



Socio-Religious Education as a Catalyst for Peacebuilding and Social Cohesion in Nigeria

^{*1}Amadi, T., & ²Ekpete, G.K.

¹Department of Sociology, Ignatius Ajuru University of Education, Port Harcourt, Rivers State

²Department of Religious and Cultural Studies, Ignatius Ajuru University of Education, Port Harcourt, Rivers State

*Corresponding author email: thankgod.amadi@iaue.edu.ng

Abstract

Societies which are ethnically, religiously, and culturally diverse still experience tensions that endanger peaceful coexistence and sustainable development. Although religion is frequently connected with identity-related conflicts, it also has a great deal of potential to help promote reconciliation, tolerance, and social cohesion if it is incorporated into educational processes that stress dialogue, mutual respect, and common human values. This study looks at socio-religious education as a means of achieving peacebuilding and social cohesion by using a qualitative method. Based on secondary data from academic publications, policy papers and reports issued by international organisations, the study used thematic content analysis to investigate how socio-religious education influences attitudes, behaviours and relationships that lead to peaceful coexistence. The results show that socio-religious education fosters intercultural understanding, religious tolerance, empathy, respect for diversity, a sense of civic responsibility and non-violent methods of resolving conflict. The study also finds that interfaith dialogue, value-based education, inclusive curricula and community involvement are key mechanisms by which socio-religious education helps to reduce prejudice, prevent violent extremism and build up social trust. Yet the effectiveness of socio-religious education is limited by religious intolerance, the politicisation of religion, weak educational policies, insufficient teacher training, socioeconomic inequalities and the spread of misinformation via digital media. The study concludes that socio-religious education is a valuable tool for creating inclusive, resilient and peaceful societies by developing values that go beyond ethnic and religious divisions. It suggests that governments, educational institutions, religious organisations, civil society organisations and development partners should work together to design inclusive socio-religious educational programmes which promote peace education, intercultural competence, democratic citizenship and social justice. Improving socio-religious education in both formal and non-formal educational settings will make a significant contribution to conflict prevention, sustainable peacebuilding and greater social cohesion in increasingly pluralistic societies such as Nigeria.

Keywords: Socio-Religious Education, Peacebuilding, Social Cohesion, Peace Education, Conflict Prevention

Introduction

In many parts of the world there has been an increasing occurrence of ethnic, religious, political and cultural conflicts, which has in turn intensified the effort to find sustainable methods of promoting peace and social cohesion. Although religion has in the past acted as a source of moral guidance, a basis for community identity and social solidarity, it has also been exploited in order to justify violence, discrimination and exclusion. As a result, there is now a greater awareness that education based on common socio-religious values can turn religion from a cause of division into a strong means of achieving peace, reconciliation and national integration (UNESCO, 2024; United Nations, 2024).

The importance of socio-religious education has become increasingly evident as societies grow more diverse through globalisation, migration, urbanisation, and technological advancement. These developments have created

unprecedented opportunities for intercultural interaction but have also intensified identity politics, religious intolerance, misinformation, hate speech, and violent extremism. Digital media platforms have further amplified divisive narratives that can undermine peaceful coexistence. Consequently, educational institutions are increasingly expected to cultivate values of inclusion, dialogue, and critical thinking that strengthen social cohesion and democratic citizenship (UNESCO, 2024). In many African societies, including Nigeria, socio-religious education is particularly relevant because religion remains deeply embedded in social life, governance, community relations, and cultural identity. Although religious organisations continue to provide education, healthcare, humanitarian assistance, and social welfare services, religious differences have also contributed to communal tensions, political competition, and violent conflicts in several regions. These realities underscore the importance of educational programmes that promote interfaith understanding, dialogue, reconciliation, and shared citizenship rather than religious exclusivism.

Even though there are global efforts aimed at promoting peace and development, a large number of societies still suffer from religious intolerance, ethnic conflicts, violent extremism, and a weakening of social cohesion. Although religion can promote values like justice, compassion, and mutual respect, it is often exploited to cause division and conflict. Current peacebuilding efforts generally concentrate on dealing with crises rather than tackling the educational and value-related roots of conflict. Furthermore, socio-religious education is still not fully used because of poor curricula, insufficient teacher training, weak institutional support, and a lack of emphasis on interfaith dialogue and common human values. In Nigeria and in many other African countries, ongoing ethno-religious conflicts and communal violence show the need for active educational approaches which encourage tolerance, peaceful coexistence, and social cohesion. This study therefore looks at socio-religious education as a means of promoting peacebuilding and social cohesion by means of a qualitative review of recent literature. It examines the conceptual basis of socio-religious education, its contributions to conflict prevention and peaceful coexistence, the difficulties that hinder its effectiveness, and the strategies for enhancing its role in fostering inclusive and resilient societies. The rest of the paper is made up of a literature review, the methodology, the data and a discussion of the results, the conclusion, and policy recommendations.

Conceptual Review

Socio-Religious Education

Socio-religious education is a multidisciplinary approach which combines social values, ethical principles, religious teachings, civic responsibilities, and an understanding of culture in order to encourage harmonious coexistence among individuals and different groups in society. Different from confessional religious instruction, which mainly aims at fostering adherence to a particular faith tradition, socio-religious education places greater emphasis on common moral values, respect for diversity, tolerance, dialogue, empathy, justice, and the peaceful resolution of conflicts. It aims at developing in learners the cognitive, affective, and behavioural skills that are necessary for them to become responsible citizens in pluralistic societies (UNESCO, 2023).

In Nigeria socio-religious education is of strategic importance since religion has a major influence on politics, education, culture, governance and on people's relationships with one another. The nation is characterised by religious pluralism, the main religious traditions being Christianity, Islam and African Traditional Religion (ATR). Although religion has made a positive contribution to moral development and social welfare, religious intolerance, extremism and manipulation have also led to violent conflicts, a state of insecurity, discrimination and political instability (Pew Research Center, 2024). The purpose of socio-religious education is to turn religious diversity into a source of national strength by fostering interfaith understanding, mutual respect, ethical leadership and cooperative problem-solving. The International Association for Religious Freedom (2023) states that education which promotes interreligious dialogue helps to build social trust and decreases prejudice among young people.

Peacebuilding

Peacebuilding involves making long-term and thorough efforts to avoid violent conflict, to deal with the structural and fundamental causes of violence, to promote reconciliation, to strengthen institutions, and to help establish sustainable peace in societies. Different from peacekeeping, which mainly concentrates on keeping ceasefires in place and preventing further hostilities, peacebuilding aims at changing the underlying social, political, economic, cultural, and psychological conditions which lead to conflict. It is a forward-looking, preventive approach that stresses the development of peaceful relationships, resilient institutions, and inclusive forms of governance that are able to handle conflicts without using violence.

According to the United Nations in 2024, peacebuilding involves a range of activities which are aimed at reducing the risk of conflict by strengthening the capabilities of nations in the areas of conflict prevention and management, and at the same time laying the foundations for sustainable peace and development. This definition highlights the close relationship between peace, development, human rights and good governance, since only by tackling inequalities, promoting justice and improving the ability of institutions to respond to societal challenges can lasting peace be achieved.

Peacebuilding involves a wide variety of closely linked activities such as conflict prevention, dialogue and reconciliation, the promotion of social justice, the protection of human rights, inclusive governance, community participation, economic empowerment, peace education, gender equality, and youth engagement. Conflict prevention aims at detecting and dealing with the early warning signs of violence before they develop into broad-scale conflict. Through dialogue and reconciliation, trust is rebuilt, relationships are healed and mutual understanding is encouraged among the parties in conflict. Social justice and the protection of human rights make it possible for all citizens to have equal opportunities, to enjoy their dignity and to be free from discrimination, while inclusive governance promotes the participation of all different groups in decision-making. Community participation enables local people to take an active role in peace initiatives, and economic empowerment looks at combating poverty, unemployment and inequality, all of which are often causes of conflict.

In addition, education for peace promotes values such as tolerance, respect, empathy, and non-violence, and it is also the case that gender equality and youth engagement acknowledge the important roles of women and young people as agents of peace, development, and social change.

In Nigeria peacebuilding has grown in importance as a result of the ongoing security and social problems such as communal conflicts, clashes between farmers and herders, insurgency, banditry, kidnapping, political violence, ethno-religious conflicts and separatist activities. These conflicts have damaged national unity, interfered with socio-economic development, caused the displacement of communities and eroded public confidence in state institutions. As a result educational institutions have a strategic function in advancing sustainable peace by giving learners the knowledge, attitudes, values and skills which encourage tolerance, dialogue, mutual respect and the peaceful resolution of conflicts. By means of socio-religious education schools can help to develop responsible citizens who appreciate cultural and religious diversity, reject violence and extremism and make a positive contribution to peacebuilding and social cohesion in their communities and throughout the nation.

Social Cohesion

Social cohesion is the measure of the strength of the relationships, the trust, the solidarity, the sense of social inclusion, and the cooperation existing among the members of a society. It shows the extent to which individuals and groups are willing and able to live in peace and work together as a community even though they differ in ethnicity, religion, language, culture, political affiliation, or socioeconomic background. It leads to a feeling of belonging, a sense of shared responsibility, and mutual respect, thus helping to achieve stability, unity, and sustainable development in societies that are diverse. Social cohesion is considered a basic feature of peaceful communities in which people have equal opportunities, take an active part in civic life, and keep positive relations across social and cultural differences.

According to the Organisation for Economic Co-operation and Development (OECD, 2024), social cohesion refers to a society's ability to secure the well-being of all its members by reducing social and economic disparities, avoiding marginalisation, and fostering a sense of trust, belonging, participation and inclusion. The definition highlights that social cohesion goes further than simply involving peaceful coexistence by also including equitable access to opportunities, social justice, and the active involvement of citizens in both community and national development.

Social cohesion is shown by a number of closely linked indicators such as the trust that exists between people and institutions, respect for cultural and religious diversity, social inclusion, a common national identity, active participation in civic life, equal opportunities for all citizens, the ability of communities to cope with social and economic difficulties, compliance with the rule of law, and cooperative behaviour among different religious and ethnic

groups. Taken together, these indicators help to improve interpersonal relationships, lessen social divisions, and encourage a sense of collective responsibility towards national peace and development.

In Nigeria, social cohesion is especially important since the country is marked by great ethnic, religious, linguistic, and cultural diversity. Although this diversity is a valuable asset for the nation, it leads to problems when the differences are exploited for political, economic, or religious purposes. As a result, it has become essential to promote social cohesion if sustainable peace, democratic governance and national development are to be achieved. A lack of social cohesion is usually seen in the form of ethnic polarization, religious intolerance, discrimination, hate speech, violent extremism, social exclusion, political instability and widespread distrust of public institutions. If these problems are to be tackled, there must be intentional actions to promote inclusive education, intercultural dialogue, social justice, equitable governance and respect for diversity. In this connection, socio-religious education acts as a key means of developing tolerance, mutual understanding, responsible citizenship and the shared national values which help to ensure peaceful coexistence and improve social cohesion among Nigeria's various communities.

Relationship between Socio-Religious Education, Peacebuilding, and Social Cohesion

The concepts of socio-religious education, peacebuilding and social cohesion are closely linked and together help to create societies which are peaceful, inclusive and resilient. Socio-religious education brings people and communities from different religious, ethnic and cultural backgrounds together by promoting common ethical values, fostering mutual understanding and showing respect for human dignity. Through its focus on moral development, tolerance, dialogue, empathy, forgiveness, justice and responsible citizenship, socio-religious education gives learners the knowledge, attitudes and skills they need in order to live in peace and take a constructive part in multicultural societies.

The connection between socio-religious education and peacebuilding can be seen in the various educational programmes which help to foster values and behaviours that discourage violence and promote the resolution of conflicts in a nonviolent way. By means of moral education, students acquire ethical principles that decrease their inclination towards aggression and violence, and religious tolerance leads to the acceptance of diversity and thus helps to prevent conflict. Civic education also contributes to peacebuilding by encouraging people to be actively involved in civic life, to take part in democracy, and to respect the rule of law, so that they can make a real contribution to keeping peace in their communities. In a similar way, by developing skills in dialogue and communication individuals are able to take part in constructive discussions, to help bring about reconciliation, and to settle disagreements peacefully instead of by confrontation. Education in human rights promotes justice, equality and respect for the dignity of each individual, while ethical leadership promotes transparency, accountability and good governance, all of which form the essential foundations of sustainable peace.

The peacebuilding results also make a significant contribution to promoting social cohesion. Moral education helps to build trust between members of society, religious tolerance leads to unity in a diverse society, and civic education increases community participation and a sense of collective responsibility. In a similar way, dialogue and reconciliation promote social integration by restoring broken relationships and encouraging cooperation between different groups. Human rights education promotes social inclusion by safeguarding the rights of marginalised groups and by making sure that all citizens have equal opportunities, while ethical leadership strengthens national unity by means of fair governance, justice, and accountability. Together, these closely linked outcomes produce a situation in which people from all different backgrounds can live in peace, take an active part in national development, and work together to achieve common societal objectives.

In Nigeria—a country where ethnic, religious, and cultural diversity has frequently been linked to repeated conflicts and social divisions—incorporating socio-religious education into both formal and informal education systems provides a practical approach to strengthening peacebuilding efforts and improving social cohesion. Through encouraging common values such as tolerance, respect, dialogue, and mutual understanding, socio-religious education helps to decrease prejudice, combat religious extremism, and promote cooperation between different communities. There is empirical evidence to back this connection, since many studies have found that schools which combine peace education with religious and civic education see reduced levels of prejudice, better intergroup relationships, and increased cooperation among students from different religious and cultural backgrounds (UNESCO, 2023; UNICEF,

2024). As a result, socio-religious education is an essential tool for achieving sustainable peace, strengthening national integration, and advancing social cohesion in Nigeria.

Theoretical Framework

Social Learning Theory

The study is mainly based on Social Learning Theory, which was developed by Albert Bandura in 1977 and 1986. According to this theory, people learn behaviours by observing, imitating, modelling and having them reinforced in social situations, not just as a result of direct experience. Bandura maintains that individuals pick up values, attitudes, beliefs and behavioural patterns by observing important role models such as parents, teachers, religious leaders, peers and other significant figures in society. As a result of ongoing interaction with these social figures, people come to accept those behaviours which are rewarded or are regarded as socially acceptable and avoid those which are disapproved of or punished.

A key idea of Social Learning Theory is that learning takes place in a social setting and that observation together with cognitive processes is important in altering human behaviour. As Bandura (1977, 1986) pointed out, people do not simply respond to environmental stimuli; rather, they actively watch what other people do, assess the outcomes of those behaviours, and copy the actions which seem beneficial or socially desirable. The theory thus stresses the mutual interaction between personal factors, behaviour patterns, and environmental influences in the process of learning and in the development of behaviour.

The theory holds that behaviour is acquired through social interaction with other people; that observing others has a strong effect on one's attitudes and on the choices regarding behaviour; that desirable behaviours are strengthened by reinforcement and positive feedback; that education has an impact on moral reasoning and on ethical decision-making; and that the social environment has a decisive influence in promoting peaceful coexistence and responsible citizenship. It follows from these assumptions that people are more likely to pick up behaviours which are consistently shown and reinforced by respected role models in their families, in schools, in religious organisations and in their communities.

In the field of socio-religious education, Social Learning Theory offers a useful way of explaining how peace-related values and behaviours are passed on from one generation to the next. Students acquire peaceful attitudes by watching their teachers, religious figures, parents and other members of the community who continually show tolerance, dialogue, forgiveness, honesty, respect, empathy, cooperation and non-violent methods of resolving conflicts. Because they are continually exposed to these positive examples of behaviour, learners are likely to adopt the ethical values and peaceful norms whilst being discouraged from displaying aggression, intolerance, discrimination and violent behaviour. As a result, socio-religious education becomes an effective means of bringing about individuals who have the knowledge, attitudes and skills needed for peaceful coexistence in a society which is both religiously and culturally diverse.

Social Learning Theory is relevant to this study because it explains how socio-religious education serves as a catalyst for peacebuilding and social cohesion in Nigeria. The theory illustrates that schools, religious institutions, families, and communities function as primary agents of socialization through which values of peace, tolerance, justice, respect for diversity, and responsible citizenship are transmitted to younger generations. By observing and interacting with positive role models within these institutions, learners develop constructive attitudes toward people of different religious and ethnic backgrounds, thereby reducing prejudice, promoting dialogue, and strengthening social integration. Consequently, individuals who have been effectively socialized through socio-religious education become agents of reconciliation, conflict prevention, and sustainable peace within their communities, contributing significantly to national unity and social cohesion.

Empirical Review

Various empirical studies have looked into the connection between socio-religious education, peacebuilding, and social cohesion in different contexts. According to UNESCO (2023), the inclusion of Global Citizenship Education and intercultural dialogue in school curricula led to a significant increase in learners' tolerance, empathy, and abilities in conflict resolution in a number of countries. Schools that introduced inclusive peace education saw a decrease in prejudice and a greater level of collaboration between students from different religious and cultural backgrounds.

A 2024 study by UNICEF into education in fragile situations found that peace-oriented curricula had a positive effect on the resilience, civic participation, and social trust of adolescents who had been affected by conflict. The report stated that education which incorporates civic responsibility together with ethical and religious values helps to achieve long-term social stability. According to the Pew Research Centre in 2024, countries that encourage interfaith engagement via education generally had lower levels of religious hostility than those in which religious segregation remained the norm. Exposure to a variety of religious traditions through education was linked to greater acceptance of diversity and fewer stereotypes.

In Nigeria Adamu and Ibrahim (2023) looked at the peace education programmes in secondary schools in North-Central Nigeria and discovered that structured dialogue sessions, moral instruction, and interfaith activities had a significant effect in reducing prejudiced attitudes and in improving the relationships between Christian and Muslim students.

The same authors, Okoro and Nwankwo (2024), looked into socio-religious education and youth peacebuilding in South-East Nigeria. By employing a mixed-methods approach, the researchers discovered that schools which combined civic education, religious ethics, and community service produced students who were more committed to peaceful conflict resolution, volunteerism, and social inclusion.

A study carried out by Adebayo and Yusuf in 2024 into interfaith dialogue programmes in south-west Nigeria revealed that joint religious education projects increased mutual trust, decreased misconceptions, and improved cooperation between Christian and Muslim communities. Further evidence from internationally sourced data published by the OECD in 2024 indicates that educational systems which stress inclusion, democratic participation, and intercultural competence have a significant effect in enhancing social cohesion and in reducing polarisation.

The study made use of a qualitative method based on a descriptive documentary design in order to look at the role of socio-religious education as a catalyst for peacebuilding and social cohesion in Nigeria. The data were obtained entirely from secondary sources such as peer-reviewed journal articles, books, government publications, policy documents and reports from well-known international organisations including the United Nations (UN), UNESCO, UNICEF, OECD and the International Federation of Social Workers (IFSW). For the purpose of the study, literature published between 2020 and 2025 as well as some key theoretical works was selected because of its relevance and academic credibility. The data gathered were analysed by means of qualitative content analysis in order to identify and summarise the main themes concerning socio-religious education, peacebuilding and social cohesion (Creswell & Poth, 2018; Krippendorff, 2019). In order to ensure the credibility of the findings, the evidence was checked by comparing it with information from a number of different sources, and ethical standards were observed by giving proper citations and following the APA 7th edition referencing guidelines.

Analysis

The qualitative content analysis was carried out on the data obtained from secondary sources, this being a systematic approach for examining textual material in order to identify, classify, interpret and synthesise the themes and patterns that are relevant to the study (Krippendorff, 2019). The analysis started with a thorough examination of scholarly books, peer-reviewed journal articles, policy documents and reports published by reputable national and international organisations on the subjects of socio-religious education, peacebuilding and social cohesion. The documents that were selected were read several times so as to become familiar with their content and to spot those concepts which were relevant to the study's objectives.

After the first review, the data were coded by giving descriptive labels to the significant words, phrases, ideas, and concepts which appeared repeatedly throughout the literature. Those similar codes were then combined into wider thematic categories in order to aid interpretation and comparison. The main themes that came to light were the concept and principles of socio-religious education, religious tolerance and interfaith dialogue, moral and values education, peacebuilding strategies, conflict prevention and resolution, human rights and social justice, civic education, ethical leadership, social inclusion, national unity, community participation, and social cohesion. The themes were looked at to see how socio-religious education promotes peaceful coexistence and strengthens the social relationships among Nigeria's diverse religious and ethnic communities.

The thematic findings were obtained by comparing the similarities and differences in the reviewed literature, which allowed the identification of areas where there was agreement, where there were disagreements, and where knowledge gaps existed. As a result of this process, the study was able to arrive at an integrated understanding of the mechanisms by which socio-religious education promotes peacebuilding and social cohesion. In order to increase the credibility and trustworthiness of the findings, evidence from a number of scholarly sources was triangulated, making sure that the conclusions were based on consistent empirical and theoretical evidence rather than depending on a single source. The themes that had been synthesised provided the foundation for the discussion and the conclusions concerning the role of socio-religious education as a catalyst for sustainable peacebuilding and social cohesion in Nigeria.

Discussion and Summary

The literature that has been reviewed shows a clear theoretical and empirical link between socio-religious education, peacebuilding, and social cohesion in Nigeria. By promoting values such as tolerance, forgiveness, justice, empathy, respect for human dignity, and responsible citizenship, socio-religious education acts as a means of preventing violent conflict. These values help to decrease the chances of young people becoming radicalised, expressing hate speech, facing discrimination, and engaging in violent extremism. A theoretical approach, involving Social Learning Theory, explains how educational institutions and religious organisations can affect people's attitudes, behaviours, and social relationships. Learners absorb peaceful norms as a result of being modelled, taking part in dialogue, and receiving moral instruction, norms which in turn contribute to the stability of communities.

The effectiveness of incorporating peace education, civic education, and interfaith dialogue into educational systems is consistently supported by empirical evidence. Studies carried out in Nigeria and those conducted by international organisations show that trust, cooperation, social inclusion, and conflict-management skills all improve in areas where socio-religious education is given emphasis. Although there is considerable potential, socio-religious education in Nigeria is encountering a number of difficulties, such as the politicisation of religion, limitations in the curriculum, insufficient preparation of teachers, religious intolerance, misinformation available through digital media, poverty, and poor coordination between institutions. Because of these obstacles, the impact of educational interventions in promoting sustainable peace is diminished. In order to improve socio-religious education, the curriculum must be reformed so as to include peace education, human rights, democratic citizenship, intercultural competence, and interfaith dialogue at all levels of education. It is essential that partnerships be formed between government agencies, educational institutions, faith-based organisations, civil society, and local communities if resilient and cohesive societies are to be created.

Conclusion

The study looked at the role of socio-religious education as a catalyst for peacebuilding and social cohesion in Nigeria by carrying out a qualitative review of the relevant theoretical and empirical literature. It was found that socio-religious education goes beyond the teaching of religious doctrines to include the promotion of ethical values, civic responsibility, interfaith dialogue, tolerance, mutual respect, justice, and peaceful coexistence. These values are essential for avoiding violent conflict, reducing prejudice, strengthening personal relationships, and promoting national unity in Nigeria's ethnically and religiously diverse society. The study also showed that Social Learning Theory provides a useful explanation of how peaceful attitudes and behaviours are learnt through observation, modelling, and socialisation in families, schools, religious organisations and communities. The empirical evidence examined also proved that educational programmes which combine peace education, civic education and interfaith learning make a significant contribution to conflict prevention, reconciliation, the building of trust, social inclusion and community resilience. As a result, socio-religious education acts as an effective non-violent means of tackling many of the structural and attitudinal factors which cause conflict in Nigeria. Although it has great potential, the effectiveness of socio-religious education is limited by a number of problems such as religious intolerance, ethnic polarisation, the political manipulation of religion, the lack of adequate peace education content in the school curricula, limited teacher capacity, misinformation and poor institutional cooperation. Overcoming these difficulties demands a continued commitment from the government, educational institutions, religious organisations, civil society and local communities. The study concludes that socio-religious education is a valuable tool for promoting sustainable peacebuilding and for enhancing social cohesion in Nigeria. It therefore follows that by fostering shared values such as tolerance, justice, dialogue, responsible citizenship and respect for diversity, socio-religious education can make a major contribution to national integration, democratic stability and sustainable development.

Suggestions

Based on the findings of this study and in line with the specific objectives, the following suggestions are made:

1. Socio-religious education, peace education, civic education, and human rights education should be included by governments, educational authorities, and curriculum developers in the school curricula at all levels, so that learners may come to a better understanding of the concepts, principles and importance of socio-religious education and of its connection with peacebuilding and social cohesion in present-day Nigerian society.
2. Educational institutions, faith-based organisations and community leaders ought to arrange frequent interfaith dialogues, cultural exchange programmes, peace clubs and community engagement activities which promote mutual respect, religious tolerance, intercultural understanding and peaceful coexistence among people from different religious and ethnic backgrounds. These kinds of initiatives will help to strengthen conflict prevention and contribute to the achievement of sustainable peace.
3. The government and all the relevant stakeholders ought to tackle the main challenges which are hindering the effectiveness of socio-religious education by working to eliminate religious intolerance, hate speech, misinformation, the political manipulation of religion, insufficient funding, and flaws in the curriculum. Moreover, teachers should get continuous professional training in peace education, conflict resolution, and intercultural communication in order to improve the quality of their teaching and the results achieved by the learners.
4. Governments, educational institutions, religious organisations, traditional rulers, civil society organisations, community-based organisations, the media, parents, and international development partners should set up collaborative frameworks in order to make socio-religious education a strategic means of achieving peacebuilding, national integration, and inclusive social development. Together, these various stakeholders should carry out policies, public awareness campaigns, youth empowerment programmes, and community peace initiatives which enhance social cohesion and help to achieve sustainable national development.

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