
TOLERANCE INTERVENTION TOWARDS RESOLVING ETHNO - RELIGIOUS CRISIS IN BAUCHI SOUTH SENATORIAL DISTRICT, BAUCHI STATE: IMPLICATIONS FOR COUNSELLING

By

¹Wasani Joshua, ²Mann Dauda Kori & ¹Naomi Dauda. Shehu

¹Abubakar Tatari Ali Polytechnic, Bauchi

²Ministry of Education Headquarters, Bauchi

ABSTRACT

The study was conducted on tolerance intervention strategy a panacea for the attainment of peaceful co-existence among the religious and ethnic groups in Bauchi South Senatorial District groups in Bauchi State. The populations were comprised of religious and tribal groups that participated in the study. The sample of the study selected from both religious and tribal groups of twenty five (25) each through purposeful sampling techniques. The work was guided with two research questions and two hypotheses respectively. The researchers adopted descriptive survey method. The instrument for data collection was 50 items questionnaire titled "Tolerance intervention strategy panacea for the attainment of peaceful co-existence among the religious and ethnic groups. (TIPPFAPAG). Purposeful statistics of chi-square and ANOVA at 0.05 levels were used to analyze the data collected. The findings of the study showed that religious and ethnic groups accepted that the major contributing factor causing intolerance among the people includes poverty, fear of marginalization, claim of indigeneship, lack of employment and level of illiteracy. The results also revealed that major tolerance intervention strategies that could be adopted in promoting and sustain peace within the State are individual and groups forgiveness, enlightened religious /ethnic, internal dialogue, proper negotiation and many more are some core embracing peace in the area. Based on the findings, counseling implication has been discussed. The study concluded that tolerance is a moral virtues character, attitude and behaviour that show the willingness of people, individual, tribe and religious organizations to recognize and respect the difference. Laws should be established for inter religious and ethnic groups relationship to sustain peaceful co-existence.

INTRODUCTION

Peaceful co-existence among ethnic groups is a pre-requisite for tolerance living of people in any society. Tolerance, therefore should be one of the most paramount concerns for all a sundry. Furthermore tolerance is a fundamental element and a component for peaceful co-existence and harmonious relationship among the various ethnic and religious groups in Nigeria. According to Yusuf (2013) tolerance bring reconciliation for the restoration of hope and cordial interpersonal relationship; thereby aid in developing a mutual understanding, acceptance and cooperation in various societies among tribal groups. Igwe (2003), Sing (2004)

BrO'Nn (2016) and Yusuf (2013) asserted that intolerance among the religious and ethics groups is attributing to factors such as unemployment, high illiteracy, poverty level and fear of marginalization. Others include hatred, issues of indigeneship and people demands and common interests.

Nigeria being a multi-religious and ethnic groups society in nature, the ethnic tribal and religious groups are expected to develop, protect and promote tolerance which requires individual and groups develop the virtues of mutual understanding and harmonious relationship that could enhance national unity. All religious and ethnic groups should be free to exercise

their civic rights and to enjoy all legal rights of worship, education and religious obligation, for instance, non-interference with the general principles of right and needs of people and also the interest of others. Brown (2006) posits that attitude for tolerance comes from the individuals rather than the state, but the community or the state is responsible for sustenance of stable relationship to ensure that no one is victimized by intolerance. Sing (2004) & Otien (2009) observed that it is vital to promote peaceful co-existence in the context of increasing diversity as well as to raise the awareness of ethnic and community attitudes, which in turn might contribute to greater tolerance and openness towards others. Furthermore, that a culture of peaceful co-existence and religious tolerance encourages and fosters values attitudes, traditions, behaviors and life style that rest on principles of human rights tolerance and non-violence (Ostien; 2009).

Tolerance, is the appreciation of diversity and ability to live and let others live, it exercise a fair and objective attitude towards those whose opinion, practices, religion, nationality differs from one's own. It can be agreeing with one another and try to remain indifferent in the face of injustice, equally showing respect for the essential humanity in every person, while intolerance is the failure to appreciate and respect the practices, opinion and belief of another group. Being tolerant according to Hussaini (2010), Yusuf (2013) remained the key to easing hostile tension between groups and to help communities move past intractable conflict. Tolerance therefore is a fundamental basis that could enhance peaceful coexistence for the socio-economic and political development of Nigeria as a nation. Hanna (2013) observed that tolerance is a key to maintaining social relations of harmony and peace while preserving the differences in people culture, life style and religion. She further identifies the importance of tolerance in the society.

Furthermore, in a similar assertion Igwe (2003) posits that tolerance is a vital moral weapon in promoting and sustenance of peaceful co-existence in the society which include; strengthened individuals character and behavior, establish peace and royalty in the society. Other importance of tolerance are fostering of mutual love among the various ethnic and religious organization and respect for each other rights and options.

THE THEORETICAL FRAMEWORK

Tolerance according to Szeeki (2000) is derived from Latin word "to lero" the Latin root, means to bear, to endure, to suffer, but also to support, to sustain and to protect. Yusuf (2013) posits that tolerance is integral to different groups relating to one another in a respectful and understanding manner. He further stated that it is an attitude of acceptance of others who may hold and advocates different views but also follows the life style of a person. The concept that tolerance or tolerating is the states of tolerating or putting up with conditionally, also to suggest a fair ,objective and permissive attitude towards those whose opinions, practice, race, religion, nationality, differ from one's own freedom from bigotry. Tolerance therefore entails allowing people to express them freely. That is a tolerant ideas with patience by so doing it will help in the development of our society.

The theoretical base of the study is "rational-Emotive therapy" of Albert Ellis (1950). The theory of Albert stated that it is never the thing that happen to man that upset him, but his views and perception of these challenges that is to say, what causes man's happiness or sadness is man's perception, attitude and reaction to events around him. The event disturbs man psychologically and affects his behavior emotionally and psychologically as well. The theory stated that man is

both good and bad, rational and irrational, reasonable and unreasonable.

Going by this theory, it then follows that tolerance as source of peaceful co-existence are characterized by man's behavior on daily basis. This means that the manner at which people responds to tolerance is determined by their disposition and perception of the challenges around them. The issues of counseling have to do with helping people to develop good/relational behavior and attitude that will help overcome intolerance, thereby promote mutual trust and peaceful co-existence.

The theory is suitable for this study because the researcher is interested in determining the extent to which tolerance exhibited among the ethnic or tribal groups and religious organizations could facilitates peaceful and unity in the society towards national development.

THE STRATEGIES FOR DEVELOPING TOLERANCE SKILLS AMONG ETHNIC AND RELIGIOUS GROUPS

To live peaceful among the religious and ethnic groups by tolerating one another implies that they should have the capacity to live together in harmony. This calls for non-violence ways of resolving conflict. Burns and white (2011) viewed peace as essentially that inculcates disciplines in people and teaches them the past and present causes of conflicts or war, noting the effects and recommending ways of averting such social ills. Tolerance, is a moral skills that has the impact of individual people, societal norms values and that can bring about a conducive environment for human living, which begins with the individual and spread to the family, school, community nations and to the global village. Some of these skills as identified by scholar like Ajala (2003) & Yusuf (2013) include the followings:-

- Individual and group members in a society need to be oriented toward what it means to tolerate

one another through seminar, workshop and symposium.

- Imparts to the groups attitudes of dialogue and non violence such as tolerance, peace, openness to others, caring and sharing, human right and democracy.
- Educates people to transform their lives, broaden critical thinking, make informed choice and become agent of change and actors of tolerance. This will facilitates intercultural understanding, respect, conflict resolution, social cohesion and religious and ethnic tolerance (Hanna, 2013)
- Adopt a holistic and integrated approach in promoting tolerance within our religious and ethnic groups "love your neighbor as yourself."
- Government institutionalized policies on tolerance imposing on ethnic and religious groups "Be your brother's keeper all the time."
- Social value and harmonious society where there is no difference among ethnic and religious groups.

Tolerance is a moral intervention that can assist and develop the ability of the individual and people irrespective of ethnic and religious groups. It also help the individual and society to appreciate and respect individuals identity, character and behaviors, ideals/ideas, views/opinion rights and choice, interest and needs and even shared way of life. More so, it is the disposition to allow freedom and choice of behavior without discrimination on the basis of religious or ethnic background in the society.

STATEMENT OF THE PROBLEM

The high rate of intolerance among the ethnic and religious groups in Bauchi South Senatorial District and Nigeria in general has raised to an alarming that the various groups needs the ability to tolerate one another.

In fact the issue of intolerance among the groups has become a pandemic in the contemporary Nigeria society. Government have tried several methods to develop tolerance among the groups but failed. Some of the effort directed towards improving intolerance among the groups includes setting national and state judiciary commission (Ajala, 2004).

However, it's with dismay to see that all these efforts have not yielded the desired result as there is still intolerance among the groups in Nigeria. If this intolerance is not effectively addressed the huge resources from the government and well to do individual spend will be a Waste and future of Bauchi South Senatorial District, Bauchi State and Nigeria as a whole will be in shamble. It is against this background and a bid to proffer solution to this problem of intolerance among the ethnic and religious groups and with the desire for promoting and sustaining peace and unity that this study is worth conducting. The problem of the study focus on tolerance as an intervention strategy a panacea for the attainment of peaceful co-existence among the ethnic and religious groups in Bauchi South Senatorial District.

PURPOSE OF THE STUDY

The purpose of the study is to investigate on "Tolerance Intervention strategies among the religious and ethnic group in Bauchi South Senatorial District". The study is design to achieve the following:

1. Determine the cause of intolerance among the ethnic and religious groups in Bauchi South Senatorial District.
2. Examine tolerance intervention strategies that could contribute to peace and harmonious relationship among the ethnic and religious groups living within the areas of study.

AREA OF THE STUDY

The area selected by the researchers for this study was Bauchi South Senatorial District. The area lies between longitude 9° 42' each of the Greenwich meridian and latitude 10.30982. The area has seven (7) local government areas namely:

Alkaleri with a population of 494,810, Bogoro with a population of 84, 205, Dass with a population of 89, 943, Kirfi has the total population of 147,618 Toro has a population of 350,404, and Tafawa Balewa with that of 219, 98. The major tribes in Bauchi south senatorial include Hausa, Fulani Sayawa, Gerawa, Jarawa, Badawa, Kare-kare, Kanuri, Warjawa, Zulawa Bolawa. The major religion practice by the people within the area of study is Christianity, Islam and traditional adherents respectively.

The reasons that prompted and motivated the researchers to carry out the study within the area is the persistent experiences of conflicts and crisis of various dimensions between the various tribes and religious groups, which could be attributed to intolerance.

RESEARCH QUESTION

The study was guided by the following two research questions.

1. What are the causes of intolerance among the religious and ethnic groups in Bauchi, South Senatorial District?
2. What could be the tolerance intervention strategies in maintaining peaceful co-existence in Bauchi South Senatorial District?

HYPOTHESIS

To strengthen the investigation, the following null hypothesis was postulated and tested at 0.05 and probability level.

1. There is no significance variation among the religions groups' members on peaceful co-existence in Bauchi South Senatorial District.
2. There is relationship between the numbers of ethnic groups tolerant to peaceful co-existence in Bauchi South Senatorial District.

RESEARCH METHODOLOGY

RESEARCH DESIGN

The research design adopted for this study was the descriptive survey method. According to Awotunde and Ogutuhunwa (2004) described Survey Method as examining a sample from a population, where data are collected 'from a representative sample using questionnaire, interview observation and test to describe the present condition of the population using the variable under survey. The, researcher considered the method appropriate and used for the study to facilitate making inference from the data collected.

POPULATION OF THE STUDY

The target population for this study consisted of all the ethnic and religious groups in the seven (7) Local Government Areas that constitute Bauchi South Senatorial district.

SAMPLE AND SAMPLE TECHNIQUES

Respondents were purposefully selected from the entire Bauchi South Senatorial District. The Multi-Stage sampling techniques were used for selecting the respondents. Respondents were stratified into different strata of age, gender, religions and ethnic. Groups. Thereafter, simple purposefully sampling techniques was used for selecting 100 respondents from each of the ethnic and religious groups consisting of 50 males and 50 female totally 100 respondents.

INSTRUMENT AND INSTRUMENTATION

The instrument that was used for the data collection for the study was Tolerance Intervention Strategy panacea for the attainment of peaceful co-existence among the religious and ethnic group (TIS PFAPAG) developed by the researchers.

The instrument has two sections A and B. Section A contained personal data of the respondents and 'B consisted of items on the tolerance intervention strategy among the ethnic and religious groups. The following four point likert type responses were adopted.

SA	-	Strongly Agreed	
(4 points)			
A	-	Agree	
(3 points)			
D	-	Disagree	
(2 points)			
SD	-	Strongly disagree	
(1 point)			

The instrument for the study was scored by the respondents using the four point Likert type scale format 50 items instrument was administered to 50 respondents with 25 each to both Muslims and Christians within the area. The (reliability of the instrument was determined using cronbach's alpha of (0.05)

METHOD OF DATA ANALYSIS

The researchers employed both descriptive and inferential statistics for the data analysis. One way and analysis of variance (ANOVA) and cross tabulation statistical tools were used to test the research null hypothesis at 0.05 levels.

RESULT/DISCUSSION

Research Question one: What are the causes of intolerance among the religions and Ethnic groups in the study area?

Table 1: Descriptive statistics for the factors causing religion intolerance.

	Rating Scale				Mean Rating	Remarks
	Strongly Agreed	Agreed	Disagreed	Strongly Disagreed		
1 Level of poverty	13(34.2%)	15(39.5)	3(4.3%)	3(7.9%)	4.15(1.03*)	Accepted
2 Lack employment	5(13.2%)	20(52.6%)	18(21.1%)	4(10.5%)	2.70 (.845*)	Accepted
3 Claim of Indigene ship	9(23.7%)	17(44.7%)	11(28.9%)	1(2.6%)	2.89 (.789*)	Accepted
4 Settlers interact/demand	5(13.2%)	13(34.2%)	18(47.4%)	2(5.3%)	2.55(.795*)	Accepted
5 Fear of marginalization	16(42.1%)	11(28.9%)	9(23.7%)	2(5.3%)	3.08(1.050*)	Accepted
6 High level of illiteracy	18(50.0%)	4(10.5%)	6(15.8%)	9(23.7%)	2.89(1.311*)	Accepted

Note: Figure in () parenthesis with asterisk (*) were standard deviations of the means

Table 1: showed the descriptive statistics for the factors causing religion intolerance in the study area. Six (6) major factors were identified as the major causes of religion/ethnic intolerance in the area. 1-6 the mean rating scores for the factors were all above 2.5 (mean decision rules for 4 points scale). Therefore, all the factors were highly accepted as the major causes of religion/ethnic intolerance.

However, fear of marginalization, with mean rating of (3.08), high level of illiteracy (2.89) claim of indigene ship, (2.89) and level of poverty (2.84) were accepted as the major causing of intolerance among the religious and ethnic groups in the area.

Research Question two: What could be the tolerance intervention strategies in maintaining peaceful co-existence in Bauchi South Senatorial District?

Table 2: Descriptive statistics for the role of tolerance for promoting peace.

		Rating Scale				Mean Rating	Remarks
		Strongly Agreed	Agreed	Disagreed	Strongly Disagreed		
1	Enlightened religion/ethnic group	24(63.2%)	12(31.6)	-	2(5.3%)	3.53(.762*)	Accepted
2	Religion/Ethnic Intolerance	13(34.2%)	16(42.1%)	5(13.2%)	4(10.5.2)	3.00(.959*)	Accepted
3	Internal Dialogue	16(42.1)	16(42.1%)	1(2.6%)	13(13.2%)	3.13(.991*)	Accepted
4	Proper negotiation	18(47.4%)	10(26.3%)	5(13.2%)	5(13.2%)	3.08(1.075*)	Accepted
5	Genuine reconciliation	18(47.4%)	12(31.6%)	6(15.8%)	2(5.3%)	3.21(.905*)	Accepted
6	Strict adherence to tolerance	20(52.2%)	11(28.9%)	6(15.8%)	2(5.3%)	3.34(.878*)	Accepted
7	An individual group forgiveness	21(55.3%)	10(26.3%)	6(15.8%)	1(2.6%)	3.34(.847*)	Accepted
8	People that condone & cooperate.	27(71.1%)	6(15.8)	1(2.6%)	4(10.5%)	3.47(.979*)	Accepted
9	psychological adjustment	24(63.2%)	9(23.7%)	1(2.6%)	4(10.5%)	3.39(.974*)	Accepted
10	Socio-economic intervention	9(23.7%)	20(52.6%)	7(18.4%)	2(5.3%)	2.95(.804*)	Accepted
11	Moral adjustment	10(26.3%)	14(34.8%)	9(23.7%)	5(13.2%)	2.76(.998*)	Accepted
12	Tolerance among people	14(36.8%)	16(42.4%)	6(15.8%)	2(5.3%)	3.11(.863*)	Accepted
13	Assisting Victims	38(47.4%)	12(31.6%)	5(13.2%)	3(7.9%)	3.18(.955*)	Accepted

Note: Figure in () parenthesis with asterisk (*) were standard deviations of the means

Descriptive Statistics on the role of tolerance for promoting peaceful co-existence in the area is shown on table 2.

Thirteen vital roles were identified with all their mean rating scores above 2.5 (mean decision rule for a 4 point scale).

The mean rating scores ranges from 2.76 - 3.53 items were highly accepted as playing significant roles in promoting peaceful co-existence among the different religions and ethnics groups in the area.

Even though the respondents accepted that tolerance strategies identified above are essential in

enhancement of peace between the religious and ethnic groups. Nevertheless enlightened religions/ethnic groups (3.53) people that condone and cooperate (3.47) and individual/group forgiveness (3.34) among other were accepted as the major tolerance intervention strategies that promote peace ad harmonious relationship in Bauchi South Senatorial District.

Hypothesis 1: There is no significance variation among the religious group’s Members on peaceful co-existence in the area.

Table 3: One-way ANOVA for religion group members on peaceful co-existence

Religion Groups	Sum of Squares	df	Mean Square	F-Sig
Between	.149	2	.075	296 ^{NS}
Groups Within	8.554	34	.252	
Groups Total	8.703	36		

Note: NS = Not Significant

Table 3: shows the one way Analysis of variance (ANOVA) among the religious groups’ members on peaceful co-existence in the area. The overall F-statistics (F- significance) 296 is greater than the alpha level (.05). this shows that there is no significance different between the groups and within the groups

(religious groups) on peaceful co-existence in the study area. That is to say, the null hypothesis has been upheld.

Hypothesis 2: There is association among the tribes and the role of tolerance factors for the peaceful co-existence in the area.

Table 4: Cross tabulation for tribe versus role of tolerance factors

		Role of tolerance factors			Total	Chi Square Test
		Disagreed	Agreed	strongly agreed		
Tribe Sayawa	Count	0	10	1	11	
	% of Total	0.0%	26.3%	2.6%	28.9%	
Hausa	Count	1	11	3	15	
	% of Total	0.0%	26.3%	2.6%	28.9%	
Fulani	Count	0	4	3	7	4.543 ^{NS}
	% of Total	0.0%	10.5%	7.9%	18.4%	
Jarawa	Count	1	29	8	38	
	% of Total	2.6	76.3%	21.1%	100.0%	

Notes: NS (Not Significant)

The Chi-square relationship among the tribes and the role of tolerance factors is shown in table 4. The result revealed that there is a relationship among the tribes rating score. This can be observed in the columns of role of tolerance factors. Virtually all tribes agreed that tolerance could contribute to peaceful co-existence and harmonious relationship among the people in the area.

Therefore, the null hypothesis was upheld that there is association between tribes and role of tolerance because the chi-square statistic 4.543 is greater than the alpha level (.05).

DISCUSSION OF FINDINGS

The result of the first hypothesis revealed that there is no significant difference between the religious groups in the factors that are responsible for causing

ethnic and religious intolerance within the study area. More so, even though, the respondents - Muslim, Christian, traditional and ethnic groups accepted the factors causing religious intolerance. However, high level of illiteracy with mean rating 2.89 (1.311), level of poverty 2.84 (1.080) and fear of marginalization 3.08 (1.050) as major factors responsible for religious intolerance in Bauchi south Senatorial District.

This result supports the finding of sing (2004) brown (2006), Boer (2010) and Yusuf (2013) who found out in their studies, that the increasing rate of ethnic and religious intolerance is due to high level of illiteracy, fear of marginalization, poverty, unemployment among youth, hatred and claim of indigene ship. The level of intolerance between the various ethnic and religious groups affects peaceful co-existence in the area. Thus all tribes within the study area agreed that tolerance is

essential in contributing to peaceful - coexistence and also facilitate harmonious relationship among the different tribes in the area of study, this result is being supported by that of Osteen (2009) and Yusuf (2013) who contended that tolerance restore cordial inter personal relationship, develop mutual understanding and cooperation in various societies. Hanna (2013) asserts that tolerance promote harmony, peace and preserving the differences of various cultural background and life style within Bauchi south senatorial District.

IMPLICATIONS FOR COUNSELLING

Counseling aims at promoting interpersonal relationship between religious and ethnic groups. The tenets that tolerance is necessity both for civil and survival of humanity cannot be over emphasis. To practice tolerance, counselling equip the individuals from different religious and ethnic background in order to achieve set goals, maintenance of peace, justice, respect for human right and promote socio-economic and political development of the Senatorial District, the state and the nation in general.

The finding of the study shows that counselling has significant role to play that is positive to impact on the religions and ethnic groups by stressing that tolerance of others takes diverse forms. At its core is respect for the others right to be themselves and be accepted by their communities/groups. Each acceptance is important for feeling of self-worth and for one's human dignity. This is universal and applies to all religion and ethnic groups. The cultivation of such quality is important attribute for Bauchi South Senatorial District building and should be integrated into our generation and generation to come.

Counsellors to partner with government and other non-governmental organization to initiate programmes such as seminars, workshop, symposium and conferences that will help eradicate poverty,

unemployment and illiteracy among the people of Bauchi South Senatorial District. They should also employ the service of religious organizations and ethnic elites to educate their members to embrace the 'virtues of tolerance in order to respect the worth of the individual and religious groups in the area.

Counselling as a helping profession is rooted on recognizing and promoting individual dignity and integrity as well as respect of individual irrespective of age, tribe, and religious beliefs. More so counseling is thus concern with cooperation and eliminates all sources of conflicts in the society for socio-economic development.

CONCLUSION

Tolerance is a moral virtues, character, attitude and behavior embracement that shows the willingness of people, individual, tribe and religious organization to recognize and respect the differences and unique peculiarities for harmonious relationship that can bring them together. Ethno- religious tolerance is an instrument for promoting peace that is capable of eliminating all forms of ethno-religious differences and crisis that affects socio-economic and political stability of the society and attainment of individual aspiration and potential.

Counselling operates based on the assumption of the unique individuality of each member to learn and utilize their abilities to promote sustenance of peace in the society. Thus is vital in facilitating and building bridges between different members of ethnic background and the state of peace in the society.

RECOMMENDATIONS

- I. The Federal, State, Local and National Assembly and State House of Assembly should provide appropriate laws in establishing Christian,

Muslim and Traditional inter religious and ethnic dialogue and conflict resolution that would promote tolerance and peace in Bauchi South Senatorial District, the State and Nigeria in Nigeria.

2. Counseling centers should be established at various religious worship places, Local Government Headquarters and Communities centers in order to promote tolerance and peace among different religious organizations and ethnic groups in the State.
3. The Local Government, Senatorial District and the State Government should periodically organize inter-religious and ethnic groups meetings, workshop, seminars and conferences in order to promote tolerance, peace and unity in the State and the country in general.

REFERENCES

- Awotunde P. O. & Ugodulunwa C. A. (2004). *Research Methods in Education*. Jos: Fab Anieh.
- Ajala E. M. (2003). Influence of peace education on Labour Management Relations in Selected Industries in Nigeria. *Unpublished Doctoral Dissertation*.
- Afdal G. (2006). *Tolerance and Curriculum, Conception of Tolerance in the Multicultural Unitary Norwegian Compulsory School Munster*. New York: Maximann.
- Brown W. (2006). *Regulating aversion tolerance in the age identify and Empire Woodstock*. Princeton University Press.
- Bilkisu Y. (2012). Peaceful Co-existence. Engaging Nigerian Youths. *Paper Presented at a symposium organized by Nasfat Organization Bauchi State Chapter*.
- Bums R. (2005). *Concept of religious tolerance. A view of Western Experience*. London: McFarland Company.
- Denga D.I (2006). Counselling for peace in Nigeria. *A keynote address of CASSON Conference*. Calabar.
- Hanna Y.(2013). Promoting Peaceful Co-existence and Religious Tolerance Through supplementary Readers in Basic Education Curriculum. *International Journal of Humanities and Social Science 3.8 135-138*.
- Hussaini, (2010). *Clash of identifies state, society and ethnic-religious conflicts in Northern Nigeria*. Kaduna: Derrech Publishers Ltd.
- Igwe P.O (2003) How the idea of religious tolerance cone to the West: Princeton University Press.
- Ostien C. (2009). *Jonah Jang and Jarawa Ethno-religious Conflicts in Jos. Nigeria Muslim Christian Relations in Africa*. USA.
- Szacki I. (2000.) Entry for tolerance. International encyclopedia. Retrieved on 16/06/2014 from <http://www.encluclopedia.wp.pl> .
- Sing M. (2004) Shame, guilt, self. Hatred and remorse in psychotherapy of Vietnam combat veterans who committed atrocities. *American Journal of psychology*. Chicago (16). 58. 377-385.