



CHRISTIAN RELIGION VS AFRICAN COMMUNICATION SYSTEM: THE CROSSROADS IMPLICATIONS IN IGBOLAND

Afulike Don Christian¹, Osuagwu Gladys Amarachi², and Ugwo Chinonyere Isaiah³

¹Department of Mass Communication, Abia State University, PMB 2000, Uturu.
Email: afulike2000@gmail.com; Tel.: 07037574703

²Department of Mass Communication, Abia State University, PMB 2000, Uturu.
Email: osuagwu.amara@gmail.com; Tel.: 07065225880

³Department of Sociology, Abia State University, PMB 2000, Uturu.
Email: chukwuisaiah3@gmail.com; Tel.: 08032609407

Cite this article:

Afulike, D. C., Osuagwu, G. A., Ugwo, C. I. (2025), Christian Religion Vs African Communication System: The Crossroads Implications in Igboland. African Journal of Culture, History, Religion and Traditions 8(1), 15-25. DOI: 10.52589/AJCHRT-UFZTZBW3

Manuscript History

Received: 19 Oct 2024

Accepted: 15 Dec 2024

Published: 7 Jan 2025

Copyright © 2024 The Author(s).

This is an Open Access article distributed under the terms of Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International (CC BY-NC-ND 4.0), which permits anyone to share, use, reproduce and redistribute in any medium, provided the original author and source are credited.

ABSTRACT: *The study undertook a critical analysis and focused on the African Communication system in Igbo land which is as old as man and Christian religion. This is because African traditional communication systems, values, cultures and beliefs exist in several forms in different parts of Igboland and witnessed a crossroads. This paper employed desk and ethnographic research methods to source data for the study. The study revealed that there are many manifestations of how Christian religion through communication cross-affected African communication systems in Igboland which includes decapsulating the way of life and belief of a people, the Igbos. The study therefore recommended the need to deploy traditional communication systems platforms to teach Christian religion and vice-versa.*

KEYWORDS: African, Communication, Christian, Igboland and Religion.



INTRODUCTION

African Communication Systems are age-long practices before the advent of Christian religion. They refer to the ways, means or modes through which ideas, messages, information, orders, instructions, secrets and movement are indigenously conveyed to people from place to place. The traditional channels of communication in Igboland and Africa in general are multiple due to the fact that some tend to serve specific purposes while others function for general purposes. Communication channels such as bells, cannon, shot, drums, art communication, folk songs, and proverbs, are prominent in traditional communication in Africa.

Ugboajah (1991) cited in Ihechu and Uchechukwu (2018) stated that Igbo indigenous societies employ the informal system of communication more than that of formal. Songs, dances, symbols, cult scripts, Iconography, linguistic and marketplace dialogue which are informal are usually employed. Ugboajah's assertions go further with the idea that this is the most significant thing and Igbo audiences and Africa in general are now attaching more importance to it; this is because the local media system is viewed to have credibility and the ability to influence stability in African Indigenous Institutions.

African traditional communication systems exist in several forms in Igbo land although they exist in both rural and urban centers, they are predominantly present and are practiced in rural areas. The people in rural areas are conversant with the information dissemination functions of the town crier for example. They are also aware of the characteristics and essence of different symbols, signs, and vegetations. That is why they see the limits offered by palm fronds and red clothes tied around certain places. They also relate masquerades to certain spirits and other ancestral inclinations, and therefore comply with the sacrifices and taboos associated with different rituals. The African traditional society is a homogenous and close one with its unique characteristic features that set it apart from other cultures of the world. Some of their beliefs and practices like Caste-system (osu-one dedicated to idol/god), and slave (ohu) all in Igbo land, killing of twins and albinos, burying chiefs/kings with slaves, witchcraft, polygamy, nude dressing and certain practices against women and widows, etc. appear to be evil in the contemporary society and therefore need to be sermonized against so as to review them in the light of a superior religion like Christianity. These evil beliefs and practices have become a source of great worry to some scholars in Africa, hence the birth of the topic under review.

However, it was not until the beginning in the early nineteenth century until African colonies became independent; more than a hundred years later, many thousands of Christian missionaries from Europe, North America, and the West Indies worked throughout the African continent. While European colonialism facilitated the work of Christian missionaries, these missionaries did not come to Africa because they were invited by colonial governments. The primary agenda of the missionaries was to spread Christianity through the conversion and communication of as many people as they could reach with their message.

If the goals of Christians missions were independent from the colonial agenda, why did Christian missionaries not work in Africa in large numbers before the beginning of the colonial era? This is a good question. The European and North American missionary endeavors were directly tied to Christian revivalist movement that occurred in the nineteenth century. Religious revivals occur in all religions, including Christianity, Islam, and Judaism. These movements often occur at a time of social upheaval and uncertainty when religious leaders encourage people to return to a stricter religious practice. A central message of the nineteenth century



Christian revival was a call for proselytization. Christians were strongly encouraged to spread the Christian message to all regions of the world, including the Igbo land in Africa.

Christian missions in Africa were established by a variety of Christian denominations. Many different Roman Catholics established mission work in Africa, as did many Protestant denominations. In fact, it would be difficult to identify a Protestant church in the early twentieth century that did not have mission work in some part of Africa. Moreover, missionaries did not only come from predominantly white churches. The African Episcopal Methodists and National Baptist Convention, among other African American churches, had active mission work in Igboland.

The primary goal of Christian missionaries was to convert as many Igbos to Christianity as possible. To facilitate meeting this goal, missionaries concentrated their effort on teaching and preaching about Christianity. To reach the vast majority of Igbo people, missionaries had to learn their languages and communication systems. To further interest in an understanding of Christianity, missionaries worked to translate portions of the Bible into the local languages for easy and meaningful communication, influence and conversion.

However, to read the newly translated Bible, people needed to learn how to read. Consequently, education and schooling became important additional goals of Christian missionaries. All over Africa, wherever missionaries went, they opened schools. At first, the main focus of these schools were to teach reading and religious instruction. Missionaries believed that the ability to read the Bible was of vital importance in the conversion and communication process.

The Problem

Man's search for God has led to many pathways. The result has been the enormous diversity of religious expressions found world-wide today from the endless variety of Hinduism to the monotheism of Judaism, Islam and Christianity, and to oriental philosophies of Shinto, Taoism, Buddhism and Confucianism. In the light of vast religions, mankind has turned to animism and magic (Ihenwa, 2014). It becomes, therefore, a matter of concern at this juncture to examine the religion of Christianity and African Communication Systems.

However, religion is derived from Latin words as: *Ligare* (meaning to bind), *Relegere* (meaning to unite, or to link), and *Religio* (meaning relationship). Thus, the etymology of the word 'religion' shows that it is essentially a relationship, a link established between two persons, namely, the human person and the divine person believed to exist and worshipped by man. Religion is essentially a bipolar phenomenon. On the one end is man he worships (Omeregbe, 1993). Bouquet in Omeregbe (1993) sees religion as a fixed relationship between the human self and some non-human entity, the sacred, the supernatural, the self-existent, the absolute or simply God. Venon (1962) described religion as that part of culture composed of shared beliefs and practices which not only identify or define the supernatural, the sacred and man's relationship thereto, but which also relate them to the unknown.

African traditional religion is the belief system that has been handed down from one generation to another through indigenous means of communication. It originated from the soil of Africa. The people were born, nurtured and they grew in it. It is a tolerant, accommodative and peaceful religion that fights those that attack it. The above views were expatiated by Onyeidu (1999) when he observed that the Traditional African Religion is a tolerant and non-missionary religion. Its adherents were not converted (proselytes) but members of the society born into the



religion of their ancestors. The traditional religion has no room for religious propaganda or bigotry, yet they communicate with each other. It is a moderate religion which only attacks its opponents who provoke it to anger. Anyika (1988) said that it is a religion that is indigenous to African Soil with African Communication systems, but other origins are lost in antiquity. Ajayi (1981) described it as these beliefs and practices that are indigenous to Africans which, according to Mbiti (1969), has permeated every facet of the people's life. It is a religion that has no known founder and scripture unlike Christianity. The tenets of the religion are written on the songs, myths, and dances of the people. In the same frame of mind, Awolau and Dopamu (1979) asserted that this is a religion that has no written literature, yet it is written everywhere for those who care to see and read. It is largely written in the people's myths and folklores, in songs and dances, in their liturgies and in proverbs and pithy sayings. Therefore, this study is set to examine to what extent the crossroads is between Christian religion and African Communication Systems in Igboland.

Objectives of the Study

The objectives of the study were to:

- a. Establish the historical background links between Christian religion and African Communication Systems in Igboland.
- b. Ascertain the extent of the crossroads between Christian religion and African Communication System in Igboland.
- c. Ascertain the factors responsible for the crossroads between Christian religion and African Communication System in Igboland.
- d. Determine the implications of the crossroads between Christian religion and African Communication Systems in Igboland.

METHODOLOGY

This paper deployed a desk ethnographic research method to source data for the study. Interviews and field investigation were carried out to validate historical background between Christian missionaries and Igbo-African believers, vis-a-vis contemporary interactions and its implications. This is because the desk ethnographic method is most frequently used in religious, traditional and cultural studies.

LITERATURE REVIEW

Igbo Religion before Its Contact and Interactions with Christianity

The line that separated the religious life from the secular in Igbo culture was as thin as air. The Igbo believed in a Supreme Being (*Chukwu*) and in life after death. *Chukwu* lived far away in the sky. He was the origin of all things who directed the activities of all things. The names the Igbo gave their children expressed these beliefs. For instance, an Igbo family might name a baby *Chukwudalu* ('God thank you'), *Ogechukwu* ('God's time is the best'), *Chioma* ('Good



God'), etc. Moreover, Igbo proverbs, folk tales and incantations testified to their belief in the existence of God.

The Igbo also believed in the existence of *Ekwensu*, which is Satan, whose prime occupation was to lead people astray (Umeh, 1999 cited in Elekwa, 2024). The Igbo people had no symbols of *Chukwu* because no one knew what he looked like. They rarely kept special altars or shrines for his worship since he was everywhere at the same time. Every transgression was ultimately an offense against him and they constantly prayed that any trespasses they might have committed, knowingly or unknowingly, be forgiven. The Igbo people nursed a deep reverence for the mysterious nature of *Chukwu*. They were not sure how to approach him for interaction but they knew he was a spirit. They therefore communed with him through the major spirits and ancestors.

Igbo people had a wide range of spirit symbols that often took the form of natural phenomena like rivers, streams, lakes, hills, mountains, forests, big trees, etc. A spirit symbol might have its own priest or priestess who serve as spokespersons.

Any object could be turned into an object of worship for sacred communication if consecrated. Even after its consecration, the object would never acquire the qualities of a god, nor would it ever become a god; instead, it would become a religious object assuming the name of the spirit it represented. Its power would depend on the strength of the spirit that lived in it. A body of water, a piece of metal, a stone, or even a piece of bone might serve as an object of worship; however, it is not the stone, metal or bone that is being communicated with or worshiped, but rather the spirit that it represents.

The most common object of worship was *Ikenga*, a wooden carving that symbolized a man's strength and success, distinguished by its prominent horns. Anyone can buy an *Ikenga* in the marketplace and make it his personal *chi* (god) or household *chi*.

The Igbo people did not believe that a man's *chi* entirely controlled his destiny. No matter how "good" his *chi* was, a person would achieve success only if he worked hard and led an upright life. They emphasized and communicated the importance of hardwork in the saying, 'If a person says "yes", that person's *chi* says "yes".' (onyekwe, *chi ya' ekwe'*) (Elekwa, 2024).

Christian Religion: The Spread, Interactions in Igboland

Apart from the supernatural reasons, there were also other circumstantial factors that constituted the immediate reasons for the spread of Christianity in Igboland. The key one is the willingness of some of the people. It is very likely that a considerable amount of time passed before a significant number of converts were obtained. In this period, they had the opportunity to acquire a fine knowledge of the local customs and thought forms, and many did so, both Catholic and Protestant. In areas where there was no better understanding of the people's background, the success made by the missionaries was considerably limited; the missionary cooks, gardeners, and servants, who were commonly referred to as missionary "boys", were the interpreters for both the missionaries and the natives.

The second factor is the humanitarian activities of the missions. The influence of Christian schools and medical institutions was great. Schools aided the process of evangelization through indigenous communication as many were converted at schools. Those non-Christians who received both physical and spiritual healing in Christian hospitals and dispensaries went home



and made wonderful impacts in their various communities. Literature is the third factor that has helped much in the spread of Christianity in Nigeria. “The Bible in vernacular was the most potent factor in the spread of the religion ... It is a self-propagating religion by means of the people learning to read and communicate the Bible in their own mother tongue (Ekwunife, 1990).

Christian Religion vs African Communication System: The Place of Symbolic Interactions

Don Faules and Dennis Alexander (1978) defined communication as symbolic behavior which results in various degrees of shared meanings and values between participants. In their view, symbolic interaction is an excellent way to explain how mass communication shapes people’s behaviors (Baran, 2002).

Kunczick (1988) in Folarin (2002), cited in Anaeto (2008), stated that symbolic interaction is a process in the course of which people interpret the symbolism used by the interaction partners, and that their own actions are based on the representative interpretations and/or situations definitions.

Mead opined that human beings interact in terms of symbols, the most important of which are contained in language. A symbol does not simply stand as an object of event; it defines them in a particular way and indicates a response to them (Daramola, 2003).

Daramola contended that without symbols there would be no human interaction and no human society. In order to survive, the man must construct and live in a world of meaning, and social life can only proceed if members of a society largely share the meaning of words. Therefore, as people interacted and interpreted shared symbols within an environment, the Igbos began to appreciate foreign culture against theirs.

A more elaborate explanation was given by Ekwunife (1990) as: Those institutionalized beliefs and practices of indigenous culture, religion and traditions of Africa which are rooted in the past African culture, transmitted to the present votaries by successive African forebears mainly through oral traditions (myths and folktales, songs and dances, liturgies, rituals, proverbs, pithy saying and names), sacred specialists and persons, sacred space and objects and religious works of art—a religion and traditional system which is slowly but constantly updated by each generation in the light of new experiences through the dialectal communication process of continuities. Before the advent of Christianity into the continent, the traditional systems had sustained Africans for generations.

More so, the traditional African religion shares many characteristics with other living religions of the world. Such common features include: belief in God or gods (theism), a system of worship (cult) prayer, sacrifices and the clear-cult distinction between the holy (sacred) and unholy (profane). These were some of the good elements in the primary society which prepared the mind of Africans for acceptance of Islam and Christianity. Furthermore, in the traditional African society, instruments of social control include: taboos, swearing of oath, making of blood pact, trial by ordeal, oracles, vows, secret societies and the meticulous observation of customs and traditions. Thus, as in other parts of the world, God did not leave himself without revelation and witness in Africa (Onyeidu, 1999). According to Parrinder in Onyeidu (1999), in this attempt to qualify the strength and membership of the ancient faith said that probably



over scriptural religions. With special reference to Igbo land, Jordan in Onyeidu (1999) observed that, “A whole system of taboos and ritual ordinances controlled native life.”

Influences of Christianity vs African Communication Systems

As stated earlier, the emphasis is on the Igbos of Eastern Nigeria although references could be made to other parts of the country. This study tries to look at the part played by the foreign religion (Christianity) towards the changes that have occurred in the society. Christianity is a foreign religion imported into Nigeria while the traditional religion is the indigenous faith (Onyeidu, 1999). Christianity through communication and interactions has in time past and at present impacted so much on African culture in general both positively and negatively and it is still doing so now. Against this backdrop, Ugwu (2002) said, “Although the imported world religion has brought in some positive influence or effects on the Nigerian communities, it has also dealt a staggering blow on our social, economic, religious and political systems.” However, change is the only thing that is constant in human life and as such it is inevitable in human interaction. Therefore, African society and her communication systems like any other one is a dynamic one; hence, it is susceptible to change. The pattern of change among many African societies has been an on-going process. This can be deciphered by a close look at the historical development of religion. The whole theme of religious change in Africa has been seen from the perspective of a phenomenon, which only began when Africans came into contact, interaction and communication with Europeans.

Fundamentally, rapid social change in Africa, owing to the Western influence in the second part of the nineteenth century, helped to transform a very simple, harmonious and homogeneous society into a complex and heterogeneous one. The people strictly observed the religion and culture of their communities (Chuta, 1992 cited in Ibenwa, 2004); foreign religion (Christianity) and their cultural baggage (i.e., education and urbanization) served as the sweet pills with which Africans were enticed and captured (Ozigbo, 1988). No wonder, Wood (1942) aptly remarked that Judaism, Christianity and Islam have all acted as social revolutionary forces in our societies. It should be noted that some of the changes are inevitable because they are a part of the survival strategy; others are irresistible in the presence of conquering culture. A reinterpretation of the theme has, therefore, shown a few instances of those changes. In the words of Ugwu (1999), one or two things are true of the influence of these imported religions on any culture it interacts or communicates with.

Consequently, the introduction of Christianity in Africa marked the beginning of religious pluralism on the continent, thus putting to an end the monolatric religious system that operated in the traditional African societies. Most of the people, for varying reasons, opted for the new religions without necessarily understanding the implications of their new choice (Chuta, 1992). But when their desires were not met, they opened up new religious sects as off-shoots of their frustration, hence the comment by Dale cited in Onyeidu (1999) that, “A sincere man does not change his beliefs hastily.” This situation undoubtedly led to a compromise.

The introduction of Western education in Africa brought in Western ideas of rationalism and individualism into Africa (Chuta, 1992). Many Africans began to doubt their religious traditions, and subsequently decided to live without it, and that was the inception of secularism in Africa. This created conditions for the rise of new elites with Western educational outlook in African societies, who had their own elites. Among these were chiefs, priests and war leaders, many of which normally owed their elite status to birth (Afigbo, 1976). There in



school, the children acquired a whole body of new teachings, touching on all aspects of human existence, and these were openly and widely advertised as anti-theatrical to the African way of life. Western education weaned African children from the control and influences of their families.

- a) **Pattern of Dress and Dressing Style:** Undoubtedly, the pattern of dressing has changed immensely. Children now wear Western dresses at the expense of locally made dresses.
- b) **Design of Houses:** The architectural designs of residential houses are not left out in this movement. It is only in the most remote parts of Nigeria today that you will see people building houses with sticks, red sand and roofing their houses or huts with elephant grasses and palm fronds as against blocks, cement and zinc.
- c) **Pattern of Greeting:** The greeting pattern of the Africans have been influenced also. People no longer bow or prostrate while greeting; rather, they prefer to wave hands and to say “hi”.
- d) **Occupation:** The occupation of Africans is no longer the usual farming works of cultivation of crops and rearing of animals. People now prefer white-collar jobs in the urban areas and this has led to importation of virtually everything in Nigeria today and overcrowding in the urban areas.
- e) **Carting Away and Burning of Objects:** Most of our valuable objects are burnt from time to time. Such objects, worthy of mention, are the rich artistic and symbolic works of the African communication system like the Igbo man’s Ikoro.

Contacts and Communication

Communication and interpretation are closely related concepts in the use of languages as communicative tools. Translation is the transfer of written passage, message, text or information from a source language to a target language to have the same idea conveyed in the originating source of communication, in meaning and culture, while interpreting, through an interpreter, to the target (receiver) audience by spoken communication.

With the coming of the European colonial traders, missionaries and imperialists, and subsequent amalgamation of the northern and southern protectorates of the Niger area in 1914, the English language became the language of politics, administration, education, trade as well as evangelization. According to Batiboo (2005), cited in Onuoha (2019), by 1960, when Nigeria secured political independence from the British colonial masters, the foreign language had gained unprecedented popularity among many Nigerians specifically in Igbolands, even after independence.

Transfer of Heritage, Beliefs and Communication in Igboland

From man’s intercourse with the persons around him in his learning to speak; in his adoption of given thought forms; in his manner of evaluating, judging and reacting; and in his self-understanding, he absorbs the history of older generations. He takes over, by necessity, the thoughts, verdicts and values of others before him. Man therefore lives by tradition. In his free growth towards definite selfhood, man can be and become himself as one who is inwardly stamped by tradition (Okonkwo, 1990).



Such cultural traits in Igboland include mode of dressing, communication system, etc. Culture is a distinctive way of life of a people. Cultural identity, otherwise known as tradition, includes those behavioural traits that are associated with a people. Culture embraces religion, music, art, dress, language and indeed, all we do, make, use and learn to satisfy our needs (Otitte & Ogionwo, 1979). Tradition is the precipitate of the knowledge of the self and world of a people, which is transmitted from generation to generation. It has to do with a body of doctrines of a people handed over subsequently to the newcomers of a given society or a community. It is a product of an oral transmission and is necessarily understood.

Christian Religion vs African Communication Systems: The Crossroads

Taking a look at the Igbo society, specifically from the period the white men broke into it as missionary to introduce writing and communication in the schools, which they started, not really for the purpose of developing literature and communication, but for the purposes of evangelization, that period throws into relief the relevance of the two lines which cross-affected each other. This awareness of crossroads introduced new words, new usages in communication and new applications which gained entrance between the Christian missionaries and the Igbo man's head and heart. However, the Igbo natives believe that the old society is gradually passing away, while the process continues even today. What are these developments? Ikoros known for traditional communication is no more, traditional Igbo liturgy, folks songs (e.g., egwu onwa), dance performance (egwu-ogbugba), traditional Igbo drama (ejije odinala), indigineous writing modes and texts (nsibidi), signs and symbols, proverbs, iconography and red clothes tied around a place for communication are struggling for footing in the contemporary Igbo society. Thus, other Igbo natives believe that the Christian religion joined in a doomed effort to pacify Igboland and her communication systems, while her converts (our brothers) turned against the Igbo traditional communication systems (Ibenwa, 2014). For instance, some overzealous religious fellows in 2005 destroyed two Ikoros (an Igbo traditional communication facility) in Umuobiala Isuikwuato, Abia State, Nigeria after listening to a sermon by a popular Evangelist T. Abam, while between 2009 and 2010, a businessman from Ugbene Ajima Community (Mr. Ifeanyichukwu Nnadi), who later became a prominent Evangelist with large followers across Uzo-Uwani Local Government Area of Enugu State and beyond, initiated weekly prayers in his community, which later sparked a campaign against traditional deities and communication facilities, which subsequently caused and stirred a conflict leading to the destruction of the revered Udorji traditional shrine, Ekwe masquerade, Ikorodu masquerade, some traditional communication facilities, etc within Nsukka and Uzo-Unwani Area.



CONCLUSION

Those who are sincerely interested in the state of Christianity in Igboland would appreciate the fact that Christianity has made a great impact in Igboland. One must accept the truth that the large land mass and the inhabitants would only have remained in its primitive state and an enduring social darkness. However, it is usual for the Christian revolutionist mentality, when confronted with possible knowledge and argument among Igbo natives and their traditional communication systems, the so-called primitive races, to fall back to the argument of “Christian religion or foreign influences,” meaning influence from Christianity both of which have been active on the soil of the Igbos and their communication systems since their origin about three centuries ago.

RECOMMENDATIONS

- 1) There should be a check on the rate of burning traditional communication materials like Ikoro, shrines and local houses.
- 2) Christians and Igbo traditionalists should employ communication means of dialogue and persuasion in their moves to change or transform obnoxious practices, rather than deploying force.
- 3) Igbo traditional communication systems should be deployed for the teaching of Christian religion.
- 4) The Christian mission bearers and custodians of Igbo traditional communication systems should organize workshops, enlightenment programmes and conferences to educate each other and the people on the implications of the perceived evils in their separate practices.

REFERENCES

- Ajayi, A. (1990). *50 Q/A on West African Traditional Religion*. Omolayo Standard Press
- Anyika, F. (1988). *African Traditional Religion in Contemporary African Society*” Cited in Egonu (ed.). *Reading in African Humanities, African perspective in world culture*. Nigeria: Vivians Publishes.
- Anyika, F (2000) *The Contributions of Christianity to the Development of Post-Primary Education in Nigeria*. 1882-1940 in Chuta, S.C. (ed) *African Humanities*. Onitsha: Cape Publishers International Limited. Awoladu & Dopamu (1979). *West African Traditional Religion, Nigeria: Orubonoje press*.
- Ajayi, A. (1981) *50 Q/A on West African Traditional Religion*. Omolayo Standard Press
- Anato S.G, Onabanjo, O.S. & Osifeso, J.B. (2008) *modles and Thories of Communication*. Bowie-Mary land: African Renaissance Books.
- Anikwe, N.O. (2004). *Religious Violence and Fundamentalism in Contemporary Nigeria: Implications for Social Development in Okwueze M.I. (ed.). Religion and Societal Development*. Lagos: Merit International Publications
- Anyika, F (2000) *The Contributions of Christianity to the Development of Post-Primary Education in Nigeria*.



- Anyika, F (1998). African Traditional Religion in Contemporary African Society”. Cited in Egonu (ed.). *Reading in African Humanities, African Perspective in World Culture. Nigeria: Vivians Publishers.*
- Awoladu, J.O & Dopamu P.A. (1979). *West African Traditional Religion.* Ibadan: Onibonjoje Press Ltd.
- Baran, S.J. (2002) Introduction to Mass Communication and Application New York: Mc Grawhill LTD.
- Blavatsky. H. P. (2013). *The Functions of Religion*, <http://theocietypages.org/papers/religion-and-politics> (retrieved on 03/10/2019).
- Chuta, S.C (1992). “Religion and Social Control in Traditional African Societies”. Cited in J.O. Ijeoma (ed.). *African Humanities.* Nigeria: Mekslink Publishers.
- Daramola, S. (2003) History of African Communication Systems, Lagos.
- Elekwa, O.M (2024), Nigerian History, Culture and Art-up to 1800 (Yoruba, Hausa and Igbo people and culture of the minority Ethnic groups) Ed. Okigwe, Whytem Publishers Nigeria.
- Ekwunife, A. (1989). “African Traditional Religion: An Overview”, in O.A.E. Anigbo (ed.). *A Course Book of Social Sciences. Nigeria: Anampoly Printing and Publishing.*
- Ekunife, A.N.O (1990). *Conservations in Igbo Traditional Religion*, Enugu: Snaap Press Limited.
- Ezekwugo, CUM (1987) Chi: The true God in Igbo Religion India: Mar Matthew press Ibenwa, C.N. (2004) Influence of Christian Religious in African Traditional Religion and Values Research in Humanities and Social Sciences Vol 4(9) 2004
- Ihechu, I.P. and Uchechukwu, IL (2008) African Communication Systems. Enugu: Iyke-Lito Publishers.
- Mbiti, J.S. (1969). *African Religions and Philosophy.* London: Heinemann Publishers.
- Mbiti, J.S. (1975). *Introduction to African Traditional Religion.* London. Heinemann Publishers. Okwueze, M.I. (1975). Religious Problems and Conflicts in Nigeria. Revisited in Onuoha et al (eds.).
- Onyeidu, S.O. (1998). *Traditional Concepts of God in Africa.* Nigeria: Easy Quality Press and Series Publishers.
- Onyeidu, S.O. (1999). *African Traditional Religion: The Problem of Definition.* Nigeria.
- Onyeidu, S.O. (1999). *Phenomenology of Religion.* Nsukka” Easy Quality Press
- Onyenechechie. T. (2008) Rethinking Christianity in Africa Lagos: Adecrown Pointer LTD
- Okonkwo J. I.K (1990). *The African Traditional Communication and its social impacts.* Imo State University Press (unpublished)
- Omeregbe, J. (1993) *Contemporary Issues in Social Sciences and Philosophical Look at Religion.* Ikeja: Joja Educational Research and Publishers ltd
- Otite O. and Ogionwo W. (1979). *An Inttroduction to Sociological Studies.* Ibadan: Heinemann Publishers
- Ozigbo, I.R.A. (1988). “African Responses to Christianity and Islam: The Case of West Africa”, in I.T.K.
- Parrinder, G. (1974) *The World Living Religions* London: Pen Press
- Parrinder, Geoffrey (1974). *The World Living Religions.* London: Pen Books
- Ugwu, C.O.T, (2002). *Man and His Religion in a Contemporary Society* Nsukka. MCK Social Press and Jobus International Press.
- Wood, A.G. (1942). *Christianity and Civilization: Current Problem.* Cambridge University Press.