

EVANGELISM AND THE QUEST FOR PEACE IN THE SOUTHERN NIGERIA  
ANNUAL CONFERENCE OF THE UNITED METHODIST CHURCH IN  
NIGERIA:

A CASE STUDY OF JALINGO DISTRICT (2003-2013)

BY

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AFRICA UNIVERSITY MUTARE, ZIMBABWE

2015

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A DISSERTATION SUBMITTED IN PARTIAL  
FULFILMENT OF THE REQUIREMENT FOR THE DEGREE OF MASTER OF  
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## ABSTRACT

This research is a case study conducted in Jalingo District of the United Methodist Church in the Southern Nigeria Annual Conference. The researcher observed that, the church became a full annual conference in 1992. The period was followed by a rapid growth of the church between 1992 and 2002, that rapid growth was due to an intensification of the ministry of evangelism ensued by church planting which led to the need for the creation of an addition annual conference. However, for another period of ten years (2003- 2013) the church experienced conflict which led to having three annual conferences: The Northern, the Central and the Southern Annual Conferences. This research focused on eight local churches in the Jalingo District of the Southern Nigeria Annual Conference. Participant observation, questionnaires and documents were used to collect data. Quantitative and qualitative methods were used in analyzing the data. The purposive sampling procedure was helpful in distributing the research instruments in order to get the primary and secondary data from the participants. The research has revealed that there is a breakdown in relationships among members of the United Methodist Church in the Southern Nigeria Annual Conference, leading to lack of peace and harmony this permeated into every strata of the church's life. Research has shown that peace is supposed to be an evangelistic objective which must bring transformation in the life of the church. There is emphasis on revival, preaching and teaching, as well as counselling to those who have been affected in this conflict, so that normal relationship may be restored. This dissertation is divided into five chapters. The first chapter is the introduction to the study, the second chapter deals with the review of related literature, the third chapter deals with the methodology of the study, the fourth chapter deals with the presentation, interpretation, discussion and analysis of the data and the fifth chapter deals with the summary, conclusion and recommendations. The researcher suggests some recommendations, stressing that peace is an evangelistic objective of the church; for it to bring about forgiveness and reconciliation, thereby bringing healing to the body of Jesus Christ so that evangelism will in turn flourish.

## APPROVAL PAGE

The undersigned hereby certify that they have read and recommended to Africa University for acceptance a dissertation entitled “Evangelism and the Quest for Peace in the Southern Nigeria Annual Conference of the United Methodist Church in Nigeria: A Case Study of Jalingo District (2003-2013)”, submitted by Yahuda Nero Zailani in partial fulfilment of the requirement for the degree of Master of Religious Studies.

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## DECLARATION

I hereby declare that this is my original work and that it has not been submitted for any form of degree in any other University other than Africa University, Mutare Zimbabwe.

Name of Candidate: Yahuda Nero Zailani

Signed\_\_\_\_\_

Date \_\_\_\_\_

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## DEDICATION

I dedicate this research to my wife, Salome Yahuda, our children Nchiyang, Peblo and Talitha; and to the entire membership of all the annual conferences of the United Methodist Church in the Nigeria Episcopal Area.

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## LIST OF ABBREVIATIONS

UMC	United Methodist Church
EKAS	‘Ekkliyyar Kristi a Sudan’ (Church of Christ in Sudan)
EKAN	‘Ekkliyyar Kristi a Nigeria’ (Church of Christ in Nigeria)
SUM	Sudan United Mission
SUM-EUB	Sudan United Mission- United Methodist Branch
EUB	Evangelical United Brethren
NKST	Nugoh Kristine Tshen Tiv
CRCN	The Christian Reformed Church of Nigeria
LCCN	The Lutheran Church of Nigeria
WACC	West Africa Central Conference
TEKAN	‘Tarayyar Ekkliyyar Kristi a Nigeria’ (Association of Christ of Christ in Nigeria)



## **CHAPTER ONE: INTRODUCTION**

### **1:0 Introduction**

The United Methodist Church in Nigeria has experienced conflict for the past ten years (2003-2014). As a result there was a breakdown of relationships among members of the church. In order to understand and appreciate the magnitude of the problems that led to the conflict, it may be necessary to trace the origin of the United Methodist Church in Nigeria. The conflict developed from some of the major issues that were noticeable in the history of the church, they become fertile grounds for disturbing the peace that existed within the Evangelical United Brethren (EUB) founded church known as the EKAS Muri Church (Ekklesian Kristi a Sudan) before it became the United Methodist Church. This chapter focuses on the root causes of the conflict background of the study as well as general introduction to the study.

### **1.1 The early beginning of The United Methodist Church in Nigeria**

The United Methodist Church in Nigeria was first known as The Church of Christ in Sudan (Ekklesiyar Kristi a Sudan-EKAS Muri). It came into being as a result of inspired missionary effort of a young German pioneer missionary from Osterode, by the name Hermann Karl Wilhelm Kumm and his wife Lucy Evangeline Guinness. His main concern was to draw a line; “to counteract the Muslem advancement and the pagan tribes in the Benue region.”<sup>1</sup> His conviction grew out of the interest to work among the ‘pagan’ tribes of the Sudan with particular emphasis on northern part of

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<sup>1</sup> *African Missions, Education and the Road to Independence: the SUM in Nigeria*, [www.ampltd.co.uk/digital\\_guide/africa\\_missions\\_part1\\_to\\_3/publishers-note.aspx](http://www.ampltd.co.uk/digital_guide/africa_missions_part1_to_3/publishers-note.aspx)  
Accessed 13/10/2013

Nigeria, therefore leading to the formation of a missionary society as highlighted in the Adam Clark's research publications.

In 1900 they decided to form the German Sudan Pioneer Mission, although after a short time back in England they decided to sever their connection with the German mission, forming the Sudan Pioneer Mission...Not satisfied with the scale of the mission, a meeting was held in Edinburgh 15 June 1904 to which interested men of all denominations were invited, and the name changed to Sudan United Mission.<sup>2</sup>

The Sudan United Mission (SUM) therefore became a federation of missions, each working separately but cooperating on the field. These missionaries were drawn from different denominations, "Baptist, Anglican, Methodist, Plymouth Brethren, Congregational, and in fact, practically every main protestant denomination in England."<sup>3</sup> As a result of an appeal made by Kumm in England for volunteers to join the society, John Lowrey Maxwell, Dr. Ambrose Bateman and John Burt were the first to step forward. Hermann Karl Wilhelm Kumm and his wife Lucy Evangeline Guinness, together with John Lowrey Maxwell, Dr. Ambrose Bateman and John Burt, sailed to Nigeria on July 23, 1904. They first settled at Wase, halfway between the Benue River and the Bauchi Plateau.<sup>4</sup> Kumm returned to Britain in 1905 to appeal for more missionaries. By 1906 another station was opened by Maxwell at Wukari south of the River Benue. Kumm returned to Nigeria with; "a Medical man, an ordained educationalist and a horticulturalist."<sup>5</sup> Upon his return, they reached an agreement to

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<sup>2</sup> Ibid

<sup>3</sup> John B. Grimley and Gordon E. Robinson. *Church Growth in Central and Southern Nigeria*, Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1966.

<sup>4</sup> Maxwell John L. *Half a Century of Grace*. p. 38

<sup>5</sup> *African Missions, Education and the Road to Independence: the SUM in Nigeria*, [www.ampltd.co.uk/digital\\_guide/africa\\_missions\\_part1\\_to\\_3/publishers-note.aspx](http://www.ampltd.co.uk/digital_guide/africa_missions_part1_to_3/publishers-note.aspx) Retrieved 13/10/2013

divide the mission field; as a result, each of the teams produced different denominations as following; the Nugoh Kristine Tshen Tiv (NKST), the Christian Reformed Church of Nigeria (CRCN), the Lutheran Church of Nigeria (LCCN), Ekklesiyar Kristi a Sudan (EKAS Mada) and Ekklesiyar Kristi a Sudan (EKAS Muri) which later became the United Methodist Church in Nigeria (UMCN) which is the subject of this research.

The United Methodist Church in Nigeria would have been established earlier than the 1920s but for the missionary regulations that forbid penetration to the areas tagged as non-receptive and hostile to missionary activities. The missionaries arrived at Kona in 1914.<sup>6</sup> At first, the work there was successful under Stranchan and Axel Olsen. Later on, because of the envy from the traditional religionists and a desire by many converts to mix Christianity with traditional religion, the priest of the traditional religion stirred up a riot which led to the withdrawal of the missionaries.

A second missionary attempt to start a mission on the Southern part of the Benue River by the British Methodist missionary society was between 1917 and 1918; and fortunately permission was granted to start mission work in Kona as a key to the Mumuye land.<sup>7</sup> This station existed amidst resistance from traditional religionists until it was handed over to the Catholic mission based in Jauro Yinu. Later a station was founded in Sawa in 1920.”<sup>8</sup> The mission station did not continue because of an

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<sup>6</sup> opcit

<sup>7</sup> Kirk-Greene, A.H.M, *Adamawa Past and Present*; In John B. Grimley and Gordon E. Robinson. *Church Growth in Central and Southern Nigeria*, Grand Rapids, Michigan: William B. Eerdmans Publishing Company. 1966. P 49

<sup>8</sup> Peter Marubitoba Dong, etal. *The History of the United Methodist Church in Nigeria*. Nashville: Abingdon Press. 2000 P.23.

undefined uproar from the traditional religionists and for the greater part, the Second World War to some great extent affected the missionary society that was unable to support the mission. As a result, the mission field of the Methodist Missionary Society in the southern part of the Benue River was later merged with the EUB mission (American branch) on the northern side of the River Benue based in Bambur to which permission was granted in 1920.

#### **1.1.1 Early work in Bambur**

Bambur is an icon in the history of Christianity as far as the United Methodist Church is concerned. It is located in Karim Lamido Local Government Area of Taraba State, inhabited by the Wurkun tribe whose dialect is Kullung. It is quite understood that the close neighbours of the Kullung; like the Piya, Kwanchi, Banyam, Balasa, Worom contributed toward a cultural diversity among the Kullung people.

Carl William Guintier and Ira E. McBride and their families arrived at Bambur on December 20, 1923.”<sup>9</sup> With the help of their new converts namely; Baraya, Sanga and Kura Tella, they were able to make their first outing to new stations such as Kirim in February 1924, the Pero station was opened 1927, and Pastors Almond and Walter were stationed there. Bambuka 1939 was under the charge of Pastor Kuglin, Munga, Jen 1945 Jen in was opened in 1945 under the Reverend Duane Dennis, Zing was established in 1932 under Axel Olsen, later on A. J Faust took charge. Lankaviri was established in 1941. At that time the headquarters of the church was established in

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<sup>9</sup> Ibid P. 27

Bambur. In 1967 the headquarters was moved from Bambur to Lankaviri (Jalingo), across the River Benue.

In the 1960s the founding missionary body in America negotiated a process of merger which enabled the Methodist Church and the Evangelical United Brethren form the United Methodist Church in 1968. At that time the Church in Nigeria (The Muri Provisional Annual Conference) was still under the SUM (EUB branch) known in Hausa as the Ekklesiyar Kristi a Sudan (EKAS), meaning, the Church of Christ in Sudan.

### **1.1.2 Leadership trends**

The first struggle for leadership in The United Methodist Church in Nigeria began between 1967 and 1970. It would be recalled that since the establishment of the EKAS Muri Church it was under the SUM-EUB. Its leadership was solely dominated by the missionaries who served as field representatives. The last in this category was the Reverend Dean Gilliland. In a bid to vie for indigenous leadership, in 1967, four persons were appointed trustees namely; Jonah Bubajoda Mafidi, Maisule Yangani, Jarama Filiya and Siman Gajiga. They worked with the missionaries in providing leadership for the Church.

The dream of establishment of the national leadership of the ‘Ekklesiyar Kristi a Sudan’ (EKAS) Muri Provincial Church was actualized with succession of leaders who served for a three year term, namely: Reverend Maisule Nyangani, Mr. Bila Auta Jen, Reverend Siman Gajiga, Reverend Ali Masoyi, Reverend Ezra Barawani, Reverend Mazadu Bakila were elected Chairpersons, while Reverend Aliyuda Saidu



Munga served as the first General the Superintendent at the time the church had become United Methodist.

Things began to change after the tenure of Reverend Siman Gajiga, who served for three years and was re-elected for the second and third time. After Siman Gajiga, the Reverend Ezra Barawani was elected for a three-year term. There was a move for a constitutional review; that the Chairperson be given a nine year term to serve in office. When this was passed, it resulted to conflict and a bitter experience of leadership struggle that led to division. There are those who agreed to the nine year term 'Ekklisiyar Kristi a Nigeria' (E.K.A.N -1), and those who hold to the three year term 'Ekklisiyar Kristi a Nigeria' (E.K.A.N -2). This rivalry continued throughout the 1970s, running through 1980; each side seeking constitutional grounds to exist. While this was going on, the EUB and The Methodist Church had decided a merger, which gave birth to the United Methodist Church. As a result, the E.K.A.N. 2 became the United Methodist Church in 1984. The other faction (EKAN 1) still remain as the E.K.A.N. (Ekklisiyar Kristi a Nigeria).

### **1.1.3 Becoming UMC**

It is worth emphasis that when resolutions could not be attained as mentioned above, the two factions remained as separate denominations. In 1980 the Church Council representative which could be referred to as the 'pull outers' for the first time sent some representatives to the 1980 General Conference in Indianapolis. The General Conference approved the petition of the Muri provincial Church to Muri-Provisional Annual Conference. In 1984 the Muri Church became United Methodist Church and

was placed under the supervision of the West Africa Central Conference.<sup>10</sup> It was then placed under the supervision of the Liberia Annual Conference while Bishop Arthur Flumo Kulla was given charge of administrative oversight while the Reverend Aliyuda Saidu Munga served as General Superintendent. Although this period had nursed an internal strife for identity, passion from the sphere of representation by sections, tribal identity, the church however registered a number of successes in church growth. According to Robert J. Harmon “the UMC in Nigeria developed a strong programme of evangelism that accounted for the rapid growth and development while it still struggled with regional tensions within the church.”<sup>11</sup> At the 1992 session of the West Africa Central Conference the Reverend D.P. Dabale was elected and assigned resident Bishop of Nigeria Episcopal Area. By the year 2003 the church had grown in size having nineteen districts with a total membership of about 406,000. This prompted the move to create additional annual conference to ease leadership stress and make it governable.

#### **1.1.4 Creation of additional Annual Conference**

In 2003, there was a proposal to create two annual conferences out of the existing Nigeria Annual Conference. At that time, the Nigeria Episcopal Area had nineteen districts; nine districts which would constitute the new Northern Benue Annual Conference, while ten Districts remained in one annual conference known as the Southern Nigeria Annual Conference. These conferences would remain under one Episcopal Area with headquarters in Jalingo.

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<sup>10</sup> Marubitoa, Peter Dong, et al. *The History of the United Methodist Church in Nigeria*, Nashville: Abingdon Press. 2000 P. 72.

<sup>11</sup> Robert J. Harmon. *From Mission to Missions: A History of Mission of the UMC 1988-2000*. New York GBGM-UMC 2005 p. 145.

The nine districts were required to suggest the location for the headquarters of the Northern Benue Annual Conference. Two proposals were submitted; one from three district (Pero East, Pero West, Bauchi) suggesting that the headquarters be situated at Pero, while another proposal from six districts (Wurkun West, Wurkun Central, Kogi, Benue, Bambuka, Arewa) suggested Bambur as the new headquarters. A committee went round to take a study of two places (Bambur and Pero), and the committee recommended Bambur in Karim Lamido Local Government as the proposed headquarters. The leadership of Bishop Dabale decided to call for a Special session of the Nigeria Annual Conference to hold the election of the proposed Northern Benue Provisional Annual Conference to hold an election for the headquarters. The result was that Pero was chosen as the place to establish the headquarters of the UMC Northern Annual Conference. The decision was rejected by the ‘six districts’ of the annual conference. They refused to comply with the decision but demanded that they wanted to have their own annual conference. This caused sour relationships between the ‘six districts’ (Gwaten) as they were called, and the Episcopal administration. But because of the intervention of the Council of Bishops, ‘Gwaten’ Provisional Annual Conference was formed in 2005.

Presently, the Nigeria Episcopal Area of the UMC has three annual conferences namely; Southern Nigeria Annual Conference with headquarters in Jalingo, Northern Nigeria Annual Conference, with headquarters in Pero and Central Nigeria Annual Conference with headquarters in Bambur. All the three conferences are under one Episcopal Area. The headquarters of the Nigeria Episcopal Area is in Jalingo as well as the headquarters of the Southern Nigeria Annual Conference.

It is also the seat of the government of Taraba State; whenever problem arises in the church, people look up to the leader for directions and role- play in the quest for restoration of peace and development. The UMC Nigeria started losing its taste of leadership when the leadership of Bishop Dabale was put under test as earlier mentioned as a result of the problems that emerged during the process of creation of additional annual conferences. This test continued until he was stolen by hands of death.

As a research sample mapping which focuses on Southern Nigeria Annual Conference, the trend of events that disturbed the peace of UMC is notable in its splits. For instance, the Jalingo District had six charges in 2003, namely; Jatutu Memorial Cathedral, Mayogwoi, Sabon Gari, Tudunwada, Ungwan Yandang, and National Television Authority (NTA ward). In 2006 the district witnessed a division in which McBride was created as a district amenable to central Annual Conference with this worshipping places; Magami, Negetaba, Taraba State Broadcasting Services (TSBS ward), and NTA.

The second phase of these trends was the events pertaining to the election of a bishop. Each annual conference had a special session to 'identify' her candidates after which the three conferences would come together for the 'nomination' as one Episcopal Area. The Southern and Northern conferences did not attend the nomination session held sept 2012. Subsequently, they staged a boycott from attending the West Africa Central Conference session held in Sierra Leone, where the election of a bishop to succeed the late bishop Kefas Mavulla was to be conducted, and the Reverend John Wesley Yohanna was elected and assigned to the Nigeria Episcopal Area. The

northern Conference accepted the decision of the West Africa Central Conference while the southern Conference did not. In 2013 there was yet another division in the Southern Annual Conference on the ground of non-acceptance of the process of election of bishop John Wesley Yohanna. One section agreed with the authority of the church and the leadership of the bishop. Based upon the analysis of the research carried out in Jalingo District it was discovered that the district split into two; the Jatutu memorial Cathedral remain loyal while the other charges refused, namely; Mayogwoi, Ungwan Yandang, Sabon Gari, NTA, Nyamusala, Gogon maliki, Tudunwada and a section of the Jatutu Memorial Cathedral. These charges decide to stay aloof of the leadership of the church thus remain independent.

### **1.2 Statement of the problem**

As a result of the lingering effect of the conflict in the United Methodist Church in Nigeria, the aggrieved party consisting of six districts (Gwaten, Bambur) in the Central Nigeria Annual Conference ushered their sons and daughters who reside within Jalingo the state headquarters to pull out and establish churches in solidarity to their home churches; (the Central Nigeria Annual Conference). This act remains an unresolved issue until today; many people became victims of the conflict. The situation deteriorates each time, unveiling a new facet of the conflict, thereby making the peace process very complex and evangelism across the Episcopal area difficult, since each side is not ready for reconciliation.

The United Methodist Church in Nigeria is like a mother to all the denominations within the Jalingo metropolis. Apart from the fact that it was the first missionary established church, it is the most dominant denomination in Jalingo with fifteen Local

Churches. The peaceful co-existence, unity, and mission of the church have been marred by premeditated prejudice and evangelism is performed according to tribal or sectional principles. The only form of evangelism is a pull out system; ushering people to leave a particular worship place and join a particular church of their choice because of tribal or sentimental differences. The result is that members of a community chose to identify with a particular local church than to worship together with someone they are not in good terms with. The Current situation in Jalingo is that, members who used to worship together can no longer come together. No good relationship among members such as existed among them from the beginning.

### **1:3 Purpose of the Study**

This research is aimed at examining the nature of evangelism in a conflict situation and ways of addressing the problem of broken relationships among members of the United Methodist Church in Nigeria. Using qualitative and Quantitative approach, this research looks at how evangelism could lead in rebuilding relationships and experiencing ways to peaceful co-existence for church growth. Per adventure, the broken body of Christ may be healed so that members of the District should worship together, and live as a body of Christ and maintain full fellowship of being one another's keeper. The focus should be on Jesus Christ the Prince of peace, who has called that 'they' may live in peace so that the word of God may be preached in the church and the Spirit of God usher in people into the Kingdom of God. The research would also seek to inaugurate the biblical mandate of evangelism as set forth in Jesus's teaching.

### **1:4 Objectives of the Study**

The objectives of this research are as follows:

1. To dig out the root causes of the conflict among them in the Jalingo District.
2. To re-discover the mission of the church in respect to restoring relationship and peace in the United Methodist Church in Nigeria.
3. To explore ways in which peace can be perceived as an evangelistic objective?
4. To find ways in which the ministry of evangelism can communicate the message of peace, hope and unity in the United Methodist Church in Nigeria.

### **1:5 Research questions**

1. What are the causes of conflict in the United Methodist Church in Nigeria?
2. How is evangelism carried out in the United Methodist Church?
3. Does the United Methodist Church perceive peace as an evangelistic objective?
4. What other possible ways can evangelism programme promote peace within the Jalingo District in United Methodist Church Nigeria?

### **1.7 Significance of the Study**

The significance of this research on the topic of evangelism and the quest for peace in the United Methodist Church in Nigeria today is a compelling issue. The research will be a contribution to the fields of both evangelism and Christian education and social peace as well. The study is a contribution to theories about evangelism in a conflict

situation, and will also serve as a breakthrough for the improvement on evangelism in the midst of conflict.

The approach to the subject of peace will bring about a new form of relationship among members of the UMC, as well as serve as a working tool for evangelism, creating forum of dialogue. It is, therefore, our desire to rediscover the love of God which is the heart of evangelism that leads to establishment of close relationship with God, also to bring the message of hope for our lives and salvation.

### **1.8 Justification of the study**

The researcher seeks to provide an understanding on the way in which evangelism can bring about peace among members of the UMC Southern Nigeria Annual Conference. While the church laws, conflict management techniques, peace accords, negotiation with dialogue and related committees once being tried, new methods of evangelism may make it happen. The quest for peace will also add to new knowledge in the subject of religious peacebuilding. This will add value to the existence of the church as a community that needs to stay together and work together for the propagation of the gospel.

### **1.9 Limitations of the Study**

The research topic is on Evangelism and the Quest for Peace in the Southern Nigeria Annual Conference UMC Case Study of Jalingo District. Due to the size of the Area under study, the researcher only concentrated on the twelve local churches within the Jalingo District including McBride area. Due to the nature of the conflict, the



participants were not so open in providing information. Some did not give details or take sides. There was insufficient money to undertake thorough investigation as it involved traveling, making contacts, and production of available materials. There was also insufficient time within which the research was conducted.

### **1.10 Delimitation of the study**

This research was basically focused on the quest for peace in the Southern Nigeria Annual Conference of the United Methodist Church. The researcher only concentrated on the twelve local churches within the Jalingo District. Here, participants were drawn from the laity and the clergy who form the sample population of the respondents. The research participated in the worship services in both McBride United Methodist Church in Magami and the Jatutu Memorial Cathedral to see for himself as well as experience the activities that are performed there.

### **1:11 Definition of operational Terms**

**Evangelism:** Bosch defined evangelism as witnessing to what God has done, is doing and will do...is announcing that God the Creator and the Lord of the universe, has personally intervened in human history and has done so supremely through the person and ministry of Jesus of Nazareth who is Lord of history, savior and liberator.<sup>12</sup> Bosch also referred to evangelism as “the activities involved in spreading the gospel or it refers to theological reflection on these activities; the process of spreading the gospel

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<sup>12</sup> David Bosch. *Transforming Mission: Paradigm Shift in Theology of Mission*. Orbis Books Marynoll, New York . 1991 P. 419

ie already achieved. Secondly, the extent to which the gospel has been spread is an ongoing process.”<sup>13</sup> It is therefore the ‘good news’

According to Kurewa evangelism is the heart-beat ministry of the church whose focus is to share or communicate to others the good news of God’s grace given in Christ Jesus...Interpreting the work of God in Christ so that people understand God’s love for the world...Interpreting the doctrine of the person and work of Christ to those who have not heard him so that they may begin to think and act consciously about God’s presence in their life.<sup>14</sup> He further described it as a ministry of the church, whose focus is to make people hear, know, understand or experience the grace of God given in Christ.”<sup>15</sup> It refers to the activities involved in spreading the gospel; a theological reflection on these activities.

**Mission:** Mission is from a Latin verb ‘mittere’ meaning ‘send’ in the sense of spreading the gospel to other faiths. Later on Christians began to use it in the sense of sending of the son by the father. Mission refers to the activity of God ‘missiōis’.<sup>16</sup> This is the activity of God for the salvation of the world which every Christian is being invited to participate. The Greek form of the word means sending

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<sup>13</sup> ibid

<sup>14</sup> John Wesley Z. Kurewa. *Drumbeats of Salvation in Africa*. Old Mutare, Zimbabwe . Africa University 2007. p. 10

<sup>15</sup> Ibid

<sup>16</sup> Bosch

**Peace:** According to Hebrew understanding peace is a state of well-being that include health, prosperity, contentment, security and harmonious relationship.<sup>17</sup>

**District:** A District is a geographical positioning of two or more circuits within an Annual Conference placed under the care of a district Superintendent as a representative of the Bishop.

## CONCLUSION

The chapter provided a historical background to the area where the research was conducted, the statement of the problem is an eye to a situation of a breakdown in relationship leading to lack of peaceful environment for evangelism, the purpose of the study it make peace an evangelistic objective. The knowledge from this background therefore will add value to the existence of the church as a community that needs to stay together and work together for the propagation of the gospel.

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<sup>17</sup> Don Fleming *Bridge way Bible Commentary* Australia; McPherson's Printing Group. 2005

## CHAPTER TWO: REVIEW OF RELATED LITERATURE

### 2.0 Introduction

This section is a review of related literature that provides basic understanding of the subject under review. This is to see how other experts have applied different theories and approaches in the form of peace building mechanism for attaining relative peace. The literature to be reviewed would include; Literatures on peacebuilding, biblical perspective on peace and peacemaking, relationship between peace and reconciliation, and the concept of evangelism. These are books written by political scientists, research fellows, sociologists, anthropologists, biblical and theological scholars and other professionals in the field of evangelism and peace initiative.

### 2:1 Concept of Evangelism

By definition, evangelism comes from the word evangelize from Greek '*euangelizo*' and is to bring, proclaim or share the Good News or gospel. *Euangelion*, in the New Testament, refers to the story of the coming of Jesus Christ."<sup>18</sup> Jesus himself proclaimed the good news of the Kingdom of God. He sends his disciples to proclaim the Good News, even after his death and resurrection they continued proclaiming. The New Testament also refers to evangelism as proclamation and witness.

Abraham (1989) explained the derivative evangelism from the Greek *euangelizomai* meaning to bring or announce the good news. In the same vein *euangelion* simply

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<sup>18</sup> Willam A. Dyrness and Veli- Matti Karkkainenetal. *Global Dictionary of Theology*, Norriagham, England . Intervarsity Press. 2003.

means Good news.<sup>19</sup> He went further to say that; “Evangelism is the spreading of the good news by proclamation, whereas mission is the outflow of love of God in and through our life, word and deed.”<sup>20</sup> They are both two sides of the coin; one is proclamation while the other is service or acts. The purpose of this definition is to present the love of God coming from the heart of the gospel as proclaimed in the ministry of Jesus Christ.

The concept to ‘evangelize’ comes from ‘evangelion’ simply means gospel or Good News proclamation. On the other hand, ‘evangelizein’ means to preach the gospel. The idea of evangelism therefore refers to the activities involved in spreading the gospel, a theological reflection on these activities. A quick look at the message of evangelism today reveals that it is reduced to a fragment of message, a personality struggle, and Christian moral tradition. It does not introduce converts to issues they would have to face, to make them sound in the discipline of Christianity so as to be readily waiting for the kingdom to come.

The purpose of evangelism is to encourage people to enter into relationship with God through Jesus Christ. The heart of the gospel message is love; God is love, He shares his love for mankind. “for God so loved the world;” (John 3:16) to the climax of this command he entreats his followers to “love one another” (John 15:17).

Kurewa (2007) analyzes God’s love as leading to the establishment of a close relationship with God; through God’s initiative for our salvation, forgiveness of sin, Christ’s invitation, empowered by testimonies, Christ is always the message of hope-

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<sup>19</sup> William J. Abraham, *The Logic of Evangelism*, Grand Rapids Michigan. William B. Eerdmans Publishing Company, 1989 p.41

<sup>20</sup> Ibid p.42

hope on God and hope in our lives.”<sup>21</sup> It is true that love is a sign of an established relationship. God took the initiative for our salvation as evidence of this, he reveals himself in time and history, giving hope through those He sent to declare His will to the world. Jesus Christ is the fulfillment of the love of God to humankind. Being hopeful, we exert faith in God such that he makes those things we see as impossible, possible for our good.

Evangelism is the proclamation of the Good news about the kingdom of God. Evangelism, on the other hand, works when relationship is created. Evangelism is an umbrella concept; it is the activity of the Church in the world. It includes proclamation, translation dialogue, service and presence. It is a part of human development, liberation, justice and peace. The interplay between the two concepts; Evangelism and Peace, therefore brings about the establishment of God’s Kingdom on earth and consequently, a place to live.

**Bosch** defines evangelism as, “the activities involved in the spreading of the gospel or theological reflection on these activities.”<sup>22</sup> He viewed evangelism as an essential dimension of the total activity of the Church. He further define Evangelism as “witnessing to what God has done, is doing and will do....is announcing that God the creator and the Lord of the Universe, has personally intervened in human history and has done so supremely through the person and ministry of Jesus of Nazareth who is

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<sup>21</sup> John WZ Kurewa. *Drumbeats of Salvation in Africa: A Biblical, Historical and Theological foundation for the Ministry of Evangelism in Africa*, Mutare, Zimbabwe: Mutare Merchants (Pvt) Ltd, 2007. P. 8

<sup>22</sup> David J. Bosch *Transforming Mission Paradigm Shifts in Theology of Mission*. Maryknoll, New York, Orbis Books. 2011 p.419

the Lord of history, Saviour and liberator.”<sup>23</sup> Here, evangelism is seen as the message which contains the events surrounding the life death and resurrection of Jesus Christ. This is an ongoing process in the life of the Church.

When people live in a community, there are things that hold them together, but when the church enters an era of community solidarity, defined by Dyrness (2003) as, “selfishness, greed, lust for power, gossip, false accusations and much else, whether engaged in by members or leaders, fragments a community, dishonesty and distrust tear at the fabric of community.”<sup>24</sup> Mistakes made by leaders have profound consequences on the life of their community. Despite the fact that the Bible exhorts Christians to maintain unity, sometimes the behavior of leaders can tear down the church, which is often caused by “polarization around personalities”<sup>25</sup>. When we polarize leaders, we are simply wooing them into thinking that their authority has no bounds. They seldom forget that it is a responsibility to lead, and God holds them responsible. For instance, when the sons of Korah challenged Moses, they gathered around them a large following. And since what they nursed in them was judged by God, they failed. When we portray the church as a light, it occupies a position in our lives, but when it turns out to be irresponsible, it makes the church an object of disdain.

John Burton's human needs model is of immense significance in the approach of this topic. He argues that when an individual or group is denied its fundamental need for identity; security, recognition, or equal participation within the society, protracted

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<sup>23</sup> Ibid P. 422

<sup>24</sup> Willam A. Dyrness and Veli- Matti Karkkainenetal*Global Dictionary of Theology*, Norriagham, England: Intervarsity Press .2003 P. 191

<sup>25</sup> Ibid. P. 191.

conflict is inevitable. As Burton said, the application of the human needs is important to the propagation of evangelism. In the United Methodist Church, the situation of lack of peaceful co-existence could be due to the denial of some fundamental needs that are pertinent to identity, security and equality. To resolve such conflicts, it is essential that needs that are threatened be identified and subsequently restructuring of relationships or the social system take place in a way that needs of all individuals and groups are accommodated.

### **2.1.1 The practice of Evangelism**

In examining the practical models of evangelism, Andrew Fellows described evangelism in what he calls ‘Apologetic spectrum’ which he expatiated under as; subversion, persuasion and proclamation.

**Subversion:** The believer is interested in losing the chains; ask questions to present reflections he unveiled. The fact that Jesus used his method to open up issues and lay bare the subject or lessons he would like his listeners to learn; he talks about the love of God to them makes them respond to him.

**Persuasive:** Involves listening and giving reasons for the truth they believe, defending their position by sharing the reasons behind your belief, trying to stick to the facts rather than feelings; this comes by way of conversion to make appeal to common sense.



**Proclamation:** This is the unpacking the core of the gospel message; here, we want to communicate the revealed message of Jesus Christ in his ministry, death and resurrection.

### **2.1.2 Evangelism in the United Methodist Spirit**

The history of UMC reveals a typical situation of a church that passed through a chain of challenges of division through its history, but was able to over-come through union at various levels. From the time of the formation of The Methodist Church, it has given birth to many braches; between 15 and 25 different Wesleyan families. Presently it uses the experience it had through those years to work for the unity of the church worldwide breaking the barrier of denominationalism. Therefore, to involve in the quest for peace the UMC need to retrace its practices that portray unity; the love feast, family meals, communion called ‘the threefold meals’<sup>26</sup> this meals sustained the camp meetings in the history of Methodism.

- 1. The Love Feast:** Is a practice borrowed from the Moravians. It was a time of witnessing, exclusively reserved for members in good standing. This is where renewal takes place, renewal and unity happens between those who are divided along issues like slavery. For the evangelicals it was a time of recounting conversion experience and the meal described as “one unity through the ear

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<sup>26</sup> Richey, Russell A. Three Ecumenical Agenda: A Methodist Perspective QR 11/4 (1991) 47-62  
<http://www.quarterlyreview.org/pdfs/vol 11 No 4 win. P.51>

and memory the other through taste, both employing the senses to renew and unite hearts.”<sup>27</sup>

**2. Family meals:** Here all people of different kin and race gather, this suggests the worldly and even more like interreligious character of the camp meeting. We see also Methodist coming into fellowship with the world in genuine fellowship

**3. Communion:** This was inclusive or exclusive depending on whether it is celebrated by Methodist Baptist or Presbyterians. This for Methodists encompasses a larger Christian family as in the invitation; “ye that do truly and earnestly repent of your sins and are in love and charity with your neighbours...” This is an invitation calling upon all to partake in the Eucharist.

From the foregoing discussions concerning the three camp meeting meals and the threefold meal the early Methodist make unity possible. According to Richey he asserts that “common family table, all members justly received their fare, even though at other tables the family would divide, Justice, equity, decency demanded that the whole family, even the worldly, be fed.”<sup>28</sup> He went on to say that this was the time Methodist found unity through witness; “in the love feast, Methodist a table designed for the household of faith.

In communion Methodist offered a table opens to the Christian family. The camp meetings required all three meals; it set three tables. The church provided sustenance for the camp meeting through which the church offers itself for the service of the

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<sup>27</sup> Ibid 54

<sup>28</sup> Ibid 55

world. In this light, for us to say that the United Methodist Church is involved in ecumenism (creating a home for everyone to be at home) meaning access to what it takes to live and live abundantly.

What becomes so problematic when people speak of unity is that, while unity is a political term it leaves people with the option that consequently perceives unification of the church surrounded by cultural, racial, ethnic, and nationality. This has now wakened in us the fact that the divisiveness of the church along these factions are noticeable that means the issue of finding a common ground is defeated by the identity markers we exert.

The United Methodist Church is a united Church working towards unity in Christ, but the structure of the Church seems to work against its unity. Recently people are thinking of belonging to regions, sections, race, etc. This will soon water down to division and a defeat to the spirit of ecumenism.

However, what strengthens us in UMC delving into evangelism is the attitude of suffering with others and our transformation agenda. In this, we believe that “mutual participation and cross-fertilization become possible only when we understand that such a community will change us.”<sup>29</sup> So becoming a human community of peace with God, with each other, and with nature.

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<sup>29</sup>Richey, Russell A. Three Ecumenical Agenda: A Methodist Perspective QR 11/4 (1991) 47-62  
<http://www.quarterlyreview.org/pdfs/vol 11 No 4 win. p 77>

The pitfalls of transformation which talks about globalization agenda is the emphases on justice. We should remember that, “nothing changes for the good in history without living relationship in dialogue, continuing conversation face to face reciprocity, community of shared suffering working for justice.”<sup>30</sup> So, the idea of globalization is to belong to a class in economy, logic, resource allocation. To opt out of this is to become victim. This is not so with ecumenism. It stands against the Church’s freedom for the gospel and its power for mission. At last, we experience a situation whereby “unity is defined by the market logic, the interpretation of scripture and formulation of doctrine become ideological, that is, a means of promoting one’s own interests at the expense of another.”<sup>31</sup> We are called unto unity for the transformation of the Church, and for a genuine unity to happen we seek to work toward cultivating the spirit of tolerance.

## **2.2 The Mission of the Church**

The word mission is not restricted to the Christian world only. It is present in various contexts; sometimes it represents a diplomatic delegation representing its government in another country. It may be far away from home, remains loyal in all respects by interpreting its vision and aspirations, it is very conscious of its history. Although he resides in another country, he works for the interest of his own country.

Mission is a Latin verb ‘mittere’ meaning ‘send’. In the 16<sup>th</sup> century it was used among the Jesuits in the sense of spreading the gospel to other faiths. Later on

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<sup>30</sup> Ibid 76.

<sup>31</sup> Ibid 69

Christians began to use it in the sense of sending of the son by the father. Mission refers to the activity of God ‘missi dei’.<sup>32</sup> This is the activity of God for the salvation of the world which every Christian is being invited to participate. With reference to Romans 12:4-8 there is reference made to the mission of the church.

Drawing from Muzorewa’s reference to John Mbiti’s “missiological ideas on the Triune God...Mbiti subscribes to the traditional understanding of God as one who acts, creates, and redeems, consequently, God is the initiator of mission and one whose mission par excellence is exhibited on the pages of the Bible.”<sup>33</sup> In trying to define in descriptive terms the term mission, Virkuyl quoted George Wiceton saying “God is the acting subject in mission. God the father sent the Son, the Son is both the sent one and the sender. Together with the father the Son sends the Holy Spirit, who in turn sends the church, congregations, apostles and servants, laying them under obligation in discharging his work.”<sup>34</sup> By this therefore, the mission of the church is God’s mission which he engages those he sends in active participation to achieve his mission. ie bringing from the fallen nature and broke relationship between man and God through the redemptive work of Jesus Christ.

The Kingdom of God is the unity of history of the Christian faith. Although history is disrupted here and there by different movements in world and time, resulting to divergences, the unity of purpose still remains. Therefore, if what we are doing points

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<sup>32</sup> Bosch

<sup>33</sup> Gwinyai Henry Muzorewa. *A African Theology of Mission*. Canada, Edwin Mellen Press. 1991. P.81

<sup>34</sup> J. Virkuyl *Contemporary missiology An introduction*. Grand Rapids, Michigan. William B. Eerdmans Publishing Company. 1978. P.3

to the Kingdom of God, there must be harmony of purpose in doing the mission of God.

### **2.2.1 The threefold Mission of the Church**

The threefold mission of the church is referred to as; ‘Martyria’, the sum of ‘kerygma’, ‘koinonia’, and ‘diaconia’.<sup>35</sup> When the church is stuck thinking solely about earthly and not heavenly things, then it cannot be an effective worshipping community, which is most of the rest of the church’s reason for existence. And if the church is not in mission and is not a worshipping community, then it has effectively stopped to be the church. As we can see;

- Kerygma: The proclamation of the gospel. ‘What the church is sent to say’.
- Koinonia: To invite others into fellowship with Christ. ‘What the church is sent to be community, presence and nearness.
- Diakonia: To help and serve the poor and needy and to identify with them in service. ‘What the church is sent to do’.

### **2.2.2 Motives of Mission**

Virkul attributed the lack of success in mission to lack of application of right motives. This is highlighted in the following motives of mission.<sup>36</sup>

- Imperial motive: Turning natives into subjects of colonial authority.

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<sup>35</sup> Canon GTS Yaketa. Rt Rev Nathan N. Inyom. *The Heart that drives Mission in Benue State* Real World Publishers. 2013. P. 22

<sup>36</sup> J. Virkuyl. *Contemporary missiology: An introduction*. Grand Rapids, Michigan. William B. Eerdmans Publishing Company. 1978.

- Cultural motive: Mission acts as agents of the transfer of an entire thinking and culture that is thought to be superior.
- Romantic: Refers to tourism, most of what came up as missions were for exploration rather than spreading the gospel.
- Ecclesiastical Colonialism: Exporting ones confession and church order to other nations.
- Conversion: This emphasizes the value of decision and commitment, narrowing the reign of God spiritually and individualistically to the saved souls. They are interested in number of converts rather than spirit filled converts.
- Eschatological: They see the reign of God as a future reality shifting the interest of convert to parousia.
- Church planting: Stressed the need of the gathering of the community of converts associating it with the kingdom of God.
- Philanthropic: Giving gifts to people to make them members of the kingdom instead of allowing them to experience the act of conversion and appreciating what God has been doing in their lives.

The scope of mission thus includes the liberation of the whole man; soul, body, mind and social context. Thus William made reference also to Jerusalem meeting of 1928 “man is a unity: and his spiritual life is indivisibly rooted in all his conditions, physical, mental and social...missionary work must be sufficiently comprehensive to

serve the whole man in every aspect of life.”<sup>37</sup> The fact of individual salvation, therefore, evidently became the central message of the disciples, pointing towards the realization of the eschatology. A sense of security and assurance is, therefore, created. So to say, mission includes other Christian services to the world; healing, personal service, social action.

### **2.2.3 Mission as Dialogue**

In times of conflict in the church, dialogue is perceived as a witness. It is witnessing to our deepest convictions whilst listening to those of our neighbours; this means that you cannot witness to people when, from the onset, you have resented their views. You must create a sense of belonging as a way of associating with them in their situations.

The church of Jesus Christ was not meant to be separated from the world, it was supposed to be a representative; ‘The vanguard of all Israel and beyond Israel, by implication; of the whole ‘ecumene’, to function as a kind of ‘pars, pro to’, a community for the sake of all others’<sup>38</sup>. So, when the church began to look at its self as a separate religious group causing division among mankind, it loses its test of mission. In addition when the church becomes institutionalized, as H R Niebuhr discussed this divergences; “one is conservative, the other progressive, the one is more or less passive, yielding to influences from outside, the other is active, influencing rather than being influenced; the one looks to the past, the other to the future...The one is

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<sup>37</sup> Ibid p.66 virkul

<sup>38</sup> David Bosch. *Transforming Mission: Paradigm Shift in Theology of Mission*. Orbis Books Marynoll, New York . 1991 P. 50



anxious, the other is prepared to take risks, the one guards boundaries, the other crosses them.”<sup>39</sup> So, as a church, we need to understand these differences in order to effectively function. Once we exercise resentment against one another, it is difficult to get people understand our message.

#### **2.2.4 Mission Mandate of the Church**

Virkuyl refers to the New Testament as “a book of mission. It owes its very existence to the missionary work of the early church, both Jewish and Hellenistic”<sup>40</sup> 10 times Matthew records Jesus’ command to take the gospel only to the house of Israel; “To depart, to leave, to cross boundaries, sociological boundaries, geographical boundaries.”<sup>41</sup> It could be boundaries, social statues, geographical affiliations which involve the land and the peoples which are not barriers to the mission of Jesus Christ. Instead it is the beckoning ‘yes’ of God to everyone to come and experience the goodness of God.

The mission of Jesus is that of inclusiveness; dissolving alienation and breaking down the walls of hostility, everybody is entitled to life in the kingdom. The church is viewed as a kind of Noah’s arch, carrying all of creation, not a place of governance, not a place to show who came first. It is a place where new life is experienced and the revelation of God sweeps across all generations. The port of embarkment was Jerusalem, to the ends of the world. The question often asked is; where is the place of the church in all the things that are happening around the world? Is the church in

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<sup>39</sup> Ibid. P.51

<sup>40</sup> J. Virkuyl. *Contemporary Missiology: An introduction*. Grand Rapids, Michigan. William B. Eerdmans Publishing Company. 1978 P.3

<sup>41</sup> Ibid p.107

Africa participating in mission? These questions call for a rethinking towards our role, therefore we have to plug head-long into this mandate.

The church is not undergoing a mission that would be completed sometime in history, Glen Serivener; "The church has not received its mission from a needy Christ, looking for us to finish the job. He really has saved the world through His death and resurrection. For this reason, the risen Christ constitutes us as 'witnesses' (Acts 1:8). We are not the do-ers, we are signposts to His ultimate and all-encompassing doing. We are a witnessing community not a reforming task-force. We do not bring redemption to the world; we bring Christ to the world"<sup>42</sup> Bosch did not agree with those who hold the position that the goal of mission is to send preachers to distant places. This view maintains that God is the God of history; past present and future with emphasis on the "revelation of Himself in historical acts"<sup>43</sup>. He accomplished through the life and ministry of Jesus Christ, and is expected in the life of the Church.

McGavan made reference to the great commission in Matthew 28:19 "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. And teaching them to obey everything I have commanded you."<sup>44</sup> He summarized this into two commands. First, making disciples of all nations and teaching them to obey what He has commanded them to do. This means that, after making disciples they are taught to 'go out' for mission too. This becomes the

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<sup>42</sup> Mission and Evangelism. <http://www.theologynetwork.org/theology-of-everything-stuck-in/mission-and-eva> ( September 10 ,2013)

<sup>43</sup> David Bosch. *Transforming Mission: Paradigm Shift in Theology of Mission*. Orbis Books. 1991. P. 17

<sup>44</sup> Matthew 28:19f. (NIV)

marching order of the church. This good news about the kingdom will be preached throughout the whole world, so that all nations will hear it; and then, finally, the end will come ( Matthew 24:14) this is a call to evangelism.

### **2.3 Relationship between evangelism and mission**

The relationship between mission and evangelism had been a point of debate over the years; at some points they were related while to others they are different. According to Allen Berere in Lauren, argue that mission and evangelism are two side of the same coin. He said mission is the doing while evangelism is the speaking; “in so many ways, they are two sides of the same coin, one is verbal, the other more action-oriented.”<sup>45</sup> All the same they are both sharing the love and grace of God in the good news of Jesus Christ.

The lambeth conference 1998, stated in section 11 p121 that, “as Christians we follow Jesus who said “ as the father sent me so I send you” (John 20:21) we are called to serve God’s mission by living and proclaiming the good news...it is therefore God’s mission.”<sup>46</sup>

Kanagy describes evangelism as a cooptation which is a process of absorbing new elements... the recruitment and maintaining of members,”<sup>47</sup> he then on to describe evangelism as an effective cooperation strategy for extending the life of the

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<sup>45</sup> Conrad L. Kanady. ‘Evangelism, and Ecumenism: The Impact of Community, Theological, and Church Structural Variables. Review of Religious Research, Vol. 34. No. 1 (Sept., 1992) 34

<sup>46</sup> Lambeth Conference 1998 “Mission and Evangelism”. The Church of England.  
<http://www.churchofeng...>

<sup>47</sup> Conrad L. Kanady. ‘Evangelism, and Ecumenism: The Impact of Community, Theological, and Church Structural Variables. Review of Religious Research, Vol. 34. No. 1 (Sept., 1992) 36

congregation by increasing the church's resource base. Secondly, he said evangelism is coalition building combining two or more organization for a common purpose. So as people come together they present themselves to serve the Lord. The service they offer therefore becomes an answer to the call to participation in God's mission the result of evangelization thus open ways for the ministry of evangelism.

The United Methodists understands evangelism to be "efforts to communicate and celebrate the redeeming and reconciling love of God as revealed in Jesus Christ to persons of every age, ethnic background, and social condition; to invite persons to commit their lives to Christ and his church; and to enable persons to live as Christian disciples in the world."<sup>48</sup> It went further to define mission as administrative body for a field work... to provide ministry with particular group or region whose needs cannot be fully met.<sup>49</sup> This is to differentiate evangelism from mission. Here also mission is termed as a field where evangelism is performed. This been true, however lives no doubt that member of the United Methodist Church in Nigeria understand mission as a field whereby one would struggle to possess or capture.

In evangelism Christian are obliged to proclaim the message of the gospel while on the other hand mission offers serve to area of people's needs. This is mostly experienced through the activities of churches who dedicated to the ministry of service; through education, provision of basic amenities, health care and other church

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<sup>48</sup> The Book Of Discipline of the United Methodist Church. The United Methodist Publishing House Nashville, Tennessee. 2008. Par. 630.1a

<sup>49</sup> Ibid Par.590.

related programmes. By inference therefore, we see those who are beneficiaries of such services becoming members of the church. So, we can say, the goal of mission is to evangelize.

## **2:4 Religion and Conflict**

Many people tend to ask questions as to how religion, which is regarded as sacred, be a source of lack of peace. It is heart touching experience to see how religion today has been the heart of most of the contemporary conflicts. Religion is often depicted as a trigger factor in many conflicts. Religion is also often being blamed as a tool to mobilize people during conflicts. Barnard tried to bridge the gap by saying, “the relationship between religion and conflict is a complex one and one need to take into consideration many factors before one can argue that Religion is the main cause of conflict.”<sup>50</sup> However he defines religion as the source of teaching about right and wrong, people feel safe in the face of religion, it forms part of identity. It is the band that unites people in unity as a group, people or nation, while conflict is seen as a natural outgrowth of human interaction.<sup>51</sup>

Appleby defined religion as; “a human response to a reality perceived as sacred... At this point, suffice it to say that religion, as interpreter of the sacred, discloses and celebrates the transcendent source and significance of human existence.”<sup>52</sup> Such a view of religion becomes the causative factor of the way people respond to religion.

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<sup>50</sup> Tjaart Barnard. *The Role of Religion in African Conflict: The Case of Nigeria and Sudan*. [www.academia.edu/715044/](http://www.academia.edu/715044/) 2005. Retrieved 7<sup>th</sup> August 2014.

<sup>51</sup> Ibid..

<sup>52</sup> Appleby R. Scott. *Ambivalence of the Sacred: Religion, Violence and Reconciliation*, Carnegie Commission on Preventing deadly conflict. Lanham, M.D Rowman & Littlefield, 2000

Many people would not violate their religious points of view even if they lead to violation of the right to peaceful existence of others.

In the face of religion, Scripture and dogma are determined by their interpretation. Maregere argues that in the face of conflict, “The winner generally is the interpretation that attracts the most followers, who ultimately must also be motivated to action.”<sup>53</sup> Ones there is an outright claim and outcry that becomes plausible people tend to believe and in this case therefore it leads to value conflict; having the tendency of strong judgments on what is right or wrong. So in the UMC Nigeria declarations on who was wrong, gathers along with it a solidarity that results in disruption of a long standing peace. In this case, we are tempted to agree with Smock in his declaration that “people’s behavior is often based on more emotional conditions and thus may not be changed simply by rational negotiation process and subsequent agreement.”<sup>54</sup> He added “when religious identities, particularly religious identities are key casual factors in violent conflict, traditional diplomacy may be of little value in seeking peace or conflict management.”<sup>55</sup> Here, the tendency is created to regard religion as a badge of identity, which is usually employed to fuel or abate conflict for political ends.<sup>56</sup> In other words, religion is a double edged sword, depending on how individuals decide to use religion.

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<sup>53</sup> Peter Tendaiwo Maregere. *Religion: A source of Conflict and a Source for Peace*. mercury.eth2.ch/serviceengine/files/ISN/130.291/..9953../ch-3pdf.Conflict Trend Issue 2011. P.19

<sup>54</sup> David K. Smock. *Religious Contribution to Peacebuilding: When Religion Brings Peace Not War*. Peaceworks  
No. 5 January 2006. P. 4

<sup>55</sup> Ibid P.3

<sup>56</sup> David K. Smock p. 18

In virtually every heterogeneous society, religious difference serves as a source of potential conflict. Because individuals are often ignorant of other faiths, there is some potential tension but it does not necessarily mean conflict will result. Religion is not necessarily conflictual but, as with ethnicity or race, religion serves, as a way, to distinguish one's self and one's group from the other.”(Eric Brahm)

There are two factors responsible for regarding religion as source of conflict; religious extremism and fundamentalism. Religious extremist can contribute to conflict escalation seeing radical measures as, necessary to fulfilling God’s wishes. While, on the other hand, fundamentalist uses it as a choice between good and evil in which the negative side effect makes religion a contentious issue where eternal salvation is at stake.”<sup>57</sup> So, in the face of every conflict, the causative factor determines the nature of the conflict. Fundamentalists of any religion tend to take a Manichean view of the world. If the world is a struggle between good and evil, it is hard to justify compromising with the devil. Any sign of moderation can be decried as selling out, more dreadfully, of abandoning God's will.

On the other hand, religion offers critical contributions in creating acts of compassion, reconciliation, and peace and conflict resolution. It is important to understand the dynamics at which religion plays. The religious community can use its position in order to minimize conflict through addressing ignorance and mistrust among parties in order to forward the cause of justice. From national and international point of view, religion had played proactive role in the promotion of peace and care in post conflict situations.

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<sup>57</sup> Ibid p. 19

## 2.5 Political Analysis of Peace

**Mathias Basedau**, a political scientist and a senior research fellow and head of research programme at the GIGA Institute of African Affairs and **Alexander De Juan** also a political scientist and a research fellow in the “Global Challenges”, wrote that “beyond the impact of religious factors, one must acknowledge that conflict and peace are the results of a complex interplay of variables; religious factors are embedded in a complex and dynamic setting of (other) social political economic , and cultural conditions.”<sup>58</sup> It is true that peace and conflict are closely related variables. Conflict leads to lack of peace, and at the same time affects every strata of human endeavour. Apart from the religious benefit of peace we need peace as social beings; this, therefore, gives a good image of our political, religious and cultural environment. As social beings, we are exposed to different environments and have different orientations. Therefore our social lives differ considerably; this consequently affects how we relate to one another and how we behave when faced with a conflict situation. In addition, our cultures have influence on how we react and how we do things.

The socio-political context of peace however is also worthwhile in the mention of right relationship. Elsbernd had maintained that “peace makes itself visible in socio-political communities when truth, honesty and justice are encouraged by the social

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<sup>58</sup> Mathias Basedau and Alexander De Juan: *Violence, Power and Security The ‘Ambivalence of the sacred’ in Africa: The impact of Religion on Peace and Conflict in Sub-Sahara Africa*. GIGA Research programme No. 70. March 2008



structure as well as by its leadership”<sup>59</sup> unveiling the realities of what Elsbernd has mentioned above, peace finds a place in a community where there is truth; each and everyone tells his neighbour the truth in love. Secondly, justice follows truthfulness what is ideally true then everybody will be ready to say honestly that these variables are essential if peace must reign.

In identifying major factors of peace and conflict, Basedau and De Juan emphasized other dimensions in which religion influences peace and conflict in our societies,”<sup>60</sup> they identified five influences that form the springboard for conflict situations. These are:

- Demographic religious structures and dynamics, that is, the share and relative number of people affiliate with different religions or denominations in a given society as well as changes in these structures.
- The content and intensity (as a social identity) as well as their relationship to the other identity markers appear as ethnicity and region.
- Religious or theological ideas such as; values, commandments, and beliefs, as well as their interpretation.
- The characteristics of religious organizations and institutions.
- The (possibility idiosyncratic) traits of individual religious leaders.

The United Methodist in Nigeria is greatly influenced by these marks of identity, and people feel at home when their demographic, cultural, tribal ideas, etc, become the

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<sup>59</sup> Mary Elsbernd. *A Theology of Peacemaking: A Vision, a Road, and a Task*. Lanham. New York. London. University Press of America. 1989.

<sup>60</sup> Ibid.p.

yardstick for peace. Appleby argues against skeptics who “overlook or reject that religious actors, institutions, and traditions contribute positive resources to the global political mix.”<sup>61</sup> He explains further why religious communities, “betray their true calling by embracing violence...religious formation and identity that is either over-strong or underdeveloped.”<sup>62</sup> This is not far from extreme exertion of fundamentalist ideology which seeks to oppose other faiths and imposing theirs which they regard as truthful. Sometimes on the other hand are the extremists who see violence as a sacred duty. So, religious institutions are divided according to their identity, this is because religion and politics flow together as a result such political mix affects religion.

When we look at the way the Sudan United Mission founded the mission stations, they identified them with tribal linkages; The Danish Lutheran Church worked among the Bachama tribe of Adamawa State. The Christian Reformed Church worked among the Kuteb and Jukun. The Evangelical United Brethren worked among the Wurkun and the British Methodist among the Mumuye tribe, although the two were merged due to the effect of the Second World War which forced the British Methodist Mission to abandon the station. This is just a few examples of instances where tribalism became pitfalls into the division is being experienced in the churches today.

This tribalistic origin gave impetus to the struggle by various tribes to gain control of the church on and over another as in the case of UMC in Nigeria. Consequently, in an attempt to create an additional annual conference, politics dominated the conduct of

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<sup>61</sup> Appleby R. Scott. *Ambivalence of the Sacred: Religion, Violence and Reconciliation*, *Journal of Law and Religion*, Vol16. No 2, 2001 p.975 <http://www.jstor.org/stable/1051762>.

<sup>62</sup> Ibid p.976

the election of the headquarters of the new Northern Benue Annual Conference. The strong animosities that lead to conflict were fueled by a letter written allegedly by persons from the Wukun tribe setting them against the Mumuye and the Yangdang tribe. At the 2003 Annual Conference session the aggrieved party walked out of the conference. Thus, over and over again, the demographic ideology and social identity threatens the peaceful coexistence of the church, each day wearing a new face.

In many post conflict settings, the peace accord furnishes a set of benchmarks that have been formally accepted according to which peace is measured by the warring parties. In identifying these marks as outlined above, the problem is being addressed, when respect is given to demographic settings, tribal and cultural identities, ideas, beliefs and characteristics of individual organization, It gives birth to negative translation of religious stand viewpoints.

Religion, as a driver of conflict, takes many forms, especially when religion serves as identity maker in order to bring about peace, these factors must be evaluated according to:

- i. Ethno-religious: When religion and ethnicity are united as one identity marker;
- ii. Religio-racial: When purity of faith is equated with racial supremacy and dominance;
- iii. Religious nationalism: When religion is seen as central to the nation's identity.
- iv. Religious globalization: When pan-national religious identity is paramount.

- v. Religious liberation: When religion is tied to class struggle and violence or justified as a means to achieve freedom from oppression.

The naturally political composition of the church reveals that African Christians are divided denominationally and otherwise more severely than other parts of the world. Bosch, quoted by Muzorewa, advances several reasons for this situation in the church of Africa. “Different mission agencies have made a variety of contribution to the selfhood of the church. So, when African converts received the church, they took for granted that divisions within the church are a natural feature of the church, just as tribal division were a natural phenomenon”<sup>63</sup> Just as every tribe would maintain infinity identity, it is natural for tribes and clans to have their shrine littered around, no one cares to evangelize another fellow who is not from his clan. The reality of this shows that African Christians do not think of separation as a sin rather is natural. It is either tribal, ethnic, clan, etc. Grimley and Robinson added that “attitudes and procedures learned over a long period of time from conservative and paternalistic (parents) cannot be changed in a moment of time, especially when this conservatism strengthens the traditionally conservative tribal position...revolutionary in impulse.”<sup>64</sup> The conservative impulses are drive gears to the promotion of division in the church alongside politically motivated sentiments. Such schisms are far from spiritual reasons, but from personal animosities, unfulfilled prophetic gifts, struggle for power and problems between ethnic groups.

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<sup>63</sup> Gwinyai Henry Muzorewa. *An African Theology of Mission*. vol 5. Lewiston. The Edwin Mellen Press. 1991. p. 126

<sup>64</sup> John B. Grimley and Gordon E. Robinson. *The Church in Central and Southern Nigeria* Grand Rapids, Michigan. William B. Eerdmans Publishing Company. 1966

**Smock**, in his opinion, said; “The potential added value of a faith perspective: Often forgotten, in this debate, is the fact that religious understandings of truth are primarily experiential and relational, not rational or ideological.”<sup>65</sup> Most religious traditions, therefore affirm that truth is fundamentally understood to be found in relationship; if religious interveners can bridge the ideological divide by facilitating understanding of another’s perspective then one has begun to handle a valued conflict effectively. One will then be better able to assist parties in conflict to re-perceive the situation in another dimension. The church must be ready to work together as one big family, forgetting the tribal linkages to promote unity in diversity.

In the same vein Smock added ; “traditional diplomacy has been particularly remiss in its neglect of the religious approach to peacemaking...the creative contributions that religion can make to peace...religious approaches to peacemaking, do not provide a panacea, but can complement secular peacemaking productively... and to extract lessons about what is and is not effective.”<sup>66</sup>

Religious resources are contained in the four main elements of which religions consist. He identifies these elements as: religious ideas (content of belief), religious practices (ritual behavior), social organization (religious community), and religious or spiritual experiences. These dimensions can also be used in the service of peacemaking. When the secular world view tends to override our perception of religion, it changes the scope and politically motivates our scope for mission.

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<sup>65</sup> David R. Smock., *Religious Contribution to Peacemaking*: Peace Work No.55 January United States Institute of Peace. 2006.

<sup>66</sup> Ibid

## 2.6 Biblical perspective of Peace

As Christians, we look back to other conflicts that occurred among biblical people in the early church. In Acts 6, there was a record of intercultural challenge of Grecian widows feeling neglected in favour of Hebraic widows. Myatafadi, writing on the conflict in the Lutheran Church in Nigeria, regarded this as a “moment of difficulty and irritation at different levels of the church,”<sup>67</sup> which normally surfaces in the life of the church. Conflicts in the church are best understood and acceptable if we reiterate root causes of the conflict on the basis of issues rather than ethnic or geographical factors. Myatafadi also referred to this as ‘cartelist’ or ‘air hole’. Air holes are “local region of low pressure or descending air that causes a plane to lose height suddenly...moments of sudden internal difficulty.”<sup>68</sup> These are unfortunate situations in the church that are classified as enemies of the indigenous church, “such as inter-tribal antagonism, materialism, internal influences and the risk of institutionalizing the Church.”<sup>69</sup> Most of these difficulties develop out of the application of church polity. Members are left with emotional pains, anger, disappointment and mistrust; as a result of allowing negative feelings to linger for a long time.

For the United Methodist Church, the church polity is an indicator of the unity of the church. Scott highlighted this to mean;

The rules and structure that define the formal organization of the church shows that, it includes things like membership vows,

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<sup>67</sup> Myatafadi, Asriel S.T. etal. *A Century of God's Faithfulness (1913-2013) Reflection on the Lutheran Church of Christ in Nigerian*. Kaduna, Prudent Universal Press and Publishing Company. 2013. P. 298

<sup>68</sup> Ibid. 299

<sup>69</sup> Ibid. 200

definitions of ordained ministry (and the rules for becoming and remaining an ordained minister), General Conference (the supreme legislative and executive body of the United Methodist Church), the General Boards and their relations to other parts of the church, Annual Conferences, ministerial pension funds, property ownership and oversight, pastor-parish relations committee, and a whole host of other organizational apparatuses.<sup>70</sup>

By this, therefore, the United Methodist Church regards its polity as a uniting force in its connectedness. It is maintained that one is not United Methodist unless one obeys the laws of the church. For instance; if a church completely disregards the Book of Discipline, never sends delegates to an annual conference, doesn't pay apportionments, and is in no way linked to the church hierarchy, it is not United Methodist, it is independent.<sup>71</sup> Severally the members of the church are being deceived with different kinds of political philosophies and ideologies that lead to selfishness, making issues of peace extremely complex and complicated, and therefore becomes 'air hole' to most disunity experienced in the church.

According to Elsbrend , "human persons are relational beings; in this light, peace is relational reality. It is a quality of relationship between persons and between groups or nations."<sup>72</sup> Paul VI, cited by Elslernnd, describes peace as "something that is built up day after day in pursuit of an order intended by God, which implies a more perfect form of justice among men."<sup>73</sup> The two quotations show how relationship is very

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<sup>70</sup> David W. Scott. *Denominations, Mission, Polity: The United Methodist Church, Unity Worship*. August 12, 2011 at 4:19 pm

<sup>71</sup> Ibid

<sup>72</sup> Mary Elsbrend. *A Theology of Peacemaking: A Vision, a Road, and a Task*. Lanham. New York. London. University Press of America. 1989. P. 20

<sup>73</sup> Ibid. ,206

important among human beings. It does not come just like that, but must be developed over a period of time, and as long as people are ready to work towards it, they will have peace.

To live in peace is to live in right relationship with God, oneself, ones neighbours and indeed the whole of creation (Matthew 22:37-40). Peace in New Testament “*eireni*” originally refers to lack of conflict, later on related to the spiritual sense of the word shalom as exemplified by God’s relationship with Christ, meaning interconnectedness.<sup>74</sup>

#### 2.6.1 Old Testament understanding of peace

In Genesis chapter 3 we see the disharmony brought about by freely chosen human sin, there are challenges before peacemakers to see lack of peace as a human choice. God is a God of peace and loving relationship, He fills all hearts with the tendency to work towards peace. In building this relationship, it is, therefore, worth mentioning that the concept of peace is a biblical image of shalom, New Jerusalem and the reign of God. This is highlighted by Elsbrend and briefly summarized here as Biblical images of peace.

**Shalom:** Is a Hebrew concept that describes the fundamental order of relationship with the political world, other persons individually and collectively, with oneself and God. It means completeness, wholeness. It is a “state of well-being, that includes; health, prosperity, contentment, security and harmonious relationship,”<sup>75</sup> with God and one another. In the New Testament, it maintains the same understanding as the

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<sup>74</sup> Ibid. 24

<sup>75</sup> Don Fleming. *Bridge way Bible Commentary*. Australia: Mcpherson’s Printing Group.2005.



Old Testament. This means that peace is experienced when the whole world and all its parts are in right relationship. It also means harmony, interrelationship, and interdependence. Peace is also described as a cosmic order and harmony; ‘a new heavens and a new earth’ Rev 21:1, “the wolf and lamb shall graze alike and lion shall eat hay like the ox” Isaiah 65:17. This life portrays the life in the Kingdom of God where injustice, disharmony, matters of race, sex and status are removed.

Kelley reiterated, “another sign of the kingdom of God in our midst is the struggle for unity. A synonym for unity might be the Hebrew word Shalom- all is at peace because all the diverse parts are of the same fabric complementing one another and living in right or just relationship with one another.”<sup>76</sup> With reference to John 17 he said denominations are not helpful signs of hope for the wholeness of the church because “they are, in themselves, reminders of fragmentation.”<sup>77</sup>

**Jerusalem:** Is another biblical image that “stands as reminder that peace requires human efforts in building structure and in shaping human relationships which enhances peace.”<sup>78</sup> Thus; ‘Jeru’ – city or foundation. Salem’– peace. If by this meaning, Jerusalem is a city built on the foundation of peace, then the shaping and maintenance of a peaceful order requires a human effort to be put in place.

**The reign of God:** God is the maker and sustainer of the universe. His rule is everlasting. Even when man tried to break the relationship, God remained faithful. God has established his relationship with human beings and wish that this hand be extended

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<sup>76</sup> Arleon L. Kelley. *A Tapestry of Justice, service and Unity: Local Ecumenism in the US 1950-2000*. Tacoma, Washington. National Association of Ecumenical and Religious Staff Press. 2004. P. 437

<sup>77</sup> Ibid p.439

<sup>78</sup> Mary Elsblend. *A Theology of Peacemaking: A Vision, a Road, and a Task*. Lanham. New York. London. University Press of America. 1989. P. 32

to others so that life in the kingdom may be enjoyed together. His kingdom is of peace and tranquility. The mission of God is to establish this kingdom; He sent Jesus Christ to propagate the kingdom as exemplified in his life and ministry. After he left, it is now the father and the son sending the Holy Spirit through the church to bring to consummation the kingdom of God. This is announced by Jesus himself in the Sermon on the Mount (Matt. 5:3-10). (The blessedness of the life in the kingdom). He is calling unto those who believe in him to be “peace makers” (Matt. 5:9).

### **2.6.2 The New Testament understanding of peace**

In Matthew 5:9 Jesus says “Blessed are the peace makers, for they will be called sons of God.”<sup>79</sup> The privilege of being sons of God is to involve in peacemaking. The blessedness of the life of a believer is the ability to work toward the creation of a peaceful environment where the word of God can be preached. God’s mission in the world is striving towards peaceful co-existence. The reason why Jesus Christ had to come to the world and die for the sin of men is simply to make peace between God and man. It is therefore our mission to preach and bring humanity to a life of relationship with God by believing in Jesus Christ and accepting him as Lord and Saviour. Only then we are qualified to be his representatives; witnessing to the world so that we keep the band of unity.

Bosch refers to the church as a “community of the cross the church then constitute the fellowship of the kingdom, not just church members, as a community of the exodus

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<sup>79</sup> Matt. 5:9 ( NIV)

not just religious institutions, it invites people to feast without end...the Church can only exist as the Church of Jesus Christ when it understands itself as a part of God's mission"<sup>80</sup> Therefore, according to him, 'the governing presupposition of his exposition is that the events of Jesus both constitute the initiation of the Christian witness and define how that witness is to continue.'<sup>81</sup> So, the Church as a community, is initiated by God to form a kind of a kingdom where everybody in the church feels that he is a child of the kingdom. It was not intended to be possessed by any ecclesiastical individualistic bias but to be shared by all, to all, ushering in more people to join the campaign to the end of the world.

## **2.7 Reconciliation**

**Reconciliation;** according to Abu-Nimer, reconciliation "is a theme with deep psychological, sociological, theological, and profoundly human roots- and nobody really knows how to successfully achieve it."<sup>82</sup> According to this view, peace cannot be attained without reconciliation, most of the time; the complexity in the processes for a viable peace makes it difficult to decide categorically that a particular measure or theory will lead to reconciliation. It depends upon the perpetrator and the victim to actually accept apologies and forgiveness or to repel and reject the offer to reconcile.

Once this is achieved, Abu-Nimer further said, "that also means that either of them can withhold reconciliation, putting the trauma/guilt into the world trauma/guilt bank

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<sup>80</sup> David Bosch, *Transforming Mission: A Paradigm Shift in Theology of Mission*. London, Orbis Books. 1991. p.539

<sup>81</sup> Ibid p. 536

<sup>82</sup> Mohammed Abu-Nimer. *Reconciliation , Justice, and Coexistence Theory and Theory(ed)*. Lexington Books, New York. 2001 .

and using them as weapons.”<sup>83</sup> The key issue here is the agreement between the two parties. Sometimes they can agree to put behind those injuries that were inflicted and join hands to fight those things that pitted them against each other. While in other instances they never agree to reconcile.

Abu-nimer approached the subject of peace in terms of reconstruction, reconciliation and resolution.<sup>84</sup> He did this by trying to provide an outlined definition of certain variables like; justice, peace, reconciliation and coexistence.

**Justice:** interpreted as ‘to each party his due’. A sharing of condition of slave owners or men, but some social order comes about where equality and equity are possible.

**Peace:** Interpreted as negative peace which is absence of violence or positive peace which is a capacity to deal with conflict through justice.

**Reconciliation:** Interpreted as the process of healing the trauma of both victim and perpetrators after violence. This process prepares parties for a relationship of justice and peace.

**Co-existence:** Is agreement between parties to proceed on parallel tracks. It can be a passive coexistence which is negative peace or active coexistence which is a positive peace.

Here, the concept of Truth and Reconciliation Commission (TRC) which was established by the South African Government to deal with past human abuses. This commission gives the perpetrators opportunity of amnesty, while providing victims right to compensation. This, he said, was aimed at promoting “natural unity and

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<sup>83</sup> Ibid p.4

<sup>84</sup> Ibid p.4

reconciliation in a spirit of understanding which transcends the conflict and divisions of the past.”<sup>85</sup> This can be achieved through the proper application of the principles and practice of evangelism; with emphasis on justice, peace, reconciliation and co-existence.

### **2.7.1 Relationship between peace and reconciliation.**

**Willam A. Dyrness and Veli- Matti Karkkainenetal**, Presented a good picture of what portrays good relationship among people. They maintain that, reconciliation is rather seen in the OT as a case between Esau and Jacob referred to as ‘*tesuwa*’ which means return. Since lack of peace blots out righteousness, peace, therefore, means a return to righteousness. Using reconciliation as a tool, Dyrness et al designed some approaches to achieving reconciliation and peacemaking in four ways, and these are:<sup>86</sup>

*Truth telling*: This is recognized as the uncovering the truth about what had happened. It also involves discovering the meaning for the future. In this case truth is; reliability, dependability, trustworthiness.

*Justice*: in conflict transformation, justice is looked upon in three faces; punitive or retributive justice wherein wrongdoers are punished; restorative or distributive justice, where what has been taken from victims is given back to them; and structural justice, where the social structure which created injustice are dismantled and replaced with more just ones.<sup>87</sup>

*Forgiveness*: Simply means giving up resentment; this is a ministry given to us by Jesus. Seeing ourselves as sinners also who need forgiveness.

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<sup>85</sup> Ibid p.189

<sup>86</sup> Willam A. Dyrness and Veli- Matti Karkkainenetal. *Global Dictionary of Theology*, Intervarsity Press, Norriagham, England. 2003. P. 640

<sup>87</sup> Ibid. P. 640

*Peace*: The process of our peacemaking should lead to peace, more theologically leading to social forgiveness, healing of memories and spiritual reconciliation to sustain the broken relationship.

Lederach agrees on the same level that relationships are built through reconciliation, which balances the four concepts; truth, mercy, justice and peace.<sup>88</sup>

1. Truth represents the longing for acknowledgment of wrong and the violation.
2. Mercy articulates the need for acceptance, letting go and a new beginning.
3. Justice seeks vindication of individual and group rights while advocating for restitution and social restriction and social restructuring.
4. Peace underscores the need for interdependence, well-being and security; the process of balancing the four concepts and the social space where parties encounter each other and engage in the process.

We see in this drama a ‘return in harmonious relationship of where brothers are united. According to Kelley, “most of the divisions in the Church are rooted in judgments of who and what their groups are against, rather than what they are for. Still others are rooted in imagined past they wish to recapture and force all to accept.”<sup>89</sup> As Christians, we are called upon to embrace a non- judgmental attitude to breed the harmony of the Church. Judging is a harmony breaker that puts the Church asunder. In this light too, “one of the greatest stressors in Christian ministry is navigating conflict-infested water

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<sup>88</sup> John Paul Lederach *A Peace builder biography* by Walter A. Wright September, 2004 <http://www.mediate.com/articles/wright2.cfm>

<sup>89</sup> Arleon Kelley L. *A Tapestry of Justice, Service and Unity: Local Ecumenism in the U.S 1950-2004*, Tacoma, Washington .National Association of Ecumenical and Religious Staff Press. .2004. 430

which is what many churches suffer today.”<sup>90</sup> Wilson suggests that the “best way to lead off potential conflict is awareness and a willingness to attempt proactive resolution.”<sup>91</sup> We can be aware of this warning signs when people unexpectedly withdraw from us-either a physical distancing or an emotional retreat. We begin to ask; are our friendships showing signs of strains? Are people less available to us? Are people behaving differently around us?<sup>92</sup>

## **2.8 Peacebuilding**

**John Paul Lederach**, an American sociologist, proposed the concept of peacebuilding, engaging grassroots, local, NGO, international and other actors to create sustainable peace. Bush, Folger and Lederach’s conflict transformation aims at a fundamental change in attitude, behavior of individuals and the relationship between two or disputing parties. The theorists, who practice conflict transmutation, argue that conflict transformation may transform relationships.

Jahan Galtung, who is referred to as ‘the father of peace studies’, identified some necessary and sufficient causes of peace and unity among conflicting parties Adopting the terminology of medicine to develop his strategies for peace; “diagnosis (what is the source of suffering) prognosis (what is likely to happen without intervention) and therapy (what can be done to reduce violence and suffering.” It is assumed that in most cases when a situation lingers for a long time without being attended to, it results to conflict.

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<sup>90</sup> Ibid

<sup>91</sup> Ibid

<sup>92</sup> Wilson 89

**Sampson and Lederach** said “Peacebuilding is about the construction of a vision and developing the design that guides the construction, both must be built with tools and materials that come out of the realities and relationships that people know and experience in their daily lives. This is building the house of peace-from the ground up.”<sup>93</sup> The grassroots-approach to conflict transformation is very helpful in developing strategies for the transformation of peace in the UMC Jalingo District of the Southern Nigeria Annual Conference. It should seek to address the root causes of the conflict, design a constructive vision of building relations and develop strategies for implementation.

It is a sad experience, living in a conflict situation; every day, we hear reports of conflict, grievances, aggressive approach to solving existing problems, and escalation of tension. The United Methodist Church in Nigeria, among others, has become fertile ground where conflicts are propagated, instead of a ground for the propagation of the Gospel and peace.

For the Church to stand as an institution, it must portray the image of Christ-likeness by forgiving others so that the Church can move forward. Since this is lacking, it is good, therefore, to look at the causes and effects, as well as ways of overcoming the problems, and the way forward.

God uses us to persuade men and women to drop their differences and enter into God's work of making things right between them. Our life mission is both shared and

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<sup>93</sup> Sampson, Cynthia and Lederach, John Paul. *From the Ground up Mennonite Contributions to International Peacebuilding* (Ed.) New York. Oxford University Press. 2000.



specific. One part of it is a responsibility we share with every other Christian, and the other part is an assignment that is unique to us individually. God wants to redeem human beings from Satan's grip and reconcile them to himself so we can fulfill the five purposes for which we were created: to love him, to be a part of his family, to become like him, to serve him, and to tell others about him. Once we are his, God uses us to reach others for these five purposes. He saves us, recruits us and then sends us out to evangelize.

## **CHAPTER THREE: METHODOLOGY**

### **3.0 INTRODUCTION**

This chapter contains the research methodology used for the research. It involves the design and method of data collection; the information concerning the participants, especially the size of the population and how they are selected. It also highlights the instrument used in collecting data for the research. Finally the chapter provides the method of handling the data collected.

### **3.1 Research design**

Research design refers to plans or strategies from philosophical assumption to specific assumption of respondents, data collection, and analysis. The researcher used descriptive case study as a design with a mixed method of data collection; both qualitative and quantitative approaches to get information about how the conflict is perceived by the participants, using semi structured questions. The reason for administering a qualitative approach is to collect original data, considering the fact that the size of the population is too large to be observed directly, it gives room for free expression of ideas and opinion. The questionnaires were given on a self-administered basis to be able to allow the respondents a free hand so that they can share their views. The quantitative approach on the other hand, guides the respondents on what the researcher thinks to be the possible answers to the questions.

The researcher adapted an interpretive approach in pursuit for the achievement of the desired objective of the research, the researcher also used both primary and secondary sources, including; books, journals, articles, letters, minutes of meetings and dissertations. These sources have helped directly or indirectly in answering the

research questions and also giving insight to the primary concept of the study and other dependent variables such as the concept of conflict, peace, reconciliation and forgiveness.

### **3.2 Sample population**

The target population of this research was clergy and lay members of UMC local churches in Jalingo District, namely: Jatutu Memorial Cathedral, NTA, Tudun Wada, Sabon Gari, Nyamusalla, Mayo Gwoi, Nyabunkaka, Ungwan-Yandang and the McBride Area. Jalingo District was chosen because of the central place it occupies in the life of the Church. Despite the fact that it is the Episcopal headquarters of the UMC Nigeria Area, it is inhabited by people of various classes and tribes, who are members of the UMC from all the three Annual Conferences. The reason for including McBride is because it was originally in Jalingo District before it pulled out. Thus, if the conflict in Jalingo District is handled well for an establishment of peaceful relationship, it is liable to influence peace in the whole of the United Methodist in Nigeria.

#### **3.2.1 Sampling Method**

The researcher made use of a purposive sampling method for selection of participants. This is to bring out raw information from informed sources that had knowledge of the crisis; some of them having the knowledge of all the stages in the conflict. In this section the researcher selected members of Jalingo District, involving clergy and laity, male and female. A total number of 50 participants were selected. They comprised of

3 participants from each local church in Jalingo District and 3 participants each from McBride Area, while 6 participants were drawn from District officials.

### **3.3 Methods of Data Collection.**

For the purpose of collecting data, the researcher used participant observation, and questionnaires, as well as documents like minutes, letters and conference journals. These instruments seem to be having a significant importance to the study. In order to answer the research questions, it was important that all the instruments were distributed for the purpose of data collection. The researcher did not make use of interview, considering the negative effects involved. Firstly, the conflict is ongoing. Secondly, the researcher is an insider, coming from one of the opposite conferences (Central Nigeria Annual Conference) that is at variance with the Southern Nigeria Annual Conference; there was fear of setting the respondents against the opposite party, by what they say and the repercussion on their personality.

#### **3.3.1 Participant Observation**

This method avails the researcher the opportunity of witnessing events that take place within the district. The researcher attended worship services at the Jatutu Memorial Cathedral Jalingo and the UMC McBride, Magami. The researcher chose to be ‘participant observer’; identifying with participants in a social process in order to interact with them, with the aim of getting firsthand information. The importance of the observation was to experience the worship, the enthusiasm, the population and the activities during the service in order to observe people’s behavior and perceptions. The researcher been pastor of the United Methodist Church in Nigeria, presently serving in

the Central Nigeria Annual Conference, he choose to make a research in the Southern Nigeria Annual Conference; this defines his position as a passive observer in the conflict. However, during the course of the research the researcher participated in worship services in the above mentioned worship places for a period of one month. The two congregations were one congregation before the crisis; they form a rich source of data for answering the question of relationship breakdown among the members of the UMC Jalingo district.

### **3.3.2 Questionnaires**

In the course of this research, data was collected through the use of questionnaires. There were two types of questionnaires; one for the lay members and the other for clergy, which were self-administered questionnaires for both clergy and laity. A total number of fifty (50) questionnaires were administered to participants in eight local churches within the Jalingo District and McBride area. The questions were structured; open and close-ended questions. The responses were analyzed, based on people's perceptions, attitude, and experiences, concerning the conflict in the district and the UMC in Nigeria as a whole. Of the 50 questionnaires distributed, 32 were returned, the rest were not returned. They were either misplaced or the participants chose not to respond.

Questionnaire is a tool for collecting and recording information about a particular issue of interest to the researcher. The purpose of administering questionnaires was aimed at bringing out primary information from participants in a naturalistic setting, gathering straightforward information. The questions were both closed and open-

ended; the qualitative or open-ended questions give the participants the opportunity of presenting variety of views concerning the conflict. While the quantitative or closed-ended questions provide information guided within the focus of the researcher. Both methods are aimed at classifying people and information.

The advantage of a questionnaire method is that the information gathered is practical and natural. It can contact a number of people at a low cost. Also the researcher can identify the appropriate respondents. However, the disadvantages would be that there is little control over the respondents which may also lead to low response, refusal to respond or being bias.

### **3.4 Research procedure**

The researcher began by obtaining permission and consent of the District Superintendent before he started. Permission was given on June 16, 2014, after which the researcher started administering and collecting the questionnaires between June 20, 2014 and July 27, 2014. After collecting the data they were later assembled, classified and analyzed. Information acquired from the respondents were interpreted and represented in tables. The results were analyzed accordingly, using a simple percentage to determine attitudes and opinions of participants. On the other hand the data collected through the use of qualitative approach are shaped into information, coded and translated into themes and created the categories of information from the laity, clergy, male and female. The major themes in this discussion, as set forth in the research questions, fall along concepts of evangelism, conflict, peace, reconciliation and forgiveness.

### **3:5 Ethical Considerations**

The researcher undertook a research on the topic *Evangelism and the Quest for Peace in the Southern Nigeria Annual Conference: Case study of Jalingo District of the United Methodist Church in Nigeria*. For this reason, the researcher was given the permission to undertake the research from relevant authorities, church leaders of the United Methodist Church, the District Superintendent(s). Informed consent was written for the purpose of informing those selected as the sample of the population. Participants were informed of the nature of the study, the purpose, and objectives of the study. The researcher also endeavored to ensure the confidentiality of information gathered and the privacy of participants. Names of people were withheld where necessary. In addition, the participants were given the right to decide whether to participate or not, as well as being given the opportunity to do so in the course of the study process. Many of the respondents were skeptical to give any information, considering the sensitivity of the conflict. Everyone was conscious not to be involved in any way negatively; as many members and pastors had been blackmailed, apprehended and confronted in the course of the conflict.

### **3.6 Research challenges**

There were a number of challenges encountered during the course of this research. For anything to be accomplished, it must pass through various tests to be perfected, so also the researcher wishes to mention few of the challenges.

First of all, the researcher experienced difficulty in the course of the research as an insider, trying to conduct a research on the subject he knows and had personal experience of the conflict. There were instances when his mission was misunderstood. All the conflicting sides assumed that he had come to spy them in favour of the other party.

Secondly, there was low turn up of responses; out of 50 questionnaires distributed; only 32 were returned. This might be an indication that the participants were not interested in the research or for some reasons chose not to respond.

Thirdly, because of the nature of the conflict, the researcher was not able to conduct interviews in order to collect data. This was because the conflict was ongoing, and most of the respondents had the fear of being implicated by what they would have said. For the researcher, being an insider, decided not to involve anyone in a negative intent. Some respondents were skeptical why the researcher would focus on Southern Nigeria Annual Conference only, when there were three annual conferences in Nigeria episcopal area.



## **CHAPTER FOUR**

### **DATA PRESENTATION, INTERPRETATION AND CRITICAL ANALYSIS**

#### **4.0 Introductions**

This chapter deals with the presentation of data, analysis and interpretation of the information gathered during the course of the research. The analysis and discussion of information gathered are based on both qualitative and quantitative approaches. It provides background to conflict in the church as well as suggestions concerning the way to peace in achievement of the objective of the research. The data is presented in tables to represent the information obtained.

#### **SECTION A: PRESENTATION OF DATA FROM THE CLERGY**

##### **4.1 DEMOGRAPHIC DATA FOR CLERGY**

The following section gives demographic data, dealing with general information concerning the respondents. The data collected are presented in tables, interpreted and analyzed in a simple language to serve as respondents' background information.

#### 4.1.1 Age level of Clergy

TABLE ONE

Age	Frequency	Percentage
18 – 30	1	7.1%
31 – 40	4	28.6%
41 – 50	3	21.4%
51 – 80	6	42.9%
Total	14	100%

The above table shows 1 respondent of the ages 18- 30 representing 7.1%; while 4 respondents who fall between 31 and 40 year represent 28.6%; 3 respondents are between 41 and 50 years representing 21.4%; the respondents between the age of 51 and 80 years are 6 representing 42.9%.

The data presentation in the table above shows that the younger participants are less than the rest of the age levels. The second category age 41-50, the third category 31-40. It is then followed by age level 51-80 which form the highest number of respondents. The first two presentations show that very few respondents are youth; age between 18 and 30years this is as a result of applying the purposive sampling which focuses mostly on the leaders of the local churches. On this account, the respondents represent a fair percentage of youth in the UMC Jalingo District.

The age levels above also give clue of the respondents' background, representing the young and the elderly clergy. For this reason, there is an indication that most of the

respondents were matured since we have the last two presentations (41-50 and 51-80), forming 6 out of 14 respondents. Therefore, finding a historical data concerning the conflict was possible and it gives first-hand information from some of the witnesses of various age margins that experienced the conflict in the UMC Southern Nigeria Annual Conference.

#### **4.1.2 Gender of clergy**

TABLE TWO

Sex	Frequency	Percentage
Male	12	85.7%
Female	2	14.3%
Total	14	100%

In the above table, 12 respondents are male which represents 85.7% of the responses; while 2 respondents are female representing 14.3%. Therefore the highest frequency represents male respondents as against female respondents. Although this may create a tendency for male clergy to play a domineer role in all matters that affect the life of the church. However, gender based representation is not an issue in this research. It is a matter of finding the right information concerning evangelism and the way of peace.

#### 4.1.3 Years of service for pastors

**TABLE THREE**

Years of service	No. of Respondents	Percentage
1 – 10	4	28.6 %
11 – 20	4	28.6 %
21 – 30	3	21.4 %
31 – 40	1	7.1 %
Others	2	14.3 %
Total	14	100 %

The table above represents the years of service of the clergy. Most of the pastors are between the age of 1 – 20 (1-10 and 11-20) combined together; they represent 28.6% for each category; 3 of the respondents representing 21.4% are between the age of 21 and 30 years in service; 1 of the respondents representing 7.1% represented age level between 31 and 40 years in service, while 2 respondents did not indicate which category they belong to.

From the above analysis, the researcher discovered that most of the pastors (year 1-10) were ordained during the period of the conflict between 2003 and 2013; when combined with those who served between 11 – 20 years they form the majority of respondents.

It is therefore possible that they experienced the conflict in one way or the other, so they are sharing from experience. It is therefore possible that some of the issues that

emanated from history may be hidden from them. However, it is expected that as young people, they are liable to supporting views that will shape the future of the church for their own good.

#### **4.2 CLERGY RESPONSES TO CLOSE ENDED QUESTIONS**

In this section the researcher presented the views of the clergy respondents. The data gathered were analyzed using a qualitative and quantitative approach perspective.

ARE YOU AWARE OF THE CONFLICT EXPERIENCED IN THE JALINGO DISTRICT?

TABLE FOUR

Variables	No of respondents	Percentage
Yes	14	100%
No	0	0%
Total	14	100%

From the table above all the respondents agreed that there is conflict. Fourteen (14) respondents representing 100% agreed that there is conflict. The view is a unanimous acceptance of the fact that the conflict exists such that almost every member is aware of its effects. Being aware of the existence of conflict gives the members the urge to discover that there is something wrong in the life of the church and in effect affects the life of the members of UMC Jalingo District specifically the Southern Nigeria Annual Conference.

#### 4.3 CLERGY RESPONSES TO OPEN ENDED QUESTIONS

In this section the researcher presented the views of the clergy respondents. The data gathered were analyzed using a qualitative approach perspective, using respondent perspectives views and suggestion.

IN YOUR OPINION WHAT ARE THE CAUSES OF CONFLICT IN THE UMC IN NIGERIA?

According to the respondents, the causes for the conflict in The Southern Nigeria Annual Conference of the United Methodist Church in Nigeria were attributed to a variety of reasons; leadership, greed and selfishness, tribal sentiments, lawlessness and disorder, politics and secularism involvement, and low level of education. Majority of the respondents referred to leadership and politics as the major causes of the conflict.

##### **Leadership Struggle**

Church leadership has been a problem in the United Methodist Church in Nigeria since the establishment of the church. The quest for positions brings about struggle that ended up in political struggles. Church leadership as a source of conflict simply means two things; It suggests that leadership here is used as a position of power which exerts a domineer character. Secondly, it is looked upon as a representative government (representing tribal, ethnic, sectional faction) that represents a fraction of the church population, if the leadership seems to be of a tribal or geographical

representation. When the church becomes polarized, leadership becomes a problem. While those who belong to the side of the losing candidate remains indifferent.

### **Greed and selfishness**

Closely associated with leadership, is a character which respondents refer to as ‘greed and selfishness’ which the respondents mentioned as the causes of conflict. Merriam-Webster Dictionary defines greed as; a selfish and excessive desire for more of something, more than needed. It is the inordinate desire to possess wealth, and other material possessions, having what is supposed to be enjoyed by the populace for one man or a few group. Respondents feel that those who seek positions are doing so for greed. It is the most common issue in our world today for those who feel rejected chose not to support even when the church is experiencing wreck.

### **Tribalism/Sentiment**

Tribalism is a popular cultural term that describes the exaltation of one tribe above other tribes. According to the responses, the division of the church along tribal lines makes it vulnerable to conflict. The United Methodist Church in Nigeria is dominant among five major tribes; Wurkun, Jenjo, Munga, Mumuye, and Yandang. Also the geographical division that stands against the UMC is the Benue River which represents as a natural boundary between the North and the South. Tribe is a mark of identity. It is not a border line in Christianity because in Christ all are made one body irrespective of tribe; it is a unity in diversity. The church in Jalingo District should be a representation of a Noah’s arch which carried along all species of animals, including

man, until they landed. For sentiments and tribalism to be practiced in the church, it robs the church of unity as the body of Christ.

### **Lack of love**

Another factor mentioned is lack of love. It comes out of prejudice, selfishness and greed; one leads to the other. One respondent mentioned that ‘The Bible says everything be done out of love. Jesus affirmed that the greatest commandment is love’. Christians are enjoined to love one another just as Christ loves the church and gave his life for it. The evidence that express lack of love is the breakdown of relationships that become visible and the inability to reconcile.

### **Lawlessness and disorder**

Few of the respondents referred to the causes of the conflict as lawlessness. It simply means lack of law, (Evangelical Dictionary of Biblical Terms) iniquity or of Acts that reflect rebellion against God. From the root meaning, lawlessness is rebellion against God, whether viewed as the condition of one's life or as specific acts that demonstrate a determined refusal to acknowledge God. The idea describes one who breaks, violates, disobeys, or transgresses the law. The above definition describes acts of lawlessness which the UMC in Jalingo had experienced over the years. The UMC has a constitution which guides practices of what to do and what not to do. Often than not, these laws were abated or waved. The act of lawlessness mentioned here describes when members of the church go on rampage and taking the law into their hands yet



demanding for justice to be done. This is a disobedience to the church and the civil authority.

### **Politics and secular involvement**

Some respondents attributed the cause of conflict to politics. Politics is the practice or theory of convincing and influencing other people to agree with one's idea and ideology. Politics as a practice has permeated into every life of the society today where two or three people live together. Mostly politics become a means by which people gain support in leadership to work together for common good. In the church circle, one of the acceptable forms of politics is for the church to convince none believers to accept the Lord Jesus Christ as saviour of the lives. When the respondents are saying that politics has been a source of conflict and should be avoided, they simply mean that a secular kind of politics for material and spiritual benefits of politics. .

### **Low level of education**

A low level of education was mentioned as another cause of the conflict in UMC. This could be in two ways; first of all the low level of education especially among the early clergy of the church. Secondly, it could mean that most of the issues were handled in ignorance; most of the people are not informed. Education here could mean either of the two. One might not be learned but have the knowledge, so also one could be dedicated to the doctrine and practice of the church by really delving into its doctrines and practices, thus could be regarded as education. There is a popular saying that the

educated (learned) are the ones misleading the uneducated (who did not go to school) because they are the ones who read and interpret to the illiterate.

## ARE YOU AWARE OF THE STRATEGIES USED IN ADDRESSING THE CONFLICT?

In responding to the above question, all the respondents pointed out that many strategies were used to resolve the conflict. These followed a track of measures leading from church order to intervention measure. The most popular strategy used was dialogue. It is hoped that through dialogue the conflict will be resolved.

### **Dialogue**

Dialogue is the most effective tool for bringing about peace among warring and conflicting parties. Majority of the respondents mentioned that it was one of the strategies used to bring about peace in the conference. Dialogue meetings were organized at conference levels, individual, groups, other Christian groups and the secular government as highlighted below.

### **Church hierarchy**

The UMC body here referred to as hierarchy; The General Conference of the UMC, the Council of Bishops, the Central Conference, and the Judicial Council, played their role in bringing out several strategies for the resolution of the conflict. As the conflict worsened, the people think the church hierarchy was not playing its role as expected. That is why acts of resentment are coming, leading to prejudice against the leadership at all levels. It is expected that the leaders would unite the people, but it is lacking.

## **Government intervention and Law enforcement**

Some respondents mentioned government intervention as one of the strategies. In the bid to maintaining peace, law and order, the government had taken series of measures to bring to an end the conflict. Government intervention came through different agencies; the state governors (The Reverend Jolly T Nyame 2003- 2004, Pharm. Danbaba Danfulani Suntai 2005-2012, Engineer Garba Umar 2013-2014), and the law enforcement agencies. Although Christians think of it as interference in the affairs of the church, at the same time it is the duty of the government to defend innocent citizens when church issues become a threat to other people's lives as well as breach of peace in the state just as it happened where there was loss of live and property.

## **Initiate peace through the TEKAN peace desk**

Some respondents mentioned the 'peace desk' as an body that can bring out strategies for addressing the conflict. The 'Tarayar Ekklesiyar Kristi a Nigeria' (TEKAN) through the TEKAN peace desk is an organization formed with the TEKAN churches. This body organizes dialogues, seminars, workshops in relation to peace and conflict resolution. As a method of evangelism this body can bring people together in seminars and workshops.

## **Meetings**

Meetings constitute among others strategies for the resolution of conflicts. Since the beginning of the conflict, several meetings were being held; at the local church level, Annual Conference level, and Central Conference level, and joined meetings of the

three annual conferences, the Christian Association of Nigeria (CAN), Taraba State chapter, the peace committee consisting of ten representatives each from the three conferences and the executive committee.

### **Individual contacts**

Some respondents mentioned that individuals also tried to intervene. These individuals were either members of the church or Christians of other denominations. To mention a few; the former Governor of Taraba State, as mentioned above, convened several dialogue sessions. Mr Barau Banti led forum (8<sup>th</sup> March, 2014, 14<sup>th</sup> March 2014), bringing together conflicting parties to develop strategies for peace.

### **Creation of conferences**

Some respondents suggested that the creation of additional conferences was a strategy to resolve conflict. As mentioned in the background to the study, initially there was one annual conference. The move to create an additional annual conference resulted in conflict which began in 2003. Consequently, it resulted in the creation of two additional conferences instead of one. Presently, there are three annual conferences in the Nigeria Episcopal Area. The resolution was thought of to be a strategy for peaceful management of the conflict, endorsed by the West Africa Central Conference (WACC) of the United Methodist Church session, December 18-22, 2008 sitting, in Monrovia, Liberia.

### **Fellowship seminar**

Other strategies mentioned were fellowships among the conferences. Like the joint annual conferences, the joint retreat for pastors, women, men and youth were held at different times and places; from Oct 15<sup>th</sup>-Nov 15<sup>th</sup>, 2008. These retreats were a well-developed plan to bring people together. The pastors met at the Cathedral in Jalingo, the women met in the northern conference; the youth met in the southern conference; and men were supposed to meet in the central annual conference, but did not meet. There was no positive change that resulted from the retreats, so the peace coexistence which was anticipated was not actualized.

TO WHAT EXTENT DID THESE STRATEGIES HELP IN ADDRESSING THE CONFLICT?

### **Yielded no result**

Some of the clergy respondents are of the view that the strategies used as highlighted above did not yield any reasonable result. Their views might be right because the conflict still exists in the Southern Nigeria Annual Conference, especially in Jalingo District, which is the case of the study. Jalingo District has two districts (the same name) two district superintendents and their executives. There is no success in reconciling the two parties.

### **Division**

Most of the views pointed to the fact that there is more division being experienced even after several efforts of reconciliatory measures. For instance:

- Initially there was supposed to be one additional annual conference, making them two: the Northern Benue Annual Conference and the Southern Benue Annual Conference. Presently there are three annual conferences.
- The Southern Nigeria Annual conference is divided into two; one recognized by the church and the leadership, while the other one remaining independent of all UMC order of connection.
- The Jalingo District, which was supposed to be one district, now has two districts, existing side by side. Some of the local churches belong to the Southern Nigeria Annual Conference, while others belong to the Central Nigeria Annual Conference.

With the above analysis, therefore, threats of division are continuing in the UMC in Nigeria. The love that binds the church as one has faded and it has become difficult to claim the unity of the church or fellowship among the local churches in the district or the conferences.

Few of the respondents admitted that little was done in the area of restoration. To them there is still much to be done in order to achieve positive peace. These respondents expressed pessimism that nothing is being done yet.

**Peace and calm to some extent (avoidance measure).**

Another response to this question was that peace and calmness were experienced to some extent. The kind of peace they are talking about meant tolerance being exercised to accommodate the other party in the conflict. Although those groups in conflict were

not reconciled, they learned to avoid escalation of the conflict into crises or rampage as it happened in the past. What is happening today is that, most people chose to implore avoidance measures in order to live peacefully. The risk of avoidance is that it encourages breakdown in relationships, lack of reconciliation and inability to evangelize together.

AS A CHRISTIAN LEADER WHAT IS YOUR UNDERSTANDING OF PEACE?

**Absence of violence, war or conflict**

To live in peace means a lot and is understood differently by different groups. To the majority of respondents, peace means the absence of violence, war and conflict. According to them, since there is no war, conflict or violence, there is peace. The researcher wishes to express that a negative peace is being experienced, not positive peace. In a negative peace, there is development, proliferation of churches but they are still in conflict. Suspicion appears to be the norm among the church members.

What is happening in the Southern Nigeria Annual Conference is that peaceful coexistence is absent, no cordial relationship among members and local churches and across conferences.

**Harmony between conflicting forces**

One of the respondents viewed peace as the harmony between conflicting forces where shalom is implied. It relates also to absence of hostility and a freedom from violence. Violence and hostility are attitudes that lead to breach of peace and harmony.

The church should drive toward the ability to maintain stability, resolving misunderstanding and burying differences that existed.

### **Staying together in unity**

Some respondents regard peace as staying together in unity. If peace means togetherness and unity, it is a desirable commodity for the life of the church in the Southern Nigeria Annual Conference. It is true that Jesus said “peace I leave with you; my peace I give you. I do not give you as the world gives.” (John 14:27) that they may be one just as my father and I are one.” (John 17:21). Another reference to peace by some respondents is that peace is burying our differences. This is the readiness to forget about what has divided the church and work on what will unite the church.

### **Standing on the truth**

Another view is referring to peace as standing on the truth. Standing on the truth here may mean a seeking of justice or an insistence on truth to be enforced. This view is ignorant of the fact that the church had gone a long way in conflict, what it needs is for each member and pastor to forget about development of yardsticks for peace which has to do with justice and retribution. They suggested that, what is needed is reconciliation and forgiveness, “forgiving without attaching a condition.” (Col. 3:13).

### **Loving one another**

Some of the respondents suggested that the knowledge of God brings peace. The first commandment is to ‘love the Lord your God with all your heart and with all your soul and with all your strength’ (Deuteronomy 6:5; Luke 10:27; Matthew 22:37). To love



God is to obey His commandments; this demands knowledge of His commandments. He who does not live in peace with his fellow men is therefore, denying knowledge of God.

Majority of the respondents refer to peace as loving one another. As the Bible says, love covers multitude of sin (1Peter 4:8), also “The greatest is love” (1Cor 13:13). Jesus’ injunction to the church is love one another’. If members of the Jalingo District have the heart and will to love one another, they would be working towards peace and harmony. This response connected God with peace; since God is peace they say, knowing Him through love of neighbor will bring peace. God gives everlasting peace where we have that peace and harmony, Christian relationship is restored to the church.

CAN YOU THINK OF OTHER CHURCH OR CHRISTIAN INSTITUTIONS THAT CAN ASSIST IN BRINGING ABOUT PEACE IN THE JALINGO DISTRICT?

**None (no institution) can bring peace**

Almost all the respondents stood on the fact that there is no church body or Christian institution that can assist in bringing peace in the Jalingo District. This response depicts a loss of hope that peace can ever return to the church. From the above analysis, we rely on the previous data which shows that the conflict befouled the UMC in Nigeria. All efforts to bring peace, sanity, and harmony have failed. To this end, the respondents think that the United Methodist Church in Nigeria on its own accord, can lead the way to peace internally. This is correct and has the right mind.

## WHAT CONTRIBUTION DOES THE MINISTRY OF EVANGELISM MAKE TOWARDS EXPERIENCING PEACE IN THE JALINGO DISTRICT OF THE UMC?

### **Organize Outreach**

The contribution of the ministry of evangelism mentioned by respondents is the organization of outreach programmes. Outreach is a visitation to new places with the aim of evangelizing or of reviving these places or communities periodically.

### **Pastors' Retreat**

Some respondents suggested that a retreat be organized for pastors. In organizing pastors' retreat, the church will try to change the focus of the conflict to a manageable level with the conviction that pastors in the UMC play leading role in the life of the church. They occupy a position that can influence change in the life of the church in the Jalingo District and the UMCN as a whole. Although retreats were held in the past that did not yield much needed impact, the focus this time would be on love among pastors on repentance, forgiveness and reconciliation. Some respondents suggested Bible study as a contribution of the ministry of evangelism towards experiencing peace in the Jalingo District. Bible study is a designed programme of topical or thematic study of the Bible. Focus could be on the subjects of peace, reconciliation, forgiveness, love, and other related topics on evangelism, peace and conflict management.

### **Laity education**

Closely related to this is the laity education. Educate the laity on peace, and reconciliation. Respondents in this section suggested that there is need to intensify the need for teaching and preaching on these topics mentioned above.

### **Failure of evangelism department to evangelize**

One of the respondents said that there is no evangelism so there might be no contribution by the evangelism ministry. This proves the inability and failure of evangelism in managing conflict. This response might be as a result of lack of understanding the question lack of understanding what evangelism is all about, or else the respondent is biased.

### **Crisis has destabilized evangelism**

Few of the respondents said crisis has destabilized evangelism to the extent that it does not have function anymore. The department of evangelism, follow a routine which does not add anything to ways of resolving conflict in the Southern Nigeria Annual Conference.

## WHAT METHODS OF EVANGELISM ARE BEING USED DURING THE PERIOD OF CONFLICT?

The period of conflict is a crucial period in the life of the church when things are not going the way they should go. It is a period when the spiritual lives of believers are at stake. The method of evangelism that was used as identified by respondents includes; Open air, dialogue, prayer, preaching on peace and love, one to one (individual or person to person), and training in conflict management. This method helps individuals to be able to talk to others in order to resolve the conflict.

### **Open air**

The researcher recognized the view of majority of respondents who mentioned open air evangelism, otherwise known as ‘mass’ or ‘crusade evangelism’. During the period of conflict, open air evangelism was very effective as people trooped in to hear the gospel. There were series of revivals from the conference down to the local church. Annually there was what is called ‘Christian revival’ for the whole conference to come together. Likewise, the conference youth, the women fellowships and other groups held annual revivals. There were also revivals at the district and local church levels. The revivals were aimed at reviving the spiritual life of the people.

### **Prayer**

Some respondents mentioned prayer as a method of evangelism. It could mean that they were advocating for a prayer campaign to be organized so that members could come together to pray for peace and reconciliation in the church. Although people met

at home, in churches and meetings in special session, it was necessary to allow members to pray for peace.

### **Person to person method or One to one**

Many of the respondents recommended one to one/individual or person to person method of evangelism. This will open way for dialogue, counselling and follow up. During the conflict period, the system of one-on-one (person to person) evangelism was the method used by local churches, conferences and individuals to win the heart of their people based on tribal, ethnic, and geographical affiliation. At the same time, this view is suggesting that the method will be a very effective tool for influencing change of heart and instilling the spirit of togetherness in the minds of the people.

WHAT OTHER POSSIBLE WAYS WOULD YOU SUGGEST THAT COULD BRING THE CONFLICT TO AN END AND BRING ABOUT LASTING PEACE?

### **Personal/one to one method of evangelism**

Some of the respondents suggested one-to-one (friendship) method of evangelism. This method allows members to interact easily and freely, visiting one another, break the barrier of hostility and creating love among parties. The initiative for a lasting peace does not have to begin with many people, one person can take the initiative, convincing the other, then another follows, eventually the whole church will feel the impact. From there evangelism will flourish.

### **Preach forgiveness and tolerance**

One of the ways in which conflict can be resolved is to preach forgiveness and tolerance. Respondents who have this view acknowledge that without forgiveness is impossible to live and worship together. To tolerate is to be able to cope with pressure from an opposing party. In another facet, offenders must accept their faults and apologize to those they have offended in order to heal their wounds.

### **Truth**

Truth telling had been mentioned as one of the Christian values that is lacking today. To suggest that truth was lacking during the conflict means that there are times when things are not done truthfully. The idea is also calling for justice to parties who believe that truth was not maintained at a particular time.

### **Pastors should respect their call**

Most of the respondents advocated that pastors should respect their call and be responsible for the ministerial life of the church. This call is necessary because the conflict involved both clergy and the laity alike. The call of a pastor includes, among others, to preach the word, to administer the sacraments and to take care of the spiritual and temporal life of the members. In a situation where a clergy is involved in conflict, the ability to exert his call is marred by complacency, resulting in inability to respect his call.

### **Pastor should not be involved in politics**

Closely related to the issue of the 'call', pastors are advised by the respondents to exercise caution and not to be involved in partisan politics. They are called upon to be a special people set aside by the Lord to minister unto Him. Their involvement in politics, according to the respondents, takes away their power to challenge or preach the word of God devoid of politics.

### **Those in government should not interfere with the church**

A handful of respondents have attributed the causes of the conflict to the secular government involvement. To design a way of bringing back peace in the UMC Southern Nigeria Conference, they are calling on those in government to stop interfering in the affairs of the church. On the other hand, those in government, as the respondent called them, are trying to protect the church not to engage in conflict and disturb the peace of the state. However, there is also a tendency of those in government to use their position to besmear the church of her spiritual characteristics.

### **Work for common interest**

According to some respondents the church must work for a common interest. Here, common interest could mean; working for the good of the church, which was a practice associated with the early church. Some of the characteristics of the conflict were; selfishness, greed, tribalism, and sectionalism, to mention a few. They are factors that work against the common good of the church. For instance, when Ananias and Sapphira betrayed this character, they were severely punished (Acts 5:1-16). The

Church in unity works for the common good and not for individual interests. Therefore, to keep its status, the members of the church must be far away from sentiments that work against its unity.

## **SECTION B: PRESENTATION OF DATA FROM LAITY**

### **4.4 DEMOGRAPHIC DATA FOR LAITY**

This section of research presents the data collected from the laity. Their views are represented in tables as well as discussions.

#### **4.4.1 Gender of laity**

TABLE FIVE

Sex	Frequency	Percentage
Male	11	61.1%
Female	7	38.9%
TOTAL	18	100%

The above table shows a frequency of 11 members representing 61.1% of respondents are male; 7 out of the number are female, representing 38.9% of the responses.

This finding shows that there are more male respondents than female. As stated in table two above, it is a fair representation since we have 7 out of 18 participants who are female members.



#### 4.4.2 Age level of Laity

TABLE SIX

Age	Frequency	Percentage
18 – 30	2	11.1%
31 – 40	1	5.6%
41 – 50	10	55.5%
51 – 80	5	27.8%
Total	18	100%

The above table shows 2 respondents of the ages 18- 30 representing 11.1%; while 1 respondent who fall between 31 and 40 year representing 5.6%; 10 respondents are between 41 and 50 years, representing 21.4%; the respondents between the age of 51 and 80 years are 5, representing 27.8%.

The data presentation above shows that the younger participants ages, 18 to 30 and 31- 40 are less than the older participants. The second age category is 51-80. It is then followed by age level 41-50 which forms the highest number of respondents. The first two presentations show that very few respondents were youth; age between 18 and 30 years. This could be as a result of application of purposive sampling which focused mostly on the leaders of the local churches. On this account therefore; in this data, the respondents represent a fair percentage of youth in the UMC Jalingo district.

The age levels above also give clue of the respondents' background, representing the young and the elderly members. For this reason, there is an indication that most of the respondents were matured since we have the last two presentations (41-50 and 51-80)

forming 15 out of 18 respondents. Therefore, it was possible to get first-hand information on historical data concerning the conflict from the older category of the participants.

#### **4.4.3 Years of Membership**

TABLE SEVEN

Years of membership	No. of Respondents	Percentage
1 – 10	2	11.1 %
11 – 20	6	33.3 %
21 – 30	4	22.2 %
31 – 40	5	27.8 %
Others	1	5.6 %
Total	18	100 %

The above table shows: 2 respondents representing 11.1% who fall between 31 – 40 years; 6 respondents, representing 33.3% have been members of the church for over 10 – 20 years; 4 respondents, representing 22.2%, are of age between 21- 30 years; 5 respondents, representing 27.8%, have been members for a period between 31 – 40 years. One respondent did not indicate his status or period of membership.

From the interpretation above, we can see that quite a number of the respondents are below 20 years of membership in the UMC Jalingo District. The implication is that members who did not stay long enough in the church may not know the history of the conflict in the church; although they may be conversant with the present conflict. The middle range consists of those who are more than 30 years. Those who constitute older

members of the church are also fairly represented. From the presentation, there is a good representation of the ranges for years of members of participants.

#### **4.5 LAITY RESPONSES TO CLOSE ENDED QUESTIONS**

This section contains the responses by the laity to the closed-ended questions. They are represented in tables and interpreted based on the data received; as can be seen below.

**ARE YOU AWARE OF THE CONFLICT THAT THE JALINGO DISTRICT IS GOING THROUGH?**

**TABLE EIGHT**

Variables	No of respondents	Percentage
Yes	17	94.4 %
No	1	5.6 %
Total	18	100%

In the above table, 17 respondents, representing 94.4%, agreed that there is conflict in the Jalingo District; 1 respondent representing 5.6% of respondents did not agree that there is conflict. It was observed that the respondent, has been a member for 15 years now. From this data, therefore, it is clear that the members of the UMC are aware that they are experiencing a conflict situation in the Southern Nigeria Annual Conference, especially in the case of the Jalingo District. The fact that one respondent said that there is no conflict means that there are some members who are comfortable with

separation that exists within the church and may wish to shun the conflict and remain in that state since each party is minding its business.

#### HOW ARE MEMBERS MOSTLY AFFECTED BY THE CONFLICT?

TABLE NINE

Variables	No of respondents	Percentage
Division among members	5	27.7%
Spiritual stagnation	9	50%
Others	1	5.6%
All of the above	3	16.7%
Total	18	100%

The above table reveals that 5 Respondents, representing 27.7% said the effect of the conflict is division; 9 respondents, representing 60%, have the view that members were affected spiritually; 1 respondent, representing 16.7%, did not provide any option; and 3 respondents, representing 20% mentioned all of the above.

The analysis reveals that the church is divided into different segments, be it physical or social interaction. Spiritual stagnation is the situation whereby people have become weak spiritually, then it follows that the flesh takes over. While the other view suggests all the above mentioned views, it is obvious, therefore, that the UMC in the Jalingo District and the Southern Nigeria Annual Conference suffer from spiritual stagnation, division and lack of development. There is a saying in Matthew that a

house divided against its self shall not stand. The church that is divided shall never stand, it will definitely fall.

#### CAN THERE BE PEACE IN THE UNITED METHODIST CHURCH IN NIGERIA?

TABLE TEN

Variables	No of respondents	Percentage
Yes	17	94.4 %
No	1	5.6 %
Total	18	100%

The above table presents a majority view of 17 respondents representing 94.4% said yes.

1 respondent representing 5.6% said no. This presentation offers hope for peace to be restored in the UMC in Nigeria. The view represents conceived thirst for the restoration of peace in the UMC Southern Nigeria Annual Conference. The second view sees no hope rather than separate and quest for independence from each other. To him there is no hope of peace again in the UMC Southern Nigeria Annual Conference. A sustainable positive peace is required where Christian love can be experienced.

## HOW CAN PEACE BE BROUGHT BACK INTO THE JALINGO DISTRICT?

TABLE ELEVEN

Variables	No of respondents	Percentage
Pastors	13	72.2%
Members	5	27.8 %
Total	18	100%

The table shows 13 respondents representing 72.2% who suggested that pastors are responsible for bringing peace in the church. 5 respondents, representing 27.8%, claim the responsibility rests on the members.

The presentation reveals that the majority of respondents are looking up to the pastors for resolution on conflict in the Southern Nigeria Annual Conference of the UMC. The role of the pastor in the UMC is that of nurturing and caring of members in their spiritual and temporal lives. People look unto them for inspiration and guidance through exerting exemplary life. Those who advocated that members of the church are the ones who will restore peace see potentiality from the laity to contribute to evangelism and bring about peace.

WHICH OF THE FOLLOWING METHODS OF EVANGELISM ARE MOSTLY USED IN THE JALINGO DISTRICT?

TABLE TWELVE

Variables	No of respondents	Percentage
Preaching	11	61.1%
Christian Education	6	33.3%
Friends	1	5.6%
Total	18	100%

The above table highlights the method of evangelism mostly practiced in Jalingo District; 11 respondents, representing 61.1%; 6 representing 33.3% of respondents said that it is Christian education. While 1 respondent, representing 5.6% said friendship should be mostly used.

Majority of the respondents witnessed that preaching was the method of evangelism used in the Jalingo District. This means that people mostly have the opportunity of listening to the word of God. Another view suggested Christian education as the method used; it is suggesting that the teaching ministry was active, although not effectively used. Lastly, invitation by friends was another method of evangelism used on the average level.

WHAT EVANGELISM PROGRAMMES ARE CARRIED OUT IN YOUR CIRCUIT OR LOCAL CHURCH ANNUALLY?

**TABLE THIRTEEN**

Variables	No of respondents	Percentage
Revival	8	44.4%
Preaching	1	5.6%
Outreach	2	11.1%
Teaching	0	0 %
No	2	11.1 %
Others	5	27.8%
Total	18	100%

In table seven, the results show 8 respondents, representing 44.4% who mentioned revival as the major programme carried out in evangelism; 1 respondent presented preaching; and 1 presented outreach, both representing 5.6% respectively; 2 respondents said there was no evangelism programme going on, representing 11.1%; 5 respondents could not present their view on the question. From the table, one can deduce that revivals are the main methods of evangelism being carried out by church.



## WHO IS MOSTLY INVOLVED IN EVANGELISM IN THE CHURCH?

TABLE FOURTEEN

Variables	No of respondents	Percentage
Clergy	10	55.5%
Laity	7	38.9%
All of the above	1	5.6 %
Total	18	100%

The above table presents 10 respondents, representing 55.5%, who said that clergy are responsible for evangelism; 7 persons, representing 38.9%, said is the work of the laity to evangelize; while 1 of the respondents representing 5.6%, suggested all of the above.

Most of the respondents are of the view that clergy are the ones to evangelize because they have been trained for that.

In light of the second view, the history of UMC reveals that the first Methodist preachers were laymen who were recruited by John Wesley to preach. They laid the foundation of what we enjoy today. The researcher would have suggested that both clergy and laity are called upon to share their faith with others, with the hope of winning them to Christ.

## WHAT DO YOU THINK IS THE WAY FORWARD?

TABLE FIFTEEN

Variables	No of respondents	Percentage
Change of hearts	9	50%
Total separation	6	33.3%
Reunion	3	16.7%
Total	18	100%

In presenting the way forward for managing the conflict, 9 respondents, representing 40% advocated for a change of heart; 6 respondents, representing 33.3%, suggested a total separation; while 3 respondents, representing 16.7% were of the view that reunion is the best option.

From these responses, most of the respondents are suggesting a change of heart. It is talking about the option for Christians in this district to think deeply in their hearts and allow God to use their heart for a better purpose. Conflicting groups should reflect on why they are in conflict; where did it all begin? What are the benefits of such oblivious characteristics? How can it be amended to give way to peace?

Some respondents advocated total separation. This view represents those who would not like to unite again. No matter how the separation, it is still imperative that we recognize the UMC as connectional. Few of the respondents want reunion to promote the spirit of oneness of the church.

#### **4.6 LAITY RESPONSE TO OPEN ENDED QUESTIONS**

This is a presentation of the data collected through open-ended questions. They are presented based on people's perceptions and views; here we see some basic ideas that relate to the subject; evangelism, peace and conflict.

##### **WHAT DO YOU THINK ARE THE CAUSES OF THE CONFLICT?**

###### **Leadership Struggles**

In response to the above question, the respondents attributed the cause of the conflict to leadership struggles, leadership strife and other political tastes for power i.e. 'Power tussle'. Leadership has been a problem in Africa. 'Some people want to be leaders either by all means'. The quest for such positions brings about 'struggle to remove the leader from his position;' that ended mostly in unhealthy rivalry. Leadership in itself is not bad since in every place where two or three people are found, there must be a leader.

###### **Materialism and secularism**

Other respondents attribute it to materialism and secularism, indicating that, if the church goes too much secular by pursuing material gains, there is a tendency of creating an atmosphere of conflict. In the same condition, tribalism causes the church to lose its oneness and thus creating lack of love among members.

### **Lack of love for one another**

Some respondents mentioned the cause of conflict as lack of love; it is lack of love that makes people to fight one another. Love is a strong affection for one another, arising out of kinship or personal tie or interpersonal affection.

### **Tribalism and Lack of biblical understanding of Christianity**

Majority of respondents mentioned tribalism as a major cause of conflict in the Jalingo District and the UMC Nigeria in general. They reiterated that people respond to church issues on tribal basis; leadership is based on tribal linkage, and favour from fellow tribes' men. It is a social construct that divides people by their tribal identity. It is a God-given gift to have an identity; once that identity is misused, it becomes a threat to the community where a multi-tribal identity is maintained.

### **Influence of Politics**

Some respondents attributed the cause of conflict to politics. The Webster dictionary defines Politics as 'the practice or theory of convincing and influencing other people to agree with one's idea and ideology. Politics, as a practices permeates every strata of the society today where two or three people live together. Mostly politics becomes a means by which people gain support in leadership to work together for common good. When the respondents are saying that politics has been a source of conflict and should be avoided, they simply mean that the kind of politics being practiced is not the kind that unites people to experience the influence of the political affluences of material and spiritual benefits of politics.

## AS A CHRISTIAN, WHAT IS YOUR UNDERSTANDING OF PEACE?

### **Unity love and caring**

Peace is understood in different ways by different people. Majority of the respondents understood peace to be love and unity. Unity is a basic practice in Christianity because the church is one entity working together for the salvation of mankind. It can never achieve its mission when it is divided. Division leads to lack of love, lack of care for one another and a breach of peace.

### **Forgiveness and living in harmony**

Other respondents viewed peace as forgiveness, living in harmony and lack of hatred. When all these values are experienced, then there is peace. In the Lord's Prayer, Jesus taught his disciple how to pray in which he mentioned "forgive us our trespasses, as we forgive those who trespass against us". We are always taking an oath which we never fulfil. When we fail to forgive others their sins, it means we are losing our chance of forgiveness as well. Forgiveness opens up doors for God to forgive and bless us. Closely related to forgiveness is harmonious relationship; harmony can be referred to as peace. Once there is forgiveness there will be harmony in the church.

### **Passion for the church**

Some respondents believe that most of the members of the church today depend on their own understanding and individual needs, which only works for their good. They may not be having concern for the church and be ready to sacrifice for the church but are thinking of what they will gain from the church. So the only way to escape from

conflict is to have passion for the church, sacrificing their time, their life, wealth, strength and desires. However, the word ‘passion’ means zeal and thirst for something so associating it with peace means that our passion should be a sacrifice of our desires instead of fighting to satisfy our desires.

### **Obedience to the word of God**

Peace is regarded as being obedient to the word of God. Respondents who represented this view are mindful that God is the source of peace and peaceful co-existence. He commands that men should live peacefully with one another. If any one does not obey God’s word, the love of God is not in him.

### **Absence of conflict**

Peace was also described as absence of conflict. What this means is that when there is peace there will be no conflict. This idea constitutes a simple truth for the life of a community, church and organization. Peace and conflict can be two opposing variables; when there is peace, conflict is abated. On the other hand, when there is conflict peace is disturbed and repelled.

### **Reconciliation and stability that comes through fellowship**

Few among the respondents referred to peace as reconciliation and stability. This means that when there is peace, there is stability. When there is no peace and stability, the church need to develop a fellowship that will bring about reconciliation. What the respondents are suggesting is for the church to experience reconciliation so that peace can reign.

### **Total surrender of life**

Some respondents referred to peace as a total surrender of life to Christ and his church. Once a person surrenders his or her life to Christ, he /she is now possessed by God. He has given up all his rights, looking unto God for direction. As Jesus said, you are no longer your own because he has purchased you with his precious blood. The UMC of the Southern Nigeria Annual Conference should, therefore, consist of members who have given their lives to Christ, depending on him for direction; this is peace.

IN YOUR OPINION, HOW ELSE CAN EVANGELISM CONTRIBUTE TOWARDS BRINGING PEACE IN A CONFLICT SITUATION?

The question on how evangelism can contribute towards bringing about peace in conflict situation requires techniques and methods. The respondents were given freedom to give their opinion, in this section they suggested; the knowledge of God, preaching, mass evangelism, visitation, counselling and prayer. One of the respondents dismissed the fact that evangelism can bring about peace in a conflict situation. This is a development of prejudice against the possibility that things can be normal again with the help of God to work towards positive change. Therefore the following were suggested.

### **Knowledge of God**

Majority of the respondents began from the fact that we should begin by knowing God first. By knowing Him, He will supply us with the wisdom we need for evangelism.

He will then put His fear in us so that we may obey His will. It is true, from this assertion, that it is only when we know God that we can be able to communicate His message to others. Some of the things happening in the church of God also prove lack of knowledge of God who is the foundation of the church and when the church is advocating the manifestation of the kingdom of God

### **Preaching the truth**

Preaching is an essential ministry of the church. It is the proclamation of the word of God. The respondents advocate for the true word of God to be preached. This view reveals the fact that the true word of God is not always preached. We need to tell the truth to each other.

### **Mass evangelism**

Mass evangelism is one of the methods of evangelism suggested by respondents in order to bring about peace. It was the successful method of evangelism applied during the evangelical great awakening. The advantage of mass evangelism is that it is mostly non-denominational and also an open air campaign in character. Everyone is welcome to attend and hear the word.

### **Exchange pulpit/visitation**

A handful of responses suggested that there should be exchange of pulpit among the clergy and preachers; this is a form of visitation evangelism. In a conflict situation, people stopped visiting their neighbours and fellow Christians. By applying methods of visitation, people get to see each other again. Sometimes it is in a form of grief for



the brokenness of the body of Christ. In visitation, we assure each other that we can bind our wounds by ourselves and heal the body of Christ to make it whole again.

### **Counselling**

Few of the respondents suggested that counselling will bring back peace in conflict situation. In the course of the conflict many people were affected physically, materially, morally and spiritually. The pastors and professionals should develop counselling sessions for such members so that they may develop trust for one another again. Counselling is a therapy that allows persons to talk about their problems and feelings, as a form of personal evangelism. It gives them hope even in the midst of brokenness and despair. The question here is, since the conflict in the UMC Annual Conference involved both clergy and laity, who will then do the counselling. This is a challenge for the pastors who vowed to preach the word and defend the discipline of the United Methodist Church.

### **Prayer should be central for spiritual warfare**

Prayer is the key to open all doors. Most of the respondents mentioned prayer as an effective tool for Christian warfare. The devil is at war with the Church, trying hard to destroy it so that Christians would lose faith in God.

### **IS THERE ANY OTHER WAY TO BRING PEACE TO JALINGO DISTRICT?**

There are a number of ways suggested by respondents for bringing about peace in the Jalingo District. All respondents have agreed severally and individually that the following are ways through which peace can be restored; through revival, forgiveness,

a change of heart, reconciliation, dialogue, repentance, prayer and fasting 40 days, and invite independent bodies to intercede. This miscellaneous list gives insight that people are eager to develop ways of bringing about peace.

### **Organize revival**

Almost each and every respondent pointed out that revival can be one of the ways in which peace can be promoted. Since most of them mentioned revival, it means that there is something wrong with the life of the church. The revival should focus on lessons about love, forgiveness, the mission of the church, and Christian education. Although the UMC Southern Conference organizes revivals every year at the local church, district and conference levels, they do not address ways of reconciliation. Even if it addresses other facets of life of the church, it does not address peace.

### **Change of heart repentance and cleansing**

The prophet Jeremiah said “the heart is deceitful above all things and beyond cure who can understand it” (Jer. 17:9) Some respondents suggested that there must be repentance and cleansing from the heart, that means there is something wrong with our hearts that makes church members develop evil intentions against one another. The first thing the devil attacks is the heart so that he can plant a seed of disbelief, what follows is utterly evil. In repentance people are required to turn away completely from their old ways of conflict and embrace the new way of peace. There has been an outcry by clergy and members alike that things are getting out of hand, therefore

something needs to be done. If really people share such sad experience then the heart should be the target, then every other thing will follow.

### **Forgiveness**

Forgiveness is the key to reconciliation and peace among warring parties. Respondents, therefore, call for forgiveness to be the way to peace. Once there is forgiveness, there is readiness to accept each other as brothers and sisters. One of the respondents mentioned Matthew 18:15 which says, “if your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. In addition; anyone who hates his brother is a murderer, and you know that no murderer has eternal life in him” (1 John 3:15).

### **Reconciliation uniting conflict groups**

A handful of responses state that there should be unity through reconciliation. To unite means coming together, this does not just happen all of a sudden, as far as parties are still in conflict, but the initiative and willingness is the most important thing. In the course of reconciliation the respondents suggested that there must be a true repentance from all the parties.

### **Dialogue and establishment of members’ round table**

Closely related to reconciliation is dialogue. As has been already highlighted in other sections, the respondents are giving suggestion as to ways of bringing about peace. They suggested that a round table for UMC Southern Conference members be established. The round table shall be a forum for dialogue among members. The round

table shall be monitored by dedicated members whose aim is to bring the church together.

### **Prayer fasting for 40 days**

There was emphasis on prayer and fasting as seen above. This is a dedicated prayer, especially for the peace of the UMC Southern Conference. If possible, invite independent bodies who will stand in the gap since it is difficult from the beginning to accept any call from one of the person's that were involved in one way or the other in the conflict.

IN YOUR OPINION, WHAT SHOULD THE SOUTHERN NIGERIA ANNUAL CONFERENCE DO ABOUT THE CONFLICT?

### **Acceptance of the leadership**

The question of opinion opens a way for diverse views from respondents as to what should be done concerning the conflict. Most of the respondents are of the opinion that the conflicting parties should agree with the UMC order concerning election and leadership. The UMC episcopal election is performed through nomination by the Annual Conference and elected by the Central Conference. In this the election in the Nigeria Episcopal area followed the procedure.

There is a parallel view suggesting that the only option for peace and coexistence is to allow the parties who are in conflict with the leadership to elect their bishop. The

opinion is likely to be in conflict with the first view and since they are having problems with the position and office of the bishop they want to 'be left alone.' This is a matter of understanding the principles and practices of the United Methodist Church. It is a connectional ministry working together for the realization of the kingdom of God. Though opinion may vary, ideas may differ, and people's perception differ, the church still remains the same. One thing is sure; that the church is greater than an individual. Thus, to polarize an individual as yardstick for peace makes the church dependent upon an individual instead of individuals depending on the church.

### **Put away tribalism**

Some respondents suggested that the church should work towards eradication of tribalism, which the majority of the respondents identified earlier as the major factor that led to the conflict in the church. It is a major issue in the history of conflict in the UMC Nigeria. It still remains an issue of concern among the members of the church who are against division along tribal lines. The church should speak of unity at all levels.

### **Accept that conflict promotes peace and understanding**

Some respondents affirmed that conflict promotes peace and understanding. We know that conflict brings division and breakdown of relationship. There are lessons for people to learn from their mistakes. It is not a good thing to experience brokenness, yet once division comes, people are ready to reconcile; after reconciliation, the parties would be very careful not to provoke one another into division again. From the

respondent's perspective, we should accept that conflict is a natural happening in the life of humans, as far as opinion and perspectives differ. So, it is not a bad thing as such but a lesson to be learned.

### **Agree with UMC order and faith**

Most of the respondents suggest that, in order for peace to reign, everybody in the church should agree with the UMC order, faith and practice; respecting the discipline of the UMC. One of the causes of conflict, as highlighted by respondents, is that a handful of members of UMC do not respect the discipline (constitution) of the church and that is why they are in disagreement even when the issue is constitutional. The church would rather respect opinions that are constitutional.

### **Dialogue**

Dialogue was suggested to be the measure that the Southern Conference would do to resolve the conflict. There must be a conversational exchange between warring parties with the aim of resolving conflict.

### **Forgive, unite and forget the past**

Some respondents mentioned forgiveness as a way of resolving conflict. Jesus gave two popular teachings concerning forgiveness. In the teaching on prayer, Jesus said, "For if ye forgive men their trespasses your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Mathew 6:14-15). He also talked about our relationship with people we see around us. And he said, "any house that is divided against itself shall not stand."

From these teachings therefore, we know that forgiveness opens a way for unity among people. According to the respondents, for the UMC Southern Nigeria Annual Conference to reunite, there must be forgiveness of the past.

### **Reconciliation campaign**

Another suggestion from the respondents is the mounting of a reconciliation campaign. This campaign should be tasked with the responsibility of bringing out strategies for reconciliation among members of the UMC. The campaign shall be organized irrespective of tribe, section or political affiliation. In addition, there must be set in place a structure that will be neutrally responsible for propagating peace and reconciliation.

### **Prayer and fasting**

Many of the respondents suggested prayers and fasting as tools for a breakthrough in the conflict situation. These respondents think that a lot of measures were put in place in the past to fuel the conflict, but to no avail. Jesus' method of approach to a problem that is beyond human control is prayer and fasting. His disciples asked why they could not heal the sick child. He said that, that one can only be possible through prayer and fasting alone. Sometimes, our faith needs more than actions, reactions and seeking of justice, but considering the matter in prayer and fasting for God to intervene.

### **Avoid secular involvement**

Some of the respondents cautioned against secular involvement in matters of the church. Most of the reasons given for the conflict in the church (UMC Nigeria) had to

do with secular involvement. They are calling for members to avoid secular involvement such as; Government, individuals and political figures who played leading roles in the conflict.

#### 4.7 DATA ANALYSIS AND DISCUSSIONS BASED ON RESEARCH QUESTIONS.

In order to analyze the data collected during the course of this research, the researcher having assembled the data, presented them in tables and themes that serve as interpretation of the data in relation to the research objectives. The research data and findings, therefore, request an analysis in order to guide the research questions towards the achievement of the desired objective.

##### **1. What are the causes of the conflict?**

The causes of the conflict in Jalingo District are numerous. However, findings reveal that the following factors were responsible for the lack of peaceful coexistence of the church; Leadership struggle, lack of love, tribalism, lawlessness, low level of education and politics or secular involvement.

The leading factor which had been mentioned by almost all of the respondents is leadership struggle. Findings reveal that since 1970, there was leadership struggle concerning the tenure of office of the president (when the church was still EUB); whereby the church (EKAS) split into two, producing UMC and EKAN. The major reason for this struggle today is the fact that there is a natural demarcation; the Benue river, dividing the land into two gives the audacity for a mindset division between two



sections, each looking at the other as coming from ‘the other side of the river’ or ‘across the river’ because of the River that lie between them. As the case may be till today, a leader from the ‘other side’ is not respected by the opposite side because of his tribal linkage emanating into linkage politics. It is obvious that some respondents do suggest that for peace to reign in UMCN, they should be allowed to have their own leader.

Lawlessness was another major factor that was mentioned resoundingly, militating against peace in the UMC Southern Nigeria Annual Conference. Most of the responses are biased; they point to the fact that the respondents do not know the law or chose to ignore it. As a connectional Church, the UMC expect cooperation from all the tiers; the local church, District and to the Annual Conference level. Findings reveal that each time there was conflict, people chose to disobey the law, threatening the leadership and refusing to cooperate as well as refusing to obey the constitution.

## **2. How is evangelism carried out in the United Methodist Church?**

According to findings, the UMC Nigeria depend on three areas of evangelism; Preaching, teaching and revivals. Preaching is performed in churches as a routine activity. Likewise, teaching is being carried out in the church in various fellowship groups. Revival becomes a dominant activity in the life of the church which most respondents pointed out to be a form of evangelism. It is observed that, from the local church, District, to Annual Conference levels, there were revivals. The General revival takes place yearly during Easter season.

The researcher observed that the reason why respondents mentioned revival on a 99% rate, is that, maybe they were suggesting that during those revivals, the people should have a change of heart to love one another, preach the true word of God, pray for unity, forgive and reconcile. These are practical tips for building peace in the church.

### **3. Does the UMC in Nigeria perceive peace as an evangelistic objective?**

Peace, according to respondents, is; living in harmony, absence of conflict, loving one another. The researcher observed that people always talk of peace because they want peace to be experienced. Also, the fact that respondents suggested ways in which peace can be achieved means that peace is important. Consequently, we can say peace can bring about evangelism or they complement each other. Almost all respondents agreed that peace can be achieved through evangelism. All the methods of evangelism are geared towards restoring peace, and harmonious relationship among members of the church.

### **4. What other possible ways can evangelism programmes promote peace within the Jalingo District?**

Respondents have suggested a number of ways that evangelism can promote peace within the Jalingo District. According to findings, the following measures were suggested; Revival, prayer meeting, teaching, visitations, dialogue, and open forum. It is assumed that when these measures are taken into consideration, they will open way for peace in Jalingo District.

## CHAPTER FIVE

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### 5.0 Introduction

This chapter consists of the summary of the research, the conclusions and the recommendations. Here, the researcher seeks to provide a summary of the nature of peace in the United Methodist Church in Southern Nigeria Annual Conference; nature of the conflict that is being experienced in the church; and a review of other people's views of peace and conflict. Finally, the chapter ends with a number of recommendations that would lead to a possible condition of peace through various means that would allow evangelism to flourish.

#### 5.1 SUMMARY

The history of the United Methodist Church in Nigeria reveals a state of conflict and lack of peace. It manifested in the past ten years. The conflict is revealed to be carrying with it lack of confidence, unhealthy rivalry, breach of law and order, lack of respect for the belief, practices and the discipline of the church.

The conflict in the Southern Nigeria Annual Conference was caused by a number of factors.

According to the findings, the United Methodist Church in Nigeria had experienced crisis throughout its history; sometimes visible, while most of the time latent. Most of the time members of the UMC exacerbate some character or elements that gradually

escalated into conflict. Some people mentioned in the findings: tribalism, selfishness, politics, and lack of love.

In the findings, it is discovered that tribalism played a major role in dividing people into several facets, according to their geographical locations. The latent nature of the UMC crisis has a psychological tendency; the way people think of religion, the way people act in conflict situations and the way they handle, react or participate in the crisis, show that a psychological nursing of feelings had been prolonged only to manifest in a stage that is not easy to manage. People are more affiliated as tribe than as brothers in Christ, and would like to

Respondents suggested a number of measures that would bring about peace such as creation of additional annual conference, or division and separation. There are a few of them that talk about forgiveness and reconciliation. It shows that people were fed-up with the crisis and try to shun it or push it aside; or not even talk of being ready to make peace. This is under the pretense of living in peace while no reconciliation was taking place.

It is interesting to know that leadership was the hidden enemy that eminently became one of the leading factors in the conflict. It is the major driver of the conflict in the Southern Nigeria Annual Conference and the entire UMC in Nigeria as a whole. When we talk of leadership, we are referring to those who have the responsibilities of leading the church. In essence, there is no organization without leadership; so, leadership, in itself, is approved by God to bring people together under one canopy. In the discovery it was revealed that there was leadership struggle or struggle for power;

people were interested in the position of leadership to represent tribes or geographical sections. The ministry, where by, the person at the top takes responsibility of leading the subordinates and subjects has suffered prejudice in the church.

God looks upon the leadership for peace among His people; the people are looking to their leaders in times of conflict and difficulties; as in the case with the Southern Nigeria Annual Conference.

It looks like the church wanted to establish a confederacy where one section would provide leadership while others waited for their turn. In this case, the temptation is to believe that when someone from the other side (who are not our own) are leading, we stand to benefit nothing. This is where corruption is promoted when leaders look to the people who elected him (tribe or section) and neglect others or show partiality in the discharge of his duty. This leads to conflict.

The research study reveals that a number of measures had been taken since the beginning of the crisis, to resolve the conflict, but to no avail. The General Conference, in 2004, acted promptly through the Council of Bishops, to declare Gwaten as Provisional Annual Conference, which was inaugurated in 2005. This was a measure taken to end the conflict over the siting of the headquarters of the then Northern Benue Provisional Annual Conference. Secondly, the council of Bishops sent several delegations to intervene with the aim of bringing the conflict to an end.

The findings also reveal that there are two districts existing side by side in Jalingo, namely, Jalingo District and McBride District (otherwise referred to as 'Area'). The

McBride District was formed out of Jalingo district because of the conflict and also formed local churches in Jalingo belonging to the Central Nigeria Annual Conference instead of Southern Conference. It was observed that the 2011 joint Annual Conference session had ruled that the McBride District be merged with the Jalingo District. However, the decision was not implemented.

The government through the adviser on Religious and non-governmental matters and the Christian Association of Nigeria Taraba State had planned several strategies to bring conflicting parties together to be able to reconcile, however, there was no reconciliation.

In order to rediscover the mission of the church, the research findings lay bare the need for proclamation of the gospel of Jesus Christ through preaching. The respondents tried to put forth a simple format; to repent of sins committed, accept Jesus Christ as Lord and Saviour, and tell others of what God had done in our lives as believers. It was suggested that personal evangelism be applied to help people build trust in one another and together, declare the goodness of God.

#### **5.1.1 Testing the Hypothesis**

The Hypothesis states that there was need “to restore broken relationships in order to establish peace with God and one another. We can only achieve this through the ministry of evangelism by teaching about peace, tolerance, fellowship among believers, forgiveness, reconciliation, love and unity.” In the research findings, it was discovered that there was a number of suggestions by the respondents as to how this

hypothesis can be actualized. Responding to the question whether there is a way forward in the crisis, the respondents mentioned the following:

- There is need for the true word of God to be preached with emphasis on love, forgiveness and reconciliation.
- There is emphasis on people to come together and reunite, putting aside all the differences, respecting each other's rights and privileges.
- Both laity and clergy advocated for revival in order for people to change their hearts and admit that everyone had contributed in the conflict in one way or the other.

From the findings the researcher discovered that there is hope for relationship to be restored, once more; this is seen in the way respondents talked about love, forgiveness and reconciliation. The majority of the respondents had raised the hope that there would be a restoration of relationship among members of the Southern Nigeria Annual Conference. It is believed that the United Methodist Church, from its history, had worked through differences in doctrine, beliefs, demographic differences; marrying together people of diverse views to form the UMC. There is hope that one day the church will come together to celebrate in the spirit of unity.

## **5.2 CONCLUSION**

In concluding this study, the findings, and responses, the researcher is convinced that there is conflict in the Southern Nigeria Annual Conference. Owing to the fact that the

conflict had taken a long time to resolve, it has developed into lack of coexistence between members of the church.

The researcher discovered that there were efforts in the past to bring about peace in the church and conclusively, only little was achieved in the area of building good relationships among members of the church. This is proved by the fact that most of the churches that were separated during the conflict still remain divided. There is a clamored call from responses revealed that there should be a revival in the church so as to bring back the lost glory once experienced. It is not true also that separation could be a blessing, diversity of ministry, growth and new ventures in mission; as Paul mentioned “Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bound of peace. There is one body and one Spirit just as you were called to one hope when you were called- one Lord, one faith, one baptism, one God and father of all, who is over all and through all and in all (Ephesians 4:2-6).

Since the foundation of the church is built on the word of God there is need for the word of God to be preached, emphasizing the topics of peace, unity, love, forgiveness and reconciliation.

Therefore, in rediscovering the mission of the church, respondents have stressed the issue of love and unity. Since God, in Jesus Christ, had reconciled the whole of creation to himself, likewise, the mission of the church is to be focused on the ministry of reconciliation.



It was discovered that the process of election led to the squabbles that the church experienced. Some factions complain of lack of fairness and transparency; with tribal sentiments; geographical affiliation and politics. These factors played a leading role in dividing the people into units; people like 'their own' to be elected leader or beneficiary of certain privileges.

However, there is a lay down rule for elections; the book of discipline is a guide to the administrative structure and it is not out of place to say that members and pastors have the knowledge of the discipline. The research reveal that although the people have the knowledge couple with the fact of the democratic setup of the church it gave room for politics to override the structure of the administration; thereby creating a scenario of conflict because people's yearnings and aspirations.

It is also discovered that due the politics, evangelism was perform along tribal or sectional lines. People of the same tribe or cultural links choose to associate within them than going out to other tribes. Some workers may even vow not to associate or work in places other than their links. These have marred the feelings and understanding of evangelism by members of the UMC as the case may be in the area under review. As a result people are set to work against the progress of one another.

There is no doubt that member of the United Methodist Church in Nigeria understand mission as a field whereby one would struggle to possess or capture. (BOD Par. 590). This is the reason why evangelism had been performed according to these strategies so

that more numbers can be added to a particular annual conference, district or circuit; this gave rise to politics and promotion of tribalism.

### **5.3 RECOMMENDATIONS**

After considering the research topic, Evangelism and the Quest for Peace in the Southern Nigeria Annual Conference and the findings from the data collected, the data was summarized to give light to the suggestions concerning the findings. Therefore, it is expedient for the researcher to suggest some recommendations based on these findings. These recommendations will go a long way in providing answers to the problem statement and the research questions with the sole aim of seeking ways by which peace will prevail.

1. It was observed that the conflict in the UMC Southern Nigeria Annual Conference has lingered so long and had developed many facets. It is recommended that conflicts in the church should be addressed at the initial stage rather than allowing it to linger for a long period.
2. For peace to reign in the Jalingo District, there is need for dialogue among members of the church so that normal living and working relationship can be restored in the church.
3. There must be teaching on Christian love, the need for forgiveness and reconciliation. From the findings there was more of preaching than teaching. However, little was achieved. What people need now is teaching and practice

of the taught Christian action to impact the knowledge and plant the seed of unity in their hearts.

4. The church is called upon to take the mission of God seriously. As agents of God's purpose of uniting the whole of creation both to one another and to Himself, it is expected that the church should work towards the unity
5. The research, therefore, recommends that, as Christians, we should regard leadership as a God given privilege to take care of his people and not a right that one must claim. Whoever is in leadership therefore deserves honour and support of his people to bring the best in him. Members and pastors, alike should remove the stigma attached to leadership. Experience has shown that people make a leader and truly make him what they desire. Leaders too are to consider leadership as a form of service for God-servant form of leadership.
6. The researcher also wants to recommend that the principles of the church determine the practice. In this case the Book of Discipline of the UMC is above everyone as far as you are a UMC member. It stipulates how the Church as a whole should operate. Thus, it has to be adhered to by all who belong to that Church: the Bishop, clergy or lay.
7. The researcher recommends that a measure be set in place to seek the reunification of the local churches within Jalingo District that were separated during the conflict. This is to bring about restoration of good relationship among members of the body of Christ, taking into consideration the unity through reconciliation is the mission of the church. Where unity is not achievable, focus should be on Christ by all, and not on the running of the

Church. The strength and wisdom of men may fail but he will remain the Lord of the church to keep it till eternity.

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## APPENDIX 1: Questionnaire for Laity

Yahuda Nero Zailani

Africa University,

Mutare,

Zimbabwe.

I am a graduate student of Africa University, Mutare Zimbabwe. I am undertaking a research

on a topic: **Evangelism and the quest for Peace in the Southern Nigeria Annual Conference of the United Methodist Church in Nigeria: Case Study of Jalingo District (2003-2013)**. This questionnaire aims at gathering information for the above research topic. Therefore, you are kindly requested to fill in this questionnaire. The information provided will be for the research only and will remain confidential.

### QUESTIONNAIRE FOR THE LAITY

**Instructions: Please answer the questions below**

**Name:** .....

**Sex:** Male ☐ Female ☐

**Age:** 18 - 30 ☐ 31 – 40 ☐ 40 – 50 ☐ 51- 75 ☐

**District**----- **Charge**-----

1. How long have you been a member of the UMC in this district?  
.....
2. Are you aware of the conflict that the Jalingo District is going through?  
a) Yes ☐ b) No ☐
3. What do you think are the causes of the conflict?  
.....  
.....
4. How are members mostly affected by the conflict? a) Division among family members ☐  
b) Spiritual stagnation ☐ c) Lack of development ☐
5. Can there be peace in the United Methodist Church in Nigeria?  
a) Yes ☐ b) No ☐
6. As a Christian what is your understanding of peace?  
.....  
.....
7. Who do you think should be responsible for bringing peace in the district?  
a) Pastors ☐ b) members ☐
8. Which of the following methods of evangelism is mostly used in the Jalingo District  
a) preaching ☐ b) Christian education ☐ c) Invitation by friends ☐
9. What evangelism programmes are carried out in your circuit or local church annually?

a) Revivals ☐ b) Preaching ☐ c) Outreach ☐ d) ☐  
Teaching

10. Who is mostly involved in evangelism in the church?

a) laity ☐ clergy ☐

11. In your opinion, how else can evangelism contribute towards bringing peace in a conflict situation?

.....  
.....

12. Is there any other way to bring peace to Jalingo District?

.....  
.....

13. What do you think is the way forward? a) Change of heart ☐

b) To ☐eparation ☐ reunion

14. In your opinion what should the Southern Nigeria Annual Conference do about the conflict?

## APPENDIX 2: Questionnaire for Clergy (English)

Yahuda Nero Zailani

A.U. Mutare,

Zimbabwe.

I am a graduate student of Africa University, Mutare, Zimbabwe. I am undertaking a research

on a topic: **Evangelism and the quest for Peace in the Southern Nigeria Annual Conference of the United Methodist Church in Nigeria: case study of Jalingo district (2003-2013)**. This questionnaire aims at gathering information for the above research topic. Therefore, you are kindly requested to fill in this questionnaire. The information provided will be for the research only and will remain confidential.

### QUESTIONNAIRE FOR THE CLERGY

**Instructions: Please answer the questions below**

**Name:** .....

**Sex:** Male ☐ Female ☐

**Age:** 18 - 30 ☐ 31 – 40 ☐ 40 – 50 ☐ 51- 75 ☐

**District**----- **Charge**-----

1. How long have you served the United Methodist Church as a pastor?

.....

2. Are you aware of the conflict experienced in the Jalingo district?

.....  
3. In your opinion what are the causes of conflict in the UMC in Nigeria?

.....  
4. Are you aware of the strategies used in addressing the conflict?

.....T  
o what extent did these strategies help in addressing the conflict?

.....  
5. As a Christian leader what is your understanding of peace?

.....  
6. Can you think of other church or Christian institutions that can assist in  
bringing about peace in the Jalingo District?

.....  
7. What contribution does the ministry of evangelism make towards experiencing  
peace in the Jalingo District of the UMC?

8. What methods of evangelism are being used during the period of conflict?

.....  
.....

What other possible ways would you suggest that could bring an end to the conflict/and bring about lasting peace.

.....  
.....

### APPENDIX 3: Questionnaire for Clergy (Hausa)

Yahuda Nero Zailani

A.U. Mutare,

Zimbabwe.

Ni dalibi ne mai karatun digiri na biyu a Africa University, Mutare Zimbabwe. Ina bincike cikin kan Magana mai cewa; **Yada da Bishara da Neman Salama a Majalisa ta Kudu Cikin UMC Nigeria: Bincike Cikin Gundumar Jalingo (2003-2013).** Manufan wannan wasika ita ce, domin tattara bayane game da kan Magana da ke bisa. Saboda haka ina roko da ka amsa tambayoyi da ke rubuce. Dukan bayyanai da ka/kin bayar za'a rike ta a matsayin asiri tsakanin ka/ki da mai bincike.

#### TAMBAYOYI DOMIN SHAFUFFU

**Gargadi: Amsa tambayoyi da suke biye**

**Suna:** .....

**jintsi:** Na miji ☐ Ta mata ☐

**Shekara:** 18 - 30 ☐ 31 - 40 ☐ 40 - 50 ☐ 51- 75 ☐

**Gunduma**----- **Gu**-----

9. Shekaru nawa ka/kin yi a UMC a matsayin pasto?

.....

10. Kana/kina sane da rikici da ake fuskanta a gundumar Jalingo?

.....



11. A ra'ayin ka/ki, menene ya jawo wannan rikici a UMC Nigeria?

.....

12. Kana/kina sane da mataakai da aka dauka don magance wannan rikici?

.....

13. Ta wane hanya ne wadannan mataakai sun taimaka wajen magance wannan rikici?

.....

14. A matsayin shugaba menene fahimtar ka/ki gane da salama?

.....

15. Ko zaka/zaki iya tuna da wadansu ikilisiyoyi ko hukuma da sun taimaka wajen kawo salama a gundumar Jalingo?

.....

16. Menene taimakon da hukuman yada bishara ta yi waje kawo salama cikin UMC gundumar Jalingo?

.....

17. Wadanne hanyoyin yada bishara ne aka yi amfani dasu a lokacin rikicin?

.....

18. Ko akwai wadansu hanyoyi da zaka bayyana wadda zasu kawo karshen rikici ya kuma kawo salama?

.....

#### APPENDIX 4: Questionnaire for Laity (Hausa)

Yahuda Nero Zailani

Africa University,

Mutare,

Zimbabwe.

Ni dalibi ne mai karatun digiri na biyu a Africa University ,Mutare Zimbabwe. Ina bincike ciki kan Magana mai cewa; **Yada da Bishara da Neman Salama a Majalisa ta Kudu Cikin UMC Nigeria: Bincike cikin Gundumar Jalingo (2003-2013).** Manufan wannan wasika ita ce domin tattara bayane game da kan magana da ke bisa. Saboda haka ina roko da ka amsa tambayoyi da ke rubuce. Dukan bayyanai da ka/kin bayar za'a rike ta a matsayin asiri tsakanin ka/ki da mai bincike.

#### TAMBAYOYI DOMIN YAN IKILISIYA

**Gargadi: Amsa tambayoyi da suke biye**

**Suna:** .....

**jintsi:** Na miji ☐ Ta mata ☐

**Shekara:** 18 - 30 ☐ 31 – 40 ☐ 40 – 50 ☐ 51- 75 ☐

**Gunduma**----- **Gu**-----

1. Shekara nawa kake/kike zama a matsayin memba na UMC a wannan

Gunduma? .....

2. Kana/kina da sane da rikici da Gundumar Jalingo take fuskanta ?

b) 'i' ☐ b) a'a ☐

3. A tunanin ka/ki , menene ya jawo wannan rikici a UMC Nigeria?  
.....
4. Ta wane hanya ne wannan rikici ta shafi membobi? a) Rarrabuwa cikin dangi ☐  
b) Kasawa cikin ruhaniya ☐ c) Rashin cigaba ☐
5. Ko kana/kina gani za'a sami salama a UMC Nigeria?  
a) 'i' ☐ b) a'a ☐
6. A matsayi ka/ki na Krista, menene fahimtarka/ki game da salama?  
.....
7. A ganin ka/ki wanene yake da hakin da ya kamata ya kawo salama gundumar?  
a) Pasto ☐ b) memba ☐
8. Wadanne hanyoyin yada bishara ake amfani dasu a gundumar Jalingo?  
a) wa'azi ☐ Ilimin krista ☐ c) Gayyata daga abokanai ☐
9. Menene shirin yada bishara da ake amfani das hi a go naku kowane shekara?  
a) Falkawa ☐ b) wa'azi ☐ c) Ziyara ☐ d) Koyaswa ☐
10. Wanene yake da hakin yada bishara a ikilisiya?  
a) Yan ikilisiya ☐ b) Pastoci ☐
11. A ra'ayinka/ki, ta wane hanya ne yada bishara zata iya taimaka wajen kawo salama cikin yanayi na rikici?  
.....

12. Ko akwai wata hanya na kawo salama a gundumar Jalingo?

.....

13. Menene a tunaninka/ki shine mataki na mafita cikin wannan yanayi?

a) Sakewar zuciya ☐ b) Rabuwa gaba daya ☐ c) sake hadakai ☐

14. A ra'ayinaka/ki menene ya kamata majalisa ta kudu zata yi game da rikici nan?

.....

APPENDIX 5: Consent letter



*“Investing in Africa’s Future”*

The District Superintendent

Jalingo District

UMCN.

**Informed Consent letter**

My name is Yahuda Nero Zailani Registration Number, (130035). I am in my final year in the faculty of Theology; Masters in religious Studies, student at Africa University. As part of the requirement for the completion of this course I am expected to conduct a research and submit a dissertation. I am therefore conducting a research on the topic: **Evangelism and the Quest for Peace in the Southern Nigeria Annual Conference of the United Methodist Church: Case Study of Jalingo District from 2003 to 3013.**

I wish to request your permission to carry out this research. I hereby declare that all information that will be acquired in the course of this research will be held in confidence.

Yours sincerely,

Yahuda Nero Zailani

Researchers Signature

\_\_\_\_\_

Date

\_\_\_\_\_


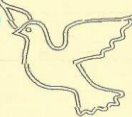

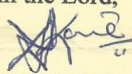
Email: yahuzaine@yahoo.com

Phone number: 08051520401

Aurec contact: P.O. Box 1320 Mutare, Zimbabwe off Nyanga Road, Old Mutare

Tel.: (+263.20) 6002561611 Email: [Aurec@fricau.edu](mailto:Aurec@fricau.edu) Webside: [www.fricau.edu](http://www.fricau.edu)

## Appendix 6: RECOMMENDATION LETTER

	<b>THE UNITED METHODIST CHURCH IN NIGERIA</b> <b>JALINGO DISTRICT, TARABA STATE</b>	
Rev. Liatu J. Kane (JP) District Superintendent	P.O Box 155 Jalingo	 07082858802, 08062087026
<hr style="border: 0.5px solid black;"/> <div style="display: flex; justify-content: space-between;"><span><i>Our Ref.</i>.....</span><span><i>Your Ref.</i>.....</span><span><i>Date:</i>.....</span></div> <hr style="border: 0.5px solid black;"/>		
16 <sup>th</sup> June, 2014.		
<p>The Academic Dean African University, Zimbabwe.</p> <p>Dear Sir/Madam,</p> <p>Grace and peace in the precious name of our Lord and Savior Jesus Christ. I hope you are well in God's Vineyard.</p> <p>I write in response to the request of one of your students, Rev. Yahuda Nero Zailani. He came to us requesting that he wants to do research for his studies in our District, and that you needed an acceptance letter from us although he did not come with any request from you. He said that he is writing on the topic: Evangelism and quest for peace in the Southern Nigeria conference of the United Methodist Church, that he wants to use the Jalingo District as a case study.</p> <p>Given the situation of crisis such as it is in the United Methodist Church in Nigeria, research of this kind cannot be far fetched we wholeheartedly accept and pray for success in his academics. With such research, the history of a Church is helped put in shape. We pray for your maximum supervision.</p> <p>Thank you and God bless.</p> <p>Yours in the Lord,</p> <div style="text-align: center;"></div> <p><b>REV. LIATU J. KANE</b> (District Superintendent)</p>		

## APPENDIX 7: RECOMMENDATION LETTER FROM AUREC



**AFRICA UNIVERSITY**  
(A United Methodist-Related Institution)

INVESTING IN AFRICA'S FUTURE

### AFRICA UNIVERSITY RESEARCH ETHICS COMMITTEE (AUREC)

P.O. BOX 1320, MUTARE, ZIMBABWE • OFF NYANGA ROAD, OLD MUTARE • TEL: (+263-20) 60075/60026/61611 • E-MAIL: aurec@africau.edu • WEBSITE: www.africau.edu

Ref: AU025/14

12 September, 2014

Yahuda Nero Zailani  
Faculty of Theology  
Africa University  
Mutare

**Re: Evangelism and the Quest for Peace in Southern Nigeria Annual Conference of the United Methodist Church: A case study of the Jalingo District.**

Thank you for the above titled proposal that you submitted to the Africa University Research Ethics Committee for review. Please be advised that AUREC has reviewed and **approved** your application to conduct the above research.

The approval is based on the following.

- a) Research proposal
- b) Questionnaires
- c) Informed consent form

- **APPROVAL NUMBER** AU025/14

This number should be used on all correspondences, consent forms, and appropriate documents.

- **AUREC MEETING DATE** NA
- **APPROVAL DATE** September 12, 2014
- **EXPIRATION DATE** September 11, 2015
- **TYPE OF MEETING** Expedited

After the expiration date this research may only continue upon renewal. For purposes of renewal, a progress report on a standard AUREC form should be submitted a month before expiration date.

- **SERIOUS ADVERSE EVENTS** All serious problems having to do with subject safety must be reported to AUREC within 3 working days on standard AUREC form.
- **MODIFICATIONS** Prior AUREC approval is required before implementing any changes in the proposal (including changes in the consent documents)
- **TERMINATION OF STUDY** Upon termination of the study a report has to be submitted to AUREC using standard form obtained from.

Yours Faithfully

.....  
**MITI G.P. - AUREC SECRETARIAT  
FOR CHAIRPERSON,  
AFRICA UNIVERSITY RESEARCH ETHICS COMMITTEE**

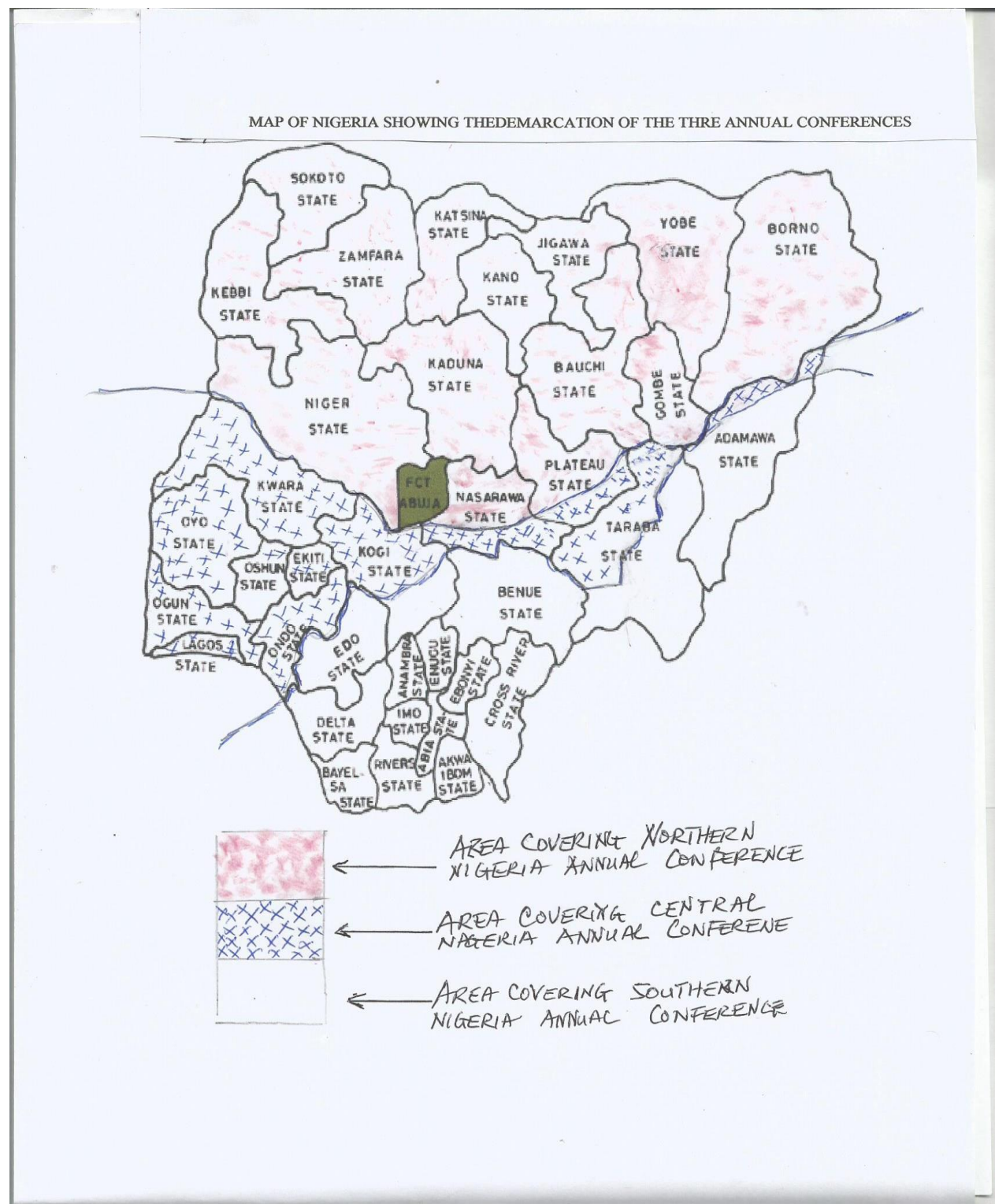
AFRICA UNIVERSITY  
RESEARCH ETHICS COMMITTEE (AUREC)

**12 SEP 2014**

**APPROVED**  
P.O. BOX 1320, MUTARE, ZIMBABWE



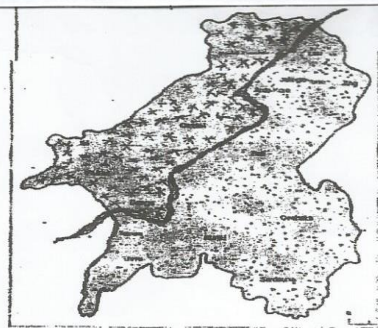
## APPENDIX 8. MAP OF NIGERIA





## APPENDIX 9: MAP OF TARABA STATE

MAP OF TARABA STATE SHOWING THE BOUNDARY BETWEEN THE SOUTHERN  
NIGERIA ANNUAL CONFERENCE AND THE CENTRAL NIGERIA ANNUAL CONFERENCE



- ← Demarcating Line between Central Conference and Southern Conference of UNAC Nigeria Area
- ← Area Covering Central Conference of UNAC Nigeria
- ← Area Covering Southern Conference of UNAC Nigeria