

Abstract

This paper explores the complex relationship between religious tolerance and national unity in Nigeria, Africa's most populous country with over 200 million people practicing Christianity, Islam, and traditional African religions. It examines how Nigeria's rich religious diversity has both posed challenges and offered opportunities for building a cohesive national identity. Using qualitative methods from 1999 to 2025, the study draws on document analysis, expert interviews, and case studies to understand mechanisms of religious tolerance and their impact on unity. Guided by Social Cohesion Theory and Pluralism Theory, the research highlights persistent challenges such as religious extremism, politicization of faith, limited interfaith dialogue, and institutional gaps in managing diversity. Yet, it also identifies hopeful developments including increased interfaith cooperation, youth-led tolerance initiatives, constitutional protections for religious freedom, and effective peace building programs. The findings suggest that Nigeria's religious diversity, while challenging, holds transformative potential to foster inclusive national identity when supported by strong tolerance mechanisms. The paper recommends strengthening interfaith institutions, reforming religious education to promote understanding, enhancing government capacity in religious literacy, and crafting comprehensive policies to promote religious harmony. Ultimately, this study concludes that religious tolerance is both Nigeria's greatest challenge and its most promising pathway toward sustainable national unity, offering valuable insights for other multi-faith nations seeking inclusive governance.

Keywords: Religious tolerance, National unity, Social cohesion, pluralism, interfaith cooperation, religious diversity.

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Introduction

Nigeria is one of the most religiously diverse countries in the world, with Christianity and Islam each making up about 45-50% of the population, alongside the continued influence of traditional African religions (Pew Research Center, 2020). This rich tapestry of faiths exists within a broader cultural landscape of over 250 ethnic groups and 500 languages, offering incredible cultural wealth but also presenting complex challenges to national unity (Falola, 1998). Since gaining independence in 1960, Nigeria has faced an ongoing struggle to forge a national identity that respects this religious diversity while building a sense of belonging that transcends ethnic and communal divides.

The relationship between religious tolerance and national unity is one of Nigeria's most pressing governance challenges. Religious conflicts have led to thousands of deaths, displaced millions, and threatened the country's democratic progress in many regions (Human Rights Watch, 2018). Yet, these same religious traditions also hold powerful potential to foster peace, social cohesion, and moral guidance that can help unite the nation (Kukah, 2007). This tension religion as both a source of division and a wellspring of unity mirrors larger debates about managing diversity in Africa's postcolonial states. While some argue that religious differences inevitably threaten national cohesion (Huntington, 1996), others believe that with effective tolerance-building and inclusive institutions, religious diversity

can become a strength for democratic governance (Stepan, 2000).

Nigeria's experience offers valuable lessons on how religious tolerance can either fracture or fortify national unity. The country has faced tragic religious violence, as seen in the Jos crises (2001-2010) and ongoing Boko Haram insurgency (2009-present), but it has also witnessed inspiring examples of interfaith cooperation that have eased tensions and supported inclusive governance (Ostien, 2009). These contrasting realities highlight that the impact of religious diversity depends less on the existence of differences and more on the quality of leadership, institutions, and policies that promote respectful and inclusive religious engagement.

This paper argues that rather than seeing religious diversity as a challenge to be overcome through secularization or exclusion, nurturing religious tolerance offers Nigeria and other diverse societies a hopeful path toward lasting unity that honors both shared identity and rich diversity.

Methodology

This study uses a qualitative approach to explore the complex relationship between religious tolerance and national unity in Nigeria. It seeks to capture the deeper meanings and lived experiences behind religious interactions and how these shape the country's social cohesion. Taking an exploratory and descriptive stance, the research spans from Nigeria's return to democracy in 1999 up to 2025,

covering multiple election cycles, episodes of religious conflict, and peacebuilding efforts. By focusing on Nigeria's six geopolitical zones, the study ensures a broad representation of the country's rich religious and ethnic diversity, examining how these different contexts influence tolerance and unity.

Data collection draws exclusively on qualitative sources, including government documents, religious institution statements, civil society reports, academic literature, and media coverage. Through detailed case studies of both violent conflicts and successful tolerance initiatives such as the Jos crises, Kaduna violence, Plateau's peacebuilding, and Nigeria Inter-Religious Council's mediation efforts the research unpacks the conditions that either challenge or foster religious tolerance. Thematic analysis, guided by social cohesion and pluralism theories, helps reveal key patterns and relationships while allowing new insights to emerge naturally from the data.

Theoretical Framework

This study is grounded in Social Cohesion Theory and Pluralism Theory, offering complementary lenses to understand how religious tolerance influences national unity in diverse societies like Nigeria.

Social Cohesion Theory, developed by scholars such as James Coleman (1988) and Robert Putnam (2000), focuses on the bonds that hold societies together despite cultural, religious, and ethnic differences. It highlights that strong

social cohesion depends on shared values, mutual trust, and inclusive institutions that allow diverse groups to participate equally in national life. In Nigeria's religiously plural context, this theory suggests that tolerance can enhance unity by fostering common civic values that transcend religious differences while honoring each community's uniqueness. Key mechanisms include inclusive institutions, shared national symbols, cross-cutting social networks, and peaceful conflict resolution manifested in Nigeria through interfaith dialogues, constitutional protections for religious freedom, inclusive national narratives, and religious peacebuilding efforts.

Pluralism Theory, advocated by scholars like David Held (1987) and Will Kymlicka (1995), argues that democracies can manage diversity through institutional arrangements that both recognize group differences and uphold overall unity. Unlike assimilationist models that expect minorities to conform to a dominant identity, pluralism supports "unity in diversity," celebrating distinct identities while building inclusive citizenship. Applied to Nigeria, pluralism underscores how religious tolerance and national unity reinforce each other when backed by frameworks that respect group rights and responsibilities alongside shared democratic values. This allows religious communities to maintain their distinct beliefs while fully engaging in the nation's political and social life.

Together, Social Cohesion and Pluralism theories frame this study's analysis by emphasizing that managing religious

diversity in Nigeria requires intentional institutional design, inclusive leadership, and a sustained commitment to both religious freedom and national integration. They show how religious tolerance can be a powerful force for strengthening not weakening national unity.

Literature Review

Theoretical Foundations of Religious Tolerance

The concept of religious tolerance has evolved significantly from its origins in European Enlightenment thought to contemporary applications in diverse postcolonial societies. John Rawls' (1971) theory of justice provides foundational insights into how societies can manage religious diversity through institutional arrangements that respect both individual religious freedom and collective democratic governance. His concept of "overlapping consensus" suggests that diverse religious communities can support shared political arrangements despite theological differences.

More recent scholarship has expanded tolerance theory to address non-Western contexts where religious identity often intersects with ethnic, linguistic, and regional identities in complex ways. Charles Taylor's (1994) work on multiculturalism offers frameworks for understanding how societies can recognize and accommodate religious differences while maintaining national unity. His concept of "politics of recognition" has particular relevance for Nigeria, where religious communities

seek both religious freedom and public acknowledgment of their contributions to national life.

José Casanova's (1994) influential analysis of public religions challenges privatization models that seek to exclude religion from public discourse. His work suggests that religious traditions can contribute positively to democratic governance and social cohesion when they engage publicly through democratic rather than authoritarian means. This perspective has profound implications for Nigeria, where religious institutions maintain significant public influence and moral authority.

Religious Diversity and National Integration in Africa

African scholarship has increasingly challenged Western theoretical models that view religious diversity as inherently problematic for national unity. Scholars like Ali Mazrui (1986) have argued that Africa's religious pluralism can serve as source of cultural creativity and social resilience rather than division and conflict. His concept of "triple heritage" Indigenous African, Islamic, and Christian influences suggests that religious diversity enriches rather than threatens African societies when properly managed.

Terence Ranger's (2008) extensive research on religion and nationalism in Africa demonstrates how religious institutions have both supported and challenged national integration projects across the continent. His work reveals that religious impacts on national unity

depend largely on how political elites and religious leaders choose to frame the relationship between faith identity and national citizenship.

Jacob Olupona's (2014) analysis of African religious systems emphasizes the importance of understanding how traditional African religions interact with Christianity and Islam in shaping contemporary religious landscapes. His research suggests that successful religious tolerance in Africa requires acknowledging and incorporating traditional religious perspectives rather than focusing exclusively on Christian-Muslim relations.

Nigerian Religious Landscape and National Unity

Nigeria's religious complexity has attracted extensive scholarly attention, with researchers documenting both the challenges and opportunities that religious diversity presents for national integration. Toyin Falola's (1998) comprehensive analysis of religion and politics in Nigeria reveals how religious identity has been both mobilized for divisive political purposes and harnessed for national integration projects since independence.

John Paden's (2008) influential study of faith and politics in Nigeria demonstrates how religious communities have developed sophisticated strategies for balancing religious authenticity with national citizenship. His research reveals that Nigerian religious leaders have often served as bridge-builders between communities while maintaining

theological distinctiveness, suggesting significant potential for religious contributions to national unity.

Matthew Kukah's (2007) analysis of religion and democracy in Nigeria offers insider perspective on how religious institutions can support democratic governance and national integration. As both religious leader and public intellectual, Kukah demonstrates how religious authority can be exercised in ways that strengthen rather than fragment national unity.

Interfaith Relations and Peacebuilding

Research on interfaith relations in Nigeria reveals complex patterns of both conflict and cooperation that defy simple generalizations about religious tolerance prospects. Benjamin Ijiomah's (2005) study of Christian-Muslim relations documents numerous examples of local-level cooperation that contradicts narratives of inevitable religious conflict. His work emphasizes the importance of examining grassroots interfaith relationships rather than focusing exclusively on elite religious discourse.

Alex Thurston's (2018) research on Islamic-Christian dialogue in Northern Nigeria reveals sophisticated theological and practical approaches that religious communities have developed for managing religious differences peacefully. His work demonstrates that successful interfaith engagement often requires addressing both theological misunderstandings and socioeconomic grievances that intertwine with religious identity.

Studies of specific peacebuilding initiatives provide detailed insights into effective tolerance mechanisms. The Plateau Peace Dialogue process, analyzed by scholars including Funmi Para-Mallam (2010), demonstrates how sustained interfaith engagement can transform cycles of religious violence into collaborative peacebuilding efforts that strengthen community cohesion.

Religious Education and Tolerance

Educational approaches to religious tolerance have received increasing attention as scholars and practitioners recognize education's crucial role in shaping interfaith attitudes and behaviors. Lamin Sanneh's (2003) research on religious education in West Africa emphasizes the importance of curricula that expose students to diverse religious traditions while maintaining respect for their own faith identity.

Nigerian scholars like Chris Kwaja (2009) have documented how religious education can either promote tolerance or reinforce prejudices, depending on pedagogical approaches and institutional contexts. His research reveals that educational programs emphasizing religious literacy and interfaith understanding can significantly improve tolerance attitudes among young people.

Challenges to Religious Tolerance and National Unity

Religious Extremism and Radicalization

Religious extremism represents one of the most serious challenges to tolerance

and national unity in Nigeria. The Boko Haram insurgency, active since 2009, has killed over 35,000 people and displaced millions while promoting religious ideology that rejects Nigerian constitutional democracy and religious pluralism (Campbell, 2018). The group's extremist interpretation of Islam explicitly opposes religious tolerance, viewing religious diversity as corruption that must be eliminated through violence.

Christian extremism, while less organizationally coherent than Boko Haram, has also threatened religious tolerance through movements that promote religious supremacy and exclusion of other faith traditions. Some Pentecostal churches have propagated theologies that demonize Islam and traditional African religions, contributing to religious polarization that undermines national unity (Marshall, 2009).

Traditional religious extremism manifests through movements that reject both Christianity and Islam as foreign impositions while promoting exclusive indigenous religious practices. While numerically smaller, these movements contribute to religious fragmentation by rejecting interfaith cooperation and promoting religious isolationism (Olupona, 2014).

The radicalization process often exploits genuine grievances including economic marginalization, political exclusion, and cultural domination to promote extremist religious ideologies. Young people facing limited economic opportunities and social mobility may find extremist religious movements offering identity, purpose,

and belonging that mainstream society fails to provide (Onuoha, 2014).

Politicization of Religious Identity

Nigerian political elites often manipulate religious identity to gain electoral advantage, seriously undermining religious tolerance and national unity. Politicians exploit religious differences to rally support while sidestepping policies that could unite voters across faiths (Lewis, 2007). During elections, they frequently use coded religious language, symbols, and promises to advance particular religious interests, which threatens social cohesion (Suberu, 2009). Religious leaders sometimes contribute by endorsing candidates based on faith rather than competence, turning religious institutions into political tools that serve narrow agendas (Thurston, 2016). Furthermore, Nigeria's federal system, which allocates positions and resources partly by geographic and religious lines, unintentionally encourages this politicization by making religious identity a key to political power and resource access.

Inadequate Interfaith Dialogue Mechanisms

Despite Nigeria's rich religious diversity, formal interfaith dialogue mechanisms remain underdeveloped and under-resourced. The Nigeria Inter-Religious Council (NIREC), though a significant step forward, lacks sufficient funding, institutional capacity, and consistent engagement with grassroots communities (Sampson, 2012). Many interfaith efforts are reactive, occurring mainly in response

to crises rather than fostering sustained dialogue that builds lasting tolerance and understanding (Lenshie, 2014). Educational institutions often reinforce religious divisions by segregating students or offering curricula focused on single faiths, rather than promoting comparative religious education that encourages mutual understanding (Kwaja, 2009). Additionally, religious leaders frequently lack training in interfaith dialogue and conflict resolution, limiting their effectiveness in promoting tolerance and constructive engagement across Nigeria's diverse religious landscape.

Socioeconomic Inequalities Intersecting with Religious Identity

Socioeconomic inequalities in Nigeria often worsen religious tolerance challenges, as they closely align with religious and regional divides. The predominantly Muslim North faces higher poverty, lower education levels, and fewer economic opportunities compared to the more prosperous Christian South (National Bureau of Statistics, 2020). These disparities fuel grievances that can escalate into religious conflicts when access to resources, jobs, or education seems skewed in favor of certain communities (Ostien, 2009). The complex intersection of religious and ethnic identities with economic inequality intensifies disputes over land, grazing rights, government allocations, and commerce, complicating efforts toward tolerance (Kraxberger, 2005). Additionally, youth unemployment exceeding 40% leaves many young Nigerians vulnerable to extremist

recruitment, as such movements provide identity and hope amid limited prospects (Onuoha, 2014).

Institutional Weaknesses in Managing Religious Diversity

Nigerian government institutions often lack the capacity, resources, and political will needed to manage religious diversity and promote tolerance effectively. The Federal Ministry of Education has struggled to develop and implement policies that foster understanding across religious traditions while respecting religious freedom and parental rights (Federal Ministry of Education, 2018). Security agencies often respond to religious conflicts with heavy-handed military interventions that may suppress violence temporarily but fail to address deeper tolerance deficits and grievances. Furthermore, many security personnel lack specialized religious literacy training, which can worsen tensions through inappropriate responses (International Crisis Group, 2017).

Judicial institutions face complex challenges in handling religious disputes due to the coexistence of secular law, Islamic Sharia, and customary laws, leading to jurisdictional conflicts and legal uncertainties (Yadudu, 2005). Local governments, often responsible for managing religious diversity at the community level, frequently lack sufficient training, resources, and institutional frameworks to prevent or resolve religious conflicts effectively. This capacity gap means tensions often escalate before interventions occur,

hindering sustainable religious tolerance and peacebuilding efforts.

Prospects for Religious Tolerance and National Unity

Growing Interfaith Cooperation Initiatives

Nigeria has seen significant progress in interfaith cooperation, notably through the Nigeria Inter-Religious Council (NIREC), established in 1999. NIREC serves as a vital platform for Christian and Muslim leaders to resolve religious conflicts and promote peaceful coexistence (Nigeria Inter-Religious Council, 2020). Its success in mediating disputes during the 2015 and 2019 elections illustrates how ongoing interfaith dialogue can prevent violence and encourage inclusive political participation. NIREC's joint Christian-Muslim leadership lends credible religious authority to messages of tolerance while maintaining authentic engagement with diverse communities.

Local interfaith initiatives also play a crucial role in fostering grassroots tolerance. The Plateau Peace Dialogue, launched after the violent Jos conflicts, has created lasting collaboration between Christians and Muslims, significantly reducing violence and building social cohesion (Para-Mallam, 2010). Similar efforts in Kaduna, Kano, and Bauchi show that such models can be adapted to other regions. Youth-driven groups like the Interfaith Youth Corps Nigeria and Faith-Based Youth Peace Ambassadors are particularly promising for long-term

tolerance. They engage young people across religious lines in social action, leadership, and peacebuilding, helping to nurture a new generation committed to religious harmony (Interfaith Youth Corps Nigeria, 2019).

Constitutional and Legal Frameworks Supporting Religious Freedom

Nigeria's constitutional framework robustly protects religious freedom and equality, providing a solid foundation for fostering tolerance. The 1999 Constitution guarantees freedom of religion, prohibits religious discrimination, and affirms Nigeria as a secular state treating all faiths equally (Constitution of the Federal Republic of Nigeria, 1999). These protections are reinforced by court rulings, including Supreme Court decisions supporting religious rights while balancing competing claims. Notable cases have upheld freedoms around religious education, display of religious symbols, and minority protections, emphasizing inclusive approaches that respect both minority rights and majority sensibilities (Supreme Court of Nigeria, 2018).

Legal frameworks for religious organizations, though not without flaws, enable religious institutions to operate autonomously and contribute to national development. The Companies and Allied Matters Act grants recognition and protections that support these institutions in delivering social services, education, and civil society programs that promote national unity (Companies and Allied Matters Act, 2020). Recent legislative initiatives, such as proposed hate speech

laws and religious freedom protection bills, reflect a growing political commitment to actively promoting religious tolerance beyond merely prohibiting discrimination. While sometimes contentious, these efforts acknowledge that passive legal approaches are insufficient to build lasting peace and inclusion.

Educational and Cultural Transformation

Nigerian educational institutions have begun developing innovative approaches to religious education that promote tolerance while respecting religious identity. Universities like the University of Jos and Ahmadu Bello University have established interfaith studies programs that prepare students for leadership in religiously diverse contexts (University of Jos, 2021).

Primary and secondary schools in some states have introduced comparative religious studies curricula that expose students to diverse religious traditions while maintaining respect for their family's faith identity. These programs, while still limited in scope, demonstrate potential for educational approaches that build religious literacy and tolerance from early ages (Lagos State Ministry of Education, 2020).

Cultural organizations and creative industries have increasingly embraced religious diversity as source of artistic inspiration and national identity. Nollywood films, popular music, and literary works increasingly feature interfaith themes and characters that

normalize religious diversity while celebrating Nigerian cultural richness (Haynes, 2016).

Traditional festivals and cultural celebrations have become important platforms for interfaith engagement, with communities increasingly inviting people from different religious backgrounds to participate in cultural events that build cross-religious relationships and understanding.

Religious Leadership Evolution

Nigerian religious leaders have increasingly recognized their responsibility for promoting tolerance and national unity rather than focusing exclusively on their own religious communities. This evolution reflects both growing awareness of religious conflict costs and theological reflection on religious obligations to promote peace and justice for all people (Kukah, 2007).

Christian leaders like Bishop Matthew Kukah, Pastor Tunde Bakare, and Archbishop Nicholas Okoh have emerged as national voices promoting religious tolerance while maintaining Christian theological authenticity. Their leadership demonstrates how religious authority can be exercised in ways that unite rather than divide the nation (Ihejirika, 2019).

Islamic leaders including Sheikh Ahmad Gumi, Sheikh Dahiru Bauchi, and Sultan Sa'ad Abubakar have similarly used their religious platforms to promote tolerance, interfaith understanding, and peaceful coexistence. Their effectiveness in reaching Muslim communities with tolerance messages while maintaining

Islamic credibility offers hope for sustained progress in religious tolerance (Thurston, 2018).

Traditional religious leaders have also contributed to tolerance efforts by emphasizing indigenous African values of hospitality, community harmony, and inclusive leadership that can bridge religious differences. Their participation in interfaith initiatives helps ensure that tolerance efforts include rather than marginalize traditional African religious perspectives.

International Support and Partnership

Nigeria has benefited from increasing international support for religious tolerance and peacebuilding initiatives that provide resources, technical assistance, and moral encouragement for local tolerance efforts. Organizations like the United States Institute of Peace, British Council, and various UN agencies have supported interfaith dialogue programs, religious leader training, and community peacebuilding initiatives (United States Institute of Peace, 2019).

International religious organizations have also provided valuable partnership opportunities. The World Council of Churches, Islamic Society of North America, and various interfaith organizations have facilitated exchanges between Nigerian religious leaders and their international counterparts, enabling learning from successful tolerance models in other countries (World Council of Churches, 2020).

Academic partnerships with international universities have strengthened research

and training capacity for religious tolerance and conflict resolution. Nigerian institutions have developed collaborative programs with universities in countries like South Africa, Ghana, and Kenya that have experience managing religious diversity successfully.

Development agencies increasingly recognize religious institutions as important partners in development programs, creating opportunities for interfaith collaboration around shared social goals that can build tolerance through practical cooperation rather than abstract dialogue.

Prospects for Strengthening National Unity

Demographic and Generational Changes

Nigeria's demographic trends offer encouraging prospects for religious tolerance and national unity. Young Nigerians, who constitute over 60% of the population, demonstrate more tolerant attitudes toward religious diversity than older generations, suggesting that time may favor tolerance development (Afrobarometer, 2021). Youth are more likely to have friends from different religious backgrounds, support interfaith marriage, and prioritize competence over religious identity in political leadership.

Urbanization trends that bring diverse religious communities into closer contact create both challenges and opportunities for tolerance. While urban religious diversity can generate conflicts, it also creates daily interactions that can build understanding and cooperation when

supported by appropriate institutional frameworks (Fourchard, 2015).

Educational expansion, particularly higher education access for women and marginalized communities, has created more religiously diverse professional and intellectual classes that often support tolerance and inclusive national identity. University graduates are more likely to support religious freedom, interfaith cooperation, and merit-based rather than religiously-based political participation (National Universities Commission, 2020).

Economic Integration and Shared Interests

Nigeria's economic development increasingly depends on collaboration across religious and regional boundaries, creating practical incentives for religious tolerance and national unity. Business communities, professional associations, and trade unions often include members from diverse religious backgrounds who must cooperate for economic success (Nigerian Economic Summit Group, 2021).

The growth of national economic sectors including telecommunications, banking, entertainment, and technology has created shared economic interests that transcend religious boundaries. These sectors often promote inclusive corporate cultures that value diversity while focusing on performance and innovation rather than religious identity.

Regional economic integration initiatives, particularly the African Continental Free Trade Agreement, require Nigeria to

present unified national identity internationally while managing internal diversity effectively. This external pressure for national unity can provide additional motivation for resolving internal religious tolerance challenges.

Cultural Renaissance and National Identity

Nigeria's cultural renaissance, driven partly by global recognition of Nigerian music, film, literature, and art, has created new possibilities for inclusive national identity that celebrates rather than minimizes religious diversity. Cultural products increasingly feature interfaith themes and characters that normalize religious diversity while building pride in Nigerian cultural creativity (Okome, 2007).

The success of Nigerian cultural exports has created shared national pride that transcends religious boundaries. When Nigerians celebrate international recognition of Nollywood films or Afrobeats music, they participate in national identity that includes rather than excludes religious diversity.

Language development initiatives that promote Nigerian languages alongside English create additional foundations for national unity that can complement rather than compete with religious identity. Shared linguistic heritage offers common ground for Nigerians from different religious backgrounds while respecting cultural diversity.

Conclusion

Religious tolerance and national unity in Nigeria face ongoing challenges but also hold significant promise for the country's democratic future. Religious diversity itself is neither a source of division nor automatic unity; its impact depends on the strength of institutions, leadership quality, and social policies that promote inclusive religious engagement. Key threats include religious extremism, politicization of faith, weak interfaith dialogue, socioeconomic inequalities intersecting with religion, and institutional shortcomings all of which have fueled deadly conflicts and displacement.

On the positive side, growing interfaith cooperation, constitutional protections for religious freedom, educational and cultural shifts, evolving religious leadership, and international support lay strong foundations for enhancing tolerance and unity. Demographic shifts, economic integration, and a vibrant cultural renaissance further bolster hope that Nigeria can transform religious diversity into a unifying national asset. Sustainable unity will require robust tolerance mechanisms allowing religious communities to maintain their identities while fully participating in national life demanding ongoing commitment from religious institutions, governments, civil society, and citizens. Nigeria's experience offers valuable lessons to other diverse societies seeking unity while respecting religious freedom, illustrating that with the right institutions and policies, religious tolerance and national unity are achievable goals.

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Recommendations

Government

Establish a National Religious Harmony Commission inclusive of all major faith leaders to promote tolerance and coordinate interfaith efforts. Develop religious literacy curricula in public schools and train teachers in interfaith competencies. Provide security agencies with religious literacy and conflict prevention training and set up early warning systems for religious conflicts. Review employment and resource policies to avoid favoring any religious group and address inequalities.

Religious Institutions

Promote theological education that encourages tolerance and respect for other faiths. Adopt codes of conduct against hate speech and political manipulation. Institutionalize interfaith cooperation through regular dialogue and joint social action. Integrate interfaith and conflict resolution training into religious education.

Civil Society

Build capacity for dialogue facilitation, mediation, and advocacy. Systematically document and share successful tolerance initiatives. Advocate for protective policies and hold officials accountable. Foster partnerships between secular and religious organizations.

Educational Institutions

Create interfaith studies programs, integrate tolerance education into curricula, and prepare educators for

sensitive teaching on religious diversity. Offer exchange programs for practical interfaith engagement.

International Partners

Recognize religious institutions as key partners and provide culturally appropriate literacy training. Support local tolerance initiatives with funding and technical assistance. Facilitate knowledge exchange from other countries and commit to long-term partnerships rather than short-term projects.

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