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# **INTER-FAITH ACTIVITY AND PARTNERSHIP FOR PEACE (IFAPP)**

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**LUX TERRA LEADERSHIP FOUNDATION AND ISLAMIC EDUCATION TRUST (IET)**

September 2012

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## INTER-FAITH ACTIVITY AND PARTNERSHIP FOR PEACE (IFAPP): INTERFAITH FORUM

### Executive Summary

1. Nigeria is facing an unprecedented wave of domestic terrorism which has its roots in long festering domestic challenges, as well as regional and global dimensions. History has repeatedly shown that **brute force alone will not kill an ideology, no matter how warped**. Brute force will kill people, but the destructive ideology will recruit more “fodder” and casualties in a never ending vicious cycle. We must understand and address the underlying issues that spawn and feed the ideologies that underpin terror, terrorists and terrorist organisations.
2. There are also assorted provocateurs amongst all our various faiths. To counter them, Reverend Father George Ehusani of the Lux Terra Leadership Foundation, Abuja and Ustaz Nurudeen Lemu of the Islamic Education Trust (IET), Minna convened a group called the “Inter-Faith Activity and Partnership for Peace (IFAPP).” This nascent group is building capacities for the Spiritual, Economic, Academic and Cultural Enhancement of Society as well as the Peaceful Coexistence of Religious Groups in Nigeria.
3. “Inter-Faith Activity and Partnership for Peace (IFAPP)” planned activities include:
  - a. Advocacy;
  - b. Stakeholder engagement activities with political, community, business, media and opinion leaders to engender their commitment to and support in interfaith peace-building, conflict resolution and conflict prevention education efforts.
  - c. **“Interfaith Forum”** programme simulcast on television and radio featuring people of different faiths discussing topical issues related to their faith.
  - d. Capacity Building;
  - e. Documentation and Publications including case studies of IFAPP impact stories;
  - f. Conferences;
  - g. Encouraging the propagation of appropriate Movies and Television series such as:
    - i. **“Aminu’s Story”** the true experiences of a young man who was formerly a member of the group colloquially known as Boko Haram, particularly how he was recruited and how he left the sect.
    - ii. **“Musa the Almajiri”** this movie by Dr. Aliyu Tilde will kick start an orchestrated campaign to tackle the menace of street children who are ready fodder for the terrorist groups.
  - h. Leverage Media, including the Social Media and the Internet;
  - i. Research.
4. IFAPP through the support of the DAAR Group has started delivering on its commitment through the recording and airing of the **“Interfaith Forum”** featuring people of different faiths with a moderator discussing topical issues, with emphasis on our similarities and what binds us, as well as breaking down stereo types, with planned Braille transcription and sign language insertion. The over 129 episodes, or two years, of programming, will be simulcast by the Africa Independent Television (AIT), and RayPower radio. In addition to providing studio and airtime, AIT/ RayPower broadcasted daily during the Islamic month of Ramadan 2012. They are committed to airing the program 2 times per week going forward. The programme **“Interfaith Forum”** is aired on **AIT (television), 3:30-4:00 pm Nigeria (GMT+1) on Monday’s and Wednesdays**. The objectives of the **“Interfaith Forum”** are to:
  - a. **Inoculate** those in the populace who maybe considering aligning with provocateurs such as Boko Haram.
  - b. **Empower, with appropriate and correct knowledge**, others who may have cause to directly or indirectly engage and dialogue with extremists.
  - c. Provide **platform for interfaith dialogue** that the general public can participate in, as well as dispel dangerous rumours and misconceptions.
  - d. This **initiative is globally unprecedented**, and we believe it will emerge as a “best practice” for peoples and nations in other parts of the world to adopt.
5. These **“soft-power” initiatives cannot succeed in isolation**. Interventions like the elimination of the core injustices, facilitating the empowerment of people, the provision of a sustainable job creation environment and delivery of human services by responsive and responsible governments at all levels, and where necessary “hard-power” must be simultaneously implemented.
6. Support required: **Funding for the “Interfaith Forum”, IFAP Secretariat and related activities as itemised in paragraph 3 above.**

## Introduction

We are all affected in some way, knowingly or unknowingly, by the terror and destructive mayhem that is going on in our nation, and around the world. Terrorism is as old as mankind and its underlying causes are similar across time and geography. History has repeatedly shown that **brute force alone will not kill an ideology, no matter how warped**. Brute force will kill people, but the destructive ideology will recruit more "fodder" and casualties in a never ending vicious cycle. We must understand and address the underlying issues that spawn and feed the ideologies that underpin terror, terrorists and terrorist organisations.

We have to take this matter up on several fronts. Furthermore, with regards to terrorist activities associated with religious communities, each religious community, and its leadership, must be seen to spear-head the cutting-off of the recruitment base of religious extremists. Nigerian religious groups, particularly those rooted in the "Abrahamic faith traditions" will achieve this by focusing their intellectual light on extremist ideologies, and revealing terrorist ideology's for what they truly are, **illogical, destructive and an anathema to all their religion stands for, NOT the way of the Prophets of Peace**, even though the extremists may sincerely believe they are following their ways. We must understand their thinking, get a grasp of where they are coming from and deal with things accordingly from an intelligent not just intelligence point of view. We must all work towards cutting out this type of cancer by preventing, with superior reasoning, those who are inclined to, from joining; reforming, by showing a better way, those who are reform-able; and based on justice (which by the way extremists often espouse) incarcerating, or otherwise, those who are culpable.

### Inter-Faith Activity and Partnership for Peace (IFAPP)

Religion is a touchy issue in Nigeria and religious conflicts have triggered deadly clashes in the country. The on-going spate of attacks on places of worship along with targeted killings has been used as examples of a major conflict between Muslims and Christians. This is simplistic view does not sufficiently factors the underlying social challenges Nigeria faces and the fact that violence and killings perpetrated by extremists has been targeted and affect more members of their own religion that adherents of other religions. The danger of simplistic Christian/ Muslim crisis narrative is that it takes away attention from the real problems and creates a very volatile environment that has led to reprisals.

Furthermore, some religious leaders have not been very helpful in addressing these challenges. While some religious leaders have been surprisingly silent, others have been very militant in their approach, especially in instances where they encourage their followership to take up arms to defend themselves. The toxic speeches emanating from those quarters are fuelling the tension in the land.

Recognising that there are assorted provocateurs amongst all our various faiths and there is a need to ensure that embers of inter-religious flames are doused Reverend Father George Ehusani of the Lux Terra Leadership Foundation, Abuja and Ustaz Nuruddeen Lemu of the Islamic Education Trust (IET), Minna convened a group called the "**INTER-FAITH ACTIVITY AND PARTNERSHIP FOR PEACE (IFAPP)**" to counter the provocateurs and build channels of trusted communication between the various religious leaderships and followership's. Due to challenges that arose during the process of legal registration the nascent group, which was initially called the Inter-faith Action For Peace (IFAP), had to re-designated the Inter-Faith Activity and Partnership for Peace (IFAPP).

### Vision

**A just world filled with love and compassion.**

### IFAPP Mission

**Build capacities for the Spiritual, Economic, Academic and Cultural Enhancement of Society as well as the Peaceful Coexistence of Religious Groups in Nigeria.**

### Collaborative Culture & Values

**Our culture & values are encapsulated in the phrase "encouraging what is good and discouraging what is bad."**

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## IFAPP's core activities

### Goal

The goal of IFAPP is the emergence of a critical national mass of adherents of all faiths dedicated to peaceful coexistence through the facilitation and capacitating of an alternative communication and interactive platform that is owned by the people. It is informed by the urgent need to initiate constructive engagement and communication between faiths to stem the growing tension and discord in the country. Clerics in particular would be supported to better use their influence at the pulpit to educate their followers and preach the message of peace and peaceful coexistence.

### Specific Objectives

IFAPP plans to achieve the following:

1. Provide a credible and trusted platform for dialogue between people of different faiths .
2. Provide opportunity for information sharing between religious leaders on major governance and development challenges confronting Nigeria and how to better respond to these collectively.
3. Identify strategies and means of strengthening e inter religious relations at the community, state, regional and national levels.
4. Work out modalities for stemming the rising tension between Christians and Muslims.
5. Identify strategies for combating the Boko Haram challenge.

### Planned Interventions and Activities

1. Inaugural consultative meeting to discuss and reach consensus on the objectives, programmes, and management of the Initiative.
2. Document, show-case and bring to national prominence exemplary on-the-ground interfaith structures, activities and projects that are fostering peaceful coexistence within religiously plural communities across Nigeria. This could become the basis for the preparation and issuing of Annual State of Interfaith Relations Reports.
3. Commission, publish and strategically disseminate findings from research that demonstrate opportunities for social progress and economic development provided by Nigeria's religious diversity, the role of faith-based institutions in national integration, and the falsehoods that underpin common religious stereotypes.
4. Advocacy such as multimedia dialogue sessions, visits to political, community, business and opinion leaders to engender their commitment to and engagement in interfaith peace-building, conflict resolution and conflict prevention education efforts.
5. Convene regular knowledge sharing forums and strategy sessions to discuss experiences and strategies for peace-building and conflict resolution/management among clerics and community leaders from conflict-prone and conflict-impacted communities, especially those that are dealing with the Boko Haram challenge.
6. Issue well-informed position papers and press releases on major new developments or events bordering on interfaith relations.
7. Engage in a sustained interfaith peace education aimed at the larger public through web-based platforms (including Facebook and moderated electronic discussion forums), newspaper articles, leaflets, briefing notes, advertorials, case studies and research briefs (regularly inserted in a selection of national newspapers).
8. Youth-focused interfaith activities that leverage upon existing faith-based youth structures and programmes (such as youth camps), inter-school quiz and essay competitions, and exchange visits/internships.

### Timeline

It is estimated that IFAPP with the above-described set of interventions would run in the first instance for at least five years to gain enough momentum to be self-propelling and leave a lasting impact.

## Context

It must be appreciated that these “soft-power” initiatives cannot succeed in isolation. They **require other parallel interventions**, primarily by Government, such as the elimination of the core injustices, meeting the public’s expectation of safety, facilitating the empowerment of people, the provision of a sustainable job creating environment and fundamental delivery of human services by responsive and responsible governments at all levels, and where necessary “hard-power.” The interventions which must be simultaneously tackled include:

1. **Challenge of Leadership:** Injustice, Poor leadership in the Political, Religious, Intellectual spheres as well as disunity;
2. **Education:** Lack/ absence of requisite Education, Disregard of Education, Illiteracy, Challenge of Empowerment, Lack of understanding of life by our Youth;
3. **Unemployment:** Unemployment at all levels, Employability, Underemployment, Idleness, Poverty, Lack of Economic Opportunity, Ever widening gap between rich and poor, menace of street/out of school children, no eco-system for legitimate/ legal socio-economic advancement. Focused intervention strategies, programs and projects by strategic partners such as the National Poverty Eradication Programme (NAPEP), Small and Medium Enterprises Development Agency of Nigeria (SMEDAN), National Directorate of Employment (NDE) and the Office of the Senior Special Assistant on the Millennium Development Goals (MDGs)’s must be properly coordinated to effect the desired solutions;
4. **Social challenges:** Attitude, Corruption, Immorality, Drugs, Prostitution, Thuggery, Cyber-Criminality, Tribalism/ Nepotism/ Perceptions, mis-prioritisation of values;
5. **External factors.**

### Interfaith Forum

IFAPP through the support of DAAR Group, parent company of Africa Independent Television (AIT), RayPower FM radio, has started delivering on its commitment through the recording and airing of the “**Interfaith Forum**” featuring people of different faiths with a moderator discussing issues. The “**Interfaith Forum**” emphasises our similarities and what binds us, as well as breaking down stereo types. The program is simulcast on the Africa Independent Television (AIT), RayPower FM radio as well as via YouTube. At least 32 episodes have been recorded to date out of which at least 22 have been aired. We have developed a schedule for recording and airing over 129 episodes, or two years, of programing.

The “**Interfaith Forum**” was originally conceived to be a 27 minutes pre-recorded daily television and simulcast radio programme to foster interfaith dialogue, not debate, during the month of Ramadan 2012 based on agreed thematic areas. It was intended to provide news titbits and insight on issues affecting and of concern to Nigerians of all faiths. In addition to the program, it was envisaged that at least 3 thematic jingles per week will be aired. During implementation it was found that the main discussions segment required the full amount of allotted time, of 24 minutes, and it was found that the audience appreciated the format and depth of discussions. During the month of Ramadan, a new episode of the “**Interfaith Forum**” was simulcast on **AIT (television), and RayPower FM (radio), 3:30-4pm Nigeria (GMT+1) Monday to Friday**. Subsequent to the end of Ramada 2012 (19 August 2012 – 18 September 2012) Africa Independent Television (AIT) is airing one episode of the “**Interfaith Forum**” twice each week.

Each episode highlights and addresses Islam, Christian and associated interreligious issues from the perspective of building and keeping the peace during and beyond the month of Ramadan. “Interfaith Forum” asks questions and gets behind the issues stories that underlying the religious challenges we all face as well as insights from the persons with the requisite knowledge and understanding. The episodes emphasise the position and/ or perspectives of the earliest Muslims and Christians on the thematic issues with appropriate authentic citations and quotations as needed from prominent scholars among the previous and contemporary scholars.

#### Notes on “**Interfaith Forum**” viewership

It is understood that the active provocateurs amongst our various faiths, are not likely to watch or listen to this series. However, the intent is to:

1. **Inoculate** those in the populace who maybe considering aligning with provocateurs such as Boko Haram.

2. **Empower, with appropriate and correct knowledge**, others who may have cause to directly or indirectly engage and dialogue with extremists.
3. Provide **platform for interfaith dialogue** that the general public can participate in, as well as dispel dangerous rumours and misconceptions.
4. This initiative is globally unprecedented, and we hope it will emerge as a "best practice" for peoples and nations in other parts of the world to adopt.

### Follow-up to the "Interfaith Forum"

The recorded programs that emanate from "Interfaith Forum" are expected to serve as the basis for an interactive audio-visual online (and CD based) encyclopaedia that will help to dispel misunderstandings and build bridges by empowering people, some of whom may be functionally illiterate, with appropriate information to understand the position of their own, as well as other, religions on key as well as contentious religious issues. It will be all inclusive as plans are underway to provide access to the deaf and mute community through sign language and for the visually impaired through Braille. It is also expected that the "Interfaith Forum" will be complimented by the:

### Public service announcements/ short jingles

Production of short jingles that use religious passages to dispel wrong messages about issues, such as jihad and crusade and shift public focus to the messages of peace. The jingles should enlighten the targeted Muslim and Christian population:

1. The jingles should target the youth;
2. They should be a collection of positive things they can achieve without terrorism and destructive reprisals line with Islamic and Christian teachings;
3. They should have an uplifting feel using peace time footage and photographs;
4. They should feature short bursts of quotes from the Qur'an and Hadith and Christian Scriptures;
5. Mobile phone caller tunes and other forms of technology communication media will be deployed for reaching the youth
6. To push the idea, it can also include reference to the fact that Western technological achievements are a product of Muslim and Christian discoveries and in many cases interreligious collaboration.

### Cartoons

1. Creation of **multimedia cartoons** with indigenous super-heroes that either reflect the thematic responses/ challenges or positively address challenges highlighted in the thematic areas. **Comics and comic strips** that cater to low literacy environments i.e. content that emphasise the visual and minimise the written, see "the 99" <http://www.the99.org> out of Kuwait and "Strika" <http://www.strika.com> out of South Africa.
2. Leverage the equivalent of the "funnies" in local newspapers and magazines.

### Vox populi

Short interviews of ordinary Nigerians on the street and their messages on interfaith issues.

### Audio-visual

1. Air the video "Jihad and Terrorism" in segments.
2. **Local language and community based broadcasts**, various interview programs and public debate/ roundtable activities;
3. Audio and video **podcasts** of segments that can be transferred via Bluetooth;
4. Inclusion of the thematic issues in **indigenous movies and television serials**. This will be achieve, by doing the following:
  - a. **Working with indigenous script writers**, especially in northern Nigeria (Kannywood), so as to include the thematic issues as movie sub-plots.

- b. Embed **thematic based sub-plots in popular indigenous** television and radio "**soap operas**" such as "Super-Story" on TV and "Story Story - Voices from the market" on Radio.
- c. Making Movies and Television series starting with the adaptation of the following manuscripts:
  - i. "**Aminu's Story**" the true experiences of a young man who was formerly a member of the group colloquially known as Boko Haram, particularly how he was recruited and how he left the sect.
  - ii. "**Musa the Almajiri**" this movie by Dr. Aliyu Tilde will kick start an orchestrated campaign to tackle the menace of street children who are ready fodder for the terrorist groups.
5. **Internet** based outlets including but not limited to blogs, Facebook, Twitter, YouTube and other social media webcasting as well as Short-Messaging-Services (SMS) and emerging mobile services.
6. Stimulation of **political discourse as well as educational and public debates** as well as activities that shape the grass root public's expectation of safety and demonstrates that such expectations are being addressed.
7. Other.

### **Support sought**

It is envisaged that IFAPP will:

1. Significantly contribute to the **immediate and long-term elimination of terrorists** and terrorist support structures in our nation, region and world at large.
2. Be an "**exemplary best practice**" for our **global counter parts** and future national security professionals and peace activists to learn from and follow.
3. Contribute to the **achievement of the mandate of our development partners**.

The programme budget will be dependent upon the scope of work that our development partners considers necessary, thus the attached proforma budget serves as a guide. We are therefore ready for further consultations and discussions, including considering issues relating to detailed timelines and budgets, should you consider this offer of interest to the current endeavours and aspirations of our development partners, and in the best interest of our nation.

### **Support required:**

IFAPP seeks funding for the following:

1. **Secretariat Capital Expenditure;**
2. **Secretariat Recurrent Expenditure per annum;**
3. **Interfaith Forum (IFF) Project**
4. **Other envisaged projects.**



## IFAPP Members

**INTER-FAITH ACTIVITY AND PARTNERSHIP FOR PEACE (IFAPP)** members include:

1. Rev. Fr. George Ehusani, Lux Terra Leadership Foundation
2. Nurudeen Lemu, Islamic Education Trust
3. Abdul-Hakeem Ajijola, HAKDA-Ajijola Foundation
4. Babatunde A. Ahonsi, Population Council, CBD Abuja
5. Abiodun Fijabi, Lord Pricely Asso. Abeokuta
6. Muhammad Lawal Maidoki, DCCN, NACOMYO, Hqtrs Sokoto
7. Archbishop Matthew M. Ndagoso, Catholic Archbishop, Kaduna
8. Yusuf Turaki, JETS, Jos
9. Olufemi Oluniyi, CVSC, Lagos
10. Archbishop Ignatius Kaigama, Catholic Archbishop, Jos
11. Fr. Vincent Ogunsoro, Church of the Assumption, Asokoro
12. Mrs. Jummai Zainab Umar, PhD, Trustee Movement for Islamic Culture and Awareness
13. Bashir Yusuf Mundi, Director, Rha Consulting, Abuja
14. Rev. Shola Olalunbosun, Chairman, CPFN/PFN, Kaduna, CAN Office, Kaduna
15. Rev. Canon Joshua Mallam, CAN Office, Kaduna State
16. Dr. Salisu Shehu, Bayero University Kano, MSSN
17. Dr. P. K. Njoku, ICMC, Abuja
18. Abubakar Sadeeq Muhammed, Muslim Consultative Forum, Abuja
19. Aisha Umar Yusuf, Media Trust, Abuja
20. Dr. Sani Abubakar Lugga, The Waziri of Katsina
21. Imam M. Onike Abdul-Azeez, Deputy Chief Imam NASFAT HQ
22. Imam Dr. M. N. Ashafa, Inter-Faith Mediation Centre, No. 4 Waff Road, Kaduna
23. Asunogie Nurudeen, Dep. President DCCON
24. Pst. Joshua Kurmin Pyeng, Interfaith Mediation Centre, Kaduna
25. Emmanuel Ojeifo, C/o Fr. George Ehusani
26. Rt. Rev. Josiah Idowu-Fearson, Diocese of Kaduna (Anglican Communion)
27. Mohammed Haruna, Journalist, Kaduna
28. Archbishop John Onaiyekan, Catholic Archbishop of Abuja
29. Ishaq Kunle Sanni, National Adviser, NACOMYO
30. Pastor Wale Adefarasin, PFN-Lagos state chapter
31. Bishop Matthew Hassan Kukah, Catholic Diocese of Sokoto
32. Jude Ilo, Advocacy Officer, OSIWA

**IFAPP Proforma Budget**  
**Summaries**

<u>S/n</u>	<u>Budget Summary</u>			<u>Total Cost</u>
1	IFAPP Pre-Start-up Costs		-	N 350,000.00
2	IFAPP Capital Expenditure		-	N 8,178,000.00
3	IFAPP Recurrent Expenditure per annum		-	N 11,742,000.00
4	IFAPP Interfaith Forum (IFF) Project Activities		-	N 7,987,200.00
5	<b>Total Budget (year one) in Naira</b>			<b>N 28,257,200.00</b>
6	<b>Total Budget (year one) in US\$</b>	Exch. Rate to \$	<b>N 165.00</b>	<b>\$ 171,255.76</b>

IFAPP Budget Details

1	<b><u>IFAPP Pre-Start-up Costs</u></b>	<u>Quantity</u>	<u>One-time Cost</u>	<u>Unit</u>	<u>Total Cost</u>
2	Registration	1	N 250,000.00		N 250,000.00
3	Recruitment Process	1	N 270,000.00		free by TBP
4	Initial online presence: email, Facebook, Twitter and YouTube	1	N 50,000.00		free by CS2 with Ekanem
5	Other	1	N 100,000.00		N 100,000.00
6	<b>Total Pre-Start-up Costs</b>				<b>N 350,000.00</b>
7	<b><u>IFAPP Capital Expenditure</u></b>	<u>Quantity</u>	<u>One-time Cost</u>	<u>Unit</u>	<u>Total Cost</u>
8	3Kva Inverter	1	N 2,500,000.00		N 2,500,000.00
9	Office furniture (Tables/ Chairs)	4	N 40,000.00		N 160,000.00
10	Fireproof Cabinet	1	N 190,000.00		N 190,000.00
11	Filing Cabinet	2	N 30,000.00		N 60,000.00
12	Laptop Computers with MS Office and Antivirus	2	N 100,000.00		N 200,000.00
13	High End Mac Computer with Video Editing Software, MS-Office & Antivirus	1	N 2,856,000.00		N 2,856,000.00
14	2TB (Terabytes) Backup Drives	5	N 48,000.00		N 240,000.00
15	LAN Networking Equipment	1	N 30,000.00		N 30,000.00
16	Projector	1	N 140,000.00		N 140,000.00

17	Projector screen	1	N 15,000.00	N 15,000.00
18	DVD/ CD Duplicator (10 DVD)	1	N 105,000.00	N 105,000.00
19	Internet Installation costs	1	N 30,000.00	N 30,000.00
20	Duplex Colour Laser Printer/ Scanner	1	N 85,000.00	N 85,000.00
21	Office Phone	1	N 10,000.00	N 10,000.00
22	Binding Machine	1	N 14,000.00	N 14,000.00
23	Video Camera	1	N 380,000.00	N 380,000.00
24	Braille Printer	1	N 750,000.00	N 750,000.00
25	Electrical Power extension cables	9	N 3,000.00	N 27,000.00
26	Water dispenser with stabiliser	1	N 36,000.00	N 36,000.00
27	Television with cable equipment	1	N 100,000.00	N 100,000.00
28	Website domain registration, set-up and email	1	N 250,000.00	N 250,000.00
29				N -
30	<b>Total Capital Expenditure</b>			<b>N 8,178,000.00</b>
31	<b><u>IFAPP Recurrent Expenditure per annum</u></b>	<u>Quantity</u>	<u>Annual Cost</u>	<u>Total Cost</u>
32	Administrators Salaries	2	N 1,800,000.00	N 3,600,000.00
33	Office Space	1	N 1,000,000.00	N 1,000,000.00
34	Office Consumables (Paper, Colour Ink, Binding, Staple pins other)	1	N 1,200,000.00	N 1,200,000.00
35	Petty Cash	1	N 240,000.00	N 240,000.00
36	Utility bills (Power/ Water)	1	N 420,000.00	N 420,000.00
37	Water dispenser refills	1	N 12,000.00	N 12,000.00
38	Television cable subscription	1	N 90,000.00	N 90,000.00
39	Monitoring, Evaluation & Lesson Learning	1	N 1,000,000.00	N 1,000,000.00
40	Documentation printing and production	1	N 1,000,000.00	N 1,000,000.00
41	Maintenance online presence: email, YouTube, web-streaming, Facebook, Twitter, social media and other e-fora	1	N 180,000.00	N 180,000.00
42	IFAPP members meetings	2	N 1,500,000.00	N 3,000,000.00
43				N -
44				N -
45	<b>Total Recurrent Expenditure per annum</b>			<b>N 11,742,000.00</b>

46	<b><u>IFAPP Interfaith Forum (IFF) Project Activities</u></b>	<u>Quantity</u>	<u>Annual Cost</u>	<u>Total Cost</u>
47	Two episodes per week == 2 resource persons + 1 moderator		-	-
48	Studio Recording Time			free by AIT
49	Video Editing			free by AIT
50	TV Broadcast Air time			free by AIT
51	Radio Broadcast Air time			free by AIT
52	Administrative overhead related to securing resource persons local running and communications == Approx. 208 resource persons @ 5 minutes each @ N15 per minute	1	N 187,200.00	N 187,200.00
53	Costs related to Abuja resource persons: local running == Approx. 156 resource persons local running @ N5,000.00	1	N 780,000.00	N 780,000.00
54	Costs related to non-resident resource persons inter-state transport, accommodation, feeding & local running == Approx. 52 resource persons; inter-state return transport 70,000, accommodation 35,000; feeding N15,000 & local running N10,000	1	N 6,500,000.00	N 6,500,000.00
55	Costs related to Moderator: local running == Approx. 104 episodes local running @ N5,000.00	1	N 520,000.00	N 520,000.00
56				
57				
58				
59				
	<b>Total IFF Project Activities</b>			<b>N 7,987,200.00</b>

### INTER-FAITH FORUM RAMADAN 2012 RECORDING SCHEDULE

List of episodes and topics recorded so far with the resource.

<u>Week</u>	<u>Episode</u>	<u>Topic/ Theme</u>	<u>Christian Resource Person</u>	<u>Muslim Resource Person</u>	<u>Date of Recording</u>
	0	INTER-FAITH ACTION FOR PEACE (IFAP) on Kaakaaki (LIVE)	Rev. Father George Ehusani	Ustaz Nuruddeen Lemu	18 July 2012
	1	Introducing the "INTER-FAITH ACTION FOR PEACE (IFAP)."	Rev. Father George Ehusani	Ustaz Nuruddeen Lemu	16 July 2012
	2	The faith-based rationale for interfaith relationship building through dialogue and introduction of the IFAP initiative and the IFAP-AIT partnership (Part 1)	Rev. Father George Ehusani	Ustaz Nuruddeen Lemu	16 July 2012
1	3	The faith-based rationale for interfaith relationship building through dialogue and introduction of the IFAP initiative and the IFAP-AIT partnership (Part 2)	Rev. Father George Ehusani	Ustaz Nuruddeen Lemu	18 July 2012
	4	Challenge of diversity and globalisation to peaceful co-existence	His Grace Archbishop John Onaiyekan	Ustaz Nuruddeen Lemu	22 July 2012
	5	Dehumanising stereotypes and consequences	Rev. Father George Ehusani	Ustaz Nuruddeen Lemu	23 July 2012
	6	Potentials of interfaith action for peace	His Grace Archbishop John Onaiyekan	Ustaz Abubakar Sadeeq Muhammed (Deedat)	22 July 2012
	7	The role and importance of places of worship in Islam and Christianity	Dr. Paddy Kemdi Njoku	Ustaz Abubakar Sadeeq Muhammed (Deedat)	22 July 2012
	8	Evangelism/ Dawah and interfaith dialogues and action	Rev. Father George Ehusani	Ustaz Nuruddeen Lemu	23 July 2012
	9	Getting involved: Guidelines for successful interfaith relations	His Grace Archbishop John Onaiyekan	Ustaz Abubakar Sadeeq Muhammed (Deedat)	22 July 2012
2	10	Are Muslims allowed into Churches/ Christians allowed into Masjids (Mosques)?	Rev. Father George Ehusani	Ustaz Nuruddeen Lemu	?????
	11	Are the places of worship of others to be respected and protected?	Rev. Father George Ehusani	Ustaz Nuruddeen Lemu	30 July 2012
	12	The Good, the Bad, and the Ugly side of Interfaith relations	Rev. Fr. Cornelius Omonokhua	Ustaz Abdulfattah Adeyemi	25 July 2012
	13	Faith as the greatest force for selfless good	Rev. Basil Orkpe	Imam Musa Olaofe	26 July 2012

	14	Role of places of worship in interfaith relationship building?	Dr. Paddy Kemdi Njoku	Ustaz Abubakar Sadeeq Muhammed (Deedat)	22 July 2012
	15	Importance of respect and sensitivity around differences	Rev. Fr. Cornelius Omonokhua	Ustaz Abdulfattah Adeyemi	25 July 2012
	16	Importance and role of common ground (Why?)	Rev. Basil Orkpe	Imam Musa Olaofe	26 July 2012
3	17	What Islam/ Christianity say about the "Other"	Rev. Fr. Cornelius Omonokhua	Ustaz Abdulfattah Adeyemi	25 July 2012
	18	The Golden Rule and religious ideals (Part 1)	Dr. Paddy Kemdi Njoku	Ustaz Abubakar Sadeeq Muhammed (Deedat)	22 July 2012
	19	The Golden Rule and religious ideals (Part 2)	Dr. Paddy Kemdi Njoku	Ustaz Abubakar Sadeeq Muhammed (Deedat)	22 July 2012
	20	Causes of Interfaith strife and violence	Rev. Father George Ehusani	Ustaz Nuruddeen Lemu	06 August 2012
	21	What would Jesus or Muhammad want to see us doing together?	Rev. Father George Ehusani	Ustaz Nuruddeen Lemu	06 August 2012
	22	How do we find common ground?	Dr. Joanna Nwosu	Sister Rafatu AbdulHamid	ok
	23	Common ground in Interfaith relations	Dr. Joanna Nwosu	Sister Rafatu AbdulHamid	Questions incomplete
4	24	The importance of Protecting Human Rights and Justice	Barrister Ojobo Atulukwu	Hannatu Akilu	ok
	25	<b>The place of justice, forgiveness and love in personal life</b>	Dr. Joanna Nwosu	Halima Sani	06 August 2012
	26	<b>Religious ideals and the real world</b>	Dr. Joanna Nwosu	Hannatu Akilu	ok
	27	The imperative for Compassion	Rev. Father George Ehusani	Ustaz Nuruddeen Lemu	06 August 2012
	28	Origins of the "Abrahamic Faiths"	Apostle Dr. Carol Okafor	Hassanna Abdul	06 August 2012
	29	The names and attributes of God	Dr. Joanna Nwosu	Fawzah Aladejana	06 August 2012
..	..	End of Ramadan	..	..	..

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[http://www.guardiannewsngr.com/index.php?option=com\\_content&view=article&id=94488:when-inter-faith-action-for-peace-dialogued-for-better-nigeria&catid=102:ibru-ecumenical-centre&Itemid=596](http://www.guardiannewsngr.com/index.php?option=com_content&view=article&id=94488:when-inter-faith-action-for-peace-dialogued-for-better-nigeria&catid=102:ibru-ecumenical-centre&Itemid=596)

**When Inter-faith Action For Peace Dialogued For Better Nigeria**

Sunday, 05 August 2012 00:00 Editor [Features](#) - [Ibru Ecumenical Centre](#)

WITH support from the Open Society Initiative for West Africa (OSIWA), Lux Terra Leadership Foundation (LTLF) and the Islamic Education Trust (IET) planned and convened, on April 17, 2012, a high-level inter-faith dialogue between Islamic and Christian clerics, leaders, and advocates as prelude to a more structured constructive engagement towards ensuring peaceful coexistence of religious groups in the country.

The move follows Boko Haram activities, which have heightened sectarian tension and created an environment of fear and suspicion among religious groups. This gave rise to great need to stem rapid deterioration in inter-religious relations in ways that would help to reposition these relations as channels for mobilising faith communities for the greater challenge of responding to the country's quest for development and good governance. The initiative took into cognisance fact that existing platforms for communication between religious groups often lack ownership by ordinary Nigerians and requisite credibility and legitimacy.

The inaugural meeting of the Inter-faith Action for Peace (IFAP) brought together 27 well-respected Islamic and Christian clerics, advocates and leaders from across all the geopolitical zones of the country for a full day of intensive discussion and action planning. The mutual commitment of the two organisations to broad consultation and participatory engagement made for an impressive turnout and engendered frank, open, and productive discussions about how the group could best foster inter-faith dialogue and action for sustainable peace. The latter outcome was particularly engendered by the strong stage-setting keynote address given at the start of the meeting by co-convenor, Mr. Nuruddeen Lemu.

The meeting sought to provide a forum for consultations on peaceful coexistence and how to systematically address and reverse the worsening state of interfaith relations: to discuss and formulate a common vision and agenda for engendering peaceful coexistence among Muslims and Christians in Nigeria; to identify key strategies, programmes and projects for actualising the agreed agenda; and to develop an overall framework for the governance and management of IFAP. EXTENSIVE deliberations yielded consensus on the following: Name- With the proposal of various possible names by several participants, the group unanimously adopted INTER-FAITH ACTION FOR PEACE (IFAP).

Membership- Invited participants to the inaugural meeting would constitute the founding members of IFAP and new members shall be admitted on the basis of nomination and approval by existing members, following a process to be outlined in the group's Articles of Association.

Core Mission- IFAP will work at both national and sub-national levels for the peaceful coexistence of religious groups in Nigeria through an integrated set of educational and advocacy programmes, projects and initiatives that will enlighten adherents of both faiths, diffuse tension, and promote peace.

Challenge- The relations between Christians and Muslims have degenerated beyond what used to be just fear and suspicion, to actual hatred in some areas of the country. This is driven by, among other causes, poor education or widespread ignorance about the religious and ethnic complexities of the country, misunderstanding of the doctrines of the different faiths by many of their adherents, poor adjustment to the social demands of a multi-ethnic and multi-religious society, widespread poverty and youth unemployment, failed leadership, politicisation of religion, and bad governance. Religion being a powerful source of identity has become the rallying factor for some radicalised young people to react to the circumstances and vent their anger on society. The Boko Haram phenomenon is so far the worst manifestation of this reality.

Opportunity- Several inter-faith dialogues and peace-building initiatives are ongoing across Nigeria, including the work done so far by NIREC, the Kaduna State Interfaith Mediation Center, and the work of other organisations and individual religious and community leaders in both Muslim and Christian communities, sometimes at great costs to the initiators. IFAP will function at the national level to, among other things, increase the impact of these efforts across Nigeria through strengthening, supporting, networking and adding value to such efforts.

Revision of Working Document- The concept note, setting out the case for direction, modalities and proposed programmes of IFAP, is to be revised to take account of: (a) the religious dimension

of the crisis in interfaith relations, (b) the positive role of NIREC and other initiatives to date, (c) more comprehensive definition of the problem beyond Boko Haram, (d) adequate attention to the youth question, and (e) the role of the mass media (including social media).

**Programmatic Focus**– Broad consensus was reached about the programmatic priorities that will enable IFAP achieve impact: religious education around the theological basis for peaceful living among adherents of both religions; fostering, capacitating and supporting early warning and mediation mechanisms (including centres and networks); engagement of government via advocacy to demand for better policies and programmes to be put in place to address widespread poverty, poor educational access and youth unemployment, which are conducive to the expression of violent extremism; innovative peace education and communication using various social media platforms to reach young people.

**Governance and Management**– Mr. Nuruddeen Lemu and Rev. Fr. George Ehusani are to serve as the co-conveners of IFAP, supported by two part-time co-coordinators, Babatunde Ahonsi, and a soon-to-be appointed Muslim professional. This interim management structure would be in place until the Article of Association has been developed and ratified, which would spell out the governance structure of IFAP and how it would be constituted.

IFAP will, among others, undertake the following before its next meeting: (a) Three peace education materials produced by IET are to be reviewed by a three-person committee (made up of Dr. Salisu Shehu, Hajia Aisha Umaru and Imam Ashaffa) over the next three weeks and recommend to the group whether they should be adopted or modified by IFAP for wider dissemination in the Muslim communities across Nigeria; (b) A 10-page paper abstracted from the recent African Synod (Catholic Church) publication on 'Public Apology and Reconciliation', a paper by Dr. Olufemi Oluniyi on 'The Imperative of Public Apology and Public Forgiveness for Reconciliation and Peace', and a 10-page paper abstracted from the recent publication in a book of lectures, talks and homilies by Archbishop Ignatius Kaigama of Jos relevant to interfaith relations and peace-building would be similarly reviewed over the next three weeks by a three-person committee (made up of Archbishop Onaiyekan, Dr. Ahonsi and Dr. Njoku) with a view to publishing and widely disseminating them as IFAP publications within the Christian community across Nigeria.

IN attendance were: Babatunde A. Ahonsi, Population Council, Abuja; Abiodun Fijabi, Lord Pricely Asso. Abeokuta; Engr. Muhammad Lawal Maidoki, Da'wah Coordination Council of Nigeria (DCCN), National Council of Muslim Youth Organisations (NACOMYO), Hqtrs Sokoto; Archbishop Matthew Ndagoso, Catholic Archbishop, Kaduna; Prof. Yusuf Turaki: ECWA Theological Seminary, Jos; Dr. Olufemi Oluniyi, Centre for Values and Social Change, Lagos; Archbishop Ignatius Kaigama: Catholic Archbishop of Jos; Fr. Vincent Ogunsoro; Church of the Assumption, Asokoro, Abuja; Rev. Shola Olalunbosun; Chairman, Pentecostal Fellowship of Nigeria (PFN), Kaduna State Branch, CAN Office, Kaduna; and Rev. Canon Joshua Mallam, CAN Office, Kaduna State.

Also present were: Dr. Salisu Shehu; Bayero University Kano, Muslim Students' Society of Nigeria (MSSN); Dr. P. K. Njoku; Chartered Institute of Mediators and Conciliators, Abuja, Rev. Fr. George Ehusani, Lux Terra Leadership Foundation, Abuja; Ibrahim Balogun (Rep-Abubakar S. Muhammed), Muslim Consultative Forum, Abuja; Hajia Aisha Umar Yusuf, Media Trust, Abuja; Dr. Sani Abubakar Lugga, Waziri of Katsina; Imam M. Onike Abdul-Azeez, Deputy Chief Imam, NASFAT Headquarters; Imam Dr. M. N. Ashafa, Inter-Faith Mediation Centre, No. 4 Waff Road, Kaduna; Asunogie Nurudeen, Dep. President, DCCN and Pst. Joshua Kurmin Pyeng, Inter-faith Mediation Centre, Kaduna, among others.

Author of this article: **Editor**



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## IFAPP Directors Profiles

**Rev. Fr. George Ehusani**

**Rev. Fr. George Ehusani**

## Malam Muhammad Nuruddeen Lemu

**Malam Muhammad Nuruddeen Lemu** from his teenage years came to an early realisation that his calling in life is to address squarely the challenges that faces our society due to lack of knowledge. Thus, **he set himself the task of building institutions and strengthening capacities for knowledge generation, sharing and management.**

Nuruddeen as a member of the Senior Management Team of the Islamic Education Trust, and Dawah Institute of Nigeria, **oversees the process of content generation through research coordination and authorship of numerous published works including books, articles and training manuals** in the area of Religion and interfaith understanding and dialogue.



**Train the Trainers Course in Islam and Dialogue**, a flagship interfaith dialogue capacity-building programme for peaceful coexistence of the Dawah Institute of Nigeria under the supervision of Nuruddeen, **has reached over 65,000 people** in Nigeria, Liberia, Sierra Leone, the Gambia, Ghana, Kenya, Cameroun, Niger, Sudan, the United Kingdom, Australia, New Zealand, the United States, Finland, Estonia, Qatar, Bahrain, Sri Lanka, the Maldives, Singapore, the Philippines and Malaysia.

To create the critical mass of the capacity that is required to break down stereotypes and bigotry that has given rise to religious intolerance in Nigeria, **Nuruddeen works with several institutions at the board level** to help in contributing to their strategic direction and focus. Some of these institutions include:

Director, Lotus Capital (Halal Investments) Ltd;  
 Director, Development Initiative of West Africa (DIWA);  
 Technical adviser, The Nigerian Environmental Society Niger State;  
 Adviser, Voice of the Voiceless Network, Minna;  
 Member, the Advisory Board, New Horizons College, Minna;

Nuruddeen works with a **network of Islamic faith-based coalition of Non-Governmental Organisations (NGO) that has over 1,200 members and partners** with LUX Tera Leadership Institute who also has a network of Christian Faith Based coalition of NGOs that has over 1,000 members.

Given his personal experience of starting very early in life, **Nuruddeen has dedicated part of his busy schedule to working with young people** to give them the opportunity to develop the physical and intellectual capacity necessary for dynamic leadership. To this end, he works in different capacities to support young people as follows:

Member, National Awards Committee, Ford Foundation Jubilee Transparency Awards, Nigeria;  
 Chairman, Niger State Taekwondo Association, Ministry of Sports Development;  
 Patron of the Survival Club, New Horizons College, Minna;  
 Co-Patron of the Charity Club, New Horizons College, Minna;  
 Teacher Trainer, the Noor Al-Houda Islamic College, Sydney, Australia;

Nuruddeen has engaged in interfaith dialogues all over the world including Liberia, UK, Gambia, Australia, Philippines, New Zealand, Sri Lanka, Bahrain and Nigeria. He is, an international speaker, and has deployed all available communication media to get the message of peaceful coexistence to hundreds of thousands of people around the world.

His most recent foray is as the co-convenor of the **Interfaith Activity and Partnership for Peace (IFAPP)**, with a simulcast Television and Radio Programme called, the Interfaith Forum.

A **Fellow of Aspen Leadership Institute, Colorado, USA**, Nuruddeen, holds an **MSc in Resource Management from Edinburgh University, U.K.** and **B.A. Agriculture from Ahmadu Bello University Zaria, Nigeria**. He is proficient in English, Arabic, Hausa and Nupe languages.

He is a prolific writer with **numerous published works** in the area of Religion and interfaith understanding and dialogue.

His favourite past times are reading and spending time fishing with his children.

## Jummai Zainab Umar, PhD.

**Jummai Zainab Umar, PhD.**, the Executive Chair and CEO of **the Business People (tbp) Limited**, is a highly professional and motivated lady with over two decades of working experience that spans across the Public and Private Sectors, International Development Organisation and International Non-Governmental Organisation.



Until December 2010, Dr. Umar was the Corporate Social Responsibility Lead for Microsoft Corporation, West Africa. Before then, her career has seen her work with Action Aid International Nigeria, where she currently serves, as Member Board of Trustees; United Nations Education Scientific & Cultural Organisation (UNESCO) and the Nigerian Security Printing and Minting PLC. She has worked across the continent and impacted several thousand people.

This multi skilled and multi-talented lady holds a Doctorate Degree in Public Administration & Policy Analysis and is a Fellow of the United Nations University, Maastricht, Netherlands.

Dr. Umar believes and advocates for the right of the underserved people/ communities to have access to the basic amenities of life, filled with dignity. This invariable has led her into pioneering transformational changes in different facets of human endeavours in order to support the formal and informal underserved people and businesses realise their full potential.

Some of the transformational programs she pioneered include:

- **Campaign against Cybercrimes** which involves orchestrating a global alliance in gaining Nigeria visibility as a country against cybercrime;
- **Support for disadvantaged women in West Africa** with particular success with Women In Seclusion in North Eastern Nigeria, a global award winning initiative;
- **ICT integration in Education in Nigeria and Ghana** with award winning programme in Ghana;
- **Access to technology for underserved communities** through localization of the Microsoft Office and Windows into Hausa, Igbo and Yoruba; Founding Member, **Secretary General and Member of the Board of Trustees**, Movement for Islamic Culture and Awareness (MICA). A Faith based Organisation which was set up to provide young Muslims with a perspective of Islam in the 21st Century as religion that is dynamic, moderate, and respects diversity.

Dr. Umar is the Moderator of the "Interfaith Forum" program that is simulcast on Television and Radio. It features people of different faiths discussing topical issues, with emphasis on our collective humanity and what binds us, as well as breaking down stereo types and building bridges.

She has served on several committees, including the Presidential Committee on Drafting the Community Radio Policy as Member/Secretary; Coordinator, Women's Group & Member Central Working Committee (CWC) Vision 20:2020, amongst others. She is a Member, Board of Trustee, the Movement for Islamic Culture and Awareness, MICA.

She is a recipient of several national, regional and international awards including the prestigious Executive Leadership Award for support to the Women and Children of Liberia.

She is an international speaker, holds membership of several professional bodies and sits on the faculty of several leadership institutes. She specialises in Human Development, Organisation Effectiveness, Policy Initiatives, Capacity Building and Wealth Generation.

Dr. Jummai Zainab Umar is married and blessed with children.

## Abdul-Hakeem Ajijola (AhA).

Abdul-Hakeem Ajijola (AhA) is the **Executive Chairman, Consultancy Support Services (CS2) Ltd.**, [www.consultancyss.com.ng](http://www.consultancyss.com.ng) an Information Communication Technology (ICT)/ Cyber Security and Organization Effectiveness Consultancy Firm. He is **Advisor to the Chair (Cybersecurity Malaysia) of the Organisation of Islamic Cooperation (OIC) Computer Emergency Response Team (CERT)** [www.oic-cert.org](http://www.oic-cert.org)



Prior to this, he was the **Senior Special Assistant Innovation and Technology to the National Security Adviser (NSA) to the President and Commander-in-Chief**, Federal Republic of Nigeria. Before his national assignment, he founded and was the CEO of Digital Information Systems Company (DISC) Limited, 1988-2000, a pioneer ICT firm in Nigeria. From 1985-1988, he worked with the **National Geographic Society (NGS)** in Washington DC., [www.nationalgeographic.com](http://www.nationalgeographic.com). Being the patriot that he is, he decided to come home and contribute to Innovation in Africa. He has served on several presidential, international and technical committees including:

- Member, **Council of Regional Advisors, for West and Central Africa, of the International Development Research Centre (IDRC)** [www.idrc.ca](http://www.idrc.ca).
- Consultant and **resource person on ICT to the Economic Community of West African States (ECOWAS) Commission** [www.ecowas.int](http://www.ecowas.int), Abuja.
- Consultant on "Knowledge Platforms and ICT" to the National Poverty Eradication Program.
- Member, Policy Drafting Committee that developed the **National IT Policy** which was approved by the Federal Executive Council in April 2001. [www.nitda.gov.ng/nigeriaitpolicy.pdf](http://www.nitda.gov.ng/nigeriaitpolicy.pdf). Member of the 2008-2009, Nigeria National IT Policy Review Committee.
- Member of the Committee drafting the **National ICT in Education Policy** and implementation Framework.
- Member of the Nigerian National **ICT4D Strategic Action Plan** Committee, and Chairman of the sub-committees on the **National Security and Law Enforcement** and **e-Government**.
- Alternate Chair **SCAN-ICT Nigeria Task Force**. [www.scanict.org.ng](http://www.scanict.org.ng)
- Member of the **National ICT in Education** Policy Drafting Committee and ICT in Education Policy Framework Implementation Committee.
- Committee of Experts of the **Presidential Committee on Space Science and Technology**. Formulation of a policy on Space Science and Technology.
- Member, Nigerian Cyber-crime Working Group (**NCWG**) [www.cybercrime.gov.ng](http://www.cybercrime.gov.ng).
- Board Member, **Backbone Connectivity Network (BCN) Nigeria Limited** [www.bcnigeria.net](http://www.bcnigeria.net) a wholesale telecommunications operator National Long Distance and Metropolitan Fibre Network licences.
- Director/ Secretary, of the Boards of the HAKDA-Ajijola Foundation and HAKDA International School Kaduna.
- Chair of the Parent Teachers Association (PTA) of Greater Heights Academy, Kado, Abuja.
- Consultant to **UNESCO: "Feasibility Study on the development of a Virtual Library by Institutions of Higher Education"** in Nigeria, prepared with Funds from Japan Funds in Trust and UNESCO [www.unesco.org](http://www.unesco.org).
- Advocate for **Community Radio (CR)** policy development in Nigeria in association with the Association for Progressive Communications (APC) Regional ICT Policy Advocacy as part of the program for Catalysing Access to ICTs in Africa (CATIA) [www.catia.ws](http://www.catia.ws).

He has attended several development programmes both in Nigeria and abroad including an Executive Program on **Science, Technology and Innovation Policy** at the prestigious Harvard University, John F. Kennedy School of Government, <http://ksgexecprogram.harvard.edu/> Boston Massachusetts MA, USA. 2003. He also has special certifications from the MIS Training Institute, Massachusetts MA, USA [www.misti.com](http://www.misti.com) in **Large Scale Computer Forensics, Incident Response; International Security in the Interconnected World** and **The Forum on Information Warfare**. He has travelled extensively around the world and has **nurtured strong social capital in the private and public sectors as well as in academia and civil society**.

He was born on 1st October 1962 and acquired his education in three different continents: Europe 1969-1972, Africa 1974-1981 and North America 1981-1985. He is married with children.

**Pictures**

**IFAPP Inaugural Meeting**



**Recording of "Interfaith Forum" Episodes**





**AIT Technical Staff**

Several producers and most camera operators are female.

