

**INTERFAITH DIALOGUE AND COOPERATION FOR SOCIAL JUSTICE
AND HUMAN RIGHTS: THE NIGERIAN EXPERIENCE**

Joseph Zuobofa OPUOWEI, PhD,

Nigeria Maritime University, Okerenkoko, Delta State, Nigeria
opuowei2014@gmail.com

Abstract

This paper explores the critical role of interfaith dialogue and cooperation in advancing social justice and human rights within Nigeria's pluralistic religious landscape. Nigeria, a country deeply divided along religious and ethnic lines, has witnessed recurrent ethno-religious conflicts that undermine national cohesion, human dignity, and equitable governance. Drawing on scholarly literature, human rights reports, and faith-based interventions, the study examines how interfaith initiatives—particularly those led by institutions such as the Nigeria Inter-Religious Council (NIREC)—foster peaceful coexistence, address structural injustices, and challenge religiously motivated discrimination. The paper provides a historical overview of interfaith relations in Nigeria and analyzes how religious actors have responded to issues such as police brutality, gender inequality, and the marginalization of minorities. It argues that while religion has often been a source of conflict, it also holds the potential for reconciliation, civic engagement, and the promotion of inclusive social policies. The analysis is framed within a conceptual review of social justice and human rights, with particular attention to Nigeria's constitutional framework and international human rights obligations. The study recommends strengthening interfaith education, supporting faith-based advocacy, and institutionalizing dialogue platforms to counter extremism and build social cohesion. Ultimately, the paper underscores the importance of leveraging Nigeria's rich religious diversity as a resource for national integration and moral responsibility in the struggle for justice and human dignity.

Keywords: Interfaith Dialogue, Religious Cooperation, Social Justice, Human Rights, Religious Tolerance.

Introduction

Religion remains one of the most influential forces in shaping societal values, political ideologies, and interpersonal relationships. Across the globe, it permeates individual and collective identities and often serves as a basis for moral and ethical guidance. In many societies—particularly in the Global South—religion is not merely a private affair but a deeply embedded aspect of public life, capable of both fostering unity and provoking conflict (Haynes, 2014). Nigeria, Africa's most populous country, exemplifies this dual potential. With a population nearly equally divided between Christians and Muslims, alongside a small but significant number of traditional African religion adherents, Nigeria's religious landscape is both rich and complex (Falola, 1998). While this diversity offers immense potential for interreligious collaboration and social cohesion, it has also been the source of deep-seated tensions, political manipulation, and violent conflict (Salawu, 2010).

In the post-independence era, Nigeria has witnessed recurrent religious crises, many of which are entangled with ethnic, regional, and political interests. From the Maitatsine uprisings of the

1980s to the more recent Boko Haram insurgency, religion has been both a battleground and a resource in the struggle for identity, power, and justice (Paden, 2015). These conflicts have led to thousands of deaths, the displacement of communities, the destruction of property, and the erosion of social trust (Onapajo, 2012). However, amidst these challenges, there have also been numerous efforts—led by religious leaders, civil society groups, and government agencies—to foster dialogue, reconciliation, and mutual understanding across religious divides (Onaiyekan & Abubakar, 2020).

Interfaith dialogue has emerged as a critical mechanism for peacebuilding and social transformation in Nigeria. It involves sustained communication and collaboration between individuals or groups from different religious backgrounds, aimed at fostering understanding, reducing hostility, and promoting common values (Cornille, 2008). More than a diplomatic exercise, interfaith dialogue has evolved in Nigeria to become a tool for collective action on issues such as poverty, human rights abuses, gender-based violence, political corruption, and youth radicalization (Adebayo, 2019). Through shared religious ethics that emphasize justice, compassion, and the sanctity of human life, religious communities have found common ground in the pursuit of a more equitable and peaceful society (Volf, 2011).

This paper investigates the role of interfaith dialogue and cooperation in promoting social justice and human rights in Nigeria. It is premised on the understanding that religious actors, when engaged constructively, can play a transformative role in challenging systems of oppression and advocating for the dignity and rights of all individuals, regardless of faith (Obiefuna & Ibrahim, 2021). Drawing from theoretical perspectives on pluralism, dialogical ethics, and liberation theology, this study examines both the potentials and limitations of interfaith engagement in Nigeria's socio-political context.

By using Nigeria as a case study, this paper aims to contribute to the growing body of scholarship on religion and peacebuilding, particularly in conflict-prone, religiously diverse societies. It highlights the strategic importance of interreligious cooperation in national development and argues that sustained and inclusive interfaith engagement holds the potential not only to prevent conflict but also to actively promote justice, equity, and the protection of fundamental human rights in Nigeria and beyond.

Conceptualizing Interfaith Dialogue and Cooperation

Interfaith dialogue refers to intentional and constructive communication and engagement between individuals or groups from different religious traditions, aimed at promoting mutual understanding, respect, and collaboration (Abu-Nimer, 2002). It is not necessarily about theological consensus, but about building relationships that transcend religious differences and contribute to peace, justice, and social harmony. Cooperation, in this context, involves joint efforts by religious groups to address common societal issues such as poverty, injustice, conflict, and human rights violations.

In pluralistic societies, especially those with a history of religious conflict or tension, interfaith dialogue is a crucial mechanism for mitigating violence, promoting reconciliation, and building inclusive democratic societies (Cornille, 2013). It fosters trust, combats prejudice, and promotes shared values across religious divides, thereby enabling communities to work together for the common good.

Religious Pluralism and Tension in the Nigerian Context

Nigeria is one of the most religiously diverse countries in Africa, with a population nearly equally divided between Islam and Christianity, alongside significant communities of adherents to traditional African religions (Paden, 2005). The northern region is predominantly Muslim, while the southern regions are largely Christian, with pockets of both religions across the country. This diversity, while rich and dynamic, has often been a source of conflict, especially when compounded by ethnic, regional, and political tensions (Salawu, 2010). Nigeria has experienced numerous violent clashes fueled by religious intolerance, including the Maitatsine uprisings in the 1980s, the Sharia law controversies of the early 2000s, and the ongoing Boko Haram insurgency in the northeast. These conflicts have resulted in thousands of deaths, internal displacement, and long-standing distrust between religious communities (Onapajo, 2012). In such a volatile environment, interfaith dialogue and cooperation have become indispensable for peacebuilding and social cohesion.

Historical Context of Interfaith Relations in Nigeria

Nigeria's religious diversity, while a potential asset, has historically been both a source of strength and conflict. Understanding the roots of interfaith relations in Nigeria requires a close look at the country's colonial past, its ethno-religious configuration, and the political manipulation of religion. These historical dynamics laid the foundation for both tension and dialogue between religious communities, particularly Christians and Muslims.

During the colonial era (1861–1960), British administrators employed different governance strategies in Nigeria's northern and southern regions. In the predominantly Muslim North, colonial rule was executed through indirect governance via existing Islamic institutions and emirs, which helped preserve Islamic authority and Sharia-based systems (Falola, 1998). Meanwhile, the South, largely inhabited by adherents of traditional African religions and later Christianity, experienced a more direct colonial presence, along with widespread missionary activities. This uneven development created structural inequalities and sowed seeds of suspicion and rivalry between the two major religious blocs (Kukah, 1993).

Post-independence politics further complicated interfaith relations. The emergence of religion as a tool for political mobilization became evident during debates over the introduction of Sharia law in northern states, beginning in 1999. This provoked national controversy and sparked fears among Christians about potential Islamization, particularly in multi-religious states like Kaduna (Ibrahim, 2000). Religious identity became intertwined with political competition, and violent eruptions in cities such as Jos, Zangon-Kataf, and Kaduna exposed the fragile nature of intercommunal trust (Onapajo, 2012).

One of the earliest and most devastating religious movements in Nigeria was the Maitatsine uprising, led by Mohammed Marwa in the 1980s. The movement, which emerged in Kano and later spread to other northern cities, was rooted in radical Islamic ideology and led to bloody clashes with security forces and other Muslim sects (Higazi, 2011). These events exposed the danger of religious extremism and the weakness of state institutions in curbing sectarian violence.

In the 2000s, the rise of Boko Haram brought a new dimension to religious conflict in Nigeria. Founded by Mohammed Yusuf, the group began as a Salafi-Islamist movement in Maiduguri and evolved into a violent insurgency following Yusuf's extrajudicial killing in 2009. Boko Haram's violent campaign, targeting Christians, Muslims, schools, and government institutions, has resulted in over 35,000 deaths and the displacement of millions (Pérouse de Montclos, 2014).

Amid these crises, efforts to promote interfaith understanding began to take more structured forms. One of the most significant initiatives is the Nigeria Inter-Religious Council (NIREC), established in 1999. NIREC was founded with the mission of fostering cooperation between the Christian Association of Nigeria (CAN) and Jama'atu Nasril Islam (JNI)—the two most prominent religious umbrella bodies in the country. It serves as a consultative platform where high-level religious leaders address national issues, condemn violence, and issue joint communiqués on peace, elections, and good governance (Onaiyekan & Abubakar, 2020).

In addition to NIREC, grassroots interfaith efforts have also emerged. The Interfaith Mediation Centre (IMC) in Kaduna, for instance, has trained hundreds of Christian and Muslim youths in dialogue, conflict resolution, and peace building since its founding in the early 2000s. Such initiatives reflect a growing recognition that while religion has contributed to Nigeria's conflicts, it also holds the key to sustainable peace if properly harnessed (Udoidem, 2000).

In sum, the historical trajectory of interfaith relations in Nigeria illustrates both the dangers of religious manipulation and the transformative potential of religious cooperation. While political actors have often inflamed religious sentiments for short-term gain, faith-based initiatives have increasingly stepped in to rebuild trust, promote social cohesion, and lay the groundwork for a more just and inclusive society.

Concept of Social Justice and Human Rights in Nigeria

Social justice refers to the equitable distribution of resources, opportunities, and privileges within a society, ensuring fairness for all individuals regardless of social identity, class, religion, gender, or ethnicity (Rawls, 1999). It involves a commitment to correcting historical injustices and systemic inequalities that hinder individuals from attaining their full potential. In the Nigerian context, social justice encompasses addressing structural disparities such as poverty, unemployment, marginalization of minority groups, ethnic discrimination, and gender-based violence (Ibeanu, 2008).

Human rights, as conceptualized in international law and enshrined in the Universal Declaration of Human Rights (1948), refer to the fundamental rights and freedoms to which all individuals are entitled by virtue of their humanity. These include civil and political rights (e.g., freedom of expression, right to life, religious freedom) as well as economic, social, and cultural rights (e.g., right to education, healthcare, and social security). Nigeria is a signatory to multiple international human rights instruments, including the African Charter on Human and Peoples' Rights and the International Covenant on Civil and Political Rights. However, the practical realization of these rights remains uneven due to governance challenges, political corruption, insecurity, and weak institutions (Amnesty International, 2022).

Systemic issues such as police brutality, religious intolerance, insurgency in the northeast, and herder-farmer conflicts continue to undermine human rights in the country. Groups such as women, children, religious minorities, internally displaced persons (IDPs), and persons with disabilities are disproportionately affected by these challenges (Ajibola & Olaniyan, 2019). Furthermore, the politicization of religion and ethnicity frequently fuels exclusionary policies that marginalize vulnerable populations and threaten national cohesion (Salawu, 2010).

The Role of Interfaith Dialogue and Cooperation in Promoting Social Justice and Human Rights

In Nigeria's multi-religious society, interfaith dialogue offers a strategic platform for promoting both social justice and human rights. By fostering mutual understanding, cooperation, and shared ethical values across religious boundaries, interfaith dialogue helps address issues of inequality, discrimination, and violence. Interfaith cooperation acknowledges that although religious traditions differ in doctrine, many share core moral commitments to human dignity, compassion, peace, and the protection of the vulnerable (Volf, 2011).

Several interfaith initiatives in Nigeria have demonstrated this potential. The Nigeria Inter-Religious Council (NIREC), which unites Muslim and Christian leaders, has consistently issued joint statements calling for equitable resource distribution, free and fair elections, and the protection of the rights of all citizens, regardless of creed or ethnicity (Onaiyekan & Abubakar, 2020). Similarly, grassroots organizations like the Interfaith Mediation Centre (IMC) in Kaduna have brought together youth and community leaders from different faith backgrounds to engage in peace building, conflict resolution, and social development initiatives (Uchendu, 2012).

Religious leaders, by virtue of their influence and access to local communities, play a crucial role in shaping public attitudes toward justice and human rights. When they speak with one voice, especially across religious divides, their moral authority can pressure political leaders to uphold constitutional values and international norms. For instance, interfaith coalitions were instrumental in calling attention to the plight of abducted schoolgirls in Chibok and Dapchi, appealing for state accountability and the right to education and protection (Obiefuna & Ibrahim, 2021).

Moreover, faith-based organizations often provide humanitarian services where the state has failed. They run schools, hospitals, and welfare programs that support marginalized

populations. Through collaboration, Christian and Muslim groups have jointly provided relief to internally displaced persons affected by Boko Haram insurgency and communal violence (Adebayo, 2019). These practical interventions represent tangible expressions of social justice rooted in religious ethics.

However, the role of interfaith dialogue is not without challenges. Deep-seated mistrust, doctrinal exclusivism, and political interference often limit the effectiveness of interfaith initiatives. In some cases, religious leaders have been complicit in political manipulation or have remained silent in the face of injustice due to fear or bias (Ibrahim, 2000). For interfaith cooperation to effectively promote justice and rights, it must be grounded in sincerity, inclusivity, and sustained engagement beyond elite-level consultations.

Promoting Human Rights and Social Justice through Religious Cooperation in Nigeria

Nigeria's complex social fabric, marked by religious, ethnic, and regional diversity, makes the promotion of human rights and social justice particularly challenging. However, religion remains a powerful force in the country's public and private life, influencing values, behaviour, and public opinion (Ibrahim, 2000). As such, religious cooperation—especially through interfaith collaboration—holds significant potential for promoting human rights and social justice. Through joint advocacy, community engagement, and peace building, religious leaders and institutions can address societal injustices, protect vulnerable populations, and promote inclusive governance.

Human Rights and Social Justice in Nigeria

Nigeria's constitutional framework guarantees a range of human rights, including the right to life, freedom of expression, freedom of religion, and protection from discrimination (Constitution of the Federal Republic of Nigeria, 1999). Despite this, violations of these rights remain widespread. Issues such as gender-based violence, child marriage, religious persecution, police brutality, and marginalization of minority groups persist in many parts of the country (Amnesty International, 2022).

Social justice, which encompasses fairness in the distribution of wealth, opportunities, and privileges, is also under strain in Nigeria. High levels of poverty, unemployment, ethnic favouritism, and unequal access to education and healthcare continue to affect marginalized communities (Adebayo, 2019). Addressing these issues requires not only state action but also the active participation of civil society actors, including religious groups.

The Role of Religious Cooperation in Advancing Human Rights

Religious cooperation, particularly interfaith collaboration, provides a strategic platform for advancing human rights in Nigeria. Faith-based organizations (FBOs) often enjoy deep-rooted trust and moral authority among their followers, making them effective advocates for justice and social change (Onaiyekan & Abubakar, 2020). When religious leaders from different traditions unite around shared humanitarian and moral concerns, they can amplify their

influence on public policy, challenge human rights abuses, and mobilize communities toward constructive action.

For example, during the #EndSARS protests in 2020, both Christian and Muslim leaders publicly condemned police brutality and called for justice and reform (Premium Times, 2020). Similarly, faith-based humanitarian initiatives, such as joint relief programs for internally displaced persons (IDPs) in the North-East, have showcased the power of religious collaboration in addressing structural injustices and alleviating human suffering (Adebayo, 2019).

Religious Cooperation in Peacebuilding and Conflict Resolution

Many of the human rights violations in Nigeria are linked to violent conflict, especially in regions plagued by religious and ethnic clashes. In this context, interfaith dialogue and cooperation serve as essential tools for peacebuilding and reconciliation. Organizations such as the Interfaith Mediation Centre (IMC) in Kaduna have led successful interventions by bringing Christian and Muslim leaders together to mediate disputes, dispel misconceptions, and promote mutual respect (Uchendu, 2012).

Moreover, the Nigeria Inter-Religious Council (NIREC) regularly issues joint statements against violence, discrimination, and hate speech, reinforcing national unity and human dignity (Onaiyekan & Abubakar, 2020). These cooperative efforts contribute to creating an environment where justice, tolerance, and equal rights can flourish.

Empowering Vulnerable Groups through Interfaith Action

Religious cooperation also plays a critical role in championing the rights of vulnerable groups, including women, children, and religious minorities. Faith-based campaigns have supported girls' education, condemned harmful traditional practices like female genital mutilation (FGM), and advocated for the protection of minority religious communities (Obiefuna & Ibrahim, 2021). When religious leaders speak with a united voice, they help shift cultural norms and reduce resistance to progressive reforms.

Importantly, religious cooperation also supports the democratic process by encouraging civic participation, promoting ethical governance, and resisting political exploitation of religion. Joint interfaith voter education campaigns, for instance, have helped citizens make informed electoral choices and hold public officials accountable (Paden, 2005).

Challenges to Religious Cooperation in Promoting Human Rights

Despite the promise of religious cooperation, several challenges persist. These include doctrinal differences, inter-religious mistrust, political interference, and internal divisions within religious communities. Some clerics prioritize loyalty to their religious identity over universal human rights principles, while others are constrained by fear of alienating conservative followers (Salawu, 2010).

Additionally, governments sometimes co-opt religious leaders, undermining their credibility and weakening their capacity to speak truth to power. Overcoming these obstacles requires

building institutional capacity, fostering grassroots participation, and cultivating a culture of accountability within both religious and political structures.

Summary

This paper has examined the role of interfaith dialogue and cooperation in promoting social justice and human rights in Nigeria, a country marked by religious plurality and historical tensions. It explored the conceptual foundations of interfaith dialogue and how it has been practiced in the Nigerian context to address critical societal issues such as inequality, discrimination, conflict, and systemic marginalization. Through a review of Nigeria's religious landscape, historical interreligious dynamics, and present-day collaborative efforts, the study has shown that interfaith engagement—when grounded in mutual respect, shared moral values, and inclusive practices—can serve as a potent force for societal transformation.

Nigeria continues to face challenges such as ethno-religious violence, corruption, poor governance, and widespread poverty, all of which undermine human rights and obstruct the attainment of social justice. However, religious communities wield considerable influence across regions and ethnic lines. When these communities cooperate across faiths, they can leverage their authority and reach to advocate for equity, peace, and the protection of fundamental freedoms. The efforts of interfaith organizations and religious leaders have already contributed to conflict resolution, civic awareness, and community-based human rights promotion, particularly in conflict-prone areas such as the Middle Belt and Northern Nigeria.

Conclusion

In a nation as religiously and culturally diverse as Nigeria, the pursuit of social justice and human rights is both urgent and complex. The Nigerian state, while constitutionally tasked with safeguarding the rights and dignity of all citizens, often struggles with institutional weaknesses, political instability, and widespread inequality. In such a context, state mechanisms alone are insufficient for achieving equitable and sustainable justice.

Religious cooperation—particularly through structured interfaith dialogue—emerges as a critical complementary strategy. Rooted in shared ethical values such as compassion, justice, and the sanctity of human life, interfaith engagement offers a powerful framework for bridging societal divides, combating intolerance, and addressing systemic injustice. When religious leaders and institutions work collaboratively across faith lines, they not only model peaceful coexistence but also mobilize communities for collective action on issues such as poverty, gender inequality, electoral violence, and access to education and healthcare.

The growing number of successful interfaith initiatives in Nigeria—such as the Nigeria Inter-Religious Council (NIREC) and grassroots efforts like the Interfaith Mediation Centre in Kaduna—demonstrates that religion, far from being solely a source of conflict, can also be harnessed as a vehicle for transformative change. These platforms have contributed to conflict

resolution, civic education, and human rights advocacy, especially in communities where trust in government institutions is low.

However, for interfaith cooperation to fully realize its potential, it must be institutionalized, adequately funded, and strategically linked to national human rights frameworks. Government agencies, civil society organizations, and international partners should recognize and support religious actors as legitimate stakeholders in peace building and rights promotion. Furthermore, interfaith programs should prioritize youth engagement, gender inclusivity, and contextual sensitivity to local realities.

Ultimately, achieving social justice and human rights in Nigeria demands a multi-sectoral and value-driven approach. Interfaith dialogue and cooperation offer not just a moral imperative, but a practical pathway for building a more inclusive, equitable, and peaceful society. By fostering mutual understanding, challenging injustice, and promoting dignity for all, interfaith actors can help shape a Nigeria where diversity is a strength rather than a source of division.

Recommendations

1. **Institutionalize Interfaith Dialogue Platforms:** The Nigerian government and civil society should formalize and support interfaith councils at national, state, and local levels to ensure continuity and impact. These platforms should be integrated into peacebuilding, education, and policy reform efforts to reinforce their credibility and institutional backing.
2. **Promote Religious Literacy and Tolerance Education:** Introducing interreligious education in school curricula and public institutions can help reduce prejudice and foster a culture of dialogue. Programs should focus on shared human values, empathy, and peaceful coexistence to counteract divisive ideologies.
3. **Empower Religious Leaders for Human Rights Advocacy:** Religious leaders should be trained and equipped to speak out against injustice, violence, and discrimination within their communities. Their sermons, teachings, and outreach activities should intentionally promote gender equity, inclusion, and accountability.
4. **Engage Youth and Women in Interfaith Initiatives:** Youth and women are often excluded from formal religious structures, yet are key agents of change. Their participation in interfaith programs should be prioritized through leadership training, peer education, and community development initiatives.
5. **Strengthen Partnerships Between Faith-Based and Human Rights Organizations:** Collaboration between religious bodies and human rights-based NGOs can amplify advocacy efforts, facilitate access to underserved communities, and combine spiritual and legal strategies in defending human dignity.
6. **Monitor and Evaluate Interfaith Programs:** A system for assessing the effectiveness of interfaith initiatives is essential. Regular evaluation can help identify best practices, measure social impact, and ensure that projects remain inclusive, responsive, and adaptable to local needs.

References

- Adebayo, R. (2019). *Religion and social justice in Nigeria: A faith-based perspective*. Ibadan University Press.
- Ajibola, M., & Olaniyan, K. (2019). Religious minorities and the right to freedom of religion in Nigeria. *African Human Rights Law Journal*, 19(2), 741–766. [https://doi.org/ 10.17159/1996-2096/2019/v19n2a7](https://doi.org/10.17159/1996-2096/2019/v19n2a7)
- Amnesty International. (2022). *Nigeria 2021: Human rights in review*. <https://www.amnesty.org/en/location/africa/west-and-central-africa/nigeria/report-nigeria/>
- Constitution of the Federal Republic of Nigeria. (1999). Nigerian Law Publications.
- Cornille, C. (2008). *The impossibility of interreligious dialogue*. Crossroad.
- Falola, T. (1998). *Violence in Nigeria: The crisis of religious politics and secular ideologies*. University of Rochester Press.
- Haynes, J. (2014). *Faith-based organizations at the United Nations*. Springer.
- Higazi, A. (2011). The Maitatsine and Boko Haram uprisings: Northern Nigeria's decades of religious violence. *Africa Today*, 57(4), 43–68. <https://doi.org/10.2979/africatoday.57.4.43>
- Ibrahim, J. (2000). The politics of religion in Nigeria: The parameters of the 1987 Kafanchan crisis. In A. Osaghae & E. Onwudiwe (Eds.), *Research report: Ethnic conflicts in Nigeria* (pp. 33–48). University of Ibadan Press.
- Kukah, M. H. (1993). *Religion, politics and power in Northern Nigeria*. Spectrum Books.
- Obiefuna, B., & Ibrahim, M. (2021). Religion and the protection of the girl-child in Nigeria: A human rights approach. *African Journal of Interfaith Dialogue*, 3(2), 103–112.
- Onaiyekan, J., & Abubakar, S. (2020). The role of NIREC in promoting national unity. *Interreligious Dialogue Quarterly*, 4(1), 20–35.
- Onapajo, H. (2012). Politics for God: Religion, politics and conflict in democratic Nigeria. *The Journal of Pan African Studies*, 4(9), 42–66.
- Paden, J. N. (2005). *Muslim civic cultures and conflict resolution: The challenge of democratic federalism in Nigeria*. Brookings Institution Press.

- Paden, J. N. (2015). *Religion and conflict in Nigeria: Countdown to the 2015 elections*. United States Institute of Peace Press.
- Pérouse de Montclos, M.-A. (2014). *Nigeria's interminable insurgency? Addressing the Boko Haram crisis*. Chatham House. <https://www.chathamhouse.org>
- Premium Times. (2020, October 14). Religious leaders speak out against police brutality, join #EndSARS protests. <https://www.premiumtimesng.com/news/top-news/420181-religious-leaders-join-endsars-protests.html>
- Rawls, J. (1999). *A theory of justice* (Rev. ed.). Harvard University Press.
- Salawu, B. (2010). Ethno-religious conflicts in Nigeria: Causal analysis and proposals for new management strategies. *European Journal of Social Sciences*, 13(3), 345–353.
- Uchendu, E. (2012). Interfaith dialogue and conflict transformation in Nigeria. *Journal of Peacebuilding and Development*, 7(1), 60–73. <https://doi.org/10.1080/15423166.2012.699276>
- Udoidem, S. I. (2000). Religion in the political life of Nigeria: A survey of religious-related crises in Nigeria since independence. In F. U. Okafor (Ed.), *New strategies for curbing ethnic and religious conflicts in Nigeria* (pp. 151–165). Fourth Dimension Publishing.
- Volf, M. (2011). *A public faith: How followers of Christ should serve the common good*. Brazos Press.