

**QUEST FOR RECOGNITION OF ORTHODOX MEDICINE AND  
AFRICAN TRADITIONAL RELIGION IN NIGERIAN LEGAL  
SYSTEM: A CASE STUDY OF DR. ABALAKA'S CURE FOR AIDS  
CONTROVERSY**

**FRANCIS CHUKS MADUKASI, PhD**

Chukwuemeka Odumegwu Ojukwu University, Department of Religion &  
Human Relations, Igbariam Campus, Anambra State, Nigeria. PMB 6059 General Post Office  
Awka, Anambra State, Nigeria. Phone Number: +2348035157541.

**ABSTRACT**

With more than six million people infected worldwide and given the scary statistics on its seropositive prevalence in Africa and Nigeria, the search for a cure for HIV/AIDS virus has become a central preoccupation of medical research. Researchers and pharmaceutical companies have come up with a cocktail of drugs that reduce the viral load considerably, yet there is no formal report of the existence of a cure. Search for a vaccine or cure is indeed part of the central HIV/AIDS research. For this reason, there are lots that are tied against the backdrop to finding a cure to the disease which has to do with issues on law, religion, and healthcare. What is in vogue today in Africa is that there is a revolutionary reaction towards embracing alternative and integrative medicine and this is part of traditional healing methods and pharmacopeia. In fact, the first AIDS cure which was alleged to have been carried out through alternative medicine in Nigeria was from a renowned traditionalist named Dr. Abalaka. Nonetheless, it is still raising some controversies from certain quarters over what they termed as its non-availability or conformity with scientific proof or law. On the issues dealing with providence, healing, and general well-being, most Africans still look up to their own religion as the way out. Despite the advent of Western medicine, traditional healers continue to serve the needs of many with their ability to deal with unnatural or spiritual illnesses. Through recognition of the agency of witchcraft and the power of traditional paraphernalia, these healers serve to perpetuate traditional beliefs and practices. Acknowledging the power struggle between tradition and modernity, this paper focuses on the belief theory that traditional therapies have their own built-in protective mechanism, due to the fact that some diseases cannot be cured by Western medicine, though it offers important palliatives.

**Keywords:** Healthcare, Potency, Therapy, Traditional.

Traditional therapies have their own built-in protective mechanism, due to the fact that some diseases cannot be cured by Western medicine, though it offers important palliatives.

**Elizabeth Isichei**

**1.0 INTRODUCTION**

Dr. Jeremiah Abalaka, the Abuja-based surgeon seems to have been in the news of recent, claiming to have found a cure to the dreaded HIV/AIDS virus that has been devastating the whole world. The controversy that the claim is generating is not unexpected, especially given the havoc which the HIV/AIDS virus has caused to the world at large. With more than six million people infected worldwide and given the scary statistics on its seropositive prevalence in Africa and Nigeria, the search for a cure has become a central and significant preoccupation of medical research. Internationally, researchers and pharmaceutical companies have come up with a cocktail of drugs, which reduced the viral load considerably, but yet there is no formal report of the existence of a cure except the claim of a renowned traditionalist Dr. Jeremiah Abalaka, a Nigerian citizen.

The search for a vaccine or cure is indeed part of the central subject of HIV/AIDS research. For this reason alone, there are lots of hiccups that are tied against the backdrop to finding a cure to the diseases which have to do with issues on law, religion, and healthcare. It would represent a breakthrough, for mankind and science. It is in the light of the obvious differing shades of opinions, interpretations of religious biases, and noninclusion of African Traditional Religion as part of the mechanisms of the Nigerian legal system that affects this good product as part of healthcare delivery. Nonetheless, Dr. Abalaka has a good claim. The National Institute for Pharmaceutical Research and Development [NIPRD] has testified that the vaccine had proved effective in curing two people. But, my advice to Dr. Abalaka is that he should be patient about it so that good medical and laboratory investigations can be carried into his discovery so that authentic proof of the efficiency of his vaccine can be ascertained and when this is done, all clouds of uncertainty, misgivings and unexpressed doubt from most of his colleagues can be dispelled (Ajayi, 2000:6). All these tend to show that African traditional practices are very significant and efficacious in the light of improving the healthcare delivery system worldwide.

## **2.0 CONTEMPORARY ISSUES IN AFRICAN TRADITIONAL RELIGION**

African Traditional Religion from time immemorial has been concerned with issues of ancestor worship, spirit invocation, and ritual practices that have to do with the use of sacred drums or sound. Nonetheless, it was the scholarly writings of John Ferguson (1869-1870) cited in Chidester (1996:207) that described African traditional religion as the worship of animals and plants, that actually sparked the in-depth exploration of African religious life. Scholars like Idowu, in his book *African Traditional Religion: A Definition* [1973], and Mbiti, in his book *Concepts of God In Africa* [1970], took it upon themselves to examine the true nature of African traditional religion. According to Chidester (1996), the supposed discovery of indigenous religions was the practice of morphological comparison that established analogies between the strange and the familiar. He argues that morphology did not depend upon reconstructing historical links between ancient and contemporary religions; rather, morphological comparison relied exclusively on the observation of formal or functional resemblance (Chidester, 1996:18).

In his *Global Citizenship, Cultural Citizenship and World Religions in Religion Education*, Chidester goes on to argue that “the study of religion and religions is not a strategy for dealing with foreign subjects but a therapy for dealing with fears that arise in ongoing and regular relations with fellow citizens who live and work in the same operational environment” (2002: 4). It has been argued by scholars such as Mbiti (1970) and Idowu

(1971) that Africans have their own way of worshipping God and divinities which is equivalent to that of the colonialists who actually described the religions of the Africans as primitive. Benjamin Ray (1976:15) argues that Idowu is rightly indignant at much of what has passed for the study of African religions but his own purpose is avowedly theological, not merely anthropological. Idowu thus goes beyond the descriptive level to that of metaphysics which “makes religion, religion”.

Harold Turner (1981) and more recently Westerlund (2006) lamented the tendency to reject all scholarship of African indigenous religions by non-Africans as western constructs and methods. This practice of exclusion and expulsion in the field of African religion, while intent on guarding against a history of distortion and misrepresentation, has also facilitated the marginalization of African religion in the broader field of religious studies. This movement is primarily concerned with setting the record straight regarding the designation of African religion by such names as paganism, heathenism, juju, fetishism, idolatry, and animism through the use of ritual sound. Turner (1981:3) argues that in spite of the undoubted mistakes of the past, this attitude must be firmly rejected when applied to the international resources available today for the study of religions. Reflecting on the insular nature of scholarship on African religion and culture, Meyer Fortes (1974:6) maintains that “those among them who are engaged in the same academic enterprises and inquiries as their Western counterparts have been concerned with in the past thirty years, come out, broadly, with the same observation and conclusions... And this holds out not only for anthropology but also for musicology”.

On the ethical dimensions of African indigenous systems, Jacob Ayantayo (2001:45), explores the ethical meanings, messages, information, and interpretations, arising from African indigenous systems and argues that using non-traditional musical instruments in carrying out religious practices is alien to African people. According to Michael Nabofa (1994:5) “the enthusiasm with which Africans attend places of worship and patronize religious specialists where such indigenous musical instruments are used” reflects the conviction that sounds enhance the communication between the human and the supernatural. It is on this position, Walter Rodney (1972) posits that music and dance played key roles in pre-modern African societies, and the fact that they were present at birth, initiation, marriage, death as well as appearing at times of recreation, led him to conclude that “Africa is the continent of drums and percussion and African peoples reached the pinnacle of achievement in that sphere” (1972:41). On the other hand, David Westerlund (2006) posits that several scholars have stressed the extraordinary paucity of communal rituals, which contrasts vividly with many overgeneralized presentations of African religions as being particularly rich in terms of such rituals. Reinforcing this point, Mathias Guenther (1979) argues that as a rule, initiation rituals and trance dances are the only elaborate communal rituals performed during the annual ritual calendar which involve sound.

Conceiving religion more generally, Bruce Lincoln (1998:65), advocates the need to have a conception of religion which is not based on beliefs and moral injunctions but rather to “multiple components that can relate to one another in a variety of ways including disjuncture and contradictions”. He further argues that whenever one of these components plays a role of “some seriousness” within any given conflict, it should be acknowledged that the conflict has a religious underpinning/dimension (Lincoln, 1998:65). This actually tallies with the ritual

performance which can contribute significantly to the enhancement of the universe, according to Lincoln (1989:53). Michael Bourdillon (1990:14) describes such rituals as performative primarily because it is concerned with human action and social relation in particular. Rosati (2009) argues that ritual and the sacred are vital concepts for understanding modernity and that religion should be a resource for making whole our common world.

Innocent Uwah (2010) asserts that Africans communicate to God, god, deities and ancestors through festivals and rituals both in private and in public situations. The recognition of the abiding power and efficacy of African traditional religion is very vividly expressed in the work of Nabofa (1994), where he explores African traditional religion from the twin perspective of religious communication theory and the practice of arts and culture. He argues that the study of religion has made us realize that religious practices take place at two main levels: inner and outer planes. The inner level concerns the divine disclosure, and this occurs between people and can include telepathy and divination. The outer plane concerns expressions of the relationship between people and the supernatural (Nabofa, 1994:iv). Ikenga-Metuh (1987) asserts that African Traditional Religion is a living religion and he argues that religion is virtually written in the routine of the everyday life of the community. He claims that it is enshrined in the customs, traditions, culture, festivals, myths, legends, proverbs, and sayings of the people (Metuh, 1987:20). I may thus, conclude that African Traditional Religion cannot be studied in isolation from other aspects of a community's social life. It is with this notion and the conception of African religion as articulated and mediated through ritual medicine that I propose to explore orthodox medicine and African Traditional Religion that permeates every aspect of the social and religious world through its practices and uses.

## 2.1 African Traditional Religion Wrestling To Survive

According to Hackett (1991:135), traditional religions and practices have found new forms of expression and new avenues of survival in the modern world and study the processes whereby traditional religion remains a cultural, political, economic, and religious force. He argues that these processes which is referred to as "revitalization processes" (Hackett, 1982:31), are the methods "which normally lead to some form of continuity and survival" (Hackett, 1991:135). Kirby (1994:65) affirms that the African Cultural Revolution is discovering its roots. He argues that the new identity while taking its past very seriously, is not solely a traditional or tribal one, but one that gels with the Western world without being a second-class imitation of it (Kirby, 1994:65). Consequently, words of hope like those of Rattray can fit in here:

I sometimes like to think, had these people been left to work out their own salvation, perhaps someday an African Messiah would have arisen and swept their pantheon clean of fetish ... West Africa might then have become the cradle of a new creed that acknowledges One Great Spirit, who, being One, nevertheless manifested Himself in everything around Him and taught men to hear His voice in the flow of His waters and in the sound of His winds in the trees (1927:vf).

In fact, from careful observation of African ideologies and ways of life, there seems to be a divided approach and loyalty among the Christians and Muslims, a clear case is that, as Africans, the Africanness bestowed on us by God will spur us to act as Africans by omission

or commission, no wonder Nabofa (1994:110) argues that many of these people who claim to be professing only either of these two foreign religions are at heart still attached to their indigenous beliefs. According to Udobata Onunwa (2002:67) “the death of the traditional religion is not yet in view, despite previous military onslaught against it. The story of the missionary activities in Nigeria, and particularly in Igbo land could be said to be that successful, yet the religious situation in the society creates the impression in the mind of a critical analyst that most people accepted Christianity consciously or otherwise without understanding the deeper implication of their actions”. Runway (2002:87) again argues that the Igbo, therefore, had become socially enlightened but superficially converted to Christianity and their rate of absorption of the teaching of Christ and application of the same to live is poor. He further argues that the Igbos benefited materially from the missionaries but did not benefit sufficiently from the spiritual values they impacted. Nonetheless, the deeper spiritual roots were not greatly touched which made some traditional beliefs to be retained, but no formal cult exists in many places (Onunwa, 2002:87). No wonder Leith-Ross (1965:293) made an observation that “an Igbo attends communion at the same time as he believes in the potency of traditional magic; he ties up in the same handkerchief the Rosary and the traditional talisman and plants side by side in the garden around his new cement and pan-roofed house the hibiscus of civilization and the onigiris tree of pagan family rites”.

As it has to do with their personal affairs relating to the passages of life and crisis of life, African traditional religion is looked upon as what Haralambos & Heald (1980:460) describes as “the sigh of the oppressed” or “the last bus stop to your problem” (Nairaland, 2014:1). Buttressing this further, Nabofa (1994:110-111) argues that concerning problems that have to do with personal affairs relating to the passages of life and crisis, African traditional religion is the one most Africans either Christians or Muslims ultimately fall back on as the final succor. He posits that on issues dealing with providence, healing and general well-being, most Africans still look up to “their own religion” as the way out (Nabofa, 1994:111).

## 2.2 The Re-Planting of Traditional Religion

Irrespective of the fact that there are arrays of uncountable problems that are setting the hand clock of African traditional religion back, there have been soon attempting to revive and update African traditional religion or some aspects of it (Metuh, 2002:243). Without missing words, absolute neurosis has been envisaged in certain quarters that the religion of our forefathers would soon die a natural death and it may soon become a religion of the past (Nabofa, 1994:110), this speculation is highly based on the fact that the adherents of Christianity and Islamic religions respectively have well-equipped organs of communication gadgets and publicity to spread the salvific message contained in their creeds (Nabofa, 1994:v) than the adherents of African traditional religion. In the contemporary society of today, it is a clear fact that African traditional religion has no strong and pro-active propaganda mechanism with which to recharge, subdue and win back their lost glory which has been battered and relegated to the background (Nabofa, 1994:110), although the adherents of African traditional religion have been doing so wittingly and unwittingly, no study has shown precisely how this is being done (Nabofa, 1994:vi). Ogbu (2002:1) argues that the “waves of a nationalist resurgence at various points in time appeared to accept the verdict and romantically sought to re-plant the gods firmly in the African firmament”.

### 2.3 Progress and Prospects of Traditional Religious Practices against the BackDrop Western medicine

According to Hackett “despite the advent of Western medicine, traditional healers continue to serve the needs of many with their ability to deal with unnatural or spiritual illness. Through their recognition of the agency of witchcraft and their power of traditional symbols, these healers serve to perpetuate traditional beliefs and practices” (1991:145). Nabofa (1992:65) argues that “traditionalists believe that it is nature that heals and cures, while the doctor of tradomedicalism merely interprets nature’s laws for the patients to confess his sins which the traditional doctor believes are causative factors of most diseases”.

Buttressing this further, Nabofa (1992:65) again posits that “tradomedicalism is a system of treating diseases by the employment of the agencies and forces of nature. It is a distinct system of healing, based upon its own philosophy of health and disease”. He argues that “its modern practice is based upon the empirical knowledge and a broad foundation applied by the ancient, while its theories are founded upon the apothecal wisdom of the ancients” (Nabofa, 1992:65). Isichei (2004:7) affirms that traditional therapies have their own built-in protective mechanism, due to the fact that some diseases cannot be cured by Western medicine, though it offers important palliatives. It is such religious practices that Ogot (1966:180) in her novel ‘The Promised Land’, was alluding to when she exclaimed through the voice of one of the characters, Nurse Elizabeth, who asserts: “we’re all Christians, Dr. Thomson, but as Africans we know that there are bad spirits that cause disease, or a bad eye that causes death. European medicine has no power over these bad spirits. ...African medicine cures them”. Mume (1976:6) claims that “many years of association with Jeje Karuwa, the wizard of Igbinsé has afforded me the opportunity to see him perform wonderful feats which I believe an ordinary person cannot do. Many diseases, whose causes cannot be traced through scientific diagnosis, which also defy ordinary treatment, had been treated by him with resounding success”. It is on this position that Nabofa (1992:70) asserts that “the first hospitals in Africa were sacred shrines and priests were the first nurses and doctors who administer to the patients what the divine has prescribed”.

Buttressing this further, Isichei (2004:7) posits that in Africa, as in the West, psychosomatic factors often aid healing. In the treatment of mental illness, especially, traditional African therapies may well be more effective than drug-based Western counterparts. She argues that due to the delay in the production of new drugs from the onset of AIDS, and even the ones already produced are not available to Africa’s poor; it is no coincidence that the spread of AIDS has led to an increase both in witchcraft accusations and in recourse to diviners (Isichei, 2004:7). It is on this note that Sofola (1973:14) argues that “although missions were told to condemn evil customs, they [Africans] were forbidden to condemn customs comparable with Christianity and were directed to make use of African customs which have a valuable substance even though they might have some evil features. He stresses that “the missionary’s goals were to bring true religion and a better way of life to the African heathen worshippers. And what in their racial arrogance was considered a better life was nothing other than the Western way of life” (Sofola, 1973:14). Nabofa (1994:17) asserts that those who have been caught in the web of such unbridled situations are found wanting when they are confronted with the theological, psychological and philosophical explanations for their dogma. According to Jon Kirby, his experience in problem-solving survey is worthy of note:

While I was conducting anthropological fieldwork among these same Anufo, I came to see that the Christianity offered by the Reverend Krass and others bore little resemblance to the pragmatic brand of religious problem-solving mechanisms that the Anufo were used to. Nor did Church structures and personnel address the kinds of problems dealt with by shrines. It occurred to me that one could “convert” to Christianity without having to change anything about one’s traditional approach toward problem solving. Rather, Christianity offered a whole new range of options in addition to the former, not in place of them. It made sense, then, that when Western options no longer proved effective or viable, the converts shifted emphasis back to more traditional means, which they had never abandoned. As a result of my studies in divination, I was able to devise a survey using fifty-eight standard Anufo problems (Kirby 1985, 1986) for which there were traditional solutions involving the placation of spiritual entities at shrines. I then asked 150 Muslim converts and 150 Christian converts what they do about these problems now that they have converted. The result proved very enlightening. All answers could be roughly grouped into three categories: (1) traditional solutions, (2) “syncretistic” solutions that were orthodox in appearance but traditional in aim, and (3) orthodox solutions (a West African orthodoxy). A majority of Muslims answered roughly one-third of the problems with orthodox solutions, one-third with syncretistic solutions, and one-third with traditional solutions. Not all of the problems were of the same weight, however. The preponderance of the more serious community-level problems were solved in an orthodox manner, while the less serious and more individualistic problems were solved in the syncretistic or traditional modes. Almost all of the Christians solved fifty-four or the fifty-eight problems with purely traditional means. Four of the problems were solved syncretistically. But none of the problems were solved in a Christian orthodox manner (Kirby, 1994:64).

Buttressing this further, the observation of Emefie Ikenga-Metuh in this respect may also be worthy of note:

My experience in the pastoral field has convinced me that the average Nigerian at least would not share St. Paul’s view that the deities are nothing. They are much alive. The average Nigerian Christian would not normally participate in the public worship of the deities. However, he would still pronounce curses in the name of deities. In extreme cases, offerings could be made to the deities for children, for good fortune, or to avert a threatened misfortune. Above all, the deities are still invoked as agents of divine wrath on undetected criminals. Very serious disputes are still settled by oaths sworn on the shrines or emblems of some deities (Ikenga-Metuh, 1987:271ff).

According to Van Gennep, whose book ‘The Rites of Passage’ acted as a stimulant in the study of this set of rituals opines that “the universe itself is governed by a periodicity which has repercussions on human life, with stages and transitions, movement’s forwards and periods of relative inactivity. We should therefore include among ceremonies of human passage those rites occasioned by celestial changes, such as the change over from month to month from session to season and from year to year” (1960:3). Invariably, Africans look up to the religion of their fore fathers as the last resort especially when it comes to the rituals of rites of passage which actually includes life crisis rituals like rituals to mark metamorphosis

into different stages of human life such as birth, social puberty, marriage, fatherhood, advancement to a higher social class, occupational specialization and finally death which is the last phase (Metuh, 1987:185). Quarcoopome (1987:197) argues that in such situations both “Christian and Muslim patients resort to herbal and mystical medicine from traditional healers in addition to or use as alternative to medical prescriptions”. It is on this ground that Osita Okagbue (2008:272) asserts that conversion to Islam in general, had been superficial with the result that the core belief in the power of Bori spirits has remained and people are quite comfortable going to the Mosque on Friday while consulting the Bori experts on other days of the week to deal with pressing matters of health, wealth, and well-being. This attitude exists across all segments of Hausa society in Nigeria, as is evident from this comment documented by Smith (1981) on the attitude of the clan head of Karo, a remote village near Abuja:

He likes the Bori, but only in private because he is afraid ... All rulers like the Bori – if they didn’t, would their work be any good? Of course, they all agree with them. So do the malams secretly. The malams call on the Bori in private, in the darkness of the night. Everyone wants the spirits, kings and noblemen want them, malams and wives shut away in their compounds – it is with them we work in this world (Smith, 1981:222).

Ohadike (2007:7) argues that “these observations are perfectly consistence with practices in Africa where large sections of the population wore charms for similar purposes and consulted with diviners to unlock the secrets of life”. Ejizu (2002:126) asserts that regular sacrifices and festivals continue to be offered and held in honour of these deities, besides, other private acts of worship. He argues that ancestral symbols of Okpensi, Ofo, Ikenga, Okwu-Chi, still occupys their reserved corners in the homes of the faithful adherents, priests and elders of the traditional religion (Ejizu, 2002:126). We should not forget the fact that as it has to do with personal affairs of an African man, ancestors, divinities, secret society and the practice of magic and medicine are those things that features most prominently while “backing up the sacredness and authority of the elder who bears it” (Naofa, 1994:11). It is a known fact that religion is embedded on the whims and caprices of Africans, there has been a measurable and drastic progress and prospect in its ways of religious practices because “the above elements suggest that certain communities in different parts of Africa South of the Sahara are noted for the expertise in helping user access to these survival medicines (Nwoye, 2013:51). Nabofa observes that:

In most African traditional communities effective communication is a hallmark of the success of public figures, especially spokesmen or spokeswomen and such persons who direct and shape the opinions of the citizenry during public gatherings and deliberations. For this reason, it has been noticed, persons who wish to attain popularity have had to resort to acquiring charms and other means to be able to possess a retentive memory and eloquence. Such charms, when acquired, are believed generally to inspire awe and enhance the persons with required charm and charisma for followership. As a point of emphasis the belief is that charms of that nature make the citizenry admire such public figures and opinion moulders, whenever they are seen; because,... a person’s appearance also communicates, though in a nonverbal form. Interestingly, traditional medicine men and herbalists have always



alleged that even modern highly educated politicians, Muslims as well as some Christian evangelists, do approach them to procure charms to equip them with charisma and eloquence (1994:1-2).

However, this is a very good – plus as it has to do with traditional religious communication/practice in Africa, because it shows how human beings in general value and cherish communication which is the proclivity to speak well and sway other people's opinions easily and effectively (Nabofa, 1994:2). Also, on issues concerning personal matters as an African, Idowu affirms that:

It is well known that in strictly personal matters relating to the passages of life and crisis of life, African traditional religion is regarded as the final succor by most Africans. In hospitals, for example, people who, on admission, have declared themselves Christian and indeed are 'practising' Christians, have medicine prepared in the traditional way smuggled in to them simply because, psychologically at least, that is more effective in that it is consecrated medicine with the touch of the divine healer, in contrast to the Europeans' mere 'coloured water' or mere pills. In matters concerning providence, healing, and general wellbeing, therefore, most Africans still look up to 'their own religion' as 'the way (1973:206).

Buttressing this assertion further, Arinze regrettably affirms that:

Many people practices Christianity for some years and then lapse back into the traditional religion. Some people think that one reason is that Christianity was not presented to them in a way that is appealing but rather in a manner that sets their culture aside, a way that leaves them culturally impoverished and thus fails to satisfy the yearnings of the African soul. Many Christians do not seem to be aware of what they are practicing. They serve two masters. They have a double personality. They carry out exercises of the Christian religion, but they also do not omit those of the traditional religion. Hence, they call a fortune-teller to advise them whether the spirits would allow them to build a big house and live in it in peace. And they later invite a Catholic priest to bless the finished house. They receive Holy Communion while they have charms in their pockets or around their babies waists (1973:48).

According to Metuh (1999:206-207) "people insist on swearing on the shrines of local spirits because it is more effective. The Bible does not kill, they say. Traditional ordeals are frequently used to detect criminals, sorcerers and witches. Divination, fortune-telling and medicine-making services have grown into large businesses far beyond the limits of their traditional religious roles. They now flourish in the supposedly more Christianized urban areas, where the pressures of modern life create more crisis situations". However, from my research, it has been observed that in African continent the Holy Bible and the Holy Quran respectively are being used in carrying out religious practice in respect of swearing in political office holders, which invariably in my own opinion are not efficacious. They are not efficacious in the sense that our political leaders end up committing so many atrocities while in office without being punished to the great expectation of the oath they took with the aforementioned "Holy Books". According to Chukwuemeka et al (2012:339) "since Nigeria's independence in 1960, corruption has persisted and grown enormously in variety, magnitude and brazenness. The pervasive corruption obtains in both the private and public sectors of the

Nigeria society”. Politics as practiced by some politicians makes some people think that politics is dirty and such people are frankly and basically expressing or showing disapproval of the behavioural attitude of the politicians in question (Arinze, 1982:262). Chukwuemeka et al (2012:339) argues that corruption manifests in the form of official contract fees being inflated, public funds doled out to political allies and personal friends in the guise of contracts, improper issuance of license to import goods, improper award of contracts, outright embezzlement of public fund, kick backs on public procurements. Arinze (1982:263) asserts that “among all these sins: nepotism, tribalism and exaggerated nationalism, chauvinism are all different degrees of egoism. The only difference between them is the radius of egoistic tendency”.

Analytically, from this perspective, one would understand that the religious practice medium of the Christian and Moslem folds has failed in sensitizing and sanitizing our political arena. To curb these societal menaces therefore, one is advocating for the introduction and the use of African indigenous religious practices or mediums in swearing in any person wanting to take any kind of political appointment in Africa. To my own thinking, this is the only alternative that would serve as a panacea which would sanctify and sanitize our already polluted polity. Such indigenous religious practice systems include: Amadioha, Ofo, Sango, Ogun and so on. The significance and the use of these indigenous sacred objects would actually bring back the “lost moral qualms” (sofola, 1973:119) which has been relegated to the background in our contemporary society.

Nonetheless, even in the areas of cultural authenticity and spiritual authenticity African traditional religion is beginning to attract and create luminal space in their claims among its adherents, no wonder Marleen De Witte:

Afrikania does not only claim cultural authenticity vis a vis Christianity, but also spiritual authenticity. It tries to disrupt people’s belief in especially Pentecostal spirituality and expose its agents as impostors, saying that the spiritual power of Pentecostal pastors derives from traditional shrines. These pastors, Afrikania claims, consult shrine priests and perform rituals to gain power. When these rituals work and the pastors succeed, they attribute this success to the Holy Spirit. But this claim is fake, just as their speaking in tongues, their possession, is just a performance for their followers to make them believe, and give their money away. Afrikania thus denies Pentecostal spirituality to be real; the real and only source of power is Afrikan Traditional Religion (2004:148).

Writing from the Igbo traditional context, Ejizu posits that:

The annual liturgical calendar continues to be strictly lived out from cycle to cycle, with a good number that had joined Christianity participating in certain instances, like Ifejioku festival and Ilo-muo, ikwu-aru, etc. Divination, oracular consultation, charms and other protective ritual performances associated with the major events of life, are practiced to maintain the harmony that is believed to exist between the world of men and the spirit-world. Human life together with the various beliefs and practices deriving from its conception among the traditional Igbo, continue as the primary motive for of all activity for this section of the population (2002:126).

Again Ejizu argues that:

Despite the conflicting ideas floating in contemporary Igbo society, the 15% that constitutes the faithful remnant of Igbo traditional religionists has managed to continue the authentic religious tradition of the indigenous Igbo. This group, above all, retains the keen sense of the sacred, the traditional value system and attitude to life. In the view of this minority group, the current social ills which plague contemporary society and which threaten its very existence are the inevitable consequence of the deassertation of the traditional gods and deities (Ejizu, 2002:126).

Continuing with this argument of these so called agents of cultural survival, Sofola asserts that:

Our next task is to analyse briefly some of the agents of stability and continuity and national identity in our Nigerian, albert AFRICAN, society; the activities of these agents and their effects; and to direct the attention of our compatriots to what may be termed as a blue-print for future cultural developments in our country. Those that comes to our mind immediately are those illustrious sons of Africa, dynamic nationalists, whose training in foreign cultures stimulated into a better appreciation of the values of their father-land and who thus returned home to mobilize the energies of the populace in this self-awareness, and emancipation... The expression of nationalism both in cultural and political matters is not new in Nigeria (1973:26).

The idea of Africanity and the general search for the identity of the Africans has established in the minds of the people throughout the continent their quest for their "African ancestry" (Ohadike, 2007:91). Sofola (1973:27) argues that such people have a more sophisticated populace to deal with whose national, political and cultural awareness have been more intensified by the continued impact of a foreign culture. At this juncture, Idowu asserts that:

Kwame Nkrumah, the advocate of the philosophy of 'African personality' took as one of the first official steps in his effort to restore the soul of Africa the introduction of the traditional foundation ritual into government affairs. Such a ritual precedes anything to be done by Africans in their own traditional setting – its purpose is always to acknowledge the divine Lordship over the whole earth: man is a tenant on God's earth and, therefore, must not undertake anything without divine sanction. To replace the formal opening of parliament with Christian prayers as instituted by the Colonia rulers. Nkrumah ruled that libation should be poured and the prescribed details of a foundation ritual carried out (1973:206).

It is in this wise that Nabofa opines thus:

Ships bought by Nigerians and Nigerian government were formerly launched in European ways with European materials but this has been changed during the military era in the country. Palm wine from Nigeria is now being used for Nigerian – style ceremonies. The author witnessed the official opening ceremonies of festac '77' in Lagos. The opening was dominated by African foundational opening rituals (1994:111).

Buttressing this further, Hackett (1991:137) argues that “the implementation of this vision has naturally been very limited, but we should note the spirit of revitalization and unity generated by Festac ‘77’ and by the conference of traditional religions which preceded it in 1975. The latter conference resulted in joint Declaration of Traditional Religions of Nigeria”.

In another development, the concept of inculturation is the talk of the people of the living faiths, today many Christian and Muslim theologians and philosophers talk of the indigenization of these missionary religions and what they do is that, they try as much as possible to borrow certain relevant practices of African belief system and incorporate them into their own religions and in this way creating a dynamic relationship between the Christian message and a culture or cultures (Shorter, 1988:11). According to Nabofa (1994:112) some of those African practices being blended in Christianity and Islamic activities or ceremonies are prominently found in naming, social puberty, marriage, fatherhood, advancement to a higher social class taking chieftaincy titles and burial rites among the Christians and Muslims respectively. More so, because Christians and Muslims have powerful organs of propaganda, they were able to imbibe these African practices and feed or display them to the general public (Nabofa, 1994:112).

According to Jon Kirby (1994:65) “today according to one’s African identity, an individual Christian or non-Christian might be required to enter into plural marriage; make sacrifices; pour libations to the ancestors; participate in rites of puberty and initiation; observe traditional laws regarding land use, taboos, and inheritance; and maintain certain shrines for one’s family’s good”. In fact, in the contemporary society like ours today, much is being said and done about African theology and in this way, “African theology tries to answer questions raised by the African situation” (Oduyoye, 1971:1). Buttressing this further, Olupona (1993:240) affirms that “the study of African religions is gradually undergoing a new phase, characterized by a departure from general continental surveys to more emphasis on regional, national, and ethnic studies” He argues that indeed, it is becoming increasingly fashionable to depart from the general survey and acknowledge the diversity and plurality of Africa’s cultural mosaic (Olupona, 1993:240).

Consequently, another progress in the area of traditional religious practices is that the three world religions, which are African traditional religion; Christianity and Islam are now engaging themselves in “this extended concept of the propose dialogue” (Nwoye, 2012:12), which is a part of the Church’s missiological imperatives (Tovey, 2004:2). Olupona (1993:260) argues that “today, a renewed interest in the subject is taking place” and because of this shift, “scholars of African tradition religion have realized the significance of inter-disciplinary studies as an attempt to bypass the problems that often arise from a one-dimensional perspective” (Olupona, 1993:263). This laudable understanding that exists among them has already created an enabling environment for each to know and understand each other’s doctrines especially as it concern their convergences and their divergences (Madukasi, 2004:61). According to Nabofa:

The vatican council in Rome has established a unit for the study of other faiths and how to dialogue with them. African Traditional Religion is one of such religions which that unit is dealing with, and Cardinal Francis Arinze, who is in charge of that schedule, is a renowned scholar in African Traditional Religion. Secondly, the Protestant Christian Churches have also come to develop a keen interest in African

Traditional Religion. Consequently, the World Council of Churches in Geneva has, since early 1980s, included African Traditional Religion among the religions it is currently dialoguing with (1994:112).

Buttressing this point further, Kirby observes that:

A significant change in the perspective of Catholic missionaries and the African Catholic churches has taken place since Independence and Vatican II. It is characterized by a limited dialogue and an ecumenical spirit toward other mission-founded churches, the independent churches, and Islam. But most importantly, traditional African religions have been gradually reevaluated. This reevaluation is being encouraged by a dual self-discovery: the Catholic Church is becoming aware of its identity as “World Church” and the African churches are evolving separate identities from a Roman church (1994:65).

However, various African governments in the continent have started creating ministries of Arts and Culture and in fact, the onus of responsibilities of these ministries scattered all over African is simply to promote and showcase the various forms of African culture and its heritage because it believed that every fabric of African culture is completely saturated with her ‘cherished’ religion (Nabofa, 1994:113). Nabofa (1994:113) again argues that for the fact that our present governments in Africa are involve in promoting, showcasing and encouraging African festivals, plays and drama, they equally encourage researchers in carrying out concrete researches into every facets of African culture and tradition. He asserts that “in doing all this, the ministry has greatly improved and modernised these activities to suit their current spiritual and aesthetic values. In carrying out these activities, the ministry will be eloquently communicating African beliefs, all in the name of promoting the people’s culture” (Nabofa, 1994:113).

Consequently, what is in vogue today in Africa is that there is a serious revolutionary reaction towards embracing “alternative and integrative medicine” (Anderson & Wild, 2008:1), this is why Hackett (1991:144) asserts that traditional healing methods and pharmacopoeia are now being officially recognised by African governments and are being implemented and institutionalized in some parts of the continent. He argues that “herbalists’ associations have come to the forefront after a certain disillusionment with Western medicine, and this is an area in which traditional theories of evil and sickness may persist” (Hackett, 1991:144). Nabofa (1994:116) argues that many African government has developed keen interest because of the new wind of change, and windows of opportunities that abound in alternative medicine particularly in Nigeria where the government has constituted a National Board for this traditional practitioners and herbalists and training institutes are now emerging in many parts of the country, training men and women through formal courses (Adefolaju, 2011:103). In fact, the first AIDS cure which was alleged to have been carried out through alternative medicine in Nigeria was from a renown traditionalist named Dr. Abalaka, nonetheless, it is still raising some controversies’ from certain quarters over what they termed as its non-availability or conformity with scientific proof (Ajayi, 2000:6).

In another development, because of the keen interest and researches into the African traditional religious scholarship, the end point is that books, articles published in both local and international journals which were written by genuine, vibrant, unbiased and visionary

scholars are now available, unlike in those days, when foreign investigators were fed with distorted information (Nabofa, 1994:114). Perhaps, because the observers of indigenous religion did not understand the culture and practices of African religion, they made a hasty conclusion by labeling African religion and culture with some derogatory terms simply to malign Africans (Nabofa, 1994:5). Today, research has proved that such authors are being referred to as “arm chair or sit at home” (Van Maanen, 1988:15-16) authors basically because they did not have a real knowledge of what they have written about. Achebe (2012:54) argues that “it was a convenient conclusion, because it opened the door for all sorts of rationalizations for the exploitation that followed”. He stresses that Africa was bound, sooner or later, to respond to this denigration by resisting and displaying her own accomplishments and to do this effectively her spokesmen – the writers, intellectuals, and some politicians, including Azikiwe, Senghor, Nkrumah, Nyerere, Lumumba, and Mandela – engaged Africa’s past, stepping back into what can be referred to as the era of purity, and put into books and poems what was uncovered there, and this became known as African culture (Achebe, 2012:54). Achebe (2012:55) again argues that it is important to us that a body of work be developed of highest possible quality that would oppose the negative discourse in some of the novels we encountered, by writing back to the West to intimate them that we are attempting to reshape the dialogue between the colonized and colonizer. He further asserts that by engaging in such heavy subjects while at the same time trying to help create a unique and authentic literary tradition would mean that some of us would decide to use the colonizer’s tools: his language, altered sufficiently to bear the weight of an African creative aesthetic, infused with elements of the African literary tradition (Achebe, 2012:55). On this note, Nabofa (1994:114) asserts that “African traditional religion has not been grouped among the religions of the book, but recent researches into it are gradually making its tenets available in books and gradually turning it into one of such religions”.

However, this keen interest is not only for academics, research has shown that numerous number of Black Americans are presently involved in various projects involving both discovering and redesigning their identity (Nabofa, 1994:115). Idowu (1973:207-208) opines that “a study of the situation in the Caribbean, the United States, Latin America, or anywhere else where there are people of African descent will convince one of this fact. The religion is being practiced at home and abroad”. From the above examples, one can see that with the use of indigenous instruments like the Uvie drum which acts as a ‘fulcrum’ to project and disseminate its doctrines, I am seriously convinced that there is progress in projecting the good image of the religion and equally there is a brighter prospect for dissemination of the religious practices which Africans in diaspora should imbibe and uphold for posterity and the development of their culture (Nabofa, 1994:117). To buttress this point of inculturation further, a very good illustration that came to mind, was the visit Pope John Paul II, made in Nigeria in the year 1998 during the beatification of Blessed Fr. Cyprian Iwene Tansi (Abugu, 1998:7).

In Africa, the practice of inculturation has been particularly strong in liturgy and music because “these catechize our imagination and our senses, they can be made into instruments for preaching gospel” (Kwasniewski, 2006:7). African dance as an important maker of inculturation when Christianity interacts with indigenous religions has received much attention (Ejizu, 2011:1), through that they are reclaiming the African past in Christian tradition (Isichei, 1995:330). Nonetheless, T. A. Kane’s thesis in particular explores the

significance of African dance by asserting that “the experience and history of a particular tribe or community is the starting place to express the deepest Christian mysteries” (1991:1). Liturgical performance and song compositions in vernacular, along with adaptation of indigenous instruments began gaining ground with the liturgical movements (Keteyi, 1998:37 & Vogt, 2010:27). Also, according to Pobee (1979:68) “the Anglicans in Ghana too have used the colourful local kente cloth as altar frontals and vestments. They use the chief’s umbrella instead of a canopy in processions of the Blessed Sacrament on Maundy Thursday. Drums instead of bells are used on that occasion. The last efforts were to underline the Kingship of Christ. The Anglicans again have succeeded in translating the English idioms of the Book of Common Prayer into the vernaculars, forcing the vernaculars into English rhythm and idiom, thereby producing musical nonsense”.

However, having made these assertions against the backdrop of the amount of discussion of inculturation on one level much has not happened because according to Shorter (1988:14) “inculturation implies that the Christian message transforms a culture. It is also the case that Christianity is transformed by culture, not in a way that falsifies the message, but in the way in which the message is formulated and interpreted anew”. Through this process Christian experience is transformed from the status of a “foreign religion” to one incarnated into [profoundly rooted] in the local culture (Stinton, 2004:115). Pentecostal Churches has developed a distinctive worship style that possessed and preserved many elements of African-style ritual (Reed, 2012:12). No wonder why Arinze (1973:51-52) writes that “sacred music is beginning to take on local colour. This is good and necessary. The experts in Igbo music tell us that Igbo music must respect the tonality of our language and also the recitative nature of many of our traditional chants...Our music will be authentically our own music when we use our own instruments. But this is not to be done in a careless and haphazard way”. Nonetheless, while there have been good moves in the areas of music and in translation of Bible and worship, there has been little production of inculturated rite that has got through the process of approval by the Holy See (Arinze, 1973:52). Parrinder (1987:130) asserts that “since the nineteen forties Roman Catholic missionaries, in particular, in West Africa have employed African carvers to illustrate Christian themes, even when they are not Christian converts”.

Against the backdrop of these, Bujo, (1992:72) argues that “the theology of inculturation, so often preached triumphantly in African churches, is a pompous irrelevance, truly an ideological superstructure at the service of the bourgeoisie”. Chima (1984:283) argues that “at genuine creativity...it is not just a matter of throwing a few African cultural elements into a liturgy that still remains Roman and Western, but rather to give the whole liturgy an African face and flesh, even if this means reshuffling some of the structural elements of the Mass”. In further explanation to the positive approach to non-Christian culture namely the method of adaptation, Pobee (1979:67) asserts that “sadly enough, there is not much evidence of that in the history of the historic Churches in West Africa. To be sure, there were isolated prophetic voices in the mission Churches of Africa which urged the positive approach. But such voices never had the amplitude to effectively dampen the negative approach to homo Africanus”. Nketia (1958:59) explains that opponents of Africanization wish to avoid a return to African paganism from which their converts have been ostensibly saved, but the proponents believe that if Christian worship is to mean anything to the majority of African Christians; it must not be presented and practiced in a foreign garb. Ikenga-Metuh (2001:86)

affirms that African traditional religion has not been given the recognition it deserves as a valid partner in dialogue, or the attention it should receive at a pastoral level, rather, it has been seen almost exclusively as a deposit for prospective converts.

According to Pobee (1979:67) “here to say that in the period of the Church’s supremacy, the Church apparently overstretched herself, creating cultural values and a new language for religious culture itself. Now she appears to renounce any desire to create new cultural values, and Church organization, doctrine, and tradition have become the idol. The Church, which should express a living, eternally growing, and eternally developing organism expressing the unity of men with God, can turn into a frozen, mechanical form”. Schreiter (1999:116) asserts that “the Roman Catholic Church, at the level of official discourse, encouraged inculturation...but the complaint kept coming from many quarters that very little inculturation was being permitted, and so the rhetoric of inculturation was beginning to sound more and more hollow”. To the thinking and interpretation of Tovey (2004:129) the Church is not doing enough and it is also a problem to her because the Church is probably in dilemma.

More so, from every look of things, the Church is nursing the fear that if probably they Africanize or rather allow the core religious rites of the indigenous religions to be blended into the religious rites of the Christian worship, thus, indigenous practices might take upper hand and the Roman Catholic Church has been struggling with this and there are a disappointing number of concrete results which has led to a certain amount of frustration (Tovey, 2004:129). It is on this position that Isichei (1995:330) affirms that “Rome is often torn between a theoretical appreciation of the need for inculturation, and a fear of where it might lead to because an earlier generation of missionaries had seen the spiritual entities in African religion as real, but demonic”, “thus the unity of the Church is seen as obedience to the Papacy expressed in use of the Roman rite and it is somewhat difficult for the Vatican to maintain immutability of texts, as it had recently introduced Eucharistic prayers that were not traditional” (Tovey, 2004:119). Buttressing this postulation further, Pobee (1979:67) explains that “there was also a genuine fear of superstition. This is evidenced by the theory of Probabilism; the probability of superstition was feared and guarded against. So the test is ‘species superstitionis’...It was also a matter of the theory of revelation. Simply put, the issue is whether it was possible to have a revelation of God outside the Jesus Christ or even the Judeo-Christian tradition. They appear to have taken the stand that there could be no knowledge of God outside the Judeo-Christian tradition. These by no means exhaustive of the reasons for the negative attitude of African beliefs and practices”. Idowu (1973:87) argues that “there is no society in the world, however primitive, without any knowledge of God”.

According to Pobee (1979:68) “commendable as such isolated efforts are, we are not sure they go far enough. We are not asking for radicalism just for the sake of being radical. But the efforts tend to scratch the surface or touch only the externals like vestments, bells, drums, or organs. It is our contention that Africanness is something of the heart as well”. Nonetheless, Vaughan (1991:119) argues that “the literature on madness in colonial African was more concerned with a definition of Africanness than with a definition of madness”.

On this Ikenga-Metuh (2001:88) observes that the problem is that Christianity in Africa having anchored itself on modern European culture has engendered in its adherents a superiority complex, which sees African traditional religion and African cultural values



which it upholds as primitive and unprogressive. Buttressing this further, John Pobee (1979:67) affirms that their negative views were sometimes due to straight arrogance, often taking the form that anything non-European could not be good. It was perhaps a manifestation of the Darwinian evolutionary idea. Another major problem is the mere fact that the claim and belief that the Christian God is universal (MacDonald, 2004:317).

However, African traditional religion is still and will continue to survive irrespective of the inherent weaknesses and the views of the opponents because according to Kathleen O'Brien Wicker (2000:199) "African cultures are open and tolerant. They frequently assimilate new traditions into their spiritual and social systems. They also valorize and reaffirm their traditions through a process called assemblage, in which they accrete new elements from nontraditional sources...". These characteristics differentiate African spiritual traditions from Western religions, where faith usually involves acceptance of an articulated set of beliefs posited as absolute truths (Wicker, 2000:198). She further asserts that "while assimilation may occur simply as the result of exposure to new traditions, intentional religious assimilation and accretion are strategies for obtaining or negotiating power in the spiritual and material worlds. The strategic functions which the process serves may be as fundamental as securing basic survival needs or as pervasive as coping with the realities of modernism produced by colonialism and postcolonialism" (Wicker, 2000:199).

According to Uka (1991:337) this is: "due to the increasing appreciation of the African personality by Africans themselves. This has directly led to the appreciation of the vital elements in African traditional religion and culture. These vital elements are now being adapted by some main line Christian Churches. Besides, the activities of the African Independent Churches to indigenize Christianity, adds greatly to the survival potential of the religion. More so, the inclusion of the religion as a subject in the school curriculum at all levels tends to immortalize the religion. All in all, as long as there are Africans in this world, so long will the vital elements of their religion remain. In other words, the future of African traditional religion is very much tied to the future of the Africans as a distinct people". No wonder one can see large variances in estimates of believers at websites such as adherents.com and religioustolerance.org (Murphy, 2012:76).

### **3.0 CONCLUSION**

In Africa, as in the West, psychosomatic factors often aid healing. In the treatment of mental illness, especially, traditional African therapies may well be more effective than drug-based Western counterparts. Due to religious interpretations and non recognition of Traditional Religion by the Nigerian legal system, it is no coincidence that the spread of AIDS has led to an increase both in witchcraft accusations and in recourse to diviners and this affects healthcare system. The onus of responsibility depends on the court of Federal Government, for the ultimate duty of protecting the Nigerian populace from false claims, or approving genuine drugs, lies with it. But the big question is: why is it so slow in carrying out this duty? For better still, it should do it publicly by introducing a TV programme on which all these claims and counter claims can be either verified or debunked and that would even serve as a medium to educate the common man better on all these claims of traditional practitioners against the backdrop of alternative and integrative medicine.

### **REFERENCES**

- Adefolaju, T. 2011. The Dynamics and Changing Structure of Traditional Healing System In Nigeria International Journal of Health Research, June 2011; 4 [2]: 99-106. Available From: [www.ijhr.org/vol4\\_no2/ijhr\\_2011\\_4\\_2\\_5\\_Adefolaju.pdf](http://www.ijhr.org/vol4_no2/ijhr_2011_4_2_5_Adefolaju.pdf). Accessed: 27 May 2014.
- Ayantayo, J. K. 2001. The Ethical Dimensions of African Indigenous Communication Systems: Analysis. In BABATUNDE, F. (ed), Topical Issues in communication arts and science, Lagos, Bakinfo Publications, 27-45.
- Achebe, C. 2012. There Was A Country: A Personal History of Biafra. New York: The Penguin Press.
- Arinze, F. 1973. The Church And Nigerian Culture. Onitsha: Tabansi Press Ltd. \_\_\_1982. The Church And Politics. Onitsha: Tabansi Press Ltd.
- Abugu, F. 1998. 'Between The Church And Culture'. The Guardian Newspaper Nigerian Ltd, Lagos: Monday, March 30: 15.
- Ajayi, T. 2000. Dr Abalaka's Aids Cure Controversy: Colleagues' Comments. The Journal of Health And Medicine: Community Doctor, July/August 2000; Vol. 1, No. 1. 6-24.
- Bourdillon, M. F. C 1990. Religion and Society: A Text for Africa, Zimbabwe: Mambo Press.
- Bujo, B. 1992. African Theology in Its Social Context, New York: Orbis Books.
- Chukwuemeka, E; Ugwuanyi, B. J. & Ewuim, N. 2012. Curbing Corruption In Nigeria: The Imperatives of Good Leadership. An International Multidisciplinary Journal, Ethiopia, Vol. 6, 3, No. 26, July, 2012, 338-358. Available From: [www.ajol.info/info/index.php/afrrrev/article/viewFile/80255/70515](http://www.ajol.info/info/index.php/afrrrev/article/viewFile/80255/70515). Accessed: 31 May 2014.
- Chima, A. B. 1984. Africanizing The Liturgy – Where are we 20 Years after Vatican 11? AFER, 25,280- 292.
- Chidester, D. 1996. Savage Systems: Colonialism and Comparative Religion in Southern Africa. Charlottesville: University Press of Virginia\_\_\_\_\_ 2002. Global Citizenship, Cultural Citizenship and World Religions in Religion Education, Cape Town, South Africa: HSRC Publishers.
- De Witte, M. 2004. Afrikania's Dilemma: Reframing African Authenticity in A Christian Public Sphere, Etnofoor. Available From: <http://www.jstor.org/stable/25758072>. Vol.17, No.1/2, 133-155. Accessed 22 January 2013.
- Ejizu, C. I. 2002. Continuity And Discontinuity in Igbo Traditional Religion cited in The Gods In Retreat: Continuity And Change In African Religion (ed) by Emefie Ikenga Metuh (2002), Enugu: Fourth Dimension Publishers.111-131. \_\_\_\_\_2011. The

- Influence of African Indigenous Religions On Roman Catholicism: The Igbo Example. 1. Available From: [www.afrikaworld.net/afrel/ejizu-atrcath.htm](http://www.afrikaworld.net/afrel/ejizu-atrcath.htm). Accessed: 30 May 2014.
- Fortes, M. 1974. African Cultural Values and the Situation of The Intellectual, unpublished paper, African Studies Association (UK) Conference, Liverpool.
- Guenther, M. G. 1979. Bushman Religion And the (Non) esense of Anthropological Theory of Religion, *Sociologus* 29 (2), 102-132.
- Hackett, W. 1991. Revitalization in African Traditional Religion cited in African Traditional Religions: In Contemporary Society (ed) by Jacob K. Olupona. (1991), New York: Paragon House. 135-148.
- Haralambos, M. & HEALD, R. 1980. Sociology: Themes and Perspectives, Sough: University Tutorial Press.
- Idowu, E. B. 1973. African Traditional Religion: A Definition. London, SCM Press Ltd.
- Isichei, E. 1995. A History of Christianity In Africa: From Antiquity To The Present. New Jersey: William B. Eerdmans Publishing Company. \_\_\_\_\_2004. The Religious Traditions of Africa: A History. London: Praeger Publishers
- Kirby, J. P. 1994. Cultural Change & Religious Conversion in West Africa cited in Religion in Africa: Experience And Expression (ed) by Thomas D. Blakely, Walter E. A. Van Beek, & Dennis L. Thomson 1994, London: Heinemann. 57-71.
- Lincoln, B. 1989. Discourse and the Construction of Society: Comparative Studies of Myth, Ritual, and Classification. New York: Oxford University Press. \_\_\_\_\_1998. Conflict cited in Critical Terms for Religious Studies, (ed) by Taylor, M. C. Chicago: University of Chicago Press. 55-69.
- Leith-Ross, S. 1965. African Women. Routledge and Kegan Paul.
- Madukasi, F. C. 2004. Symbolic Use of Water In The Three Main Religions Practiced In Nigeria. Unpublished M. A. essay, Department of Religious Studies, University of Ibadan.
- Mume, J. O. 1976. Traditional Medicine in Nigeria. JOM Nature Cure Centre. Agbarho [via Warri] Nigeria.
- Mbiti, J. S. 1970. Concepts of God in Africa, London: S.P.C.K..
- Metuh, E. I. 1987. Comparative Studies of African Traditional Religions. Onitsha: IMICO Publishers Ltd. \_\_\_\_\_1999. God And Man In African Religion: A Case Study of The Igbo of Nigeria. (2nd Edition), Enugu: SNAAP Press Ltd.

- Macdonald, M. N. 2004. Thinking And Teaching With Indigenous Traditions of Melanesia cited in *Beyond Primitivism: Indigenous Religious Traditions And Modernity* (ed) by Jacob K. Olupona (2004), New York: Routledge. 314-324.
- Murphy, J. M. 2012. Chango Ta Veni / Chango Has Come: Spiritual Embodiment In The Afro-Cuban Ceremony, Bembe. *Black Music Research Journal*, Vol. 32, No. 1, 68-94. Available From: [http://muse.jhu.edu/journals/black\\_music\\_research\\_journal/v032/32.1.murphy.pdf](http://muse.jhu.edu/journals/black_music_research_journal/v032/32.1.murphy.pdf). Accessed: 1 November 2013.
- Nabofa, M Y. 1994. *Symbolism in African Traditional Religion*, Ibadan: Paperback Publishers Ltd \_\_\_\_\_ 1994. *Religious Communication: A study in African Traditional Religion*, Ibadan: Daystar Press.
- Nketia, J. H. K. 1958. The Contribution of African Culture To Christian Worship. In George Carpenter, *The Church in changing Africa*. New York: International Missionary Council, 59-65.
- Nwoye, C. M. A. 2012. Continuing the Conversation on the Notion of Mission as Reconciliation: A Critical Review of Catholic Church's Dialogue With African Indigenous Religion. 1-27. Available From: [www.saintleo.edu/media/131003/Continuing-the-Conversation-on-the-notion-ofmission.pdf](http://www.saintleo.edu/media/131003/Continuing-the-Conversation-on-the-notion-ofmission.pdf). Accessed: 18 November 2012 \_\_\_\_\_ 2013. Dominance of The Trappings of African Traditional Religion In Africa Magic Movies: A Challenge For Educating The Christian The Christian Youth. 45-71. Available From: [www.saintleo.edu/media/131010/nwoye.pdf](http://www.saintleo.edu/media/131010/nwoye.pdf). Accessed: 28 May 2014.
- Nairaland. 2014. The Last Bus Stop To Your Problem-Religion-Nairaland. 1. Nairaland Forum [online], 27 May. Available From: [www.nairaland.com/1174865/last-bus-stop-problem](http://www.nairaland.com/1174865/last-bus-stop-problem). Accessed: 27 May 2014.
- Oduyoye, M. 1971. *The Vocabulary of Yoruba Religious Discourse*. Ibadan: Daystar Press.
- Onunwa, U. R. 2002. Christian Missionary And Their Influence On Eastern Nigeria cited in *The Gods In Retreat: Continuity And Change In African Religion* (ed) by Emefie Ikenga Metuh (2002), Enugu: Fourth Dimension Publishers.67-89.
- Ogot, G. 1966. *The Promised Land*. Nairobi: East African Publishing House.
- Ogbu, U. K. 2002. The Gods in Retreat: Models for Interpreting Religious Change in Africa cited in *The Gods In Retreat: Continuity and Change in African Religion* (ed) by Emefie Ikenga Metuh (2002), Enugu: Fourth Dimension Publishers. 1-17.
- Okagbue, O. 2008. Deviants And Outcasts: Power And Politics In Hausa Bori Performances. *New Theatre Quarterly*, 24 (3), 270-280. ISSN 0266-464x{(Article)}: Goldsmiths Research Online. Available From: <http://eprints.gold.ac.uk/2515/> Accessed: 30 January 2013.

- Olupona, J. K.1993. The Study of Yoruba Religious Tradition in Historical Perspective. *Numen*, Vol. 4 Fasc, 3 (Sep; 1993); 240-273. Available From: <http://www.jstor.org/stable/3270151> Accessed: 8 January 2014.
- Ohadike, D. 2007. *Sacred Drums of Liberation: Religions and Music of Resistance in Africa and the Diaspora*. Eritrea: Africa World Press Inc.
- Pobee, J. S. 1979. *Toward An African Theology*. Nashville: The Parthenon Press.
- Quarcoopome, T. N. O. 1987. *West African Traditional Religion*. Ibadan: African University Press.
- Rattray, R. S. 1927. *Religion and Art in Ashanti*, London: Oxford University Press.
- Rodney, W. 1972. *How Europe Underdeveloped Africa*, London: Bogle- L’ouvertur Publications.
- Ray, B. C. 1976. *African Religions: Symbol, Ritual, And Community* (ed) by John P. Reeder, Jr & John F. Wilson, (1976), Englewood Cliffs, New Jersey: Prentice-Hall, Inc.
- Rosati, M. 2009. Ritual and the Sacred: A Neo Durkheimian Analysis of Politics, Religion And The Self. 139-141. Available From: [www.politicsreligionjournal.com/images/pdf\\_files/srpski/godina4-broj1/11-massimo](http://www.politicsreligionjournal.com/images/pdf_files/srpski/godina4-broj1/11-massimo).
- Reed, T. L. 2012. Shared Possession: Black Pentecostals, Afro-Caribbeans, And Sacred Music. *Black Music Research Journal*, Vol. 32, No. 1, 5-25. Available From: [http://muse.jhu.edu/journals/black\\_music\\_research\\_journal.v032/32.1.reed.pdf](http://muse.jhu.edu/journals/black_music_research_journal.v032/32.1.reed.pdf). Accessed: 10 November 2012
- Sofola, J. A. 1973 . *African culture and the African Personality*, Ibadan: African Resources Publishers Co.
- Schreiter, R. J. 1999. *The New Catholicity: Theology between the Global and the Local*, NewYork: Orbis Books.
- Stinton, D. 2004. “Africa: East and West”, cited in *An Introduction to Third World Theologies* (ed), John Prarratt, New York: Cambridge University Press, 105-136.
- Smith, M. F. 1981. *Trans. Baba of Karo: A Woman of The Muslim Hausa*. New Haven; London: Yale University Press.
- Turner, H. W.1981. The Way Forward in the Religious Study of African Primal Religions, (cited) in *Journal of Religion in Africa*, Vol.12,Fasc.1.(1981), pp.1-15. Available from: [www.jstor.org/stable/1581010](http://www.jstor.org/stable/1581010) Accessed:23 September 2012.
- Tovey, P. 2004. *Inculturation of Christian Worship: Exploring the Eucharist*, Great Britain: MPG Books Ltd.

- Uwah, I. E. 2010. The Representation of African Traditional Religion and Culture in Nigeria Popular Films. Available From: [www.politicsandreligionjournal.com/images/pdfFile/supski/godina5-broj1/innocentebereuwah\\_4.pdf](http://www.politicsandreligionjournal.com/images/pdfFile/supski/godina5-broj1/innocentebereuwah_4.pdf) Accessed: 23 September 2012. 81-102.
- Uka, E. M. 1991. The Future of African Traditional Religion cited in Readings In Traditional Religion: Structure, Meaning, Relevance, Future (ed) by E. M. Uka, Germany: Peter Lang, Inc; European Academic Publishers, Bern, 329-338.
- Van Maanen, J. 1988. Tales of the Field: On Writing Ethnography. Chicago: University of Chicago Press.
- Van Gennep, A. 1960. The Rites of passage, Translated by Vizedom, M.B and Caffé, G. L, London: Routhledge and Kegan Paul.
- Westerlund, D. 2006. African Indigenous Religions and Disease Causation: From Spiritual Beings to Living Humans, Leiden: Brill.
- Wicker, K. O. 2000. Mami Water in African Religion and Spirituality cited in African Spirituality: Forms, Meanings and Expressions (ed) by Jacob K. Olupona. (2000), New York: The Crossroad Publishing Company. 198-222.