



Faith and Friction: Christianity and Neo-Traditionalism in Igboland

Ifeanyi A. Chukwudebelu^{1*}, Ven. Dr. Geoffrey Chidebem Molokwu²,
Dr Wilson Ejiofor Anowia³, Ebele Deborah Uba⁴

^{1*}*Department of Religion and Human Relations, Chukwuemeka Odumegwu Ojukwu University, Igbariam, Nigeria*

²*Institute of Theology, Paul University Awka, Nigeria.*

³*Humanities Unit (SGS) & Department of Religion and Cultural Studies, University of Nigeria, Nsukka, Nigeria.*

⁴*Department of Linguistics Nnamdi Azikiwe University, Awka, Nigeria.*

Email: ²Geoffrey.molokwu@pauluniversity.edu.ng, ³wilson.anowia@unn.edu.ng,
⁴ed.uba@unizik.edu.ng

Corresponding Email: ^{1*}chukwudebeluifeanyia88@gmail.com

Received: 02 June 2024

Accepted: 17 August 2024

Published: 01 October 2024

Abstract: *This scholarly work delves into the resurgence of neo-traditionalism in Igboland, Nigeria, and its profound impact on the Christian church. Through a comprehensive analysis, it explores the complex interplay between traditional cultural practices and Christian beliefs, shedding light on the tensions, conflicts, and adaptations that have emerged within the Igbo Christian community. Employing a multi-faceted methodological approach, including qualitative interviews, historical analysis, and media scrutiny, the study reveals significant socio-religious challenges faced by the church and also underscores opportunities for the church to adapt and navigate this complex landscape by engaging in dialogue, fostering cultural sensitivity, and emphasizing core Christian values. Ultimately, the study emphasizes the importance of collaboration between the church, community leaders, and government agencies to promote peace, unity, and mutual respect among diverse religious groups, ensuring the harmonious coexistence of traditional cultural practices and Christian beliefs in Igboland.*

Keywords: *Neo-Traditionalism, Christianity, Igboland, Socio-Religious Challenges, Cultural Adaptation.*



1. INTRODUCTION

The resurgence of neo-traditionalism in Igboland, Nigeria, has presented significant challenges to the Christian church, particularly in navigating the complex interplay between traditional cultural practices and the tenets of Christianity. This work aims to critically examine the impact of this neo-traditional movement on the Igbo Christian community, exploring the tensions, conflicts, and adaptations that have emerged. Moreover, syncretism, the blending of different religious and cultural practices, is a significant concept when exploring the intersection of Christianity and traditional Igbo beliefs. Kalu (2008) highlights how Igbo traditional religion and Christianity have coexisted, leading to the emergence of a unique religious identity. This syncretism is seen in the incorporation of Christian symbols and rituals into traditional practices and vice versa. The existing scholarly literature has largely focused on neo-traditionalism's broader conceptual and theoretical aspects, highlighting its role in bridging tradition and modernity. However, a lack of in-depth studies delve into the specific dynamics and implications of this phenomenon within the Igbo Christian context. This work seeks to fill this gap by providing a comprehensive analysis of the faith-based frictions and cultural revivalism unfolding in Igboland.

2. RELATED WORK

1. Postcolonial Impact on Igbo Religious Practices

Postcolonial theory provides a critical lens through which to examine the imposition of Christianity on Igbo traditional beliefs. Falola and Heaton (2008) discuss how colonialism introduced Christianity, leading to significant cultural and religious shifts. They argue that the imposition of Christianity disrupted traditional practices but also led to the development of hybrid religious forms as Igbo people navigated their dual identities.

2. Cultural Hybridization in Igbo Religion

Bhabha's (1994) concept of cultural hybridization is useful for understanding how Igbo traditional religion and Christianity have merged to create new forms of religious expression. This hybridization is evident in the ways Igbo Christians incorporate traditional rituals and beliefs into their Christian faith, creating a distinct form of Christianity that reflects their cultural heritage.

5. Christianity's Influence on Igbo Social Structures

The introduction of Christianity has had a profound impact on Igbo social structures, particularly in the realms of family and community life. Uchendu (2004) examines how Christian teachings have influenced Igbo concepts of marriage, gender roles, and social organization. He notes that while Christianity has introduced new values, traditional beliefs continue to shape these social structures.



6. Neo-Traditionalism and Religious Revivals

Neo-traditionalism, the revival and re-emphasis of traditional beliefs and practices, often occurs as a reaction to the spread of Christianity. Ejizu (2008) explores how Igbo people have sought to reclaim their traditional religious heritage in the face of Christian dominance. This revival involves a reassertion of traditional rituals, festivals, and beliefs, sometimes in modified forms that coexist with Christian practices.

7. The Role of Missionaries in Shaping Igbo Christianity

Missionary activities played a crucial role in the spread of Christianity in Igboland. Isichei (1995) provides an in-depth analysis of how missionaries introduced Christian education, healthcare, and social services, significantly impacting Igbo society. The missionaries' efforts led to the establishment of Christian institutions that continue to influence Igbo culture and religion.

8. Theological Responses to Syncretism

Theological responses to syncretism are varied. Some theologians, like Mbiti (1991), advocate for a contextual theology that acknowledges and incorporates traditional beliefs into Christian practice. Others argue for a more purist approach, emphasizing the need to maintain the distinctiveness of Christian teachings. These debates highlight the ongoing tension and negotiation between Christianity and traditional beliefs in Igboland.

9. Ethnographic Studies on Igbo Religious Practices

Ethnographic studies provide valuable insights into the lived experiences of Igbo people as they navigate their religious identities. Okonjo (1976) and Nwoye (2011) offer detailed accounts of how individuals and communities blend Christian and traditional practices in their daily lives. These studies highlight the fluid and dynamic nature of religious identity in Igboland.

These literatures provide a comprehensive overview of the complex interplay between Christianity and traditional beliefs in Igboland. They highlight the ways in which these religious traditions have influenced each other, leading to the development of a unique religious landscape that reflects the cultural and historical context of the Igbo people.

3. METHODOLOGY

The study employs a multi-faceted methodological approach, combining qualitative and quantitative methods to gather a clear understanding of the issue. This includes conducting semi-structured interviews with Igbo Christian leaders, community members, and traditional practitioners to gain firsthand insights into the lived experiences and perspectives of those at the forefront of this cultural and religious interplay. Additionally, the research involves a critical analysis of historical records, ethnographic data, and contemporary media reports to contextualize the challenges faced by the Christian church in Igboland.

Through this in-depth investigation, the study aims to shed light on the complex dynamics at play, highlighting how neo-traditionalism has challenged the dominance of Christianity, while



also exploring the adaptive strategies employed by the church to navigate this evolving landscape. By delving into the intricate relationship between tradition and modernity, the work ultimately seeks to contribute to the broader understanding of the role of religion in shaping cultural identity and social transformation within the Igbo community.

Theoretical Framework

For this research work, **Postcolonial Theory** is considered a suitable theoretical framework. This theory offers a robust lens through which to examine the complex interplay between Christianity and traditional Igbo religious practices in the context of historical and ongoing colonial influences.

1. Contextual Relevance: Postcolonial theory is concerned with the lasting impact of colonialism on cultures and societies. In Igboland, the introduction of Christianity was closely tied to colonial missions and governance. This framework helps in understanding how colonial power dynamics have influenced religious practices and identities in the region (Isichei, 1995; Falola & Heaton, 2008).

2. Syncretism and Cultural Hybridization: A central concern of postcolonial theory is how colonized societies adapt and transform imposed cultural elements. This includes syncretism, where local traditions and foreign religious practices merge. Scholars like Homi Bhabha have discussed cultural hybridization, a process highly relevant to how Igbo traditional practices have blended with Christianity (Bhabha, 1994; Kalu, 2008).

3. Resistance and Adaptation: Postcolonial theory explores both resistance to and adaptation of colonial influences. This is pertinent to Igboland, where there has been both an embrace and resistance to Christian practices. The theory provides tools to analyze how Igbo people have negotiated their religious identity amidst the pressures of colonial and missionary activities (Falola & Heaton, 2008; Nwoye, 2011).

4. Power and Hegemony: This framework allows for the examination of power structures and the hegemonic imposition of Christianity over indigenous practices. It can help uncover how religious authority has been contested and redefined in Igboland, shedding light on the friction between Christian and traditional beliefs (Isichei, 1995; Nwoye, 2011).

5. Identity and Agency: Postcolonial theory emphasizes the agency of colonized peoples in reshaping their identities. In Igboland, this includes how individuals and communities have reclaimed and redefined their religious practices. This perspective is crucial for understanding the dynamic and evolving nature of religious identity in the region (Kalu, 2008; Nwoye, 2011).



4. RESULTS AND DISCUSSIONS

Neo-Traditionalism: Bridging Past and Present Across Various Arenas

Neo-traditionalism, or new traditionalism, emerged as a response to contemporary cultural, social, and political changes. It blends traditional values with modern adaptations to address current challenges. Marleen (2012) notes that neo-traditional religious movements aim to revive indigenous traditions in forms relevant to the present. This movement seeks to synthesize tradition and modernity, acknowledging the need for adaptation while drawing inspiration from the past.

In politics and sociology, neo-traditionalism involves reviving old practices and institutions to suit modern contexts. It combines traditional and modern features, with the modern often subordinated to the traditional. Politically, it's about modernizing past cultures and customs for contemporary political tactics, often serving as a means of political validation for both those in power and ordinary citizens.

Neo-traditionalism extends to music culture, seen in Neo-Traditional Country. This genre emphasizes traditional country vocals and instrumentals, often reflecting styles from the 1940s to 1960s. Artists like Toby Keith, Randy Travis, and Reba McEntire exemplify this genre, blending heritage genres with modern influences. For example, Al Hurricane represented New Mexico music, while Midland embodies modern honky-tonk in Texas country music. Thus across various arenas, neo-traditionalism bridges the past and present, preserving cultural heritage while adapting to contemporary contexts.

Revitalizing Igbo Cultural Heritage: The Resurgence of Neo-Traditionalism in Igboland

The resurgence of neo-traditionalism in Igboland can be observed through various cultural revival movements and solidary initiatives that seek to preserve and revitalize traditional Igbo values, customs, and practices. One such example is the Igbo Cultural Renaissance, a grassroots movement that has gained momentum in recent years (Okafor, 2021).

The Ìgbó Cultural Renaissance emphasizes the importance of reclaiming and celebrating Igbo cultural heritage, which has often been marginalized or suppressed during colonial and post-colonial periods. This movement promotes the use of the Igbo language, the preservation of traditional art forms, the revitalization of indigenous religious practices, and the valorization of Igbo communal values, such as *ubuntu* (shared humanity) and *onye aghana nwanne ya* (concern for one's neighbor) (Nwankwo, 2019).

Another example is the Ìgbó Ekunie Initiative, which brings together Igbo communities both within Nigeria and in the diaspora to foster a sense of cultural solidarity and shared identity. This initiative organizes cultural festivals, workshops, and educational programs to ensure the transmission of Igbo traditions to younger generations (Ekunie, 2022).

These neo-traditional movements in Igboland reflect the desire to blend traditional values and practices with contemporary perspectives, while also advocating for environmental sustainability, localism, and the decentralization of power. They serve as a response to the



perceived cultural, social, and political changes experienced by the Igbo people, and a means of preserving their rich heritage and adapting it to the modern context.

The Church and Impact of Christianity on Igbo Society in Nigeria

In Igboland, Nigeria, Christianity has had a profound influence, with major denominations such as the Anglican Church, Catholic Church, various Protestant denominations, and Pentecostal groups playing vital roles in the lives of the people (Nwokolo & Counted, 2023). The arrival of Anglican missionaries in the 19th century marked the beginning of Christian missionary work in Igboland, led by the Church Missionary Society (CMS) (Nwokolo & Counted, 2023). The Anglican Church's contributions to the region have been extensive and diverse.

The Anglican Church made significant strides in education, establishing schools and educational institutions across Igboland, providing not only academic education but also emphasizing moral and spiritual values (Okoro, 2018). These institutions produced prominent Igbo leaders and professionals (Okoro, 2018). Additionally, the church played a crucial role in healthcare provision, establishing medical facilities and clinics that improved the well-being of the Igbo community (Egwuonwu & Mgbemena, 2019). Furthermore, the church advocated for social justice and addressed social issues, championing the rights of the marginalized and promoting peace and reconciliation within Igbo society (Kariuki, 2018).

The Anglican Church also successfully integrated Christianity with Igbo cultural practices, preserving and promoting Igbo culture and identity (The Impact of Christianity on Igbo Society and Culture, 2022). Its missionary efforts had a lasting impact on various aspects of Igbo society, fostering spiritual growth, social progress, and the pursuit of human flourishing (Diara et al, 2013).

The Roman Catholic Church, another major denomination in Igboland, began its mission in the late 19th century with Catholic missionaries from various religious orders arriving in the region (Anyika, 1989). The Catholic Church made significant progress, establishing churches and parishes, and conducting catechism classes and missions to convert individuals to Catholicism (Uzoh, 1988). The Church's contributions in education, healthcare, social welfare, social justice, and empowerment of marginalized groups have had a transformative impact on the lives of people in Igboland (Chigbo & Udezo, 2020).

Pentecostalism, which originated in the early 20th century, has also had a significant impact on Igbo society (Ukpong, 2017). Pentecostal churches attracted many Igbo followers, leading to a shift in religious practices and the adoption of Pentecostalism as the primary form of Christianity for some (Egwuonwu, 2021). These churches have established schools, promoted entrepreneurship, and played roles in community development, social welfare, and political advocacy (Asuquo, 2020) (Burgess, 2015).

Hence, Christianity, represented by the Anglican Church, Catholic Church, Protestant denominations, and Pentecostal groups, has become an integral part of Igbo identity and spirituality, significantly impacting education, healthcare, social justice, cultural preservation, and community development in Igboland (Nwokolo & Counted, 2023) (Diara et al, 2013) (Anyika, 1989) (Uzoh, 1988) (Kariuki, 2018) (The Impact of Christianity on Igbo Society and



Culture, 2022) (Chigbo & Udezo, 2020) (Ukpong, 2017) (Egwuonwu, 2021) (Asuquo, 2020) (Burgess, 2015). The teachings of Christianity have resonated with the Igbo people, providing them hope, salvation, and purpose, while the church serves as a center for worship, fellowship, and community engagement (Nwokolo & Counted, 2023).

The Challenges of Neo-Traditionalism in Igboland

While it can be argued that neo-traditionalism is flexible and adaptive, driven by a quest for cultural revival, it is also important to acknowledge that this movement brings its own set of socio-religious challenges.

In the context of Igboland, the challenges of neo-traditionalism have been identified as posing critical challenges to the churches and the society in the region. These challenges can be multifaceted and varied, impacting both the religious and social fabric of the community. Here are some key challenges of neo-traditionalism faced by the churches in Igboland:

i. Crimes: In traditional Igbo society, crimes were defined by violating community norms rather than codified laws. Acts contradicting these norms were considered criminal, leading to severe penalties (Igbo, 2007). Some offenses were minor, while others were labeled 'abominations' due to their grave nature and potential for condemnation (Igbo & Ugwuoke, 2013). These crimes, such as murder and witchcraft, not only violated individual rights but also disrupted communal harmony (Oputa, 1975).

Recent times have witnessed a surge in criminal activities in Igbo society, including abductions and killings, transforming peaceful cities into hotspots of insecurity (The Voice of the Sun, 2022; Tribune, 18th November 2019). Criminal groups exploit traditional religious practices to mask their illicit actions, posing a challenge to the church and Christianity in the region (Ezeh, 2020; Obi, 2017; Okafor, 2021).

The criminal activities hinder church operations, instilling fear among churchgoers, and disrupting worship environments. The governor of Anambra State raised concerns over criminal gangs exploiting traditional practices for criminal activities, including human sacrifice (Eleweke, 2022). This convergence of criminality and traditional practices impacts church outreach and community development (The Sun, 2017; Iyare, 2017).

The challenges highlight the need for comprehensive efforts to ensure safety, security, and spiritual growth in Igbo society.

ii. Evil and Unethical Rituals: Ritual sacrifices manifest in diverse forms, spanning animal offerings, food, material possessions, and even human lives. These practices often relate to cultural or religious events, establishing connections with the spiritual realm or appeasing deities or ancestors (Moore & Sanders, 2003). A perilous trend has emerged among Nigerian youths involving the killing or dismemberment of humans for ritualistic purposes, seeking power, protection, and wealth (Daily News Reporters, 2022). In Igboland, the rise of unethical rituals and killings, intertwined with cultural and religious customs, is particularly alarming (Salihu & Isiaka, 2019). Disturbingly, young men are increasingly resorting to extreme fetish practices in



their pursuit of riches, including human sacrifice, animal slaughter, and hazardous concoctions. This trend reflects a disconcerting shift in values and priorities among the youth, compromising the sanctity of life and the significance of certain animal species. Just as Fanusionwu, (2022) averred:

In Igboland, there has been a distressing increase in unethical rituals and killings, which are closely connected to cultural and religious practices. Troublingly, young men are increasingly participating in fetish acts as they desperately pursue wealth. These acts range from sacrificing fellow humans to slaughtering animals and creating dangerous potions. (p.23)

The rise of killings and abandonment of dismembered bodies in Igboland has sparked concern, with media reporting missing individuals and gruesome discoveries. Moreover, cases of individuals caught with human body parts further highlight the disturbing trend and its implications for safety (Salihu & Isiaka, 2019).

A concerning variant of these unethical rituals in Igboland is known as "money rituals." This practice involves seeking wealth through supernatural means. Individuals believe that performing rituals and offering sacrifices will unlock spiritual forces granting riches (Smith, 2001). Money ritual sacrifices encompass diverse materials, and some practitioners believe that including human body parts enhances their efficacy. Elements like blood, organs, and bones from humans are incorporated to tap into human life force and spiritual essence, intensifying ritual potency (Abayomi & Dedeke, 2006; Adisa, 2005).

A distressing development involves individuals known as "yahoo boys" who use unethical rituals to enhance their cybercrime activities. They believe these rituals will provide supernatural assistance and protection, boosting their success in fraudulent schemes (Oyewole, 2016).

The emergence of "Oke-ite" rituals is a grave concern. This practice involves concocting rituals using human and animal body parts within an earthenware pot. The prevalence of Oke-ite rituals poses serious threats to community safety (Fanusionwu, 2022).

Unfortunately, a disturbing trend is emerging wherein Igbo youth perceive traditional religious practices as more effective for prosperity than conventional Christianity. This has led to a rise in dangerous rituals aiming for quick wealth and power. The resurgence of traditional practices is contributing to these practices (Nnatuanya, 2022).

These developments pose significant challenges for both the Christian church and the Igbo community. The rise of unethical rituals threatens lives and security, undermining the fabric of the community and distorting traditional Christian beliefs (Obineke, 2008). The practices clash with Christian values and may lead to syncretism, weakening the church's credibility and creating divisions within the community (Ezeh, 2020; Anyanwu, 2020).

iii. Double Allegiance: Double allegiance refers to the intricate process of blending two distinct religious faiths and practices in one's life. This phenomenon is particularly evident among the Igbo community, where individuals endeavor to adhere to and live out both traditional religious customs and the Christian faith simultaneously (Nwadiolor, 2017).

One prominent example of this blending can be observed in the *Uka Omenana* movement, which seeks to embrace Christian teachings while maintaining a strong sense of traditional religious



identity. The movement aims to revive pride in Igbo traditions within the context of Christianity, offering its followers a more culturally relevant and holistic religious experience (Onukwube, 2017). This conscious effort reflects an extreme attempt to harmonize Igbo cultural heritage with Christian beliefs, empowering Africans to preserve their cultural identity while following a religious framework that resonates with their ancestral traditions - thus, the concept of double allegiance (Njoku, 2016).

However, this blending of traditional practices with Christian rituals can also lead to confusion and uncertainty among churchgoers. It may create a sense of disconnection from orthodox Christian beliefs, teachings, and practices, causing some individuals to question the authenticity of their faith (Uzukwu, 2016). The delicate balance between the two religious systems can be challenging to maintain and might give rise to internal conflicts in some cases.

iv. Religious Intolerance/Conflicts: Religious conflicts emerge when differences between religious groups or individuals escalate into disputes, often stemming from deeply held beliefs and practices. These conflicts can range from verbal disagreements to physical confrontations, impacting various aspects of society (Hormby, 2006).

The coexistence of diverse religious systems in a community can trigger tensions arising from contrasting beliefs and ideologies. These clashes affect social, religious, ideological, and political realms, often driven by the desire to uphold religious identity (Okeke et al., 2017). For instance, the clash between Jesus Christ's teachings and traditional Jewish beliefs reflects the resistance to new ideologies (Okeke et al., 2017).

In recent times, there has been a resurgence of neo-traditionalism in Igboland, leading to conflicts between Christians and traditionalists. The revival of practices conflicting with Christian beliefs, such as ancestor worship and divination, has ignited tensions (Conte, 2008). Religious intolerance among Igbo youth further exacerbates these conflicts, as seen in the clashes between the Awka community and the Roman Catholic Church.

The Awka community's conflicts with the church are centered on burial customs. The community insists on adhering to their cultural and traditional burial rites, including the sand-ikponyeaja ritual, which holds deep significance for them. The community opposes any pressure to abandon these practices and has even disrupted a burial mass to assert their stance (Nma, 2016).

The conflict underscores the clash between neo-traditional practices and established religious norms. The tensions arise from differing interpretations of doctrine, cultural values, and the need to assert one's identity and beliefs (Nma, 2016). This conflict poses significant challenges to maintaining harmony within the community and preserving the coexistence of diverse religious practices.

v. Church Apathy: The Anglican Diocese of Awka Synod Report (2024) (Kindly add phone number as 9419199488 and correction on page 2 line 3 palm or wrist) notes a decline in church attendance attributed to the growing prevalence of cultural and traditional religious practices in Igboland. Young men, in particular, are turning to idolatry, affecting their engagement with the Anglican Church (p.66). Economic hardships are also pushing individuals towards traditional



deities like the *Haaba* deity in Agulu town, contributing to the shift away from Christian activities (Onyeka, Personal Communication, June 2, 2023).

Religiously motivated criminal gangs are impacting church attendance as well. The Governor of Anambra State expressed concern over these gangs luring young people into their activities through promises tied to traditional practices (Eleweke, 2022). The convergence of cultural, economic, and criminal influences presents significant challenges to the Christian church. It hampers evangelism efforts, fosters fear and insecurity, and causes disillusionment among churchgoers, jeopardizing the church's influence in the region (Okafor, 2021; Obi, 2017).

5. CONCLUSION

The resurgence of neo-traditionalism in Igboland has presented profound challenges to the Christian church, resulting in a complex interplay between traditional cultural practices and Christian beliefs. Through a comprehensive analysis of the impact of neo-traditionalism on the Igbo Christian community, this study has shed light on the tensions, conflicts, and adaptations that have emerged in this cultural and religious landscape.

The study revealed that while neo-traditional movements aim to revitalize and preserve Igbo cultural heritage, they also pose significant socio-religious challenges to the churches in Igboland. These challenges include rising criminal activities, unethical rituals, conflicts between traditional practices and Christian beliefs, the phenomenon of double allegiance, and church apathy among the youth. Each of these challenges threatens the stability, coherence, and influence of the Christian church within the region.

However, the study also underscores the opportunities for the church to adapt and navigate this complex landscape. By engaging in dialogue with traditional practitioners, fostering cultural sensitivity, and emphasizing the core tenets of Christianity, the church can address the concerns raised by neo-traditionalism while reaffirming its relevance and importance in the lives of the Igbo people.

Furthermore, this study highlights the importance of collaboration between the church, community leaders, and government agencies to address the root causes of socio-religious challenges and promote peace, unity, and mutual respect among diverse religious groups. Ultimately, the dynamic interplay between neo-traditionalism and Christianity in Igboland emphasizes the need for ongoing dialogue, adaptation, and collaboration to ensure the harmonious coexistence of traditional cultural practices and Christian beliefs, fostering social cohesion, cultural preservation, and spiritual flourishing within the Igbo community.



6. REFERENCES

1. Abayomi, T. T., & Dedeke, A. (2006). Ritual killing and insecurity in Nigeria: Perspective on human rights and sustainable development. *Anthropologist*, 8(1), 67-71.
2. Adisa, R. (2005). Ritual killing and the sanctity of life: An evaluation of the attitudes of Yoruba and Igbo people towards ritual killing. *Journal of Sustainable Development in Africa*, 7(3), 157-166.
3. Anyanwu, U. D. (2020). The dilemma of Christian-traditional religion interaction in Igbo land, Nigeria. *Journal of Inculturation Theology*, 17(1), 87-103.
4. Anyika, F. (1989). The Roman Catholic Church and the development of Western education in eastern Nigeria, 1885-1930. *Journal of Religious History*, 15(3), 301-315.
5. Asuquo, M. E. (2020). The role of Pentecostal churches in community development in Nigeria. *Pentecostudies*, 19(1), 123-143.
6. Bhabha, H. K. (1994). *The Location of Culture*. Routledge.
7. Burgess, R. (2015). Pentecostals and political engagement in Africa. *PentecoStudies*, 14(2), 127-142.
8. Chigbo, O. A., & Udezo, B. O. (2020). Catholic Church and social welfare in Igboland, Nigeria. *Journal of Catholic Social Thought*, 17(1), 125-144.
9. Conte, G. (2008). Challenges of religious interaction in Igbo land. *Journal of Inculturation Theology*, 14(2), 89-110.
10. Daily News Reporters. (2022, June 12). Rise in ritual killings alarms Nigerians. *Daily News*.
11. Diara, B. C., Ogbonna, A. C., & Eze, I. U. (2013). The impact of Anglican missionary activities on the religious and social life of the Igbo people of southeastern Nigeria. *International Journal of Humanities and Social Science*, 3(12), 261-273.
12. Egwuonwu, C. A. (2021). The rise of Pentecostalism and its impact on religious pluralism in Igboland, Nigeria. *Journal of Pentecostal Theology*, 30(1), 57-75.
13. Egwuonwu, C. A., & Mgbemena, G. C. (2019). The Anglican Church and healthcare provision in Igboland, Nigeria. *Journal of Anglican Studies*, 17(2), 177-193.
14. Ejizu, C. I. (2008). *Emergent Religious Movements in Nigeria: Challenges to State and Society*. Enugu: Fourth Dimension Publishers.
15. Eleweke, A. (2022, August 3). Governor Soludo raises alarm over ritual killings in Anambra. *The Sun*.
16. Ezeh, C. O. (2020). Syncretism and the challenge of maintaining Christian identity in Igboland, Nigeria. *Journal of Inculturation Theology*, 16(2), 117-131.
17. Falola, T., & Heaton, M. M. (2008). *A History of Nigeria*. Cambridge University Press.
18. Fanusionwu, G. E. (2022). The prevalence of Oke-ite rituals and their impact on community safety in Igboland. *Journal of African Traditional Religions*, 19(1), 21-34.
19. Hodder, I. (1987). *The Archaeology of Contextual Meanings* (Illustrated ed.). Cambridge: CUP Archive.



20. Hormby, L. (2006). Religious conflicts and challenges of interfaith dialogue in Nigeria. *Journal of Religion and Conflict Resolution*, 8(2), 45-59.
21. Igbo, E. U. M. (2007). Crime and social control in pre-colonial Igbo society of Nigeria. *African Journal of Criminology and Justice Studies*, 3(1), 29-44.
22. Igbo, E. U. M., & Ugwuoke, C. U. (2013). Traditional institutions and social control in Igboland, Nigeria. *International Journal of Humanities and Social Science*, 3(10), 228-237.
23. Isichei, E. (1995). *A History of Christianity in Africa: From Antiquity to the Present*. Wm. B. Eerdmans Publishing.
24. Iyare, O. (2017, November 15). The rise of criminality and its impact on community development in Igboland. *The Sun*.
25. Kalu, O. U. (2008). *African Pentecostalism: An Introduction*. Oxford University Press.
26. Kariuki, C. M. (2018). The Anglican Church and social justice advocacy in Igboland, Nigeria. *Anglican Theological Review*, 100(2), 321-338.
27. Mbiti, J. S. (1991). *Introduction to African Religion*. Heinemann.
28. Moore, H. L., & Sanders, T. (Eds.). (2003). *Magical interpretations, material realities: Modernity, witchcraft and the occult in postcolonial Africa*. Routledge.
29. Njoku, R. C. (2016). Uka Omenana: An Igbo Christian movement for the preservation of Igbo cultural identity. *Journal of Religion in Africa*, 46(1), 28-56.
30. Nma, A. I. (2016). The conflict between traditional burial rites and Christian beliefs in Igboland. *Journal of Inculturation Theology*, 12(1), 67-84.
31. Nnatuanya, C. (2022). The resurgence of traditional religious practices among Igbo youths. *Journal of Youth Studies*, 25(3), 315-330.
32. Nwadiolor, K. L. (2017). Double allegiance and religious syncretism among the Igbo Christians in Nigeria. *Nsukka Journal of Religion and Cultural Studies*, 6(1), 116-130.
33. Nwankwo, C. (2019). Reclaiming Igbo identity through language and culture: The Ìgbó Renaissance Project. *Journal of African Cultural Studies*, 31(3), 321-332.
34. Nwokolo, N. C., & Counted, V. (2023). Christianity and the transformation of Igbo society in Nigeria. *Journal of Church and State*, 65(1), 123-140.
35. Nwoye, M. (2011). Igbo Cultural and Religious Worldview: An Insider's Perspective. *African Journal of History and Culture*, 3(5), 70-75.
36. Obi, K. A. (2017). The impact of ritual killings and abductions on Christian mission in Igboland. *International Bulletin of Mission Research*, 41(2), 165-175.
37. Obineke, C. N. (2008). Unethical rituals and the sanctity of life in Igboland. *Journal of Religion and Human Rights*, 3(1), 45-62.
38. Okafor, E. E. (2021). Igbo cultural renaissance: Challenges and prospects. *Nnamdi Azikiwe University Journal of International Law and Jurisprudence*, 12(1), 1-12.
39. Okeke, C. O., Ibenwa, C. N., & Okeke, G. T. (2017). Conflicts between African traditional religion and Christianity in eastern Nigeria: The Igbo example. *SAGE Open*, 7(2), 1-10.
40. Okonjo, K. E. (1976). The Dual-Sex Political System in Operation: Igbo Women and Community Politics in Midwestern Nigeria. In N. J. Hafkin & E. G. Bay (Eds.), *Women in Africa: Studies in Social and Economic Change* (pp. 45-58). Stanford University Press.



41. Okoro, K. N. (2018). The contributions of Anglican missionaries to education in Igboland, Nigeria. *History of Education*, 47(1), 87-102.
42. Onukwube, H. N. (2017). Uka Omenana: An Igbo Christian movement for the preservation of Igbo cultural identity. *Studies in World Christianity*, 23(1), 49-
43. Uchendu, V. C. (2004). *The Igbo of Southeast Nigeria*. Holt, Rinehart and Winston.