

# RETHINKING EDUCATION FOR RELIGIOUS HARMONY IN NIGERIA

Ogara, Paulinus Ikechukwu, PhD  
Department of Educational Foundations  
University of Nigeria  
ikeogara@gmail.com; +2348060621665

## Abstract

This paper underscores the urgent need for reforming Nigeria's education system to foster religious harmony. It explores current challenges, proposes remedies, and emphasizes the role of education in nurturing tolerance and coexistence among diverse religious communities. The motivation behind this effort is the quest for a sustainable resolution of interfaith conflicts and social intolerance, which is vital for societal advancement and economic prosperity. The study employs a free narrative style that combines the author's firsthand observations and experiences within the nation with insights from previous scholars. The findings appear to corroborate the assertion that the existing religious education system is struggling against divisive religious influences that undermine the social fabric of the state. In light of this, the paper advocates a thorough reassessment of the education system to promote positive relationships, religious concord, and peace in Nigeria, urging religious groups to embrace each other with understanding, tolerance and openness.

**Keywords:** Rethinking, Education, Religious, Harmony, Nigeria

## INTRODUCTION

### Background of the Study

The 1999 Constitution of the Federal Republic of Nigeria underscores the nation's multi-religious fabric, acknowledging its diverse religious landscape. Predominantly, Christianity and Islam are the primary religious groups, supplemented by a minority of adherents of African Traditional Religion (ATR). This pluralism, if channelled constructively, could serve as a unifying force and play a pivotal role in fostering national cohesion. However, accurate statistics are elusive due to the contentious nature of religious demographics. Despite the potential for unity, the country has experienced a pattern of religious polarization that contributes to internal strife. Religious leaders, instead of embracing doctrinal variations and mutually reinforcing evangelical endeavours, have on occasions, shown deep intolerance for the sacred traditions of other denominations. Some leaders have pursued strategies that undermine the importance of sacrifice and suffering in human existence, emphasizing material prosperity as the hallmark of faith. This approach, termed the "gospel of financial breakthrough," skews the essence of Christianity. An overzealous drive for followers has intensified competition between religious groups. Founders of churches fish for members from other congregations, using societal challenges such as poverty, unemployment, and

illness, as baits to attract adherents. Additionally, the nation's security challenges, stemming from factors like Boko Haram insurgency, ethnic disputes, and sectarian tensions, have led some believers to mix their native beliefs with their Christian faith, reflecting a phenomenon known in theology as syncretism.

Nigeria as a pluralistic nation, constitutionally secular, has unfortunately witnessed numerous interfaith conflicts and crises, challenging the nation's unity. The prevailing inclination towards intolerance, stemming from an "us versus them" mentality, impedes cooperation and understanding across religious lines. This intolerance results in conflicts, violence, and, at times, an unwarranted sense of superiority among adherents of various religions. The escalation of religious intolerance in Nigeria is evident in the recurrent sectarian clashes and violence. One significant example is the Boko Haram insurgency, which emerged from an extreme interpretation of Islamic teachings. This has resulted in significant losses of lives and property and has underscored the association between low levels of education and susceptibility to religious extremism. In light of these challenges, various scholars (Arinze, 1998; Gideon 2001; ZuleyhaKeskin, 2004) have emphasized the need for interfaith dialogue and adaptive education to promote religious harmony. Education, both academic and religious, has a role to play in shaping attitudes, fostering empathy, and countering religious intolerance. However, instances of religious leaders contributing to division, and even exploiting their positions for personal gain, have exacerbated the problem.

Efforts towards interfaith understanding are underway, with ecumenical initiatives and inter-religious dialogue aiming to bridge doctrinal and ideological divides. While challenges persist, there are signs of progress as religious leaders from different faiths participate in each other's ceremonies, signalling growing collaboration and harmony. All together, Nigeria's multi-religious landscape presents both opportunities for unity and challenges arising from religious disharmony. Education, by way of adaptive and empathetic instruction, stands as a potential remedy to religious intolerance, promoting coexistence and understanding among adherents of different faiths. While the path towards harmonious religious coexistence is complex, ongoing efforts demonstrate the potential for interfaith dialogue to contribute to a more unified and tolerant society.

### **Statement of the Problem**

Nigeria is a multi-religious country with Christianity, Islam, and African Traditional Religion serving as the major religions. This pluralistic landscape, if harnessed positively, possesses the latent capacity to forge an indivisible national fabric, fostering unity amidst diversity. Yet, the prevailing reality contrasts starkly with this idyllic potential. Instead of becoming a binding force, religious variegation has enabled discord and animosity. This discord emanates from the complex interplay of factors that have engendered religious polarization, culminating in societal fracturing along doctrinal lines. To address this disheartening gap, rethinking Nigeria's education system to prioritize interfaith understanding, tolerance, and coexistence is an urgent necessity.

Ultimately, this article contributes to the discourse surrounding educational reform by shedding light on the role education can play in incorporating religious tolerance and diversity into school curricula, instilling values of harmony from an early age, and promoting acceptance and mutual respect.

### **Explication of Terms**

**Education:** In its essence, education embodies the reciprocal process of disseminating and acquiring knowledge. This encompasses the transfer of knowledge, skills, values, and experiences from one generation to the next. The concept encompasses both structured and informal learning contexts. Within this context, education assumes the role of fostering cognitive liberation, transcending inherent biases such as prejudice, racism, ethnocentrism, and intolerance. It engenders a collective consciousness, unifying humanity as a singular community. This form of education imparts self-awareness and empathy, elevating individual intellectual faculties above parochial considerations.

Education serves to dispel superstition, promoting critical thinking, rational analysis, and the capacity for independent thought. By nurturing independent reasoning, education engenders self-reliance and intellectual autonomy. Furthermore, education opens the mind to diverse perspectives, revealing alternate realities, possibilities, and ways of life beyond one's immediate worldview. It nurtures an appreciation for varied cultures, faiths, and ethnicities, cultivating a broader global perspective characterized by respect and understanding.

Besides the overt function of knowledge transmission, education serves some latent functions such as cultural propagation, social and political integration, social control, and facilitation of societal evolution. Educated individuals are endowed with the ability to reason independently, analyze complex situations, and make informed choices, thereby fostering personal agency and integrity. Education acts as a safeguard against manipulative influences, enabling individuals to discern and appreciate differences among individuals. This fosters an open-minded outlook that embraces diversity, making way for tolerance, respect, and coexistence among disparate viewpoints.

The significance of education in human lives is paramount. Education facilitates amicable interactions and relationships, fortifying individuals against undue manipulation or subjugation. It stands as a potential remedy for religious harmony and offers valuable insights to peace builders. By fostering rationality and dispelling misconceptions, education can counteract biased perceptions, thereby playing a pivotal role in shaping students' perspectives on the world. It is widely acknowledged as the foundation for societal advancement, exemplifying the key to harmonious social bonds and relationships. Its intrinsic values and principles recommend it as a potential antidote to religious discord.

In all societies, education epitomizes the acquisition of knowledge and virtues, freeing individuals from ignorance, baseless beliefs, and cultural biases. It encourages academic

and national loyalty devoid of deceit. As Hans Kung (1991) similarly articulated, education holds transformative potential.

**Religious Education:** Religious education pertains to the pedagogical endeavours centred on matters of faith and spirituality. It serves as a conduit for conveying the principles and tenets of religious institutions to their adherents. Additionally, it facilitates the dissemination of core doctrines and beliefs to those outside the religious community, often aligned with proselytization aims. The acquisition of religious education primarily occurs through the study, interpretation, and instruction of sacred texts or foundational doctrines. Each religious tradition rests upon its unique corpus of sacred philosophy, whether in written or oral form, which serves as the bedrock for its teachings. Expertise in deciphering these teachings typically resides within religious scholars, individuals who have dedicated considerable time to comprehending the nuances embedded in these texts. Their role as authoritative interpreters endows them with elevated status within the congregation, and their insights are frequently accepted without question, provided they align with the sanctified writings or emanate from divine inspiration.

Religious education not only ensures the perpetuation of religious identity but also fulfils the critical role of indoctrinating and instructing both adherents and external observers. In essence, religious education stands as an essential facet of faith, second only to the actual rituals and acts of worship. Every religious group accord this facet of education profound significance. The manner in which teachings are dispensed is meticulously designed to evoke fascination, cultivate comprehension, and kindle devotion among adherents. One could posit that the universal adoption of this educational approach across diverse religious traditions has substantiated the enduring preservation of their cultural and moral values through successive generations.

### **Education as a Factor for Religious Harmony**

The concept of education as a bridge-builder, fostering unity among divided communities, is a widely acknowledged principle. This understanding becomes particularly evident when considering religious disharmony, attributed to ignorance, intolerance, and poverty, which are seen as by-products of limited education. This premise is highly relevant in the context of Nigeria. Religion, often perceived as a unifying factor among adherents, has served to create harmony among individuals from diverse cultural and racial backgrounds.

According to the Department of Religious Studies at the University of California (2015), religion has long held a significant influence in human lives. The escalation of global religious crises has ignited discussions and searches for sustainable solutions to religious intolerance. Many advocate for education as a solution, as it has the potential to illuminate minds, fostering an understanding of the value of diversity and the significance of contrasting worldviews. Loreta (2006) emphasizes that only an education focused on peace and justice can effectively support interfaith dialogue and

collaboration, bringing about transformative change.

It is evident that societies grappling with social disharmony can employ education to rectify the situation by creating awareness, particularly among the youth. Examples from countries like Northern Ireland, France, Britain, Indonesia, Ghana, Liberia, Rwanda, and Senegal demonstrate how education has been utilized to foster peace and harmony (Itin, 1999; Wedge, 2008; Richardson, 2011; Jemadu, 2012). A notable illustration is provided by Ezekiel (2019), who establishes a connection between the rise in out-of-school children in northern Nigeria and an increase in religious militancy. This underscores the pivotal role of education in nurturing interfaith peace and tolerance.

A Comparative look at the predominantly Christian south and the predominantly Muslim north of Nigeria reveals a stark contrast in levels of peace. The higher education index in the south explains its greater tranquillity, while the higher illiteracy rate in the north contributes to a less peaceful environment. Another example is the resistance to Western education among some Muslims in the north which contradicts the educational advancements witnessed in core Muslim nations like Iran. Albert (1999) supports the notion that education is a cornerstone in the process of peace-building. Puett's assertion (2005), as cited by Ezekiel (2019), underscores the importance of interfaith education in fostering innovative educational methods that drive broad transformation. To evaluate these claims, a comparison can be made between multi-religious countries with lower educational standards, such as Nigeria, Indonesia, Benin, Cameroon, and those with higher educational standards like the United Kingdom, United States, Canada, and France. This analysis reflects the disparity in interfaith crisis frequency, highlighting the pivotal role of education in shaping such outcomes.

Sri (1972) emphasizes education's strength in cultivating a harmonious multi-racial, multi-religious society. Education is instrumental in instilling values like love, truth, faith, competency, and emotional resilience, which in turn, nurture international understanding, compassion, and mutual respect among people. Such values are imperative for social harmony in a diverse society.

In Nigeria, education's potential to foster social harmony hinges on its capacity to counter prejudices against other religions from an early age. Education should incorporate essential qualities of each religion, encouraging an open-minded understanding of diverse beliefs. Modgil&Modgil (2007), cited by Onimhawo&Ottuh (2020), assert that knowledge of religious differences and the role of religion in the modern world can facilitate understanding and mitigate prejudice, essential for peace in a multi-faith society. Relational thinking prompts a reconsideration of the basis for contemporary church relationships, often superficial due to inherited institutional structures. Education-driven changes could redefine these relationships. Religious harmony thrives on tolerance, and education's presence is integral. As education imparts values and principles, many perceive it as a remedy for religious disharmony.

Religious education serves as a conduit for transmitting religious values, beliefs, and ideologies. It is a means of teaching adherents about rituals, symbols, ceremonies, and dogmas. However, while religious education has the potential to foster harmony, its effectiveness depends on the religion's core values. The challenge lies in reconciling the teachings of peace, cooperation, and tolerance with the interpretations of fanaticism and extremism. Some educated individuals manipulate the beliefs of the uneducated for personal gains, inciting violence in the name of religion.

In sum, the role of education as a bridge-builder and harmonizer is well-founded. The educational system's effectiveness in fostering social harmony in a diverse society like Nigeria hinges on its ability to counteract prejudice, promote understanding, and inculcate values of peace, cooperation, and tolerance. An integrative approach to education, modelled after Western societies, may hold the key to transforming multi-religious nations and mitigating sectarian conflicts.

### **Where Religious Education Went Wrong**

In the preceding discourse, a concerted effort has been directed towards emphasizing the potential of well-adapted religious education as a viable solution to interfaith crises and social disharmony. The operative word here is "well-adapted". It is imperative to recognize the pivotal role religious leaders play in utilizing education as a means to address social and religious challenges. Nevertheless, a glaring issue within religious education emerges from the fact that certain religious sects fail to acknowledge the legitimacy of others. Consequently, they impart teachings that assert the superiority of their own sect and denigrate others as inferior or even invalid, breeding an environment that is hostile to social interaction.

Ezekiel (2019) underscores the significance of eradicating this barrier, contending that for religious education to foster a harmonious societal fabric, no sect should regard another as inferior. This necessitates religious leaders' willingness to engage in open dialogues with peers on contentious matters. The researcher postulates that a substantial reason behind the lack of cohesion within society attributed to religious education lies in some religious leaders' perception of their own faith as superior, perpetuating the demonization of alternative beliefs. This stance is then transmitted to their followers, fuelling religious intolerance that frequently precipitates crises.

A notable illustration of this issue arises from the teachings propagated by certain Islamic educators, which classify members of other sects as infidels to be subjected to rule by Islamic adherents. This attitude starkly illustrates a superiority complex, as articulated by Mack (1997). Consequently, inter-religious dialogues become nearly untenable when the very foundation of religious education regards members of other faiths as malevolent forces or infidels. This raises the need for various sects to extend acknowledgment to one another on equal footing, transmitting this ethos to their followers. Only then can a semblance of social harmony and interfaith understanding be nurtured.

A parallel perspective, as articulated by Ogara (2011), suggests that the human person possesses the faculty of conscious choice and expression aligned with his conscience. In this context, the absence of religious freedom reduces individuals to mere instruments of labour. Consequently, religious education in Nigeria, marked by its neglect of freedom of choice, has veered off course. Instances of churches razed and Christians being targeted and slain solely for embracing Christianity underscore this deviation. Clarifying this standpoint, Ogara (2011) posits that religious freedom is as an indispensable requisite for interfaith peace and social harmony. Any attempt to curtail this freedom is bound to have detrimental effects on social cohesion.

Echoing these sentiments, Omari (2015) introduces the challenge of religious extremism in Nigeria's major faith traditions. Certain adherents reject dialogues with individuals from different faiths, deeming their own belief system as the sole valid path. Such perspectives represent a betrayal of faith and an entrenched unwillingness to engage in dialogue, as noted by Ramadan (2004). Consequently, those who take part in interfaith dialogues often find themselves isolated, bereft of support from their own faith community.

Ramadan's observations highlight a critical challenge faced by interfaith dialogue and religious education. The overarching trajectory of religious education in this context has, regrettably, not addressed the core facets of interfaith discord. Instead, it has accommodated and perhaps even perpetuated religious bias and discrimination. A paradigm shift in this model is essential to yield a transformative outcome, fostering national integration, social harmony, and the interfaith peace indispensable for the development of a diverse society like Nigeria.

Religious education, as delineated, constitutes an avenue through which individuals are acquainted with their religious values and beliefs. Regrettably, religious convictions have also spurred substantial prejudice and intolerance between diverse peoples and cultures. The prevalent attitude of treating differing beliefs as inferior or heretical has fomented acrimony among societies, nations, and civilizations. Indeed, history attests to wars waged in the name of religion and long-standing animosities caused by them. This state of affairs raises concerns, as uncritical attachment to specific religious denominations has instilled attitudes and behaviours that are detrimental to a pluralistic society.

Ecumenical education, on the other hand, strives to cultivate ecumenical and social sensibilities in students. This paper posits that the type of education an individual receives can wield considerable influence. The lapse in education lies in its exclusiveness and intolerance – its failure to include alternative viewpoints, insights, and avenues in the pursuit of truth and spirituality. By limiting itself to dogmatic indoctrination, education inadvertently enables the propagation of extremist perspectives. This is compounded by

the fact that religion, despite its intrinsic value, is administered by individuals driven by emotional factors such as ego and narcissism, and who often harbour radical and intolerant notions that rub off on their followers.

The alarming reality that religious conflicts, violence, and wars have collectively claimed more lives than all other epidemics combined is a disheartening testament to the dark sides of religious fervour. Throughout history, Nigeria for instance has borne witness to a succession of religious upheavals, resulting in losses of lives and property. This clearly shows how internal divisions rooted in religious dogma can escalate into violent clashes and destruction.

Evidently, education that foments divisiveness and incites violence falls short. Education entails more than the accumulation of formal knowledge or academic accolades; its manifestation must extend to attitudes, mentalities, and interactions. Education empowers individuals to think critically, discern situations and concepts, and make independent judgments. It shields against manipulation and nurtures an appreciation of diversity. By its very essence, education should foster enlightenment and knowledge, rendering individuals more inclusive and considerate. Thus, education is a plus, not a minus. It should make lives better, not bitter. Its fundamental goal is to enable a positive transformation of individuals and create a society that values understanding, harmony, and cooperation across diverse belief systems.

#### **Evaluation: Need for a Rethink**

The analysis presented highlights the shortcomings of the current religious education in Nigeria, underscoring the urgency to re-evaluate it. Within this context, the concept of Interfaith Education emerges as a pivotal avenue for transformation. Kamara's (2010) notion of Interfaith Education emphasizes the imparting of histories, practices, beliefs, and values of various religions worldwide. By comparing common objectives and mutual benefits, it not only fosters understanding of different faiths but also nurtures individuals' intrinsic comprehension of religion itself.

Much like peace education, Interfaith Education involves Interfaith Dialogue and promotes harmonious coexistence. It advocates a departure from discrimination, an issue defined by the United Nations (2016) as unfavourable treatment based on factors such as gender, race, religion, and more, contrary to the principles of fairness and justice. Ogara (2011) echoes the sentiment that violence in the name of religion is unequivocally wrong, emphasizing the role of dialogue in uniting diverse perspectives.

Evidently, the prevailing religious education pedagogy in Nigeria warrants recalibration, given the escalating interfaith crises resulting in loss of lives and property. Schweitzer (2002) argues for a re-evaluation of religious education to cultivate self-awareness, understanding of others, and moral, spiritual, and cultural development. The societal disharmony serves as a barometer for the effectiveness of the religious education in

place, necessitating a departure from the current model.

A compelling case for change lies in instances such as the Boko Haram ideology, rooted in the rejection of Western education and vilification of non-adherents. The recurrent interfaith conflicts, causing significant casualties, further underscore the shortcomings of the current system. All this underscores the skewed nature of the current religious education system and the imperative for its transformation. Loreta (2006) posits that integrative education that tallies with the global pluralistic culture is essential to harmonize religious and cultural differences.

The shift towards interfaith understanding and cooperation requires reflective and critical thinking, dialogical teaching methods, and experiential approaches, as proposed by Loreta. Countries with adapted religious education systems display less social disharmony, reaffirming the effectiveness of these approaches. To address these concerns, the National Foundation for Communal Harmony (NFCH, 2011) suggests involving the community through village education committees to bridge gaps and polarizations. Acknowledging the role of parents, who shape values and choices, underscores the importance of instilling these values at an early age.

Crucially, this education fosters religious harmony, enabling individuals to accept differing views and coexist peacefully. Whether formal, semi-formal, or informal, religious or non-religious, the key is to impart qualities of liberalism, cooperation, and tolerance. An education that encourages independent reasoning, respect for human dignity, and an understanding of diverse cultures and religions becomes paramount. In a world that craves these values, Nigeria, in particular, requires this education urgently.

The discussion vividly advocates a transformative shift in religious education in Nigeria. Embracing Interfaith Education, fostering dialogue, and promoting tolerance emerge as critical strategies to mend the fissures that threaten harmony. By heeding this call for change, Nigeria can pave the way for a more united, respectful, and understanding society.

### **Summary and Conclusion**

In conclusion, this study underscores the pivotal role of education and its potential to foster religious harmony within a diverse society such as Nigeria. Recognizing the significance of incorporating religious tolerance and diversity into school curricula, it becomes evident that instilling values of harmony from an early age can promote acceptance and mutual respect. The multifaceted approach required for re-evaluating the existing system encompasses several critical dimensions.

Foremost, the imperative of fostering interfaith dialogue and understanding stands out as paramount. The establishment of platforms where adherents of varying religions engage

in open, respectful discussions serves to dispel misconceptions, mitigate biases, and construct bridges of empathy. In parallel, the influence of religious leaders emerges as a significant catalyst. By utilizing their positions to promote peaceful coexistence and discourage the propagation of extremist ideologies, these leaders can play a crucial role in shaping a harmonious societal fabric.

Another essential facet involves reinforcing policies that safeguard religious freedom and counteract discrimination. By upholding a level playing field for all belief systems, such policies actively contribute to maintaining an atmosphere of respect and understanding. This comprehensive approach, if collectively implemented, has the potential to harness Nigeria's religious diversity as a unifying force.

In order to provide a well-considered alternative to the current religious education model, a meticulous assessment of the existing system is essential. Given the intricate layers of cultural and religious inclinations within Nigeria's plural society, the prevalence of social and religious crises serves as an indicator of the present system's integration challenges. Through a comprehensive evaluation of the status of religious education in Nigeria, the critical need for recalibration becomes evident. This recalibration aims to cultivate a peace founded on mutual respect, empathic understanding, and shared responsibility. The imperative of ushering in a new wave of religious education to promote interfaith dialogue, reconciliation, and understanding is undeniable. In this endeavour, leadership at both the state and religious levels emerges as central. Political leaders and religious figures alike are positioned to lead the charge in nurturing an environment conducive to harmony. The assertion that national integration hinges on comprehending the nation's character underscores the significance of this educational reform. It is within this framework that education assumes its transformative potential. By fostering responsibility and generosity towards the common good, this form of education has the power to cultivate religious harmony. The paper acknowledges the blessings that religion can bring through the dissemination of ideals such as mercy, compassion, and charity, while also recognizing the historical contributions religion has made to knowledge and culture.

However, the paper does not shy away from acknowledging the darker side of religious history, where religion has been twisted for personal and political gain, leading to atrocities and animosities. The inclination to view other beliefs as inferior has generated conflicts, even wars, and the paper emphasizes the need to rise above such narrow viewpoints. In this context, education emerges as the solution that peace builders should consider. By offering a comprehensive, liberal education that fosters understanding and tolerance, education can effectively counter the tendency towards religious disharmony. Through exposure to diverse perspectives and a curriculum centred on qualities that promote harmony, individuals can be equipped to navigate a pluralistic society with empathy and respect.

In conclusion, the transformative potential of education stands as a beacon of hope in the pursuit of religious harmony. The paper calls for a recalibration of religious education, placing emphasis on understanding, tolerance, and cooperation. It posits that true religious education goes beyond indoctrination to nurturing an environment where individuals can appreciate differences and work together for the betterment of society. The recommendations underscore the significance of leadership, policy reinforcement, and a well-rounded education to cultivate the essential values of unity and acceptance in the face of religious diversity. This holistic approach to education serves as a bridge that unifies society.

### References

Albert, I. O. (1999) *The Socio-Cultural Politics and Religious Conflicts-Inter-Ethnic and Religious Conflicts Resolution in Nigeria*. Lagos: Evans Press.

*Dialogue, Interfaith Education Initiative Conference*, Washington DC, 2004.

Ezekiel Abdullahi Babagario (2019) *Interfaith Education and the Quest for Peacebuilding in Northern Nigeria*. Doctoral Dissertations. 1587. Online, Assessed on 27.2.21 from <https://doi.org/10.7275/t6ka-sx72>  
[https://scholarworks.umass.edu/dissertations\\_2/1587](https://scholarworks.umass.edu/dissertations_2/1587)

Fox, J. (2014) *Religion and Intrastate conflict*, *Routledge handbook of Civil Wars*. Newman, E. & DeRouen, K. eds. New York: NY, Routledge, pp. 157-172.

Francis Cardinal Arinze (1998), *Meeting Other Believers*, Manila: CBCP Publications

Gideon Goosen (2001), *Bringing Churches Together*, Geneva: WCC Publ

Itin, C. M., (1999) 'Reasserting the philosophy of experiential education as a vehicle for change in the 21st century', *Journal of Experiential Education. SAGE Journals*. 22(2), pp. 91-98.

Jemadu, A., (2012) Indonesia's interfaith dialogue and the reality of religious minorities neglected aspirations Jakarta Globe. Online, Retrieved on 13/02/2021 from <http://thejakartaglobe.beritasatu.com/archive/indonesias-interfaith-dialogue-and-the-reality-of-religious-minorities-neglected-aspirations/> .

Kung, H (1991) *Global Responsibility: In Search of a New World Ethic*. Michigan: Crossroad Publishing Company.

Loreta N. Castro (2006), *The Role of Education in Promoting Interfaith Cooperation*.

Center for Peace Education, Miriam College, Philippine. Paper presented at the Dialogue on Regional Interfaith Cooperation for Peace and Human Dignity, Cebu, 1416.

McCrann, W. (2007). *Learning in Adulthood: A Comprehensive Guide*. San Francisco: Jossey-Bass.

Modgil & Modgil, S. (2007). *Spiritual and religious education: Education, Culture and Values* Vol. 5. London: Falmer Press.

National Foundation for Communal Harmony (2011), *Universal Education for Social Harmony*, (NFCH) 9th Floor, 'C' Wing, Lok Nayak Bhawan Khan Market, New Delhi-110 003

Ogara P. I. (2011) *Nigeria Must Survive*, Enugu: Life Apostolate Publications

Onimhwo, J. A. & Ottuh, P. O. (2020), *Education in Nigeria: Re-thinking Religious Education in Nigerian Public Schools*. Online; assessed on 22-2-21 from [www.researchgate.net/publications/341426982](http://www.researchgate.net/publications/341426982)

Patricia Mische and Melissa Merklings (2001), *Toward a Global Civilization, The Contribution of Religion*. New York: Peter Lang Publishers,

Puett and Van Dyk (2008) *Meeting the challenges of the 21st century: Values and interfaith education based on all religions of the world* Vol. 2. Kapur, P. ed. Delhi, India: Kalpaz Publications. pp.661-670.

Richardson, N., (2011) *Teaching Controversial Issues in Education for diversity and mutual understanding: The Experience of Northern Ireland*. *Rethinking Education* . Vol.1. Richardson, N. and Gallagher, T., eds. Bern: Switzerland, Peter Lang AG, International Academic Press.

Schweitzer, F. (2002). *International Standards for Religious Education*. PANORAMA, 49-52.

Sri Aurobindo (1972), *Birth Centenary Volumes*, Sri Aurobindo Ashram, Pondicherry.

Usha Bunker & Keshav Patel (2016), *Education and Communal Harmony*. Online, assessed on 27.2.21 from <https://www.researchgate.net/publication/327106342>

Usha Bunker & Keshav Patel (2016), 'Education and Communal Harmony', *ADR Journals*, Vol. 3, on 13/02/2021(1 & 2)

Wedge, J. (2008) *Where peace begins: Education's role in conflict prevention and peacebuilding*. Save the Children. London: UK, International Save the Children Alliance.

Wesley Ariarajah (2004) *As Seeing the Impossible: The Basis for the New Interest in Interfaith*

Zuleyha Keskin (2004), *The Present and the Future of Interfaith Dialogue by Australian Muslims*, Conference on Fear and Fascination: The Other in Religion, Western