation of Muslim Women's League

III. Hindu

Mr. Muljibhai Pindolia
President, Hindu Council of Africa

IV. African Traditional Religions

His Highness Hounque Towakon Guedeounque II

V. African Women of Faith Network

Ms. Cecile Tshibanda
Co- Coordinator, African Women of Faith Network

Dr. Rabiatu Ammah
Co-Coordinator, African Women of Faith Network

VI. African Religious Youth Network

Ms. Zubeda Mukamudenge
Co-Convener ARYN, Kigali, Rwanda

Ms. Stellamaris Mulaeh
Co-Convener ARYN, Nairobi, Kenya



6.1 MEMBERS OF THE GOVERNING BOARD

VII Secretary General - African Council of Religious Leaders – Religions for Peace

Dr. Mustafa Y. Ali
Secretary General, ACRL–Religious for Peace

VIII Secretary General–Religions for Peace - International (ex officio)

Dr. William F. Vendley
Secretary General, WCRP

Executive Committee

Co- Chairs
His Grace Archbishop Dr. John Onaiyekan
His Eminence Sheikh Shaban Mubajje

Treasurer
Mr. Muljibhai Pindolia

Secretary General
Dr. Mustafa Y. Ali

One Member from the Religions for Peace Africa Women’s Co-ordinating Committee

One Member from the Religions for Peace Africa Religious Youth Co-ordinating Committee

Secretary General - Religions for Peace - International World Council (ex officio)
Dr. William F. Vendley

Finance Committee

Mr. Muljibhai Pindolia
Dr. Agnes Abuom
Prof. Abdulghafoor El Busaidy
Dr. Mustafa Y. Ali





6.2 ASSEMBLY AGENDA - AT A GLANCE

Day 1 (2nd Dec 2008)		
11:00 - 12:30	Opening Ceremony	Conference Hall 1
13:00 - 14:00	Lunch Break	Hotel Dining Hall
14:00 - 20:00	ACRL Executive Board Meeting	Meeting Room 3
Day 2 (3rd Dec 2008)		
09:30 - 09:45	Introductory Session	Conference Hall 2
09:45 - 11:00	Plenary Session I (Confronting Violence and Advancing Shared Security)	Conference Hall 2
11:00 - 11:30	Morning Tea Break	Main Lounge
11:30 - 13:30	Plenary Session II (Sub-thematic Paper Presentations - Conflict Transformation, Peace Building, Sustainable Development)	Conference Hall 2
13:30 - 14:30	Lunch Break	Hotel Dining Hall
14:30 - 16:00	Session A (Sub-thematic Group Discussions)	
	Group A - Conflict Transformation	Meeting Rooms 1 & 6
	Group B - Peace Building	Meeting Rooms 2 & 5
	Group C - Sustainable Development	Meeting Rooms 3 & 4
16:00 - 16:30	Afternoon Tea Break	Main Lounge
16:30 - 17:30	Plenary Session III (Short presentations of best practices by IRCs and other partner organizations)	Conference Hall 2
18:00 - 20:00	Evening Caucuses (Women, Youth, Regional, Drafting Committee for Declaration, Steering Committee, Rapporteurs and Facilitators)	Meeting Rooms 1- 6
19:30 - 21:30	Dinner	Hotel Dining Hall



6.2 ASSEMBLY AGENDA - AT A GLANCE

Day 3 (4th Dec 2008)		
09:30 - 10:30	Plenary Session IV (Mobilizing Action to Promote Peace and Advance Sustainable Development)	Conference Hall 2
10:30 - 11:00	Morning Tea Break	Main Lounge
11:00 - 13:30	Session B (Sub-thematic Group Discussions)	
	Group A - Conflict Transformation	Meeting Rooms 1 & 6
	Group B - Peace Building	Meeting Rooms 2 & 5
	Group C - Sustainable Development	Meeting Rooms 3 & 4
13:30 - 14:30	Lunch Break	Hotel Dining Hall
14:30 - 16:00	Session C (Sub-thematic Group Discussions)	
	Group A - Conflict Transformation	Meeting Rooms 1 & 6
	Group B - Peace Building	Meeting Rooms 2 & 5
	Group C - Sustainable Development	Meeting Rooms 3 & 4
16:00 - 16:30	Afternoon Tea Break	Main Lounge
16:30 - 17:30	Plenary Session V (Declaration Draft Discussion)	Meeting Room 1
18:00 - 20:00	Evening Caucuses (Women, Youth, Regional, Drafting Committee for Declaration, Steering Committee, Rapporteurs and Facilitators)	Meeting Rooms 1- 6
19:30 - 21:30	Dinner	Hotel Dining Hall
Day 4 (5th Dec 2008)		
09:30 - 11:00	Plenary Session VI (Review of Assembly Sub-thematic Areas, African Women of Faith Network, African Religious Youth Network)	Conference Hall 2
11:00 - 11:30	Morning Tea Break	Main Lounge
11:30 - 12:30	Closing Ceremony	Conference Hall 1



6.3 LIST OF PARTICIPANTS

Benin	France	Japan	Libya	Mozambique	Rwanda	Swaziland	Yemen
Burundi	Ghana	Jordan	Madagascar	Nigeria	Senegal	Tanzania	Zambia
Cote de 'Ivoire	Guinea	Kenya	Malawi	Norway	Sierra Leone	Uganda	Zimbabwe
DR Congo	India	Latin America	Mauritania	Pakistan	South Africa	United Kingdom	
Ethiopia	Italy	Liberia	Mauritius	Russia	Sudan	USA	

African Delegates

H.E. Olusegun Obasanjo, Former President, Nigeria

H.E. Joachim Chissano, Former President, Mozambique

H. E Tejan Kabbah, Former President, Sierra Leone

Dr. Mohamed Ahmed al Sherrif, Secretary General, World Islamic Call Society

Sheikh Shaban Ramadhan Mubajje, Co-Chair, ACRL

Archbishop Dr. John Olorunfemi Onaiyekan, Co-Chair, ACRL

Mr. Mulji Lalaji Ruda Pindolia, Treasurer, ACRL

Dr. Mustafa Yusuf Ali, Secretary General, ACRL

Ms. Rehema Sefu, Former Chairperson, Burundi Muslim Women Association

Ms. Elizabeth Twissa, President, Africa Catholic Women Associations

Rev. Gertrude Kapuma, Former Vice President, AACC

Sheikh Yusuf Murigu Mwangi Kiguthara, Former Chairperson, IRC Kenya

Sheikh Mansour Sy, President, Muslim Association of Senegal

Ms. Katumi Mahama, Former Co- Coordinator, AWFN

Dr. Joseph Alcierces Vickola - Alternate member of Executive and General Committee, AACC

Ms. Cecile Lepira Tshibanda, President, Catholic Women Association

Ms. Shaka Matisho Amina Yuma, National Coordinator, Women of Faith Network DRC

Sheikh Mangala Luaba Abdallah, Board Chair, IRC Congo

Ms. Aminata Coulibaly Fofana, Women Coordinator, Forum of Religious Confessions Cote d'Ivoire

Mr. Awash Gebru Kidane, Secretary General, Ethiopian Orthodox Church

Mrs. Emebet Woldeyes, Gender Development Head, Ethiopian Orthodox Church

Rev. Minister Samuel Teye Doku, Executive Committee, Ghana Conference of Religions for Peace

Mr. Ahmed Rufai Yahya Muhydeen, Executive Committee, Ghana Conference of Religions for Peace

Alhaji Huseini Abdullahi Sulley, Executive Committee, Ghana Conference of Religions for Peace

Madame Hadja Mariama Sow, President, Muslim Women of Guinea

Monsieur Mohamed Conte, Vice President, IRC Guinea

Rev. Jacob Blin Ediemou, President, Forum of Religious Confessions - Cote d'Ivoire

Hadjoba Flora Neka Tanoe, Women Coordinator, Forum of Religious Confessions - Cote d'Ivoire

Sheikh Wachu Bulle Chachole, Chairperson, IRC Kenya

Mr. Tarlok Singh Nandhra, Board Member, WCRP International

Mr. Manjit Singh Sethi, Chairman, East Africa Ramgaria Board



6.3 LIST OF PARTICIPANTS

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Rev. David Adang Oginde, Senior Pastor, Nairobi Pentecostal Church

Prof. Abdulghafur Hemed Saleh El-Busaidy, Chairman, Supreme Council of Kenya Muslims

Ms. Sabina Njeri Ng'ang'a, Secretary, Kenya Women of Faith Network

Ms. Alice Wambui Kibunja, Treasurer, Kenya Women of Faith Network

Sheikh Abdullahi Abdi Ibrahim, Chairman, National Muslim Leaders Forum

Mr. Rindi Gideon Richard Mandara, Secretary General, WCRP Tanzania

Mr. Abdrahman Abdullahi Ismail, Deputy Director, NEPAD

Mr. Musa Mwale Kanneje, Executive Committee, African Religious Youth Network

Rev. Freeman Gbee Boimah, Secretary General, IRC Liberia

Mr. Varney A.H. Kamara, Youth Coordinator, IRC Liberia

Sheikh Habib A. Sherrif, Executive Committee, IRC Liberia

Ms. Beatrice Saykayjay Seeboe - Women Coordinator, IRC Liberia

Ms. Marie Lermu Mansaray, Women of Faith, IRC Liberia

Predicateur Mohamed Hassim, Vice Chairperson, Association Cultuelle Silamo Malagasy

Mr. Jambo Saiti Burhan Daud, Executive Director, Muslim Association of Malawi

Rev. Fr. Boniface Montfort Tamani, Chairman, Public Affairs Committee

Sheikh Yusuf Muhammad Kanyamula, Deputy Chairman, Public Affairs Committee

Dr. Zeine Limame Cheikh, Secretary General, Central Islamic Society

Mr. Abdool Majeed Korumtollee, President, Muslim Citizen Council

Mrs. Homa Adadi Mungapen, Project Coordinator, Council of Religions

Mr. Adam Mahmade Ally, Secretary, Central Islamic Society

Bishop Francisco Joao Silota, Vice President, SECAM

Rev. Fr. Martinho Maulano, 2nd Deputy Secretary General, SECAM

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Onuora Monday Okeke, Youth Coordinator, OAIC

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Mrs. Speciose Mukagahima, Coordinator Gender & HIV/AIDS, Protestant Council of Rwanda

Imam El Ousmane Gueye, Président, National Islam Sida Santé Education, Senegal

Mrs. Aissatou Lopy Mbaye, Women of Faith, SIDA Service



6.3 LIST OF PARTICIPANTS

Rev. Llewellyn Babatunde Rogers Wright, Executive Committee, IRC Sierra Leone

Ms. Mabel Ekama Kumba M'bayo, Women Coordinator, IRC Sierra Leone

Sheikh Ismail Ibrahim Koroma, Executive Committee, IRC Sierra Leone

Bishop Michael Vorster, WCRP Durban Chapter and Methodist Churches of Southern Africa

Sheikh Rafeek Hassen, Director, Islamic Inter Faith of Institute (South Africa)

Bishop Ezekiel Kondo Kuku, Executive Committee, IRC Sudan

Mrs. Khangezile Isabel Dlamini, General Secretary, Council of Swaziland Churches

Mrs. Hindu Borri Lilla, Chairperson, Tanzania Women of Faith Network

Father Dr. Pius Protase Rutechura, Secretary General, AMECEA

Ms. Asia Khalifa Hussein, Youth Coordinator, WCRP Tanzania

Rev. Fr. Anthony Sebastian Makunde, Secretary General, Tanzania Episcopal Conference

Mr. Abubakar Francis Kabwogi, Advisor, ACRL

Sheikh Fadhil Suleiman Soraga, PA to Mufti of Zanzibar

Rev. Nicta Lubaale, Secretary General, OAIC

Mr. Anthony Rwahwire, Executive Member, African Religious Youth Network (Uganda)

Sheikh Harun Sengooba, Secretary General, Union of Muslim Councils for East, Central and Southern Africa

Eng. Mohammed Shaban Bukenya, Principal Private Secretary to the Mufti, Uganda Muslim Supreme Council

Haji Mutumba Ahamada Nsereko, Public Relations Officer, Uganda Muslim Supreme Council

Sheikh Abdulhay Abdun-Noor Mukiibi, District Kadhi, Uganda Muslim Supreme Council

Elder John Luga Wani, Chairperson, IRC Uganda Council of Presidents

Ms. Amina Nalumansi Munulo, Uganda Muslim Supreme Council

Mrs Obina Karima Lanyero, Chairperson, Acholi Religious Leaders Initiative

Rev. Sister Mary Goretti Kisakye, Director, Inter-Religious Women Dialogue Uganda

Dr. Edris Kasenene Serugo, Uganda Muslim Supreme Council

Sheikh Nephitale Saleem Banda, Executive Director, World Assembly of Muslim Youth (South Africa)

Dr. Sheikh Abdullah John Mwale, Mufti, Zambian Muslim Council

Mr. Rashid Phiri, President, Islamic Council of Zambia

Mrs. Theresa Taslima Kuluneta, Co-Coordinator, Zambian Interfaith Network for Peace

Ms. Joyce Chali Kamoto, Chairperson, Zambian Interfaith Network for Peace

Amir Rana Farooq Ahmad, Executive Committee, IRC Benin

Anju Sahni, Chairperson, Kenyan Women of Faith Network

Rev. Martha Elifuraha, Women Leader, Evangelical Lutheran Church in Tanzania

Dr. Angelo Januario Jocab, Executive Committee, Council of Religions in Mozambique

Anastasi Ntibagendeza, Women Coordinator, Free Methodist Church

Mr. Kaliisa Karim, Administrative Secretary, Union of Muslim Councils for East, Central and Southern Africa



6.3 LIST OF PARTICIPANTS

Executive Committee - World Council

Dr. William F. Vendley
 Rev. Takeshi Kawabata
 H.E. Dr. Mohammed Ahmad al-Sherrif
 Dr. Mir Nawaz Khan Marwat
 V. Rev. Leonid Kishkovsky
 Dr. Muhammad Yusuf Hallar
 Fr. Alexander Abramov
 Mr. Baker Mustafa Ali Al-Hiyari
 Dr. Vinu Aram

International Women's Coordinating Committee

Ms. Megumi Hirota
 Ms. Farida Ali
 Mrs. Mehrezia Labidi-Maiza
 Ms. Khatuna Tsintsadze
 Ms. Soher El Sukaria
 Lt. Colonel Geanette Frances Seymour

World Council Staff

Mr. Stein Ellef Villumstad
 Rev. Kyoichi Sugino
 Ms. Jacqueline Christine Ogega Moturi
 The Rev. Bud Heckman
 Mr. Elias Szczytnicki (Secretary General)

ACRL Secretariat

Ms. Sandra Kidingwira
 Ms. Zebib Solomon Bekure
 Ms. Catherine Wanja Macharia
 Ms. Gloria Adisa Diffu
 Mr. Geoffrey Angira Namwakira
 Ms. Emma Wakari Kangethe
 Rev. William Richard Tolbert III
 Mr. Celestin Nkundabemera
 Dr. Mustafa Y. Ali

Journalists

Mr. Fredrick Ondeko Aura

Ms. Margaret Kalekye Maina
 Mr. Mugwang'a Michael Bwire
 Mr. Richard Chacha Kerata
 Mr. Edmund Cliff Mudibo
 Mr. Yusuf Abubakar Mohammed
 Mr. Abdin Hussein Kifea

Facilitators & Rapporteurs

Mr. Michael Evanson Muragu
 Mr. Onesmus Kipchumba Murkomen
 Ms. Leah Njambi Wanjama
 Ms. Janet Nyanduko Mangera
 Ms. Elizabeth Njoki Njang'iru
 Mr. Joseph Kioi Mbugua
 Ms. Elizabeth Njeri Njau
 Ms. Virginia Wanja Waititu
 Mr. Joshua Kitakule
 Rev. Prof. Akwiline Saken Tarimo



6.3 LIST OF PARTICIPANTS

Guests

Mr. Sewa Singh Mandla, Advisor & P.A. to Chairman,
Guru Nanak Nishkam Sewak Jatha Birmingham

Mr. Michele Cesari, Regional Representative, Life and
Peace Institute

Mrs. Yasuko Niwano, *Religions for Peace* International

Delegates from other countries and Libya

Adli Abuna Timotheos Beshara

Arcebuche Allan

Bagatram Shamoun

Farugia Daniel

Chackungal Salim Joseph

Helm Magdy

Martinelli Giovanni

Mikhmenko Vladimir

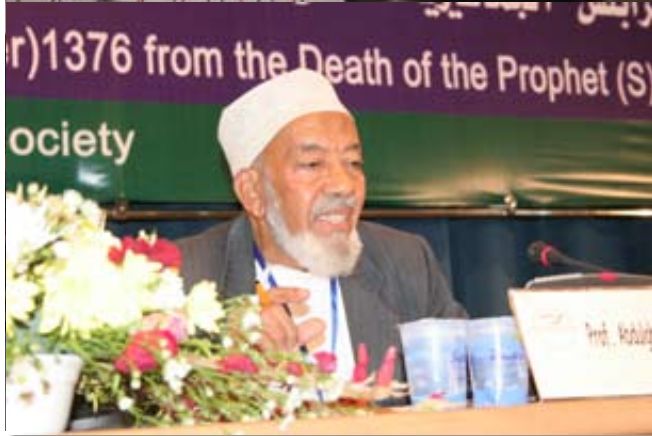
Prakasam Robbie

Petteh Samuel

Sedky Hamdy









Delegates to the ACRL–*Religions for Peace* 2nd General Assembly, Tripoli Libya



“..... the assembly is closed, but the work has just begun”



H.E. Joachim Chissano, Former President, Mozambique



The 2nd General Assembly, ACRL–Religions for Peace, Tripoli, Libya 2nd - 5th December 2008
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