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The Editor-in-Chief

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Department of Linguistics and Nigerian Languages

Faculty of Arts.

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A CHRISTIAN DIMENSION TO INTER-RELIGIOUS CONFLICT DISCOURSE IN NIGERIA

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Abstract

Nigeria, as a country on the continent of Africa is a multi-ethnic and a multi-religious society with massive potential for social, economic and democratic development. However, intense religious conflicts and violence that manifested within the country from the pre-colonial and post-colonial era have made progress and development elude the country. Given this, numerous efforts have been made which tilts towards its extermination and eradication, but no main achievement has been witnessed, thus the issue of religious and ethnic conflicts is still a recurring decimal in the country. It is noteworthy, that many intellectuals have examined the discourse from different perspectives but nevertheless, this is an attempt to investigate the discourse from a Christian religious perception. The study employs qualitative and quantitative method of research such as research papers, interviews, opinion polls and articles relevant to the subject matter. The research found out amongst others that some Christian concepts and beliefs serve as a factor in the fuelling and quenching of inter religious conflicts in Nigeria. A realistic religious tactic to inter religious conflict is supplied as recommendations.

Keywords: Conflict, Religion, Nigeria, Ethnicity, Christianity

Introduction

The matter of religious and ethnic conflict has been paid attention by the government, academia, policy makers, media, military and even non-governmental organizations. Even, Nigerians in Diaspora are interested in the discourse because, it is a known fact that sustainable socio-economic development cannot be achieved in an atmosphere of intense violence and conflicts. The current trend is as a result of the increase in religious and ethnic conflicts, insecurity and social vices noticed in everyday life of Nigerians across the states in Nigeria. According to Richard, he was of the opinion that conflict be it ethnic, religious or political is steadily becoming an everlasting feature of the Nigerian society. He believes that consequently peace is becoming elusive, and thus a mirage. (Ogunleye, 2012). Religious parties are trailing and fighting each other during interaction due to the suspicion and the spirit of competition that exists among them. It is true that religious conflicts leading to violence have led to multiple killings, reprisal attacks and the destruction of valuable properties estimated to be millions and billions of naira, while people of different ethnic groups are on each other's neck, killing themselves due to cultural diversity and diminutive difference that manifests among them. The problem is further aggravated and complicated as regards the choice of targets and the type of weapons deployed during these crises. This situation inhibits the ability of security agencies to deescalate crises quickly and restore law and order. Thus, there is a tendency for crises to escalate and become prolonged.

However, in actual fact, it can be reasonably argued that all human beings want harmony, peace and mutual co-existence in their communities, and it is worthy to state that religion and peace are two natural companions in the minds of humans in different periods of history and one may say that both religion and peace are two distinct entities, yet religion is inseparable from peace because peace is believed to be the product and fruit of religion (Ogunleye, 2012). If this is true and yet many of the worst wars and continuing conflicts today are between adherents of different living faiths in Nigeria, then this calls for a serious scholarly attention.

Religions in Nigeria

Nigeria is a multi-religious society with three major religions dominating the religious landscape namely, African traditional religion, Islam and Christianity. It has been rightly observed that accurate figures are not readily available as regards the numerical strength of these different religions. As observed by Richard that each of these religions relates to the

Nigerian society differently and they fulfill different roles which are deeply rooted in the nature of each of the religion (Ogunleye, 2012). It is not gainsaying the fact that religion is a powerful tool that can influence, control, motivate, and persuade humans and the relationship that exists between them. The African traditional religion is the indigenous religion of the Africans-Nigerians before the advent of Christianity and Islam, and it was a religion that was accepted and practiced before the advent of the foreign religions. The doctrine and beliefs of the indigenous African religion is based on five major structures; belief in God, divinities, spirits, ancestors, mysterious powers that is, magic and medicine. The political authority symbolized by the traditional rulers is deeply rooted in African indigenous religion. (Adewale, 1989).

Ehianu views that the Muslims whose religion is Islam are associated with oriental or Arab civilization. The Christians, whose religion is Christianity has over time acquired western and European garb. At independence in 1960, the country was drawn more or less along religious zones of influence, namely, the largely Muslim north and the Christian south (Ehianu, 2012). In African traditional religion the Supreme Being is in charge of the creation, maintenance and sustenance of the planet earth that he had created. Islam came next to Nigeria before Christianity through Kanem-Bornu Empire. The adherents of this religion are called Muslims. This religion stresses the oneness of God and the messengership of Prophet Muhammad. The Muslims holds that Prophet Muhammad is the last Prophet of God and that he was chosen to lead people to salvation by accepting Allah. In Islam God is the Supreme, worthy of worship and man must engage in devotion to him in accepting his authority and supremacy (Momodu, Jude & Edem, 2011). After Islam, Christianity entered Nigeria and the religion stresses the belief in God, Jesus Christ and the Holy Spirit. This is known as 'The Trinity', Christians hold that God sent Jesus Christ to the world to redeem and reconcile humanity back with God after the original fall of man in the Garden of Eden. The adherents of Christianity emphasize that Jesus died for the sins of the world and that salvation could only be gotten through the acceptance of the supremacy and lordship of Jesus Christ (Dimma, 2013). Beyond any reasonable doubt, these three religions intermingled in Nigeria, in the words of Adewale, religions, especially where there are more than one, are bound to interact and exercise reciprocal influence on another when they come together, that one may struggle to outshine or surpass the other because the different religions belong to various traditions and emphasize different points of view (Adewale, 1989). There are an

visible interaction and reciprocal influence as; Oguagha submits that some of the independent churches in Africa incorporated traditional religious practices in their mode of worship (Oguagha, 1994).

Inter-Religious Conflicts in Nigeria

It is a fact that from the pre-colonial to the post-colonial era, Nigeria as a country has experienced series of violent conflicts which cut across religious, political and ethnic conflicts and the aftermath of these conflicts has always been disastrous because in the façade of this conflicts, quite a number of people have died in the process and properties worth billions of naira have been destroyed and leaving several others injured. With particular reference to religion, there are different types and levels of inter religious conflicts which include inter-religious and intra-religious conflicts. Inter religious conflicts are the ones that manifest among two or more diverse religious traditions or groups, while intra religious conflict occasionally exists among a particular religious denomination or sect. Inter-religious conflict became noticeable in Africa with the coming of Islam and Christianity. From the start, there was relative peace among the traditionalists. In fact, it is difficult to establish the history of conflict within traditional religious outfit and whatever happened in Africa is a reflection of what transpired in continents where Islam and Christianity are found (Ayantayo, 2010). Familusi (2011) posited that it is an impossible venture to highlight all cases of religious crises in Nigeria. However, there have been many more religious conflicts between Christians and Muslims (Atowoju, 1997). While there is no Christian group that constituted itself in a military faction as the Maitatsine movement, Christians have always come out en mass to defend their faith whenever these uprisings occur, Atowoju wrote further that in reaction to increased Muslim activism, Christian militancy has also grown (Atowoju, 1997).

Back (2004) claimed further that Islamic and Christian militancy is becoming more and more popular leading to more religious riots in recent times. Global security, a watch dog organization has recently chronicled all these riots beginning from 1999. According to their report, in May 1999, more than 100 people died in Kaduna state over the succession of an Emir. As the state was recovering from this religious riot, between February and May 2000, about 1000 people died as a result of a riot in Kaduna over the introduction of the Sharia law in the state (Back, 2004). There were reprisal attacks in the south of Nigeria, killing many Hausa Muslims. In September of 2001, over 2000 people were killed in inter-religious riot in Jos, Nigeria. Between 2002 and the end of 2003, over 72 villages were burnt due to

religious violence in Plateau State. Religious violence erupted in Kano in May 2004 because of several Muslims that were killed in Plateau State in the beginning of May 2004. An estimated 1000 Christians abandoned their homes and sought refuge in military installations for fear of being killed by the Muslims (Iheanyi, 2005).

One of the characteristics between the violent acts is that no matter the root cause of it, they end up becoming religious. For example, in 2002, a reporter for "This Day" newspaper wrote an article suggesting that the Muslims should stop protesting against Nigeria hosting Miss World contest in Kaduna because if prophet Muhammad was still alive, he would probably have chosen a wife from among the contestants. This statement which was a comment from a reporter not representing the Christian faith and from a newspaper that is neither Christian nor represents Christian theology, ignited a wave of violence between Christians and Muslims, leading to loss of over 2001 lives (Back, 2004).

Still on the issue of conflict, on the 29th of July 1966, in Northern Nigeria there was religious crisis among the Muslims and Christians in the area. On 18th of December, 1980 in Kano, the Muslims Maitatsine clashed with other religious sects. On 26th of October, 1982 in Maiduguri, Bornu state, the Muslims Kata-Kata, the Maitatsine and other religious sect had crises and it was violent. 29th of October, 1982 in Rigassa, Kaduna state, the Muslims Maitatsine sect clashed with the adherents of other religious groups. Feb 27, 1984 in Ilorin Kwara State, the Muslims and Christians clashed and same also happened on the 23rd of March, 1986 in Ilorin among the Muslims and Christians. It was recorded that on May 3rd, 1986 in Sokoto state, the Muslim student's society and other religious sect collided and it led to fracas. May 3rd, 1986 in Oyo State Nigeria, University of Ibadan precisely, the Muslims and Christians exchanged blows (Akintunde, 2009). This particular conflict was as a result of the religious symbol of the "Rising Christ" which was burnt by a group of unknown people. The Bulumkutu riot of October 1982, the various Kaduna riots of 1987, 1988 and 2000, the Kaduna riot of 22nd November 2002 where about 200 people were reportedly killed and property worth millions of naira were also destroyed. (Uka, 2015). All these cases of Conflicts were documented.

Uka Ezeibe argued that between 1976 and 2009 Nigeria has lost over 100,000 of its citizens to religious crises and properties worth billions destroyed. He stresses further that the Maitatsine religious riots (1980) in Nigeria when Muslim set fought, maimed and tirelessly killed innocent fellow men from another religious sect prematurely in the name of religion,

Boko Haram conflict reminded Nigerians of such maiming and killing in 2009. This, however, to him, does not mean that between 1980 and 2009 acute religious crises did not occur, they did in fact occurred. Between 1980, and 2009 more than 50 religious crises occurred in Nigeria. Recently a group of religious Zealots who tagged themselves Boko Haram orchestrated an orgy of religious conflict in four Northern states of Borno, Bauchi, Kano and Yobe. Between July 24th and July 30th 2009 a group of men who were allegedly anti-western education killed thousands of innocent citizens mainly Christians (Uka, 2015). This incidence only reminded Nigerians of the ugly Maitatsine saga in the 1980s. These attacks and killings of Christians in Northern Nigeria sometimes attract reprisal attacks on Northern extractions in the Southern Nigeria (Aba, Onitsha and Umuahia) these tendencies constitute clog in the wheel of Nigerian development (Dada, 2000). Nigerians now live in fear for one religious group is capable of unleashing violence or any other form of inhumanity against the other over night without any visible cause or factor.

Causes of Inter Religious Conflicts in Nigeria.

Unarguably, there are quite a number of factors responsible for inter-religious conflict in Nigeria. However, we can state emphatically that these factors are interrelated and are orchestrated by men. Politically motivated conflicts or even economic crisis could be easily understood and explained; religion has emerged as the constantly used element in fuelling crises in Nigeria. This makes the tasks of identifying the actual causality of religious and ethnic conflicts in Nigerian a herculean task (Ajamu, 2015).

Manipulation of Religion

Familusi observed that often times, religious sentiment is a tool for achieving unity when it is desirable and disunity when it can be used to accomplish a goal. That is unconnected with why contemporary politicians use religion to woo voters and technically pollute their minds against their opponents. He stresses that unfortunately, the unsuspecting supporters in some cases do comply without knowing how religiously committed the politicians are. The attitudes of successive governments regarding religion has not in any way helped matters as none has ever pretended not to be interested in religion thereby undermining the secular nature of the country. Manipulation of religion can only fan the ember of religious conflicts, which have always snowballed into violence (Familusi, 2011). Some elites manipulate religion and ethnicity in order to serve their personal interests.

These elites exploit the vulnerability of the poverty stricken and illiterate masses to whip up religious and ethnic sentiments in order to mastermind violence against their fellow masses. In other words, ethno religious conflicts are artificial creation to divert masses attention from the exploitation by the elite class (Ajamu, 2015).

Prevalence of Religious Misconception

It is true that religious misconception is a factor in religious conflicts. Some religious concepts have been misconstrued and misinterpreted. For instance, Dada argued that the idea of Martyrdom and Jihad have been used to justify most religious riots because those that fought and died in the process are believed to go to paradise. He stresses that the early Christians were martyred; they did not fight but today Muslims believe that they can kill others in Jihad as martyrs even when their victims are innocent and did not actually provoke them (Kaluge, 2014).

Religious misconception is tantamount to holding a religious idea which is wrong or untrue, but which people believed because they do not understand it properly; evidence of this abound in our society of how Christians hold wrong conception about Islam and vice versa. For example the Muslims often interpret the concept of the Trinity, God the father, the son and Holy spirit- to mean the presence of three gods in the God head. To a Muslim, this is idolatry because it is synonymous with Shirk- associating partners with God- whereas, theologically, the Christian belief about the trinity is that God manifests himself in the father, the son and the Holy Spirit. In other words, Christianity is a monotheistic religion (Ayantayo, 2010). It is also common for Christians to misinterpret the Muslim concept of slavery in their relation to God. Muslims see themselves as slaves of God. So Christians then assume that Muslims are really slaves in the practical sense of the use of the word; whereas, the concept was used as a sign of submission to God or as a sign of servant hood of God. Religious misconception could be precipitated by three interrelated factors, each of which can stand by itself as a cause of inter-religious conflict. These are ignorance, poor theological education, and high level of illiteracy of religious adherents (Ayantayo, 2010). One of the central causes of religious conflict in Nigeria is the existence of misconceptions as regards some religious concepts and ignorance as a factor also takes a greater percentage (Olagoke, 2011).

Religious Intolerance

Most Christians and Muslims do not tolerate their differences, and this has caused religious riots. For instance, the October 1991 Kano riot was caused by Muslims that claimed to protest against the revival organized by the Christian evangelist Reinhard Bonnke. There are other cases that are caused by similar intolerance of other religions (Kaluge, 2014). Religious intolerance has assumed a dimension that threatens the fabric of the corporate state. It has led to violence with the attendant consequences of loss of life, property and injury to the people (Irele, 2011). It is true that religious intolerance is one of the major factors of religious violence because adherents of each religion tend to dwell much on their various divergences which results into religious riots and anarchy in the society.

Religious Particularity

Particularity has often armed itself with sharp poisonous teeth, biting hard here and there among the Christians and Muslims and this has often led to divisions, hatred and prejudice (Dopamu, 1984). Religious particularity is the belief that one's own religion is a special or distinctive religion is the bane of religious harmony. Particularity is a claim that one's own religion is the best, the only universal religion that offers salvation to man. This claim is made in a society where one of the existing and competing religions asserts and superimposes itself over the others. This manifest in exclusive mindedness and what is branded holier than thou attitude. It simply means "My religion is the only true religion and others are false" (Famulusi, 2011). Religious particularity is one of the factors causing inter religious disharmony.

Drive for Membership

It was argued that most Christians and Muslims have the unreasonable and uncontrolled zeal to save those, they claim, are lost souls which has resulted to unreasonable actions and tendencies of using force to convert unbelievers. The Christians on their own part preach at unreasonable places like close to Muslim mosques, thereby disturbing the peace of other worshippers (Kaluge, 2014). Wrong evangelical conception and religious conversion exist, fear of domination, prejudice, hatred, provocative preaching all have the capability to fuel up religious crises in the country (Olagoke, 2013). Similarly, lack of respect for sacred things of other religions, corruption and social injustice, insecurity and lack of due process,

negative use of the media, fanaticism and bigotry are all contributory factors to inter religious-conflicts in Nigeria.

Effects of Religious Conflicts on Nigeria

Religious crisis has generated adverse effect over our nascent nation and her citizenry. As Enahoro (1998) observed, the element of risk, danger and uncertainty are usually present and would sometimes assume enormous proportion in a crisis situation. The religious crisis has always come to jeopardize social, political, economic and spiritual ability and tandem on Nigeria society. This has greatly hampered national integration in our polity as each group sees the other as rivals in contest rather than partners in progress (Enahoro, 1998). Amucheazi (1980) argued that road construction; school project, electricity, water, maternity homes and other projects were either frustrated by religious conflicts or sited in using places where utilities are near them. He stresses further that the prevalence of religious conflicts sets in frustration and felling of deprivation these conflicts further breed enmity and hatred among adherence of the two dominant religions, Muslims and Christians.

Religious crises in Nigeria can be understood as a monster that has threatened national survival in all ramifications. One cannot say with precision, if any benefit is occurring from such. The fact that Nigeria is a secular state is enough reason to prevent any form of crisis. However, due to manipulation, the constitution has been seriously disregarded the result is what we are expediency today. The point being made is that the present scenario is, legally speaking, an aberrant occurrence. Therefore, a major effect of religious disharmony is the reduction of the constitution to a mere paper work in this respect (Famulusi, 2011). Powell's view, a crisis adversary affects political stability. Within the context of this study, political stability means the ability of a political system to maintain equilibrium. It means government to retain legitimately and carry out its normal functions while retaining the support of the people within a stable range (Powell, 1982). Since 1960, so many people have lost their lives to religious conflicts, properties worth billions destroyed, trade stifled and banks closed down in Nigeria (Ayantayo, 2010). In fact, the loss to these inter conflicts cannot be calculated accurately.

Past Attempts towards Inter- Religious Conflict Resolution

It has been established that the menace of inter religious crisis is always followed by disastrous consequences. Since the inception of religious

crisis, various methods have been postulated towards stemming the tide of inter-religious conflict violence. The processes, methods and strategies for resolving inter religious conflict are many, the processes involve people and agents, especially all the stakeholders in religious matters in Africa. Methods attempted to curtail religious conflict in Nigeria includes, mass media publicity, academic publications and religious dialogue. Several other scholars have proposed new methods, such as, promotion of religious understanding and education, absolute religious secularism, legitimization of religious conflict and press censorship. However, all these methods have their own challenges, for instance, some religious adherents and leaders attends to inter religious dialogue conferences with the spirit of religious particularity which eventually renders the religious dialogue meaningless and fruitless. The question is, Is there anything else that can be done to stem down the tide of interreligious conflict in Nigeria?

A Christian dimension to Inter-Religious Conflict Discourse in Nigeria

Religious conflict is a crucial issue due to the appalling effects of the conflict. However, from the Christian perspective, some Christian's belief that religious clash and conflicts arising from other religious adherents is referred to as a form of "Persecution" just like Saul was persecuting the early Christians in the apostolic age. To them, this is seen as a justification or rationalization of religious uprising in the society and this is seen as important, as far as, salvation is concerned. They speak passionately about persecution, neglecting the fact that they are also contributory factors, as far as, religious conflict is concerned. Furthermore, they argue that the Muslims and the traditionalist fight the Christians or engage in arguments with them basically because they are against the Christian truth. Secondly, as regards the concept of martyrdom, some Christians fight and engage in religious conflicts with the belief that if they die in the process they are martyrs forgetting that, the early Christians were martyred; they did not fight. For instance, the October 30, 1982 religious conflict in Kano, February 24, 1984 in Ilorin, May 3, 1986 in University of Ibadan, March 23, 1986 in Ilorin, March 12, 1987 in Zaria, June 12, 1987 in Kaduna, June 13, 1988 in Zaria, May 17, 1990 in Sokoto, June 1, 1990 in Bauchi, December 19, 1999 in Kwara, April 24, 2000, in Oyo to mention a few were cases of violent religious conflicts between Muslims and Christians in those locations (Akinunde, 2009). It is true that, Christians also stir up religious conflicts through abusive and religious particularistic preaching and evangelism. For instance, Araba, Mayemi Elebution of Owojbo stated that:

We don't need to fights the Christians and Muslims who preach against our religion. They even come to our houses and preach against our religion and abuse us but we don't fight them. They can't take that because they are not tolerant (Elebution, 2020).

As stated above, some Christians visit herbalist's house and preach violently that they should forsake their religion and embrace Christianity. For instance, Pastor Adeagbo Simeon of the truth Bible life assembly gave a sermon and stated that

Sango, Ogun, and other man-made gods cannot save you, you are only heading towards destruction. You are not following Christ Jesus, instead of you seeing yourselves as children of God you are calling yourselves God's slaves. Repent today and be saved (Adeagbo, 2020).

It is evident that a sermon of this nature is sufficient in propelling religious conflict between the Christians, Muslims and the traditionalists. Sango and Ogun are respected divinities in Yoruba religion and it is the Muslims that refer to themselves as the slaves of Allah (God). There is also a popular Christian song which goes thus:

"Jesus na you be oga x2 every other god na so so yeye
Every other god na so so yeye."

Translation:

"Jesus is the supreme lord, every other god is
counterfeits"

The message in this song is basically trying to pass is that Jesus is supreme and every other gods besides Jesus are counterfeits. However, singing songs of this nature in the presence of adherents of other faiths could cause conflicts because, most religious adherents are compassionate and particular about their faiths. The main argument of this section is the fact that Christians in some ways contribute to the prevalence of inter-religious conflicts in Nigeria. On the other hand, some Church leaders and Christians have been working towards minimizing religious conflict in Nigeria. Since the inception and practice of inter religious conflict in Nigeria, some Christian leaders from various denominations have been delivering their various scriptural messages to curb the menace of inter-religious violence. There are quite a number of them which includes, Arch bishop Idowu Fearon, the Pope, Joseph Kenny

and the host of others. Notable among them Arch Bishop Josiah Idowu an Anglican Arch bishop of Kaduna diocese once said;

There should be love and tolerance among the living faith, because there is the concept of one humanity i.e. we are all descendants of Adam and Eve, you have that in the Quran and also in the Bible and because we all descend from Adam and Eve, there is a need for us to see each other in that light, even though we have different religions, different tribes, and different cultures. I believe ignorance is one of the reasons for inter religious conflict, and it is very difficult to educate the obstinate and ignorant people. People need to first understand their own religion that religion supports social responsibility and positive development (Fearon, 2020).

But there have been some challenges facing religious leaders and their messages as a means of eradicating religious conflicts in Nigeria. For instance, Sam Babs Mala argued that some religious leaders have been known to incite one group against the other either while trying to bring in a new model altogether or pretentiously preaching unity while trying to make one religion swallow others (Mala, 2015). The Christian Association of Nigeria an important Christian organization, has also been advocating for peaceful Inter-religious relations. This organization is aware that the doctrine of non-violence is contained in most holy books around the world. Some Christian musicians have also sang songs to promote inter-religious harmony, such as, late evangelist Roland Olubukola Olomola popularly called Baba Ara sang in a live cassette entitled "Good News" that,

Olorun kan nìgbogbo wa Nsin, Ohun tose koko nipe, ati Musulumi ati Igbagbo
Kama muraale, Ikore Orun, torii gbogbo wa, La ojiyin, gbogbo ohun taagbe ile aye se,
Mago mago kosilodo Edumare gbogbo wa lama rojo (Baba Ara, 2004)

In translation:

'We all worship the same God. What is Important is that Christians and Muslims, we should be prepared for the Heavenly Harvest, because all of us will give account of our sojourns here on earth, there is no hanky panky with the creator, we will all

In the above song, Baba Ara was of the view that unto God, Christians and Muslims would give accounts of their deeds here on the planet earth which would be judged by God. He said that on the day of reckoning, it's a day of fairness and equality on the part of God. The song is also trying to encourage peaceful co-existence between Christians and Muslims. The efforts of the Church and Christian leaders towards religious conflict extermination have been highlighted. We have not in any way exhausted the list of the Christian effort towards minimizing conflict extermination apart from the ones discussed there are several others.

Conclusion/Recommendations

There are available facts to show that Christians contribute to the escalation of religious conflicts and it is also not a deniable fact that Christians have been proactive in reducing incessant cases of religious conflicts in Nigeria. This is one of the mandates of Christianity because the Bible says in Romans 12:18 that "Do everything possible on your part to live in peace with everyone" (Good News translation). However, the difficulties and lapses identified in this research impel us to make the following recommendations towards ensuring a reality-based religious conflict extermination ideology among the Christians. It would be a great idea if violent preaching which emphasizes religious particularity and abusive messages to the adherents of other faiths could be minimized among the Christians. These include songs, hate speeches, and negative portrayal of other religions in some selected Christian movies. Nigeria is a pluralistic society and no religion has the monopoly of salvation.

Moreover, Christian leaders should purge themselves, teach and train their members as regards the need for peaceful co-existence, cooperation, harmony, tolerance, togetherness, love, patience, perseverance, sympathy and empathy among religions in Nigeria, because, it is only in the atmosphere of peace that socio-economic development can be achieved. Similarly, the media should abolish any form of television or radio programs capable of causing religious uprising and conflict in Nigeria. The media is said to be known as a means of spreading religious prejudices. We are expecting a serious application of the recommendations, so that the Church and Christians can be relevant in both physical and spiritual matters.

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