

The role of religion (Islam and Christianity) and education for humanization: Nigeria in perspective

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ABSTRACT: This paper discusses the role of religion (Islam and Christianity) and education for humanization: Nigeria in perspective. It also includes the dimensions of humanization, education in the project of humanization, religion in the humanization process, and the roles of education and religion in the humanization of Nigeria. The burden of this paper is to show how religion is crucial in this process of socialization with special emphasis on the socialization or education that must produce humane persons who have been humanized. The paper has decided to localize the task to Nigeria for the purposes of delineation and immediate relevance but with a view to generalisability. The method for gathering information in this paper is the library research method and the tools for reasoning are deductive and analytical. This will expose the roots and effects of the mammoth problems of inhumanity in Nigeria and proffer recommendations that will help in the amelioration of the problems. Recommendations include: standing by rationality in education and religion, acceptance of the fundamental equality of all human beings, demolition of suffocating prejudices and biases, agreement to be contributive producers rather than mere consumers, etc, as can be gleaned from the "evaluation".

Keywords: Education, equality, humanization, Nigeria, rationality, religion.

INTRODUCTION

Nigeria as a political entity came into existence with the amalgamation of the Northern and Southern Protectorates in 1914 with Lord Lugard as the Governor General. But Nigeria acquired political independence from her British colonial masters on October 1, 1960. It ran a parliamentary system of government from independence. But by 1963 it became a republic. According to Wikipedia (2019), "By the time that Nigeria had declared itself a republic and replaced the post of Governor-General with the post of President, a national bicameral parliament was established and the country was considered a federation of the three regions". The then three regions are now thirty-six states with a Federal Capital Territory of Abuja. There are now three political zones in the North and another three in the South. The most dominant ethno-cultural group in the North is the Hausa-Fulani; in the West it is the Yoruba; and in the East it is the Igbo. The North is made up of the North West, the North East and the North Central whereas the South is made up of the South West; the

South East and the South South. The North Central is chiefly an aggregate of several minority tribes as well as the South South. The north in general is predominantly Moslem while the South in general is predominantly Christian. Another significant religion in Nigeria is the African Traditional Religion. Nigeria has over 350 ethnic groups and languages. To the North, Nigeria is bordered by Niger, to the East by Chad and Cameroon and to the West by the Republic of Benin. Its coastal borders are Lake Chad to the North East and the Atlantic Ocean to the South. The cultural, ethnic and religious diversities of Nigeria have always been sources of turmoil and crises.

It is sad that not much has been done in terms of the availability of research and literature in the area of humanization in Nigeria and other West African countries. South Africa has gone a long way already. Through the effort of this paper, it is hoped that research and interest in this area will be evoked in Nigeria for the betterment of Nigerian society.

In another view, proper education with the right intentions and commitment produces sound, informed, balanced and humane persons. Attaining this is achieving humanization. When individuals are educated in the ways of the homo sapiens and are honestly allowed without bias to exist as homo sapiens then the community is harmonious, prosperous and civilized. Such an education would have led to the humanization of man and his society. Individuals in that society are not animals living in the jungle, they are not in the Hobbesian state of nature where man is wolf unto man (*homo homini lupus*). For several decades, and especially in the last decade but most especially in the last seven years, the Nigerian situation has actually seemed (and actually been) a locus for the most savage of behaviours that have left well-meaning individuals to wonder if we were in a state of anarchy or in the conceptualization of Hobbes, the savage and original state where life was brutish, short and abject. This situation can be rectified by meaningful education in line with the national philosophical objectives of Nigeria and in line with Nigeria's national policy on education. Adherence to these objectives and policies will produce a well-socialized Nigerian community where Nigerians like human beings will work together, relate, play and fellowship together as brothers and sisters with a single father, God. This humane socialization through education is impossible without religion, being that religion is a well-known and important agent of socialization. Religion in accepting a single creator and father of all men and in pointing man's mind to the eternal recompense that awaits everyone who has passed through this world- bliss for the good and punishment for the bad- propels the truly religious to behave like human beings.

According to Madu (1989), "Religion, as it were is the strongest element in man and exerts probably the greatest influence in man. It is made manifest in beliefs, ceremonies, rituals and officiants like the priesthood" (p. 19). This being the case then, religion is a sine qua non for education intended to produce a humanized society being so to say the strongest element in man and possibly exerting the most tremendous influence in man. In a similar fashion, Okafor *et al.* (2016) see religion as that which dictates societal norms and values, hence it is a significant element in human life (p. 109). As for Azuakor (2015), religion has a lot to do with people's convictions and believes and thus exercises overwhelming influence on people's behaviour and actions (p. 149). If then religion is decisive in the behaviour and activities of human beings, the humanized society will certainly hinge a lot on its religion.

Azuakor (2019a) holds that education is both process and product. The procedure of inculcating ideas, theories facts, beliefs, customs, practices etc. of a given society to her younger ones is the society's process of education. The end result of the process, that is, what has been imbibed or learned by the educand is the product of education. The content could be scientific, philosophical,

mathematical, religious, humanistic or otherwise (p. 146).

It will not be correct to say that it is only the humanistic content of education that can cause the humanization of both the individual and society. On the contrary, all the aspects of the content as enunciated above – the scientific, the philosophical, the mathematical, the religious, the humanistic and otherwise – inasmuch as they are transmitted with the necessary morality, bring about humanization. According to Odigbo (2000), "Education therefore, is not only in the business of recommending to the young a 'value' system but also in the business of transmitting societal values and other cultural heritage from one generation to the next" (p. 3). In this context, he sees education as doing a double function of conservation and transmission.

Free Dictionary (2020) indicates that humanization is the act of making more human. But it equally means a whole lot of other things like creating improvement in health facilities or cities or generating drugs, antibodies or antibody-like molecules that support preclinical studies leading to improved quantities of protein. In general, it has to do with the improvement of quality, but it is in the very first sense of the word that the word is used in this paper namely, the act, process or task of making more human. Also, humanization for Dictionary.com (2020), is "to make humane, kind or gentle...to make human...to become human or humane". In this context too, it is chiefly in the sense of "to make human" or "become human" or "improve the quality of society" that the word is used in this paper. Being humane, kind or gentle are seen as nice attributes of humans. But it will be necessary then to know what it is to be human. For Webster's Ninth New Collegiate Dictionary (1990) 'human' means, "of, relating to, or characteristic of man...having human form or attributes". Referring to Ferreira A.B.H.'s *Novo dicionário Aurélio da língua portuguesa. 4a ed.* (2009), Waldow and Borges (2011) hold that "to humanize means *to become human, to give humane condition*". It is also defined as "*becoming benevolent, affable, tractable*", as well as "*to acquire polished social habits, to civilize*". However, human comes from human nature, meaning also "*goodness, humanitarian*".

The Advanced Learner's Dictionary of Current English (1982), reported that rationality is an adverb from the adjective "rational" and means "quality of being rational; reasonableness" where "rational" means "of reason or reasoning...able to reason; having the faculty of reasoning...sensible; that can be tested by reasoning". The human being is the only animal considered to be endowed with reason/reasoning and is therefore considered to have a rationale for his actions. Odunukwe (2002) said, "human beings can reason. For this reason, we say that they are rational. One's reasoning and intellect (ability to reason) can determine how one behaves, and his decisions on what to do" (p. 18). Rationality connotes reasonableness and logicity, and so actions and positions pertaining to this must normally be good and

humane.

Cambridge Dictionary (2020) views equality as “the right of different groups of people to have a similar social position and receive the same treatment: equality between sexes, racial equality”. It continues by stating that civil rights connote freedom, equality in employment, equality before the law and the right to vote. Again, Cambridge Dictionary defines equality as “a situation in which men and women, people of different races, religion, etc. are all treated fairly and have the same opportunities”. This is a demand of rationality and if religion can assist education to make this happen in Nigeria, then Nigeria would have been humanized. This paper argues that true religion and education can create a humanization of Nigerian society so as to eliminate or at least ameliorate the cankerworm of dehumanization.

THE REVIEW OF LITERATURE

In highlighting the role of religion (Islam and Christianity) and education for humanization: Nigeria in perspective, the following sub-topics are focused upon:

Dimensions of humanization

For Todres *et al.* (2009), from the perspective of care, there are three dimensions to humanization: (i) “Insiderness” as against objectification. It is only the individual who knows authoritatively his inner world, which gives him a sense of who he really is, and this should be respected. One’s feelings, moods and emotion colour their perception of the world and neglecting these is neglecting something crucial in responding to human needs. (ii) Agency as opposed to passivity. Agency connotes freedom whereby we can make choices and be held accountable for our choices. It means freedom with responsibility, whereby we act freely within certain bounds. This is closely linked with human dignity, which if taken away diminishes personhood. (iii) Uniqueness as contrary to homogenization. Every individual is unique. There is always something unique and special about a particular individual irrespective of contexts and influences. (iv) Togetherness as contradistinguished from isolation. No man is an island. Our uniqueness is exercised in the community. And for Todres *et al.*, “in different ways and in different times, privacy, human connectedness and intimacy can be important. This dimension of togetherness makes possible the experience of empathy in which we can appreciate the suffering and struggles of “the other”. (v) Sense-making as contradistinguished from loss of meaning. They argue that in this context, the search for narrative truth is more humanly important than the search for statistical truth. (vi) Personal journey as against loss of personal journey. To be human is to be connected with the familiarity of the past and then be open to the possibility of

novelty for the future. “One can be oppressed by the past repeating itself” according to Todres *et al.*, but a sense of connectedness to temporality- past, present and future makes for a more humanized approach in healthcare. (vii) Sense of place as distinguished from dislocation. “To be human is to come from a particular place”; not only the physical environment seen from the quantitative view but also a place with the qualitative feeling of being at home. Humanization entails a feeling of being at home and not a stranger or alien. (viii) The human person is an embodied spirit and should not be seen from a reductionist point of view where he is mere tissues, organs and functions to be fixed. A more relational view of the person with the broader more meaningful contexts of the environmental, social, psychological and spiritual matrices is very important for a more dignifying treatment.

Kirkwood (2017) does a discursive psychological analysis of five UK parliamentary debates on the crisis of refugees in Europe where it is paramount that refugees should be treated as human beings. The debate focuses on the fact that both refugees and the citizens all have human qualities and thus governments are morally bound to treat them like humans just as they treat citizens.

Education in the project of humanization

In educational research, San Pedro and Kinloch (2017) argue for projects in humanization (PiH) that would create relational interactions and remove the inequalities that emerge from the Western colonizing constructs in educational research. Thus San Pedro and Kinloch state:

We contend that PiH focus on the creation and sustenance of relationships; the human capacity to listen to, story with, and care about each other; and the establishment of more inclusive, interconnected, and decolonizing methodologies that disrupt systemic inequalities found in Western constructs of educational research.

This implies that the Nigerian education system can be made to reflect the dialogical relationships that are possible outside whatever colonial mentality that any section of the country may be acting from; and in the rationality of free beings, generate decolonizing educational methodologies that will see Nigeria being a truly free and democratic nation, and a self-reliant economy according to our national policy on education. Only that can free us from the dependency mentality of today where we import practically everything, even toothpick, and thus we are seen as inferior beings by civilized economies, which is racism and dehumanization.

For Gill and Niens (2014), “we argue that to decolonize and humanize educational research in the next 100 years, we must center and sustain relationships in our work” (p.

374S). This for them entails moving beyond the normalized Western constructs of social science that demand measurement of validity in terms of an imagined neutrality, but rather making researchers to willingly situate the realities, stories and desires of the people with whom they work. This means “We must situate their stories in relation to our stories, lives, and research projects in humanizing ways” (p. 374S). Further, Gill and Niens state that PiH center on daily experiences like relationship building, storytelling, story gathering, reciprocal engagements, that we have with people in such a way as to on the one hand, emphasize our shared desires for linguistic, racial, political, educational and social justice in schools and communities, and on the other hand, emphasize such same desires in our professional and personal lives. This comes into special play in Nigeria where such social, political, educational, racial and linguistic justice is often never respected. For admissions and placements insistence is placed on quota, making the less qualified accepted over the more qualified just because of so-called places of origin; in politics one region and ethnic group go ruling like forever and having all the posts -thus the “born-to-rule” mentality in some quarters. For Azuakor (2019b), “there is also political oppression where certain regions of the country see it as a birthright to rule all the time despite the mammoth ineptitude that has been copiously displayed” (p. 288). Education should change this through educational research couched on relationship building and reciprocal engagements, and this is what humanization through education is. Again, for Gill and Niens, stories are a central unit of analysis for PiH. This is very crucial especially given that in indigenous and other marginalized communities of colour, stories carry power, the roots of such power lying in the community’s ability to create and share stories based on their own community and culturally-based literacies in the task of defining their place in the world. Here, History and Literature as school subjects have a special import as they become ready tools for the humanization of the dehumanized segments of Nigeria, especially the minority ethnicities, in telling their stories and creating relationships.

For Pentecost *et al.* (2018), South Africa needed a humanization and decolonization of the health sciences curricula by the use of what they called a framework of integration. Integration is seen here as an education based on the consolidation of conceptual framework that includes and also values the natural or biomedical sciences as well as the humanities and social sciences, accepting and respecting that all these fields of studies have value for the practice of healthcare that is humane. Such an integrated curriculum goes beyond seeing the humanities and social sciences as mere add-on or elective courses. For Pentecost *et al.*, “it is a curriculum that includes previously marginalised sources of knowledge (*challenging knowledge hierarchies and decolonising curricula*); addresses an appropriate intellectual self-image in health

sciences education (*challenging the image of the health professional*)”(p.221). This is very consoling for lecturers in the General Studies of Universities and Polytechnics (in Nigeria) whose courses are often treated as mere add-ons for the students of the so-called main departments, and who may never aspire to becoming VCs or Rectors of the institution because they belong to the General Studies thus making them feel dehumanized (inferior) as if their fields of specialization are unimportant.

Referring to Soudien (2015, 2016), Roux and Becker (2016), state that race has played a constitutive and dehumanizing role in higher education in South Africa since its beginnings in colonialism and apartheid. Thus for Roux and Becker:

During 2014 and 2015, higher education in South Africa came under attack from various student organisations for alleged discrimination, racism, and exclusive practices. We propose two conditions for dialogue as humanising praxis in higher education: the acknowledgement of situated selves, and the ontological need for, and right to, voice (p. 131).

Todres *et al.* (2009) argue for a conceptual framework that would humanize care, and which is obtainable through policy making, curricula development in professional education and ways of doing things that place the human being at the centre of care in healthcare delivery. They observed that the human dimension in health and healthcare is sometimes obscured by necessary technology and specialized focus.

Bates (2018) while quoting Macnaughton *et al.* (2018), mentioned a study of the art and science that would create environments which prevent sickness/illness, speed up healing and enhance well-being. The publication argued for the humanizing of “inhospitable” hospitals in many ways like via establishing a sense of control, betterment of external views, provision of acoustics, pleasant fragrance, natural light, private space, varied colour and bodily comfort. Bates argues that this is possible via the contribution of architecture and arts and design. We can make this writ large; the target of the Nigerian government and all Nigerians should be to create an environment that is health-friendly and sickness-repellant, promotes well-being and speeds up healing. Emphasis should be laid on the human being above technology, that is, prioritizing the natural endowments of man over technology while technology must enhance this and not otherwise. And for Bates, the human being is not-biomedical, that is, the emotional dimensions and the holistic dimensions of patients (human beings in general) should be put into consideration in whatever project, especially the educational. This can be realized in Nigeria by teaching in schools whether it is in the arts and design and architecture or the other disciplines that this is the national

goal. The realization of this is part of the humanization of Nigeria.

Religion in the humanization process

The Sacred Congregation for Religious and for Secular Institutes (1978) states that the official teaching of the Catholic Church (The *Magisterium*), increasingly clarifies, in fact, that there is a deep link between the requirements of the Gospel and the requirements of the Church's mission and which is the widespread and unalloyed commitment to the advancement of peoples and also the creation of a worthy society. Now, the commitment to the advancement of people and the creation of a worthy society is nothing other than the humanization of people and society put in another way. In fact, this Sacred Congregation repeatedly uses "human promotion" and as far as this paper is concerned it is just another way of talking about humanization. It is in this context that this Congregation while referring to *EvangeliiNuntiandi* 18-19, states that evangelization, for the Church, includes bringing the Gospel message into all the strata of humanity and thereby transforming humanity itself from within. And this is to be done by opening up all the Gospel criteria of discernment, all its values, design of living and sources of inspiration to the total vision of humanity. For this paper, Gospel values like peace, truth, love, harmony, peaceful coexistence, justice, fairness, non-discrimination, hard work and remuneration for work are all geared towards humanization. This Sacred Congregation holds that "*EvangeliiNuntiandi* 31 asks that there be an awareness of the profound links between evangelization and human promotion. To forget this would be to ignore 'the Gospel teaching on love for one's suffering and needy neighbour'" (No. 5). Continuing, "social works" and activities that have always been integral parts of the mission of the Religious -schools, charity centres, hospitals and other initiatives on behalf of the poor, and involvement in the people's cultural and spiritual lives (seeking their improvements)- have always been a means of bearing witness to the constant commitment of the Church to integral human promotion. It equally makes it clear that the laity is an integral part of the struggle (No. 6d).

In order to take care of the marginalized, the persecuted and those deprived of the dignity of the human person, Paul VI (1975) acknowledged that it is the duty of the Church to assist the peoples of the world who "are striving with all their power and energy to overcome all those circumstances which compel them to live on the borderline of existence: hunger, chronic epidemics, illiteracy, poverty, injustice between nations and especially in the commercial sphere, economic and cultural neo-colonialism" (No. 30). Of course remaining on the fringe of life is dehumanization and the Church works against it. We can liken this to what the Catholic Church in Nigeria did recently on Ash Wednesday, February 26, 2020, and the Sunday

afterwards demanding for respect of human life in Nigeria when Bishops, clergy and the lay people prayerfully marched through the streets to protest the incessant spilling of human blood in Nigeria as though human beings were animals or even less and against kidnapping, the rape of women in the farms and other places, and sacking of villages and homes by marauding hoodlums often in the guise of cattle herders while the central government appeared incapacitated or unwilling to stop them. The action of the church was a call for humanization. For Nkwopara *et al.* (2015):

Incidents of killing, robbery, rape, maiming and kidnapping by the cattle herdsman have inflicted pain on most farmers, even as farm produces have been drastically affected. Farmers, living in fear, have scampered to safety in desperate bids to avoid being hacked down by the rampaging herdsman. (p. 1).

The Sacred Congregation for Religious and for Secular Institutes (1978) on No.12b2 also holds that while the Religious are not to be directly involved in politics, but they, through communication media, scholastic institutes, and educational projects are actively involved in the formation of the young thereby making them architects of human and social development. This certainly influences the social and political sphere, not through a strategic conquest but through service to the human society in the spirit of Christ (Lk. 22:25-27). On No. 35, the Congregation holds that because the Religious are better aware of the immediate social and ecclesial conditions of various countries and continents because of direct access to these, they are, in collaboration with Episcopal Conferences, in the spirit of the Gospel and of the *Magisterium*, to use their various charisms for proffering of solutions to human problems and fostering integral human promotion.

The Fathers of the Second Vatican Council (1965), in *Gaudium et spes* Nos. 22 and 63 taught that the Religious because of the radicality of their evangelical option are deeply aware that to the extent they attuned/converted to the person of Christ to that extent are they able to facilitate the conversion of others' mentality and outlook which will produce the reformation of social, economic and political structures that are stable and authentic and place them at the service of a more peaceful, just and harmonious human coexistence.

A summary of Protestantism's position on humanization could be gleaned from Wellman Jr. (1999) who in his book presented a song from a Classic Old Protestant Hymn:

O Master from the mountainside,
Make haste to heal these hearts of pain
Among these restless throngs abide,
O tread the city's streets again,
Till sons of men shall learn Thy love,
And follow where thy feet have trod...(p.1).

Here humanization entails having love in you, being like Christ and being present, that is, available for/to fellow human beings.

Islam also has a lot to offer on humanization. Humanization according to The Ahlu-l-Faydah Foundation (2020) is, “the transformation of every human being not withstanding racial or religious origin, from being bad-natured being into a virtuous, pious personality.” This is so heartwarming and interesting. It must be noted it refers to every human being no matter their religion, no matter their race. It will not care what the tribe is, what political affiliation or social class. The important thing is that it is a human who is made to transform from vice to virtue, from bad habits and nature to good nature. Agnew (2022) argues that it is wrong to hold that Muslims have to be humanized as their religion holds in itself the humanization morals; again that at times an injustice is done them for not being heard in certain circumstances and cultures.

The roles of education and religion in the humanization of Nigeria

Nigeria should borrow a leaf from the efforts of South Africa and the world in deliberately discussing humanization educationally and religiously, though by practice it has already been working in that direction in some ways.

According to Pentecost *et al.* (2018), since 2015 students of tertiary education in South Africa have been protesting which has reignited debates on what is really meant by decolonization of education. The issues have included fees, inequality, land, language, gender, racism and institutional culture, but very importantly, about knowledge- who produces it, how and where and how relevant to their context. The students wanted a curriculum that ‘speak from the South’, not the West. They wanted institutional change, had ideas on what constituted a decolonized epistemology which included historicizing the production of knowledge outside Euro-America, that is, recognizing other forms of knowledge as reflected in the ethnographic archive as well as in contemporary practice and grounding the claims to knowledge in a philosophic idea that does not exclude, but rather takes into account the histories of slavery and colonialism as crucial to knowledge production.

Based on the above fact from practices in South Africa, a genuine humanization of education in Nigeria must ground claims to knowledge not only on the philosophic concept that includes histories of slavery and colonization but also on the histories of the pre-colonial ethnic communities of Nigeria, the agreements among the tribes upon which independence was wrestled from England and the facts of the Nigeria/Biafra Civil War. This will help all Nigerians to feel equal, have justice and be truly integrated and rehabilitated.

For Ahmadi and Lukman (2015), “authentic education addresses the whole child, the whole person and does not limit our professional development and curriculum design to workplace readiness. To this end, there is every need to review the status quo of the secondary school curriculum in Nigeria” (p. 29). They also hold that the new secondary school curriculum in Nigeria has a vision of producing educated persons with abilities for greater productivity that will lead to improved quality of life thus leading to individual and society’s improved well-being. This is talking about humanization albeit in other terms.

Writing with a humanization stance, Obanya (2004) indicates that for an effective curriculum theory to be achieved in Nigeria, there must be the development of the deepest sense of the pride of being African which entails deep appreciation of the African pride, the community language or mother tongue, the African world view and Africa’s contribution to it, Africa’s contribution to world civilization through the ages, the literature and nature of Africa, and then the past and present plan of Africa for its future in the emerging global village. Simply put then, education in Nigeria must increasingly have local content, emphasize our local languages for our pride and prioritize conversion of knowledge to practicable economic, social, political and technological solutions to problems.

On the part of religion, there should be serious effort on the part of Christians, Muslims, African Traditional religionists and other religions in Nigeria to see to it that human beings are given their dignity via respect for their life, ensuring the protection of their means of livelihood, decent dwelling and education, etc. This unfortunately has not really played out well in this direction for decades in Nigeria but especially in the most recent times. Some religious extremists, especially of some Islamic persuasion have wreaked havoc in the land and deprived a lot of people of their human dignity. Boko Haram has terrorized the land abducting hundreds of innocent school girls, killing thousands and burning down cities, churches and mosques. Many who survived the onslaught (which is still ongoing) have become internally displaced persons in their own country without adequate provisions, no opportunities for their children to go to school and living in squalor. Some radical Muslim extremists still believe in the philosophy of conquest to foist and maintain hegemony.

Churches, Mosques and schools must continue to use our local languages in communication in Nigeria alongside the English Language (as some have been doing). The practice of seeing the use of our local languages as a mark of backwardness must be jettisoned. Whereas the missionaries promoted the local languages alongside the English Language, some elites and even the semi-illiterates today refrain from teaching their children the local languages. In some schools in Nigeria, it is taboo to use the vernacular. This for me is self-inflicted slavery and auto-neo-colonization. The Religious bodies and schools must correct this anomaly for nothing dehumanizes as robbing people of their native language. Thus for Ejiofor

(2010), “*Ya bu na, o bughi naani na asusu bu njirimara agbururu, asusu bu otu uzo di mkpa e ji esi ogo maobu ziputa ike agburu nwere. Agburu na-eto, asusu ha ana-ebu. Asusu bukwa ndu agburu etu mmiri siri buru ndu azu. Mmiri taa, azu anwusia. Otu aka ahukwa, asusu nwuo, agburu anwuo*” (p. 6). It is not only that language is the means of identifying a people, it is one important means of measuring or manifesting the strength of a people. As a people develops, its language develops. Language is also the life of a people just as water is the life of fish. If water dries up the fish dies. Likewise, if a language dies, the people dies (translation mine).

EVALUATION

Just as in Kirkwood (2017), all Nigerians should be treated as human beings; no particular tribe should treat others as though they are animals. Hence it is pathetic that certain marauding killer herdsman tell other Nigerians that their cattle are worth more than them and then actually kill them and nothing happens. Where is that principle of equality discussed in this paper, and where is that guarantee from the Rule of Law backed by the Nigerian Constitution that all citizens are equal before the law and that no one is above the law? This is where education or reeducation comes in, and religion too is important for the divine and moral dimension.

The dimension of “insiderness” in man as proposed by Todres *et al.* (2009) as shown in the section on “some dimensions of humanization”, warrants religious tolerance, for one’s religion is crucial for the formation of one’s feelings, moods and emotions. When people, therefore, molest others because they do not belong to their particular religion, they are essentially harming their humanity and dehumanizing them. Human freedom and dignity which accompany the human dimension of agency entails the principle of “live and let live”, for where another’s right begins there must one’s freedom stop, otherwise it will be libertinism.

Because every individual is unique, they must be treated as such without lopping everyone within the biases and prejudices of context. This, if respected will help us Nigerians to treat individual persons for what they are and what they can offer without subjugating ourselves to the unproductive paradigm of tribalism that has done so much harm to our national development.

Togetherness as a dimension of humanization in care is very important, for it gives us a sense of being one irrespective of our differences. It enables us to be able to empathize with others, knowing that we are all in this together- we are in the project of nationhood together and much as we want certain things for ourselves, the awareness of nationhood should supersede and thus evoke sentiments of patriotism. It is in this context that Nigeria’s former national anthem becomes handy, in the part that read: “Though tribe and tongue may differ, in

brotherhood we stand”.

Sense-making entails rationality. If we must be story makers who search for narrative truths as more important than mere statistical truth, then it must be in view of attaining a higher good, namely burying our hatchets and forgiving the wrongs of yesteryears as to be able to move forward as a nation. This calls for national dialogue, honesty and truth in discourse, and mutual love.

Just in Todres *et al.* (2009) posit that a sense of personal journey, which connotes connectedness to the past and openness to the possibilities of the future and avoiding mistakes in the present, is crucial for a more humanized approach in healthcare; this paper argues that it also makes for a more humanized approach to nation building. It is in this context that this paper argues for a return to the teaching of history in our schools.

Humanization with respect to a sense of place means that all Nigerians should feel at home anywhere in Nigeria and not be strangers in their own country. For Azuakor (2013), the colonial land and native right ordinance of 1910 instituted separation between the North and the South. But with the Amalgamation of 1914, it was not sustainable. Yet, to pander to the wishes of the Emirs in the North to forestall proselytization and Western Education, the colonialists allowed for the still extant *Sabon gari* in the North and the corresponding *Sabo Quarters* in the West and *Garikior Ogbe ndi Awusa* in the East, all connoting the quarters of foreigners with the attendant infrastructural neglect. This paper argues that Nigerians should be “sons of the soil” in every part of Nigeria if we really want to develop (the Rwandan model is a good case) and be eligible to rule anywhere in Nigeria. Also the existence of Internally Displaced People’s camps scattered in many parts of especially the North East (because of Boko Haram) and North Central (because of Fulani herdsman) must give way. Religion and education must teach this value if we are truly searching for nationhood, and the constitution must take care of this.

For humanization of education, lecturers of the General Studies department should as matter of policy be as eligible as any other lecturer to occupy any position in tertiary institutions including the positions of VCs of universities, Rectors of polytechnics, Provosts of colleges of education inasmuch as they are qualified, for their areas of specialization are as important as any other area of specialization in the human education project.

If in Nigeria, Nigerians begin to see themselves as human beings rather than “we” (our tribe/religion) and “them” (their tribe/religion) in the view of Kirkwood (2017) as discussed, then we would have made great advancement in humanization.

Conclusion

The rational man is not aggrieved when people in his society are generally happy, treated fairly, and living and

working in humane environments. In reality, he has nothing to lose but rather has all to gain. The national policy of Nigeria on education has sound principles of humanization that will make all Nigerians happy, fulfilled and humanized if they are implemented. But the problem with Nigeria is the reality of some warped individuals whom some call cabals that have in their ignorance derailed the ship of the nation Nigeria in its effort for progress despite all its attendant humanization trappings. Such captains at the helm of affairs together with the majority of the people act always from the sickly prisms of ethnicism/tribalism and religiosity all of which colour and taint Nigeria's political, educational, social, economic (and even religious) life, spewing a climate of indecency, corruption and retrogression which are hallmarks of dehumanization. This paper has aptly demonstrated that humanization is possible in Nigeria and indeed in the world. It only demands proper, responsible education and proper adherence to the true norms and teachings of religion that are in consonance with fairness, justice, equality and rationality.

Humanization entails seeing and treating human beings with the dignity that they deserve. It does not matter whether such persons belong to your ethnic group or religion or not. What matters is that the person is a human being. Such understanding coheres with the basic fact that all human beings are rational. The contents of the true doctrines of religion, in this context Christianity and Islam especially, are in agreement with the respect that should be due to every person as a human being. Therefore, religions should continue to teach and foster this noble conception and teach it through religious education. Our educational system also has to be so organized and practised in such a way as to express the dignity of all humans, avoid discrimination and make this part of the individuals as they grow and develop. All this will create a Nigeria, nay world, where all persons are respected, included and cherished so they could bring out their best and lead to a sound and humanized developed society/world.

CONFLICT OF INTERESTS

The author declares no conflict of interest.

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