

RELIGION, RELIGIOSITY AND MORAL CONSIDERATIONS IN NIGERIA: A SEARCH FOR CREDIBILITY AND RELEVANCE

Dr Kanayo Louis Nwadiakor

Department of Religion and Human Relations

Nnamdi Azikiwe University, Awka

Email: kl.nwadiakor@unizik.edu.ng

Dr Ifeoma Grace Otubah

Department of Religion and Human Relations

Nnamdi Azikiwe University, Awka

Email: nwadiakorkanayo@yahoo.com

Abstract

The incessant religious crises that are prevalent in Nigeria today and the scourge of corruption that has engulfed all sectors of Nigerian society in spite of religious outlook of the nation tend to present religion as an illusion that should be done away with. The practice of religion in Nigeria is such that practitioners of a particular religion see their own religion as the only genuine one and that of others as not genuine. This inevitably has given rise to series of religious related crises in the country. Scores of Churches and Mosques are being burnt while lives and property are wasted. People now live in fear. Although there are daily increase of Churches and Mosques in Nigeria; noisy prayers that emanate from Churches and Mosques, along with enthusiastic religious gatherings we see everywhere are clear indications of the value Nigerians place on religion. Yet corruption is still on the increase. Seeing religion from this perspective, men of critical mind tend to believe that religion has become a source of worry for the citizenry. Critics consider religion to be outdated and harmful to the individual and an impediment to the progress of science to exert social control. A major criticism of religion is that it requires beliefs that are irrational, unscientific, or unreasonable because religious beliefs and traditions lack scientific or rational foundations. However, this paper has argued that religion as religion is a blessing, and if practiced devoid of human importations and limitations, is meant to inculcate social virtue, converts the animal qualities of man to human qualities, provides mental peace, promotes welfare, serves as an agent of socialization, gives recreation, strengthens self-confidence and deals with human problem.

Introduction

Religion is a very pleasant exercise that gives man the pleasure and assurance of living according to the ways of God. Unfortunately, the proliferation of religious sects and leaders with each canvassing for membership within the same population area has brought about series of conflicts among the various sect leaders who try to out-shine one another. This is done through condemnation of others at every given opportunity.

With special focus on the fanatical groups, both Muslims and Christians, they have a sort of disregard for people outside their own faith. They hardly withstand the presence of the so called infidels or unbelievers, not to talk of listening to their believed irritating preaching. They also maintain a holier-than thou outlook and whoever fails to follow their doctrines is considered not supposed to be in the midst of the people. These ugly developments have found its way into secular affairs especially during political campaigns. Even within the same religion, there are evidences of religious differences that if not well managed could escalate into conflicts. For instance, the Christian community is distinguished between the born agains and non-born agains, Scripture Union and non-Scripture Union members, Redeemed and non-Redeemed members while the Jehovah's Witnesses remain as a lone group.

Religion that is supposed to be a blessing in itself has now been misused by practitioners to bring about trouble and pain in our country. The trouble in the practice of religion is the tendency of practitioners to see their own religion as the only true one and those of others as untrue, and of less value and therefore, to be discouraged. People of other religions are perceived as being in the dark, and practitioners of some religions feel the obligation to bring such people to light, namely to their own religion. Some have openly regarded non-followers of their religion as their enemies or enemies of God. Schwartz (1998) argues that all monotheistic religions are inherently violence against those that are considered outsiders. According to Mbiti (1981):

This kind of strained relationship between members of different religions, coupled with the nature of religion as that which has to do with what is of the highest value to the practitioner, makes it easier for violence to be done in the name of religion. (p. 191).

Furthermore, we live in the time when the number of Christians and Muslims increase almost on a daily basis and in a most unprecedented manner. One would expect a corresponding decline in crime and corruption, greater progress in the welfare of the people, and advancement in society in general. But what do we observe? We see so many religious sects, yet so much corruption, so much piety yet little progress and prosperity, light and darkness are seemingly compatible in our society. As it appears now, many Nigerians are religious without being righteous. We observe all manner of prayers, fasting and even attendance to one's services but do not reflect the true teachings of our religions in our day-to-day interaction with our fellow citizens.

More so, the immense worship of wealth and material possession in the society has eroded the values of hard work, integrity and forthrightness. The manners in which corrupt politicians and businessmen are idolized by religious leaders shock the conscience of the ideal man. The message is clear, that wealth is most valued in the society, whichever way it is gotten.

Nigerians seem to wallow in willful amnesia as regards God's incompatibility with sin. We mention God's name all the time and pray for His help even in the process of committing heinous crimes. The politician,

who seeks to alter the votes in his favour, asks for God's blessings. The band of robbers before carrying out their operations, says the Lord's prayers.

The contention of this paper, therefore, is that it is not enough to be a Church-going Christians nor is it enough to be a Muslim who prays five times a day; it is not enough to host large religious conferences, and proclaim a fast. Nigerians need to step up; we need to stop fighting God's battles and start fighting ours. If our religion is to affect our society for good, we must translate religion into righteous living.

This paper is, therefore, conceived on the conviction that the absurd faces of religion we see in the day to day practice of religion in Nigeria represent human limitations in the practice of religion. The paper argues that religion as religion is and will continue to be a blessing to a nation given its antecedents and potentials. This is because religion has been a tool for the growth and development of societies. History has it that the early missionaries to Nigeria, both Muslims and Christians, did not just promote the tenets of their faiths, but also brought about social and moral development. Their movements sought to apply religious ethics to social problems. Although, the movements generated some uneasy situations among the host communities, they recorded some successes. They brought education to rural communities and provided medical services to disease ravaged areas. The recipients received both the message of the new religions and better living conditions as it were.

Conceptual Framework

In spite of the difference and disagreements surrounding the etymological and philosophical origin and derivation of the word religion, authors and thinkers are in agreement that its philosophical source connotes the relationship and communion between the creature and its creator, the finite and the absolute, man and God (Idowu, 1976). By definition, religion may be considered from four basic points of view, namely, subjectively, objectively, morally and institutionally. Arinze (1970) defines religion subjectively as man's natural and innate consciousness of his dependence on a transcendental supra-human being and the consequent natural and spontaneous propensity to render homage and worship to him. This subjective definition, according to Iwe (2011):

Connotes religiosity that is man's natural capacity and inclination to pose and seek answers to the fundamental questions of human existence, such as: the origin and purpose of life; the ultimate justification for morality and moral uprightness; the nature and significance of evil and innocent suffering; the meaning of death and the nature of life after death. (p. 25).

Parante (cited by Iwe, 2011) sees religion objectively as a complex or configuration of doctrines, laws and rituals by which man expresses his loyalty to a transcendental being. Thus, religion in this objective sense denotes a moral-spiritual relationship of the creature with the creator, which is internally and personally acknowledged and individually and collectively expressed through acts of worship.

Furthermore, religion may be morally defined as a virtue in person, a habit which disposes him to pay, steadfastly the debt and honour he owes to God. It is in this sense that one so dedicated to religion is described as a man of piety or a moral man.

Finally Spiro (cited by Iwe, 2011) defines religion institutionally as "possessing its own definite system of beliefs, system of activities and system of values, like any other social institution" (p 26). Accordingly, religion may here be further defined as an institution characterized by a core belief in supra-human entity, a body of doctrines, an ethical code and system of worship with a definite organizational structure. It is

through these basic institutional elements that religion strives to deliver its message and make itself relevant and significant in the society. However, it is this socio-institutional dimension of religion that has rendered religion a contentious issue of social life. Here historically speaking, religion as an institution can be perceived as an umbrella under which evil men had hidden to perpetrate atrocities against humanity. In Nigeria, under the pretense of religion, some unwise religious fundamentalists and violent religious fanatics have frequently plunged the nation into unnecessary wanton destruction of innocent lives and properties. When the true spirit of religion derails institutionally, humanity usually becomes the victim of unfathomable misery, violent and catastrophe. Here lays the genesis of the periodic degeneration of organized religion which in turn has created an opportunity for the emergence of anti-religious critics.

However, the negative and historic failures of organized religion are just but one side of the religious coin. It is, therefore, unjustifiable to look on institutional religion from this point of view and no other. This is because organized religion, on the balance sheet of history, has a much greater claim to admiration than to contempt, and its positive dimension is far richer than its negative features.

Theoretical Framework

The researchers employed the functionalist theory as was propounded by an American sociologist, Robert Merton. This theory states that all standardized social or cultural forms have positive functions. He however argued that any part of society may be functional, dysfunctional or non-functional. But for him, religion belongs to the group of societal organizations that he termed indispensable group. This postulation of indispensability states that certain institutions or social arrangements are indispensable to society. Functionalists have often seen religion in this light. For instance, Davis and Moore (cited by Haralambos and Holbon, 2008) claim that “religion plays a unique and indispensable part in society” (p. 862).

To understand this theory clearly, Nigeria is described as a conglomeration of nation-states and a pluralistic state. As a pluralistic society, it is diverse in culture, language, philosophy of life, point of views, attitudes and values, religion and ethnic background. As a result of this, a variety of conflicts often develop, that is to say, religion will tend to divide rather than to unite. There are many religions in the country thus making Nigeria a pluralistic and multi-religious state with most Nigerians being Muslims, Christians or adherents of Traditional Religion. The two dominant religions in Nigeria are Islam and Christianity, in an attempt to establish firm grounds, the two religions usually clash due to their opposing doctrines. The fact of history has shown that when crisis is religious, people will simply take leave of their reasons and fight for causes they do not even understand and ultimately it is the country that losses. This dysfunctional role of religion cannot be overemphasized, but be that as it may, religion in all societies is said to provide a healthy terrain for a functional and vibrant society. It serves cohesive and euphoric functions in society. Also it promotes social solidarity and encourages social integration, which makes religion an indispensable institution in the society.

A Critique of Religion and its Credibility in Nigeria

The root meaning of the world religion suggests that it should be a binding force and all religious systems are supposed to be products of one source. But unfortunately, religions tend to keep people apart. Humanity is broken up into a number of separate worlds each with its particular religious tradition and each religion claims that its scriptures are unique because they are the utterances of God and hence infallible. Every creed discourages its followers from inquiring into the rationality of the belief they hold sacred. He, who believes his own religion on faith, will regard that of every other man as a lie, and hate it on that same faith. People

following different creeds have their beliefs that are not logical. Most people feel that religion is determined by birth in a particular family or the community to which one belongs. Thus, Otite and Ogionwu (1981) states that, “the relationship between the various religions in Nigeria today can be described as good, but is far from being amicable; Mutual suspicion and rivalry between Christians and Moslems and different sects and denominations within Islam and Christianity abound” (p.17). Hence, Olupona (1992) laments:

There have been inter religious rivalries that left indelible strains on the history of religion in Nigeria (for example *Boko Haram*), hasn't religion lost its credibility as a herald of peace? How this trumpeter of peace does begin to issue forth cries of war? (p. 13).

Recent religious riots in parts of Northern Nigeria culminating in the burning of scores of Churches and Mosques and loss of lives and property are indications of the possibility of the manipulation of religion for the attainment of mundane ends. Religious rivalry, religious politics and religious discriminations are cases of the use of religion to achieve non-religious goals. In this way, religions appear to do tremendous harm to society by using violence to promote goals in ways that are enforced, and exploited by their leaders. Otite and Ogionwu (1981) states that:

Religion can be used as an instrument of oppression and of mental indoctrination. It can be made to serve as strategy of diversion of a people's thoughts from their real problem in relation to their social, economic, and political development. (p. 171).

Olupona (1992) in agreement with this, states that “religious bigotry and fanaticism are usually due to pathological conditions, but could also be reactions to intolerance of persecution of new cults” (p. 17).

Some modern day critics, such as Bryan Caplan, hold that religion lacks utility in human society; they may regard religion as irrational. Avalos (2005) further argues that, “because religions claim divine favour for themselves, over and against other groups, this sense of righteousness leads to violence because conflicting claims to superiority, based on unverifiable appeals to God, cannot be adjudicated objectively” (p 135).

Another inadequacy of religion is evident from the disparity between outward allegiance and inward betrayal. Religion is confused with the mechanical participation in the rites or passive acquiescence in the dogmas. Many of those who observe the forms of religion do not model their lives on the precepts they proffer. We must live religion in truth and need and not merely profess it in words. It is therefore the duty of men to understand the meaning of life, of religious beliefs and customs and learn to apply them in life.

Seeing religion in its true form without the importation of human limitations, the present researchers argue that the critics of religion should take note of the fact that since human life appears to be uncertain, man struggles for his survival amidst the uncertainties, insecurities and dangers and sometimes he feels helpless. It is religion which consoles and encourages him in all such time of crisis. Religion gives man the right shelter and gets him mental peace and emotional support which encourages him to face his life and problems. Olupona (1992) supports that:

Religion has immense socio-political powers which could be tapped for the course of peace. The greatest contribution religion can make to the course of peace is discovering and harnessing the motivations in all religious traditions for promoting peace among men and taking stock and putting together all its powers and resources for the promotion of the course of peace. (p. 14).

It is ironical when each of these systems claims the best way of salvation. This claim in one way or the other brings about religious wars and strives in our country Nigeria. All religions claim to have the fullness of revelation. This common claim according to Madu (2003):

Runs in parallel lines and cannot meet. Thus there is the need to let Nigerians know that each line in a parallel line is important. It is under this understanding that we can appreciate the need for the different religious path-ways to exist side by side. This will surely usher into the Nation peace. This is because the different religious faiths or traditions are only branches of the same supremacy. (pp. 55-56).

In the course of struggle for supremacy among the different religious faiths, the adherents should know that each of the different faiths is only a branch of the same stem/source.

It is further important to note that these religious differences arise because of ignorance and it become dangerous to human society and its peace when blind belief energizes them. It is for this that the next section of the study will be focused on the social and moral relevance of religion in Nigerian society.

The Development of Religion and its Social Relevance

According to David, (2001), nobody knows with accuracy how the first religions evolved. However, there is speculation that the first religions were a response to human fear. They were collected to give people a feeling of control over the environment where there was little control. According to Otite and Ogionwu (1981) some socialists argue that the institution of religion arose because of man's fear and uncertainties and his mental limitations in his environment. Malinowski (cited by Otite and Ogionwu, 1981) collaborates that "religion provides a patterned and familiar way of overcoming life and environmental crises and of the preparation and hope for a comfortable future" (p.153). Religion then is a mechanism of adjustment and of solving problems, not only of overcoming anxiety but also of ordering one's relationship with the supernatural and in the process supporting social norms and integrating society and personalities.

Historically, the spirit of religion as expressed in institutional forms and structures, has contributed immensely to human and social advancement and progress; this affirmation is true of the world major religions especially Islam and Christianity. No mature citizen can afford to ignore the pioneering and remarkable contributions of the Christian missionaries and Islam to the cultural evolution and growth of the nation Nigeria, in the area of formal education and domestic and public morality. Many of the primary and secondary educational institutions, now administered by the government of modern Nigeria, were the achievements of, and inherited from, religious agencies, who are still actively contributing to the cultural growth and development of the nation. With regard to African Traditional Religion, Mbiti (cited by Ezeanya, 2002) posits that:

African Traditional Religious beliefs, values and practices are directed towards strengthening the moral life of each society. Morals are the food and drink which keep society alive, healthy and happy. Once there is a moral breakdown, the whole integrity of a society also breaks down and the end is tragic...Traditional African societies kept a close eye for any individual weeds in its moral life and often uprooted them before they twined human life into an immoral wasteland. In that exercise, the belief in God, the invisible world (with its spirits) pressing hard on our visible world and the continuation of life after death seem to have made a lasting contribution. Thus African Religion emphasizes the importance of morals in practice, and insists that they must extend into all areas of life for the welfare of the individual and society at large. (p. 332).

Religions Influence Political System in the Society

Religion played significant roles in political systems in the ancient and medieval societies. During these periods, the monarchs saw themselves as representatives of God and ruled the society in the name of God.

Even today, religion directly or indirectly influences political activities. In many countries of the world, like Bhutan, Pakistan, Italy, Germany, England, Nigeria and so on, the political system, are influenced by religion such that political leaders take oath in the name of God. Abubakre (1984) affirms that:

During political campaigns, most religions have their own candidates. Members of the religion will be sternly warned not to vote in any other person into power except a member of their religion. This in effect contributes in our voting in unqualified candidates. One has to belong to a religious group with large crowd to win election. (p. 129).

Abogunrin (1984) in his own view, states that “political parties, while jostling for power, often picked their running mates for elections with religious undertones; where a Christian is the candidate, the running mate will be a Muslim and vice-versa” (p. 20).

There is also a close relationship between religion and economic system of the society from the beginning. There has been much debate about how religion affects the economy of countries. In general, there is a negative correlation between religiosity and the wealth of nations. In other words, the richer a nation is the less religious it tends to be. However, the sociologists and the political economist, Max Weber, had argued that Protestant countries are wealthier because of their Protestant work ethics. By work ethics, we mean the right attitude to work. It implies differentiation into good or bad, right or wrong way of doing work, and the remuneration for work done. This, as confirmed by Madu (2003) implies that “work is a divine establishment. An honest and dedicated work produces a positive and good output; such an output earns for the worker a high degree of satisfaction and happiness” (p. 15).

Religion is also thought to be opposed to violence but rather a force for peace and reconciliation. This is because the history and scriptures of the world religions tell stories of violence and war as they speak of peace and love.

Religion Converts the Animal Qualities to Human Qualities

Religion inculcates the spirit of self – service in man. It demands that people should be charitable and benevolent. Through various religious experiences, man forgets the worldly life and problems. This experience suppresses the animal desires and converts the animal qualities of man to human qualities. According to Otite and Ogionwu (1981):

Believe in the supernatural and the involvement of society and the individual in religions help to create some sense of transcendence over worldly affairs and to become united with the supernatural. Hence, it is believed that the dances, singing, wine and drug taking, food, and incantations, are mechanisms which create the right atmosphere and context for the union between man and the supernatural. (p. 157).

Religion promotes the major social virtues like truth, honesty, non-violence, service, love, discipline and so on. Followers of religions internalize these virtues and become disciplined citizens of the society. Mbiti (1981) states as follows:

Part of any religious system is its moral values which tell us what is right and what is wrong, what is good and what is evil, what is just and what is unjust, what is virtue and what is vice... No society can exist without morals. Religion enriches people’s morals, for the welfare of the individual and society at large. Religion inspires people to produce the best, the greatest and the noblest that is in them. (pp. 199-200).

Religion as an Agent of Socialization and Social Control

Religion is one of the most important agents of socialization and social control. It has significant role in organizing and directing social life. It helps in preserving social norms and strengthening social control. It socializes the individual and exercises control over both individual and group in various ways. As an informal means, religion regulates the activities of people in its own way. Through organizations like Temples, Mosques, Churches, Gurudwaras, and so on, religion also controls the behaviour of the individuals at different levels. According to Otite and Ogionwu (1981) “some sociologists argue that the institution of religion arose because of man’s fear and uncertainties and his mental limitations in his environment” (p.155). Furthermore, Malinowski (cited in Otite and Ogionwu, 1981) states that “religion provides a patterned and familiar way of overcoming life and environmental crises and of the preparation and hope for a comfortable future” (p.155). Religion, then, is a mechanism of adjustment and of solving problems, not only of overcoming anxiety but also of ordering one’s relationship with the supernatural and in the process supporting social norms and integrating the society and personalities.

Religion Promotes Welfare

Religion teaches the people to serve the masses and promote their welfare. It gives the message that “service to humanity is service to God”. For this, people spend money to feed the poor and the needy. Great religions like Hinduism, Islam and Christianity etc. put emphasis on arms-giving to the poor and beggars. It develops the philanthropic attitude of the people and thereby injects the idea of mutual help and co-operation. With the influence of religious beliefs, different religious organizations engage themselves in various welfare activities. To this, Durkheim (1915) states that “religion contributes to order in society by creating conditions for social well-being, self discipline, social cohesion and the continuity of culture and traditions” (p. 58).

Religion Gives Recreation

Religion plays an important role in providing recreation to the people. Religious rites and festivals are more or less performed in every religion which gives relief to the people from mental exertion. Similarly, religious lectures, musical concerts followed by the chanting of hymns etc. give much more pleasure to the people and provide eternal recreation. According to Otite and Ogionwu (1981), “religion is a cultural institution and like other institutions, it is a means and instrument for the satisfaction of needs” (p.151).

Religion Strengthens Self-Confidence

Religion is an effective means of strengthening us to self-confidence. There are certain beliefs like work is worship; duty is divine; result is re-destined and so on that are found in various religions which give strength to the individual and promote self confidence. Otite and Ogionwu (1981) states that:

All religions function both as a strategy for man’s orderly relationship with the universe and the supernatural and as against the unknown. In the process, man reduces his fears and anxieties about the unexpected in his surroundings and the unknown future. (p. 173).

Religion Deals with Human Problems

Religion deals with problems of human life. Monaghan (2000) states that:

It seems apparent that one thing religion or belief helps us do is deal with problems of human life that are significant, persistent, and intolerable. One important way in which religious beliefs accomplish this is by providing a set of ideas about how and why the world is put together that allows people to accommodate anxieties and deal with misfortune. (p. 126).

True religion must give man basis for thinking, and consequently, basis for acting. It must give man an understanding of nature, of himself and of other beings. Religion is a bond uniting men together not into a particular set of dogmas or beliefs, it is rather a force binding not only all men, but also all beings and all things in the entire universe, into a grand whole, thereby making it possible for men to live a life worthy of their human dignity and brings about harmony and peace. According to Olupona (1992), “this essence of peace is that the individual must be at peace with himself and with mankind through and in consequence of putting himself at peace with his maker” (p. 12).

Conclusion

The worth of any religious tradition depends upon its teachings about God, nature and man. Religion enables and leads the earnest seeker to the path of light and truth through inquiry and honest search for truth. Hence, it is supposed to be the best armour man can have for it awakens and unfolds in man humility, piety, and unselfishness, but unfortunately it also breeds hypocrisy, humbug, credulity and fanaticism. This shows that religion, in its sense, tends towards unity and wholeness, but on the other hand, religions based on a set of dogmas and beliefs tend towards separateness, dividing man from man.

The religious instinct is one of the most forceful of human instincts. By the aid of right knowledge, man can press that instinct into his own service and so can secure for himself the peace of enlightenment, and more, become instrumental in bringing that inner peace of conviction and of faith to his fellow-men. On the other hand, allowing his mind to be corrupted by false knowledge and sordid notions, man becomes the slave of that instinct and soon learns to feel hatred and jealousy which are potent causes of riots and of wars.

However, religious fanaticism and religious riots are not peculiar to Nigerian; it has become a universal phenomenon. But for peaceful co-existence and for the survival of the multi-ethnic and multi-religious Nigeria, no group should be allowed to subject other groups to its whims and caprices, or adopt a narrow perception of religion and power as a tool for self or sectional aggrandizement. To save the society from continuous separation along ethnic and religious lines, the nation should begin to teach democratic values, which it lacks, to the citizens especially to the youths since they are the leaders of tomorrow, teach them to obey the laws of the land and be sensitive to the feelings of others. Furthermore, Buhari (cited in Otite and Ogionwu, 1981) states that:

If politicians, in the quest for political power and the use of such power, are guided by ethics and doctrines of their religions, then the fear of God and service to humanity will be uppermost in their hearts, selfishness will give room to good neighbourliness and our political structure, policies, and values could be the better for it. (p. 217).

References

- Abogunri, S.O. (1984). Towards a unifying political ideology and peaceful co-existence in Nigeria: A Christian view. In J.O. Onaiyekan (Ed.). *Towards a unifying political ideology* (pp. 1-17) Ibadan: NACS.
- Abubakre, R.D. (1984). *Islam nostrum for religious tolerance in polity of a multi-religious state: The Nigerian experience*. Ibadan: NACS.

- Angelo, A. (1992). Religion and peace. In H. Jack (Ed.) *Religion and peace* (pp.22-40). Newdelhi: Homer.
- Arinze, F.A. (1970). *Sacrifice in Ibo religion*. Ibadan: University of Ibadan press.
- Avalos, H. (2005). *Fighting words: The origins of religious violence*. New York: Amherst.
- David, B. (2001). *World Christian encyclopedia: A comparative survey of Churches and religions, AD 30 to 2200*. Oxford: Olympia.
- Durkeim, E. (1915). *The elementary forms of the religious life*. London: Allen and Unwin.
- Ezeanya, S.N. (2002). The contribution of African Traditional Religion to nation building. In E.C. Amucheazi (Ed.). *Readings in social sciences: Issues in national development* (pp. 321-336). Enugu: Fourth Dimension.
- Hasting, A. (1962). *A Church and mission in modern Africa*. London: Ferdham.
- Idowu, E.B. (1976). *African Traditional Religion: A definition*. London: SCM.
- Iwe, N.S.S. (2011). Religion, morality and ethics. E.E. Okon (Ed.). *Readings in the scientific study of religion* (pp. 24-42). Calabar: University of Calabar press.
- Madu, J. E. (2003). *The paradox of the "one" and the "many" in religion*: Nkpor: Globe.
- Mbiti J.S. (1981). *Introduction to African religion*. London: Heinemann.
- Monaghan, J. (2000). *Social and cultural anthropology*. New York: Oxford University.
- Olupona, J.K. (1992). *Religion and peace in multi faith Nigeria*. Ile-Ife: University press.
- Otite, O. & Ogionwo, C. (1981). *An introduction to sociological studies*. Ibadan: Heniemann.
- Schwartz, M. (1998). *The curse of Cain: The violence legacy of monotheism*. Chicago: University Press.