

Ecumenism and Religious Dialogue in Contemporary Nigeria: Prospects and Challenges

¹ Alfred, K. S., & ² Benjamin, K. P.

^{1,2} Department of Christian Religious Studies, Taraba State University, Jalingo
¹alfredkinison@gmail.com, ²Karbon01@yahoo.com

Abstract

Nigeria stands out as one of Africa's most religiously diverse nations, where Christianity, Islam, and African Traditional Religion coexist amid a complex socio-political landscape. While religion has contributed significantly to moral formation, national development, and social cohesion, it has also been associated with intolerance, conflict, and violence. This paper examines ecumenism and religious dialogue in contemporary Nigeria with particular focus on their prospects and challenges. The study explores the historical development, theoretical foundations, forms, significance, challenges, and emerging opportunities of ecumenical and interreligious engagement in Nigeria. It argues that ecumenism and religious dialogue remain indispensable instruments for peacebuilding, national integration, conflict resolution, and sustainable development in contemporary Nigerian society. Adopting a qualitative and analytical methodology, the study relies on secondary sources such as books, journal articles, conference papers, and ecclesiastical documents. The findings reveal that despite persistent denominational rivalries, political manipulation of religion, religious extremism, inadequate theological formation, and socio-economic tensions, there is increasing ecumenical consciousness and growing interfaith cooperation among Nigerian religious communities. The paper concludes that sincere dialogue, theological education, mutual respect, and collaborative religious engagement are essential for fostering enduring peace and unity in Nigeria. The study, therefore, recommends stronger interfaith institutions, ecumenical education, grassroots peace initiatives, and deliberate promotion of dialogue at all levels of society.

Keywords: Ecumenism, Religious Dialogue, Contemporary Nigeria, Interfaith Relations, Christian Unity, Peacebuilding, Prospects challenges.

I. Introduction

Nigeria remains one of the most religiously and culturally diverse nations in Africa. In contemporary Nigeria, religion continues to play a significant role in shaping politics, education, culture, economy, and social relations. Christianity, Islam, and African Traditional Religion coexist within a highly pluralistic environment often characterized by both cooperation and tension. Consequently, religious harmony or conflict greatly influences national stability, unity, and development.

The increasing occurrence of ethno-religious crises, terrorism, denominational fragmentation, and political manipulation of religion in places such as Kaduna, Jos, Maiduguri, Plateau State, and Southern Kaduna has intensified scholarly and theological interest in ecumenism and religious dialogue as mechanisms for peaceful coexistence and national integration. At the same time, contemporary Nigeria has also witnessed increasing interfaith initiatives, ecumenical cooperation, and peace-building efforts among religious communities.

According to Matthew Hassan Kukah (1993), religion in Nigeria functions both as an instrument of social cohesion and a tool of political mobilization. This dual role makes ecumenism and religious dialogue indispensable for sustainable peace and development. Similarly, Ignatius Ayau Kaigama (2022) emphasizes that Nigeria's pluralistic context demands a transition from mere coexistence to genuine brotherhood, dialogue, and peaceful engagement among religious communities. This paper therefore examines ecumenism and religious dialogue in contemporary Nigeria with particular attention to their prospects and challenges. It discusses challenges and emerging opportunities of ecumenical and interreligious engagement in Nigeria. The paper argues that dialogue remains an indispensable pathway toward national unity, peaceful coexistence, and sustainable development in Nigeria's pluralistic society.

A. Conceptual Clarification

The term ecumenism is derived from the Greek word *oikoumene*, meaning “the whole inhabited world.” In Christian theology, ecumenism refers to efforts aimed at promoting unity, cooperation, and mutual understanding among different Christian denominations and traditions. Ecumenism seeks to overcome divisions within Christianity through dialogue, reconciliation, shared worship, theological understanding, and collaborative action. The modern ecumenical movement gained global prominence in the twentieth century, particularly through the establishment of the World Council of Churches in 1948 and the reforms introduced by the Second Vatican Council.

According to Nicolas Lossky (1991), ecumenism is not merely organizational cooperation among churches, but a spiritual movement directed toward visible Christian unity based on faith in Jesus Christ. Similarly, Vatican II’s *Unitatis Redintegratio* (1964) describes ecumenism as the restoration of unity among Christians through prayer, dialogue, mutual respect, and collective witness to the gospel. In the Nigerian context, ecumenism involves cooperation among Catholics, Protestants, Pentecostals, Evangelicals, and African Independent Churches in areas such as peacebuilding, social justice, education, and national development. Ecumenism in contemporary Nigeria has become increasingly important due to the proliferation of Christian denominations, doctrinal rivalries, and the need for collective Christian responses to insecurity, poverty, corruption, and socio-political instability. Institutions such as the Christian Association of Nigeria (CAN), the Christian Council of Nigeria (CCN), the Catholic Secretariat of Nigeria (CSN) and Tarayar Ekklesiya Kristi a Nigeria (TEKAN) represent practical expressions of ecumenical engagement in the country.

Religious dialogue, also known as interreligious dialogue or interfaith dialogue, refers to constructive interaction and communication among adherents of different religions with the aim of promoting understanding, tolerance, peaceful coexistence, and cooperation. It involves being open to listen, learn, and engage respectfully with people of other faith traditions without necessarily abandoning one’s religious convictions. Leonard Swidler (1983) defines religious dialogue as a conversation between people or communities of differing beliefs aimed at mutual understanding and enrichment. Martin Buber (1958) also emphasizes dialogue as a genuine encounter between individuals characterized by openness, respect, and authentic human relationship. In pluralistic societies such as Nigeria, religious dialogue serves as an essential instrument for conflict prevention, reconciliation, and social harmony. Religious dialogue may occur in different forms, including theological dialogue, dialogue of action, dialogue of life, and dialogue of spiritual experience. The “dialogue of life,” strongly emphasized by Ignatius Ayau Kaigama, refers to everyday peaceful interactions among people of different faiths in families, neighborhoods, schools, workplaces, and public institutions. Such interactions promote mutual trust and reduce prejudice among religious communities.

In Nigeria, religious dialogue primarily occurs between Christians and Muslims, although African Traditional Religion also plays a significant role in the country’s religious landscape. Organizations such as the Nigeria Inter-Religious Council (NIREC) have contributed significantly to promoting interfaith dialogue, mediation, and peaceful coexistence among religious groups.

The term contemporary Nigeria refers to present-day Nigeria within the context of its current socio-political, economic, religious, and cultural realities. Contemporary Nigeria is characterized by multi-religious society, ethnic diversity, democratic governance, rapid urbanization, technological advancement, and persistent socio-economic challenges. Religion remains a major force influencing political decisions, social relationships, cultural identity, and national development. Contemporary Nigeria is also marked by recurring ethno-religious conflicts, terrorism, insecurity, poverty, corruption, injustice and political manipulation of religious identities. These realities have intensified the need for ecumenism and religious dialogue as mechanisms for promoting peaceful coexistence, national integration, and sustainable development. This paper insists that, contemporary Nigeria provides the socio-historical context in which ecumenical and interreligious relations are examined. The concept highlights the realities, opportunities, and challenges affecting religious interaction in modern Nigerian society.

B. Theoretical Framework

Dialogue Theory provides a useful framework for understanding religious interactions and peacebuilding efforts in Nigeria. The theory is largely associated with Martin Buber's philosophy of dialogue, which emphasizes genuine encounters between individuals based on mutual respect and openness (Buber, 2004). David Bohm further developed the theory by describing dialogue as a process through which participants create shared meaning and understanding (Bohm, 1996).

Dialogue Theory is founded on several principles. First, it emphasizes mutual respect, whereby participants acknowledge the dignity and value of others despite differences in belief systems. Second, it promotes active listening, encouraging participants to understand rather than merely defend their positions. Third, the theory advocates equality among participants, ensuring that no group dominates the discussion. Finally, dialogue seeks transformation through understanding, enabling participants to overcome prejudice and build constructive relationships (Freire, 2000).

In the Nigerian context, Dialogue Theory is particularly relevant because it provides a framework for addressing religious tensions between Christians and Muslims. Through dialogue, religious communities can identify common values, resolve misunderstandings, and collaborate on issues affecting society. Okpaleke (2022) argues that transformational dialogue has become an essential tool for promoting peace and social cohesion in Nigeria's religiously diverse environment.

II. Application of Dialogue Theory to this Research

The theory is applicable to the study because it explains how meaningful communication among religious groups can foster understanding and peaceful coexistence. It demonstrates that sustained dialogue can reduce stereotypes, prevent conflicts, and strengthen relationships among religious communities. In Nigeria, where religious identities often influence social and political interactions, Dialogue Theory provides a useful framework for analyzing ecumenical and interfaith engagements (Okpaleke, 2022).

(a) Ecumenism Theory

Ecumenism Theory is grounded in the biblical vision of Christian unity as expressed in John 17:21, where Jesus prayed that all believers may be one. The theory advocates cooperation, reconciliation, and unity among Christian denominations while respecting legitimate doctrinal differences (World Council of Churches [WCC], 2022). The central principle of Ecumenism Theory is unity in diversity, which recognizes that Christians can maintain denominational identities while working together toward common goals. Another important principle is common witness, which encourages churches to present united testimony to society. The theory also promotes shared mission, emphasizing cooperation in evangelism, education, healthcare, and social justice initiatives (Konye, 2024).

Ecumenism Theory further stresses the importance of dialogue and reconciliation. Historical divisions among Christian denominations are addressed through theological discussions, joint worship, and collaborative ministry. According to Anthony (2025), contemporary ecumenism in Nigeria has increasingly focused on solidarity among Christians in response to social and religious challenges.

(b) Relevance of Ecumenism Theory to this Research

The theory is relevant because it provides a framework for understanding efforts toward Christian unity in Nigeria. It explains how cooperation among churches can enhance peacebuilding, strengthen Christian witness, and promote social development. The theory also highlights the importance of dialogue in overcoming historical divisions and fostering harmonious relationships among Christian denominations (Oye-Oluwafemi, 2024).

(c) Traditional Methods of Ecumenism and Dialogue in Nigeria

Ecumenism and interfaith dialogue have become important instruments for promoting religious harmony and peaceful coexistence in Nigeria's multi-religious society. Traditional methods of ecumenism emphasize cooperation among Christian denominations, while dialogue extends to engagement between Christians and Muslims as well as adherents of African Traditional Religion.

These methods are rooted in biblical teachings on unity and love and have been utilized by churches and religious organizations to address religious tensions and societal challenges (Konye, 2024).

One of the most common traditional methods of ecumenism in Nigeria is joint worship and prayer meetings. Christian denominations frequently organize interdenominational prayer gatherings, revival meetings, and national days of prayer. Such gatherings strengthen Christian unity by emphasizing common beliefs rather than doctrinal differences. According to Amaefule (2022), shared worship experiences create opportunities for reconciliation and mutual understanding among denominations.

Another important method is ecumenical conferences and consultations. Through theological discussions, seminars, and conferences, church leaders address doctrinal disagreements and explore areas of cooperation. The Christian Association of Nigeria (CAN) has played a significant role in facilitating such engagements across denominational lines (Oye-Oluwafemi, 2024).

Community development projects also serve as practical expressions of ecumenism. Churches collaborate in the provision of schools, hospitals, relief materials, and humanitarian services. Such collaborative efforts demonstrate Christian unity in action and contribute to social development. Konye (2024) observes that ecumenical cooperation in social services has enhanced the credibility and witness of the Church in contemporary Nigeria.

Furthermore, interfaith dialogue forums have become a major traditional approach to religious engagement in Nigeria. Religious leaders from Christianity and Islam regularly participate in peace committees and dialogue platforms to address conflicts and promote mutual understanding. Studies have shown that interfaith dialogue has contributed significantly to reducing tensions in regions affected by religious conflicts, particularly in Northern Nigeria (Iweze, 2022).

Another traditional method is the use of cultural and musical exchanges. Music, festivals, football games and communal celebrations often bring together Christians from different denominations and individuals from different religious backgrounds. Obiefuna and Allison (2022) argue that music serves as a dialogical tool that transcends doctrinal barriers and fosters unity among diverse religious communities.

(d) Ecumenical Openness and Emerging Prospects in Nigeria

Despite the numerous challenges confronting ecumenism and religious dialogue in Nigeria, there are growing indications of increasing openness toward Christian unity and interreligious cooperation in contemporary Nigerian society. Many religious leaders, theological institutions, and faith-based organizations now recognize that sustainable peace, national integration, and social development cannot be achieved without sincere dialogue and collaboration among religious communities.

One major indication of ecumenical openness in Nigeria is the increasing acceptance of ecumenical ideals among Christian clergy and scholars. According to Okwueze (2020), a significant number of Nigerian church leaders believe that Christian unity should emphasize cooperation rather than doctrinal uniformity. Many clergy also acknowledge that healing divisions within Christianity requires interior spiritual conversion, humility, and mutual understanding. This growing awareness reflects a gradual movement away from rigid denominational exclusivism toward a broader understanding of Christian fellowship and collective witness.

Another important prospect is the growing participation of Nigerian churches in global ecumenical movements and organizations such as the World Council of Churches and the Global Christian Forum. These international platforms encourage cooperation among Catholics, Protestants, Pentecostals, Evangelicals, and African Independent Churches. Through conferences, theological dialogues, seminars, and joint humanitarian projects, Nigerian churches are increasingly exposed to the ideals of unity, reconciliation, and collaborative ministry. Similarly, ecumenical bodies within Nigeria such as the Christian Association of Nigeria (CAN), the Christian Council of Nigeria (CCN), and the Catholic Secretariat of Nigeria (CSN) continue to provide platforms for interdenominational cooperation. Despite criticisms and occasional denominational tensions, these organizations have contributed significantly to national advocacy, peacebuilding, social justice campaigns, and defense of

religious freedom. Their activities demonstrate that Christian communities can work together despite theological differences.

The increasing involvement of academic and theological institutions in ecumenical and interfaith education also presents promising prospects for the future of religious dialogue in Nigeria. Universities, seminaries, and theological colleges now organize conferences, workshops, and public lectures aimed at promoting religious tolerance, peace-building, and mutual understanding. Such intellectual engagements help reduce prejudice, challenge stereotypes, and encourage critical reflection on the importance of peaceful coexistence in a pluralistic society.

Furthermore, the growth of interfaith organizations and peace initiatives has strengthened prospects for religious dialogue in Nigeria. The establishment of the Nigeria Inter-Religious Council (NIREC) remains one of the most significant developments in institutionalized interreligious dialogue. Through collaboration between Christian and Muslim leaders, NIREC has created opportunities for mediation, conflict resolution, and promotion of peaceful coexistence across religious divides.

Archbishop Ignatius Ayau Kaigama (2022) further argues that Nigeria's religious and ethnic diversity should not be viewed as a threat but as an opportunity for mutual enrichment and national unity. According to him, genuine dialogue must move beyond mere tolerance toward sincere brotherhood, cooperation, and shared responsibility for peace and development. He emphasizes that "peace is never achieved on the battlefield but on the table of dialogue," thereby underscoring the relevance of continuous engagement among religious communities.

Kaigama also highlights the importance of the "dialogue of life," where people of different faiths interact peacefully in neighborhoods, schools, markets, workplaces, and public institutions. This form of dialogue encourages everyday peaceful coexistence and strengthens social harmony at the grassroots level. The increasing acceptance of such interactions among ordinary Nigerians reflects a positive development for interreligious relations in the country. Another emerging prospect is the collaborative response of religious organizations to humanitarian crises, insecurity, poverty, displacement, and social injustice in Nigeria. Churches and Islamic organizations increasingly cooperate in humanitarian services, peace campaigns, youth empowerment programs, and advocacy for justice and human dignity. These joint efforts demonstrate that religious communities can unite around common social concerns despite doctrinal differences.

In addition, the growing role of youth groups, women organizations, civil society actors, and the media in promoting peace and religious tolerance provides hope for the future of ecumenism and interfaith dialogue in Nigeria. Through peace education, social campaigns, and interfaith community programs, younger generations are increasingly encouraged to embrace tolerance, respect diversity, and reject extremism.

Therefore, despite persistent denominational rivalries, religious extremism, and socio-political tensions, the future of ecumenism and religious dialogue in Nigeria remains hopeful. The increasing openness among religious leaders, institutions, and ordinary believers suggests that the foundations for genuine unity, peaceful coexistence, and national integration are gradually being strengthened in contemporary Nigerian society.

III. Contemporary Challenges Facing Ecumenism and Religious Dialogue in Nigeria

Despite various efforts toward Christian unity and interreligious cooperation in Nigeria, several contemporary challenges continue to hinder the realization of genuine ecumenism and peaceful religious dialogue. These challenges are theological, socio-political, economic, historical, and ideological in nature, and they continue to affect relationships among religious communities in contemporary Nigerian society.

One major challenge is the rapid proliferation of independent churches and self-founded ministries without clear theological or historical foundations. The emergence of numerous denominations, many of which operate outside established ecclesiastical traditions and institutional accountability, has complicated ecumenical engagement in Nigeria. According to Okwueze (2020), the multiplication of churches has intensified unhealthy competition for membership, influence,

finances, and public recognition. Instead of promoting Christian unity, many denominations emphasize doctrinal superiority and institutional expansion, thereby weakening collective Christian witness.

Closely related to this problem is the issue of inadequate theological and ecumenical education among many clergy and religious leaders. Some church leaders lack proper training in theology, ecumenism, and interfaith relations, yet they occupy influential leadership positions. This situation often contributes to doctrinal extremism, intolerance, misinformation, and verbal attacks against other denominations and religions. Francis Arinze (1982) maintains that ignorance and poor theological formation remain significant obstacles to meaningful Christian dialogue and unity in Africa. Another major challenge is denominationalism and confessional rivalry within Christianity itself. Christianity in Nigeria is fragmented into numerous sects and sub-sects, including Catholics, Anglicans, Pentecostals, Evangelicals, African Independent Churches, and other indigenous ministries. According to Ojo (2007), the continuous multiplication of churches has intensified doctrinal confusion, rivalry, and competition among Christians. Rather than emphasizing shared Christian identity and common values, many denominations focus on doctrinal differences and institutional superiority.

Religious extremism and exclusivist ideologies also constitute serious threats to ecumenism and religious dialogue in contemporary Nigeria. These extremist groups often reject dialogue and insist on the absolute superiority of their faith traditions. The activities of violent extremist movements such as Boko Haram have severely undermined peaceful coexistence and interfaith trust, particularly in Northern Nigeria. Religious fanaticism encourages intolerance, segregation, hatred, and violence, thereby weakening efforts toward national unity and peaceful coexistence.

Similarly, political manipulation of religion remains a persistent challenge in Nigeria. Politicians frequently exploit religious and ethnic identities for political advantage, especially during elections and periods of political tension. According to Matthew Hassan Kukah (1993), religion in Nigeria is often used as a tool for political mobilization and social control. Such manipulation deepens division, reinforces suspicion among religious communities, and fuels ethno-religious conflicts.

Socio-economic problems such as poverty, unemployment, illiteracy, corruption, and inequality also contribute significantly to religious intolerance and violence. Many youths become vulnerable to manipulation by extremist groups and political actors because of economic hardship and social frustration. Falola (1998) argues that religious crises in Nigeria are frequently connected to broader socio-economic and political problems rather than purely theological disagreements. Another challenge is the persistence of inherited religious prejudice and stereotypes. Many individuals are socialized from childhood within rigid religious systems that portray other denominations or religions negatively. These inherited biases create suspicion, hostility, and resistance toward ecumenical and interfaith engagement. In many communities, adherents of different religions interact with fear and mistrust rather than openness and cooperation.

Historical grievances and missionary rivalries inherited from the colonial era further complicate ecumenical relationships in Nigeria. Early missionary competition for converts territories, schools, and institutional dominance created divisions that still influence interdenominational relationships today. These historical antagonisms continue to affect trust and cooperation among churches despite modern ecumenical initiatives.

Insecurity and recurring ethno-religious conflicts in regions such as Kaduna, Plateau State, Benue State, and the North-East also weaken religious dialogue and peaceful coexistence. Violent conflicts reinforce fear, retaliation, and negative stereotypes among communities. The destruction of lives, worship centers, and property during religious crises often creates deep emotional wounds that hinder reconciliation and trust-building efforts.

Another contemporary challenge is the excessive politicization of ecumenical organizations and interfaith platforms. Organizations such as the Christian Association of Nigeria (CAN) and other religious bodies are sometimes criticized for prioritizing political interests over sincere theological dialogue and spiritual reconciliation. In some instances, denominational interests overshadow genuine commitment to Christian unity and peaceful coexistence.

Furthermore, the rise of digital media and online religious activism has created both opportunities and challenges for religious dialogue in Nigeria. While social media can promote awareness and communication, it has also become a platform for spreading hate speech, misinformation, religious propaganda, and inflammatory messages. Online religious hostility often intensifies tensions and undermines peace-building efforts among different faith communities.

According to Ignatius Ayau Kaigama (2022), unhealthy competition for religious dominance, numerical superiority, and political influence has contributed significantly to polarization within Nigerian society. He argues that religion, which should serve as a force for moral transformation and national unity, sometimes becomes an instrument of division and conflict. Kaigama therefore emphasizes the need for sincere dialogue, mutual respect, patriotism, and commitment to the common good as necessary conditions for overcoming these contemporary challenges.

Therefore, although ecumenism and religious dialogue have made significant progress in Nigeria, contemporary realities such as extremism, denominational rivalry, political manipulation, socio-economic hardship, and inherited prejudices continue to hinder the realization of genuine unity and peaceful coexistence among religious communities.

IV. Conclusion

Ecumenism and religious dialogue remain indispensable instruments for peaceful coexistence, national integration, and sustainable development in contemporary Nigeria. In a nation characterized by religious diversity, ethnic plurality, denominational fragmentation, and recurring conflicts, dialogue provides opportunities for mutual understanding, reconciliation, tolerance, and collective responsibility.

This research has demonstrated that despite numerous contemporary challenges such as religious extremism, denominational rivalry, political manipulation of religion, poverty, insecurity, and inadequate theological education, there are growing prospects for ecumenical cooperation and interfaith engagement in Nigeria. Increasing participation in interfaith initiatives, peace-building programs, theological dialogue, and ecumenical organizations reflects a gradual shift toward greater religious openness and collaboration. Meaningful ecumenism in contemporary Nigeria requires sincere spiritual conversion, proper theological formation, healing from historical divisions, and deliberate commitment to peaceful dialogue among religious communities. Genuine religious dialogue should extend beyond formal theological discussions to include everyday interactions that promote mutual respect, justice, peace, and social harmony.

Ultimately, religion should serve as an instrument of unity, reconciliation, and national transformation rather than division and violence. Through sincere dialogue, cooperation, and shared commitment to the common good, religious communities in Nigeria can contribute significantly to sustainable peace, democratic stability, and human development.

V. Recommendations

Based on the literature reviewed, the following recommendations are made:

1. Seminaries and theological institutions should incorporate courses on ecumenism and interreligious dialogue into their curricula to prepare future religious leaders for peacebuilding roles.
2. Government agencies should support ecumenical and interfaith initiatives through policy formulation and funding for peacebuilding programs.
3. Youth-focused ecumenical programs should be established to foster tolerance and reduce religious prejudice among young people.
4. Churches and religious organizations should collaborate on community development projects such as education, healthcare, environmental protection, and poverty alleviation as practical demonstrations of unity.
5. Media organizations should promote narratives of religious cooperation and discourage sensational reporting that may inflame tensions.

6. Traditional rulers and community leaders should be actively involved in ecumenical and interfaith peacebuilding initiatives to strengthen grassroots participation.

References

- Abu-Nimer, M. (2001). "Conflict Resolution, Culture and Religion." *Journal of Peace Research*, 38(6), 685–704.
- Akinade, A. E. (2014). *Christianity, Islam and Traditional Religion in Africa*. Lagos: Nigerian Theological Publications.
- Amaefule, A. E. (2022). *Ecumenism of blood and Christian churches in contemporary Nigeria*. *Exchange*, 51(4), 329–344.
- Anthony, I. (2025). Ecumenism of blood and interfaith solidarity in Nigeria: A theological and multicultural appraisal. *HTS Teologiese Studies/Theological Studies*, 81(1), 1–9.
- Arinze, F. (1982). *Towards Christian Unity in Nigeria*. Onitsha: Tabansi Press.
- Ayandele, E. A. (1966). *The Missionary Impact on Modern Nigeria, 1842–1914*. London: Longman.
- Bohm, D. (1996). *On dialogue*. Routledge.
- Buber, M. (1958). *I and Thou*. Edinburgh: T & T Clark.
- Buber, M. (2004). *I and Thou* (R. G. Smith, Trans.). Continuum. (Original work published 1923).
- Falola, T. (1998). *Violence in Nigeria: The Crisis of Religious Politics and Secular Ideologies*. Rochester, NY: University of Rochester Press.
- Freire, P. (2000). *Pedagogy of the oppressed* (30th Anniversary ed.). Continuum.
- Hick, J. (1989). *An Interpretation of Religion: Human Responses to the Transcendent*. New Haven: Yale University Press.
- Imo, C. (2017). "Interreligious Dialogue and Peacebuilding in Nigeria." *Journal of African Studies*, 12(3), 44–58.
- Iweze, D. (2022). The role of religious leaders in fostering inter-faith dialogue amid Boko Haram insurgency in Kano, Northern Nigeria. *Journal of Central and Eastern European African Studies*, 2(1), 1–18.
- Kaigama, I. A. (2022). "Rethinking Interfaith, Cultural, Ecumenical and Religious Dialogue in Nigeria's Pluralistic Context." Keynote Address Presented at the Maiden National Conference on Interreligious Dialogue, Veritas University, Abuja, 12 May 2022.
- Konye, M. (2024). Ecumenical footprints in Nigeria: Pathways and detours in search of Christian unity. *Religions*, 15(1), 106.
- Kukah, M. H. (1993). *Religion, Politics and Power in Northern Nigeria*. Ibadan: Spectrum Books.
- Lossky, N. (1991). *The Meaning of Ecumenism*. Geneva: World Council of Churches.
- Obiefuna, B. A. C., & Allison, C. J. (2022). Music: A dialogical tool for ecumenism in Nigeria. In *Festschrift in Honour of Professor Young-Sook Onyiuke*.
- Ojo, M. A. (2007). *Religious Study of Pentecostalism in Nigeria*. Lagos: Orita Publications.
- Okpaleke, I. P. (2022). Transformational dialogue and Christian identity in a multi-religious context: Nigeria in focus. *Religions*, 13(12), 1166.
- Okwueze, M. I. (2020). "Practising Ecumenism in Nigeria: Challenges and Prospects." *Journal of Ecumenical Studies in Africa*, 8(2), 44–68.
- Olorunnisola, T. S. (2019). "Dialogue of Life and Peaceful Coexistence in Nigeria." *African Journal of Religion and Society*, 5(2), 61–74.
- Onaiyekan, J. (2001). *Religion, Peace and Unity in Nigeria*. Abuja: Catholic Secretariat Press.
- Oye-Oluwafemi, F. A. (2024). *Ecumenism and peace-building in Nigeria*. LIFE Theological Seminary.
- Swidler, L. (1983). "The Dialogue Decalogue: Ground Rules for Interreligious Dialogue." *Journal of Ecumenical Studies*, 20(1), 1–4.
- Thorpe, S. A. (1991). *African Traditional Religions: An Introduction*. Pretoria: University of South Africa Press.
- Vatican Council II. (1964). *Unitatis Redintegratio: Decree on Ecumenism*. Vatican City: Vatican Press.
- World Council of Churches. (2022). *The search for Christian unity: Ecumenical perspectives in the twenty-first century*. World Council of Churches.