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# African Contextual Theology: A Holistic Response to Neo-Traditionalism in Igbo Society

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**Abstract:** *This research examines the challenges of neo-traditionalism in contemporary Igbo society of Nigeria and proposes a comprehensive response grounded in African Contextual Theology. Through a multidisciplinary approach encompassing theological, sociological, and anthropological perspectives, the study explores the theological underpinnings and socio-cultural implications of neo-traditionalism, highlighting the tensions between tradition and modernity. Drawing from existing literature and primary data, the research delineates the complexities of neo-traditionalism and advocates for a holistic framework that integrates theological insights with socio-economic, political, and cultural considerations. By emphasizing indigenous Igbo theologies, contextual evangelization strategies, social sensitivity, and pastoral inclusiveness, the study offers practical solutions to navigate the challenges posed by neo-traditionalism while honoring cultural heritage and fostering social progress. It underscores the global relevance of African Contextual Theology in enriching theological discourse, addressing emerging challenges beyond the Igbo context, positioning it as a transformative tool for empowerment, justice, and inclusivity across African societies and beyond.*

**Keywords:** *Theology, Socio-Economic, Society, Christianity.*

## 1. INTRODUCTION

In contemporary Igbo society of Nigeria, the resurgence of neo-traditionalism poses a complex challenge, intertwining cultural revival with modernity's inexorable march. This phenomenon, marked by a rekindling of traditional beliefs and practices, presents both opportunities for cultural preservation and challenges to social cohesion (Nwadiakor & Nweke, 2013; Ogbonnaya, 2012). As Igbo communities grapple with this dynamic landscape, there arises a pressing need for a comprehensive and nuanced approach that not only



addresses the theological dimensions of neo-traditionalism but also embraces the holistic nature of culture and society (Tutu, 1999; Asante, 2002).

This research endeavors to explore the multifaceted nature of neo-traditionalism in Igbo society, dissecting its theological underpinnings, socio-cultural implications, and the imperative for a holistic response. At its core, this study seeks to elucidate the inherent tensions between tradition and modernity, interrogating how Igbo communities negotiate these complexities within the framework of their cultural and spiritual heritage.

The sorry state of affairs within Igbo society is emblematic of a broader struggle faced by many African communities, where the pull of tradition intersects with the imperatives of a rapidly changing world. Neo-traditionalism, while rooted in a desire to reclaim ancestral identity, often clashes with contemporary values and norms, leading to societal fissures and identity crises. Against this backdrop, this research sets out to delineate the contours of neo-traditionalism, probing its origins, manifestations, and impacts on various facets of Igbo life.

Central to this inquiry is the problem of reconciling traditional beliefs with Christian teachings, a conundrum that lies at the heart of Igbo society's spiritual landscape. The coexistence of Christianity and indigenous spirituality presents a fertile ground for theological exploration, demanding a careful navigation of cultural syncretism and religious pluralism. Furthermore, the resurgence of neo-traditionalism underscores the need for a holistic response that transcends theological discourse, encompassing socio-economic, political, and cultural dimensions.

This research aims to fill the gap in existing scholarship by offering a comprehensive analysis of neo-traditionalism in Igbo society and proposing a holistic framework for addressing its challenges. By integrating theological insights with sociocultural perspectives, this study seeks to provide a nuanced understanding of neo-traditionalism's complexities and offer pragmatic solutions that resonate with the lived experiences of Igbo communities.

## **2. LITERATURE REVIEW**

African Contextual Theology is a theological approach that seeks to understand and express the Christian faith within the cultural, social, and historical contexts of Africa. This approach recognizes the importance of African cultural heritage and strives to integrate it with Christian teachings. Here is a discussion of some key literature on this topic:

- 1. John S. Pobee** - *Toward an African Theology*: John S. Pobee is a pioneer in African theology. In his work, "Toward an African Theology," Pobee emphasizes the need for a theology that speaks to the African experience. He argues that African theology should be rooted in the cultural and religious traditions of African peoples, integrating indigenous worldviews with Christian doctrines. Pobee's work highlights the importance of inculturation and the reinterpretation of Christian symbols in the African context (Pobee, 1979).
- 2. Kwame Bediako** - *Theology and Identity*: Kwame Bediako's "Theology and Identity" explores the relationship between Christianity and African identity. Bediako argues that African theology must engage with African traditional religions and philosophies to



develop a theology that is authentically African. He emphasizes the continuity between pre-Christian African religious traditions and the Christian faith, suggesting that Christianity in Africa should be seen as fulfilling rather than replacing African religious heritage (Bediako, 1992).

3. **Jesse N. K. Mugambi** - From Liberation to Reconstruction: Jesse N. K. Mugambi's work, "From Liberation to Reconstruction," reflects on the evolution of African theology from liberation theology to reconstruction theology. Mugambi argues that after the political liberation of African nations, the focus of African theology should shift towards reconstruction and development. He emphasizes the need for a theology that addresses the socio-economic and political challenges faced by African societies, advocating for a contextual theology that promotes justice, peace, and development (Mugambi, 1995).
4. **Laurenti Magesa** - African Religion: The Moral Traditions of Abundant Life: Laurenti Magesa, in "African Religion: The Moral Traditions of Abundant Life," explores the ethical dimensions of African traditional religions and their relevance to African Christianity. Magesa argues that African Christian theology should incorporate the moral values and communal ethos of African religions. He highlights the importance of life, community, and relationality in African spirituality, suggesting that these values should inform African Christian ethics and theology (Magesa, 1997).
5. **Charles Nyamiti** - Christ as Our Ancestor: Charles Nyamiti's "Christ as Our Ancestor" is a significant contribution to African Christology. Nyamiti proposes an ancestral Christology, where Christ is understood as the greatest ancestor who mediates between God and humanity. This model resonates with African traditional beliefs in ancestors and provides a culturally relevant understanding of Christ. Nyamiti's work demonstrates how African cultural concepts can be employed to articulate Christian doctrines in a way that is meaningful to African believers (Nyamiti, 1984).
6. **Tinyiko Maluleke** - Black and African Theologies in Dialogue: Tinyiko Maluleke's works often engage in dialogue between black and African theologies. He critiques the Western dominance in theological discourse and calls for an African-centered approach to theology. Maluleke emphasizes the need for African theologians to address contemporary issues such as poverty, HIV/AIDS, and gender inequality. His work highlights the importance of contextual relevance and the prophetic role of theology in African societies (Maluleke, 2000).

### 3. METHODOLOGY

To achieve these objectives, this research employs a multidisciplinary methodology that draws from theological, sociological, and anthropological approaches. Firstly, a comprehensive review of existing literature on neo-traditionalism in Igbo society forms the foundation of this study, allowing for a contextualized analysis of historical developments and contemporary trends.



Furthermore, qualitative research methods such as interviews, focus groups, and participant observation will be utilized to gather primary data from members of Igbo communities. This ethnographic approach will provide valuable insights into the lived experiences, perceptions, and practices surrounding neo-traditionalism, enriching our understanding of its multifaceted nature.

Additionally, theological analysis will be conducted to examine the doctrinal implications of neo-traditionalism within the framework of Christian theology. By engaging with biblical texts, theological treatises, and ecclesiastical documents, this study aims to elucidate the theological tensions inherent in navigating cultural syncretism and religious pluralism.

Therefore, this research adopts an interdisciplinary and participatory approach that integrates qualitative data collection, theological analysis, and sociocultural insights. By triangulating multiple sources of data and perspectives, this study seeks to provide a comprehensive and nuanced understanding of neo-traditionalism in Igbo society and propose viable strategies for addressing its challenges.

### **Theoretical Underpinnings**

Liberation theology is a Christian theological movement emphasizing social concern for the poor and political liberation for oppressed peoples. Emerging in Latin America during the 1950s and 1960s, it drew from Marxist socio-economic analyses to address systemic injustices perpetuated by political and economic structures. Prominent figures like Gustavo Gutiérrez and Leonardo Boff advocated for the Church's active involvement in the struggle for justice and human dignity (Gutiérrez, 1973; Boff, 1987).

### **Core Principles of Liberation Theology:**

1. **Preferential Option for the Poor:** The Church should prioritize the needs and rights of the poor and marginalized, reflecting God's love through the liberation of the oppressed (Boff & Boff, 1987).
2. **Conscientization:** This principle involves raising awareness among the oppressed about their socio-economic conditions and the systemic forces sustaining their oppression, transforming passive acceptance into active resistance and change (Freire, 1970).
3. **Praxis:** Emphasizes action and reflection to transform society, promoting justice and reflecting on these actions in light of the Christian faith (Gutiérrez, 1973).
4. **Biblical Hermeneutics:** Reinterprets biblical texts from the perspective of the poor and oppressed, highlighting themes of liberation and justice (Cone, 1970).

### **Relevance to African Contextual Theology:**

Liberation theology significantly impacts African contextual theology, especially in regions like Igboland, where Christianity and traditional beliefs coexist and often clash. It provides a robust framework for addressing socio-cultural and political issues (Magesa, 1997).

### **Addressing Neo-Traditionalism in Igboland:**

1. **Economic and Social Justice:** Liberation theology's focus on justice for the poor can address socio-economic disparities rooted in traditional structures and colonial legacies,



advocating for policies that support economic empowerment and social inclusion (Bevans, 2002).

2. **Cultural Identity and Religious Syncretism:** Neo-traditionalism involves the resurgence of traditional beliefs in response to modernity. Liberation theology can respect and integrate traditional Igbo cultural identity while promoting Christian values of justice and human dignity (Bediako, 1995).

### **Empowering the Marginalized:**

1. **Women and Gender Issues:** In many African societies, including Igboland, women face significant challenges. Liberation theology's emphasis on gender justice can advocate for women's rights and greater participation in both religious and societal spheres (Oduyoye, 2001).
2. **Youth and Education:** The youth in Igbo society face challenges like unemployment and lack of educational opportunities. Liberation theology supports initiatives that promote education and skill development, empowering young people (Ukpong, 1995).

### **Engaging in Praxis:**

1. **Community Development:** Encourages practical engagement in projects addressing basic needs like healthcare, education, and housing, fostering a holistic approach to ministry in Igbo society (Gutiérrez, 1973).
2. **Political Advocacy:** The Church, guided by liberation theology, can play a prophetic role in advocating for political reforms promoting justice, transparency, and accountability (Cone, 1970).

Thus, Liberation theology provides a holistic response to neo-traditionalism. This approach enriches African contextual theology and empowers the Igbo people to actively shape their destiny in a just and equitable manner.

## **4. RESULTS AND DISCUSSIONS**

### **1. Addressing the Challenges of Neo-Traditionalism in Igbo Society: A Theological and Holistic Approach**

Addressing the challenges of neo-traditionalism in Igbo society indeed demands a multifaceted approach that takes into account both theological considerations and the holistic nature of culture and society. Neo-traditionalism, characterized by a revival or reinterpretation of traditional cultural practices and beliefs, presents both opportunities and challenges in contemporary Igbo society.

Firstly, it's essential to recognize the deep-rooted significance of traditional beliefs and practices within Igbo culture. These customs are often intertwined with spiritual beliefs and community values, serving as pillars of identity and social cohesion for many (Nwadiakor & Nweke, 2013). However, as society evolves and encounters modernity, there's a natural tension between preserving tradition and adapting to change.

Therefore, a theological approach to addressing neo-traditionalism involves engaging with religious perspectives to navigate this tension. For instance, within Christianity, which many



Igbo people practice alongside or in conjunction with traditional beliefs, there's a call to discern how cultural practices align with core religious principles. This requires a careful examination of traditional customs to discern their compatibility with Christian teachings on issues such as morality, social justice, and human dignity (Ogbonnaya, 2012).

At the same time, any theological approach must respect the cultural heritage and the intrinsic value of traditional practices themselves. Rather than outright rejection, there's room for dialogue and reinterpretation. This involves acknowledging the spiritual significance and communal bonds fostered by these practices while also critically evaluating aspects that may perpetuate harmful beliefs or practices (Idowu, 1973).

A holistic approach recognizes that culture is not static but dynamic, shaped by historical, social, and economic factors. Therefore, addressing neo-traditionalism requires considering its broader implications on various aspects of society, including governance, education, and gender dynamics (Nwadiolor & Nweke, 2013).

Further, promoting social cohesion amidst the resurgence of neo-traditionalism involves fostering dialogue and understanding between different segments of society. This can be facilitated through community engagement initiatives, educational programs, and interfaith dialogue platforms that encourage mutual respect and appreciation for diverse perspectives (Tutu, 1999).

Moreover, addressing the challenges of neo-traditionalism requires collaboration between religious leaders, cultural custodians, policymakers, and community members. By working together, stakeholders can develop strategies that honor cultural heritage while promoting social progress and inclusivity. It demands a balanced and inclusive approach that respects both cultural heritage and the need for social cohesion. By integrating theological insights with holistic perspectives, communities can navigate the complexities of cultural revivalism while fostering unity and progress (Asante, 2002).

## **2. African Contextual Theology**

African theologies have their origins in historical struggles and experiences, shaping theological ideologies that once responded to these challenges (Mbiti, 1969). However, many of these ideologies may no longer effectively address contemporary African issues. Historical milestones like Barack Obama's election and the end of apartheid in South Africa showcased progress in addressing historical injustices (Asante, 2002; Tutu, 1999).

Also, Inculturation theology, aiming for culturally relevant expressions of the gospel, often focuses on countering Western ideologies (Magesa, 1997). Yet, this narrow focus might limit its effectiveness in diverse African contexts, potentially hindering collaboration among theological perspectives (Idowu, 1973).

Given these challenges, the relevance of many African theologies needs critical examination. While past struggles shaped them, they must be assessed for their efficacy in today's context (Pobee, 2002). The complexities Africa faces now require a more progressive approach – "African contextual theology." This approach should offer adaptable and contextually relevant solutions to multifaceted African issues (Nyamiti, 2004).

African contextual theology aims to address present challenges while drawing from past experiences. It embraces innovation and sensitivity to Africa's evolving landscape (Amanze,



2006). This approach is poised to offer empowering responses to contemporary concerns, spanning social, economic, political, cultural, and environmental realms (Gyekye, 1995).

African contextual theology's dynamic nature engages with the realities of African life, enriching global Christian theology while honoring African communities' dignity and agency (Orobator, 2008). It's a pathway to a brighter future, building on heritage with fresh insights to meet present African challenges (Kanyoro, 2001).

In portraying a similar idea, Ogbonnaya (2012) averred that:

Such a theology should be a comprehensive approach that embraces all aspects of African life and experiences, encompassing politics, culture, economics, society, history, and more. It goes beyond merely focusing on past or cultural occurrences and agitations but takes into account the entirety of African and Igbo experiences especially in the present. (p.7)

African contextual theology is a response to the recognition that traditional Western theological frameworks may not fully address the specific needs, challenges, and aspirations of African societies and cultures. It seeks to develop a theological perspective that is relevant and meaningful within the African context. Magezi (2019) averred:

By grounding its theological reflections in the African context, this approach creates a theological framework that speaks directly to the experiences and challenges faced by African individuals and societies. It seeks to offer practical answers and guidance that address the specific needs of the people. (p.126)

African contextual theology is a flexible approach that interprets Christian beliefs within the African context, integrating faith with lived experiences. It aims to bridge Christianity and the broader African cosmological perspective, adapting theological concepts to cultural contexts (Orobator, 2008).

This theology draws from diverse contexts, incorporating cultural elements and socio-political concerns into theological reflection. Its goal is to address specific challenges while maintaining Christian principles (Pobee, 2002). Neo-traditional challenges within Igbo society go beyond cultural revival, requiring a comprehensive approach that considers evolving dynamics.

African contextual theology can address these challenges by integrating traditional beliefs into Christianity, fostering dialogue and understanding. It explores applying Christian values to African issues (Kanyoro, 2001). By recognizing complexities, it enables deep responses, avoiding rejection or uncritical acceptance.

Thus in Igbo society, practical application of African contextual theology involves tailoring theological insights to cultural context. This approach fosters relevance and ownership of faith. It addresses challenges through community participation, social justice, environmental stewardship, and transformation (Bediako, 2008). The aim is an empowered Igbo community navigating present realities and building a just and compassionate society. Hence, this framework provides inclusive solutions while upholding Christian principles. (Nwadiolor & Nweke, 2013)

Therefore, here are some key aspects of how African contextual theology can be put into practice in Igbo society:

**Theological Approach:** Under African contextual theology, the focus is on adapting theology to meet the needs of present-day Igbo society (Orobator, 2008). This involves developing



indigenous theology rooted in Igbo culture, drawing from oral traditions and historical experiences while aligning with the Bible (Mbiti, 1990).

Igbo Christian theologians can investigate the meanings of cultural festivals and form a theology around them, drawing from the Bible (Ogbonnaya, 2012). For instance, Igbo people's belief in sacrifice can be aligned with Christ's sacrifice for spiritual atonement and human salvation. This theology should be articulated while engaging and educating the people (Orobator, 2011).

Igbo festivities, like the New Yam Festival (Iri Ji Ofo), are rooted in religious beliefs passed down generations (Uchem, 2008). Igbo theologians can develop a theology of appreciation to God using these concepts. Festivities should be interpreted in the light of the gospel (Onwuanibe, 2007).

Historical examples, such as the transformation of pagan festivals in England, demonstrate how cultures can adapt to Christian beliefs (Stinton, 2010). Igbo Christian theologians can use African contextual theology to provide theological solutions to neo-traditionalism challenges, interpreting festivals in ways aligned with Christian values while respecting Igbo culture (Ogbonnaya, 2012). This approach addresses challenges and makes the Christian faith relevant within the local context.

**Evangelical Pattern:** The early missionary efforts in Igboland and Africa were often characterized by a top-down approach that imposed foreign beliefs rather than engaging in dialogue with local culture (Ekechi, 1971). To effectively re-evangelize Africa, especially among the Igbo society, adopting an African contextual theology is crucial.

This contextual evangelization approach should appreciate Igbo cosmology and spirituality, presenting the gospel from a standpoint that aligns with the Igbo's existing knowledge. The Igbo people have a well-developed sense of spirituality rooted in their ancient faith passed down by their ancestors. Acknowledging and respecting these cultural and spiritual foundations while presenting the gospel is essential (Onyibor, 2016).

The Apostle Paul's approach in Acts chapter 17 offers a biblical example of this contextual method. In Athens, Paul didn't condemn their idolatry but related the gospel to their existing beliefs, leading them to an understanding of the unfamiliar message (Acts 17:22-23). Taylor (2009) explains that Paul established common ground with the Athenians and then gradually introduced the message of Christ, focusing on the resurrection (p.1864).

A similar approach is needed to re-evangelize the Igbo people effectively. By respecting and integrating Igbo cultural and spiritual aspects, the Christian message can resonate more deeply within their context. This approach fosters a genuine reception of the gospel among the Igbo society, ensuring that it aligns with their beliefs and values.

**Social Sensitivity:** In providing a comprehensive approach to tackling the challenges of neo-traditionalism in Igboland, African contextual theology emphasizes social sensitivity, which involves understanding the perspectives and experiences of individuals within their cultural and social context (Shurle, 2022). This approach is particularly pertinent in addressing the socio-economic struggles faced by the Igbo community.

A socially sensitive church must extend its concern beyond spiritual matters to grasp the socio-economic conditions of marginalized groups (Shurle, 2022). Neglecting these concerns





might push members towards alternative religious groups that appear more attentive and inclusive, potentially fostering neo-traditional practices.

Furthermore, a socially sensitive church should actively listen to its members and promptly address signs of discontent (Acts 6:1-7). Failure to comprehend members' challenges could prompt them to seek solutions elsewhere, fostering the growth of neo-traditionalism.

African contextual theology offers a pragmatic solution by tackling socio-economic issues, nurturing attentive listening, and ensuring effective leadership. By cultivating an environment where members feel valued and supported, the church can reduce the appeal of neo-traditional practices. This aligns with the principles of communalism present in African cultures.

This theology also underscores communal responsibility in addressing societal issues (Orobator, 2008). Thus, the church should not only engage in individual acts of charity but also advocate for systemic change to tackle the root causes of poverty. This aligns with African cultural values and aids in creating a more effective response to poverty within the African context (Mbiti, 1990).

In influencing political and economic systems, the church should adopt a conscientious approach that considers the well-being of the entire community (Orobator, 2008). Advocacy for equitable policies and structures that combat economic inequality resonates with African communalism.

By embracing social sensitivity and addressing poverty and social justice concerns through African contextual theology, the church can provide a relevant response to the challenges of neo-traditionalism. This approach helps prevent members from seeking support in alternative religious practices and contributes to countering the rise of neo-traditionalism (Onyibor, 2016).

**Pastoral Inclusiveness:** Pastoral inclusiveness is a practice that aims to foster an environment of openness, acceptance, and support within a religious community, regardless of individual backgrounds or circumstances (Dunbar & Brooks, 2016). This approach ensures that no one is marginalized based on factors like race, gender, age, or socioeconomic status.

Pastoral inclusiveness involves catering to the diverse needs of community members, acknowledging their unique experiences (Bailey & Campbell, 2019). This could include offering personalized guidance, support, and care to various individuals and groups.

Importantly, this practice extends beyond the community, promoting collaboration and dialogue with those from different backgrounds (Dyson, 2019). It reflects values like love and respect found in religious teachings, fostering unity within the community (Coleman & Copeland, 2018).

However, within the framework of African contextual theology, engaging with local culture is crucial (Orobator, 2008). In Igboland, neo-traditionalism is a resurgence of traditional practices that may attract individuals looking to reconnect with their ancestral heritage and fulfill socio-cultural needs.

In this context, pastoral inclusiveness becomes vital for the Christian church to effectively address neo-traditionalism. It involves respecting Igbo culture, understanding concerns, and tailoring the Christian message to resonate with local values.



The church must support those struggling with the tension between Christianity and tradition through counseling and open dialogue (p.37). The goal is to provide a space where everyone, irrespective of background, feels valued and supported.

Balancing cultural heritage and Christian teachings is a challenge in addressing neo-traditionalism. African contextual theology advocates adapting Christianity to the cultural context while maintaining faith's integrity (Orobator, 2008).

An inclusive pastor, within this theology, understands Igbo culture and values, seeking common ground between Christian teachings and local beliefs. By doing so, they create a faith that aligns with Igbo identity.

Overall, pastoral inclusiveness rooted in African contextual theology is essential to tackle neo-traditionalism. By embracing the local culture and supporting all community members, the church can harmoniously integrate faith and tradition.

### **3. The Potential of African Contextual Theology in Addressing Global Challenges and Enriching Global Theological Discourse**

The adaptability of African Contextual Theology suggests its potential to address emerging challenges and global trends that impact African societies. As the world grapples with issues like migration, technological disruption, and the COVID-19 pandemic, this theological approach can provide innovative and context-specific solutions that draw from the collective wisdom and resilience of African communities (Magezi, 2019).

By expanding the scope of African Contextual Theology beyond the specific challenges of neo-traditionalism in Igbo society, the impact of this framework can be amplified. It can become a comprehensive and flexible tool for addressing the multifaceted needs and aspirations of African peoples, empowering them to navigate the complexities of the contemporary world while preserving their unique cultural and spiritual identities (Pobee, 2002).

Moreover, the global relevance of African Contextual Theology lies in its potential to enrich and diversify the broader field of Christian theology. By offering insights and perspectives that challenge traditional Western theological frameworks, this approach can contribute to a more inclusive and representative theological discourse that reflects the diversity of the global Christian community (Orobator, 2011).

As the world increasingly recognizes the importance of embracing cultural pluralism and local knowledge, the significance of African Contextual Theology extends beyond the African continent. Its principles and methodologies can inspire similar context-specific theological approaches in other parts of the world, fostering a more equitable and empowering global theological landscape (Tutu, 1999).

Thus, the expansion of African Contextual Theology's scope holds immense potential. By addressing a broader range of societal challenges, contributing to global theological discourse, and inspiring context-specific approaches elsewhere, this dynamic framework can become a powerful tool for transformation, empowerment, and the promotion of justice and inclusivity across the African continent and beyond.



## **5. CONCLUSION**

The challenges posed by neo-traditionalism in Igbo society are multifaceted and demand a comprehensive approach that respects cultural heritage while promoting social progress and inclusivity. African Contextual Theology offers a dynamic and adaptable framework to navigate these complexities, providing empowering responses that integrate theological insights with holistic perspectives.

By focusing on key areas such as theological approach, evangelical pattern, social sensitivity, and pastoral inclusiveness, African Contextual Theology empowers the Igbo community to address the tensions between tradition and modernity. This approach facilitates the development of indigenous Igbo theologies, the adoption of contextual evangelization strategies, the tackling of socio-economic concerns, and the fostering of inclusive pastoral practices.

Importantly, the success of this approach hinges on collaboration and collective effort. Engaging with religious leaders, cultural custodians, policymakers, and community members is crucial in developing comprehensive strategies that honor Igbo cultural identity while facilitating unity, transformation, and social progress.

As the Igbo community continues to struggle with the complexities of neo-traditionalism, African Contextual Theology holds the potential to guide them towards a future that respects their heritage, promotes social justice, and fosters an empowered and inclusive society. By drawing from the rich cultural and spiritual traditions of the Igbo people and integrating them with the transformative power of Christian teachings, this theological framework offers a pathway to navigate the present realities and build a brighter tomorrow.

Moreover, the relevance and applicability of African Contextual Theology extend beyond the specific context of Igbo society. As African communities continue to face diverse challenges, this dynamic theological approach can be leveraged to address a wide range of societal issues, from environmental stewardship to gender equality and sustainable development. By expanding its scope, African Contextual Theology can contribute to the empowerment and transformation of African peoples, while also enriching the global theological landscape.

Hence, African Contextual Theology provides a comprehensive and adaptable framework for addressing the challenges of neo-traditionalism in Igbo society and beyond. By embracing cultural sensitivity, promoting social engagement, and offering innovative solutions, this theological approach holds the potential to guide African communities towards a future that celebrates their unique identities, advances social progress, and fosters lasting unity and transformation.

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