

Research Article

This article is published by Jozac Publishers in the *African Social Science and Humanities Journal (ASSHJ)*. Volume 6, Issue 1, 2025.

ISSN: 2709-1309 (Print)
2709-1317 (Online)

This article is distributed under Creative Commons [Attribution \(CC BY-NC-SA\) International License](https://creativecommons.org/licenses/by-nc-sa/4.0/).

Article detail

Received: 21 November 2024

Accepted: 17 January 2025

Published: 24 February 2025

Conflict of Interest: The author/s declared no conflict of interest.



The dynamics of (in) tolerance in some African multi-religious and multi-cultural contexts

Nde Paul Ade^{1*} 

¹*Department of Philosophy, University of Bamenda (Faculty of Arts), Cameroon, icare4unde@yahoo.com*

 <https://doi.org/10.5281/zenodo.14917792>

*Corresponding author: icare4unde@yahoo.com

Abstract: Indigenous religion was the lone practiced belief system before the emergence of Christianity and Islam. The three principal religions recognized within the Cameroonian and Nigerian contexts are Indigenous religion, Christianity, and Islam. The conflicting cohabitation, manifestations, and differences of these religions have resulted in intolerance, insecurity, confusion, manipulation, unrest, and violence since the tolerance extent has become minimal, deceptive, manipulative, and unbearable. This study aims to examine the signification and preoccupations of Indigenous religion, Islam, and Christianity. The paper also seeks to uncover the similarities and differences that characterize various religions and their impacts on the daily lives of Cameroonians and Nigerians. It

equally analyzes the pivotal role of religious texts in enhancing tolerance among existing religions. This paper adopted primary sources like the Bible and Qur'an, including secondary sources such as books, articles, and internet sources. The study reveals that, despite the diverse and differing natures of the various religions, there are unifying factors that facilitate pacific coexistence. The existing religions have a common goal, though they take diverse paths to achieve their finality. The act of tolerating other religious faiths that differ from one's own, promotes security, peace, understanding, empathy, and national integration. The paper concludes that, the similarities, if well researched and taken into account, can contribute immensely to guarantee and intensify tolerance, and mutual understanding, as well as a peaceful coexistence for both current and future generations. Consequently, on no account should any religion consider itself superior to others.

Keywords – Cameroon, Christianity, Coexistence, Indigenous Religion, (In) Tolerance, Islam, Religion, Nigeria

1. INTRODUCTION

One of the most prominent and widespread practices evident in the lives of Africans and in almost every part of Africa is religion. This declaration concerning religion is what touches the lives of most Africans at every level. Religion permeates African traditions, customs, culture, and worldview, thus, justifying the multi-religious and multi-cultural nature of the study. Moreover, Cameroon and Nigeria, having over 250 ethnic groups each have been the most affected African countries/victims of religious extremism and intolerance caused by Boko Haram insurgents that have led to thousands of deaths, trauma, infrastructural damages, and displacement of millions of people. Regrettably, religion which is supposed to be an exemplar, promoter, and harbinger of peace, love, unity, development, national integration, stability, etc., has been wrongly utilized as a medium for deception, disunity,

violence, confusion, manipulation, and misunderstanding. To what extent should religious tolerance be fostered? What is\are the common ground (s) for all religions to coexist pacifically? How far, can tolerance, understanding, and coexistence go, in accomplishing unity, national integration, peace, and security? What efforts have Nigeria and Cameroon made so far in tackling in/tolerance related issues and what is left to be done? These questions constitute the major preoccupation that this paper intends to address.

According to Adefarasin (2004: 293), religion is intended for the attainment of peace, progress, and development but has been used by many people as a means of disrupting the well-being of individuals in particular and the society at large. However, numerous problems exist in Africa such as tribalism, political acrimony, religious fanaticism, bribery and corruption. Out of these problems, the religious squabbles emanating from differing faiths, religious practices by religious leaders and adherents, have become speedier, crucial and more preoccupying, eating deeply into the core of peace, understanding, security and solidarity that ought to have been enjoyed in African states as a whole. Owoye (2005, 194) posits that, religion has steadily become a cankerworm that has adversely influenced the real sense of national unity till present day. The expected outcome of genuine religious manifestations ought to have been a panacea by accompanying and promoting the laws of each country in Africa. Unfortunately, it is now being utilized as a suitable platform for selfishness, fanaticism, conflicts, violence and extremism. The most dominant religions in Cameroon and Nigeria include; Indigenous religion, Christianity, and Islam. Other religions within this context are neither well-known, nor widely professed, like the three aforementioned religions. The crux of this paper is to examine the extent to which the similarities or differences between religious faiths either enhance or hinder tolerance between them. This exploration is meant to discover the manner and extent to which tolerance and understanding can go in ensuring and attaining peace, unity, security and development. It is also due to the indispensable character of tolerance that the United Nations, through the UNESCO (1995), had to declare the following: "Tolerance is neither complaisance nor indifference. It symbolizes respect and acknowledgment of the enriching cultural inclinations and heritage of the societies. It recognizes the human as a subject possessing rights". Moreover, it guarantees the peaceful interaction and existence of diverse societies in every area on earth. Consequently, the differences in religious opinions, religious beliefs, languages and cultures should not be the hallmark for misunderstandings, confusions, division and violence, since it is a tenacious, practical and virtuous practice which edifies everyone.

This study is divided into six sections. Section one explores literature survey, portraying the extent to which foreign religions laid the foundation for religious intolerance and the contribution of colonialism/colonizers to the initiation of religious in/tolerance in Africa as a whole. Section two consists of an identification and analysis of the problem statement. It presents statistics, facts and proofs of the physical, psychological, economic and infrastructural damages caused by religious extremism in Nigeria and Cameroon. The third, reveals the research methods like historical, textual analysis, among others. The qualitative approach, with emphasis on primary and secondary sources are vital methodological tools applied, in order to develop a chronological, coherent, complete outcome, as well as to be able to derive possible remedies and draw concrete long lasting solutions about the subject matter. Section four comprises detail data analysis on tolerance, precisely, by valorizing understanding, religions, unity, cooperation, while examining their similarities and dissimilarities. The fifth section unveils the research implications, giving room for the last section preoccupied with exploring the contributions of the study to the scientific community and future research avenues.

2. LITERATURE SURVEY

Before the beginning of civilization in the 4th millennium BCE, there existed a single structure in most societies in the world that clearly determined what people believed and how they lived their lives. Several studies have explored the ideology of religion and tolerance from varied perspectives (Idowu 1962; Mbiti, 1969; Wiredu, 1998; Aja, 2015), but none has portrayed how colonialism/colonizers contributed to introduce religious intolerance. Nigeria and

Cameroon have been victims of intolerance resulting from colonial domination, exploitation, and subjugation. Religion was one of the most effective tools utilized by the colonizers to subdue, dominate, and subjugate Africans as a whole. Nkrumah (1964) posits that “while the missionaries implore the colonial subjects to lay up his treasures in Heaven, where neither moth nor dust doth corrupt, the traders and administrators acquired his minerals and lands” (22). Moreover, Africans were persuaded to believe that everything white was superior, especially Western religion and education while describing everything black as inferior, savage, fetish, and barbaric (Sanni, 2021: 74). Ekpo (1996: 7) reiterates that “European Christianity taught Africans to interpret history and life in terms of God-designed moral order that rigorously discriminates between good and evil, the guilty and the innocent, victims and the executioners, etc.” Consequently, the introduction of Christianity was a strategy to silence Africans from critical thinking and awareness about the extent to which colonialism was deeply rooted within Africa. The Islamic belief also propagated the doctrine according to which humans were created by God and in the image of God. Therefore, human existence is designed by the accomplishment of the divine will in the world. This view signifies that humans have a natural obligation to serve God wholeheartedly and to obey his commands as Al-Faruqi (1978) asserts in his *din al-firah* (natural religion), which positions humans as essentially religious creatures created in the image of God. This conception equally supposes that all humans are naturally made to be Muslims, a universal rule that encompasses the willingness to enhance harmonious existence among every religious tradition that guarantees economic, political, and social stability (Al-Faruqi, 1978: 139). This discriminatory and unfounded claim introduced by colonizers through Christianity and Islam, was a clear manifestation of religious intolerance. In a similar vein, Karl Marx (1884) criticizes the instrumental, exploitative, manipulative, and deceptive goals of religion by referring to it as the opium of the people and deception of human beings:

Religion is the sigh of the oppressed creature, the heart of a heartless world, and the soul of soulless conditions. It is the opium of the people. The abolition of religion as the illusory happiness of the people is the demand for their real happiness. To call on them to give up their illusions about their condition is to call on them to give up a condition that requires illusions. The criticism of religion is, therefore, in embryo, the criticism of that vale of tears of which religion is the halo (Marx, 1884: 53).

This Marxist conception of religion as the opium of the people is buttressed by Nietzsche (2004) who describes religion as a tool used by religious leaders to subjugate humans and deceive society, as well as a means to instill fear, domination, and consistent control. He considers religion as an invention of weak-minded people who are unable to face their challenges in the existing natural world described as the only real world (Nietzsche, 1966).

2.1. Conceptual Clarifications

A better understanding of the signification of key concepts like tolerance, religious tolerance, religion, and cultural tolerance, including the connection between religion and colonial interconnectedness is very necessary in bringing out the proper meanings, revealing the problem derived from in/tolerant practices and in advancing concrete perspectives for genuine tolerance implementation.

2.1.1. The Meaning of Tolerance

The significance of tolerance is very vast. First, it portrays fairness and permissiveness toward people whose faith systems, ethnical backgrounds, and manifestations, just to name a few, contradict another person’s own. It is equally considered to be void of bigotry. The first Article on *Principles of Toleration* situates tolerance as ranging from the following: First, it involves respect. Second, acceptance of diverse opposing opinions and faith systems. Third, it

shows appreciation for cultural worth, the manner of expressing ourselves, as well as portraying the features of humaneness. Still, tolerance is enhanced through comprehensible communication, exercising the liberty to think, and being open and unbiased, by appealing to the dictates of beliefs and the conscience. It exceeds moral obligation because it extends to the legal and political spheres, serving as a catalyst for the attainment of peace. For instance, exercising the spirit of tolerance replaces wars, since it propagates and prescribes peaceful coexistence amongst differing belief systems (Nde, 2020: 3).

The most viable categories expected to portray tolerance are groups, individuals, and various states, given that it prioritizes respect for the human person and rights. It equally enhances multiculturalism, the rule of the majority, and constitutional prescriptions. Again, it disqualifies dogmatic beliefs and absolutism by adhering strictly to the patterns laid down and enshrined in international organs concerned with human rights-related issues. Tolerating other people's opinions and beliefs should neither be misinterpreted as exercising injustice to other people's ideas and faiths nor should it be regarded as subjugating or subduing other beliefs. On the contrary, it teaches that everyone has the right to profess his/her religion while bearing in mind that others also have the right and freedom to practice theirs. Furthermore, recognizing and valuing differing religious persuasions, practices, and *modus operandi* of other religions, justify the vital role of peace and the necessity for tolerance today. As a result, it is unheard of, that one should attempt forcing their beliefs or convictions on another individual or groups. In a nutshell, the practice of tolerance was spearheaded by the Universal Declaration of Human Rights and Freedom for all those whose religious opinions, beliefs, cultures, and origins differ from those of others. Notwithstanding, tensions, conflicts, violence, and wars resulted from intolerance.

Nevertheless, tolerance, considered both as an ideology and practice is multiple and conflicting in its nature. For example, history, not leaving out day-to-day experiences reveals that wars, divisions, violence, and conflicts provoke the appeal for tolerance among opposing camps. Regrettably, the particular form of tolerance expected or called for is never or rarely being perceived. Moreover, even the signification of tolerance has adopted varied interpretations within the African context because of the multiplication of belief systems and diversity of cultural affinities in various communities. The heterogeneous nature and multilingual features of African societies are equally responsible for the different interpretations and meanings of tolerance. Another version firmly condemns practices judged to be unethical. The act of rejecting such anti-ethical practices from the normative perspective justifies tolerance to a greater extent.

2.1.2. Religious and Cultural Tolerance

Religious tolerance, with emphasis on beliefs and cultures is a clarion call for all adherents of various religious and cultural affiliation to equip themselves with resilience to endure the conception according to which other people manifest opposing beliefs and have their own unique *modus vivendi* which may be likely different from others. Enduring other beliefs and cultural belonging within and beyond particular societies may also be accompanied by commonly shared values. Similarly, tolerance guarantees proper moderation and supervision of religious activities and belief systems by the state authorities in general. The role of the state here is to identify, monitor, and acknowledge mutual cooperation and the coexistence of religions and their adherents, as prerequisite for peace in multi-religious and multicultural settings. Therefore, (in) tolerance is not merely limited to the individual/private attitude, but it extends to the public/external level as a whole. Habermas posits that, tolerance is a very relevant precondition fostering the rights of varied cultures. His stance is evident when he describes tolerance as a "pathfinder" and as what eases understanding of many differing cultures, peaceful coexistence and varying modes of livelihood in democratic societies. The focus of tolerance on democratic societies, for instance, promotes the

practice of tolerance and proliferation of tolerance since it extends tolerance from the individual to the public level, while taking into account the existence of religions and differences inherent in cultures.

2.1.3. Religion and Colonial Interconnectedness

The aftermath of the scramble for Africa by the colonizers created more harm than good at the political, economic, and social levels. Before the advent of Christianity and Islam, Africans practiced only one religion being Indigenous religion. Many previous thinkers from African origin (Idowu, 1962; Gbadagesin 1991; Wiredu, 1998; Agada, 2022) have explored the origins of religions, but, the vices brought by varied religious faiths today such as manipulation, deception, misconceptions and violence have been underexplored and neglected. However, some thinkers hold the view according to which religions are more of a curse than a blessing to Africans. To Nkrumah (1964, 22), “while the missionaries implore the colonial subjects to be selfless and sacrifice their rights to God where they will be safe from filth and corruption, the merchants and colonial authorities concentrated on the scramble for African territories, extraction and exploitation of African natural resources and cash crops such as gold, diamond, iron ore, cocoa, coffee, banana, etc.”. This assertion depicts the exploitative and hidden agenda of the colonizers, using the name of God and religion to extract raw materials for their home industries. In a similar vein, Ekpo (1996: 7) posits that “European Christianity taught the Africans that events have been predesigned and initially determined by the creator/God to follow a particular moral pattern that discriminatively differentiates between the rich and the poor, the suppressors and the suppressed, the exploiters and the exploited, the evil and the good, among others. Consequently, due to the manipulative, deceptive, and instrumental role of religion, Karl Marx advances critical positions by describing it as the opium of the Africans and a deception to human beings. To Marx (1844, 53), religion is a source of consolation to the oppressed, it is a form of relief and an opium in this human world characterized by inhumanity. So, any attempt to abolish religion would serve as the desire to experience and appeal for authentic happiness. Therefore, giving up religion is a means of surrendering the illusory condition of people’s situations that prefer illusions. Critiquing religion is directly kicking against the pains derived from the adverse effects of religion.

3. PROBLEM STATEMENT

There exists the burden of various religions and social settings and convictions all over the world. The divergences in beliefs, opinions, and faith, coupled with Past events and experiences of various existing countries have led to intolerance of alien beliefs (Nde, 2021: 4). For example, freedom of religious expression has been part and parcel of the Catholic faith in America. In this context, authorities made remarkable efforts in strengthening the Catholic Church. For example, authorities like Pope Leo XIII (1878-1903) prescribed the encyclical titled “Longinqua” in 1895 which focused on the American Catholic church and promoted its progress. Similarly, Pope Pius X (1903-1914) strongly supported the adoption of the National Catholic War Council (NCWC) in 1917, not leaving out the first American Archbishop John Carroll’s (1735-1815) role who worked painstakingly to consolidate the church’s presence and enhance unity among Catholics. Other countries like Spain considered state institutions as foreign entities. The Spanish Habsburgs such as Philip II (1556-1598) centralized authority/power and created a large bureaucracy independent from local authorities. This disparity created the dictum “reason of the state” which prioritized the Monarch and the interests of the state over the church and other institutions. Moreover, Ferdinand II of Aragon and Isabella I of Castile considered the church as separate from the state, despite the fact that they worked with the church to consolidate power (5). This rejection of institutions signified a rejection of liberalism towards the church and a national condemnation of religious uniformity. But should there be impediments to whatsoever can be said and what

matters to be tolerated? To what extent should people who take offensive lines of argument on matters such as religion be allowed to limit the freedom of worship and speech of others?

The act of manifesting Christianity within non-Christian communities serves as a provocation to other religions and is also deemed as a means of creating a state within another initially established non-Christian state. On what premises should the legal implementation of (in) tolerance be justified? The topic at stake equally raises political concerns by examining the role of the state in relation to religious affiliations. The judiciary preoccupations are also evident through the use of force by civil authorities as a method geared at regulating or suppressing religious activities. Theologically, various religious teachings are questioned, addressed, and scrutinized. Ethically, civil rights, and appeals to conscience, including human rights, are open to doubts and future research. Thus, the political, judiciary, ethical, and theological issues examined are aimed at showing adequate care and concern for religious convictions. In one way or another, politically well-designed societies take these aforementioned considerations into consideration when establishing laws.

4. RESEARCH METHODOLOGY

This paper utilizes primary and secondary sources to derive its results. The primary sources consulted are the Bible and the Qur'an, while the secondary sources include books, articles, and internet sources. The sources consulted, have all facilitated the examination of the issues at stake, permitting one to easily draw more concrete, elaborate, critical, and profound knowledge on new ideas that contribute to bridging the gaps experienced by people of varied and opposing beliefs, faiths, cultures, and backgrounds. For instance, Chukwuere (2024) posits that a literature review inculcates deeper knowledge of the content of the subject matter (Chukwuere, 2023). This paper equally employs the historical and textual analysis method, paving and facilitating knowledge acquisition concerning the origins of intolerance and misconceptions of moral virtues in general. Other sources consulted include journals, magazines, websites, and official reports, presented in a coherent, logical, and incorporated manner.

5. DATA ANALYSIS AND DISCUSSIONS

Several efforts have been made so far by Nigeria and Cameroon to address in/tolerance related issues with their accompanying repercussions. Regrettably, there is much left to be done since religious extremism is still an ongoing quake mire. In Cameroon, for example, the government has seldom appealed to religious organizations as a means of resolving problems causing tensions or conflicts within Christian and Muslim communities. Also, a majority of religious leaders in Cameroon and Nigeria have spoken out against religious extremism, especially the fatal cases usually recorded by groups like Boko Haram as earlier examined. Such messages are always a clarion call for tolerance and peaceful coexistence among people of differing religious faiths (Nde, 2014: 4). Nigeria, on its part, has been dispatching troops to Boko Haram affected areas like Borno in order to eradicate Boko Haram insurgents but perpetual attacks still persist.

Moreover, bilateral efforts have been made by Nigeria and Cameroon through the formation of joint military units to eliminate Boko Haram attackers, though the efforts have been historically tense and complex because of cross-border conflicts between Cameroon and Nigeria over the Bakassi peninsular and the illicit activities of pirates around the borders. Again, the creation of organizations like the Approches Locales pour le Developpement Durable (ALDED) in Cameroon focused on projects to enhance interreligious understanding and tolerance among youths through social media forums, radio, roundtables, and training programs for youth leaders have been a laudable but unfruitful initiative (www.crisisgroup.org). In a similar vein, in Nigeria, strategies have been put in place to resolve issues connected to sectarian violence, radicalization, and religious extremism of all forms through dialogue initiatives geared at promoting religious tolerance, yet, more needs to be done to achieve better results.

5.1. Evidence of Religious Intolerance within Nigeria and Cameroon

The manifestations and evidence of the aftermath of intolerance and misunderstandings are partly responsible for the loss of many lives and properties in Cameroon and Nigeria. According to Owoeye (2005), intolerance of other religions accounts for the numerous deaths and loss of property in Nigeria since independence (194-196). Many loss of lives and destruction of property have also been recorded in Northern Cameroon as perpetrated by Boko Haram extremists. Statistics indicating the fatalities of Boko Haram insurgents within Nigeria from *Nigeria-Global Centre for the Responsibility to Protect* (www.globalr2p.org) indicate that at least 580 civilians, a majority being women and girls have been kidnapped in many states since January 2024. Moreover, several female suicide bombing attacks have been recorded in Gwoza, Borno, which caused at least 32 deaths and more than 100 injuries on 29 June, 2024. Numerous destructive attacks have equally been carried out in Mafa, Yobe state, resulting in the deaths of at least 129 villagers on 1st September 2024. In a similar vein, at least 276 people, including 226 civilians were killed in Boko Haram attacks from January to November 2019 in Cameroon. Three women's ears were cut off by Boko Haram insurgents in Gakara village in July 2019, coupled with the deaths of 9 people in house fires ignited by Boko Haram adherents from 18-19th April 2019 in Tchakamari village (Nde, 2020: 9-10). Consequently, these statistics portray the gravity and fatalities of the humanitarian crisis originating from Boko Haram attacks in both Nigeria and Cameroon.

In a nutshell, since 2009, Boko Haram attackers have been responsible for the deaths of tens of thousands of people and the displacement of over 2 million people. Therefore, the opinions and activities of religious fanatics have resulted in intolerance and excesses in both countries, which have contributed adversely, to sowing havoc, instability, and *intranquility* on the peace of the identified countries. To buttress this stance, Oshitelu (1993) states that the practice of religious intolerance has seldom led to forms of conflict involving hatred, quarrels, disagreements, differences, tensions, strife, discord, and contention. National security is achieved through the manifestations of political power, and economy, as well as diplomatically considers national security as the instrument safeguarding and protecting both the state and citizens' secrets (73). Given that intolerance greatly affects national security, it is necessary to understand what it signifies, even though there is no particular universally accepted meaning. It signifies many things to different people and in varied contexts. For the purpose of this paper, national security is achieved through the manifestations of political power, economy, as well as diplomacy as the prerequisite to ensure the continuous survival of the State. The *Macmillan Online Dictionary* (n.d. Online) considers national security as the instrument safeguarding and protecting both the state and citizen's secrets.

Nonetheless, Prabhakaran Paleri (2008, 521) defines national security as the estimable nature of the ability of a state to overcome the numerous menaces to the livelihood of its citizens, including its survival as an autonomous state in every given moment, by moderating all aspects of statehood through good governance. This Palerian conception of national security highlights and reveals the most pertinent and crucial crisis faced by contemporary societies as a result of intolerance of religious differences. Crises of varied forms have equally emanated because of religion. A typical example of such problems in Cameroon and Nigeria are religiously originated and some are politically backed. The numerous Boko-Haram attacks, leaving destructive and traumatizing images in the northern parts of Nigeria (especially Borno) and Cameroon (precisely Maroua), have impacted fear and given citizens sleepless nights due to insecurity. The worst thing that deprives people of their peace and security is the presence of insecurity.

5.1.1. Religious Similarities and Dissimilarities in some African Contexts

Having examined the importance of religious tolerance, understanding, and diversity of major religions in Cameroon and Nigeria, it is worth identifying and exploring some of the aspects that merge various religions together. Various afore-cited religious affiliations can completely and effectively coexist peacefully, understand one another, and

tolerate others, thanks to the similarities shared amongst them to a greater extent. The various similarities include: Teachings, the idea of God, healing, initiation, respect for parents/elders, the existence of evil, marriage, naming ceremonies, prophets, and the idea of prophecy. Various teachings by the followers and leaders of the three aforementioned major religions promote the love of oneself and love for others ("love your neighbor as you love yourself"). Moreover, virtues like, blessed are the person who gives than the person who receives, honor your father and your mother/elders, speaks the truth, doing to others what one would love to be done to them, among others, are similarly shared moral values. These teachings are found in all the religions. For instance, A true believer is anyone who desires the same good for himself and for another person. "And whatever anyone wishes to be done to him/herself should be done same for others" (Sahih Muslim, Book 1, Number 72 and Luke 6:31). On adultery, religions warn against unlawful intercourse through doctrines that condemn unlawful sexual activity by referring to it as immoral and evil behavior (Salami 244, Surat An-Nisa 4:19). The relationship between morality of sexuality as taught in different religions and religious tolerance is complex, challenging and manifold. For instance, different religions have unique teachings on sexual morality which range from conservative to liberal stance. A typical example is the case of indigenous African religion which permits trial marriage and premarital sex, while other religions like Christianity prohibit them. These diverse teachings can impact an individual's tolerance for other religious opinions on sexuality in the sense that, if someone thinks that a particular sexual attitude is unacceptable/immoral, then, he/she may be tempted to be less tolerant of other religions that promote such behavior. Again, healing is one of the most vital practices of all the religions in Cameroon and Nigeria. Given that, many people usually suffer from varied diseases, Indigenous traditional religious leaders, Islamic healers, and prophets today, can heal and resolve most of the problems people face. For instance, the *Aladura* prophets usually heal their patients with ease, thanks to their knowledge of the secrets surrounding the spiritual healing process (Babalola, 1993: 4).

Also, initiation is a commonly shared practice among the three religions. A typical example is evident in the initiation of new members into the Christian faith through baptism, confirmation, and dedication, while holy cleansing is practiced by Muslims. Initiation into traditional religion is carried out in varied ways, depending on the ethnicity involved. Similarly, respect for parents is a core value among religions. Christianity prescribes it/obedience by commanding that children should be obedient to their parents in everything they do as a way of pleasing God (Colossians 3:20). Islamism teaches that Allah decreed that only Him should be worshipped, parents should be treated well. Even if any of the parents attain old age while living with their children, nobody should show an iota of disrespect or use inappropriate words on them but should use subtle language, respectful words, and expressions. The constantly used connotations should be humility and expression of mercy, calling on Allah to be merciful to them/parents, for bringing up their children from childhood to adulthood (Surat Al-Isra 17:23, 24).

Following respect for parents/elders is the view according to which major religions strongly believe that evil is a reality. According to the three religions, evil is responsible for predicaments, pain, harm, failure, unpleasant occurrences, etc. The adherents of the religions believe that God is the source of the good, meanwhile, humans are the causes of evil meted upon themselves and on others (Adamo, 2011). Evil involves both the physical and the moral. The idea of marriage and naming ceremonies are similar aspects among the religions. The three religions believe in the union between man/husband and a woman/wife, mostly geared at ensuring procreation and companionship. The naming ceremony is also evident in the three religions. After every child/children birth, a name is given few days after. The next aspect of convergence is the presence and role of many prophets or diviners. The role of these prophets/diviners is mostly focused on predictions. They are responsible for predicting future occurrences. This justifies why people seldom contact and patronize the diviners, prophets, and priests in order to find out about future expectations and occurrences. In Christianity and Islam, they are referred to as prophets, the Indigenous traditional religious connotation is diviners.

Nevertheless, it is worth emphasizing that the dissimilarities between the major religions account for most of the conflicts, confusion, division, strife, deception, violence, intolerance, and even loss of lives. Before the coming of Christianity and Islam, the Indigenous religion was the sole belief system practiced in Nigeria and Cameroon, not leaving out the rest of Africa. When the two alien religions were introduced, some Africans willingly embraced their teachings, while others were still reluctant and skeptical about them. However, some people accepted foreign religions for their self-interests and objectives. The advent of these foreign religions, therefore, created differences, especially as they were against the old established indigenous traditional religion. However, the presence of foreign religions were/are also regarded as a blessing in disguise as Mbiti (2014: 817-820) underscores that, the speedy proliferation of Christianity, for example, where a cross sections of Africans were adherents of indigenous African religion raises crucial concerns. One of these preoccupations concerns the shift from African religion to Christianity, deemed as a salutary initiative. Mbiti further reiterates that it is thanks to African religion that the ability and desire to listen to the gospel, discover valuable sections of the Bible, and prevent unnecessary religious strife have been made possible.

However, the value of peace within society is a necessary requirement for mutual understanding and coexistence. To buttress this view, Locke identifies what moral wrongness is by referring to it as the transgression of rules of conduct that are designed to promote the happiness of the people (1997, 267). Logically, since Locke rightly condemns the use of force as an ineffective and unproductive tool for the salvation of individuals and groups, it follows that, it actually makes life miserable as the people will be unhappy when under any form of coercion especially when it interferes with their beliefs, just like the case of Cameroon and Nigeria today. As a result, the appeal to force is considered to be morally incorrect. It is from this view that Locke (2010) elaborates near the beginning of his *Letter on Toleration* that, nobody would willingly succumb to the dictates of another religion, because the manifestation of any true religion involves inner and complete conviction of the mind. Moreover, faith can only be shown by believing. Therefore, no matter the form of belief system someone adheres to, coupled with the manner of public worship, one must ensure that the mind is fully contented with true God worship aimed at pleasing God. The absence of these criteria presents major challenges to the attainment of individual salvation. This justifies why Locke (394-395) thinks that the act of exercising forms of worship that displease God, including hypocrisy and contempt, adds to the number of sins already committed.

The argument that eases our comprehension of what Locke intended to reveal to the audience in this context is that religion, according to him, involves outward worship, as well as the articles of faith, or, “speculative and practical opinions”. After a revelation of this idea, what does it mean to embark on the practice of a sincere religion? As observed in the point Locke makes in the above passage, we are reminded that, for the practice of a true religion to be guaranteed and practical in society, the articles of faith or religion, which are believed by the individual to be true must be implemented, as well as, equally indulging in a particular form of genuine worship that pleases God. Failure to completely and publicly practice religion in this manner makes one destroy his/her dreams of attaining salvation and even completely annoys God since it portrays actions that are contemptuous in his sight. In this same manner, the same result occurs with those who are not fully convinced about the type of worship they profess. In fact, the duty individuals owe to God their creator is to sincerely practice their religion.

Despite the civil authority’s interference in moderating the excesses derived from religious activities, an individual would not be pleased and convinced to follow the dictated or imposed rules scrupulously. Moreover, an unbeliever may not be able to deprive believers of professing and practicing their religions successfully. In fact, only through faith, self-honesty, and inner conviction align and strengthen a person’s relationship and acceptance by God. What Locke attempts to clarify through the above passage is that it will be impossible for individuals to be saved without them practicing their religion sincerely. He further warns those who try to force others to accomplish this

role of sincere religious practice, when he opines that, the act of imposing alien beliefs on people which are in disagreement with their religious persuasions is a strategy that offends God(411). A similar Lockean advice in connection with religious sincerity is when he adds the following; anyone who embarks on God worship desires to please him so as to obtain His favor. But, following the commands of another person displeases God since the rules here do not come from God and are void of inner convictions. Such dependence on other people's ideologies and beliefs provoke God's wrath and contempt (410).

The quotation above still emphasizes on the same duty Locke initially elaborated just to unveil the important role it sets out to show. This emphasis highlights the indispensability of practicing the true religion sincerely, since it is the principal guarantee for the salvation of individual souls and as precondition to please God. Hence, for one to act in a sincere manner, means, the conduct is supposed to be "truthful" in itself. That is, when the act actually and efficiently expresses one's beliefs, or when it is properly motivated by the conduct of the individual. But then, should religious sincerity be limited only to the accurate expression of belief in God?

Although Locke (2010) never finally exhausted the various actions that embody religious belief, in all the versions of this issue, it is worth emphasizing that, religious actions must be derived from the real motives (Nde, 2020: 200). That is why he was obliged to declare that, when we neglect performing our religious beliefs, then, we contribute in increasing the number of sins committed, including hypocrisy and contempt of God's greatness (2010, 410). He adds that, the appeal to persecution is only a means that is out to provoke and offend God when he writes: "willingly and knowingly to provoke him, by a manifest contempt" (411). The main reason why people fail to express their own religious beliefs is simply due to the fact that, such people were not acting by depending on the right motives which any true religion deserves. The real motive, therefore, is the one which is out to please God as portrayed in the previous passages. In this context, those who are being persecuted through the imposition of a different religious belief than theirs, are hereby applying the wrong motive in their worship. They appeal to the wrong motive, because, their intention now becomes that of striving to please their leaders and persecutors, rather than attempting to please God, being the right motive geared towards a true religious belief. This question of sincere belief is what urges Locke (1679: 276) in his minor article titled "Toleration" to remark that, If anyone intends to worship God, but thinks that it is through an undeserved manner of God worship that is required and to be acceptable, then, such a person is simply using God's name to please other.

In this version of belief systems, those who keep appealing to the wrong motives, especially in relation to persecution, manipulation, deception, should be considered as irrational. Irrational, in the sense that, they divert people from practicing their religious beliefs sincerely, as well as, making them to rather act based on the wrong motive to please people, and not actually as a result of the fact that persecution cannot impose a particular belief in certain given cases. "Direct persecution", on the one hand, refers to the situation that forces individuals to do things that the government deems are the true religion. On the other hand, "indirect persecution" is understood as a situation, whereby, individuals are forced to practice actions that are not religious by nature (Nde, 2020: 39, 94).

5.1.2. Valuing (Religious) Tolerance, Diversity and Mutual Understanding

Numerous contradictory and diverse opinions, beliefs, faiths, are propagated and promulgated by followers/adherents of particular/major religions. These diverse opinions may either be true or false, depending on the attachment and convictions of various religious followers. So, people tend to develop likeness or dislike for depending mostly on what they feel is more convincing or unconvincing to them respectively. This choice of religion results to tolerance which is geared at accommodating other people's cultures, opinions, beliefs and attitudes. For Nde (2020), tolerance can be interpreted as justifiable or unjustifiable, based on the recognition and burning desire to accommodate divergent opinions, including different religious faiths, despite one's disagreement about them

(other religions). It is also the capacity to embrace other ideologies, faith systems, and convictions without expressing grievances, or taking up arms to rebel as a remedial strategy for peace, unity, and national development. In the absence of instability within various countries, an appeal for tolerance would not have been necessary and urgent. Notwithstanding, Cameroon and Nigeria are in dire need of tolerance, cooperation, and mutual understanding (Robinson, n.d), especially among the various followers of the dominant religions of the countries.

The *Webster's New Explorer Encyclopedic Dictionary* defines "understanding" as an amicable or uniformed connection, an approval of an idea or feeling, a modification of differences; or an informally established contract which somehow ties on every angle (2006). Therefore, following this definition, in order to ensure security and accommodate differences portrayed by religions, there has to be modification of differences, agreement, and acceptance of the existence and consideration of religious differences. It is worth underscoring that, the differences stemming from various religious faiths are so many, just like the populations of over two hundred and fifty ethnic groups in Cameroon, not leaving out the numerous tribes in Nigeria with a total population of over one hundred million citizens. Worth pointing out is the fact that division, conflicts, misunderstanding, and intolerance are the causes of many problems in Cameroon and Nigeria presently. This is understood from the belief which stipulates that, citizens from such contexts are "notoriously" religious. Mbiti (1969) opines that:

Africans are notoriously religious, and each language has a word for God, even if the people have not been influenced by Christianity or Islam. Many Africans, therefore, do not see their religions as 'religion', but simply as 'the way we have always done things'. They do not separate 'religion' from the rest of life; instead, it permeates all their thinking, attitudes, customs, rituals, and practices. In traditional life, Africans do not separate the sacred from the secular; everything, every person, and every event is sacred and has a spiritual dimension (1).

According to this Mbitian quotation, religion is deeply rooted in all aspects of African life. Africans do not separate their religious beliefs from their day-to-day activities since their religiosity permeates and intertwines with their identity, community, worldview, traditions, cultures, and sense of belonging.

6. RESEARCH IMPLICATIONS

In this multicultural and pluralistic world, tolerance has therefore become the most important virtue to be studied of all, since it is always related to issues such as gender, race, gay, cultural diversity, and the rights of individuals and groups that have always been persecuted in one way or the other, or marginalized in their past experiences. Taking a larger dimension of a broader dimension of tolerance paves the way for analyzing and comprehending the various differences that comprise religious persuasions. This is justified by exploring tolerant situations, examining varied theories, as well as advancing tangible reasons for either considering or not considering the diverse and manifold nature of tolerance. A more glaring, clearer, and more precise signification and inadequacies of intolerance can be unveiled by revisiting and contextualizing situations and contexts involving in/tolerance. Knowledge of tolerance and intolerance, their meanings, and limits could be beneficial to be utilized by politicians, theologians, policymakers, and educators, to enhance and develop tolerance for future implementation. Given that knowledge of (in) tolerance and studies in this domain have been inadequate, under-researched, and unwisely communicated and propagated, it is incumbent, therefore, to embark on more productive investigations in various domains of tolerance studies, research, policy-making, and intensification of tolerance.

7. CONTRIBUTIONS TO SCIENTIFIC COMMUNITY AND FUTURE RESEARCH

Since Cameroon and Nigeria have been considered case studies of religious in/tolerance and the most fertile ground for religious extremism, it is important to intensify dialogue and cooperation among people of differing faiths. This

initiative can be fruitful if religious leaders, government officials, and civil society organizations work hand in glove to promote respect, understanding, and peaceful coexistence, including warning against the recorded damages and immanent dangers of religious fanaticism and extremism. Therefore, holding regular meetings is a salutary strategy to eradicate perpetrators of violence, division, and religious intolerance. Countries should also address issues related to unemployment, inequality, discrimination, and socio-economic grievances deemed as key factors for radicalization and extremism.

In this contemporary world, characterized by multiculturalism, relativism, postmodernism, and the Universal Declaration of Human Rights, moral relativism should be considered as a supreme virtue. This is because, every philosophy, idea, and faith system that exists in the world shares common characteristics, according to relativism, and merits equitable consideration and respect. Therefore, showing favor to a particular religious conviction or claiming knowledge of absolute truth should be considered a demonstration of insanity, shallow-mindedness, non-enlightenment, and bigotry. In fact, contradictory claims are often advanced by different religions, making it difficult for relativists to decipher which claims from each religion are correct and worth accepting. A typical example is evident in Hebrews 9: 27 which states that humans are meant to die once, after which judgment follows. On the contrary, Eastern religions like Hinduism, Buddhism, Jainism, and Sikhism teach reincarnation, also referred to as rebirth or transmigration (the belief that the non-physical nature of a living being begins a new life in a different body after clinical death). Evidence of reincarnation in Hinduism are found in *Bhagavad Gita*, Chapter 2, verse 22 and *Upanishads*, chapter 6, section 9-16, which teach the cycle of birth, death and rebirth. In Buddhism, the law of karma and rebirth are found in *Dhammapada* chapter 23, verse 277 and in *Anattalakkhana Sutta* (Samyutta Nikaya 22.59). Jainism describes birth, death, rebirth and reincarnation in *Tattvartha Sutra* (Chapter 2 verse 16-20) and *Acaranga Sutra* (Book 1, Chapter 2, verse 1-2).

Sikhism teaches birth, death, rebirth, reincarnation and the value of spiritual freedom in Guru Granth Sahib (page 4, line 1-2) and in Japji Sahib (stanza 20). Thus, all these cited articles of faith and their sources constitute the basis for understanding reincarnation as evident in some Eastern religions. Here, the following question can be posed: Do people die once or several times? The contradicting conceptions of Christianity and Eastern religion cannot both be true at the same time. Consequently, these misconceptions and dangers emanating from moral relativism are worth clarifying with emphasis on the fact that, there is truth, and different people have different understanding of this truth. The society cannot be forced to tolerate any form of behavior all in the name of religion. What then, is the essence of religion and how does such view result to religious tolerance? Religion searches for meaning, understanding and truth about the divine, people and the world. To further justify this view, Jesus Christ considered himself as the way, the truth and the life, as well as the only means through whom anyone can come to the father/God. Christians, for instance, have acknowledged and wholeheartedly accepted this conception as true. Therefore, the refusal, disbelief and disobedience of the propounded gospel claims are tantamount to betraying God (John 14:6). A Christian, for instance, has accepted this truth, not just as a concept, but as a person. This declaration of truth is what actually makes the Christian different from the "open-mindedness" mentality of today. Such a betrayal is similar to what awaits the believers of intolerance towards others because of ethnical, cultural, doctrinal, or religious differences.

Furthermore, the schools in their own ways, can introduce religious studies at all levels of education so that pupils and students should know the signification and values of existing religions, including how to accept, accommodate, tolerate and cohabit pacifically with diverse opinions, beliefs and multiple cultures. The state, on its part, should be charged with the duty of identifying, recognizing, guaranteeing, protecting and enhancing religious freedom for the citizens. These obligations should be the main focal point for today's political governance. Religious liberty ought to be the main focus and vital element of the constitutional laws, especially as it ties with justice and the freedom for individuals and groups to manifest their religions pacifically. The just practice that pleases people is the free exercise of their individual political rights and duties. A critical look is the paradigm shift characterizing individual religions, political participation and consciousness throughout Africa. For instance, the spiritual and secular satisfaction of

individuals are evident with the presence of multiple churches, temples, mosques and other places for worship, coupled with the desire to belong to political parties in order to easily participate in state affairs like voting. Consequently, the judiciary organ of the state is responsible for ensuring order at various levels. Thus, it is possible to define, in principle, the functions of constitutional law in our day of the written constitution.

Also, worth buttressing is the view that, legal forces of the states ought not to influence or interfere with issues concerning the freedom of belonging to religious associations, freedom of conscience and ecclesial liberty. For example, forms of freedom of conscience and ecclesial freedom include the freedom of religious expression during worship, teaching, preaching, practicing and witnessing. As a result, the current political powers cannot guarantee objective theological truth or easily identify errors in some cases involving public worship, witness, practice, teaching, and observance.

Tolerance should be considered as a cultural force and not merely as an intellectual concept only. Tolerance is a moral virtue because of its concern for the common good. When tolerance transforms to the concept of individual freedom, to do whatever and however one pleases in the absence of the common good, it transforms into a sort of monster. Similarly, current social issues like abortion, premarital sex, extramarital sex, euthanasia and homosexuality, have become issues of debate in the media. Giving a deaf ear to these unacceptable practices would make one to be regarded as bigoted, out of date, intolerant and even dangerous. Therefore, seeking to listen and understand other people's beliefs, being empathetic, open-minded and embracing diversity, enhance deeper understanding of other faiths, builds trusts, eases collaboration and creates a friendly ground for conflict resolution and lasting peace.

Finally, a moral law to which every person is answerable to and responsible for respecting or violating is to be promulgated and widely propagated. For instance, the type of law that allows people to say that racism, pedophilia, genocide, abortion and other social ills, are wrong everywhere and always, not just sometimes and in some particular places. Christians strongly believe that the gospel of Christ consist of the only thing that gives a balance form and freedom, this is the real moral design which is over everyone and above human laws because it is given by God. This also explains why the individual is respected as a person made in the image of God. Worth noting is the fact that, even God, respects our individual rights. For example, the message of the *Bible* justifies why Christians ought to tolerate their neighbors and other world religions like Islamism, Buddhism and Hinduism, it teaches people to love their neighbors just as they love themselves.

8. CONCLUSION

The main findings to be derived from this paper on (religious) tolerance is the stance that, everyone should be accorded the opportunity and right to practice his or her religion in a sincere manner. People are endowed with the rights to follow the dictates of their inner judgments, especially in relation to God worship. It is equally the manifestation of this interest that this study deemed it necessary to revisit some sections of ethics and political philosophy, to properly examine this delicate question of tolerance in its broadest perspective as supported by Reese and Mbiti (1980). With all these examined conceptions, the principal way forward is the reflection on the ways through which this practice/conception could be applicable today, given that, this plural/multi-cultural world is also characterized by a twofold society, constituting both the religious and the secular sectors that intermingle within the various states of Africa and the whole world. The impression derived after this crucial issue on tolerance is further proven, based on the observation that, tolerance is rendered insufficient, if it is only regarded at the theoretical, political, ideological, or theological stance. To buttress this conception, it was equally of utmost importance to underscore that, if there are manipulations and impositions of religious rites or ceremonies by whatever authority, it is to be eventually interpreted as a clear means adopted by the leaders to offend God, although the reverse of this was to be expected. That is, since the goal that every true religion strives to realize is the freedom, as well as the tendency to please God, depriving the people of such rights, therefore, appears to be totally incorrect and unacceptable. For this reason, the nature of God worship is to be revised, including our individual judgments about

religion, coexistence and God/Allah (Lateju, 2002). The similarities among religions, if well researched and taken into account, can contribute immensely to guarantee and intensify tolerance, understanding, as well as, peaceful existence for both current and future generations. The existing religions have a common goal, though they take diverse paths to achieve such end. Consequently, on no account should any religion consider itself as superior to others. The act of tolerating religious faiths promotes security, peace, understanding, empathy, and national integration.

9. FUNDING

“This research paper received no internal or external funding”

ORCID

Nde Paul Ade  <https://orcid.org/0000-0002-2999-5350>

REFERENCES

- Adamo, D. (2011). Christainity and the African Traditional Religion(s): The Postcolonial Round of Engagement. *Verbum et Ecclesia*: doi:10.4102/VE.V32i1.285
- Adefarasin, V. (2004). An Exposition of Manipulation of Religions in the Society. *Religion, Leadership and Society: Focus on Nigeria*. Ade P. et al. Ed. Lagos, Free Enterprise.
- Agada, A. (2022). Rethinking the Concept of God and the Problem of Evil from the Perspective of African Thought. *Religious Studies*, Web, 1-17.
- Aja, E. (2015). *Doing African Philosophy*. University of Nigeria Press: Nigeria. Paperback.
- Al-Faruqi, I. (1978). Islam and Other Faiths. The Islamic Foundation and the International Institute for Islamic Thought: Leicester.
- Aluko, O. (2017). Tolerance in Multi-religious Society for National Security: The Nigerian Experience. *OGIRISI a New Journal of African Studies*. Doi: 10.4314/og.v13i1.15.
- Babalola, E. (1993). The Persistence of African Traditional Medicine in the Contemporary Nigerian Society-The Yoruba Case Study. *Africana Marburgensia*, XXVI.1+2.
- Chukwuere, E. J. (2023). Exploring Literature Review Methodologies in Information Systems Research: A Comparative Study. *Education and Learning in Developing Nations, (ELDN)*, 1(2): 38–46.
- Chukwuere, E. J. (2024). Today's Academic Research: The Role of ChatGPT Writing. *Journal of Information Systems and Informatics*, 6 (1), 30–36.
- Comparison Chart (n.d.). Christianity and Islam, Online. Retrieved from http://www.religionfacts.com/christianity/charts/christianity_islam.htm
- UNESCO (1995). *Declaration of Principles on Tolerance*. (1995). Retrieved from <http://www.unesco.org>
- Ekeke, C., & Ekeopora, A. (n.d.). *God, Divinities and Spiiriis in African Traditional Religious Ontology*,. Retrieved from <http://kwekudeetripdownmemorylane.blogspot.com/2012/09/africans-and-their-names-for-god.htm>
- Ekpo, D. (1996). How Africa Misunderstood the West, the Failure of Anti-West Radicalism and Postmodernity. *Third Text*, 10(35): 3–15.
- Gbadegesin, S. (1991). *African Philosophy: Traditional Yoruba Philosophy and Contemporary African Realities*. Peter Lang, New York, Paperback.
- Good News Bible*
- Idowu, E. (1973). *African Traditional Religion: A Definition*. Orbis Books, Maryknoll, NY. Paperback.
- Kalilombe, P. (1981). “The Salvific Value of African Religions”, *Mission Trends*, Stransky H. & Anderson F. Ed. Grand Rapids, MI: Wm Eerdmans.
- Lateju, T. (2002). *Guidelines for Christian Witnessing among Muslims*, Ibadan: Baptist Press.
- Locke, J. (1679). “Toleration”, in *Political Essays*, Mark Goldie ed., Cambridge.
- Locke, J. (1679). “Toleration”, in *Political Essays*, Mark Goldie ed., Cambridge.

- Locke, J. (1997). "Morality", in *Political Essays*, Mark Goldie ed., Cambridge.
- Locke, J. (2010). *The Reasonableness of Christianity*, edited by John C. Higgins-Biddle.
- Locke, J. (2010). *A Letter Concerning Toleration* in *Locke on Toleration*, edited by Richard Vernon, Cambridge, Cambridge University Press.
- Macmillan Dictionary. (n.d.). Online. Retrieved from <http://macmillandictionary.com>
- Marx, K. (1844). *Contribution to the Critique of Hegel's Philosophy of Law: Introduction*, Vintage, New York: Paperback.
- Mbiti, J. S. (n.d.). Online, *African Peoples and their Names for God*. Retrieved from <http://www.afrikaworld.net/afrel/afnames.htm>
- Mbiti, J.S. (1969). *African Religions and Philosophy*, Heinemann Educational Books.
- Mbiti, J.S. (1980). The Encounter of Christian Faith and African Religion. <http://www.religiononline.org/showarticle.asp?title=1746>
- Mendus, S. (1991). Locke: Toleration, Morality and Rationality. In *John Locke: A Letter Concerning Toleration in Focus*, Susan Mendus and John Horton Eds., Routledge.
- Nde, P. (2014). The Question of Tolerance in Locke's *A Letter of Toleration*. (Unpublished Master's Dissertation). University of Yaounde I, Yaounde, Cameroon.
- Nde, P. (2020). The Question of Tolerance in the World: A Reading of John Locke. (Unpublished Doctoral Thesis), University of Yaounde I, Yaounde, Cameroon.
- Nde, P. (2021). Locke, Natural Law, and the Basis of Religious Sincerity. *International Research Journal of Social Sciences*, (10) 1.
- Nkrumah, K. (1964). *Consciencism: Philosophy and Ideology for Decolonization*. Monthly Review Press: New York. Paperback.
- Nietzsche, F. (1966). *Beyond Good and Evil*, Vintage Books: New York. Paperback.
- Nietzsche, F. (2004). *The Antichrist: A Curse on Christianity*, Library of Algora Publishing: Germany. Paperback.
- Oborji, A. (2002). In Dialogue with African Traditional Religion: New Horizon. *Mission Studies*, (19) 1.
- Owoeye, S. (2005). Harvest of Religious Conflicts in Post Independent Nigeria, 1980-2002. *ALORE: Ilorin Journal of the Humanities*, (15).
- Paleri, P. (2008). *National Security: Imperatives and Challenges*, New Delhi: Tata McGraw-Hill.
- Reese, W. (1980). *Dictionary of Philosophy and Religion: Eastern and Western Thought*, New Jersey: Humanities Press.
- Robinson, A. (n.d.). *Religious Tolerance and Cooperation*. Retrieved from http://www.religioustolerance.org_homepage_glossaryofterms
- Sanni, J. (2021). In the Name of God? Religion, Silence and Extortion. *Filosofia Theoretica: Journal of African Philosophy, Culture and Religions*, 10 (1): 71-86. Web.
- The Qur'an and Tolerance of other Religions*. (n.d.). Retrieved from <http://www.islamonline.com/news/articles/>
- Waldron, J. (1991). Locke, Toleration, and the Rationality of Persecution. In *John Locke: A Letter Concerning Toleration in Focus*, Susan Mendus and John Horton eds., Routledge.
- Webster's New Explorer Encyclopedic Dictionary*. (2006). Massachusetts, Federal Street Press.
- Wiredu, K. (1998). Towards Decolonizing African Philosophy and Religion. *African Studies Quarterly*, 1(4): 17-46.