



UKA DI N'OBI PHENOMENON AMONG IGBO CHRISTIANS: IMPLICATIONS AND SOLUTIONS FOR CHURCH DEVELOPMENT IN IGBOLAND

Mgbemena, Stanley C. PhD

Department of Religion and Human Relations
Nnamdi Azikiwe University, Awka-Nigeria
Email: sc.mgbemena@unizik.edu.ng

&

Odimegwu, Precious Uchenna

Department of Religion and Human Relations
Nnamdi Azikiwe University, Awka- Nigeria
Email: preciousodimegwu869@gmail.com

Abstract

This study examines the rise of *Uka di n'obi* among Igbo Christians, examining its implications for the growth of the church and the best approach to curb its rise to ensure adequate Church life. The study adopted a qualitative research approach; both primary and secondary sources were used for data collection. Primary data were obtained through personal communication and interviews conducted across two Igbo states: Anambra and Imo states respectively. Secondary data were drawn from books, academic journals, magazines, lecture notes, credible online publications and other relevant sources. Findings reveal that the rise of *Uka di n'obi* has been influenced by a range of factors, including urban migration, economic challenges, disillusionment with institutional church, church politics, and the growing appeal of grassroots spirituality. This study observes that *Uka di n'obi* undermines the biblical and social relevance of the church, threatens the unity, continuity, and developmental mission of the church. It argues that although individualized spirituality reflects the Igbo capacity for adaptive religiosity, on its own, it lacks the structural capacity necessary to sustain long-term church life. It proposes contextual ecclesial renewal through inculturation, small Christian communities, pastoral accountability, and renewed theological education this study therefore recommends dynamic integration of individualized spirituality and institutional worship in which institutions are reoriented toward nurturing personal spiritual journeys within shared practices, doctrines, leadership, and accountability. It concludes that the fusion of both *Uka di N'obi* and institutional church practices offers a compelling and sustainable vision for church development in an increasingly complex and pluralistic religious world.

Keywords: *Uka di N'obi, Church Development*

Introduction

Christianity among the Igbo of southeastern Nigeria has undergone significant transformation since its introduction by Western missionaries in the nineteenth century. However, in recent decades, One of the emerging post-missionary religious attitudes is *Uka di n'obi*, a phrase that expresses the belief that “church is in the heart” and therefore does not require consistent participation in institutional worship. Thus, *Uka di n'obi* is used to describe Christians who claim deep personal faith without active participation in institutional church life. The phenomenon of *Uka*



di n'obi (literally, “church in the heart”) among Igbo Christians reflects a form of individualized and privatized Christianity in which formal ecclesial participation is diminished in favor of personal spiritual expression. While this orientation may reflect genuine inward piety, it has significant implications for communal worship, ecclesial authority, and church development in Igboland.

This development reflects broader global trends of religious individualization. Berger (2014) describes modern religion as increasingly “subjectivized,” where personal experience replaces institutional belonging. In the Igbo context, however, this trend intersects with deeply communal traditional religious values, creating a tension between inherited communal spirituality and emerging individualized faith expression. Metuh (1987) observes that African Christianity often oscillates between communal religiosity and individualized spiritual expression, a tension that becomes pronounced in postcolonial contexts. In contemporary Igboland, this has evolved into a situation where some believers identify as Christians yet disengage from structured worship, leadership accountability, and sacramental life.

Ukah (2003) similarly corroborates that Nigerian Christianity is increasingly shaped by privatized religiosity and entrepreneurial spirituality, often detached from historic denominational structures. Thus, *Uka di n'obi* raises theological and ecclesiological questions about the nature of church, salvation, and Christian identity in Igboland. This paper examines the phenomenon critically and proposes theological and pastoral solutions for sustainable church development.

Conceptual Clarification

The Igbo expression *Uka di n'obi* literally translates as “church is in the heart.” It is often used to describe individuals who claim that their faith is internal and does not require regular church attendance or institutional mediation. This concept reflects a theological shift from communal Christianity (*ekpere oha*) to individualized spirituality.

Uka di N'obi phenomenon among Igbo Christians

Christianity entered Igboland through missionary activities in the 1850s, particularly through the Church Missionary Society (CMS). Early converts integrated Christian teachings into communal life, preserving strong collective worship practices. Over time, three major shifts occurred. First, the Missionary Institutional Christianity, which was characterized by structured, disciplined, and church-centered Christianity which dominated early Igbo Christian life. Second, was the post-Independence era, where denominations emerged, weakening centralized authority and increasing competition. Third, was the Pentecostal and Charismatic Explosion. From the 1980s onward, emphasis shifted toward personal spiritual experience, miracles, and prosperity theology (Kalu, 2008). These developments laid the foundation for *Uka di n'obi* by weakening the centrality of institutional belonging.

According to Awolalu (1992), African traditional religion is inherently communal, and early African Christian adaptation retained this communal ethos. Mbiti (1969) affirms that the African religious worldview revolves around the famous assertion that “I am because we are” emphasizes community as the locus of religious life. Scholars like Metuh (1987) and Kalu (2008) argue that Christianity in Africa must remain deeply communal to remain authentic and sustainable. Major issues like proliferation of churches, religious commercialism, prosperity gospel and the rise of Pentecostalism have intensified the growth of individualized spirituality. Ukah (2003) observes that Igbo Christianity is increasingly characterized by religious consumerism and fragmentation. Churches compete for adherents, while individuals move between denominations or disengage entirely. Kalu (2008) further argues that African Pentecostalism have intensified individualized spirituality by emphasizing personal salvation and prosperity.



The *Uka di n'obi* mentality challenges this framework by relocating religious authority from community to individual conscience, thus the *Uka di n'obi* phenomenon represents a departure from traditional African religiosity toward a more personalized form of faith influenced by modern individualism. *Uka di n'obi* is not entirely negative. It reflects a desire for authentic spirituality, rejection of hypocrisy in religious institutions and an adaptation to modern realities. However, its unchecked expansion leads to ecclesial disintegration. Kalu (2008) notes that African Christianity, thrives on creativity but requires theological grounding to avoid fragmentation. Thus, the challenge is not the existence of personal spirituality but its detachment from communal ecclesiology.

Causal Factors of *Uka di n'obi* Phenomenon

Several factors which contribute to the rise of *Uka di N'obi* are discussed as follow:

Urbanization and Migration

In rural Igboland, religious life is deeply embedded in community structures family compounds, village assemblies, age grades, and extended kinship networks. Church attendance is often socially reinforced because everyone knows one another, and participation is visible and accountable. Urban life introduces anonymity. Unlike village settings where absence from church is noticed and sometimes questioned, urban congregations are large and fluid. Individuals can disengage from regular attendance without immediate social consequences. This anonymity encourages what Kalu (2008) describes as “religious consumer mobility,” where individuals pick and choose when and how they participate in religious activities. In such environments, some Christians begin to internalize faith without external participation, reinforcing the belief that personal prayer at home is sufficient. Migration especially rural–urban and interstate movement, disrupts continuity in church membership. Many Igbo migrants do not immediately integrate into new church communities. Movement to cities weakens traditional parish ties. The social pressure that once encouraged consistent church attendance weakens. As a result, some believers begin to see Christianity as a personal rather than communal obligation, feeding the idea that “church is in the heart” (*Uka di n'obi*).

Digital Religion – Digital platforms (livestreamed Masses/services, YouTube sermons, Facebook worship, WhatsApp prayer groups) allow believers to participate in worship without physically being present in church. This privatization weakens the sense of belonging to a worshipping community and strengthens individualized spirituality. This gradually normalizes the belief that physical gathering is optional, reinforcing the idea that ‘church is in the heart’. Kalu (2008) notes that African Pentecostal spirituality already emphasizes personal encounter with God, however digital media intensifies this by removing communal constraints.

Digital religion introduces flexibility, removes barriers such as transportation costs, time constraints and physical effort. While convenient, this fosters a mindset that worship should be effortless and private, weakening the traditional Christian understanding of worship as communal sacrifice and commitment. With the belief that services can be watched anytime, sermons are archived and replayed and worship is no longer tied to time or place. This creates what scholars describe as on-demand Christianity, where commitment becomes optional rather than structured. As a result, regular attendance declines because believers feel spiritually “covered” through occasional digital engagement.

Church Scandals and Disillusionment

Church scandals and general disillusionment with religious institutions are major drivers of the *Uka di n'obi* phenomenon among Igbo Christians because they weaken trust in the church as an institution and push believers toward private, self-managed forms of spirituality. When people lose confidence in church leadership or structures, many do not abandon Christianity entirely; instead,



they redefine it as an internal, individualized experience. One of the strongest effects of scandals, financial mismanagement, sexual misconduct, abuse of power, or doctrinal manipulation is the loss of trust in clergy and church institutions.

When believers perceive church leaders as morally compromised, financially exploitative and spiritually inconsistent, they begin to question the legitimacy of institutional religion itself. As Ukah (2003) observes in Nigerian Christianity, authority is highly vulnerable when religious institutions are perceived as part of a competitive and consumer-driven religious economy. Once trust is broken, some believers withdraw into private spirituality. Leadership failures erode trust in institutions. Church scandals often produce emotional reactions such as disappointment, anger, spiritual fatigue and betrayal. Rather than confront the institution, many believers choose withdrawal. This withdrawal is not necessarily atheism or rejection of Christianity, instead, it manifests in private prayer life, home-based devotion, selective church attendance or complete disengagement from organized worship. Over time, this emotional distancing evolves into the belief that *Uka di n'obi*.

Economic Pressures

This is the most practical and powerful drivers of the *Uka di n'obi* ("church is in the heart") phenomenon among Igbo Christians. Economic hardship reshapes religious practice through time scarcity, survival priorities, reduced church participation, and gradual internalization of faith. Although church attendance is spiritually free, participation often involves indirect costs like transportation fees, offerings and tithes, special contributions (harvest, building funds, welfare levies) and clothing expectations for Sunday worship. Ukah (2003) notes that Nigerian Christianity, increasingly operates within a religious economy where participation is often linked to financial exchange. Thus, for economically strained individuals, these costs accumulate and discourage consistent attendance. In conditions of economic hardship like unemployment, inflation, unstable income, and informal labour, many individuals prioritize basic survival needs over structured church participation. In such situations, church attendance becomes secondary to economic survival. Over time, this practical absence can become spiritually rationalized as: God understands my situation; church is not necessary to be faithful." This rationalization feeds *Uka di n'obi* mentality.

Cultural Individualism

The increasing Western influence promotes personal autonomy over communal belonging. Metuh (1987) emphasizes that Igbo religious life is embedded in kinship, village solidarity, and collective rituals. Cultural individualism disrupts this ontology by emphasizing personal autonomy over communal belonging, self-expression over collective identity and individual conscience over communal moral authority.

As this worldview spreads, Christianity is increasingly interpreted as a personal relationship with God rather than a communal ecclesial life, reinforcing *Uka di n'obi* thinking. Cultural individualism also encourages believers to internalize moral and spiritual decision-making. This shift produces selective adherence to doctrines, reduced dependence on liturgical life, and personal spiritual autonomy. Over time, this supports the belief that Faith is internal and does not require external structures. This is the core logic of *Uka di n'obi*.

Education/literacy

Western education introduced into Igboland promotes critical thinking, personal interpretation of truth and independence from traditional authority. Kalu (2008) notes that education in postcolonial Africa has unintentionally encouraged religious individualism by weakening traditional structures of authority, including ecclesial and communal authority. Educated Christians



may begin to question the necessity of church attendance, the authority of clergy and the inherited religious practices. This intellectual independence often evolves into personalized Christianity, where individuals decide how and when to practice faith.

Religious commercialization

Religious commercialization contributes significantly to the rise of the *Uka di N'obi* (church is in the heart) phenomenon among Igbo Christians by transforming the church from a spiritual and communal body into a market-like religious economy where faith becomes transactional, competitive, and consumer-driven. This shift weakens trust, deepens spiritual fatigue, and encourages believers to retreat into privatized forms of Christianity. Ukah (2003) and Kalu (2008) observe that religious commercialization is best understood as the increasing penetration of market logic into Christian practices where churches compete for “clients,” spiritual goods are packaged as products, and religious participation is shaped by perceived benefits. In urban Igboland, churches often compete through branding and advertising, miracle services and deliverance programs, prosperity promises and social media marketing.

Ukah (2003) describes this as the “religious economy”, where churches operate within consumer culture and believers are treated implicitly or explicitly as religious consumers. Research indicates that church commercialization negatively affects societal trust and institutional legitimacy (Alaka and Onibanjo, 2025). When faith becomes a marketplace, believers begin to shop for churches, compare spiritual “results”, switch congregations easily, and evaluate churches based on personal benefit. This weakens long-term attachment to any one church community and encourages individualized spirituality

Implications of *Uka di n'obi* Phenomenon for Church Development

Decline in Communal Worship and Sacramental Life

The most immediate implication is reduced participation in corporate worship and sacraments. *Uka di n'obi* weakens corporate religious identity, which is traditionally formed through regular assembly. Ojo (2006) observes that Nigerian Pentecostalism already encourages intense personal religious experience, and when this is transferred into private spaces, it reduces the necessity of physical congregation. As believers increasingly “do church at home,” the shared rhythms of worship, fellowship, and accountability decline, weakening communal bonds (Ojo, 2006). When worship becomes home-based, sacraments such as Eucharist and baptism are either neglected or informally reinterpreted, weakening their ecclesial meaning (Kalu, 2008). This weakens the liturgical life of the church and disrupts catechetical formation. Wariboko (2014) further explains that contemporary charismatic Christianity in urban Nigeria is shaped by neoliberal and consumer-oriented patterns, where religion becomes a personal resource rather than a shared obligation. This encourages believers to prioritize convenience and personal encounters with God over regular sacramental participation.

Uka di n'obi therefore leads to reduced participation and loss of church's relevance at large. It creates a greater vulnerability to burnout and conflict.

Weakening of Ecclesial Authority

When believers internalize faith without institutional mediation, church leadership loses moral and organizational authority. This aligns with Ukah's (2003) observation that authority in Igbo Christianity is increasingly contested and individualized. Adeboye (2018) highlights that the growth of independent prophetic and digital ministries in Nigeria reflects a broader fragmentation of institutional Christianity. *Uka di n'obi* accelerates this fragmentation by relocating worship outside the church, thereby weakening denominational identity and organizational continuity. When



worship shifts to the home, this tendency intensifies, as believers bypass ordained ministers and structured liturgy, weakening the authority of church leadership. *Uka di n'obi* weakens ecclesiastical structures by diminishing clerical authority, disrupting centralized administration, reducing doctrinal regulation, and promoting fragmented, individualized forms of Christian practice.

Reduced Financial and Structural Support

Church development relies heavily on consistent membership participation. When believers disengage from physical services due to *Uka di n'obi*, the predictable flow of weekly offerings declines, affecting church budgeting and program implementation. Structurally, *Uka di n'obi* also reduces support for church administration and infrastructure development. Ukah (2008) explains that large Nigerian churches depend on physical attendance to maintain organizational hierarchies, branches, staff salaries, and building projects. As attendance declines, there is less demand for expansive church facilities, which can stall or reverse infrastructural growth. *Uka di n'obi* reduces financial stewardship and volunteer engagement, thereby limiting infrastructural and missionary expansion.

Theological Individualism

The phenomenon promotes a theology of “self-sufficient Christianity,” which contradicts Pauline ecclesiology emphasizing the church as the “body of Christ” (1 Corinthians 12). Adeboye (2018) also highlights that the proliferation of independent ministries and digital preaching platforms in Nigeria has weakened denominational authority, allowing individuals to construct hybrid theological identities. This trend is amplified when worship is conducted at home, outside the regulating influence of ecclesiastical structures. Notably, *Uka di n'obi* promotes theological individualism by shifting religious interpretation from communal authority to personal preference, encouraging selective engagement with doctrine, and weakening institutional control over belief formation. Metuh (1987) warns that such fragmentation weakens doctrinal coherence and communal accountability.

Loss of shared identity

Shared identity and beliefs ensure that congregants understand core teachings, ethical standards, and spiritual practices, which allows churches to function as cohesive communities. The rise of *Uka di n'obi* phenomenon which prioritizes personal spirituality over collective beliefs creates a loss of shared identity. Parents and teachers may emphasize personal interpretation rather than standardized doctrines (Smith and Denton, 2005). Therefore, the Church risks becoming a loose group of individuals rather than a coherent body.

Lack of Accountability

Institutional churches provide structures for discipline, guidance and correction. Kalu (2008) observes that Clergy and church authorities provide spiritual guidance, enforce ethical standards, and monitor doctrinal fidelity. This accountability helps ensure cohesion, doctrinal consistency, and ethical integrity within the church. The *Uka Di n'obi* phenomenon presents indicators of spirituality which is not subject to accountability, checks or balances. This may lead to Christian's developing self-justifying beliefs without communal discernment.

Weak commitment among Christians

The rise of *Uka di n'obi* creates Christian with weak commitment and participation. This shift often leads to armchair participation and participation by convenience. Thus, participation in



church activities becomes conditional based on many personal preferences and in the long run, an option among many spiritual resources.

Doctrinal Dilution

In trying to accommodate everyone, churches may feel pressured to entertain the need to dilute biblical teachings to avoid excluding any group. This blurs the line of reason as to what the church actually stands for, making it difficult to maintain a coherent theological identity. Believers may reinterpret scripture, emphasize certain teachings over others, or mix Christian beliefs with indigenous practices (*Odinani*) or other religious elements. This freedom can dilute the original theological teachings of the church,

Solutions for Strengthening Church Development

Reconstructing Communal Ecclesiology: Churches in Igboland must re-emphasize the theology of community. One of the most effective responses to individualized spirituality is the deliberate teaching of the church as a community of believers rather than merely a gathering of individuals. The New Testament portrays the church as: The Body of Christ (1 Corinthians 12:12–27), The Household of God (Ephesians 2:19), and The Fellowship of Believers (Acts 2:42–47). Church leaders should regularly teach that salvation, though personal, is lived out within a community of faith. Metuh (1987) notes that African religious consciousness traditionally understands the individual as inseparable from the community. Churches in Igboland should therefore reconnect Christian teaching with this communal worldview by teaching the church as a living organism rather than a voluntary association.

Liturgical Inculturation: Contextual worship that integrates Igbo cultural expressions can enhance belonging and reduce alienation. Awolalu (1992) emphasizes that inculturation strengthens the relevance of Christianity in African contexts. Many Igbo Christians experience a disconnect between their cultural identity and church life. Inculturation helps believers perceive Christianity as authentically African rather than foreign. Mbiti (1990) argues that contextual integration when guided by scripture and communal discernment reduces the appeal of private syncretic practices. According to Metuh (1987), African Christianity flourishes when the gospel engages local culture without compromising biblical truth. Churches are encouraged to use Igbo language in worship and catechesis, integrate positive cultural values into church teachings as well as celebrate local Christian traditions and festivals. In the same vein, Mgbemena (2012) states that to strengthen Christianity in Igboland, there is absolute need to integrate and enculturate people's culture into the religion which they adhere to, especially foreign religion that the indigenous people accepts its doctrines and beliefs that guide their day to day activities.

Strengthening Small Christian Communities (SCCs)

Strengthening Small Christian Communities can bridge the gap between institutional church and personal faith. Large congregations often create anonymity, making it easier for members to withdraw from active participation. Small Christian Communities provide personal interaction, accountability, spiritual support and pastoral care. The Catholic Church's Small Christian Community model and similar fellowship structures in Protestant churches can serve as effective platforms for strengthening communal identity. According to Kanu (2012), grassroots faith communities help contextualize Christianity within African communal culture and foster a stronger sense of belonging by establishing neighborhood fellowship groups, encourage weekly home meetings and train lay leaders to coordinate community cells. These units foster accountability, fellowship, and sustained participation.



Revitalizing Worship and Liturgical Experience

Some believers disengage because worship appears routine, irrelevant, or disconnected from their daily realities. Churches should promote worship that is Biblically grounded, spiritually enriching, contextually relevant and culturally meaningful. Kalu (2008) emphasizes that African Christianity thrives when worship engages local culture and lived experience. Churches must incorporate meaningful Igbo hymns and music, encourage active congregational participation and contextualize sermons to contemporary realities

Pastoral Re-engagement Strategies

Metuh (1987), Kalu (2008), and Ukah (2003) emphasize that African Christianity thrives on relationality, visibility, and communal belonging. Pastoral re-engagement restores these elements by bringing people back into lived church relationships rather than allowing faith to remain privatized. One of the strongest causes of disengagement in Igboland is the feeling of being unknown or unnoticed in the church community, especially in large urban congregations.

Metuh (1987) stresses that African religiosity is relational; people remain committed when they feel socially and spiritually connected. Thus, pastoral re-engagement is a key instrument for rebuilding trust, participation, and communal ecclesial life. Church leaders should therefore, develop outreach programs targeting disengaged members, particularly in urban centers. When pastors intentionally reconnect with individuals, it reduces anonymity and strengthens attachment to the church.

Theological Re-orientation

Theological re-orientation provides a foundational solution that addresses the root of the problem rather than its symptoms. By restoring biblical ecclesiology and integrating African communal values, the Church can re-establish a vibrant, participatory, and development-oriented Christian community where personal faith and communal life are mutually reinforcing. Seminaries and catechetical programs must address the dangers of radical individualism and reintroduce biblical and African communal theology. Theological re-education is very important to strengthen church development by correcting misunderstandings of church and salvation, reorienting believers from individualism to communal faith, clarifying the necessity of corporate worship, challenging consumerist and prosperity theology, integrating African communal worldview with Christianity, strengthening catechesis and discipleship systems, clarifying leadership roles and accountability, equipping believers to resist digital misinformation and rebuilding theology of belonging and participation in Igboland.

Ethical and Transparent Leadership

Restoring trust in church leadership through accountability and transparency is essential for reversing disengagement trends. Many individuals embrace *Uka di n'obi* because of disappointment with church leaders. Scandals involving financial misconduct, abuse of power, and moral failures weaken trust in institutional religion. Ukah (2003) argues that institutional credibility is crucial for maintaining religious commitment in contemporary Nigeria. Church leaders should therefore demonstrate integrity, accountability, Humility, and responsible stewardship in service. Practical measures such as publishing church financial reports, establishing accountability committees and implement ethical leadership training for clergy and church workers should be adopted to ensure transparency.



Conclusion

The *Uka di n'obi* phenomenon represents both a challenge and an opportunity for the church in Igboland. While it reflects sincere personal faith, it undermines the communal and sacramental foundations of Christian life. Authentic African Christianity must remain communal, participatory, and incarnational. Addressing this phenomenon requires a balanced approach that affirms personal devotion while restoring the centrality of ecclesial community. Through inculturation, pastoral renewal, and theological reorientation, the church in Igboland can transform *Uka di n'obi* from a fragmenting force into a catalyst for deeper Christian maturity. By strengthening communal ecclesiology and restoring trust in church institutions, churches in Igboland can effectively counter individualized spirituality and foster a vibrant, participatory, and development-oriented Christian community.

Recommendations

Based on the findings of this study, several measures are recommended to curb the rise of *Uka di n'obi* phenomenon and promote adequate church development in Igboland:

- a. Churches must prioritize formation over mere participation, while cultivating deep discipleship through participation and practices that engage both personal experience and communal tradition.
- b. Structures of accountability and leadership should be transparent and relational, enabling trust while maintaining theological and ethical integrity.
- c. Churches should embrace cultural adaptability without sacrificing their core identity, allowing institutional forms to evolve in response to lived spiritual realities. By balancing individual spiritual growth with institutional religious traditions, churches are better positioned to sustain long-term commitment, foster intergenerational continuity, and engage meaningfully with social and moral challenges. By balancing institutional stability with spiritual flexibility, they can remain rooted in tradition while open to innovation.

REFERENCES

- Adeboye, O. (2018). Pentecostalism, politics, and public life in Nigeria. *African Studies Review*, 61(3), 1–20.
- Awolalu, J. O. (1992). *African traditional religion: A definition*. Nigeria: Macmillan.
- Ikenga-Metuh, E. (1987). *Comparative studies of African traditional religions*. Onitsha: IMICO.
- Kalu O.U (2008): *Experiential and Pentecostal Christianity in Africa*. Pretoria: Oxford University.
- Kalu, O.U (2008). *African Pentecostalism: An introduction*. Oxford University.
- Kanu, I. A. (2012). *African culture and christian identity: A theological appraisal*. *African Research Review*, 6(3), 45–58.
- Kanu, I. A. (2014). Youth, culture and religious identity in contemporary Africa. *International Journal of Humanities and Social Science*, 4(8), 112–121.
- Mbiti J.S (1969): *Communal ontology of African personhood*. London: Heinemann



- Mbiti, J. S. (1969). *African religions and philosophy*. London: Heinemann.
- Mgbemena S.C (2021). Monsignor Maduka's cultural approach towards Igbo catholic Christian religion. *Aku: An African Journal of Contemporary Research*. 2,1.251-261.
- Ojo, M. A. (2006). The growth of Pentecostalism in Nigeria. In O. Kalu (Ed.), *African Christianity: An African story* (pp. 163–184). University of Pretoria.
- Smith, C., & Denton, M. L. (2005). *Soul searching: The religious and spiritual lives of American teenagers*. Oxford: Oxford University.
- Ukah, A. (2003): *Media, consumer culture, and Nigerian Christianity*. Trenton: African World.
- Ukah, A. F. K. (2003). Advertising God: Nigerian christian video films and the power of consumer culture. *Journal of Religion in Africa*, 33(2), 203–231.
- Ukah, A. F.-K. (2008). *A new paradigm of Pentecostal power: A study of the Redeemed Christian Church of God in Nigeria*. Trenton NJS: Africa World.
- Wariboko, N. (2014). *The charismatic city and the public resurgence of religion: A Pentecostal social ethics of cosmopolitan urban life*. Palgrave: Macmillan.