

Interrogating Religion, Science and Secularism: The African Experience

NWANKWO, Samuel Chibuzo

Department of Theology

Wesley University Ondo

samuel.nwankwo@wesleyuni.edu.ng

<https://orcid.org/0009-0004-0180-9749>

Abstract

This research argued that the increasing scientific discoveries and technological innovations, have led to religious decline and secularisation in the Western world, as predicted by scholars like Durkheim and Freud. However, this is not true of Africa, where religious activities and proliferation have rather assumed different dimensions today. Africans are still notoriously religious; and this is seen in all facets of endeavours: socially, politically and economically. While it is true that there is a seeming revival of traditional values and cultures and a significant shift from Christianity and Islam, secularisation is not true of Africa. Using descriptive phenomenology and secondary sources of data collection, this work discovered that despite the arguments, disagreements and differences between science, technology and religion, Africans have rather tapped into scientific inventions in the advancement of its religious courses. It advised that Africans should be wary of the incursion of science and innovations and the widespread flight of faith in other climes, in order to guard against secularisation as experienced in the Western world. All hands must be on deck in the preservation of African culture and religious values for sustainable African society.

Keywords: Religion, Science, Secularism, Culture, Africa.

Introduction

The global society has witnessed a drastic departure and decline in religious activities, as a result of scientific breakthroughs in the 21st century. Many have relegated religion, once cherished, because science and technology have proffered solutions to the various human challenges. As a result, there is massive neglect to faith and spirituality in technologically

advanced and industrialized nations of the world; with churches and mosques being converted to club houses and social event centres. This is however, different in Africa.

In Africa, religion still booms (Nwankwo (2018, p.228). Mbiti, (1969, p.1), affirmed that, Africans are notoriously religious. Religion permeates all aspects of life, be it politics, economics, education and so on. Right from birth to death, religion controls every aspect of the individual. The religious enterprise appears to be thriving very much in many African countries like Nigeria. In this clime, company warehouses and private buildings are being converted to prayer houses, while sports stadia are being used more for religious crusades than for sporting events (Ehusani, 2003). Enthusiastic worshippers are often seen to surge and barricade major streets within towns and villages, as they flock to churches and camp meetings for religious activities. In many of the urban areas, there are as many churches and mosques as there are streets (Nwankwo, 2018). Today, the religious fervour of the African people has rather assumed another dimension: a revival of interest in ancestral worship, traditional practices and rituals, which were once downplayed by other religious adherents. Traditional religious practices have come alive in Africa, a testament that there is no atheist in Africa (Nwankwo & Peters, 2025).

The major thrust of this work is to examine the experience of Africa in the wake of scientific discoveries and decline in religious activities seen in the western world today. Adopting descriptive phenomenology approach and secondary sources of data collection, the researcher discovered that religious activities still thrive in Africa, despite the wave of science and secularism. It recommended that Africans should rather tap into the available technology made possible by science, to advance her religious course and reposition the society for meaningful development. In the next sub-heading, the author will consider the key concepts that formed the nexus of this work.

Conceptual Analysis:

Under this sub-heading, the concepts of religion, science and secularism shall be examined.

Religion

Defining the concept of religion has been considered a herculean task by many scholars as the field is so universal and personalized (Ugwu, 2014, p.4). In the same line of thought Iwuagwu (1998, p.13) observed that religion is so composite and complex a word that no comprehensive synonym, phrase or sentence can bring out its full meaning. Scientists, philosophers, theologians, anthropologists and ethnographers view and conceive religion

differently. However, any definition considered acceptable must contain some elements like Supreme Being, human interaction with the Being and the relationship between them and the created order (Nwankwo, 2018).

In the light of the above discourse, Nigosian (1975, p.3) defined religion as:

The outward act or form by which men indicate their recognition of the existence of a god or gods, having power over their destiny, to whom obeisance, service and honour are due, the feeling or awe of some super-human and over-ruling, whether by profession or belief, by observance of rights and ceremonies or by the conduct of life.

According to Idowu (1973) religion is that which results from man's spontaneous reaction to his immediate awareness of a living power, wholly other, and infinitely greater than himself, a power mysterious because unseen, yet, a present and urgent reality. In religion there are man's efforts in satisfying emotional needs by establishing and maintaining cordial relations between himself, the super sensible world, and his fellow man (Nmah, 1998). Obilor (2010, p.175) sees religion as the whole *complexus* of attitudes, beliefs, practices, gestures, rituals, emotions, convictions, and institutions through which we express our deep fundamental relationship with Reality and not excluding the created order.

The truth of the matter is that man has a religion because he is religious (*homo religiosus*). It is not true that man is religious because he has a religion. Religion is a product of man's religiosity. The religious man need not have an explicit religion. Only human beings are religious and have the ability to adhere to one religion or another. The practice of the tenets of one's religion portrays one as both religious and moral being distinct from all other creatures (Nwankwo, 2018).

Science

Science is as old as man himself. It started as man studied his environment and learnt through the centuries to improve his life and make use of more sophisticated tools in solving his challenges (Ukaga, 2000). Science is a very complex concept as it is viewed by different individuals and as such has varied definitions.

Ohazuruike & Njoku (2000, p.7) defined science as "an investigation of phenomena or an inquiry." It is an interconnected series of concepts and conceptual schemes that have developed as a result of experimentation and observation and are fruitful for further

experimentation and observations (Conant, 1951). Macquarrie & Childress (1986, p.563) conceived science to mean a method of investigation characterised by a rational empirical, objective and critical approach to natural phenomena.

The gains of science today cannot be overemphasized. The ability of man to communicate without much interference, travel through the space, land and water and harness the environment for his existence and comfort, are made possible by science and technology (Ukaga, 2000).

Secularism

The word 'secularism' is said to have come from the Latin *saecularis* meaning "the time, the age, the world." In this case, the secular stands in contrast to the sacred, making an approach to life divorced from the influence of religion and thus determined by temporal or worldly concerns (Reese, 1980). It is the separation of organized religion from organized political power inspired by a specific set of values. It is the doctrine according to which the world is self-explanatory, without any need or recourse to God, who thus becomes superfluous. Secularism can be seen as the situation in which the secular is observed to dominate or even replace the sacred. With secularism, religious faith, for one reason or another, is felt to be unnecessary (Bhargava, 2006).

The shift in meaning of secularism is one of the most significant developments in modern religious thought. It is from the word 'secular', an antonym of 'religious.' Hence it connotes a way of life pursued without reference to religious reality (Macquarrie & Childress, 1986). According to Giddens and Duneier (2000, p.416) secularism means, a process by which society becomes more concerned with worldly than with spiritual matters and religious organisations lose their influence over social life.

Secularization denotes a process by which religion loses some or all of its authority, power, and dominance. It occurs when religious institutions begin to experience decline in membership, participation in worship and the general loss of religious consciousness in the society (Macquarrie & Childress, 1986).

Theoretical Framework

Researches are based on theories for proper guidance and direction. The theories of religion and secularism shall frame this work. Two theories will suffice here: Emile Durkheim's theory of religion and the secularization theory.

The first theory adopted for this work is that of Emile Durkheim's functional theory of religion. Durkheim (1912) saw religion as a unified system of belief relative to sacred things,

beliefs and practices which unite into one single moral community called church. Functionalism emphasizes a societal equilibrium as occasioned by religion (Obaje, 2018). The essential feature of Durkheim's theory of religion is its function to promote cohesion and stability. He sees religion playing a positive and key function among its members. Religion marks the rite of passage of any society and directs the way in which individuals see the world and actually think about it (Obaje, 2018). However, Durkheim (1912) predicted that religion's influence would decrease as society modernizes. He believed that reason would likely replace religious thinking, with people giving only minimal attention to rituals and ceremonies. He considered the concept of "God" to be on the verge of extinction.

Secularization theory is another theory that best frames this research. The theory was birthed during the Enlightenment era in Western Europe (1940s-1960s) to explain the movement of the society away from mass identification with traditional beliefs rooted in religious values towards a non-religious belief system (Mendez, n.d). The theory identifies the shift to a non-religious belief system as being influential enough to minimize the importance of religion in society and government. Early contributors to secularization theory such as Freud (1957) believed that as society progressed, there would be widespread declines in religiosity. To Freud, religion is an illusion, an expression of underlying psychological neurosis. (Sibani, 2014, p.14). Nabofa (1989, p.20) citing Freud (1957), noted that man created demons just out of mere illusion. Demons or gods or even God are not real being. This childish neurosis, can only be overcome through intellectual sophistication, scientification and scientific knowledge as asserted by Freud (1957).

The secularization thesis expresses the idea that through the lens of the European enlightenment modernization, rationalization, combined with the ascent of science and technology, religious authority diminishes in all aspects of social life and governance (Norris, 2004). This happens as a result of man's inability to adapt to the broader ethical and spiritual to the increasingly fast advance of the physical sciences.

Durkheim's theory explains the social function of religion as a force that stabilizes and unites the society. Religion promotes cohesion and influences the cosmology of the people. This theory aligns with secularization theory in its prediction that religion will weaken when the society modernizes. However, his prediction of the decline of the religion is yet to be fully felt in Africa; though the vestiges of it are witnessed in the western society. Both theories are relevant to this work in all fronts.

The Nexus of Science and Secularization: Influence on Religion

Haralambos, Holborn, Chapman & Moore (2013, p.473) accentuated a widely circulated belief in the 19th century, that industrialisation and the growth of scientific knowledge would lead to secularization, which entails the process of religious decline in the wake of scientific innovation and development. Sociologists like Durkheim (1961) noted that religion would decline in social significance. As industrial society develops, in which there is highly specialized division of labour, religion would lose its importance as a force for integrating society. In the same vein Weber (1958) agreed to a progressive reduction in the importance of religion. He believed that capitalism and industrialization will set in motion the process that would ultimately lead to the disappearance of religion.

A combination of factors that would lead to secularization include science and rationality, the decline of traditional values and the increasingly specialized division of labour. This will undermine religion in particular and faith and non-rational beliefs in general (Haralambos, etal. 2013). Bruce (2011, p.27) affirmed that science and technology are important factors driving secularism. As humans developed increasing mastery over nature, they became less reliant upon religious or supernatural explanations or remedies for problems. For example, medical science became more important for dealing with illnesses than prayer. The development of science and new discoveries tend to challenge the hitherto upheld worldviews. People's worldviews tend to become more relativistic, more open to alternatives and interpretations of the world, rather than believing one account to be the absolute truth (Bruce, 2011).

Using the example of United Kingdom, and the Christian religious participation, researchers have come to agree that vestiges of secularism exist. Statistics show that importance of religion in the society in terms of factors like church attendance, church membership, and participation in religious ceremonies, such as marriages performed in the church dropped significantly in the last couple of years (Haralambos, etal. 2013).

Data produced by Church Censuses discovered that from 1979 to 2010, there has been noticeable decrease in church attendance among adherents of denominations like Roman Catholic Church, Anglican, the Reformed Church and Methodism (Brierley, 2006). It was further discovered that while few new churches were opened, more churches closed and the growth of some churches was more than offset by the decline of others (Brierley, 2011).

The growth of [secularism](#) in the UK is unabated with fresh data showing stark generational differences and a new confidence among the non-religious to declare themselves atheist. Only 1% of people aged 18-24 identify as Church of England, according to the [British Social](#)

[Attitudes \(BSA\) survey for 2018](#). Even among over-75s, the most religious age group, only one in three people describe themselves as Church of England (Sherwood, 2019).

The truth about science and secularism negatively impacting religious and cultural values is evident in the Europe. Many are becoming more secular by the day as only adults are seen to be identifying with religion while the young ones losing interest.

Religion and Science in Africa: Any Meeting Point?

It has been a popular view especially, in the Western world that religion and science are two straight lines that can never meet; always at contention with each other. Those with this understanding believe that it is practically impossible to be a soldier for science and the loyal son of religion (Brook 2006). Asserting this proposition, Nkonge (2010, p.6) argued, “that in the Western world, science is considered more important than religion, because it is perceived to have provided humans with massive comforts and luxuries while religions have no such material benefits to offer.” However, in Africa the case is different. In Africa, religion substantially occupies the life and mind in all aspects of their endeavours. This corroborates Mbiti’s view that Africans are notoriously religious (Mbiti, 1969, pp.1-5).

Religion is indispensable in Africa. The continent has been described as the most religious zone in the world; with adherents spanning across either Christianity, Islam or African Traditional Religion (Potts 2010). In fact, while many strong adherents of Christianity and Islam, there has been a great reawakening of the traditional practices which have before now been influenced by dominant religions (Nwankwo and Peters, 2015). Africans were originally believers in traditional religion and the growing interest to return to their root has led to the incorporation of elements of traditional beliefs while holding unto Christianity and Islam (Potts 2010).

Kasongo (2010, p.314) acknowledged that today science is increasingly becoming a force to reckon in the African culture and life, just as religion has been all along. The effect of science and technology cannot be overemphasized in Africa, given the stunting wave of globalization. Appropriating the effects of science on religion, it is important to first and foremost, understand that the duo are distinct entities propagating differing ideologies but that is not to say that they are in conflict. Yinger (1970, p.57) sees religion and science as two roads to one destination, ‘truth.’ In the same vein Aquinas argued that “there could be no contradiction between religion and science if man knew enough because both stem from God” (Yinger 1970, p.58).

The friction between religion and science is caused by human beings' failure to perceive of the being who is the origin of everything. This problem is not peculiar to Africa, because the understanding that God is the source being and origin of everything is not strange to them. Mbiti (1969, p.29) further accentuates that, "in Africa, God is the origin and sustenance of all things. He is outside and beyond His creation . . . He is personally involved in His creation so that it is not outside of Him or His reach." African God is the cause of all things including science. Therefore religion and science are not in enmity, because religion focuses on God who is the source of everything science not excluded (Nkonge, 2014).

Is Secularism True of Africa? The case of contemporary Nigerian Religious Situation:

African scholars like Shang (2016) in his study observed some moral decline in the society in key sectors like education, politics and business and concluded that secularism has equally pervaded Africa like the Europe and West. He saw secularism in Africa in form of unbelief, consumer materialism, and the general moral decay seen in the Africa today (Shang, 2016). While it is agreeable that moral decadence is obvious in the society, this does not justify the argument that Africa is secularizing in the real sense of the term. Religiosity does not presuppose freedom from crime; though that is intended. There are salient indicators and overwhelming evidences based on the aforementioned submissions that Africa is not secularizing. These include the continuous multiplication of religious institutions across the continent. Christianity, Islam and African Traditional Religion, are booming on daily basis in Nigeria and other African countries (Nwankwo, 2018). These are signs that religious fervor is not declining in Africa.

Proliferation of Churches and the rise of African Independent Churches

It is on note that Nigeria, though a secular state, accounts for 56 % of its citizens being adherents of Christianity. It a home of millions of Christians and their Churches (Akanbi & Beyers 2017, p.1). Ugwu (2002), and Diara & Onah (2014), observed that there has been a geometrical dimensional growth in the multiplicity and proliferation of churches in the 21st century Nigeria. The rate according to them is alarming. Onah & Agbo (2021), citing the World Council of Churches (WCC, 2019) acknowledged that large mission-founded churches such as the Anglicans, Catholics, Baptists, Methodists, are booming in ministry and expansion. Nwankwo (2018), further noted that Most of Nigeria's Christians are Protestant (broadly defined), though about a quarter is Roman Catholic. Hackett (1988, p.38) noted that:

Other leading Protestant churches in the country are the Church of Nigeria of the Anglican Communion, the Assemblies of God Church, the Nigerian Baptist

Convention and The Synagogue Church of All Nations. The Yoruba area contains a large Anglican population, while Igbo land is predominantly Catholic and the Edo area is predominantly Assemblies of God, which was introduced into Nigeria by Augustus Ehurie Wogu and his associates at Old Umuahia.

Despite the growth of the mainline Churches, Nigeria has a large number of African Instituted, independent, and Pentecostal churches, which are very active in evangelism and church planting in neighbouring countries, in Europe, North America, and other parts of the world (WCC, 2019).

The proliferation of Independent African Churches has become phenomenal in Nigeria and Africa. The split of churches allows each founder to claim divine origin of their ministry. This rapid growth of African Independent Churches is a product of the freedom of religion and worship entrenched in the Nigerian constitution (Orji, Chukwu, Ogoko & Onwugbenu, 2023).

Tracing the history of this growth and movement, Ray (1993, p. 226) confirmed that:

From the 1990s to the 2000s, there was significant growth in Protestant churches including the Redeemed Christian Church of God, Winners' Chapel, Christ Apostolic Church (the first Aladura Movement in Nigeria), Deeper Christian Life Ministry, Evangelical Church Winning All, Mountain of Fire and Miracles, Christ Embassy, The Synagogue Church of All Nations, the Aladura Church (indigenous Christian churches being especially strong in the Yoruba and Igbo areas), and of evangelical churches in general.

These churches have spilled over into adjacent and southern areas of the Middle Belt. Denominations like the Seventh-day Adventist and the Church of Jesus Christ of Latter Day Saints have also flourished in recent times (Nwankwo, 2018).

Nwankwo (2018, pp. 230-233) accentuated a number of factors leading to the proliferation of Churches in Nigeria. These include, "the classification of religion as the last hope of common man, search for genuine spiritual gratification, unending quest for signs and wonders, competition among religions and emphasis on prosperity and wealth." As long as these factors are constantly entrenched, the quest for religious and church proliferation will persist; thus, indicating that secularism may be a mirage in Africa.

Growth of Islam and radical Islamism in Africa

Growth of Islamic religion in Africa, is another sign and indicator that secularism is not true of Africa. Nwando, Adu-Gyamfi, Joe, Green & Hiribarren, (2018) **noted that** Africa was the

first continent that Islam spread into out of Arabia in the early seventh century. Today, almost one-third of the world's Muslim population resides in the continent. In 2002 that Muslims constituted 45% of the population of Africa. Islam has a large presence in North Africa, West Africa, the horn of Africa, the Southeast and among the minority but significant immigrant population in South Africa (Nwando et al,2018).

Many factors were attributed to the reason for the fast growth. The nature of Islam as a religion accepting polygamy to some extent, its tolerance of traditional African religions, its simplicity of doctrine and mode of worship helped propagators to make converts in Africa. Another way in which Islam was introduced and spread in West Africa in general and the Western Sudan in particular was the militant jihad, or the waging of holy war against infidels or lukewarm Muslims. This method allowed the third and final stage of the process of Islamization to reach its climax with the nineteenth-century *jihad* in the Western Sudan, between Mali and Senegambia and Hausa land in northern Nigeria (Nwando et al,2018).

On the growth of radical Islam, Gow & Olonisakin (2013, p. 1) said that “North and West Africa have been identified as important sites of Islamist radicalisation, particularly since 2001.” Prior to this, scholars noted that terrorist and radical activity here was largely localised and contained (CSIS, 2010). Today, extremists have developed into ‘complex organisations that combine religious ideology and networks, operating both locally and globally’ (CSIS, 2010, p. 1). There are various factors which have increased the region's susceptibility to radicalisation. Decades of conflict have left the area vulnerable to cross-border instability, while socioeconomic marginalisation adds fuel to radicalisation processes. The region's substantial mineral wealth contributes an additional dynamic – the Gulf of Guinea for example is of strategic interest in global energy politics, while research indicates that terrorist groups have links with uranium control in Niger (Gow & Olonisakin, 2013, p. 2).

The key ideological positions relevant to Islamic radicalisation in the region are Wahhabi Salafism and Jihadism (Belaala, 2010). Jihadism is an Islamist approach that advocates the use of violence in the pursuit of goals, while Wahhabi Salafism is an extreme fundamentalism that is influenced by Saudi Wahhabism and rejects the use of political violence (Wolf, 2013, p. 569).

However, it is conceived, the truth remains that Islam is expanding in Africa, whether for positive reason or otherwise. Whether by coercion or conversion, the religion is making inroads into nooks and crannies of the society.

A Revival of Traditional Religious Institutions

Evidence that secularism is not true of Africa is the surging interest and return to the traditional worship system. Nwankwo and Peters (2015) noted that there has been a growing trend among various communities in Africa to re-embrace and practice traditional religious beliefs, including the worship of ancestral deities and spirits. Today many Africans are desirous of preserving their cultural heritage and identity through a revival of religious, cultural and traditional values hitherto abandoned due to the influence of Christianity and Islam (Okafor, 1992). The people are actively seeking to reconnect with their traditional roots, leading to a renewed interest in African deities, rituals, and art forms.

This upsurge of traditional worship practices among Africa people of all ages, is not just a religious issue, but has significant socio-cultural implications (Nwosu, 2018). The reasons for this renewed interest is not far-fetched, though scholars have varied views. African societies are going through repaid sociological and religious changes due to globalization (Eze, 2013). According to Uchendu (1965), the resurgence of traditional religion is a response to the perceived failure of other religions and western values to address the socio-economic challenges faced by the people. He argued that going back to the root provides a sense of identity and belonging that is lacking in the modern and globalized world and its systems. Nwosu (2018) noted that it is a system of worship that offers the people a form of escapism from political and economic vicissitudes, allowing them to retreat into a world where they feel empowered and in control.

Okafor (1992) perceived the reason differently. He noted that, the desire to return to the African Traditional Religious practice is not a rejection of Christianity, Islam or western values, but rather a reinterpretation of them. This indicates that the upsurge is not a regression, but a form of cultural evolution and transformation, a deep rooted hunger to reinvigorate the cherished way of life which has had an undue influence and neglect over the years.

Religious Fervour in Daily Endeavours of African People

Apart from overt religious practices as seen and discussed among the adherents of the major religions in Africa, there exists the covert manifestation of religious fervour in every endeavour of the people. This is seen daily in socio-cultural, economic, educational and political activities and spheres.

Ehusani (2003) noted that within this religious firmament, bishops, pastors, evangelist, faith healers, prophets and *visioners*, as well as sheikhs, imams and gurus of all sorts are swelling in number and having a field day in Africa. There are so many Seminaries, Monasteries and Bible colleges, mosques, shrines and temples. Africans have even begun sending missionaries to various countries in Europe and America, where they seem to have lost the faith to the agents of secularism.

Today, prayers and preaching sessions are no longer limited to churches, mosques and homes. They are held at corporate boardrooms, in government offices, in commercial buses and in open markets. Africans going about their daily business can be seen brandishing the Bible or the Koran, the Rosary or Islamic prayer beads, including charms and amulets. The largest billboards in our towns and cities are those advertising upcoming religious crusades and faith healing carnivals. Religious exclamations such as “to God be the glory,” “praise the Lord,” and *Alaahu wa ku bar*, are often on the lips of the people at work or at play (Nwankwo, 2018). These show that the people are still much in tune with religion despite global challenges.

Conclusion

The prediction by scholars like Durkheim, Freud and other influential thinkers that religion will be overtaken by science, may be true of the western society but not of Africa. Religion and science are two ideologies and explanations of the universe and have seen to walk together in the promotion of the lots of man, as seen in Africa and elsewhere. In Africa, religion is booming even in the face of scientific and technological advancements. Africans are still notoriously religious. The growth in religious activities is rather phenomenal today. No sign of abating as religious groups in Africa are constantly advancing their frontiers using the services of science, technology and modern communication gadgets. African Traditional Religion is not left behind. Radicalisation and extremism by religious adherents in Christianity and Islam are seen here as signs of religiosity rather than a negative phenomenon. Based on the study done, the work recommends that Religious leaders and Scientists should see both concepts as two sides of the coin in the explanation of the universe and for the benefit of humanity. As such there should be no conflict between the duo. Religious leaders should continue to tap into the opportunities provided by science and technology in advancing their mission and remain relevant to African society. Religious leaders should endeavour to cut the excesses of their adherents to avoid using religion to

create problem. Religion should serve as a tool to checkmating crime instead. As the wave of secularism is pervading Europe and the West, religious leaders in Africa should be wary of this and ensure that religion does not wane, no matter the level of scientific and technological advancement and innovations. Finally, the quest to revive the traditional religious practices has taken a new dimension today. The people want to go back to their root. In the final analysis, religion is waxing strong in all facets and the signs of secularism are yet to be seen.

References

- Akanbi, S.O. & Beyers, J. (2017). The church as a catalyst for transformation in the society. *HTS Teologiese Studies/Theological Studies* 73(4), a4635. <https://doi.org/10.4102/hts.v73i4.4635>
- Belaala, S. (2010). *Cultural, social and political process of radicalisation and violent radicalisation in Europe (Spain, France, UK)*. European Commission: DG Justice-Liberty and Security.
- Bhargava, R. (2006). The distinctiveness of Indian secularism. In *The Future of Secularism*, ed. Srinivasan, T. N. Delhi: Oxford University Press.
- Brierley, J. (ed.) (2011). *UK church statistics 2005- 15*. Tonbridge: ADBC publishers

- Brierley, P. (ed.) (2006). *Pulling out the nose dive*. London: Christian Research
- Brook, H.J. (2006). Contributions from the history of science and religion. In P. Clayton & Z. Simpson (ed). *The Oxford Handbook of Science and Religion*. Oxford: OUP.
- Bruce, S. (2011). *Secularization*. Oxford: Oxford University Press.
- Conant, J.B. (1951). *Science and common sense*. New Heaven Conn: Yale University Press.
- CSIS. (2010). The dynamics of North African terrorism. From http://csis.org/files/attachments/100216_NorthAfricaConferenceReport.pdf
- Diara, B.C.D. & Onah, N.G. (2014) The phenomenal growth of Pentecostalism in the contemporary Nigerian society: A challenge to mainline churches', *Mediterranean Journal of Social Sciences* 5(6), 395-402. <https://doi.org/10.5901/mjss.2014.v5n6p395World> Council of Churches.
- Duneier, M. & Giddens, A. (2000). *Introduction to Sociology*. London: W.W Norton and Company Inc.
- Ehusani, G (2003). Religion and Corruption in Nigeria. Retrieved online from <http://www.georgeehusani.org/home/index.php/papers-and-essays/232-religion-and->
- Eze, P. J. (2013). *Corruption and deviant behaviour in Nigeria: Criminal perspectives* (ed.) Ugwu C. O. T. Nsukka: Chuka Educational Publishers.
- Gow, J., Olonisakin, F., & Dijkhoorn, E. (Eds.) (2013). *Militancy and violence in West Africa*. Abingdon/New York: Routledge.
- Hackett, R.I.J. (1988). The academic study of religion in Nigeria. *Religion* 18. doi:10.1016/S0048-721X(88)80017-4.
- Haralambos, M.; Holborn, M.; Chapman, S. & Moore, S (2013). *Sociology: Themes and perspectives*. London: Collins.
- Hinds, R. (2013). *Islamic Radicalisation in North and West Africa: Drivers and approaches to tackle radicalisation*. (Rapid Literature Review). UK: GSDRC, University of Birmingham.
- Idowu, E.B. (1973). *African Traditional Religion. A Definition*. London: SCM Press
- Iwuagwu, A.O. (1998). *African Traditional Religion: Students' Handbook*. Owerri: Ager Publishers.
- Kasongo, A. (2010). Impact of globalization on Traditional African Religion and cultural conflict. *Journal of Alternative Perspectives in the Social Sciences*, 2(1).
- Macquarrie, J. & Childress, J. (1986). *A new dictionary of Christian ethics*. London: The Westminster Press.
- Mbiti, J.S. (1969). *African Religions and Philosophy*. London: Heinemann.
- Mendez, J. (n.d). *Secularization*. In O'Neill School of Public and Environmental Affairs in collaboration with The Aspen Institute, Religion & Society Program.
- Nabofa, M.Y. (1989). Introduction to the study of African Traditional Religion. Unpublished material. University of Ibadan
- Nigosian, S.A. (1975). *African Traditional Religion*. London: Anold Publishers
- Nkonge, D. (2010). Interface between religion and medicine. Unpl. Manuscript submitted to the University of Nairobi.
- Nkonge, D. K. (2014). The Relationship between Religion and Science in Mission:
- Nmah, P.E. (1998). *Contemporary Christian Ethical Issues in Africa*. Owerri: Omega Communication Press.
- Norris, P. (2004). *The secularization debate*. London: Cambridge University Press.

- Nwando, A.; Adu-Gyamfi, S.; Joe A., H. C.; Green, T. & Hiribarren, V. (2018). Islam in West Africa. Introduction, spread and effects. From <https://wasscehistorytextbook.com/3-islam-in-west-africa-introduction-spread-and-effects/>
- Nwankwo & Peters (2025). Revival of idolatry in Igbo land: Implications to contemporary Christian praxis. Unpublished paper submitted to Lead City University, Ibadan.
- Nwankwo, S. C. (2015). Religious boom and moral decadence in Nigeria: Implications for national development. *International Journal of Theology and Reformed Tradition*, 7.
- Nwankwo, S.C. (2018). Understanding religious ethics: An exercise in Afrocentric ethicalism. Beau Bassin: Lambert Academic Publishing.
- Nwosu, O. J. (2018). *Globalization vs African cultural values*. Enugu: Snapp Press.
- Obaje, F.A. (2018). *Religion and society: Volume 2*. Lagos: Distinct Prints.
- Obilor, J.I. (2010). *Many Religions, One God*. Owerri: Matts Printers.
- Ohazuruike, N.C. and Njoku, D.C. (2000). Scientific methodology. In Nwalozie, M.C., Nwoke, B.E.B & Dozie, I.N.S (Ed.). *History and Philosophy of Science*. Owerri: Novelty Industrial Enterprises Limited.
- Okafor, F.U. (1992). *Igbo philosophy of law*. Enugu: Fourth Dimension Publishers.
- Onah, N.G. & Agbo, R.S. (2021). Church proliferation and immorality in Nigeria: Interrogating the paradox. *HTS Theological Studies Herv. teol. stud.* 77(1). <https://doi.org/10.4102/hts.v77i1.6387>
- Orji, J.M.; Chukwu, D.O.; Ogoko, A. & Onwugbenu, A.S. (2023). Proliferation of Independent African Churches and the consequences of the outbreak COVID-19 on Church Ministers. *African Journal of Politics and Administrative Studies (AJPAS)* 16(1). From <https://www.ajpasebsu.org.ng/> <https://dx.doi.org/10.4314/ajpas.v16i1.24>
- Potts, R. (2010). Africans take lead on religion. From themediaproject.org.
- Ray, B. C. (1993). Aladura Christianity: A Yoruba Religion. *Journal of Religion in Africa*, 23.
- Reese W.L. (1980). Dictionary of Philosophy and Religion. New Jersey: Humanities Press. Reflections from an African Christian Perspective. *Research on Humanities and Social Sciences*, 4(2).
- Shang, n. (2016). The reality of secularism in Africa and its effects on some African cultural values. *Philosophy in Culture: A Cross-Cultural Perspective*. Mbih J. Tosam & P. Takov, (eds.) Langaa Research Publishing CIG, Bamenda from <https://muse.jhu.edu/chapter/1878535/pdf>
- Sherwood, H. (2019). UK secularism on rise as more than half say they have no religion. <https://www.theguardian.com/world/2019/jul/11/uk-secularism-on-rise-as-more-than-half-say-they-have-no-religio>
- Sibani, C.M. (2014). *Fundamentals of religion and culture in African society*. Enugu: Frankapana Nig. Ltd.
- Uchendu, V. C. (1965). *The Igbo of Southeast Nigeria*. Holt, Rinehart, and Winston.
- Ugwu, C.O.T. (2002). Man and his religion in a contemporary society, Chuka Educational Publishers, Nsukka
- Ugwu, C.O.T. (2014). *The Demise of African God/s: Fallacy or Reality*. Nsukka: University of Nigeria Press Ltd.
- Ukaga, C.N. (2000). Man as the centre of science: His origin. In Nwalozie, M.C., Nwoke, B.E.B & Dozie, I.N.S (Ed.). *History and Philosophy of Science*. Owerri: Novelty Industrial Enterprises Limited.
- Wolf, A. (2013). An Islamist 'renaissance'? Religion and politics in post-revolutionary Tunisia. *The Journal of North African Studies*, 18(4). <http://dx.doi.org/10.1080/13629387.2013.829979>
- Yinger, J.M. (1970). *The Scientific Study of Religion*. London: Macmillan.