

Religious education and nation building: A philosophical appraisal

Owoyemi Deborah Oluwasola¹ and *Ayedero Taiwo Martins²

^{1,2} Department of Philosophy, Faculty of Arts, Ekiti State University

Email: Owoyemioluwasoladeborah@gmail.com¹

*Corresponding Author Email: martinsayedero@gmail.com²



Corresponding Author

Ayedero Taiwo Martins

Department of Philosophy, Faculty
of Arts, Ekiti State University

*Corresponding Author Email:
martinsayedero@gmail.com²

Abstract

This work critically examines the relationship that exists between religion and nation building with the view of advancing the peaceful coexistence of human beings. It also examines the interplay of religion as a necessary element and in fact most significant for the advancement of nation building. Analysis of the concept of religion and nation building is interrogated with a view of examining its philosophical plausibility; it also examines the breach between the two with its attending effect on the society. Nation building is the concern of all and as such man is a religious Being, hence religion and nation building should go hand in hand in societal policies.

Keywords: Religion, Nation building, Culture, Development, Education and Policies.

Introduction

That man is not made for religion but religion is made for man is a paradox of human existence because in the actual sense, man is a religious being depending on what he ascribe to be the nature of his religion. Even the Atheist believes that they do not exist out of nothing that their existence is an effect of a Supernatural Cause thereby recognizing the existence of a Supreme Being which they reference. This is still an act of religion.

Religion could be said to be the belief in a Supernatural Deity which is believed to be either physical or transcendental, physical in the sense that it could be an object of sense experience or transcendental in the sense

that it is beyond the physical world of experience. Whatever may be the case, these our belief in the idea of the existence of a Supernatural Being somewhere responsible for our existence and essences in the world we find ourselves. The supernatural Being is said to have specific mode of worshipping them and some certain laid down principles and guidelines that should guide the actions and character of those who worship them. Failure to abide by these laid down principles could attract punishment, hence commitment in the observance of certain laid down principles by what is considered a Supreme Being is known as religion. It is believed that one's character portrays the type of religion one choose to

practice because religious culture has a way of sharpening one's character and conduct in the society thereby paving way for nation building. There are numerous religion in the world but in all, there are some elements or practices peculiar to all and this makes religion a very vital element of nation building.

At the formation of a nation, some challenges like religious, ethnic, geographical, cultural and social division are encountered. This is the case since these nations are amalgamated for reasons best known to their manipulators or colonial interlocutors, the consequence of which are constant agitations and conflict which altogether is a treat to the process of nation building. Africa shares this history and Nigeria is no exception, for in Africa, Nations are formed with peoples of different languages, tribes, religious beliefs, ideologies e.tc. coming together as a Nation or country as the case may be. This problem is fundamental and the colonial administrators are responsible for this division for selfish economic and political gains.

The Berlin conference of 1884 mark the beginning of the present menace facing African Nations till today for it was at the conference that Africa was unequally partitioned merging incompatibles together, even members of the same family were separated for the colonial government put boundaries where there were none and removed where there were. This leads up till today the constant clamour for nation building which religion is identified if practiced and upheld as it should would bring about the reasonable patriotic spirit needed for the task of nation building.

Methodology

This article adopts the method of critical analysis. The critical analysis involves the explication of key concepts and terms to unearth ambiguity and achieve clarity in language. This will help to identify and avoid sloppy reasoning.

What is religion?

Man is generally construed as a religious being and there is no gainsaying to the fact that man is seen showcasing this very idea in his daily activities as he struggles to define his existence in the environment he finds himself. Religion therefore could be said to be the totality of man's experience which emanates from his culture, tradition, history, norms and of course values in the society. Religion has been differently viewed by scholars but we shall attempt a brief sample of these views with the aim of understanding the essential elements of religion this is important especially in a place like Nigeria where religion is being perceived on the average as an agent of violence and political instability. It is imperative to know that Nigeria is an heterogeneous society with different tribes, ethnic groups, political parties, cultures and of course religions.

Etymologically, the word religion is derived from the Latin word *religio* originally meant 'obligation, bond.' It was probably derived from the verb *religare* meaning tie back,

tie tight. It developed the specialized sense 'bond between human beings and the gods,'¹ therefore suggesting a kind of relationship that exist between a king and subject in which the relationship is that of total obedience on the part of the subject to the dictate of the king as his action is seen as an obligation which he is expected to fulfill in order to really actualize himself in the world. This definition suggests a relationship between a supernatural being and human which of course is considered sacred.

According to Durkheim, religion is construed as a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden, beliefs and practices which unite into one single moral community called a church.² It therefore suggest that religion is a human affair or put differently emanates out of human consciousness and not given to man but in a way just emanate as a result of man's activities. In like manner, religion is defined by Immanuel kant as the recognition of all our duties as divine commands.³ In the sense that man is to see religious prescriptions as a command by a superior transcendental entity which necessarily must be obeyed because he is duty bond. Failure to obey will be considered a sin and accompanied with its sanction or punishment.

For Bradley, religion usually has to do with man's relationship to the unseen world, to the world of spirits, demons, and gods. A second element common to all religions ... is the term salvation. All religions seek to help man find meaning in a universe which all too often appears to be hostile to his interests. The world salvation means, basically, health. It means one is saved from disaster, fear, hunger, and a meaningless life. It means one is saved for hope, love, security, and the fulfillment of purpose.⁴ Going by this definition reveals that religious beliefs are based on faith for its teachings are basically beyond human comprehension and experience.

One will therefore find from above sampled views of scholars above that some assumptions are parallel to what may be referred to as religion among which are: that a transcendental being is involved, it is based on strong belief of faith that those teachings are reality, it is considered sacred, its precepts aims to give meaning to human existence and it is deep rooted in human consciousness.

Education

Etymologically, the term "education" is derived from two Latin words Educare (Educere) and Educatum. "Educare"

¹ Goetz, J.: "Religion" in The New Catholic Encyclopedia, vol. XII. New York: McGraw-Hill Book Company.1967, P.241 and

<http://web.pdx.edu/~tothm/religion/Definitions.htm> accessed 4/10/18

²Durkheim, E. The Elementary Forms of Religious Life.New York: Macmillan.1915.p.47

³ Will Dudley Understanding German Idealism, Acumen Publishing Limited Stockfield, 2008 p.38

⁴ <http://web.pdx.edu/~tothm/religion/Definitions.htm> accessed 4/10/18

means to train or bring out.⁵ It again means to bring up or to lead out or to draw out, propulsion from inward to outward. The term "Educatum" denotes the act of teaching. It throws light on the principles and practice of teaching. The term Educare or Educere mainly indicates development of the latent faculties of the child. But child does not know these possibilities. It is the educator or the teacher who can know these and take appropriate methods to develop these powers.⁶ Aristotle on his own sees education as the creation of sound mind in a sound body. It develops man's faculty specially his mind so that he may be able to enjoy the contemplation of supreme truth, goodness and beauty.⁷

Though education is a word that is commonly used on every lips yet there is no univocal agreement as to its meaning, R.S peters however conceives it as a process and likened it to reform in application. Education process involves judgment of moral value and this is what makes it different from all other types of achievement.⁸ To this end therefore Bradley noted that for if something is to count as 'education', what is learnt must be regarded as worthwhile just as the manner in which it is learnt must be regarded as morally unobjectionable; for not all learning is 'educational' in relation to the content of what is learnt.⁹ And this is the basic tenet of religious education. Religious education therefore is the teaching of religious beliefs, values, culture and practices of a given religion. This has been identified as a workable tool in nation building.

Nation Building

A nation is closely related to the idea of nationality as both concepts are derived from the Latin word *natus* meaning birth. A nation is however defined as a population with ethnic unity, inhabiting a territory with geographical unity. Or put differently a body of people who feel themselves to be naturally linked together by certain affinities which are so strong and real for them that they can live happily together. It could also be a nationality which has organized itself into a political body either independent or desiring to be independent.¹⁰

When we talk about nation-building, a common idea that comes to our minds is the creation of national symbol that can help to solidify and unite the people. In actual fact, nation-building is the whole process of constructing or structuring a national identity using the power of the state. This process aims at the unification of the people within the

⁵ A.F. Uduigwomen, philosophy of Education; An Overview in Philosophy of Education an Analytical Approach ed. by A.F Uduigowomen & Karo Ogbinaka. Joja press LTD Lagos :Nigeria.1999.p.8

⁶ Satish Kumar & Sajjad Ahmad, Meaning Aims & process of education.lesson 1 via

<https://sol.du.ac.in/Courses/UG/StudyMaterial/16/Part1/ED/>

⁷ ibid

⁸ R.S Peters ;The Concept Of Education, vol.17, London,Routledge & Kegan Paul ltd.2010, P.3

⁹ Brameld T. Education as power Cited in J. Zacko Smith: Social Reconstructionism & Education in academia.edu.

¹⁰ Appadorai A. The substance of politics. Oxford University press New Delhi India, 2004.pp 15-16.

state so that it remains politically, economically and socially stable. In effect, this process will make the nation become strong and resistant in the long run. A nation is perceived to be doing well when it is able to defend itself against the internal and external threats that aim to weaken the foundations of society.¹¹

Nation-building is the process whereby a society of people with diverse origins, histories, languages, cultures and religions come together within the boundaries of a sovereign state with a unified constitutional and legal dispensation, a national public education system, an integrated national economy, shared symbols and values, as equals, to work towards eradicating the divisions and injustices of the past; to foster unity; and promote a countrywide conscious sense of being proudly who they are, committed to the country and open to the continent and the world.¹² If nation is construed as the soul, spiritual principle or moral consciousness of a group of people with similarities then nation building will then be the process of collective awareness of their nationality.¹³ Nation building then could be said to be the process of members of a geographical location sees themselves as one with common national identity. i.e National patriotism.

Religion and nation building: the Nigerian challenge

The idea of nation building suggest that given the dynamic nature of the society, the citizens or people of a particular nation must at all times be aiming at the maintenance and sustenance of their nationality which is embedded in nation unity and common identity. But this will be impossible especially when the conglomeration of the nation lives in hostility towards on another without what is referred to as national patriotism or spirit then the idea of nation building will be utopic. Religion has been identified as a major instrument in facilitating nation building in the society or a country owing to the fact that everyman has the religion he practice either actively or passively and in Nigeria for example with over 170million population and no wonder people often refer to Her as religious nation, three religion is predominantly practiced in Nigeria namely;

Christianity

Christianity was first mentioned in the New Testament of the bible at Antioch in Syria where the disciples of Jesus were first called Christians, meaning, the followers of Christ.¹⁴ Christianity is based on the teaching of the life, teaching and the death of Jesus Christ, who is the founder

¹¹ Enizahura Abdul Aziz Religions and nation building in The Star Online 5 November 2013. <https://www.thestar.com.my/opinion/columnists/ikim-views/2013/11/05/religions-and-nation-building/> accessed 10/10/18

¹² Department: Arts and Culture republic of South Africa in <http://www.dac.gov.za/content/5-what-nation-building> accessed 10/10/18

¹³ Raphael Utz Nations, Nation-Building, and Cultural Intervention: A Social Science Perspective in A. Von Bogdandy and R. Wolfrum, (eds.), Max Planck Yearbook of United Nations Law, Volume 9, Koninklijke Brill N.V Netherlands 2005, p. 617.

¹⁴ The Holy Bible in the book of Acts 11:26

of Christian religion. In Nigeria Christianity was first heard immediately after the abolition of slave trade and it was brought by missionaries from Portugal who only succeeded in reaching only settlement along the coastal areas like Warri, Lagos to mention a few. Christianity tenets and prescriptions are contained in a book referred to as the Holy Bible which is considered sacred and the obedience of what is prescribed in the Bible is seen as an act of obedience to God of which doing contrary attract punishment even eternal condemnation of one burning eternally in hell fire. Jesus Christ is the founder of this religion. It should be noted however that it was brought to Nigeria by the western colonial masters with a view to infiltrate the country to gain political prowess by emphasizing on the values of the teaching in the bible. Christianity is widely embraced in Nigeria by the western and southern parts who are mostly Yoruba's and Edo's. Christianity has its own variations which are doctrinal based e.g. Anglican, Catholic, Christ Apostolic Church, Celestial, The Redeemed Christian Church etc.

Islam

The origin of Islam can be traced back to 7th century Saudi Arabia. The prophet Muhammad introduced Islam in 610 A.D. after experiencing what he claimed to be an angelic visitation. Muhammad dictated the Qur'an, the holy book of Islam, which Muslims believe to be the preexistent, perfect words of Allah.¹⁵ In reality, belief in Allah is the cornerstone of the entire faith of Islam. All of the other Islamic beliefs and all Islamic practices revolve around the proper belief in God. For this reason, perhaps more than any other religious community in the world, the belief about God in Islam has been defined in great detail. In fact, concluded that all of the verses of the Quran, in one way or another, touch upon the belief in God.¹⁶

Islam was introduced first in Nigeria into the kingdom of Kanem Borno about the 10th century AD and to Hausa land about 14th century. Gradually, it began to spread to western Nigeria, especially after the Fulani Jihad of the early 19th century. The religion of Islam was introduced into the Nigerian area not by military conquests but peacefully through the influence of traders across the trans-saharan trade routes.

The Kanembu or Kanuri as they are widely known were the metropolitan people of Kanem Borno. They live around the Lake Chad region. They participated actively in the trans-saharan trade linking Tripoli in Libya through Bilma to Kanem Borno Empire. Their kings were among the first West African rulers to accept Islam. The ruling dynasty of Kanem was founded as early as the ninth century (9th C). According to historical traditions of the people, the dynasty was founded by one Saif Ibn Dhi Yazan who allegedly came from Yemen. He began the

¹⁵ <https://www.allaboutreligion.org/origin-of-islam.htm>

¹⁶ Jamaal Zarabozo *What is Islam?* Kingdom of Saudi Arabia ministry of Islamic affairs endowments, Da'wah and Guidance under the secretariat for publication and research. 2005.p.11

Sefawa dynasty that ruled Kanem Borno for almost one thousand years. Islam was not introduced into Kanem Borno by force of arms, it was some of the Berber merchants who had accepted the Kharijite brand of Islam that penetrated western and central Sudan, and were known to have been active in the Chad region, who subsequently introduced the religion into Nigeria.¹⁷ Later, Islam emerged in Hausa land, in the northwest of Nigeria, and its influence became evident in the Kano and Katsina regions.

The Arabic word Islam literally means "surrender" or "Submission" Islam as a faith means total and sincere surrender to God so that one can live in peace and tranquility. Peace (salam in Arabic, Shalom in Hebrew) is achieved through active obedience to the revealed command of God, for God is the Just and the peace.¹⁸ Islam is a religion as well as a culture. It claims total control over all aspects of life of its adherents, both as individuals and as a group of people. Followers of Islam are called Muslims. The five pillars of Islam include profession of faith, ritual prayer, alms giving, ramadan fast, and pilgrimage. The tenets of Islam are written in a holy book called Quran.

African Traditional Religion (ATR)

When we speak of African Traditional Religion, we mean the indigenous religious beliefs and practices of the Africans. It is the religion which resulted from the sustaining faith held by the forebears of the present Africans, and which is being practiced today in various forms and various shades and intensities by a very large number of Africans.¹⁹ We need to explain the word "traditional". This word means indigenous, that which is aboriginal or foundational, handed down from generation to generation, upheld and practised by Africans today. This is a heritage from the past, but treated not as a thing of the past but as that which connects the past with the present and the present with eternity. This is not a "fossil" religion, a thing of the past or a dead religion. It is a religion that is practised by living men and women. Through modern changes, the traditional religion cannot remain intact but it is by no means extinct. The declared adherents of the indigenous religion are very conservative, resisting the influence of modernism heralded by the colonial era, including the introduction of Islam, Christianity, Western education and improved medical facilities. They cherish their tradition; they worship with sincerity because their worship is quite

¹⁷ Mal. Aliyu Salihu. *Islam In Nigeria* University Of Maiduguri Center for Distance learning.p.15 accessed <http://www.unimaid.edu.ng/oer/Courseware-oer/Arts/ISL%201-5/ISL%20401.pdf>

¹⁸ Pete seda Islam is... An introduction to Islam and its principles,2002 accessed in <https://www.islamreligion.com/ebooks/islam-ls.pdf>.

¹⁹ J.O. Awolalu. *What is African Traditional Religion?* in *Studies in Comparative Religion*, Vol. 10, No. 2. World Wisdom inc, 1976 accessed <http://www.studiesincomparativereligion.com/>

meaningful to them; they hold tenaciously to their covenant that binds them together.

Religious virtues upheld by the three predominant religions practiced in Nigeria

Perry noted that religion when properly understood and practiced, educates the mind positively, guarantees cooperation and promotes stability and security.²⁰ This is the case because religion have been used either positively or negatively by their operators in the society today most especially in Nigeria with different cases of religious conflicts constituting a treat to the national security and sustenance of the country at large. Religious teachings constitute both moral and ethical standard in the lives of the people in the society .however all the three religion predominantly practiced in Nigeria place emphasis on the teachings such as love, honesty, peaceful co-existence, justice include; love, honesty, tolerance and peace just to mention a few. all these are necessary for the nation building.

Love encompasses a variety of strong and positive emotional and mental states, ranging from the most uplifted virtue or good habit, it in fact the deepest interpersonal affection towards others. Most religion recognizes the importance of love in the society infact it is on this virtue that the idea of nation building lies because there will be lack of co-operation among members of the society if love is lacking. No wonder it is one of the core teachings of all the three religion predominantly practice in Nigeria (Christianity, Islam and African traditional religion) in the Christian sacred literature (the Holy Bible) it is stated in Mark 12:31 that “love your neighbor as yourself” likewise in the hadith 13 of the holy Quran “none of you will believe until you love for your brother what you love for yourself.” It is a command not suggestion which is further strengthened by what is written in 1John 4:18 “There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and whoever fears has not been perfected in love “this implies that when love reign supreme in the society stability and orderliness will be in place as the interest of one is fulfilled in the interest of others. This is the rationale behind the Golden Rule that do unto other what you want others to do to you, this ideology is the same even in African traditional religion. It is on this virtue that all other rested, that is it is the foundation for all other religious teachings. Love is needed to build the nation but when it is absent, the opposite is the case for example. Violence, killing, destruction of properties etc. Nigeria as a multi religious society necessarily needed to cultivate the spirit of love to promote oneness which in turn translates to nation building.

²⁰Perry M.J. Love and Power: the role of religion and morality in American Politics. Oxford university press, New York 1991

Peace

The term peace is derived from the Latin word Pax and it means Pact or Agreement. Hence pece can be said to be the concept of harmonious well-being and freedom from hostile aggression. In a social sense, peace is commonly used to mean a lack of conflict and freedom from fear of violence between individuals or heterogeneous groups. This is one of the core teachings of all religion. Islam recognizes and emphasizes peace among its followers and it ois reflect in the mode of greeting one another, Salam in Arabic language is interpreted to mean peace no wonder some argued that Islam is a religion of peace. Likewise in the African traditional religion and Christianity the emphasis placed on peace and peaceful co-existence cannot be over emphasised as it it written in the Christian bible in Romans 12:18 that “as much as lieth in you, live peaceably with all men.” and also in Hebrews 12:14 Make every effort to live in peace with everyone and to be holy;...” a country like Nigeria where peace is seen as an eggshell can use the religious teaching of peach to harmonize the citizen with the spirit of nation building. It is in line with this view that Okpe argued that “peace is a gift and value necessary for creation.”²¹

Tolerance

The ideal of tolerance demands that we accept the right of people to live according to beliefs and opinions that are different, sometimes antithetical to ours²² Failure to accept other people’s ways of live s will not only jeopardize mutual coexistence it will truncate socio-economic progress and development. It is in the light of this that UNSECO writes:

... by the current rise in acts of intolerance, violence, terrorism, xenophobia, aggressive nationalism, racism, anti-Semitism, exclusion, marginalization and discrimination directed against national, ethnic, religious and linguistic minorities, refugees, migrant workers, immigrants and vulnerable groups within societies, as well as acts of violence and intimidation committed against individuals exercising their freedom of opinion and expression—all of which threaten the consolidation of peace and democracy, both nationally and internationally, and are obstacles to development²³.

²¹ Okpe, N. . Towards a Culture of ‘Justice Development and Peace” In My Father’s House Vol. 2: Enugu: Snap Press. 2006 p.15

²² Frank Furedi, (2012), On Tolerance, *Policy Vol. 28 No. 2. Winter 2012*

²³ See UNESCO, ‘Declaration on the Principles of Tolerance, (1995)

Literally tolerance, put differently, toleration means “to bear” or to live with what one ordinarily dislikes or will not accept. Tolerance is the acceptance of an action, object, or person which one dislikes or disagrees with, where one is in a position to disallow it but chooses not to do so.²⁴ Tolerance is an essential tool in nation building especially in a country with numerous religions but it is most accompanied by love, hence love and tolerance must go hand in hand and this is clearly stated in all the three religions practiced in Nigeria.

Hence, accepting or tolerating certain behaviours, dispositions, practices, persons, beliefs, culture or situations does not mean one enjoys them but rather, that one bears them because that is the will of God/Allah. It becomes a social or moral obligation to accept other people’s ways of life. A Christian necessarily subscribes to divine command on the basis that God’s will and commandment are revealed in the Bible. Take for instance, in Christian scripture it is implicitly stated that:

But I say unto you, love your enemies, bless them that curse you, do good to them that hate you and pray for them that despitefully use you and persecute you²⁵.

Similarly, Muslims who believe that the will of Allah is supreme will point to Quran and Hadith as sources of knowledge of God’s will and commands. Tolerance is a basic principle of Islam. It is a religious and moral duty. It does not mean compromise neither does it imply lack of principles or lack of seriousness about one’s faith in Almighty Allah. It means accepting the fact that human beings naturally are distinct; distinct in their appearances, situations, behaviors, and values, and as such, have the right to live in peace and to be as they are. The Christian sacred scripture while writing on tolerance emphasizes further that, “With all humility and gentleness, with patience, bearing with one another in love”²⁶.

In Quran it is clearly stated that no compulsion is upon any other faith-bearing person:

There shall be no compulsion in (acceptance of) the religion. The right course has become clear from the wrong. So, whatever disbelieves in Taghut and believes in Allah is Hearing and Knowing” (Holy Quran 2:25). Tolerance and patience is a characteristic of true faith in Allah, good manners, and upright character. Jabir ibn Abdullah reported. Quran appeals to God’s law as the ultimate test of right and wrong. God’s authority (Allah) is

the ultimate authority. To this end, Islam adherents model their lives with the sacred codes that prohibit or permit certain behaviours, ideals of how they should live. Tolerance is a basic principle of Islam. We have to tolerate others according to their beliefs, opinions and way of life without unnecessary imposition. As in Holy Quran, Almighty God said “There is no Compulsion in religion... For you is your religion, and for me is my religion” (Holy Quran 2:256).

Conclusion

Against the belief that construed religion as an element of disunity, and all manner of negativity in the society, especially in Nigeria where most crises are rooted in religious misconception by the people, we now clearly see that it is not the case as religion and religious beliefs are important in nation building and in fact extremely related. Olawoyin quoting E.S Brightman: all persons ought to choose in accordance with the ideals which they acknowledge. Each person ought to respect all other persons as ends in themselves, and as far as possible, to cooperate with others in the production and enjoyment of shared values.²⁷ This in fact is the psychological framework of individual in the society thereby emphasizing the importance of religion in nation building. Emphasis should therefore be placed on how the three religions can be viewed holistically by the society because they have almost all fundamental beliefs that can enhance and promote nation building in Nigeria. Religious education is therefore very vital at facilitating nation building and in the case of Nigeria it is not necessarily through formal education but consistent and persistent sensitization of the citizen about the beliefs and virtues of the religions that are practiced by the society will help enlighten them and promote nation building.

References

- A.F. Uduigwomen & Karo Ogbinaka (1999), *Philosophy of Education an Analytical Approach*, Joja press LTD Lagos :Nigeria.
- Appadorai A. (2004), *The substance of politics*. Oxford University press New Delhi India.
- Brameld T. Education as power Cited in J. Zacko Smith: *Social Reconstructionism & Education* in academia.edu.
- Durkheim, E. (1915), *The Elementary Forms of Religious Life*. New York: Macmillan.
- Goetz, J. (1967), “Religion” in *The New Catholic Encyclopedia*, vol. XII. New York: McGraw-Hill Book Company. <http://web.pdx.edu/~tothm/religion/Definitions.htm> accessed 4/10/18 <http://web.pdx.edu/~tothm/religion/Definitions.htm>

²⁴ Wikipedia.

²⁵ See KJV Bible, (Mathew 5:44)

²⁶ (2Timothy4:1-2)

²⁷ Olawoyin Olusegun. Religions conceptions of God as Personal: the Christian interpretation in *Obitun journal of the Humanities* Vol.4.No.2 May, 2006.p.53-54

- accessed4/10/18<http://www.dac.gov.za/content/5-what-nation-building><http://www.studiesincomparativereligion.com><https://www.allaboutreligion.org/origin-of-islam.htm>
- Frank Furedi, (2012), On Tolerance, *Policy Vol. 28 No. 2. Winter 2012*
- J.O. Awolalu (1976), *What is African Traditional Religion?* in *Studies in Comparative Religion*, Vol. 10, No. 2. World Wisdom inc.
- Jamaal Zarabozo (2005), *What is Islam?* Kingdom of Saudi Arabia ministry of Islamic affairs endowments, Da'wah and Guidance under the secretariat for publication and research.
- Mal. Aliyu Salihu. *Islam In Nigeria University Of Maiduguri Center for Distance learning.* accessed <http://www.unimaid.edu.ng/oer/Courseware-oer/Arts>
- Nizahura Abdul Aziz (2013), Religions and nation building in The Star Online 5 November 2013. <https://www.thestar.com.my/opinion/columnists/ikim-views/religions-and-nation-building/>
- Okpe, N (2006). . *Towards a Culture of 'Justice Development and Peace'* In *My Father's House* Vol. 2: Enugu: Snap Press.
- Perry M.J. (1991) *Love and Power: the role of religion and morality in American Politics.* Oxford university press, New York
- Pete seda *Islam is.... An introduction to Islam and its principles,* 2002 accessed in <https://www.islamreligion.com/ebooks/islam-ls.pdf>
- R.S Peters (2010), *The Concept Of Education, vol.17,* London,Routledge & Kegan Paul ltd.
- Rapheal Utz (2008), Nations, Nation-Building, and Cultural Intervention: A Social Science Perspective in A. Von Bogdandy and R. Wolfrum, (eds.), Max Planck Yearbook of United Nations Law, Volume 9, Koninklijke Brill N.V Netherlands x.
- Satish Kumar & Sajjad Ahmad(2008), Meaning, Aims & process of education. lesson 1 via <https://sol.du.ac.in/Courses/UG/StudyMaterial/16/Part1/ED/>
- Will Dudley *Understanding German Idealism,* Acumen Publishing Limited Stockfield,