

DECIPHERING THE NEXUS OF CHRISTIAN THEOLOGY AND AFRICAN RELIGION-CULTURE PHENOMENON: A SOCIO-ETHICAL INQUIRY

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Abstract

It is the considered argument of this paper that Africans have demonstrated sublimity of thoughts in their quest for unlocking phenomena, especially from their immediate or distant worldviews. Religion and culture have remained the most visible vestige of the African way of life and it has offered them the dais for interrogating or interpreting realities (seen or unseen). Aptly, the African Religion-Culture phenomenon predates the African immigrant religions (Judaism, Islam and Christianity). In all, these faith systems from the onset, had laboured to change the landscape and the mindset of the natives in matters concerning their religion-culture system so as to lead them to the 'true' God or heaven. Africans' realities are based on their progenitors' time-tested experiences which led to a generational success without prejudice to some limitations of knowledge. The concepts of God, spirit, fate, life, death, judgment, community, consanguinity, marriage, etc, are not alien to Africans. The objective of this research is finding the middle point between the Christian theology and that of the African Religion-Culture phenomenon. The research derives its theme from the sociology of religion and the Christian ethics; and also, the study depends on logical syllogism rather than statistical formulae in its data collection and analysis, and discussion of findings. In other words, the researchers employed religious phenomenology as their tool of methodology. This paper finds out that some African Christians and/or theologians are not well informed about their religion-culture system which leads to misunderstanding or denigration of their heritage. In the end, the study establishes that belief in one God, Christian revelation of God in the Bible, and the pre-existent knowledge of God in the African Traditional experience as some of the links between Christianity and the African Religion-Culture praxis which will bring about authentic interreligious dialogue for sustainable development.

Keywords: African Religion-Culture Phenomenon, African Christian Theology, Sociology of Religion, Christian Ethics, Africa.

Introduction

The African society is replete with an innate knowledge about their immediate or distant environment which enabled them to overcome certain challenges in furtherance of their quest for meaningful and productive life. Religion has been a central factor in the individual and communal activities of Africans. Another important component in the worldview of the

people is their culture; for them, the culture is the compendium of tenured antecedents of their life and encounter with natural phenomena around their world. In religion, these people, express their inner feelings for the sense of the sacred through forms, rites and rituals.

Through centuries of spiritual awareness, Africans were well informed about extra-terrestrial realities such as Supreme Being, fate, death and after-life. Against this background, advent of immigrant religions (Judaism, Christianity and Islam) did not in any way alter their (Africans) approach to religious experience. There was tension and suspicion within the new space occupied by the new religions: that Africans needed to be tutored outrightly on religious phenomenon. It met a brick wall in some African societies that read the former as a negation of their self-worth or even denigration of their being.

Given the above scenario, the researchers are concerned about this age-long tension between the Christian theology and the African religion-culture phenomenon, especially their persistence that has lasted up to the present time. To articulate the present problem and cast it in a proper perspective, the work draws from the tools of sociology of religion and Christian ethics. For this to be achieved, the paper approaches the problem from conceptualization of African Christian theology, major concerns of African Christian theology, African religion and culture, Misunderstanding of African religion and culture, and the middle point of the African Christian theology, and African religion and Culture. The purpose of this work is to draw the attention of the concerned parties to the extant situation and also to proffer solution by pointing to the inherent qualities of Christian religion and African religion to deploy such capacities in arriving at a common platform for meaningful dialogue and interfaith relationships.

1. African Christian Theology

African Christian Theology can be described as the incarnation of the Christian message and faith in the African cultural heritage so as to make the Christian message understandable and liveable by the African people. In a more extensive way, Baur understands African Christian theology as “a scientific study of the incarnation of the Christian faith community; an encounter of the Bible with the African cultural heritage; a confrontation of the African way of thinking and way of life with the European past of the Church; a confrontation of the Sermon on the Mount with contemporary African society” (Baur, 1994:234).

The term, African Christian theology or African theology, originated from the 1950s major discussion in Rome involving African and Haitian priests studying how to adopt indigenous traditional African religious beliefs, practices, rituals, history, and culture into the Christian message for Africans. This is well illustrated by Simmons in his work, *African Theology and Black Theology*. This implies that the need for adapting Christianity into African culture-religion heritage led to the development of African Christian Theology. The Bible is the source of African Christian Theology. Already, Mbiti has elsewhere emphasized, "The bible is the basic source of African theology, because it is primary witness of God's revelation in Jesus Christ. No theology can retain its Christian identity apart from Scripture" (Mbiti, 1996:56).

2. Major Concerns of African Christian Theology

African Christian theology in its task to make the Christian message take roots in the African cultural milieu, it is important that the people understand the implications of the Christian

faith for their immediate society. In view of this, the thoughts of Kwemboi are germane to the present work and also form the knowledge-base of the recent scholarship as far as this discourse is concerned.

2.1. Inculturation

Inculturation is understood as the incarnation of the Christian message into the African socio-cultural context so as to make the culture reflect the values of the gospel. According to Shorter, inculturation is “the creative and dynamic relationship between the Christian message and the culture or cultures” (Shorter, 1988:11). The precise nature of this relationship, however, is more difficult to describe. Several writers posit an analogy between inculturation and the incarnation of Christ. They espouse that just as the *Logos* “took flesh” and entered into the culture of the first century Palestine, so must the Christian faith take on the culture of each group that receives the Gospel. In inculturation, the Gospel should be preached in terms that are familiar to the people, lest they perceive Christianity as something foreign and irrelevant to their way of life. Therefore, inculturation is meant to make the Gospel relevant to the traditions of the Africans and indeed become part and parcel of their culture so that it is not perceived as a foreign religion. This expectation remains an arduous task, especially in the recent scholarship and in the likes of Ejizu (2016) who describes of the African religion-culture as “Down but not out” – an essential element of its resilience and instincts for survival despite its share of onslaughts from the African immigrant religions.

Anthony makes us understand that African inculturation theology arose against the background of questionable missionaries’ mission to spread the Gospel in Africa. As a result, “different African movements came up with a new concept of African missionary mission which emphasized that any theological application to Africa must take into account Africans to whom the faith is addressed, their culture and civilization” (Anthony, 2012).

Furthermore, there are formal and non-formal inculturation of the Gospel in the African context. According to Palmer, a non-formal inculturation is seen in the African way of preaching, praying, and language of worship among other worship practices. On the other hand, formal inculturation is expressed in written form where African Christian theology is expressed and documented both in French and English languages by both Catholics and Protestants (Palmer, 2019). All this is an attempt to make the Gospel relevant to African context.

The Catholic Church, for instance, has supported the teaching of inculturation by arguing that all cultures have the right to an independent existence within Christianity and that the introduction of Christian teachings in a new culture must involve an ‘adoption’ that preserves the essential integrity of culture, its values, institutions, and customs. However, despite the Church’s stand on the theology of inculturation, it has proved difficult to make this a reality in most African religion-culture settings. Concerning this situation, Kurgat, offers an idea on the major obstacles to inculturation in Africa; he suggests that “the major obstacles to inculturation in Africa are the African Christians including the members of the ecclesiastical hierarchy” (Kurgat, 2011). He further observes that these people look down upon African culture particularly the institution of the African Traditional Religion because even their leaders dress in suits and ties while performing their pastoral duties. To add on that, many Africans still have the belief that they were created inferior compared to the whites in many

ways. Thirdly is the idea of Americanizing Christian Movements which condemn everything indigenous and traditional to Africans.

There are meagre results of inculturation which Africa could be proud of as explained by Palmer, first and according to his evaluation, inculturation contributes though minimally to Biblical theology; and, the African culture is changing thus becoming more urbanized and westernized. Generally, and thus analysed, it is quite observable that inculturation has helped in translation efforts of the Gospel; the use of traditional instruments like drums in worship; and, the incorporation of traditional worship practices like singing and dancing into Christian worship.

2.2. Liberation

Liberation is concerned with emancipation of the human person from some forces or powers that hinder him/her from living life to the fullest. It has to be observed that liberation as a phenomenon is beyond the realm of spirituality and touches the very substance of humanity in the quest for a prosperous and liveable life. Nonetheless, this process had been immersed in a number of controversies and thus its perennial interrogations by scholars in the disciplines of sociology of religion and ethics (Christian), especially some negative tools deployed to the African continent in the so called 'liberation' of the African people by the immigrant religions. In other words, the concept of liberation is applicable to all situations of life including social, moral, economic, technological and cultural aspects of the human society. Against this framework, Mugambi observes as follows, "this liberation-salvation has been manifested in many activities of African Christians and the growth of more than 6000 independent African churches in the continent of Africa. Most African churches have not felt it necessary to theorise about Christian theology because to them religious faith is practical living expressed effectively through experience and not words" (Mugambi, 2010:67).

More still, Osador suggests that this theology is a form of contextualization that places the Christian faith in our contemporary African setting. For him, this theology should focus on rectifying injustices in our society: "It is a theological response to the problem of poverty and injustices in our society" (Osador, 1983:23). In South Africa, for instance, apartheid rule and the oppression by a white minority regime is the context in which liberation is to be understood; in other words, some African churches are interested in a practical Christianity and emancipating religion that could save them from the pressing social, economic and political issues and predicaments in the continent.

Liberation theology does not address the issue of total liberty of the individual person in the society. Most of the African Christian theologians perceive total liberation as freeing someone from the shackles of sins and imperfections. Viewed again from other school of thoughts, they (Christian theologians) understand liberation as a tool for disengaging Africans from the social, the political and the spiritual problems existing in their different communities. However, this theology focuses only on the socio-economic liberation of the person and not the need for spiritual salvation and this strand is being championed by Boesak. This position is contained in his book, *Farewell to Innocence*, where he argues that "the will of God is liberating the oppressed, not the sinner" (Boesak, 1977:45). This is indicative of his scholarly thought on total liberation other than incremental one and as canvassed by some of his colleagues. One could then ask: Does this line of thinking portray Christianity in a good light

as regards her fidelity to the pedagogy of Jesus Christ? No doubt, answers could be variant – depending on one's area of specialty or theological traditions, nonetheless, these researchers have informed opinion that the answer is on the contrary for such thinking redacts Christianity to the platform of mere socio-political jamboree.

Be it as it may, this is not the project or effort to denigrate the quest of liberation theology, rather, pointing out that Christian religion should not only focus its attention on the socio-political liberation of man neglecting his spiritual liberation from sinful situations. Given this, some writers have complained about this – belief in an unending spiritual warfare which “today, it has become a stronghold in Nigerian Pentecostalism” (Koko, 2023:239). It is also pertinent to point out that whatever might be the motivation for proliferation of the African space with the crusade against evil spirits by some Pentecostals in Nigeria, it is a matter for individual conscience and the latter remains the grand norm for all human acts; elsewhere, Onyiloha (2016:783) argues, “the extent to which one's conscience is adjudged good depends on good intention and right action on one hand, and for the good intention to correspond to the right action. Everyone has an obligation to follow one's conscience and the same duty applies to the consequence of such an action.”

2.3. Message of Christ

One of the primary concerns of the African Christian theology is to make the message of Christ known to every people, particularly in their culture, tradition and worldview. This implies the people accepting the Christianity in its entirety as a way of life. Following this lens of understanding, Gehman further asserts that the people should open up to the truth of the Scriptures and also find meaningfulness its practice” (Gehman, 1987:35). This leads to the necessity of integrating the traditional African culture into the expression of the Christian faith as already explained by the current position, “whenever purifying African tradition and retaining the glory of God, it should be done in African Christianity so that the Christian faith will have genuine marks of African indigeneity” (Gehman, 1987:35). It is not difficult to deduct from the former argument that African Christian theology is a call to meet the needs of Africans in their homeland situation and in consistent with the dictates of the Scriptures. It is thus a call to communicate the Gospel in way and manner conversant with the normal milieu of the African people. Based on this purpose, it is logical to state that proclamation of the message of Christ has to be in the language and mode of life of the people of Africa.

2.4. Universality of the Gospel and its Relevance to Humanity

African Christian theologians and evangelists believe in the relevance of Jesus Christ and his Gospel to all peoples because they are created in the image and likeness of God. The Gospel of Jesus Christ in the perception of Gehman, belongs to everybody in every culture under the sun regardless of race, nationality or language. For him, the emphasis on Scripture is the “unity of faith”. God has one Gospel which centres on one saviour to be communicated to every nation. The Bible written in different cultures by men is marked by unity due to the work of the Holy Spirit. As the Bible says “no prophecy was ever made by an act of human will, but moved by the Holy Spirit, men and women spoke from God” (2nd Peter1:21). Thus, the Bible contains all that God wants to communicate to mankind.

2.5. The Concern for Theology of Self-Identity as Africans

It is the case that having suffered from prejudice and discrimination under the colonial rules, Africans wanted to assert their identity of self-worth and 'Africanness'. It is then not a mistaken assumption that African Christian theology involves a search for an African identity in reaction to negative feelings towards the continent and its culture. Kwesi in line with this thought asserts that "the focal point of African Theology is an expression of Christian faith which does justice to the African humanity and God-given way of life and thought" (Kwesi, 1975).

However, in the process of asserting one's self-worth, as Kwesi Observes, African Christian theology tends to react against what was taught by missionaries. Much time is devoted to criticism of the past missionaries and missions for their failures. Though reactionary, it has an obligation to understand what God is saying through the Scriptures in order to make Christian faith its own. Most preachers of independent Churches and African theologians criticize the way Europeans worship God, their cultures and failure to value the phenomenon of miracle.

3. African Religion and Culture

Following the trajectory of the studies in African Religion and Culture, one easily discovers that no understanding is possible without recourse to the people and their civilizations. The reason for this is that in the Traditional African setting, religion has been a part of the culture and both are inseparable. In corroboration, Agang observes that "African Traditional Religion is intrinsically tied to African people's beliefs, culture, and practices" (Agang, 2006).

African Traditional Religion therefore is the indigenous religion of the African people and it deals with their cosmology, ritual practices, symbols, arts, society, and so on. As we have pointed out earlier, because religion is a way of life, it also relates to culture and society as they affect the worldview of the African people. Olopuna has the following observations to make with respect to the African religion-culture phenomenon:

Indigenous African religions contain a great deal of wisdom and insight on how human beings can best live within and interact with the environment. Given our current impending ecological crisis, indigenous African religions have a great deal to offer both African countries and the world at large. African indigenous religions provide strong linkages between the life of humans and the world of the ancestors. Humans are thus able to maintain constant and symbiotic relations with their ancestors who are understood to be intimately concerned and involved in their descendants' everyday affairs. Unlike other world religions that have written scriptures, oral sources form the core of indigenous African religions. These oral sources are intricately interwoven into arts, political and social structure, and material culture. The oral nature of these traditions allows for a great deal of adaptability and variation within and between indigenous African religions. At the same time, forms of orature – such as the *Ifa* tradition amongst the Yoruba can form important sources for understanding the tenets and worldview of these religions that can serve as analogous to scriptures such as the Bible or the Qur'an (Olopuna, 2014:14).

It is very evident that Africa is a large continent with multitudes of nations who have complex cultures, innumerable languages and myriads of dialects. Why then do we speak of African Traditional Religion instead of African Traditional Religions? In an answer to this important question, Awolalu argues for the retention of the singularity of the African faith practice: In spite of all these differences, there are many basic similarities in the religious systems – everywhere there is the concept of God (called by different names); there is also the concept of divinities and/or spirits as well as beliefs in the ancestral cult. Every locality may and does have its own local deities, its own festivals, its own name or names for the Supreme Being, but in essence the pattern is the same. There is that noticeable 'Africanness' in the whole pattern (Awolalu, 1976:2).

In the above excerpts, Awolalu disagrees with Mbiti who favours to speak of African religion in the plural terms because there are about one thousand African peoples (ethnic groups), and each has its own religious system.

4. Misunderstanding of African Religion-Culture Phenomenon

The essential principles of African Religion and Culture are too often unknown to foreigners who make themselves constantly liable to misunderstanding the African worldview and beliefs. Before we had foreign investigators to give the world an idea of what the religious beliefs of the Africans looked like, there were theorists who had never been to Africa but who regarded it as the "Dark Continent" where people who had no idea of God lived; where the devil in all his abysmal, grotesque and forbidden features held sway. These theorists had contemptible tales to talk about Africa; one of such tales was recorded in a Berlin journal which Leo Frobenius read before he ever visited Africa to see things for himself. Among other things it said:

Before the introduction of genuine faith and higher standards of culture by the Arabs, the natives had neither political organization nor strictly speaking any religion.... Therefore, in examining the pre-Muhammadan conditions of the Negro races, we confine ourselves to the description of their crude fetishism, their brutal and often cannibal customs, their vulgar and repulsive idols and their squalid homes (Frobenius, 1913:22).

Similar to this as illustrated by Awolalu was the dialogue that took place between Edwin Smith, who had gone out as a missionary to Africa, and Emil Ludwig, an eminent biographer. When Ludwig got to know that Smith was in Africa as a missionary he was surprised. In his astonishment, he queried, "how can the untutored Africans comprehend God? Deity is a philosophical concept which savages are incapable of framing" (Smith, 1966:1). These two illustrations indicate the heights of ignorance, prejudice and pride of these theorists. They did not know; they did not care to know and they never confessed their ignorance about Africa.

Some of the scholars admitted that the whole of Africa could not be a spiritual vacuum. They believed that Africans believe in a god. But they raised doubt as to whether the god that the Africans believed in was the "real God" or their own God. They started coining expressions like "a high god", or "a Supreme God". Bouquet, for example, seemed to be expressing the Western mind when he said, "such a High God hardly differs from the Supreme Being of the 18th century Deists and it is absurd to equate him with the Deity of the Lord's Prayer"

(Bouquet, 1933:106). Here, one sees that he is propounding a theory of many Supreme Beings in order to place the African God at a lower level than the Deity that he (Bouquet) met in Jesus Christ. This is an intellectual attitude complete with racial pride and prejudice. It has to be pointed out that a number of writers employed a misleading term in describing the people's beliefs. They described the African mode of worship as being primitive, savage, fetishism, juju, heathenism, paganism, animism, idolatry and so on.

However, there came on the scene a number of foreign researchers who were interested in finding out the truth about the African religion. It is needful to remark here that not all of those scholars were thorough in their quest for holistic approach to the indigenous faith system in the continent. Some of those researchers include the colonial civil servants, the missionaries, the explorers, etc. There were genuine seekers after truth that showed their doubt as to whether there could be any people anywhere in the world who were totally devoid of culture and religion, especially with particular reference to the knowledge of the living God. Prominent among such people were Andrew Lang, Archbishop N. Soderblom, Father Schmidt of Vienna etc. For Father Schmidt, for example, as quoted by Awolalu (1976:3):

...the belief in, and worship of, one supreme deity is universal among all really primitive peoples – the high God is found among them all, not indeed everywhere in the same form or with the same vigour, but still everywhere prominently enough to make his dominant position indubitable. He is by no means a late development or traceable to Christian missionary influences.

Gleaned from the above citation, a noticeable fault among most missionaries was that they were particularly subjective, and they could not see anything good in Africa let alone its traditional faith system.

5. African Christian Theology and African Religion-Culture: The Middle Point

In the preceding section of this study, a description of the concepts of African Christian Theology and African religion-culture has been offered; it is now quite suitable for the next task, namely, discovering the middle point between the phenomena. The above descriptions have clarified that African Christian theology brings a dialogue between Christianity and African traditional religion and culture. This discourse is possible because the subject is hereby approached from belief in the one God, Christian revelation of God in the Bible, and, the Pre-existent Knowledge of God in the African Traditional Religion.

5.1. Belief in the One God (Monotheism)

The belief in one God is a common creed amongst the Abrahamic faiths (Judaism, Christianity, Islam) though with different nuances, rites and rituals in their overall outlooks. Likewise, the African Christian theology is monotheistic in its structure and praxis. Invariably, some might posit this question in juxtaposition to the African religion-culture setting: Does it mean that there is an absence of the concept of monotheism in the African traditional religious experience? The response to this question is in the negative. To have a clear view of this point, it is appropriate that one examines the Christian revelation of the one God in the Bible on the one hand, and the knowledge of God in the African traditional situation.

5.2. Christian Revelation of God in the Bible

The Bible is popularly referred to as the Sacred Scripture or the Word of God. The first part of the holy book is named the Hebrew Scriptures, or as commonly referred in the Christian tradition as the Old Testament (OT). The Hebrew Scriptures reveal how God created the world and how the people of the old covenant came to know the one true Creator-God in the history of man's salvation. The historical contents of the Hebrew Scriptures stretched over many hundreds of years, during which the Hebrew nation, the chosen people of Yahweh, awaited the coming of Messiah and the Saviour promised to them. The second segment of the Bible is known as the Christian Scriptures or commonly called the New Testament (NT). The Christian Scriptures contain the events of the life, death and resurrection of Jesus of Nazareth and the activities of the early Christian communities or Jesus' followers, whose mission was to witness and to proclaim the Good News of salvation to the entire human family.

Given the above elucidations, the word "Testament" used to express the Jewish and Christian Scriptures has the meaning of covenant from the Hebrew word "Berith". The word refers to the two covenants, that is, the Old Testament and the New Testament that God had established with humanity in the history of salvation. The Christian Religion understands God as the one who has been manifested in the Old and the New covenants. Notably, in both covenants, the Old and the New Covenants, the God of Abraham, Isaac and Jacob is the God and father of Jesus Christ. Again, Jesus knows and calls God, Abba-Father; quite notable, the word 'Abba' points to Jesus' relationship with God and a network of relationships of all kinds among human beings.

In Christian religion, God reveals himself to humanity as a Triune-God: God the Father, God the Son and God the Holy Spirit. God had to make himself truly human to mankind through the process of incarnation.

5.3. The Pre-existent Knowledge of God in the African Traditional Religion

The above insight is thus leading to yet another reason for the Christian faith and that of the African religion and culture to find a common platform for dialogue and cooperation in the continent. Besides other plausible arguments in favour of this vision, the one canvassed by Nwaigbo (2019) is very appealing, that the recognition of a God, who is a Creator of all things that exist, the recognition of spiritual realities, which exist side by side with the physical world, and material realities such as the spirits, and the mystical forces. Furthermore, he asserts that Africans believe that God is a Supreme Being. The Creator God, the Superior or Supreme Being has no equal; the Creator God and the Supreme Being is not subjected to any power, but controls the entire cosmos. The Creator God is not isolated from his creation; rather he is involved in the life of the human beings on earth.

It is important to note that many African scholars raised a major question for our understanding of the Supreme Being in African religions as the same as the God of the Christian religion. This is a difficult issue to understand, but the reality of creation proffers the solution. From the perspective of creation, it is clear that the Creator God in the African religion is the same as the Creator God in the Christian religion. Creation is a single reality or a single existence. We have a single cosmos. To understand the Christian God in contradistinction from the African concept of God will inevitably lead to dualism, that is, the conception of two worlds: the world created by the Christian God and the world created by

the African God. Creation as a revelation of one God is the binding wire that ties the concept of God both in the African traditional religion and in Christianity.

Additionally, and in sync with the above thought, Africans believe that they live in a world where immortal and mortal, heavenly and earthly, divine and human, are rather, transcendently separated from one another. Their world is filled with the lesser gods, goddesses and spirits that assume divergent shapes and figures, who assume and changed bodies as human beings assume clothes and change styles. They help the human beings in the business of the day. Sometimes they can appear in any material, animal or human form appropriate for the occasion. They are the special messengers of the Supreme and transcendent God.

This belief is not fully in keeping with the Christian belief though the Christian teaching posits the notion of intermediaries like angels and saints who also help human beings when their graciousness, when prayed for. Nonetheless, the only difference in the both teaching lies in their conceptions and applications.

6. Conclusion

The present discourse is a topical one given its extant situation in Africa. The paper from the outset offered the conceptualization of African Christian theology and African religion-culture phenomenon. It followed the same expositions of the subject by highlighting the two religions' areas of misunderstanding, misconception and tensions, especially from the agelong years of prejudices and opposition from their respective followers, especially the immigrant missionaries, and of recent, the African Christian theologians. The latter, in the opinion of the researchers, have done more harm than good. In an attempt to offer practical pathway for constructive dialogue and cooperation amongst the Christianity and African religion-culture system, the study identified belief in the one God, Christian revelation of God in the Bible, and, the Pre-existent Knowledge of God in the African Traditional Religion as some of the religions' middle points.

The merit of this is very significant in the social and ethical aspects of the two religions, namely, their new understanding that they are worshipping one God who is their creator and also redeemer. Again, Christians and African traditionalists ought to embrace one another as human beings created in the image and likeness of God and called for exchange of mutual love and respect for the good of the world. This notion, when properly taken to heart, would engender religious tolerance and leads to interreligious cooperation for sustainable development. Ultimately, the researcher hold the informed argument that when God is spoken about, as a Supreme Being, Africans are not calling on abstract name, but expressing their faith in the One God who created the universe, that is, the same Creator-God as in the Christian theology.

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