

Christianity and African Culture in Nigeria

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ABSTRACT

This study examined the impact of Christianity on African Culture in Nigeria. The study emphasizes more on religion and way of life of Africans and Europeans. In view of the findings made in this study, the researcher realized that there are areas of conflict and influence which are: modes of worship, birth and naming, eating fishes from sacred streams, marriage customs, magic charms and witchcraft and so on. Christianity as we have it today is a western culture of worshiping their own God which has positively impacted on Africa culture of living life and worshiping their own "gods" popularly known as deity. Based on this assertion, the researcher assiduously made the following recommendations: The two religions should have good communication and respect for each other's belief and that's why some honest pastors will tell you 'give Caesar what belongs to Caesar and give God what belongs to God'. From time to time, there should be educative programmes by churches or group of persons with in-depth knowledge of religions where people are enlightened more about religion on a neutral ground to avoid misconception in our society.

Keywords: Christianity, Culture, Nigeria and Africa

INTRODUCTION

The African traditional society is a homogenous and close one with its unique characteristic features that set it apart from other cultures of the world. Some of their beliefs and practices like Caste-system (osu-one dedicated to idol/god), and Slave (ohu) all in Igbol and, killing of twins, and abinos, burying of chiefs /kings with slave, which crafting, polygamy, nude dressing and certain practices against women and widows etc appear to be evil in the contemporary society and therefore, need to be sermonized against so as to review them in the light of superior religion like Christianity (Ibenwa, 2014).

However, the culture of Africa is varied and manifold; consisting of a mixture of countries with various tribes that each has their own unique characteristic from the continent of Africa. It is a product of the diverse populations that today inhabit the continent of Africa and the African Diaspora. African culture is expressed in its arts and crafts, folklore and religion, clothing, cuisine, music and languages. Expressions of culture are abundant within Africa, with large amounts of cultural diversity being found not only across different countries but also within single countries. Even though African cultures are widely diverse, they are also, when closely studied, seen to have many

similarities. For example, the morals they uphold, their love and respect for their culture as well as the strong respect they hold for the gods they believe in and the important i.e Kings and Chiefs (Wikipedia, n.d). Bello (1991) aver that culture is the totality of the way of life evolved by a people in their attempts to meet the challenge of living in their environment, which gives order and meaning to their social, political, economic, aesthetic and religious norms thus distinguishing a people from their neighbors. Culture serves to distinguish a people from others, and Aziza (2001) asserts that:

Culture refers to the totality of the pattern of behavior of a particular group of people It includes everything that makes them distinct from any other group of people for instance, their greetings habits, dressing, social norms and taboos, food, songs and dance patterns, rites of passages from birth, through marriage to death, traditional occupations, religious as well as philosophical beliefs (Idang, 2015: 99)

Idang (2015) aver that culture is passed on from generation to generation. The acquisition of culture is a result of the socialization process. Explaining how culture is passed on as a generational heritage, Fafunwa (1974: 48) writes that:

The child just grows into and within the cultural heritage of his people. He imbibes it. Culture, in

traditional society, is not taught; it is caught. The child observes, imbibes and mimics the action of his elders and siblings. He watches the naming ceremonies, religious services, marriage rituals, and funeral obsequies. He witnesses the coronation of a king or chief, the annual dance and acrobatic displays of guilds and age groups or his relations in the activities. The child in a traditional society cannot escape his cultural and physical environments.

This shows that every human being who grows up in a particular society is likely to become infused with the culture of that society, whether knowingly or unknowingly during the process of social interaction (Idang, 2015). Africa has influenced and been influenced by other continents. This can be portrayed in the willingness to adapt to the ever-changing modern world rather than staying rooted to their static culture. One of the ways Africa as a continent has been influenced is through Christianity which is the focus of the work.

On the other hand, Christianity is not a culture, but the Christian faith can be expressed and communicated only through cultural media. A Christian is a person who has accepted the Christian faith and made a firm decision to become a follower of Jesus Christ. To become a Christian is to accept Jesus Christ and his teachings as preserved in the Christian scriptures and maintained by the church of one's choice.

The question as to what constitutes authentic Christian tradition is complicated by the existence of numerous Christian denominations. But there is no doubt that the need for cultural freedom and cultural identity has been an important factor in the establishment of Independent African Churches during the colonial period. The term *Church* can be loosely defined as the community of people who have accepted the Christian faith and are consciously bound together as a community by the commitment to implement the teaching of Jesus Christ in the world. Christianity affirms that Jesus of Nazareth is Christ the "Son of God", but each church lives this faith according to its understanding of the demands of the Gospel. Each individual adult must decide for himself whether or not to become Christians and each church has developed a system of nurturing children towards adult membership in the church. However, when the children of Christian parents grow up, they have to make up their minds whether or not to remain Christians.

Their decision depends very much, on the impact which the Christian faith will have on them during childhood. No person can be forced to remain Christian against one's will. This is one of the remarkable differences between commitment to Christianity and commitment to the African religious heritage. Just as an African cannot choose the ethnic community into which one is born, so it is almost impossible for one to dissociate into which one is born, so it is almost impossible for one to dissociate one's religious heritage from one's total cultural background (Mugambi, 2013).

Influence of Christianity on African Culture

This section tries to look at the part played by foreign religion (Christianity) towards the changes that have occurred in the society. Christianity is a foreign religion imported into Africa while the traditional religion is the indigenous faith (Onyeidu, 1999). Christianity has in time past and at present impacted so much on African culture in general and it is still doing so now. Against this backdrop, Ugwu in Ibenwa, 2004 said," although the imported world religions have brought in some positive influences or possible effects on the Nigerian communities, they have also dealt a staggering blow on our social, economic, religious and political systems." However, change is the only thing that is constant in human life and as such it is inevitable in human interaction (Ibenwa, 2014). According to Ibenwa (2014), rapid social change in Africa, owing to the western influence in the second part of the nineteenth century helped to transform very simple, harmonious and homogenous society into complex and heterogeneous one.

The people strictly observed the religion and culture of their communities (Chuta, 1992). Foreign religion (Christianity) and their cultural baggage which accompanied their preaching have been identified to be responsible for this state of affairs. This cultural baggage (i.e. education and urbanization) served as the sweet pills with which Africans were enticed and captured, (Ozigbo,1988) No wonder, Wood (1942), aptly remarked that Judaism, Christianity and Islam have all acted as social revolutionary forces in our societies. It should be noted that some of the changes are inevitable because they are a part of the survival strategy; others are irresistible in the presence of conquering culture. A reinterpretation of theme has, therefore, shown a few instances of those changes (Ibenwa, 2014).

Christianity and African Culture in Nigeria

For instance, the introduction of Christianity and Islam in Africa marked the beginning of religious pluralism on the continent. Jordan (1948) wrote that a whole system of taboos and ritual of ordination has controlled the entire life of Africans particularly the Igbos of Eastern Nigeria in Africa. These whole systems of taboos and ritual of ordination that controlled the entire life of the Igbos were expanded by Onyeidu (1999) to include: swearing of oath, making of blood pact, trial by ordeal, oracles, vows, secret societies and the meticulous observation of customs and traditions. Unfortunately, these whole systems of taboos and rituals are no longer strictly observed because of the influences of Christian doctrines and this perhaps explains why there are so many crimes in the traditional communities today (Ibenwa, 2014).

Again, in contact with the Europeans, Christianity condemned polygamy and upheld monogamy. Still on the influence, the introduction of western education in Africa brought in western idea of rationalism and individualism into Africa, (Chuta, 1992). Many Africans began to doubt their religious traditions, and subsequently decided to live without it, and that was the inception of secularism in Africa.

There in school, the children acquired a whole body of new teachings, touching on all aspects of human existence, and these were openly and widely advertised as anti-theatrical to African way of life. Western education weaned African children from their control and influences of their families. Another direction where Christianity excelled was in the area of reducing discrimination against women in the traditional society.

There is no gain saying the fact, that women are seriously discriminated against very few of them were given the opportunity by their parents to acquire higher education, some women their parents arranged their marriage and impose husbands on them contrary to their wish (Ibenwa, 2014). Other areas of influence are pattern of dressing, greetings, occupation, design of houses, politics etc. Furthermore, Christianity helped in character modification of our children and made our young ones imbibe such virtues like love for one another, truth, obedience and respect for elders, parents and people in authority.

Similarities between Christianity and African Culture (Religion)

- Both engages in spirituality

- Both instills discipline
- Both condemns bad attitude
- Both engages in knowledge building and learning efficiency

CONFLICT BETWEEN CHRISTIANITY AND AFRICA CULTURE

In account of Okeke, Ibenwa & Okeke (2017) just as in the recent times, the early Christian church had conflicts with religions and cultures that do not share same doctrines with it. In line with this view, Boer (1976) says that the early Christian had bitter conflicts with the authorities that arose over how precisely to confess what the church believes about the person of Jesus Christ. It is necessary to have the perception of the basic concept of the word “conflict” before exploring the extensive area of conflicts between African Traditional Religion (culture) and Christianity. According to Okeke et al, (2017) Conflict is a reality. It does not exist in a vacuum or up there in the blues but among humans. It is unavoidable in human interaction. Conflict has been defined variously by different scholars under different ideological, historical, and cultural influences. However, Francis (2007) defined conflict as the, “pursuit of incompatible interests and goals by different groups.” Yet, a more elaborate definition was given by Phil-Eze (2009). He posits, “Conflict is the expression of disagreement over something important to two individuals, groups, states or nations when they have different views, different goals, different needs and different values and they fight over limited resources to address them” (Okeke et al, 2017).

Totem and Sacred Animals

After the advent of Christianity in Africa, there was no town-wide conflict between traditional religion (African culture) and Christianity. But conflicts later started creeping in from some converted Christians who felt that because they had been converted to Christianity, that they were no longer bound by the norms of the traditional religion. They thought that they could violate with impunity, the sanctions of the traditional religion. These first overzealous converts started to ignore and to violate what the people regarded as taboos and abominations. In some parts of Africa like Igbo nation in Nigeria, there are certain animals regarded under the traditional religion as sacred and are, therefore, not hunted or killed for food. Such animals are respected and treated kindly by the adherents of

traditional religion and to harm them is a serious taboo, the violation of which is regarded as *nso-ala* (abomination). But in Christianity, according to the book of Galatians, everything created by God is pure and clean. Man has dominion over them, and as such, can kill and eat them. In Anambra state (one of the major Igbo states in Nigeria), *eke* (the royal python) is regarded as a totem and nobody can deliberately kill it without incurring the ostracism of the people. If an *eke* killer is not killed by the mob, he definitely faces social ostracism, and when he eventually dies, he will not be given an honorable burial under the traditional religion. What most early Christians in Anambra area did was to kill the *eke Idemili* (the sacred python belonging to Idemili deity) *deliberately* and *use them as food*. Not only that, they killed and ate this totem animal, they put its head inside match boxes which when picked up and opened by the traditional religionists, they had to offer special sacrifices to cleanse themselves from the abomination because they had seen the head of *eke* (Royal python). This brought the first physical conflict between the traditional religionists and the Christians in that part of Igbo nation. Chinua Achebe in his novel, *Things Fall Apart* also recorded the situation when Nwoye, Okonkwo's son, was converted. He hunted and locked up the royal python in his missionary box. That action of his worsened his already sour relationship with his father and the people of Umuofia (Okeke et al, 2017).

Eating Fishes from Sacred Streams

Also in some parts of Igbo land such as Njaba Local Government Area of Imo state, Udi and Nsukka areas of Enugu state, Awka, Nkpor, Ogidi, Aguleri, and so forth, all in Anambra state, the early Christian converts not only went out regularly to convert their heathen neighbors to Christianity but also showed their contempt for the traditional taboos: for example, eating the forbidden fish from certain streams in the towns. Tradition had it that the fishes were not allowed to be touched or killed, for they were dedicated to the god of the stream, but the Christian converts caught and ate them just to show that the gods of the stream had no powers to harm them, because God created all things for man's use. The action pained and annoyed the traditional worshippers. They left the converts to the vengeance of the gods but the gods seemed to have taken no notice. The natives started to fight for the gods by ostracizing the Christian converts (Okeke et al, 2017).

Osu/Ohu (Outcasts/Slaves)

The Igbo *osu* caste system is a practice of traditional religion and culture. Caste system also exists in Egypt, among the Hebrews, in China, in Japan, among the Germans, and in Russia, Spain, and Portugal (Ndulor, 2014). It is a taboo in most Igbo communities and in fact, an abomination for a free born to get married to an Osu/Ohu. It is also a taboo for a free born (*nwaafa*), to sleep under the same roof with an *osu*. When Christianity came, the missionaries condemned human sacrifice and outcast system. Both Osu and Ohu and other converts started to worship God together in the same church, for in the sight of God, all men are equal. The traditionalists frowned at it but the new Christian converts did not mind having Christian fellowship with the outcasts.

It is important to note that the Osu caste system officially, has been abolished by the Eastern House of Assembly. It is no longer an abomination for a free born to marry an *osu/ohu* because an enterprising *ohu* could buy back his freedom and could marry into the household of his master. King Jaja of Opobo was a typical example. He not only bought his freedom but also went ahead to found the Opobo Kingdom where he became the king. But in the present-day Igbo nation, *ohu*, in some Igbo states have their freedom but for *osu*, it is not yet fully practiced. No wonder Mamah, Ujumadu, Okoli, Nkwopara, and Okutu (2016) in Okeke et al, 2017 state, "Eastern House of Assembly on May 10, 1956 abrogated the obnoxious practice through an Act of Parliament, but 60 years after, this has not done the required magic . . ." According to Sir Ogbonna Emmanuel (oral interview, 2016), the issue of free born and *osu* led to a bloody communal clash in Alor-Uno in Nsukka Local Government Area (LGA) of Enugu State in 2016. Many lives and properties were lost. "The propagators of the crisis are all Christians," said Sir Ogbonna. Members of Alor-Uno community socially and politically marginalized their brothers in the name of *osu* caste system. Even to date, most Christian converts are not courageous enough to put their Christian belief into practice in the equality of human beings, by marrying an Osu or Ohu, for they know that the person and his family will be ostracized by all his kindred, who ironically are more of Christians (Okeke et al, 2017).

Health Care

The health condition of the natives before the arrival of the missionaries was so deplorable

and, the mortality rate in Nigeria was appalling. There was no known cure for some deadly diseases, which went wild rapidly and caused a heavy death toll among the people. Besides, there was total lack of knowledge concerning many of these diseases (Asadu, 2014). In Igbo nation (Nigeria), methods of dealing with diseases, misfortune, and suffering were marked as areas of conflict between traditional religion and Christianity. Christians were opposed to almost all the methods, which the traditionalists used when they were ill, or when they got misfortune and suffering. Before the advent of Christianity, the medicine men in Igbo nation acted as counselors. Some of them acted not only as doctors but as listeners to people's multifarious problems. They also acted as priests and prayed for their communities. But Christian doctors are unlike medicine men of the traditional religion of the Igbo. The villagers of the different Igbo communities think that diseases were cured by these doctors with drugs and not by any ritual ceremony as they believed.

Sorcery, Magic Charms, and Witchcraft

In the traditional society, when something goes wrong in the welfare of the individual or his family, he immediately wondered who had caused it to happen. In most cases, the individual would suspect that someone had used evil magic, sorcery, or witchcraft against him or his household, animals, or fields. Whereas the traditional religionists hate and fear these forces, Christians do not believe that sorcerers, witches, and charms have any effect on people or their property. Christians condemned magic; they use prayers and sacrament to drive away dangers and difficulties. So, according to NzeUgwoshie Madu (oral interview, 2015), in situations where a diviner or *dibia* (native doctor) was consulted for solutions to family problem to appease the gods, Christian converts in the family insisted that prayer through their priests would be the solution (Okeke et al, 2017).

Modes of Worship

According to Hastings (1911), defined worship as comprising all modes of giving expression to the various feelings toward the divine power, feelings of awe, reverence, obligation, depreciation, gratitude, hope, and others. The Igbo people in Nigeria for instance, who profess traditional religion, worship the Supreme Being through many minor gods or divinities. Those who profess Christianity, worship God directly through church services, prayers, songs,

meditation, and through other various services. There are shrines erected for the worship of the lesser gods by the traditionalists. There is no shrine for the worship of the Supreme God for they believe that the Supreme God is invisible and that his domain is the sky and that He is also a transcendent God. For this reason, they make use of the minor gods and ancestors called intermediaries. For Christians, the worship of God is effectively performed by the ordained priests and their agents, the catechist, and lay readers. They regard the holy saints and angels as Gods messengers. "This also shows that Christianity believes in intermediaries but what and who serves as the intermediary is the problem," says Chief Raphael Ojike (oral interview, 2016).

Christians also oppose certain aspects of traditional worship such as human sacrifice, blood sacrifice, twin killing, and other fetish items used in sacrifice. Based on this Christian belief, new converts no longer partake in traditional family festivals and thanksgiving. And, their traditional parents and or guardians see this as rebellion that deserves punishment because they believe that the sin of one member of the family affects the whole family (Okeke et al, 2017).

Massive Destruction/Demolition of Shrines and Sacred Grooves

The massive destruction/demolition of shrines and sacred groves is another conflict area. Perhaps, this explains why Wotogbe-Weneka (2013) opines, "The huge resource that would otherwise be generated through tourism industry which is encouraged by government nowadays is lost through reckless destruction of sacred groves" (p. 10). Most of these groves house costly masks that were traded by barter for a piece of singlet, sugar, or mirror to the missionaries, which today are displayed for tourist attraction in many European museums. Christianity believes that God is worshipped in the church not in groves, and as such, wasting the groves for *idol* worship was not acceptable to them.

Birth and Naming

Still in Igbo nation, the birth of a child is accompanied by various rites, which involve presentation to ancestors and the cleansing of the mother from the "pollution" at childbirth. The "pollution" of childbirth may be performed after three native days depending on the part of Igbo nation. This practice is also the same in

Christianity, where a woman after childbirth offers live animals and special cleansing prayer to God, for read mittance into the Christian folk (see Leviticus 12:1-8 and Luke 2:22-24). After that, the naming of the child and its presentation to the people follows. Some factors determine the name given to a child, and this is where conflict arises with the Christian belief. According to Ilogu (1974), three factors usually determine the name given to a child. They are as follows as stated by Okeke et al, (2017):

- The day of the native week on which the child is born (and Christianity believes that the days of the Igbo native week: *Eke, Orië, Afo,* and *Nkwò* are named after deities. But they forgot that apart from August, named after Caesar Augustus that January to December is all names of Jewish deities; see Ozioko, 2016, for details).
- The historical incident peculiar to the child's birth or to the circumstances of the parents.
- The philosophical or socio-religious faith, which the child stimulates in the parents.

After the naming ceremony, there is *Igbaafaagu* (as it is called by the Obosi, Abattete, Umuoji, and Nkpor people of Idemili-North LGA of Anambra state). This is the ceremony of finding out the ancestral relationship of the newborn child through divination. Agbaogwugwu people of Enugu state call such reincarnated child *agum*(my rib), whereas it is called *ogbom* (myself) in Ngwo and most towns in Ezeagu and Udi LGAs of Enugu State, including many other towns (Okposi, Abakiliki, Uburu, etc.) in Ebonyi State. In opposition, Christians do not accept the traditional beliefs of naming ceremonies. Christians believe that as God is the creator of every human being, names should relate to him. Often coercion is used to force Christians to perform the naming rights. Of course, some Christians do resist.

Initiation Rites

Christians have no puberty ceremonial rites. Children are baptized sometimes as infants, in the early youth, and sometimes in later years as the case may be. Christians in Igbo communities vehemently oppose the traditional rites of puberty, which they regard as heathenish and ungodly. In some Igbo towns today, the initiation into the masquerade cult is still causing a lot of conflicts between fanatical Christians and the traditionalists (Okeke et al, 2017).

Marriage Customs

Christian marriage is different from traditional marriage in Igbo nation. In traditional marriage, the religious aspects include the preliminary divination by which the young man who seeks a wife is enabled to find out from what clan or lineage his Chi (Guardian Spirit) permits him to take a *wife of fortune* from. When the diviner pronounces the clan or lineage and the girl is found, all the preliminaries are finished and the bride price is paid, the girl is ready to go and settle in her new husband's home (there may be little modification depending on the area in question).

Christians are opposed to this aspect of traditional marriage. They contend that their own way of marriage is the ideal as revealed by God. But how far is the ideal Christian marriage as revealed by God separable from the traditional marriage? This is the question often asked by some traditionalists. They argue that the Christian marriage and many Christian families are failures in traditional marriage life, going by the number of Christian divorces prevalent now (Okeke et al, 2017).

Another area of conflict is polygamy. The traditionalists believe that the number of wives a man has shows his opulence. The number of wives often determines the number of children. And, one of the major reasons of having many children according to Mr. Enem Ignatius (oral interview, 2015) is to have enough labor for farming, which is their major occupation. But the idea of polygamy runs contrary to the Christian doctrine of monogamy, which believes in one man, one wife. Many Christians are in dilemma when they have marital problems such as childlessness or problem of gender mix in the children. If ever the man defies the church order and marries more than one wife, he is made a backslider. He is denied the Holy Communion and other church rights.

Burial Ceremonies

One of the other areas of conflict between the traditional religion and Christianity in Igbo nation is in burial ceremonies. The traditional religious view in Igbo concept of death is that a man is dead when his soul leaves the body for the land of the dead (Eke, 2014). The traditionalist performs some ritualistic ceremonies before burying a dead person. Christians oppose such ceremonies. In most part of Igbo traditional society, there are rituals concerning the preparation of the corpse for

burial. Diviners are consulted to find out the cause of death. In the olden days, the traditionalists buried important personalities, chiefs, and titled men with people who were alive. The aim is to give the deceased company to the land of the spirits. Other material wealth such as gold, money and many other ornaments were buried with dead bodies. The early missionaries highly frowned at the practice. After sometime, a year or more, the second burial would take place with a lot more elaborate ceremonies than the first. If the second burial was not performed, according to Mr. Enem, Ignatius (oral interview, 2015), the proper inheritance of the late father's property could not be finally settled (the above practice according to him is still in existence in some Igbo communities such as Iwolo, Nenwe and Nkanu in Enugu State, Ohaozaro, and Abiriba in Abia State). Christians challenged many traditional burial ceremonies. They opposed the traditional second burial rites. And, the traditional religionists believe that this burial rite helps the spirit of the dead person reach the spirit world, join his ancestors, and enable him or her to reincarnate.

Also, in some parts of Igbo land, some towns such as Ngor-Okpala in Imo state, Umuahia in Abia State, and many towns in Anambra State, when someone's wife dies, her corpse must be carried to her father's people before the first burial or a symbol of such corpse at the second burial ceremony will be carried to the husband's family. Presently, the ambulance may stop over at the dead wife's paternal compound and the corpse saluted with many canon guns shots. This is done in most Igbo communities to certify that the dead wife has been brought to her own people. This practice persists till today in most Igbo communities. Christians are opposed to this kind of ceremony. Presently, according to Rev. Canon OnuorahNnamdi (oral interview, 2016), in the Niger Diocese of the Anglican Communion, Anambra State, a brief stopover in the dead wife's paternal home is an offense punishable by the absence of the priests and church members in the funeral service of the deceased. They frown at the practice of carrying the corpse of a dead wife back to her father's compound or even stopping over as we have seen. Instead, they bury the dead wives in the church cemeteries of their husbands' town or in their husbands' compounds. There are cases of kinsmen and the Christians struggling for the corpses of Christian relations.

In some cases, the relatives of the dead wife would spark off trouble with their in-laws because they are opposed to Christian marriage, stating that Christians deprived them of their traditional rites and customs. According to Mr. Sunday Iweobi (oral interview, 2013), there are cases where the *IgbaNkwu* ceremony (traditional wedding ceremony) has to be performed before the burial of the deceased wife. This situation arises, especially when the husband did not finish the marriage rites because of his Christian faith or due to negligence of traditional marriage customs or because of other reasons, before the wife died. Sometimes, according to Mr. Iweobi, Sunday (oral interview, 2013), it might be that the deceased was maltreated, and his in-laws would not let go. They would insist on the completion of such traditional marriage rites as a sort of punishment to the husband, which ordinarily they would have overlooked (Okeke et al, 2017).

Again, Mr. Iweobi, Sunday (oral interview, 2013) says that sometimes, the funeral ceremonies of dead relatives that were not done in the past (due to one reason or the other) are organized before that of a relative who died recently. In the same vein, Oreh (2014) identifies the principal dehumanizing widow hood rites and practices to include the following: drinking water used in washing husband's corpse, crawling over husband's corpse, long mourning and restriction period, loss of right of inheritance (if she has no male child), sitting on bare floor during the period of mourning, a widow not having bath until eight market days (28 days), and so forth. Christianity frowns at such practices and warns its members never to partake in them.

RECOMMENDATIONS AND CONCLUSION

However, the researcher made the following recommendations as regards the conflicts.

- The two religions should have good communication and respect for each other's belief and that's why some honest pastors will tell you "give Caesar what belongs to Caesar and give God what belongs to God".
- Since conflict is inevitable in human society, there should always be platform for dialogue to avoid going to the extreme.
- From time to time, there should be educative programmers by churches or group of persons with in-depth knowledge of religions where people are enlightened more about religion on a neutral ground to avoid misconception.

In conclusion, the researcher was able to review the concept of Christianity and its influence on Africa culture with case study of Nigeria. Furthermore, the researcher reviewed the areas of conflict between the two religions and from one of the recommendations above, the two religions should have good communication and respect for each other's belief and that's why some honest pastors will tell you "give Caesar what belongs to Caesar and give God what belongs to God".

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