UNDERSTANDING OUR SELVES, OUR FAITHS AND OUR WORLD

Questions of Identity in a Changing World

VTS-MTC Christian-Muslim Conference
St. Gaspar’s Conference Centre, Dodoma, Tanzania
June 23-27, 2014

Organized and co-hosted by
Msalato Theological College
and the Center for Anglican
Communion Studies at
Virginia Theological Seminary

FINAL REPORT
2014

Made possible by generous funding
from the Henry Luce Foundation
A word on funding
This conference was organized as part of a three-year grant to VTS from the Henry Luce Foundation. The overall goal of this grant is to encourage greater interreligious sensitivity at VTS and assist in fostering interreligious understanding between Anglican and Muslim communities around the world through research, education and dialogue. Two relevant objectives of the grant that were met by this conference are

1) Introduce the challenge of interreligious dialogue to VTS and prepare our students and other members of the Anglican Church to engage in informed dialogue with the Muslim community in the United States and around the world, considering the inherent tensions between evangelism in the Anglican tradition and respect for the other;

2) provide opportunities for Anglican and Muslim leaders to come together to discuss difficult issues facing religious communities worldwide, identify shared values and religious convictions and pave a way forward built on mutual trust and understanding;

VTS is very grateful for this funding and the unique opportunity for learning and relationship building that this funding gave to all the participants who gathered for these three days.
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Conference Summary

For some it was a family reunion. A coming back together with the memory of good relational work done in 2010 at the same location. For others, it was the first time attending an interreligious gathering of this sort. For all 70 attendees of the Christian-Muslim Conference this summer in Dodoma, Tanzania, it was a gathering of sufficient significance to entail extensive travel, logistics, clearing of schedules to be able to dwell with one another in intentional community for four rich and full days.

Under the title Our Selves, Our Faiths, Our World, the 2014 conference was devised to move forward from the good foundation laid at the 2010 Peace-building Conference, also funded by the Luce Foundation, exploring in full and small-group sessions some of the areas of similarity and difference in our identities as people of faith and of different faiths, the challenges to which people of faith might uniquely be in a position to respond, the potential as people of faith to transform the communities in which we live.

As Chris Ahrends, the conference’s most able facilitator had hoped and devised with the conference’s co-organizers MTC and CACS/VTS, the sessions moved rapidly through brief plenary times, placing the emphasis on quality small-group time. All participants showed remarkable commitment to these small-group sessions, producing walls full of significant reflections, recommendations and resources by the end of the conference. All participants were assigned additionally to “indaba” (a word used in many African contexts to denote important gatherings where everyone is heard and the outcome is a shared response) groups along with their counterparts. These were small “check-in” style meetings morning and evening throughout the conference and cemented an additional layer of community, specifically with the participants’ local counterpart and one other pairing. Finally, the last day saw regional groupings meeting to ensure that resources and networks shared were of a specific nature with the power to be acted upon once participants returned to their homes.

The prepared agenda was followed broadly, but from the outset the success of identifying counterparts from diverse, more remote communities triggered the need to walk more slowly
through the discussions, specifically making space for everything that was said to be interpreted into Kiswahili. The ability to find able, willing and dynamic interpreters among our own numbers added to the sense of community and inclusion. It was a key step to ensuring all voices were heard each step along the path of exploration and discussion.

Another moment where the participants chose to diverge from the written agenda were the proposed prayers. Although the planned witnessing of one another’s worship was not agreed by the participants as a goal worth pursuing, each session was opened and closed in prayer by two participants, one from each of the two faiths represented. In addition, Christian prayer and Muslim prayer was held each day hosted by rotating participants.

Prior to the conference, participants had been asked a number of basic questions. This exercise acknowledged the fact that familiarity could not be assumed – since the 2010 conference, the leadership of the Center for Anglican Communion Studies had changed and so even returning participants’ introductions were welcomed. The document summarizing the responses is attached as Appendix D.

The conference paused to remember the late Bishop Mhogolo who had hosted and addressed the 2010 conference. This year Msalato and CACS were delighted that Archbishop Jacob Chimeledya made himself available to address the conference and open it officially together with Regional Sheikh Mustapha. Both offered hopeful, committed and personal reflections on the challenge and the imperative of interreligious relationship and cooperation, both

"The Center for Anglican Communion Studies exists to reflect, to resource, and to reconcile the Communion. This three day conference in Dodoma, Tanzania demonstrates how that vision can change lives. Muslims and Christians have reflected on common commitments and their vision for the future. Muslims and Christians have identified resources from within the East African region and beyond that facilitate and promote greater understanding and peace. Muslims and Christians by meeting together, talking together and committing to further dialogue and joint action have demonstrated that reconciliation is possible. God is at work here changing us for God’s glory.”

Rev. Robert Heaney, Ph.D., D. Phil., Director of the Center for Anglican Communion Studies, Virginia Theological Seminary
presented an open-hearted example at the outset of the conference, a spirit which continued throughout.

The three days moved forward by God’s good grace, sometimes time stopped still as harder challenges and contexts were acknowledged and discussed, sometimes time raced by as the desire of the participants to commit themselves afresh to the work of interreligious relationship building had to be devised, formulated, honed and presented in a statement.

Though there was plenty of time for relaxation in good company in the pleasant setting of the conference center, this was definitely a working conference, where all participants were travelling together with an intensity and commitment that is beautifully expressed in the concluding statement, the resources shared freely and the specific follow-up plans forged just before departure.
Arriving after extensive travel from Kenya, Malawi and the furthest reaches of Tanzania, the invited participants and the faith counterparts they had identified settled in to St. Gaspar’s Conference Centre on the evening of June 23, 2014. Soon they were gathering to lay out ground rules for the conversations of the next three days. Rev. Chris Ahrends guided them to identify key best practices that would foster respect and optimum listening and learning. Chris was familiar to many and reminded them that he would be “driving the bus” of our intentional community throughout the next few days but would need everyone to commit to the community and one another for this to be a fruitful time. Participants identified the practical parameters for good listening — from switching off mobile phones to keeping good time, from keeping the space clean to limiting disruptions — as well as identifying expectations of what would make the conference a special and transformative time for them. “To come out of the conference with a good friend whom I can walk together with to make a change in this world” and “creating networks from our communities of faith” are just two of the many hopeful expectations identified from the outset. These are listed in the flip chart record in Appendix E.

On the first full day of the conference, small indaba groups — a participant plus counterpart together with one other such pairing — were meeting throughout the grounds of St. Gaspar’s conference centre. All then gathered together to be addressed by Right Rev. Jacob Chimeledya, Archbishop of Tanzania, and Sheikh Mustapha, Regional Sheikh for Dodoma Region. The leaders welcomed all participants, indeed congratulating them on making the time for such an important work as
building relationships, and therefore peace, between faith communities. Archbishop Chimeledya called for participants to be leaders in moving beyond mere toleration for one another. To move beyond toleration and grasp real love for one another expressed through joint projects and mutual hospitality. The Regional Sheikh drew on our shared humanity to underline the imperative of interreligious cooperation. The Regional Sheikh committed significant time to the conference, remaining an active participant throughout the proceedings.

Under the heading “Understanding our Faiths: What do we believe?”, Zeyneb and Salih Sayilgan, both Muslim chaplains at Georgetown University, and Zeyneb the Luce Muslim Visiting Scholar at VTS, led the first of two teaching sessions, theirs on the basic tenets of the Muslim faith. Joshua Rutere, acting Principal of Msalato Theological College, presented the next session on behalf of the Christian faith.

Chris Ahrends then guided the small groups to identify similarities and differences between Christianity and Islam. While this produced relatively straightforward listings, it was the next question coupled with a general sense of disquiet at some of the expectations for later that evening that really moved participants into a deeply exploratory, at times unsettling, always respectful conversation about the reality of their co-existence as members of two different faith communities. The question was What has your experience been of relationship with Christians/Muslims?

This exercise produced much dedicated work and conversation. Rather than attempt to summarize these discussions that might risk emphasizing one aspect over another, we have chosen to include the participants’ shared notes in Appendix E. These discussions required more time and space in the agenda than envisaged and led to a shift in the agenda as originally proposed. The groups continued to meet and work on these issues throughout the afternoon. Instead of a joint worship, separate worship services were offered and the evening declared free other than indaba groups – this flexibility and movement in the agenda responded to a very real desire among participants to shape the flow of the conversation and the outcome.
On the second day, after breakfast and indaba groups, work was fed back to the full session and participants were ready for the new questions Chris Ahrends had prepared in line with the “Our World” portion of the conference. Having addressed experiences of the other faith, participants looked at [4] challenges in our world to which people of faith could respond and [5] the resources people of faith can draw on in addressing those challenges.

A welcome opportunity publicly to affirm their commitment to stand together as people of faith immediately followed after lunch that day. The full conference boarded buses to travel into Dodoma city to visit St. John’s University, Dodoma. This is a Christian university that employs faculty of all faiths and educates students of all faiths under the motto “to learn to serve”. Participants in the conference included both a student and faculty from this institution. The participants were received by Professor Casimir Rubagumya Acting Vice Chancellor, and Prof. Graham McKay Acting Deputy Vice Chancellor (Academics) and Dean of Humanities who addressed the conference delegation warmly and with an exhortation to deepen these relationships. Portions of the university’s statutes were read that indicated the University’s commitment to an education in the light of the Gospel of Christ, cultivation of a ministry of service and promotion of inter-religious understanding. In response, both Christian and Muslim leaders stood to affirm the value of an institution with such crucial values and emphasis on the life of faith. A brief tour of the campus added to the participants’ public witness of standing together in this community.

The buses then departed for the journey to the Dalai Islamic Center Zam Zam orphanage. The Director of the orphanage Sheikh Rashid welcomed the delegation and explained how the emphasis on education, particularly of the girls, in the community gave him delight as a man of deep faith, and also how the surrounding Christian community in that location had given him assurances of their care and concern and thus security. Speakers from among the conference participants, Christian and Muslim alike, affirmed their endorsement of the orphanage’s education emphasis and Claire Haymes presented the Director with a monetary donation from VTS and conference participants.

The final day diverged again somewhat from the written agenda by addressing not just a personal response and call to action, but by calling for participants, grouped in their geographic
regions, to draw together recommendations for action and then, in a final session, resources to share. The recommendations for action were very specific, some assigning dates for follow-up meetings. The resources shared were also highly detailed and practicable. Dr. Robert Heaney of The Center for Anglican Communion Studies underlined the richness of expertise and resources present in the room and pledged to help all participants communicate with one another and share resources by following up with these written resources and contact information shortly after the end of the conference. See Appendix F.

Throughout the course of the final two days, a representative group met as an editorial committee, under the chairmanship of Dr. Heaney, to distill some of the content and intent arising from the week’s deliberations into a statement. The statement was designed to be specific, a personal and collective pledge to continued and renewed action. The editorial team worked throughout the afternoon on the final day to hone the words and content in both English and Kiswahili until they were able to present a polished and powerful statement to the final plenary session in the evening.

The statement was endorsed by all present and has been circulated widely since. See Appendix C for the final statement.

Following the statement adoption, the participants enjoyed an evening of reflection, prayer, song, humor, teaching in many diverse forms as the individual indaba groups stepped up and led the participants in a worshipful final celebration.
A note of thanks

Our gratitude goes to the conference center staff and director who practiced enormous generosity and flexibility in accommodating the delay on the final evening and many adjustments throughout our time at St. Gaspar’s. Thanks also to those participants who worked as interpreters throughout the sessions, serving their fellow participants by ensuring full inclusion of all views and understanding. Msalato Theological College was a magnificent and professional partner-on-the-ground throughout the period of preparation, as well as at the conference itself. A special mention to Rev. Canon Sandy McCann and her husband, Dr. Martin McCann, who both went out of their way to accommodate the special needs of the visiting organizing committee and the participants. We wish to thank all who cleared space in their busy schedules to committee time, heart and focus to one another for this week of relationship and discussion.
Reflections

At present, there are 48 million orphans on the African continent, 2 million in Tanzania alone. As such, the group’s visit to the orphanage during the Dodoma conference made radically clear what our common responsibilities as believers are: To set aside the meaningless tensions between our faith communities and eradicate the root causes of suffering of these innocent children. Each and every Christian and Muslim leader I talked to expressed his or her sorrow not being able to interact in a deeper way with their religious neighbors and address issues of common concern. To organize a forum and platform like the Dodoma conference resulted in creating powerful networks and relationships. The tensions in the region stem from an attitude of living more side by side then together. The ability for those regional Christian and Muslim leaders and activists to come together at the Dodoma conference for meaningful engagement was therefore a milestone.

The Conference was a great opportunity for us to once again share and renew our commitment to interfaith collaboration. The indaba groups offered us a chance to share and deeply reflect on issues from personal and community level and also look at possible interventions. In our indaba we explored deeply the role of the media even though I would have loved us to do the same in the plenary, Media as mentioned plays a critical role in interfaith relations, the way they report or cover stories influences people in their thinking and perception, There is need to involve media so that they are sensitive to religious beliefs, and relations in certain contexts. I did notice religious mistrust among participants at the beginning but as we continued i noticed the levels going down, We still have a lot of work in personally internalizing interfaith relations as a people, we shall do better once we ourselves believe in interfaith.
This was a unique event. It, of course, built on the previous Dodoma conference but it surpassed it in terms of parity between Muslim and Christian participants, surpassed it in terms of the topics addressed and the freedom to express particularity as well as commonality, surpassed it in terms of practical plans made for ongoing regional meetings and surpassed it in issuing a common statement of identity and intent. It is hard to overestimate the impact of this conference in the lives of all involved and the communities we all returned to. Because of generous Luce Foundation funding we were able to ground the core of our vision to promote and practice better and deeper community among people of faith from different cultural contexts. Because of this conference all participants were energized to be community builders, do further research and resource interfaith work that recognizes the intercultural realities not only within East Africa but in the USA. Attitudes, situations, and people were changed because of the 2014 Dodoma conference.”

It was a privilege to co-host this gathering of leaders from Kenya, Tanzania and Malawi here in Dodoma. It was a time of blessing. The conference was built around a key African emphasis on community and our time together epitomized the normal harmonious co-existence of the faith communities we represented. Without shunning difficulties and disagreement, we functioned as a family and recognized and honored our need for one another throughout. We went out in this spirit of partnership, resolved to promote our family values as captured in the conference statement. Respect and mutuality marked the proceedings and the commitments to work beyond the conference.”
VTS Alumni Reunion

CACS Director and Program Coordinator were delighted to spend time with the VTS alumni present at the Dodoma conference. Attending from Kenya, Tanzania and Malawi, their presence attested to the strong bond that exists in East Africa back to the Seminary community.

AWAP Reunion Breakfast

Claire Haymes, CACS Program Coordinator, gathered together almost all of the women who had participated in the Anglican Women at Prayer conference in March 2014 by live video link-up. It was a musical and prayerful morning together in the conference center gardens. When the conference was on break many of the women participants, Christian and Muslim, joined the young clergy women for conversation, marveling at their number and their responsibilities. For the inspiration these young women and their elder, Rev. Mary Kanyamala, provide to both CACS and the visiting conference participants, we are most grateful. Initial conversations about women’s leadership in the church in Kenya have sprung from this gathering.
Next Steps

The CACS team is in conversation with participants who have reported back personal and community impacts from the Dodoma conference and statement. This feedback will continue to inform CACS’ interreligious and intercultural work including shaping the focus of a Nov 2014 ‘Faithful Neighbors’ conference at VTS.

The Dodoma Statement has proven a powerful tool for sharing the participants’ commitment to promoting local active interreligious understanding. We are in conversation with the Living Reconciliation Team who featured Archbishop Chimeledya to publicize the Dodoma Statement further and share a six-month on reflection and report.

Rev. Hilda Kabia and her student and counterpart, Waziri Aly, were able immediately to report back to the community at St. John’s Tanzania on their experience and commitment to interreligious understanding, a strong testament from this teacher-student partnership.

The Kenya regional group have already convened and organized themselves into an action group to pursue the goals contained in the statement in the Kenyan context. We are grateful to Joel Atong for feeding back to CACS the report on their initiatives. The Kenya group is keen to model a new way of doing interreligious dialogue and action based on the ‘Dodoma Statement 2014’ and become a resource for the other regions represented at the conference.

Several community and religious leaders have expressed an interest in sabbatical opportunities and/or further research partnership based on the Dodoma Statement. CACS and VTS continue to explore the possibility of such opportunity. CACS will follow up with a participant survey about specific regional actions six months after the conference.
Notes on the Appendices

The Agenda [A] was prepared by Dr. Robert Heaney, Moses Matonya, Joshua Rutere, Chris Ahrends, and Claire Haymes in prayer and consultation. The evaluations from participants indicated there was a strong desire to be involved in crafting the agenda themselves. We see that as a sign of encouragement that participants identified themselves as the driving force behind these conversations.

Who’s Who on the Hosting Team [B] identifies the VTS and Msalato team that put the conference together and were also present as hosts and facilitators in Dodoma.

The Dodoma Statement 2014 [C] was crafted by an editorial team headed up by Dr. Heaney comprising Zeyneb Sayilgan, Shamim Daudi, Hilda Kabia, Joshua Rutere, Esha Mwinyahaji, Musa Mwale throughout the course of the conference. A strong statement in both of the conference languages, participants gave thanks and a resounding round of applause when it was first read out. It was published by the Anglican Communion News Service, Episcopal Digital Network, VTS print and online publications. In addition, participants publicized it in their home communities, St. John’s University of Tanzania received it, a member of the East African Legislative Assembly requested and received a copy for his work, and it is available for further distribution and archived on CACS website (Appendix H).

The Participant Directory [D] was produced ahead of the conference and made available to all participants. It was a tool to enhance conversation and relationship during the conference and beyond. Participants’ responses are provided or left blank where none was received prior to the conference.

By the end of the conference, the walls were covered with flip chart sheets [E]. These captured the hard work of the small groups but even these only suggest the intense and deep relational work that went on in Dodoma.

Resources shared [F]. On the final day, participants gathered in regional groupings for discussions and sharing of resources. This was intended to underline that the resources are already present among the groups, participants need to be proactive in networking with one another to strengthen relationships for action. This document was provided to all participants within two weeks after the end of the conference.
**Evaluation feedback** [G]. This file contains the unedited responses to an evaluation form distributed on the final day of the conference. Two overriding messages were that participants strongly encourage and recommend including participants in agenda formulation, and the overwhelming appreciation for the more intimate indaba group format.

*News release, articles and online links* [H] is a sampling of media follow-up since the conference.
Appendix A – Agenda

UNDERSTANDING OUR SELVES, OUR FAITHS AND OUR WORLD

Questions of Identity in a Changing World

VTS-MTC Christian-Muslim Conference
St. Gaspar’s Conference Centre, Dodoma, Tanzania • June 23-27, 2014

Monday June 23

Throughout the day  Participants arrive during the day and check in with hotel reception and conference organizers

6.00 pm  Dinner

7.30 pm  Understanding our Selves – “Who are we?”
Welcome & Orientation
Expectations and Common Wisdoms (Rules)
Icebreakers/getting to know one another as intentional community

8.30 pm  Explanation & Assignment of Indaba groups

8.45 pm  Indaba Groups - Meeting 1

Tuesday June 24

7.00 -7.45 am  Breakfast

8.00 - 8.45 am  Indaba Groups - Meeting 2

9.00 -10.00 am  Official Opening of Conference by Muslim and Christian Leaders

10.30-10.50 am  Tea

Understanding our Faiths – “What do we believe?”

11 am -12 noon  Session 1: Theology 101 – 2 x teaching sessions (30 mins each)

12 noon -1.15 am  Session 2: Small group discussions on set questions

1.15 am -2.45 pm  Lunch

3.00 -4.30 pm  Session 3: Plenary – co-creating our commonalities

4.30-6.00 pm  Social time – with time for Christian and Muslim service leaders to prepare worship

6.00 pm  Dinner

7.15-8.00 pm  Session 4: Christian evening worship with Muslim guests observing

8.00-8.45 pm  Session 5: Plenary feedback on worship experience

8.45 pm - end  Indaba Groups - Meeting 3

9.00 pm  Editorial Team meeting

Final Report 2014
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<th>Time</th>
<th>Activity</th>
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<tr>
<td>7.00-7.45 am</td>
<td>Breakfast</td>
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<tr>
<td>8.00-8.45 am</td>
<td>Indaba Groups - Meeting 4</td>
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<tr>
<td>9.00-9.45 am</td>
<td>Session 1: Videos about the world we are living in - or designed input</td>
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<td>10.00 am -12 noon</td>
<td>Session 2: Group discussion on World Issues and common concerns about the world, focusing on environmental issues, poverty, education, violence, governance - including Tea break and what our faiths say about these issues</td>
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<td>12 noon-1.00 pm</td>
<td>Session 4: Plenary feedback on morning discussions</td>
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<td>1.15-2.15 pm</td>
<td>Lunch</td>
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<td>2.30-5pm</td>
<td>Session 5: Visit to Dodoma - social justice/compassion</td>
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<td>6.00 pm</td>
<td>Dinner</td>
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<td>7.00 (time TBC) pm</td>
<td>Session 6: Plenary feedback on the day – what we have discovered?</td>
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<td>7.30 (time TBC) pm</td>
<td>Session 7: Muslim worship with Christian guests observing</td>
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<td>8.30 (time TBC) pm</td>
<td>Session 8: Plenary feedback on worship experience</td>
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<tr>
<td>8.45 pm</td>
<td>Indaba Groups – Meeting 5</td>
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<td>9.00 pm</td>
<td>Editorial Team meeting</td>
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<tr>
<td>7.00-7.45 am</td>
<td>Breakfast</td>
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<td>8-8.45 am</td>
<td>Indaba Groups – Meeting 6</td>
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<tr>
<td>9-9.30 am</td>
<td>Session 1: Starter clip from Gandhi film – vision, values, principles</td>
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<td>9.30-10.30 am</td>
<td>Session 2: Group discussion – exploring our lives, our stories, hopes, pains, suffering and values</td>
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<td>10.30 am</td>
<td>Tea</td>
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<td>11-11.45 am</td>
<td>Session 3: Plenary feedback on above</td>
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<td>12.00-12.30 pm</td>
<td>Session 4: Group discussion -reviewing our commitments to breaking down prejudice and discrimination and making commitments to or on Action Steps I can take</td>
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<td>12.15-1.00 pm</td>
<td>Session 4: Plenary on above</td>
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<td>1.15-2.45 pm</td>
<td>Lunch</td>
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<td>3-5.30 pm</td>
<td>Session 5: Preparing for the night celebration in Indaba Groups and rest time</td>
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<tr>
<td>6.00 pm</td>
<td>Dinner</td>
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<tr>
<td>7.30-9.00 pm</td>
<td>Session 6: Interfaith Celebration and presentation of the Dodoma 2014 Statement on Faith, the World and Humankind – a call to action and Closing Ceremony</td>
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Friday, June 27

7:00 - 7:45 am  
*Breakfast*  
Departure
Appendix B - Who’s Who in the Hosting Team

The Rev. Canon Chris Ahrends
Conference facilitator
Diocesan Missioner, Diocese of Saldanha Bay, Southern Africa

The Rev. Dr. Robert Heaney
Director, Center for Anglican Communion Studies, Assistant Professor for Christian Mission, Virginia Theological Seminary

Ms. Claire Haymes
Program Coordinator, Center for Anglican Communion Studies, Virginia Theological Seminary

Dr. Joshua Rutere
Acting Principal of Msalato Theological College, Dodoma, Tanzania

The Rev. Canon Moses Matonya
Principal of Msalato Theological College, Dodoma, Tanzania

Mr. Curtis Prather
Director of Communications, Virginia Theological Seminary

The Rev. Leslie Steffensen
VTS Alumna, Assistant to the Rector, Grace Episcopal Church, Alexandria, Virginia.
Appendix C - Dodoma Statement with Participants

TAMKO LA DODOMA (2014)

THE DODOMA STATEMENT (2014)

UTANGULIZI

Mwaka 2014 katika kongamano la Waislamu na Wakraisto lililodhaminiwa na Center for Anglican Communion Studies (Virginia Theological Seminary) na Msalato Theological College (Tanzania) na kukarimiwa na Luce Foundation lililowaleta pamoja viongozi wa dini kutoka Kenya, Malawi, Afrika kusini, Tanzania na Marekani. Tamko la Dodoma (2014) ni maaazimio ya pamoja yatokanayo na mijadala na makubaliano ya washiriki wa kongamano.

INTRODUCTION

The 2014 Dodoma Muslim-Christian Conference hosted by The Center for Anglican Communion Studies (Virginia Theological Seminary) and Msalato Theological College (Tanzania) and funded by a generous grant from the Luce Foundation brought together religious leaders from Kenya, Malawi, South Africa, Tanzania and the United States of America. The Dodoma Statement (2014) is a shared statement of intent reflecting the work done at the conference and the ongoing commitments made by the participants.

TAMKO STATEMENT

Sisi viongozi wa dini Waislamu na Wakristo, wanazuoni, watumishi viongozi katika mahusiano ya dini na imani mbalimbali na wajenzi wa Amani: Kwa pamoja kama uzao wa Ibrahim tunaamini uwepo wa Mungu mmoja ambaye ametuita kusimamia, kutunza viumbe na kufanya kazi wa maslahi ya pamoja na kuelewa na kueneza na kuishi Amani.

We are Muslim and Christian religious leaders, scholars, inter-religious workers and peace-builders. Together, as descendants of Abraham, we believe in one creator God who has called us to be caretakers of creation, to work for the common good and to promote and practice peace.

Tumekutana kwa siku nne (Juni 23 – 26) kufikiri kwa pamoja na kujenga uelewa wa kina, kujitambua sisi wenyewe, imani na dini zetu na ulimwengu kwa ujumla. Katika kukaa pamoja tumepata nafasi ya kushauriana na kutanabahishana na kusimuliana juu ya imani zetu kama wawakilishi wa jumuia zetu za dini. Tumeshirikishana kwa kina katika mambo mbalimbali kuhusiana na changamoto zinazoikabili jamii kwa kuingatia mapokeo na mafundisho ya dini zetu.
We have met for four days (June 23-26) seeking a deeper understanding of ourselves, our faith in God and our world. In meeting together we have listened to each other, represented our faith communities to one another and declared our trust in God. We have engaged in deep conversations drawing on our religious heritages towards resourcing the common challenges we face.

Kwa pamoja tunakabiliana na changamoto nyingi kama vile elimu duni, umasikini na ubinafsi, ulimbikizaji wa mali, uharibifu wa mazingira, ujisadi na rushwa, kutoaminiana, kuogopana na kuwa na hofu, mafundisho ya dini yasiyo sahihi, misimamo mikali ya kidini, fujo, vurugu na ugaidi.

Together we face the ongoing challenges of the lack of sufficient educational provision and relevant syllabi; atheism and aggressive secularism; poverty and materialism; environmental degradation; corruption and mistrust; misrepresentation of faith and Holy Scriptures; false teaching and religious extremism; incitement of religious hatred for political ends; violence and terrorism.

Kwa pamoja tunapinga yote yale yanayodhalilisha jamii zetu. Kwa msaada wa Mungu tunadhamiria kuendeleza mijadala, kuanzisha na kuimarisha mitandao ya mahusiano ya dini mbalimbali katika ngazi za kijamii, kitaifa na kimataifa. Tunadhamiria kufanya haya yote kwa lengo la kuimarisha mahusiano, kukuza maelewano na kujenga amani na utulivu katika jamii zetu. Kushawishi maadili katika uandishi, uchapishaji na uenezaji wa habari zinazohusu dini, kukemea matumizi mabaya ya vyombo vya habari na lugha za uchochezi wa ubaguzi wa kidini. Tunaazimia kutumia theolojia, weledi, nafasi zetu, uzoefu, mahusiano na mitandao yetu ili kusaidia na kuimarisha mahusiano mema ya kidini na ujenzi wa Amani.

Together we reject all that dehumanizes our communities. With the help of God we commit ourselves to continuous dialogue; to develop and strengthen local and international networks for mutual understanding and mutual resourcing; to advocate for ethical and responsible journalism on the reporting of religious matters; to speak out against inflammatory preaching or the misrepresentation of another faith and to co-ordinate our efforts for peace. We commit ourselves to using our theology, expertise, positions, experience, relationships and networks to publicly promote and practice ongoing inter-religious dialogue and peace.
PARTICIPANTS

Archbishop Jacob Chimeledya,
Archbishop of Tanzania

Sheikh Mustapha,
Sheikh of Dodoma Region

The Rev. Dr. Robert Heaney,
Director of the Center for Anglican Communion Studies, Virginia Theological Seminary

Dr. Joshua Rutere,
Acting Principal, Msalato Theological College, Dodoma

Waziri Ally
The Rev. Cn. Yusufu Mkunda

The Rt. Rev. Johannes Otieno Angela
The Rt. Rev. William F. Mndolwa

Mohammed Aogo
The Rt. Rev. Gerard E. Mpango

The Rev. Joel O. Atong
Sheikh

The Rt. Rev. Philip D. Baji
Venerable Father Justice Moses Msini

The Rev. Patrick M. Bendera
The Rev. Cn. Ajabu Mtweve

Mrs. Shamim Daudi
The Rev. Cn. Phanuel Mung'ong'o

Rev. Peter Gachira
Mtaima Ally Mustapha

The Rt. Rev. Given M. Gaula
Dr. Esha Faki Mwinyihaji

The Rev. Elkana Gonda
Ms. Asenath Mwithigah

Sheikh Mikdad Halfani
The Rev. Isaac Odhiambo Arika

Mr. Athmann Hotty
The Rev. Dr. George M. Okoth

Dr. Ziddy Haji Issa
Mr. Abdallah Omari

The Rev. Hilda Kabia
Rev. Mary Ong’injo.

The Rev. Fr Martin Bob Kalimbe
Mr. Rashid Owino

Mr. Musa Mwale Kanenje
Sheikh Haji Rashid

Professor Assad Kipanga
Sheikh Ahmed Saidi

Sheikh Aly Juma Liwuchu
Mr. Abtwalibu Salimu

The Rev. George Otieno Lawi
Rev. Nuhu Sallanya

The Rev. Caleb Loan
Mr. Salih Sayilgan
The Rev. Emmanuel Madinda
The Rev. George Omondi Markoyath
The Rev. Lusungu Benja Mbilinyi
Mr. Musa Ogera Mbuya
The Rev. David M. Mdabuko
Sheikh Juma Mussa Mhina
Ms. Ashura Mhoji
Professor Canon Wilfred Mlay
The Rev. Peter Mkengi

The Rev. Chediel Elinaza Sendoro
Mr. Cecil Simbaulanga
Ms. Sheilla Sitande
Mr. Elisha Sudhe
The Rt. Rev. Samuel Sudhe
Sheikh Mohammed Swalehe
Sheikh Abdulla Talib
Mr. Abdalah Ramadhan Ukwaju
Mr. Shaban Yusuf

**VTS Conference Staff:**

Ms. Claire Haymes, Program Coordinator,
Center for Anglican Communion Studies, VTS

Mr. Curtis Prather, Director of Communications,
Center for Anglican Communion Studies, VTS

Ms. Zeyneb Sayilgan, Luce Visiting Scholar,
Center for Anglican Communion Studies, VTS

The Rev. Leslie Steffensen, Assistant to the Rector,
Grace Episcopal Alexandria, Virginia
Appendix D - Participant Directory

Participant Listing and Background Information
Christian-Muslim Conference
St. Gaspar’s, Dodoma, Tanzania
June 23-27, 2014

Questions
Relationship to your faith counterpart

Name one specific challenge facing your community to which you wish to find an interfaith solution

If you had to write a prayer or find a sacred text or quote for your community, what would it be?

The Rt. Rev. Johannes Otieno Angela
Bishop of the Diocese of Bondi, Kenya

Mohamed Otieno Aogo
Nyanza, Bondo, Kenya
Imam
Faith counterpart: (Elisha Sudhe) Friend
Specific Challenge: One specific challenge my faith is facing in my community is fear for our religion to the extent that they do not want to associate with my faith brothers freely.
Prayer or Sacred Text: My prayer for the community is that one day Allah will make them understand that Islam is just like these other religions only that their fundamental beliefs are different. Amen.

The Rev. Isaac Odhiambo Arika
Resident of Central Asembo
Reverend; Vicar/Rural Dean of Kandaria
Faith Counterpart: (Musa Mbuya) Friend and fellow religious leader; we study comparative religions together
Specific Challenge: Misunderstanding between different religious faiths i.e. Christian/Muslim relationship.

Prayer or Sacred Text: I hope that the conference will promote good relationship and brotherly love between the Christians & Muslims. Thank you.

Adam Hamisi Athuman
Teacher, Hazina
Faith counterpart: (Rev. Charles Mwihambi)

The Very Revd. Joel Ochieng Atong
Provost
Anglican Diocese of Maseno West, Kenya
Specific Challenge: Terrorism
Prayer or Sacred Text: God of Peace and Justice, we pray that you may reveal to us our true humanity as children under One Father, so that we may all live in harmony and embrace one another as brothers and sisters, through Our Lord Jesus Christ redeemer of all mankind. Amen.

The Rt. Rev. Philip Dunstan Baji
Area 'C" Dodoma.
Assistant lecturer/ Coordinator Post Graduate programs (SOTR)
Faith Counterpart: (Sheikh Juma Rashid Mhina) Colleague, we worked together in Religious Leaders Peace Building Initiatives. I was the Regional Secretary and he is Korogwe District Secretary.
Specific Challenge: Getting people in the grass root level to engage in dialogue. I believe that dialogue in interfaith dialogue could bring peace and understanding between people of different religious persuasion.
Prayer or Sacred Text: O God of Peace, temper with tranquility our differences between us and our brethren of other faiths so that we may serve God in Peace and harmony in communities.

The Rev. Patrick Mnkai Bendera
Dar-es-salaam and Tanga
Reverend and teacher
Faith Counterpart: (Sheikh Halfani Mikdadi) He is my fellow teacher in St. Augustine's Secondary School owned by Anglican church, diocese of Dar-es-salaam. He teaches Islam to the students of the same faith.
Specific Challenge: It is the bombing, burning of churches and killing or attacking the priests and church facilities.
Sheikh Dinaar Brighton Chabulika
Limbe/ Blantyre, Malawi
National Coordinator for the Islamic Information bureau.

Faith counterpart: (Father Justice Moses Msini) Fellow board member in the only Public Broadcasting station

Specific challenge: Intolerance and antagonism are some of the challenges

Archbishop Jacob Chimeledya
Archbishop of the Anglican Church of Tanzania

Mrs. Shamim Daudi

The Rt. Rev. Dr. Given Mzanje Gaula (PhD D.D)
Kondoa Tanzania
Anglican Church of Tanzania, Diocesan Bishop Diocese of Kondoa

Faith Counterpart: (Sheikh Mohamed Swalehe) You will be interested to learn that Kondoa Diocese is one of the two dioceses in Tanzania that are residing in the context of which 95% of the population are Muslims. I am will be coming with one of powerful Sheikh in Kondoa District. Sheikh Swalehe is committed for peace building among people of different faith. He and I preach love among the Kondoa community of which 95% are Muslims. He is committed to see the minority Christians in Kondoa are living in peace with their fellow Muslims. Sheikh Swalehe have one common thing and that is valuing our diversity.

Specific Challenge: The challenges that we face in Kondoa is the few fundamentalism Muslims of whom we work hard to bring them inside the board. These fundamentalism Muslims not only they are threat to the Christian community but also among their fellow Moderate Muslims. I would love during the Workshop to think more ways of bringing some of this fanatic Muslims to interfaith dialogue.

The Rev. Elkana Gonda
Reverend/Teacher

Faith Counterpart: (Mohamed Kali) Friend/Neighbour

Specific Challenge: Mistrust and fear amongst Christians and Muslims

Prayer or Sacred Text: "I urge, then first of all, that requests, prayers, intercessions and thanksgiving be made for everyone ...." (I Timothy 2:1-6)

Sheikh Mikdadi Halfan
Islamic religion teacher in secondary schools and member of Islamic elders in his ward.
Dar-es-salaam.

*Faith Counterpart:* (Patrick Bendera)

*Faith Challenge:* "peace" in our society.

**Dr. Hilda Kabia**

*Faith Counterpart:* (Ally Waziri) Student at St. John’s University

**Mohamed Kali**

*Faith Counterpart:* (Elkana Gonda)

**The Rev. Fr. Martin Bob Kalimbe**

Malawi

Anglican Priest

*Faith Counterpart:* (Sheilla Sitande) We belong to an Interfaith Community Organisation.

*Specific Challenge:* Violence against Women

*Prayer or Sacred Text:* “So God created man in his own image, in the image of God he created him; male and female he created them” Genesis 1: 27.

**Mr. Musa Mwale Kanenje**

Nairobi – Kenya

Program Manager

*Specific Challenge:* Radicalization

*Prayer or Sacred Text:* SURAT ASR 103

**Dr. Assad Kipanga**

Acting Deputy Vice Chancellor, St. John’s University of Tanzania

Faith counterpart: Dr. John Ham

**The Rev. Dr. William Kopwe**

Program Officer-Interfaith and Ecumenism

Christian Council of Tanzania (CCT)

**Rev. George Otieno Lawi**

Msalato, Dodoma

Lecturer DCT-Msalato Theological College

*Faith Counterpart:* (Mtaima Ally Mustapha)

*Specific Challenge:* Political corruption which is influenced to some extent by interfaith competition.

*Prayer or Sacred Text:* May the God of peace and grace bless all Tanzanians to be peace makers to one another despite our diversity.
Sheikh Ally Juma Liwuchu  
Tanga Region  
*Faith Counterpart:* (Canon Wilfred Mlay)

**The Rev. Caleb George Loan** 
Hombolo Makulu.  
Parish Priest  
*Faith Counterpart:* (Rajab Bakari Msaga) Neighbors. Mr. Msaga is a Village Sheikh.  
*Specific Challenge:* Unity  
*Sacred text:* Psalm 133: 1

**The Rev. Emmanuel Madinda**  
Priest in the Diocese of Central Tanganyika, Dodoma  
*Specific challenge:* The most challenge in Tanzania is the extremists for both Muslims and Christians. Some Christians and Muslims can use their Holy Scriptures to act unfairly to other people of another religion. For instance: for Muslims if they stick on their Qur’an Sookhdeo says “it is displeasing God for them (Muslims) to have Christians as friends. This is based in a verse in the Qur’an (Sura 5, verse 51) “O you who believe, take out the Jews and the Christians as Auliya [friends] …and if any amongst you takes them, then surely he is one of them.” Similarly, for Charismatic Christians who interpret the Bible literally will quote from the Bible “Therefore, come out from among unbelievers and separate yourselves from them, says the LORD. Don’t touch their filthy things, and I will welcome you.” and here they would mean people of other religions. (2Corinthians 6:17)  
*Prayer or sacred text:* I would use "Love your neighbor as yourself" a neighbor is any person created by God despite any difference.

**The Rev. George Omondi Markoyath**  
Pastor  
*Faith Counterpart:* (Rashid Owino) Member interfaith coordination Network Challenge  
*Specific challenge:* lack of tolerance and understanding between Religions  
*Prayer or scripture:* Psalm32-to seek intervention from God who forgives and wipes sins.

**The Rev. Lusungu Mbilinyi**  
Zanzibar  
Study Coordinator Zanzibar Interfaith Centre
Faith Counterpart: (Abdullah Talib) We have been working together in various interfaith initiatives, and have co-authored a book on conflict transformation from a faith perspective in Swahili

Specific Challenge: Growing tensions between people belonging to different faiths

Prayer or Sacred Text: Romans 12:18

Musa Ogera Mbuya
West Asembo in Rarieda District in Siaya County in Western region of Kenya.
*Imam of Markaz Abu Zeid Mosque And Madrassa.* The chairman of *Council Of Imams And Scholars* in Siaya County and a member of Siaya County Education Board and A Librarian at *Nyilima Community Library.*

Faith Counterpart: (Rev. Isaac Odhiambo Arika) Our relationship started two years ago when he was taking some studies of comparative studies and he use to consult me on Muslim materials which could be of benefit to his achieving his goal in studies. The history of our faiths has created walls which separate us which need us to provide constructive insights for Muslims and Christians for then to understand the nature of these great religions. It should be under glaring light of mutual knowledge that we are working together therefore, honesty, kindness, and sensitivity are absolutely necessary.

Shaban Yusuf Mbuya
West Asembo Location, in Rarieda Sub-County in Siaya County(Kenya)

Student

Faith Counterpart: (Rev. Samuel Sudhe) A friend

Specific Challenge: The misinterpretation/ misconception of the opposite faith.

Prayer or Sacred Text: Do you know what is better than charity and fasting and prayer? It is keeping peace and good relations between people, as quarrels and bad feelings destroy mankind. “Islam teaches tolerance, not hatred; universal brotherhood, not enmity; peace, and not violence.”

Sheikh Juma Mussa Mhina

Faith Counterpart: (Rev. Canon Ajabu Mtweve)

Sheikh Juma Rashid Mhina

Faith Counterpart: (Rt. Rev. Philip D. Baji)

Ashura Omory Mhoji
Dodoma Urban
Head teacher
**Faith Counterpart:**  (Dr. George M. Okoth) A family friend.

**Specific Challenge:**  Perseverance should be observed between Muslims and Christians.

**Prayer or Sacred Text:**  Bismilah Rahman Rahim (I begin in the name of Allah/God).

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**The Rev. David Wilson Mdabuko**

Dodoma urban

Assistant Lecturer, School of Theology and Religious Studies at St John’s University of Tanzania in Dodoma.

**Faith Counterpart:**  (Atwalibu Salimu) He is my Colleague

**Specific Challenge:**  There is lack of trust among Christians and Muslims.

**Prayer or Sacred Text:**  Love your neighbor as yourself.

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**The Rev. Peter John Mkengi**

Morogoro, Priest

**Specific challenge:**  The intermarriage between Christians and Muslims. We are relatives, neighbours, friends, and co-workers. For this reason, marriage has been occurring among our young and old people and these two faiths have been in tension as to why intermarriage is done. We should pray that marriage, if it appears, it is a means to strengthening our relations and not to create enmity.

**Prayer:**  As the conference we should pray that Muslims and Christians should be reminded that they are people of one origin. The faith differences should not be used as a tool for chaos and misunderstanding. God Almighty father

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**The Rev. Cn. Yusufu Nahashoni Mkunda**

Dodoma. Tanzania.

Tutor at Msalato Theological College/Priest in the Anglican Diocese of Central Tanganyika Dodoma

**Specific challenge:**  Speaking bad things against other religion or faith

**Prayer or Sacred Text:**  Hebrews 12: 14 “Try to be at peace with everyone...”

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**Canon Wilfred Isaac Mlay**

Tanzania, Kilimanjaro, Sanya Juu,

Ambassador, Great Lakes Initiative

**Faith Counterpart:**  (Sheikh Aly Juma Liwuchu)

**Specific Challenge:**  Suspicion and hostilities between some Muslim and Christian faith groups resulting in conflict and violence leading to loss of life and property.

**Prayer or Sacred Text:**  John 10:16
The Rt. Rev. Maimbo William F. Mndolwa  
Korogwe, Tanga, Tanzania  
Diocesan bishop  
*Faith Counterpart:* He is the Regional chairperson of the interfaith committee and I am the secretary.

The Rt. Rev. Gerard E. Mpango  
Bishop  
*Faith counterpart:* (Cecil Simbaulanga)

Sheikh Msaga  
Village Sheikh  
Hombolo Makulu  
*Faith Counterpart:* (Rajab Bakari Msaga) Neighbors

Venerable Father Justice Moses Msini  
Limbe-Blanytre Malawi  
Archdeacon  
*Faith Counterpart:* a very good friend of mine and we work together in our neighbourhood  
*Specific Challenge:* always when we engage with our muslim brother both sides thinks about converting each other to one's faith.

The Rev. Cn. Ajabu Mtweve  
Mtaima Ally Mustapha

Sheikh Mustapha

The Rev Charles A. Mwihambi  
Msalato Bible, Lecturer in Old Testament and biblical interpretation.  
*Faith Counterpart:* I choose Adam Hamisi Athumani to be my counterpart because we work closely. He is a teacher by profession teaching at Msalato Girls Secondary school which is bordering our college.

Dr. Esha Faki Mwinyihaji  
Lecturer in Islamic Studies, Maseno University, Patron Maseno University Muslim students Association  
*Faith counterpart:* A postgraduate student in my department and Reverend in the Anglican Church, Maseno  
*Specific challenge:* Today there is increased suspicion of Muslims being branded as terrorists and this is creating a fear for Muslims. Muslims feel they are not safe and their religion being misunderstood. There is need to forge understanding of Muslims and Christians so that they can
Ms. Asenath Nkatha Mwithigah  
Nairobi, Kenya  
Communications and Programme Officer

**Faith counterpart:** (Musa Mwale Kanenje) Colleague, but works in a different organization. Our organizations work together with different communities in Kenya on the abandonment of Female Genital Mutilation and Gender Based Violence issues.

**Specific challenge:** I work with different communities in Kenya and there are various challenges I come across. Issues of Rape, forced abortion (among the Samburu), Female Genital Mutilation amongst others are challenges I wish the church and Mosque could step in and address.

**Prayer or Sacred Text:** Love one another as Christ loved the Church.

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**The Rev. Canon Phanuel L. Mung’ongo**  
Cathedral of the Holy Spirit, Dodoma (DCT)  
Sub Dean

**Specific Challenge:** Christianity is facing from radical Muslims: Attacks on church buildings (torching); priests being killed or facing acid attacks on church leaders.

**Prayer or Sacred Text:** Hebrews 12:14 "Make every effort to live in peace with all people and to be holy; without holiness no one will see the Lord".

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**The Rev. Dr. George Meshack Okoth**  
Dodoma Urban  
Lecturer at St. John's University of Tanzania, Associate Dean for academics at the school of Theology and Religious Studies.

**Faith Counterpart:** (Ashura Moji) She is a family friend but also the Headmistress at the school where my wife works.

**Specific Challenge:** A lot of suspicion amongst adherents of these two world Religions - Islam and Christianity.

**Prayer or Sacred Text:** The Golden Rule: Do unto others as you would like them to do to you (Matthew 7:12, Luke 6:31).

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**The Rev. Mary Njeri Ong’injo**  
Maseno

**Faith Counterpart:** (Esha Mwinyihaji) My faith counterpart and I are colleagues. We work well and see ourselves as God’s creatures.

**Specific Challenge:** My community feels threatened by the Muslim community. It sees any Muslim a terrorist. There is no peaceful co-existence.

**Prayer or Sacred Text:** My prayer 'May the whole world look upon the one and true God and see each other as a brother or sister irrespective of their religion'
Text: Isaiah 45:22 "look unto me, and be you saved, all the ends of the earth: for I am God, and there is none else"

Mr. Rashid Owino  
*Rashid Agola Owino*  
*Location: Bondo*  
*Job title/role: Sheikh*  
*Faith Counterpart:* I being the chairman of Bondo and Rarieda Districts Interfaith Network under Inter-religious council of Kenya, I do coordinate religious activities whereby I came to know the pastor.  
*Specific challenge:* The curriculum for the schools should be integrated to cater for all faiths to avoid misconception.  
*Prayer or Sacred Text:* They should be God fearing.

Abtwalibu Mohamedi Salimu  
*Dar es Salaam*  
*Academician,* my roles include teaching undergraduate students, doing research, consultancy and community services  
*Faith Counterpart:* Friend and co-worker  
*Specific Challenge:* There are significance signs of religious conflicts among believers. The conflicts are much more associated with superiority of whether ones' religion is much better than the other. I think and believe that all religions have common characteristics (believing on the existence of God)  
*Prayer or Sacred Text:* every body is free to join a particular religion, tolerance is vital. We all belong to God!

The Rev. Nuhu Justine Sallanya  
*Zanzibar*  
*Executive Director,* managing and running the Heritage Centre linked with the former slave market at the Christ Church Cathedral, Mkunazini, Zanzibar.  
*Faith counterpart:* (Dr. Issa Ziddy) Close friend working together in the interfaith committee as well as in the Ministry of Health FBO Technical working group.  
*Specific challenge:* Religious tolerance  
*Prayer or sacred text:* "so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, may have strength to comprehend with all
the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God”. Ephesians 3:17-19

The Rev. Chediel Elinaza Sendoro
Dar es Salaam, Tanzania
Pastor of the Evangelical Lutheran Church in Tanzania, currently the Deputy Executive Secretary for Africa in the United Evangelical Mission

Faith Counterpart: A friend whom we have been working together on interfaith issues through the Interreligious Council for Peace in Tanzania (IRCPT)
Specific Challenge: Implanted enmity, especially between Christians and Muslims. Ignorance of one’s own faith is so much used.
Prayer or Sacred Text: A sacred text of my choice would be “Strive for peace with everyone,...” (Hebrews 12:14 ESV)

Cecil Simbaulanga

Sheilla Sitande
Malawi
Chairlady
Faith counterpart: (Martin Bob Kalimbe) Belongs to the same Interfaith Community Organization
Specific Challenge: Violence against Women
Prayer or Sacred Text: O Allah, the most merciful and most gracious, we ask you to grant us the spirit of respecting one another despite of our differences. Create in us a spirit of loving one another always. Amen.

Sheikh Soraga

Rev. Elisha Ochieng Sudhe
St. Matthews Parish Kandaria, ACK Diocese of Bondo
Parish Priest in a community of many faiths.

Faith Counterpart: Cordial, we have been meeting in various interfaith forums.
Specific Challenge: Mistrust
Prayer or Sacred Text? “And he (God) has made from one blood every nation of men to dwell on all the face of the earth, and has determined their pre-appointed times and boundaries of their dwellings. For in Him we live and move and have our being... For we are his offspring” (Acts 17:26, 28)
The Rev. Samuel Otieno Sudhe  
St. Joseph’s Parish Abidha/ Bishop Okullu College of Theology &Development  
Honorary Vicar/ Deputy Principal

Faith counterpart: (Shaban Yusuf) is both a friend and a fellow scholar

Specific Challenge: Insecurity. In the recent past we have had several bomb blasts in many parts of our country, some of them thrown into places of worship. This challenge has put a wedge between the Muslims and the Christians. Several people including innocent children have lost their lives. The overall effect is that we do not know who or where the next target is. Mistrust, suspicion, fear and blames thrown at each other’s door.

Prayer or Sacred Text: Paul’s letter to the Philippians summarizes my prayer for my community: If then there is any encouragement in Christ any consolation from love, any sharing in the Spirit, any compassion and sympathy. Make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interest of others. If our community finds value in the values that God puts in all of us then our energies will be directed towards building the best in all of us rather destruction of each other.

Sheikh Mohammed Swalehe

Sheikh Abdulla Talib Abdulla  
Zanzibar  
Executive Secretary, Waqf and Trust Commission – Chief Executive Officer and Vice Chairman of Zanzibar Interfaith Committee of Peace and Tranquility.  
Specific challenge: Religionization of Politics and politicization of Religion, Working together in interfaith issues

Mr. Abdalah Ramadhan Ukwaju  
Computer Engineering  
Specific Challenge: Indecent dressing worn by man and women in this generation  
Prayer or Sacred Text: Deuteronomy 22:5, “A” woman must not wear men’s clothing nor a man wear woman’s clothing for the lord your God detests anyone who does this. Timothy 2:9-10 “I abo want the woman to dress modestly, with elaborate hairstyles or gold or pearls or expensive clothes, but with good deed appropriate for women who profess to worship god.
Ally Waziri  
Dodoma  
Student of St John’s University  
*Faith Counterpart:*  
*Specific Challenge:* The challenge that is facing my community and that I would like to find an interfaith solution is “worshiping” this is due to the fact that, some are regarding themselves as the one that are truly worshiping God and the other not. So I would like to find an interfaith solution to this.  
*Prayer or Sacred Text:* "May our heaven father protect we human being from all evils and make us live as one despite our religious differences since we have been sent here by God to worship him" wishing you all the best.

Dr. Issa Haji Ziddy  
Zanzibar, Tanzania  
Senior Lecturer  
*Faith Counterpart:* Working together in different interfaith activities e.g "Technical Committee on Spiritual Counseling and Home Base Care"  
*Specific Challenge:* Full participation of Religious leaders on activities that are organised by the interfaith committee.  
*Prayer or Sacred Text:* "My Lord, give human beings your wise that will help them live and work together as human beings and brothers who are depending on your land; Oh Lord, give us your love that will help us to live in harmony" Amen
Appendix E - Flip Chart Content

Flip Chart Content

“If you want to go quickly, go Alone!
If you want to go far, Go Together!”

[1] What ground rules do we need? What would make this workshop really special/meaningful for you?

Guidelines:
1. Respect for Each Other
2. Respect for Each Other’s Faith
3. Time Keeping
4. Respect for Each Other’s Views/Ideas
5. Encourage Each Other to Participate
6. Avoiding Domination
7. Understanding Each Other
8. Managing Mobile Phones

1) Phones must be switched off/put in silence mode
2) To respect each other’s opinion
3) Time management
4) Avoiding Unnecessary movement during seminars/contact hours
5) Freedom of expression
6) Facilitators to be audible
7) Translation where possible/needed
8) Keep environment clean
9) To be honest

1. Appreciate One another
2. Respect each other
3. Open-minded
4. Active participation (listening)
5. Observe time

Respect (heshima)
Love (upendo)
Peace (amani)
Unity (Umoja)
Hospitality/kindness (ukarimu) (wema)
Tolerance (kuvumiliana)
Humility (kuthaminiana)
Accountability (kuwaiibika)
See God in Each other
Language
*Time Keeping
*Respect / Appreciate
No Criticism of others
*Mobile Phones
Movement
Be Open Minded- Genuine Engagement
Prayer @ Sessions
Love

What would make this workshop meaningful
- Friendship (Forge New Alliances)
- Learn from each other
- New surprising encounter
- Go out as ambassadors of peaceful co-existence
- How can we integrate the media in CMR
- Ways to involve more youth and women
in Christian-Muslim Dialogues

1) Switch off the Mobile Phones/Silent Mode
2) Respect Other People’s Views / Consider they
   May be speaking from experience
3) Keep Time!
4) See God in everyone
5) Everyone should have time to speak
   End in Prayer

1) To come out of this conference good friend whom I can walk together to make a change in this world.
2) To live together in unity and peace despite our differences.
3) To learn from each other
4) To enhance a dialogue/engagement between Christians and Muslims.

1. Sustainable Outcome
   • Sustainable Peace & respecting our differences
2. Follow-up Mechanism
   • Communication network
   • Reaching out beyond this group

Expectation
1) Acquire techniques for advocating for peaceful coexistence
2) Platform to share experiences from one another
3) Demystify Religion (Christianity/Islam & others)
4) Networking and building relationships
- To Learn about Interfaith Relationship
- To be ready to Learn
- Phones must be switched off/put in Silence Mode
- To Respect Each Other’s Opinion
- Time Management
- Avoiding Unnecessary movement during the seminars/contact hours
- Freedom of Expression
- Facilitators to be Audible
- Translation Where Possible/Needed
- Keep Environment Clean

Expectations
1. Muslims Christians should work together and live in harmony
2. Genuine relationship
3. Understanding each other’s faith religion
4. Contain violence against other religions

Unity-Peace
Hospitality
Accountability
Humility
Avoid Domination
Environment Tidy
Compassion (Unconditional)
Boundless Respect

1. Unconditional Compassion
2. “LUSUNGU” to be our motto (local name)
3. Genuine engagement
4. Value & Respect each other regardless of color, faith, ethnicity, language and gender
5. Co-existence
6. Listen carefully

1. Exchanging of our ideas
2. To share opinion/ideas from different countries and persons
3. Healthier relationship between Christian and Muslims
4. To understand (?) differences and common ties so that we can (?) in harmony and peace

To be able to initiate inter-religious dialogue in my local community
2. Making friendships that will last
3. Network alliance cmty of believers
4. Understanding each other’s faith traditions (Abrahamic Religions)
5. Learn about the different contexts of different faith traditions
6. Explore commonality of our faith traditions (Abrahamic Religions)
Where do you see similarities and differences in Christianity and Islam?

**Similarities**
1. We believe in One God
2. We believe in the existence of angels
3. We believe in the resurrection of human beings on the last day
4. We believe in the last judgment
5. We believe in God’s creation
6. We believe in doing good
7. Life After Death

**Differences**
1. The Creeds
   (Muslim=Tawhid / Christians=Apostle’s Creed)
2. Redemption: Crucifixion, Resurrection of Jesus, Death- Muslims do not
3. The Books: Qur’an does not equal the Bible

**Differences**:
* Christianity believe in Trinity (Three) but Islam do not have the doctrine of Trinity
* Christianity believes in Jesus Christ and Muslims believes in prophet Muhammed (SW)
* The Christianity Scriptures Originated in Hebrew while Islamic Scriptures originated in Arabic.
* Act of Conducting Worshiping are differ (Islam are having 5 times per day and Christians all the time)
* Polygamy vs. Monogamy
Similarities
1) Golden Rule: the rule of love, love your neighbor as you love yourself
2) Monotheism: God is one
3) Both religions are guided by Holy Scriptures
4) Both religions serve humanity
5) Both have a common ancestry
6) They both believe in prophets and Scripture
7) God speaks in plurality

Differences
1. Trinity
2. Concept of Original Sin
3. Declaration of faith in Islam and Baptism for one to be declared a Christian

Differences
- Different Concepts of God (Trinity, Incarnation)
- Salvation Story
- Worship Practices and Rituals
- Calendar
- Sacred Places

Similarities:
- One God (Monotheistic religions)
- Children of Adam & Eve
- We are God’s creation
- We all long to be good servants of God
- We all believe in Revelation
- We all believe in Virgin Birth of Jesus
- We all believe in the miracles of the prophets
- We believe in Angels
- Life after death
- Islam & Christians are religions of Peace & Justice
- Common challenges as aggressive materialism, secularism, excessive consumer culture
- False teachings

Differences
i) How we conduct our worships of God
ii) Days of worship
iii) Marriage Issues
iv) Basics of religious law
v) Language of Holy Scripture
**Similarities**

1. We all believe on the Supreme being
2. We are all monotheistic religions
3. We all understand human as a unique creature
4. All believe in the afterlife
5. All believe on love & justice on one another
6. [illegible]
7. We all believe in angels
8. We all believe that people can translate the holy books to suit their own desire.

**Difference**

1. We have Qur’an in Islam that is not in Christianity and historical date
2. We have Epistles that is not in Islam
3. Christians do not have exact times for their prayer as for the Muslims do

**Similarities:**

- Both accept that God is the Creator of all creatures (One God)
- Both are people of the Book (Holy Scripture)
- Both believe in Prophets and prophethood (prophecy)
- Existence of angels
- Supernatural beings, e.g. Iblis / Devil
- Worshipping God as their responsibility
- Importance of Love to God and to our neighbor
[3] What has been your experience of relationship with Muslims/Christians?

Experiences
- Both have peacefully coexisted until the rise of extremism
- People from the same family/clan can belong to either faith
- Share in so many social events
- Respect and tolerance
- Strong friendships

Experience or Relation
- Our Muslim brothers at times are given to wrong perceptions in some areas.
- The Christians see the Muslims as the children of a step-mother
- There is a superiority battle between these religions

* Food; Christians are eating pigs/pork and Muslims are not
  * Challenges in slaughtering animals
  * Marriages (Muslims are very shocked in allowing their daughters and sons to marry the opposite person of his or her religion and also Christians
  * Call for worshiping have been the problem and challenge for both religions (Adhanah) (bell)
[4] The Challenges in Our World to Which People of Faith can Respond

1. Materialism: Spirit of creed, Poverty, Corruption, Unemployment, Competition, Prosperity (can’t read the last line for certain).
2. Ignorance: Own Faith / Other Faith, Results: Extremism, Radicalism, Suspicion, Competition, Violence
3. Lack of Faithfulness to Truth and Justice Affiliation- Favor- Race-Ethnicity, Political, Religious, Social, Stratification

Common Challenges Facing the People of Faith

- Education:
  - Lack of Education leads to suspicion
  - Lack of Education leads to ignorance
- Poverty
  - Has no connection to religion
  - We should promote the spirit of helping others
  - Can be eradicated through education
- There are people criticizing prophet Mohammed and Jesus Christ
- People do not respect our worship places
- Poverty
- Lack of capacity of religious leaders to help the needy in the community and sustain them
- Our cultural values beliefs and attitudes have been abolished
- There are new converts joining Islam thinking there’s material gains from the faith.
- There is need for civil education to be sensitized in the Islam Madarasa
- Insecurity and killings: burning down of places of worship and killing of religious leaders
- Concern of the growth of the Wasi Sula (Wahabe) in Tz is a threat to communities
- Hypocrisy in use of Islam and Christianity
- We are living in a permissive society whereby everything is accepted (LGBTs)
- There is competition between our faiths
- Lack of oneness of our religious leaders

There is glorification of some of the religious leaders they like to be worshipped
1. Faith engagement is still a new issue and hence there is a lot of suspicion—either engage and meet hostility in your own faith or be successful e.g., in Egypt & Wajir areas where people have had engagement—pastor & Imam in Nigeria, issue of FGM in Egypt, HIV/AIDS; Climate change; peace & reconciliation, Extra vigilance on Muslims on public spaces.

2. Poverty as an issue that has made people fall prey:
   - Countries have fallen prey
   - The youth have fallen prey to radical views and have turned against their societies
   - Religion is being used as an economic gadget

1) Ignorance/Illiteracy/Poverty
2) Terrorism

Bad Governance
   - Poor education
   - Corruption
   - Shortage of Food
   - Poor health facilities

1. Extremism—false teachings/religion/political issues/self-interest
   - This has brought poverty—unemployment
   - Mistrust of both Muslims and Christians
   - Prejudice
   - Religions pride
   - Insecurity/fear

2. Lack of Cohesion between Christians and Muslims
   - Misinterpretation of the Constitution
   - Issues addressed separately instead of a united stand
Q. What are the challenges facing the peoples of faith.
*Most of the challengers of faith are resulted from Globalization.
1. Moral decay and witchcraft
2. Conflict of faith and introduction of new faith
3. Economic melt down, which result into poverty, dependency, disease, mortality, depopulation, etc.
4. Power, conflict in the world
5. Modernization and secularism result on dis-respect of culture and religion
6. Modern education does not mould the life of the pupil/student to fit in the respective society
(Solution to all this challengers is.
7. Respect for Religion as a culture and law of life- hence religion should be our culture.

1. Criticism of Prophet Mohammed & Jesus Christ
2. Our cultural values, beliefs and attitudes have been abolished such that we no longer care for the less fortunate and that’s also why the religious leaders are being killed and places of worship torched
3. Competition between our faiths

Tension: a) In public spaces due to our differences
b) That arises and brings in discrimination & favoritism
c) That my faith is the right faith- not allowing people of other faith to exist in your locality (e.g. burn mosques or churches)
[5] What Resources Can People of Faith Draw on in Addressing these Challenges?

1) Promote more forums for interfaith dialogue
2) Way forward to carry on with the kind of seminars- Action Plan
3) Educates to eliminate false teachings, mis-representation/prejudice in faith (Jihad, etc)
4) Encourage religious tolerance in public institutions
5) Preach trust and love
6) Education on our Christian-Muslim history among our (?)
7) Empowerment of the youth in order to combat terrorism
8) Emphasis on tenents of our faith (eg. Zakat, Ten Commandments)

-Engaging with Scriptures Faithfully without projecting personal interests
-Engaging with Communities of Faith that bring you closer to God
-Having institutions/programs that cater for the needs of the community
-Compassion
-Our Faiths have sufficient resources to deal with all challenges

1. Religious leaders should play their spiritual role as they speak and meet political leaders at all levels.
2. Religious leaders should lead by example
3. Civic Educating ourselves and our congregation son issues of good governance and accountability

1. Frequent interfaith conferences
2. Need for religious and secular education in our schools/institutions
3. Exchange programs in places of worship or social halls

Solution
- The Education System should be integrated
- The religious leaders should great more awareness to their faithful
1. Promote Interfaith dialogue at grass root level and ensure inclusiveness
2. Inclusion of Interfaith topics in our curriculum

1) Workshops
2) Inter-religious dialogue
3) Wisdom of religious leaders
4) Religious teachings from the bible and from the Quran
5) Love- teaching on love
[6] Recommendations from Regional Groupings

**Malawi**
1. Establishment of local network among faith leaders in order to facilitate interfaith dialogue at grassroots level.
2. We recommend regular joint meetings between Christian and Muslims to discuss issues that affect people in the society.
3. We recommend that our religious media houses should practice responsible journalism.

**Tanzania**
- In Tanzania they should meet once a year
- In regional basis they should meet at least three or whatever it’s possible
- Every one should be an Ambassador to his/her institution
- There should be exchange programme between the people’s faith in social issues
- To emphasis religious teaching in school and universities
- To establish network program from the social network that will help us to exchange information
- To share with the media so that they promote interfaith agenda.
- To establish regional interfaith groups
Appendix F - Resources Shared

Resources Shared at the 2014 Christian-Muslim Conference,
Dodoma, TZ
June 23-27, 2014

Religious Organizations

- **Bakwata**
  - The Supreme Muslim Council of Tanzania (BAKWATA)
    Kinondoni Muslim, P.O Box 21422, Dar Es Salaam, TANZANIA
    Tel: 255-22 2667008; E-Mail: bakwata@bol.co.tz

- **TEC- Tanzania Episcopcal Conference**
  - Kurasini Area, P.O. BOX: 2133, Dar Es Salaam, Tanzania
    Tel: 0222851075/9 ; E-Mail: info@tec.or.tz
    Website: [http://www.tec.or.tz](http://www.tec.or.tz)

- **ICETIC**

- **MCT- Media Council of Tanzania**
  - The Executive Secretary, Media Council of Tanzania
    P.O. Box 10160, Dar es Salaam, Tanzania
    E-Mail: media@mct.or.tz ; Tel: 255 222 775 728
    Website: [http://www.mct.or.tz](http://www.mct.or.tz)

- **PCT- Pentecostal Churches of Tanzania**

- **NCCK- National Council of Churches of Kenya**
  - JUMUIA PLACE, 3RD FLOOR, LENANA ROAD
    P.O.BOX 45009 – 00100, NAIROBI NAIROBI COUNTY KENYA
    Tel: 2542721249 ; E-Mail: gsoffice@ncck.org
    Website: [http://www.ncck.org](http://www.ncck.org)

- **SUPKEM- Supreme Muslim Council of Kenya**
  - Njugu Lane, Islamia House, 2nd & 3rd Floor
    P.O.Box, 415163, Nairobi, Kenya 00100 Kenya
    Tel: 254-2-243109 ; E-Mail: admin@supkem.com
    Website: [http://www.supkem.com](http://www.supkem.com)

- **ZMO- Zanzibar Mufti Office**

- **NCA- Norwegian Church Aid**
  - Norwegian Church Aid
    Postboks 7100, St. Olav’s plass, 0130 Oslo, Norway
    Tel: 47 22 09 27 00 ; E-Mail: nca-oslo@nca.no

- **World Vision Tanzania**
• Radio Tanzania Road, Off-Njiro Road, Block “C”
  o Plot No. 181 Njiro
    P. O. Box 6070, Arusha, Tanzania
    E-Mail: lena_renju@wvi.org
    Website: http://www.wvi.org/tanzania
  o PROCMURA- Program for Christian Muslim Relations in Africa
    • Sports Road, Westlands,
      P.O. BOX 66099-00800, NAIROBI, KENYA
      TEL: +254 20 4445181; E-Mail: procmura@wananchi.com
      Website: http://procmura-prica.org/en
  o IRCPT- Interreligious Council for Peace in Tanzania
    • TWIN- Tanzanian Women Interfaith Network
    • TYIN
  o IRCK- Interreligious Council of Kenya
    • Tel: 254 – 20 3877791; E-Mail: info@interreligioscouncil.or.ke
      Website: http://interreligiouscouncil.or.ke
  o KAS-Konrad-Adenauer-Stiftung
    • Isimani Street, Upanga
      P.O. Box 6992, Dar es Salaam, Tanzania
      Tel: 255 22 2153174 ; E-Mail: Info.Tanzania@kas.de
      Website: http://www.kas.de/tansania/en
  o Interreligious Council on Peace and Conflict
  o Tanzania Interfaith Forum
  o ZANZIC- Zanzibar Interfaith Centre
    • Website: http://zanzic.org
  o GNRC- Global Network of Religions for Children
    • GNRC Africa Secretariat
      P O Box 1221,Dar-es-Salaam, Tanzania
      Phone: 255-22-285-0704 ; e-mail: gnrcfrica@bol.co.tz
      Website: http://www.gnrc.net/en
  o Zanzibar Interfaith Committee on Peace and Tranquility
  o CICC- Coast Interfaith Council of Clerics
    • Tel: 254-020-2684192 ; Phone: cicc@swiftmombasa.com
      Website: http://www.cicckenya.org
  o Chemichemi Ya Ukweli
    • Tel: 254(20)4446970 ; E-Mail: info@chemichemi.org
Website: http://chemichemi.org

- **Kenya Women of Faith**
  - Website: https://www.facebook.com/pages/Women-of-Faith-Kenya/388824361218920

- **Kenya Youth of Faith**
- **Interfaith Youth Peace Initiative**
- **Interfaith Network of Kenya**

**Resources Dealing with Interfaith**

- **CCT- Christian Council of Tanzania**
  - P.O. Box 1454, Dodoma, Tanzania
  - Website: https://www.facebook.com/ChristianCouncilOfTanzania

- **Virginia Theological Seminary**
  - Center for Anglican Communion Studies, 3737 Seminary Road, Alexandria, VA 22304
  - Tel: 703-461-1761; E-Mail: cacs@vts.edu
  - Website: http://www.vts.edu/anglican?rc=0

- **Msalato Theological College**
  - Website: http://www.msalato.com

- **US Embassy Cultural Exchange Program**
  - Website: http://tanzania.usembassy.gov/exchange_programs.html

**Regional Organizations**

- **PROCURA- Program for Christian Muslim Relations in Africa**
  - Sports Road, Westlands, P.O. BOX 66099-00800, NAIROBI, KENYA
  - TEL: +254 20 4445181; E-Mail: procmura@wananchi.com
  - Website: http://procmura-prica.org/en

- **ACRL- African Council of Religious Leaders**
  - 25 Othaya Road, off Gitanga Road P.O. Box 76398 - 00508, Nairobi, Kenya
  - Tel: 254 20 3862233; E-Mail: secretariat@acrl-rfp.org
  - Website: http://www.acrl-rfp.org

- **ARYN- African Religious Youth Network**
Government Organizations & Institutions

- **United Nations Development Program**
  - Tanzania
    - [http://www.tz.undp.org/content/tanzania/en](http://www.tz.undp.org/content/tanzania/en)
  - Kenya
    - [www.ke.undp.org/content/kenya/en](http://www.ke.undp.org/content/kenya/en)

- **European Union**
  - Delegation to Tanzania
  - Delegation to Kenya

- **African Union**
  - Website: [http://www.au.int/en](http://www.au.int/en)

- **Action Support Center for Conflict Transformation**
  - Website: [http://www.asc.org.za](http://www.asc.org.za)

- **AGA Kahn Foundation**
  - Website: [http://www.akdn.org/akf](http://www.akdn.org/akf)

**ICEJIC**

- **Interfaith Committee on the Economic Justice and Integrity of Creation - Tanzania**
  - **BAKWATA, CCT & TEC**
    - (See Above for Contact Information)

- **PROCUMURA: Programme of Christian/Muslim Relations in Africa - International**
  - Website: [http://procmura-prica.org/en](http://procmura-prica.org/en)

- **Interfaith Center-Zanzibar**
  - Website: [http://zanzic.org](http://zanzic.org)

- **WV Tanzania Interfaith Engagement - Arusha, TZ**
  - Link: [http://www.wvi.org/churchandinterfaith](http://www.wvi.org/churchandinterfaith)

- **GLI- Great Lakes Intitative - Kampala**
  - Website: [http://aglifpt.org](http://aglifpt.org)

- **Tanzania Christian Identification Center - Dar es Salaam**

- **CCT Interfaith Dialogue - Dodoma, Tanzania**

- **Inter-religious Council of Kenya (IRCK)**
  - Website: [http://interreligioscouncil.or.ke](http://interreligioscouncil.or.ke)

- **Inter-religious Council on Peace and Conflict Resolutions: Kenya**
Compositions are:
Bishop
Imams
Opinion Leaders (Religious)
*The Challenge with this Organization is that their impact is not seen in the society. This is evidenced in the recent situation in Kenya at the moment.*

- **NCCK** - National Council of Churches Kenya
  Website: [http://www.ncck.org](http://www.ncck.org)

- **SUPKEM** - Supreme Council of Kenya Muslims
  Website: [http://www.supkem.com](http://www.supkem.com)

- **KCIU** - Kenya Council of Imams and Scholars
  Website: [http://www.kciurift.org/home.html](http://www.kciurift.org/home.html)

- **St. Paul University** - Limuru, Kenya
  Website: [http://www.spu.ac.ke](http://www.spu.ac.ke)

- **St. John’s University** - Dodoma, Tanzania
  Website: [http://www.sjut.ac.tz](http://www.sjut.ac.tz)

- **Maseno University** - Kenya
  Website: [http://www.maseno.ac.ke](http://www.maseno.ac.ke)

- **St. Augustine University** - Tanzania
  Website: [http://www.saut.ac.tz](http://www.saut.ac.tz)

- **Great Lakes University of Kisumu** - Kenya
  Website: [http://www.gluk.ac.ke](http://www.gluk.ac.ke)

- **Umma University**
  Website: [http://www.umma.ac.ke](http://www.umma.ac.ke)

- **Chukwani Islamic University** - Zanzibar

- **BAKWATA** - Tanzania
  Tel: 255-22 2667008; E-Mail: bakwata@bol.co.tz

- **Use of the Internet**

- **CCT** - Christian Council of Tanzania
  Website: [https://www.facebook.com/ChristianCouncilOfTanzania](https://www.facebook.com/ChristianCouncilOfTanzania)

- **TEC** - Tanzania Episcopal Conference
  Website: [http://www.tec.or.tz](http://www.tec.or.tz)

- **KMC** - Kilimanjaro Christian Medical Center
  Website: [http://www.kcmc.ac.tz](http://www.kcmc.ac.tz)

- **Tanzania Interfaith Religious Forum**

- **Zanzibar**

- **TAMPRO: Tanzania Muslim Professionals**
  Website: [http://tampro.tripod.com](http://tampro.tripod.com)
Appendix G - Evaluation Feedback

Please share one or two expectations you may have had at the start of this conference. Were these expectations met?

- To get new network, to share new experiences
- Understanding our fellows - who are we? Understanding our faiths - what do we believe? Understanding our world - where are we?
- Mutual understanding on issues of common interest;
- To learn from people of other faiths, to share our regional challenges and workout possible solutions
- To make networking with other institutions; To learn more
- I expected to meet new friend of distinct value. Yes it was met.
- Getting to know and interact with new friends, to learn more about Islamic tradition. Yes these expectations were met through dialogues we have had within these three days
- I expected to know new friends - this was met; I expected to renew my former ambition of working on interfaith issues - this expectation was also met.
- I expected to spread peace and that has been fruitful
- Yes, for instance 1) Peace, 2) Good moral ethics with religions
- The conference to create a free atmosphere in bringing Muslim and Christian brothers together as one people of God. Unity in diversity.
- Meet the participants from 2010. Continue the conversation started then and come up with concrete solutions.
- To know our faith (Islam and Christianity), to know our world where we are living and the understanding ourselves and all the expectations were met
- Networking with other religious leaders, understanding other faiths> were met
- Promoting good and cooperation kind of like among interfaith traditions. The has met during this workshop
- Tension among the participants and disagreements as it is sometimes the case. NOT
- To learn more about Islam, The commonality between the two faiths. Yes , they were met
- Learn how can we live peaceful with our differences. Yes expectation met
- Meeting different people, hearing what is happening in their community concerning interfaith relations: Yes it has happened
- I expected to learn new resources which I can use to strengthen the relationship between Christian and Muslims. Yes this expectation is met
- To learn more about Muslims to get ways of working with Muslims. All these were met.
- I expected mutuality and peaceful conference with joy and love. 2. To strengthen unity; Both have been met
- One of the expectations was to learn more about Islam. Secondly to learn from each other on how we can engage one another in advocating peace and harmony in both religions
- Exchanging of experience and ideas; to learn new experiences from others & their wisdom
- Yes (To Get more information/education on interfaith relation)
- The leaders from both religions will come together and speak of how their religions believe about peace. B) The participants will participate and make plans to reach the knowledge in the grassroots
- One expectation was to learn more Islam; this has been met
- I expected to learn something about Islam. It was in some ways been met.
- We have come up with practical suggestions for our way forward; We have to relied on practical experiences on how we work together in harmony as interfaith communities

**What did you like most about the conference?**

- To Indaba programs
- Different Challenges
- The brotherliness attitude
- How to take small initiatives to face our local challenges
- All things was good
- the way people related
- Interaction and spirit of compromise
- I enjoyed the conversations in the groups which were very enriching
- What I most like is relationship
- Unity and sharing
- It was successful according to my expectations- Freedom and association- open dialogue
- The ample time given to discussion between the faith groups
- Having discussion with different people from different places, Indaba group that were having deep ownership, Experiencing both faith people from Islamic point of view and Christianity point of view
- work with groups
- Openness and tolerance among the participants were superb
- The atmosphere and understanding among both faiths
- The organization was amazing. So was the interactions between members of the two faiths. 2) How the preparations were done well.
- Experience sharing
• Group discussion and seating with different people
• I most like how people were open and free to speak about the issues which weaken the relationship between Christians and Muslims
• Understanding each others faith
• Bringing together religious leaders and share their concerns to each other with patience
• I like the commitment from both religions in advocating peace, the environment food and the discussions; the Indaba groups, Excellent choice of topics. The seminar was well organized.
• Group/Indaba Group; Presentation
• Sharing what we believe; 2) Respecting each other with our differences
• When it was realized that the challenges we face in life affect all people regardless of their religion
• Hearing Islamic religion from the insider
• The discussions in the Indaba groups
• Group discussions

What do you think could be done differently?

• Exchanging the programs of interfaith in spiritual counseling and home based care
• Nothing
• To have more commitments on the way forward
• It has been done in the best way possible. Our temperaments were well controlled. This was a good meeting. Involve more personnel in these processes.
• To share with media people, government leaders and politicians leaders
• I would have felt that if any of this programs have anywhere anytime then the government officials should also be engaged
• Maybe I have mentioned/said something unfamiliar to my counterparts
• The conference schedule would have been discussed by participants to get the final draft.
• Nothing
• Without fellowship and sharing between Christian and Muslim coming together, it could be difficult to bring the two together- state of being inexperienced
• Allowed a lot more time for the Indaba groups
• Teaching how to worship between Muslims and Christianity through stopping war and show the steps when somebody is praying
• speak transparently with other religious leaders
• During the preparation of their workshop, participants from different traditions could’ve been involved.
• Broken all the walls of hostility and built bridges of friendship immediately
• More time
• All was well done
• Nothing
• no
• None
• Share the timetable/schedule, discuss it and agree to implement what have been agreed.
• Not really, I'm happy with the way it was done, especially when people engaged in discussions
• Presenters from Regional groups and share their Experiences
• The idea that Muslims are very stubborn to extent we can't come together to discuss peace.
• Possibly, participants would be involved to plan the programme. Or they should advice.
• Nothing
• Programme was very congested

What topics covered by the conference will be most valuable for your work and why?

• Experiences and challenges
• having Indaba group; Visiting St. John’s University and Zam Zam Youth Centre
• Action plan. This will make this meeting committed
• The topic on knowing ourselves, our faiths and the one on challenges
• To visit St. John and Zam Zaman Orphanage Centre It shows me good example in doing my work
• The world we are
• knowing ourselves, our faith and our world
• Common Action- This is important because it is what we are going to engage in during the period before the 3rd phase conference.
• Comparison on the Qur’an words and the Bible. Because some of them are similar
• Peace, 2) Unity, 3) Education
• Muslim beliefs- faith; Christian beliefs-faith; understanding ourselves and our world
• The realities of our world from both faith groups and the concerted efforts to meet the challenges into the resource at our disposal
• Indaba Group Meetings, Understanding ourselves, Visiting to Dodoma- social justice that means St. John university of Tanzania and Zam Zam Children’s Centre
• using of media for the sack of good understanding between religions This will help me working well with other faiths
• Living together as relatives; We are all belong to God; No need for us to hate each other
• What do we believe  b)Knowing we have many things in common and using them for the common good of humanity
• Understanding our faiths Learning the similarities and differences between the faiths; the challenges in the world
• All topics increased my capacity to understand other faith and accept to maintain peace
• Yes because they respond to the needs of my community
• The topic of challenges which face our community and how we as people of faith can engage to solve or address those challenges
• All of them because they met my expectations and more
• Similarities and differences in Islam and Christianity they will help me to teach and advocate the unity and love so that Christians and Muslims can live in harmony
• The three main topics: 1) Understanding ourselves; 2) Understanding our faiths; 3) understanding our world. We’re all valuable.
• Our experiences and resources that are within our world
• To know our faiths and to live together in peace, unity and love
• The world we live. Because we had time to visit and see the reality of the challenges we face in our life
• Islamic from the insider. This helps me to understand Islamic religion.
• Both of them
• What is the world around us like, who we are, our faith

What skills, if any, have you learned and will take into your home/work in the future?

• Indaba process in conflict management
• Showing Different interfaiths; Preparing different worship (interfaiths)
• The way to interact with others. I have no fear now.
• Taking personal initiative and not always waiting for outsiders to initiate
• Religious leaders discussion
• The way we people should leave
• dialogical engagement approach
• Listening
• Enabled how to speak to my people on which are better things and which are unacceptable
• Knowledge
• Meeting with different religious groups for dialogue. We are one in creation. Both Islam and Christians believe in one God. (monotheistic)
• The need for conversation- because each of our is a pillar of knowledge; tolerance; Respect of the other faith member
Knowledge about Inter-faith discussion, Discussion with different people from different places, Deep discussions, Indaba group discussion and meeting; showing love and care to different people/ Zamzam Children centre

- Listening to others and be patient
- Discussions and frequently reminder on inter-faiths issues
- Preaching peace, reaching out to people to other faiths (Muslims) and helping those who are in need
- Sharing with each other to strengthen each other’s faith
- Listening and respect others view
- How to conduct workshops and being open to all people to share their views
- The skill of listening and tolerance
- Dialogue, love, use of Scriptures
- All we are Abraham’s descendants
- Through this conference I have learnt how to engage with the Muslims and the fact that we are all brothers and sisters despite our religious differences. When I go back home I will visit the Imam in the nearby mosque and discuss on how we can work together in addressing the Common challenges facing the community.

Communication skills
- Interfaith relations; 2. Reality of the world we are living in
- The value and respect of others regardless of their religion, race, status and nationality
- One of the skills learned, how to organize and conduct conference. The participatory approach was so good. This will help me in my work.
- Causing discussions of the religious leaders
- Understanding our faith

Have you been inspired to take any new action in your community due to your participations in this conference? Please tell us what that action will be.

- To share new experiences and working with the commitment of working together in interfaith and interfaith
- Bring together the two faith time to time; Education between two different faiths
- yes, I have been inspired; I will mobilize more youths/students and start within my location
- Yes, I will begin with my immediate work environment then move to regional area.
- To make feedback to my executive committee (National Muslim Council of Tanzania-Korogwe District in 3 month ahead
- Yes, put an action plan for our country of the year
- Yes! Inspiring my community to tolerate each other
- Yes I have been inspired and will engage better in my teaching profession.
Yes now I have capacity to talk to my community concerning interfaith relations

To share this knowledge to students in schools I teach

Yes. If I go back I will organize meeting with other religious leaders.

Yes, reach out because in reaching out I get my brother

Teaching my community about the relationship between Islam and Christianity, Sharing the relationship between Muslims and Christianity; Visiting different places, solid people and groups to show love and care of different people

Involving youth in my activities (youth from all faiths)

Of course, Being a part of Academic staff at a university, I'll use the materials gained to educated my co-workers and students.

Yes, I will seek encourage and participate in dialogue initiatives between people of both faiths

Yes, I will initiate interfaith dialogue in my community

Promote peace through understanding others beliefs, interacting and working together with people of different faith

Yes! We have decided to organize interfaith meeting in our village

Yes, in my community to encourage every faith member to love and respect other faith members from other faiths

Yes, organize meetings with Muslim faithful

Yes, I will make a close friendship with Muslims (leaders) around my parish and work together to facilitate friendship for our congregations.

Yes, I have been inspired. I will visit the Imam in the nearby mosque, create a Page in the social media (FB, Whatsapp, etc.) I will also write articles to sensitize people in interreligious dialogue

Dialogue- I will organize interfaith leaders meeting

To use time properly when I will get chance to speak: the interfaith relation; To live exemplary life for peace, love and unity with other faith

To share with the community around me about the value of others

Yes, my plan is to introduce interfaith program/course at SJ

I will involve the leaders in my local areas and give them time to discuss the issues and the challenges facing them.

Yes, we will come to a meeting together to work out plans of action for the future.

As a person of faith, has your opinion of people from another faith changed based on your participation in the conference? Please give an example of how your opinion may have changed for the good?

My opinion was positive about others even before I attended. It is my hope that the attitude of others might have changed.
• My opinion has been well nourished and I shall keep my good relations with people of other faiths.
• To serve the community especially fighting against poverty
• It had changed before
• Of course yes, my previous understanding of the other faith has been transformed practically and I look forward to practice my transformed understanding of our differences out there.
• Nothing much has changed, but have been energized to see a good number of people who are still interested in Interfaith dialogue
• Nothing has been changed, but I have participated with other people with any problem
• We are equal in participation and attendance, both in Christians and Islam
• While we were at the conference I realized that the gap between the Christians and other religious faith life is narrow- because the two faith groups show some harmony and love to each other, especially when we went out for tour.
• I have learnt to appreciate my brothers because I have found an ally with whom we can enhance God's purposes and mission to the world
• Commonalities between Islam and Christianity, Differences between the two faiths, The History of the both religions that's from Abraham, Good and Values about the two religions
• Now I have no problem to enter other faiths worship houses
• Not really changes!! However, I've learned that we need to live together without any problem. Religious differences should be the barrier.
• Yes The teachings of Qur'an are godly and true Muslims cannot engage in acts of violence or terrorism
• Yes, by learning that in both religion, similar teachings are taught, I have understood what varies is the faith, but almost similar teachings
• people from other faith are not enemies, only I need to understand them
• Yes it has changed, e.g. Authentic religious teaching/doctrine and believers behavior
• Because I have been living closely with other faith members this conference has increased my understanding to the other faith so my opinion has changed now I see them as my brothers and sisters instead of being my enemies
• Their religion is as good as mine. We just need to understand them
• Yes, it has been changed. Before the conference, I thought that the extremists are Muslims but now I understand that they are not
• This is because of the fact we face the same challenges and we need to face them together and not people. In most cases instead of dealing with the issues affecting us we deal with each other.
• Exactly, yes the way we shared our experiences and love amongst us
• The conference stresses to remove any stereotyping and misunderstanding to other faiths
• My perspective to Muslims was base on the idea that they are violent and sometimes they plan plot to kill other people. The conferences has proved that wrong.
• Yes, my opinion to Islamic religion has been changed. For example, jihad is not one of the Six Pillars of Islamic.
• I did not know a lot of my Muslim brothers believe. Now they have helped me.
• Yes, not all people who engage in violence do it as a group representing faith group, but are individual extremists

What other lessons have you learned about people from other faith traditions this week that will impact your future relationships with people of the other faith?

• Some titles and how the see each other in different part of east Africa
• Peace, Respect, Harmony, Unity
• We need to understand each other’s faith better but after we have understood ours thoroughly
• Understanding their faith traditions.
• Christian faith leaders for their duty, especial dealing with high education
• The way people interact as per the trips we made really impressed me and really heart striking that creates a new vision in me.
• Unity, oneness in God, shared identity of our very being
• I have learned that most of the people on the higher level have got no problem with interfaith issues. The daily problem is in the grass root level where we need to reach people of both faiths.
• What I have learned is that people of other faith, we have similarities, that will enable me to help others to have better relationship
• We share many things in common. We both hate or refute sins (Except worshipping)
• We need to promote love in between us to bring peace
• They believe in one God and they care deeply about each other as themselves. This is something we need to build lasting peace in our communities
• Similarities between the two religions, differences between the two religions, both religions emphasis on the love and care of the neighbors, so I will love and care all people since we share the values and love.
• It is possible to live with people of other faith without any problem
• Basically, mentors from each tradition were tolerant and eager to learn from their counterpart
• Jihad is not war against Christians but an effort to please God. Acts of compassion towards the poor and orphans is an act of obedience to God. As Christians are called to obey God, the same is with Muslims.
• The teachings of love, the need to learn different religious backgrounds so as to appreciate one another
• people of faith demand respect to their faith traditions, so I need to accommodate and respect the tradition even though I do not accept or believe
• Sincere friendship and passion for promoting peace and unity in our community we live in
• One big lesson is: We have many similar things than what we differ
• We serve one God, Our mission is one
• How they have set their way of worship and Muslim's seriousness in prayers
• I have learnt that they also advocate for peace, justice and they all aspire to do good and live well with other people. This has raised my confidence and in future I will be able to love and trust the people of other faiths.
• The way we were treating each other as indeed brothers and sisters
• Respect each other; 2) Live together in harmony; 3) Be ready to share ideas views; 4) Other faiths are not enemy but friends
• To respect and love others with their religion
• We need to be sensitive to some key issues/pillars of religions. This will help me not to play with sensitive issues like worship. For Muslim worship cannot be practiced.
• I need to learn more.

What particular session or time or learning or experience will you most remember about this conference?

• Visiting St. John University and Zamzam Orphanage Centre
• Kindness of the two different faiths; Knowing myself my mistakes and building more effort to be close between two different paths
• The session where we talked about our similarities and dissimilarities.
• The Indabas. We had very valuable deeper discussions in matters of our respective faiths.
• Indaba Group Discussions and Presentation
• The trip to the two learning environments
• I will remember my Indaba and the presentations made by our facilitators. I will also remember the wise facilitation of our bus driver
• Jovial Good of all participants!
• Indaba, because we sat and talk freely and friendly
• What we believe in our faiths (Christians and Muslims)
• Understanding our world where God’s people live in God. God has given us resources which we need to give thanks to Him regardless of our religious background. Everything was created for all mankind.
• The Indaba- was a time of deep and open interaction of the events of each day
• All session that have been conducted in the conference will be so Important to me because I used to learn different things from different people that I didn't learn before. All session was so interesting and brilliant to me.
• Working together with people of other faiths in groups
• Discussions on our experiences of what is going on in regard with Christian-Muslim relationship
• Visiting St. John’s University (Christian Institution) which has members of teaching staff from the Muslim faith and many students of that faith living and learning peacefully. Also Zam Zam Orphanage (a Muslim institution) with teachers from the university of St. John (students of the university) volunteering their services. This was true love in action and a demonstration that we are one before God.
• The Indaba groups
• The Indaba groups
• Indaba (very wonderful session)
• The way the conference was contacted. Everything was well organized. Thanks to VTS people
• learning about Islam faith and tenets, learning their Scriptures, Group discussions on ways of dialoguing and working in unity
• The genuine concerns of the needy "Common issues that touches Muslims & Christian in the society.
• Indaba sessions; how we interacted with each other; Staying together, eating together and the visits; This conference have not only changed my perception but it has strengthened my faith as well and I am a better person than I was when I came. * Many thanks for VTS and MTC team for their initiative and may the Lord bless you!
• Indaba groups; it was a time of sharing, learning from each other
• Extremist views and false teachings are the source of conflicts and violence between religions and our countries
• The session about the world we live in. The reality of suffering we face. We should deal with our sufferings instead of violating for religion
• The Indaba small group discussion was so good.
• The presentations of Dr. Josh and Salih
• Group discussions
Appendix H - News Release, Articles, Online Links

Center for Anglican Communion Studies website

http://www.vts.edu/dodoma2014

Anglican Communion News Service

Christian, Muslims leaders in Tanzania: "We will promote peace"
VTS conference concludes with ‘The Dodoma Statement 2014’

News from the Hill October 2014

CACS Concludes Conference with Presentation of The Dodoma Statement 2014
Social Network Opportunities

Center for Anglican Communion Studies Facebook page to connect and continue conversation

Follow the Center for Anglican Communion Studies on Twitter