

## Religious Dialogic: A Critical Evaluation of Wole Soyinka's *The Trial of Brother Jero* and Femi Osofisan's *Midnight Hotel*

**Sunday Olaoluwagbamila Dawodu**

### **Abstract**

Wole Soyinka and Femi Osofisan are two writers known for the employment of satire as commentaries on the socio-political landscape of Africa. Their works, *The Trial of Brother Jero* and *Midnight Hotels* therefore provide ideas for a discourse on religion and its implication for contemporary post-colonial Africa societies in general and Nigeria in particular. Specifically, this paper discusses the nature of religion within these two plays. Noticeably, the plays are set against the same background, Lagos, Nigeria, a microcosm of a cosmopolitan society. In doing this, I focus on the examination of the different characters and characterization in the plays, using them as metaphors for the understanding and the perception of general attitudes towards religious discourse: fanaticism, religion manipulation, insensitivity, conspiracy, religion commercialization, and other social vices in relation to the notions and practice of religion in any multi-religious contemporary society.

Key words: Religious dialogic, satire, characters, characterization

### **Introduction**

From time immemorial, religion has been a contentious, contested and decisive issue in human society. Karl Marx identifies it as being the opium of the masses. (K. Marx, 1976). A typical dictionary description of religion refers to it as a "belief in, or the worship of, a god or gods or the service and worship of God or the supernatural" (Chambers). Religion is also described as a set of conducts resulting from tenets (or a belief system) about the ultimate power (Lindbeck, 1984). It is generally expressed in prayers, rituals, or other practices, often centered upon specific supernatural and moral claims about reality (the cosmos, and human nature) which may yield a set of religious laws (Lindbeck, 1984). Religion also encompasses ancestral or cultural traditions, writings, history, and mythology, as well as personal faith and religious experience. The term "religion" is said to refer to both the personal practices related to communal faith and to group rituals and communication stemming from shared conviction. Religion

is sometimes used interchangeably with "faith" or "belief system" (Lindbeck, 1984). Hence, anthropologists John Monaghan and Peter Just, identifying the influence of religion on human society, opine that:

Many of the great world religions appear to have begun as revitalization movements of some sort, as the vision of a charismatic prophet fires the imaginations of people seeking a more comprehensive answer to their problems than they feel is provided by everyday beliefs. Charismatic individuals have emerged at many times and places in the world. It seems that the key to long-term success – and many movements come and go with little long-term effect – has relatively little to do with the prophets, who appear with surprising regularity, but more to do with the development of a group of supporters who are able to institutionalize the movement. (J. Monaghan and P. Just. 2000: p.126).

The development of religion has taken many forms in various cultures. According to Asad Talal (1973), religion present some common qualities, the hallmark of patriarchal religious thought, the division of the world in two comprehensive domains; one sacred, and the other profane. According to Winston King Encyclopedia of Religion, religion is often described as:

a communal system for the coherence of belief focusing on a system of thought, unseen being, person, or object, that is considered to be supernatural, sacred, divine, or of the highest truth. Moral codes, practices, values, institutions, tradition, rituals, and scriptures are often traditionally associated with the core belief, and these may have some overlap with concepts in secular philosophy. Religion is also often described as a way of life" or a life stance. (p.4).

The overriding import of the many definitions of religion as stated above is that religion is meant to service human goodwill, peaceful co-existence, and faith. Religion is expected to bequeath on its adherent a pristine system of thinking and an attitude or character which is superior and or altruistic, humane and philanthropic. Religion is not necessarily supposed to be focused only on the reverencing of a supreme omnipotent being in the anticipation of having him/her solve one's problem or problems. Instead, religion and the practice of it are meant to prepare in its adherent the necessary character and enablement for one to better serve humanity than one would have been able to without one's religion and such a person should be able to live a much better life compared with those who do not profess and practice any form of religion. Anything short of these expectations shows that either something is wrong with religion or something is wrong with its adherents.

Russell Bertrand (1983:2) strongly opines that various religious teachings "are good maxims, although they are a little difficult to live up to". Events in the name or under the guise of religion in the recent time alone appear to reinforce Russell's observation. However instead of the adherents making attempts to live up to the maxims of their religion, they seem to be finding new but easy ways of acting contrary to the teachings of their religion while holding strongly to their gods. One observes that there appear to be a constant shift in the society's rejection of the

Supreme God and his replacement with a new god, "Mammon". This is similar to the Elizabethan society represented in Ben Jonson's *Volpone* (1606). The concern of these playwrights: Johnson, Soyinka and Osofisan though separated over four hundred years, bothers on the tragic consequences of a material-conscious society under the manipulative use of religion for a deadly rat race. *Volpone* or the *Fox* remains Jonson's most-performed play, and it is among the finest Jacobean Era comedies in which pure comedy is used to highlight on the themes of greed, vengeance, deception, parasitic ignorance and manipulative tendencies in the society. No wonder some critics consider religion to be outdated, harmful to the individual (For instance, brainwashing of children, faith healing, female genital mutilation, circumcision), harmful to the society. Critics of religion further opine that religion from time immemorial have always engendered holy wars, terrorism, wasteful distribution of resources to impeding the progress of science, to exert social control, and to encourage immoral acts-blood sacrifice, discrimination against some people or group owing to their religious inclinations, morality, and certain forms of sexual violence such as marital rape. Further criticism of many religions is that they require beliefs that are irrational, unscientific, or unreasonable, because religious beliefs and traditions lack scientific or rational foundations. Some modern-day critics hold that religion lacks utility in human society; they may regard religion as irrational. Nobel Peace Laureate, Shirin Ebadi (March, 2010: 20) complained against undemocratic Islamic countries justifying "oppressive acts" in the name of Islam.

The plays, *The Jero Plays* by Wole Soyinka and *Midnights Hotel* by Femi Osofisan among other thematic foci also focus on the issue of religion, most especially its implication for the contemporary society. Specifically, the two plays x-ray the nature of religion against the background of a microcosm, cosmopolitan society. Like in a truly religious organization or system, the playwrights use the different characters and characterization in their plays to help in the understanding and perception of general attitudes towards religious discourse by bringing to the fore: fanaticism, religion manipulation, insensitivity, conspiracy, religion commercialization, and other social vices in relation to the notions and practice of religion in any multi-religious contemporary society. Also noteworthy is the fact that the two plays, without having to strive unnecessarily are able to aptly condense the contradictions and contraptions in the practice of modern religion. However, the two plays do not show that something is wrong with religion or the maxims it projects rather they affirm that something is wrong with its adherents. Such contradictions in the practice of religion most especially in a contemporary and developing socio-political and economy like Nigeria include religious conspiracy, manipulation, exploitation, subjugation, proliferation, materialism and base carnality. One can safely describe *The Trials of Brother Jero* as being thematically preoccupied with the attendant problems of moral atrophy noticeable in religious institutions, as well as of general social life right from the bottom rungs of the social ladder.

### **Religious Dialogics in *The Trials of Brother Jero***

*The Jero Plays* begins with Prophet Jero introducing himself to the reader/audience. He calls himself a prophet by birth and by inclination; he goes on to point that there are many of his

kind in abundance everywhere and most especially on the beach. Noticeably, he has a knack for double talking. In one breath, he calls himself a prophet by birth but in another, he refers to himself as one who engages in a kind of an enterprise. No wonder, he uses the word competition in describing the invasion of the beach by others like him. He reveals how unfortunately, some of his ilk has to engage in a basal strategy to resolve a supposedly spiritual matter: "Some prophets I could name gained their present beaches by getting women penitents to shake their bosom in spiritual ecstasy" (p.9). But Prophet Jero is not done yet. He regales his audience with how he defrauds and manipulates his former boss, the old prophet out of business. His conflict with his boss emphasizes the extent of the back-stabbing so-called men of God can, and do resort to, settling their misunderstandings and to outdo one another in bids for clientele:

My Master, the same one who brought me up in prophet ways staked his claim and won a grant of land... I helped him, with a campaign led by six dancing girls from the French territory, all dressed as Jehovah's Witnesses. What my old Master did not realize was that I was really helping myself (pp.9-10).

The life of Brother Jero also exemplifies moral atrophy not befitting the status of a supposedly holy man of God. In his encounter with a particular young girl that goes to the stream every morning, Brother Jero reveals his feral sexuality. After taking her bath in the stream, this once dirty young lady transforms into a clean, wet shiny face and body with Jero's eyes always following amorously: (*...following her all the way with his eyes*). "Every morning, every day, I witness this divine transformation" (p.20). Jero, a typology of many modern day religious leaders or practitioners is smart, quick-witted and above all, highly manipulative. He is suddenly able to switch from a most romantic encounter to powerful spiritual gyration as Brother Chume approaches:

Pray Brother Jeroboam, pray! For strength against temptation.  
He falls on his knees, face squeezed in agony and hands clasped, Chume enters...  
(P. 20)

The beach prophet is suave, he understands that in the world of godly superstars or deism, appearance is everything. Besides, he will not concede his self-proclaimed, God-appointed role as the head, the spiritual leader and general overseer to any other person. He is the head of a commercial conglomerate and all his clients are held firmly in his mercurial grasp.

The character, Jero can also be summarized as false, dubious, a charlatan, mechanical and one who appeals to the emotion. Brother Chume, the penitent woman and the parliamentarian are totally or senselessly in his clutches. He easily manipulates his members. He preys on their spiritual ignorance and expectations of his leadership, their simple and humble faith, and their emotions and of course their destinies. For a long time, he refuses Brother Chume the gratification of beating his wayward wife, only to suddenly recommend the same dosage of strokes of the whip, just to get her out of his window:

- Jero: ... This is the son whom you appointed to follow in my footsteps. Soften his heart. Brother Chume, this woman whom you so desire to beat is your cross-bear it well. She is your heaven-sent trial-lay not your hands on her. I command you to speak no harsh word to her. Pray, Brother Chume for strength in this hour of your trial... (p.22)
- Jero ... After all, Christ himself was not averse to using whip, when occasion demanded it.
- Chume: (eagerly), No, he did not hesitate.
- Jero: In that case, since, Brother Chume, your wife seems such a wicked, willful sinner, I think...
- Chume: Yes, Holy One...?
- Jero: And beat her. (pp.31-32)

*The Jero Plays* reveal religion as practiced by the likes of Brother Jero to be lacking in humanism but abundant in selfishness, thoughtlessness, cruelty and wickedness. This of course is contrary to the scriptures of the faith to which the likes of Brother Jero profess allegiance: "therefore the LORD waits to be gracious... therefore he exalts himself to show mercy... For the LORD is a God of justice; blessed are all those who wait for him. (Isa. 30.18).

Jero's selfish and self-seeking attitude is revealed in his relationship with the barren penitent woman who visits his church for succour and a miracle of child bearing. Rather than offering her spiritual succour and help for which she has come to him, he chooses to continue to hold her down in the bondage of his evil and commercial manipulations. Today, penitents with one socio-economic, or political or domestic and or spiritual problem, those who have both psychological and physiological problems through churches in search of both immediate and lasting solutions from such problems. Unfortunately, many religious leaders: pastors, imams, herbalists etc have perfected the means of holding such people in bondage till "Thy kingdom come." In what look like the events in Samuel Becket's *Waiting for Godot*, in which two principal characters in the play, Vladimir and Estragon, wait endlessly and in vain for the arrival of someone named Godot. (Becket, 1953). In like manner, modern day prophets like Brother Jero have perfected plans and are particularly geniuses in coming up with endless schemes to hold their prey in their jugular, while they the adherents continue to wait for "Godot". Even, the sharp-tongued Amope is not left out of Jero's endless trading schemes. Despite her entrepreneurship versatility, she is no match for Brother Jero, an acclaimed master of the game of deceit. It is very no wonder then that many "Harvard graduates" and "Summa Cum Laude" scholars end up lying prostrate and sometimes in comatose before the modern day religious leaders. While the religious system can be said to be highly hierarchal and dogmatic, yet there are the likes of the Parliamentarian in Osofisan's *Midnight Hotel* and Chume in *The Trials of Brother Jero* who are held in bondage not necessarily by their unquestionable obedience or humility or naivety but by their greed, avarice and mental laziness. They both want to reap bountifully from a system into which they have not sown. Hence, they are always easily mesmerized by many tricks of spiritual merchants like Brother Jero.

### Religious Dialogic in *Midnight Hotel*.

Femi Osofisan's *Midnight Hotel* captures vividly and graphically the issue of conspiracy between religion and political power; mammon, hypocrisy and moral decadence. The play is a direct literary assault and sardonic commentaries on the moral atrophy of the intellectuals in the field of politics, business, academics and the clergy. In *Midnight Hotel*, Pastor Suuru is engaged in extra-marital affairs and business-contracting at the expense of shepherding the flock of God in his care. He represents those who impersonate the name and the power of God but are lacking in God-like character. Pastor Suuru is a betrayal, a pretender, and self-seeking opportunist. Hear him:

Honorable... you know, I'm frightened I can't help it. My heart is beating wild, Oh Lord, be with me! Well, why not? After all, all the big Alhajis's are emergency contractors also. Even our Bishop! Is religion against profiteering? (p.20)

The play portrays a deliberate conspiracy between religion and mammon as represented by Pastor Suuru and Awero. Using deliberate falsehood and outright deceit, Pastor Suuru in league with Parliamentary Awero, engage in bare-faced lying to deceive the inquisitive Chief Alatise:

Oh yes! Funny, isn't it! Ha ha! Headmaster, this is Lagos, you know! We holy men in the city, the temptation we run through in the course of tending the Lord's sheep! Headmaster, if I should begin now to tell you the story of how I lost my agbada! ,,,, But I'm sure you won't like to hear it before your daughters! (p.58)

Here, Pastor Suuru makes a bare-faced attempt to cover up his amorous relationship with Madam Parliamentary when he was about to be found out. Pastor Suuru is seen as clearly guilty of abandoning his flock to engage in a nocturnal relationship with another man's wife, in fact the wife of his friend "You aren't ashamed of yourself! Me, the wife of your friend. Luring me to a hotel because of a lousy contract!"... (p.66). Sad enough, the woman, his partner in adultery, lacks any form of guilty conscience. She represents the bare-faced and conscienceless moral atrophy of the political class. Apparently, political leaders like their counterparts in the religious cycle, most especially in developing democracies and emerging economies, care very little about the welfare of their followers-their citizens. Many political leaders and/or representatives usually will abandon the very reason for their elections to gratify themselves:

.... it is a regular practice in parliament; all the male MP's members of parliament are doing it, even to their own nieces and cousins! Everyone in our contracts and award committee is taking some member of the opposite sex somewhere or the other before jobs are given out. They call it sampling of goods... (p.21).

This has far reaching implications for the vulnerable and weak members of the society: women, men and children are preys waiting to be pounced on by these merciless pecuniary parliamentarians. The presence of Chief Alatise, his three innocent daughters and their eventual amorous relationship with soldiers in one of the hotel rooms also depict complex indices of moral decadence and power play and misuse. Ashibongs' play of the ghost, the presence of Awero and Pastor Suuru in the adjoining room further typify an unholy alliance between religion, power

and materialism. There is a deliberate commercialization and the profanity of religion by the supposed custodian of the sacred institutions. Similarly, the commercialization is motivated by the newly acquired cargo culture being practised by religious leaders across the board; an obsession for material acquisition through any means:

Oh yes! Funny, isn't it! Ha, ha, ha Headmaster this is Lagos, you know! We holy men in the city, the temptations we run through in the course of tending the Lord's sheep! Headmaster if I should begin now to tell the story of how I lost my agabada!... but I'm sure you won't like to hear it before your daughters. (p.58)

Pastor Suuru is caught pants down by Chief Alatishe who is surprised to find him at that time of the night in a hotel and without his upper suit (agbada). However, like many contemporary religious leaders and so-called men of God who capitalize on the religious bigotry of their members, Pastor Suuru pulls the wool over the face of his member who is taking aback by his suspicious activities in a hotel. Unfortunately, the success of religious leaders at holding down their members in abject poverty while they continue to prosper stupendously can also be linked to the gullibility of many of the worshippers. These worshippers do not bother to question the logic in the dogma they are receiving. The truth is that many of these worshippers are not motivated by a holy desire or a need to be truly close to God as revealed in all the Scriptures, but are in desperation to satisfy their selfish desires. Of course, one should still be mindful of a few with genuine needs and pathetic cases, like the penitent woman whose desire for a child makes her a victim of manipulations in the hand of a heartless religious leader like Brother Jero.

On the other hand, most of the people who are victims in the manipulating hands of the likes of Brother Jero do not deserve any form of sympathy: Chume is a cheat, an office messenger who rather than do the job he is employed to do, takes a Sick Leave through some faceless medical report (after paying a fee), to engage in religious activities with the hope of an elevation rather than working hard for it as prescribed in the Civil Service handbook. Similarly, the politician will cheat rather than busy himself with the problems of the people. He refuses to serve and work on possible solutions to the myriads of socio-economic and political problems of the electorate and nation. Instead, he is busy trying to improve on his oratory skill and seeking spiritual means to succeed at the polls. They both represent modern day worshippers crooning from one religious center to another looking for short-cuts and miracles. Even, the Bible describes them thus:

They walk in the way of Cain, and abandon themselves for the sake of gain to Balaam's error, and perish in Korah's rebellion. ... they boldly carouse together, looking after themselves; waterless clouds, carried along by winds; fruitless trees in late autumn, twice dead, uprooted; wild waves of the sea, casting up the foam of their own shame; wandering stars for whom the nether gloom of darkness has been reserved for ever. (Jude. 1: 11 -13)

The worshippers. this is what they truly are: day dreamers. escapist, unrealistic and highly emotional beings. The Sanitary Inspector referred to by Amope. is a cheat too. He takes bribe at the expense of his official duty and responsibility. He is motivated by greed and obsession in the acquisition of wealth. Brother Jero brings the truth succinctly home when he describes

himself as "a shopkeeper waiting for customers" (p.2) and, not as a true shepherd of God's flock. Regardless of the pathetic situation of the penitent woman, he unsympathetically and callously treats her as a customer, a client. In fact, even in the world of business ruled by capitalism, customers are supposedly kings and customers rights should be protected but not so in Brother Jero's shop. Like a trickster, he employs all pranks, tactics and spiritual gimmicks to exploit the gullibility of the society, his worshippers and non-members like Amope, to dazzle and control them completely, mentally and physically.

In Nigeria, *The Tribune* Newspapers of Tuesday December 16, 2008 features a report that Lagos lawyer, Chief Gani Fawehinmi SAN and Professor Wole Soyinka both reject national honours conferred on them by the government as Officers of the Order of the Federal Republic (OFR) in a list which includes many of the country's religious leaders. They both reject the national honours claiming high level corruption and indiscipline in government. Chief Gani emphatically states:

A government that covertly and overtly encourages corruption has no honor in its arsenal of power to dispense honor. Nobody can dispute the fact that since this regime came to power, the plight of the masses has worsened... the masses have found themselves in the doldrums of pain occasioned by gross miss governance of the country... the Federal Government is a total failure, worsened by lack of direction and leadership. "Is this the atmosphere for award of National honour? Certainly not."

Unfortunately, and as if confirming the seeming conspiracy between the religious and political class, all the religious leaders accepted their national honours without making any comment on the socio-economic, political and spiritual decay being experienced in the country. Sadly, some of the religious leaders even celebrated their honours on pages of national newspapers. By implication, while Fawehinmi and Soyinka are able to shock the national government/conscience, and attempt by their actions, to call attention to gross under-development in the country in an environment of natural abundance and moral atrophy, religious leaders, despite their enormous sphere of influence would rather openly hobnob with the people's traducers. The religious leaders as typify in the plays are so de-sensitive to align with corrupt politicians whose conduct appear to be in contradiction to the will of God which their religion seeks to promote, project and protect.

Karl Marx (1976:i) famously declared religion to be the "opium of the people." The possible implications of the rest of Marx's celebrated sentence- that religion is "the heart of a heartless world" are left stubbornly unconsidered. Systematic criticism of the philosophical underpinnings of religion has paralleled the upsurge of scientific discourse within industrial society. T.H Huxley had in 1869 coined the term "agnostic." a baton taken up with alacrity by such figures as Robert Ingersoll. Later, Bertrand Russell told the world: *Why I am Not a Christian* (1983). Many contemporary critics consider religion. irrational by definition.



## Conclusion

Since the question still remains as to whether religion per se is evil or the adherents of religion are the problems, Richard Dawkins comes to the rescue. Dawkins (2009) has stated that Stalin's atrocities are influenced not by atheism but by dogmatic Marxism and concludes that while Stalin and Mao happened to be atheists, they did not do their deeds in the name of atheism. On other occasions, Dawkins has replied to the argument that Adolf Hitler and Josef Stalin are anti-religious with the response that Hitler and Stalin also grew moustaches, in an effort to show the argument as fallacious. Instead, Dawkins argues in *The God Delusion* that "What matters is not whether Hitler and Stalin were atheists, but whether atheism systematically influences people to do bad things. There is not the smallest evidence that it does" (R. Dawkins, 2006: p.11). Dawkins adds that Hitler, in fact, repeatedly affirm a strong belief in Christianity (Baynes Norman. 1969); but that his atrocities are no more attributable to his theism than Stalin's or Mao's are to their atheism. In all three cases, he argues that the perpetrators' level of religiosity is incidental (Dawkins. 2006. p.309). Dinesh D'Souza, in his article "Staring into the Abyss Christianity Today" (2010) responds that an individual needs not explicitly invoke atheism in committing atrocities if it is already implied in his worldview, as is the case in Marxism. One can conclude therefore that the problem lies critically with the adherents of religion. This is further heightened by the worldwide condemnation that greeted the atrocious September 11, 2001 Terrorists Attack on the World Trade Centre in the US and most recently, the abduction of over 234 school girls in Nigeria both carried out by religious fundamentalists. Even though the two events have been committed under the guise of Islam, yet Muslims too have been part of the global condemnation of these atrocities with some even claiming that such have no place in the teachings and the tenets of their religion.

No doubt, the two plays are a sad commentary on our practices of religion. They reveal a general attitude to religion in the cesspit of immorality, insensitivity, callousness, materialism, recklessness and violence. They are able to reveal to us that problem lies critically in the dichotomy between faith and practice. While a lot of people profess one form of faith or the other, their characters are mostly irreconcilable with the tenets of their profession. Again, we also see a general attitude to religion most especially in this part of the world. While religion essentially is meant to improve the quality of life of the individual professing religion and by extent the society's quality of life, the over-emphasis on the El-dorado of religion seems to be the centre of the gravitational pool of religion. Many who profess religion therefore have little or no time for its reformatory principles and time. They need some form of financial, psychological and physiological succour now and they either get it or they move on to other things. This attitude characteristically put the so-called spiritual leaders under enormous pressure both to cloth themselves in the aura of miracle spinner and the fear of not wanting to lose their members who ignorantly are the clientele. Yet, there are those who use the façade of spirituality as provided under the umbrella of one religion or the other to seek to gain socio-economic and political control of the landscape. Such people hang on pseudo-morality to carry out criminal vendetta in the name of God and for God. For example, several thousands of souls have been brutally killed in Nigeria alone over the years on the altar of religion. One can safely say that right from the days of Brother Jero at the beach of Lagos to the immoral vigil at the Midnight Hotel, to our

present time and moment, nothing much has really changed for the better in our religious lives. Worship centres may have been cleared out of the way of the raging and foaming ocean of Lagos beaches, they however, now line our streets; closer to our homes than before, and insulting our sensibilities with their brigand callousness and endless schemes for raising money at the expense of the moral consciousness of the people. They are still the old pundits dressed in new kits. In fact, with the proliferation of religion comes new desperation for territorial and population control all over the world, leading to unimaginable vices and violence; a tragic type of a new world order, possibly much more deadly than the rush for oil by the world super powers.

The practice of religion has succeeded in changing our value system from character and service to material possession by celebrating the rich and the powerful while the poor in the spirit and in the pocket are being neglected. The history of America can never be complete without the mentioning of one of the most extremes of human wickedness to human as exemplified in the September 11 terrorist attack. This dastardly act of 9/11 attack is traceable to religion. Back to Nigeria, the history and the template of the country is being re-written in the blood of innocent young school children and the most wicked abduction of innocent young girls, being forced into the most unimaginable and excruciating terror in the name of religion. Yet, the whole lies prostrate to the almighty power and overriding influence of religion.

## References

- Baynes, Norman H., ed. 1969. *The Speeches of Adolf Hitler: April 1922-August 1939*. New York: H. Fertig Press.
- Bryan Caplan. "Why Religious Beliefs Are Irrational, and Why Economists Should Care". The article about religion and irrationality.
- Dawkins, Richard. 2006. *The God Delusion*. United Kingdom. Bantam Books.
- Encyclopedia Britannica, 2006. Retrieved 2014-09-13.
- George A. Lindbeck, 1984. *Nature of Doctrine*. Philadelphia: Westminster Press.
- Hitchens, Christopher 2007, *God Is Not Great: How Religion Poisons Everything*, New York: Atlantic Books
- Marx, K. 1976. *Introduction to A Contribution to the Critique of Hegel's Philosophy of Right*. Collected Works, v. 3. New York: International Publishers.
- Monaghan, John and Just, Peter 2000. *Social & Cultural Anthropology*. New York: Oxford University Press
- Osofisan, Femi. 1998. *Midnight Hotel*. Ibadan: Sam Bookman Educational Publishers.
- Paul James and Peter Mandaville. 2010. *Globalization and Culture, Vol. 2: Globalizing Religions*. London: Sage Publications.
- Religion (First Edition). 2005. Winston King. Encyclopedia of Religion. Ed. Lindsay Jones. Vol. 11. 2<sup>nd</sup> ed. Detroit: Macmillan USA.
- Religion. Merriam-Webster Dictionary.
- Richard Dawkins 2006. *The God Delusion*. Boston: Houghton Mifflin
- Sam Harris. 2005. *The End of Faith: Religion, Terror, and the Future of Reason*. New York. W. W. Norton
- Shirin Ebadi: "The Activist in Exile" *Newsweek* 30 March 2010
- Soyinka, Wole. 1973. *The Jero Plays*. Britain: Oxford University Press.
- Talal Asad, 1993. *Genealogies of Religion*. US: Johns Hopkins University Press.