



Influence of Social Media on the Revival of African Traditional Religion: Implications for Christian Evangelization in Enugu State

Abstract

The purpose of this study was to determine the influence of social media on the revival of African Traditional Religion (ATR) and its implication for Christian Evangelization in Enugu state. Four research questions guided this study just as the work is anchored on Cultivation Theory, and Technological Determinism Theory. The population of the study comprised 889,189 users of social media in Enugu state and a sample of 384 users was drawn from 17 Local Governments in Enugu state. Survey research design was adopted to collect data for the study while the instrument used for the study was structured questionnaire. The findings revealed that Enugu states residents are significantly exposed to contents on African Traditional Religion on social media. Also, exposure to content on African Traditional Religion through social media has significant impact on the resurgence of ATR in Enugu State. Again, the Revival of African Traditional Religion through social media contents impact Christian evangelization efforts in Enugu State just as social media promotion of contents on African Traditional Religion does account for media attacks on Christian evangelization in Enugu State. As a recommendation, Evangelizers or Gospel ministers should gain more online presence so as to counter high level of exposure of African Traditional Religion content on social media. Again, the positive attitude of ministers of the Gospel should be encouraged so that influence of social media promoting African Traditional content will not weigh them down. The study concluded that education on the freedom of worship and religion should be conducted regularly to teach people that nobody has the right to attack or intimidate the other on the account of religion even when one feels that the other group did it in the past.

Keywords: Social Media, Evangelism, African Traditional Religion, Christianity, Enugu State, Revival.

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Introduction

The interplay between social media and religious practices has gained significant attention, particularly regarding its influence on the resurgence of African traditional belief systems and the

dynamics of faith in contemporary society. There is this tendency among different people to go back to African Traditional Religion (ATR). It appears as a new norm in our clime to see people struggling to reinvent some traditions

which hitherto were considered obsolete. In a YouTube interview, Olupona (2022), stressing the need to return to traditional religion said that the missionaries who of course worked hand in glove with the colonial masters brainwashed our people to see our culture and religion as evil. As such, believers in indigenous religion face stigma, embarrassment and criminalization.

Our forebears who practiced this showed that it demands a lot of discipline and sacrifice on the part of the adherent. Despite the significant presence of Islam and Christianity, African Traditional Religion has persisted through generations, albeit often marginalized in mainstream discourse. This marginalization can be attributed to a history of colonialism and missionary activities that sought to replace indigenous belief systems with Western ideologies (Bakibinga-Gaswaga, 2021). Nonetheless, there has been a noticeable resurgence of interest in African Traditional Religion, suspected to have been fueled in part by the growth of social media.

Statement of the Problem

The revival of African Traditional Religion seen today among Nigerians, orchestrated by social media holds significant implications for Christian evangelization efforts within the country. The implication could be positive or negative. On one hand, it presents a challenge to evangelization strategies that do not acknowledge the cultural contexts of potential converts, which the researcher sees as positive. On the other

hand, as so many persons increasingly embrace African Traditional Religion, they may develop a sense of pride in their spirituality that conflicts with traditional Christian teachings. Thus, resisting or being dismissive of anything that is not in tandem with their cultural identity. There could also be an apparent demonization of anything Christianity as if it is the cause of our present woes.

Moreover, the type of revival of African Traditional Religion championed by the youths on the internet could be antagonistic. It stems from a reaction of what the people assumed happened in the past. Nwadike (2024) is of the opinion that people are calling for a return of African Traditional Religion on the grounds that Christianity has failed. They are condemning Christianity because it apparently failed to proffer solutions to their immediate problem. They believe that religion should be able to take care of their problems as seen preached by so many men and women of God. The consequence is to accept anything that is laced with indigenous practice that claims to have solution to their problem as African Traditional Religion and attack Christianity.

Research Questions

This study was guided by the following research questions:

- i. To what extent are residents of Enugu State exposed to social media content on African Traditional Religion?
- ii. To what extent does exposure to social media content on African

- Traditional Religion influence the resurgence of ATR in Enugu State?
- iii. In what ways does the revival of African Traditional Religion through social media content impact Christian evangelization efforts in Enugu State?
 - iv. To what extent does social media promotion of African Traditional Religion content account for media attacks on Christian evangelization in Enugu State?

Literature Review

Social Media

The constant development of technology has bequeathed novel concepts and terms which are becoming prominent in our everyday lingo. Social media is one of those concepts that are becoming dominant in our communication, thanks to technological development. Functionally, it is bridging geographical divides and creating global networks. Ozkan and McKenzie (2008) assert that individuals can readily communicate with other internet users, trade files and information, and accomplish various objectives through the use of social media and its technologies. The connectivity and unity facilitated by social media have transformed it into a virtual living place, fostering a worldwide society where distance is no obstacle.

Social media is often regarded as interactive technologies that enable the creation, sharing, and aggregation of content (including ideas, interests, and many kinds of expression) within virtual

communities and networks (Wikipedia, 2017). Social networks and platforms such as Facebook, Instagram, X (formerly Twitter), TikTok, and WhatsApp exemplify these systems. Kuzeci (2010) characterized social media as a framework that enables individuals to engage in online sharing on a shared platform. Kirkbir (2013) view social media as a mechanism that enables interaction among individuals and groups, hence fostering social relationships. Haenlein and Kaplan (2010) define social media as "a collection of Internet-based applications that leverage the ideological and technological principles of Web 2.0, facilitating the creation and exchange of user-generated content." A notable component in the aforementioned definitions is the participatory character of the platform, wherein users actively provide material and enable others to engage with that content.

Historically, the emergence of social media dates back to the late 1990s with the emergence of early platforms such as Six Degrees (1997). This offered users opportunity to create profiles and establish connections. Other platforms like Friendster (2002) and MySpace (2003), which further popularized social networking made inroad in early 2000. Social media took their form and shape with the launch of Facebook in 2004. This according to Boyd & Ellison (2007) marked a pivotal moment in social media history, setting the stage for a new era of online social interaction. This was followed by other platforms like YouTube

(2005), Twitter now X (2006), Instagram (2010), Tiktok (2012) etc. The introduction of video-sharing platforms such as YouTube (2005) expanded the definition of social media to include multimedia content sharing. These developments reflect a transition where social media transforms into a multifaceted environment that offers varied forms of engagement, including text, images, and videos, thereby enriching user experiences (Burgess & Green, 2009).

Social media provides a space for communities to form around shared interests, backgrounds, or causes. These virtual communities support discussions, collaboration, and activism, thereby creating a sense of belonging among users (Baker & Andrews, 2010). The ability to connect with like-minded individuals fosters collective identity and enhances social support networks. Youths, who are often considered digital natives, use social media to express their worldviews, engage with their heritage, and connect with like-minded individuals. Studies have shown that social media serves as a space for cultural affirmation and revival among Nigerians, enabling them to explore and discuss African Traditional Religion openly, often in ways that were not possible in traditional settings (Omar & Ondimu, 2024).

African Traditional Religion

African Traditional Religion comprises many beliefs, rites, and practices native to Africa. Academics like Mbiti (1990) contend that African Traditional Religion offers a feeling of identity and cultural foundation. African Traditional Religion

(ATR) comprises the myriad spiritual beliefs and practices native to different ethnic groups throughout the African continent. In contrast to established religions with a unified teaching, ATR is distinguished by its diverse practices, profound traditions, and strong focus on community and ancestral ties. Comprehending ATR necessitates an understanding of its historical context, cosmology, practices, socio-political aspects, and its interaction with other belief systems.

The core of African Traditional Religion encompasses a complex cosmology that unifies the physical and spiritual realms. Most ATR traditions encompass a belief in a Supreme Being, frequently seen as the creator and sustainer of existence. African Traditional Religion is not just a set of beliefs but is intricately woven into the fabric of African cultures. It influences art, music, dance, and oral literature, providing a framework for expressing communal identity and values. Stories and proverbs are vehicles through which moral lessons are taught, ensuring that traditions are passed down through generations. The communal nature of ATR fosters a sense of belonging and social cohesion, where religious practices are often communal rather than individualistic.

In the contemporary context, ATR often coexists with world religions such as Christianity and Islam. This syncretism can lead to complex interactions where traditional beliefs and practices are integrated with Abrahamic faiths. While some individuals maintain strict

adherence to ATR, others blend elements from various religions, reflecting a dynamic spiritual landscape. Recent studies indicate that Nigerians are increasingly seeking to reconnect with these traditional practices as a counter-narrative to the dominant Christian narrative, particularly in the wake of globalization and religious pluralism (Ojen & Nweze 2025). The revival is marked by a resurgent interest in ancestral worship, traditional healing, and community rituals, all of which are often discussed and disseminated through social media.

Evangelization

The term evangelization is gotten from Greek word, *ewagelion*, which means good-news, or gospel. It is a concept that refers to the act of spreading the Christian Gospel and making converts to God. In a loose sense, the act of sharing one's beliefs and values with others, could be termed evangelization. Our context here is the strict sense or Christian context, and here evangelization is often associated with missionary works, personal testimonies, and efforts to convert others to Christianity, spreading of *Good news* or preaching as the case may be.

The roots of evangelization can be traced back to the early Christian church when followers of Jesus Christ began to spread his teachings. The Great Commission (Matthew 28:16-20) is one of the most cited biblical passages where Christ mandated his disciples to "go therefore and make disciples of all nations." The apostles and other early Christians

played a pivotal role in this mission of evangelization. The persecution of the early Christians fueled this work of evangelization. The death of Stephen made the early Christians to move out from Jerusalem, each taking the *Good news* wherever he goes. Saul, who was part of those persecuting the Christians later got converted (Acts 9) and became Apostle Paul. Apostle Paul, played a crucial role in disseminating Christian doctrine across the Roman Empire, often adapting their message to resonate with diverse audiences (Horsley, 1997).

In Catholic theology, the New Evangelization has gained prominence, emphasizing renewed efforts to evangelize in traditionally Christian societies that have become increasingly secular. Pope John Paul II and subsequent popes have called for new methods to reach a post-Christian world, highlighting the use of contemporary media and technology as significant tools for spreading the gospel (Dulles, 1976). Thus evangelization work is a continuum. In this part of the world, it is worthy to note that evangelization has often been instrumental in socio-political change, with churches providing critical support for education, health care, and social justice initiatives (Ttagani, 2016).

Theoretical Framework

The theoretical framework for this research topic was drawn from several interrelated theories namely, Cultivation Theory, and Technological Determinism Theory.

These theories offer a thorough framework for comprehending how social media serves as a catalyst for the resurgence of African Traditional Religions (ATRs) among the inhabitants of Enugu state and the ensuing ramifications this resurgence has for Christian evangelization.

Cultivation Theory

Cultivation theory is a social theory that analyzes the enduring impacts of television and media consumption on audience perceptions and beliefs. Initially formulated by George Gerbner in the 1960s, the idea asserts that persons who engage extensively with media, especially television, are predisposed to view reality in alignment with the predominant messages and themes depicted in that media. The cultivation theory, as articulated by George Gerbner and his associates, posits that mass media significantly influences the formation of individuals' cultural and social values. The hypothesis posits that mass media "cultivate" values, views, and conceptions over a prolonged duration. In accordance with such reasoning, advocates contend that the impact of television exposure should be assessed not in terms

The primary emphasis of the research undertaken by Gerbner *et al* is the impact of exposure to violent television content. In their later investigations, they sought to establish that excessive television viewing may impair individuals' perspective of the "real world." Gerbner *et al* employed quantitative analytical models to investigate the correlations between cultural indicators generated by

the "television world" and the reactions of viewers purportedly influenced by those images. This hypothesis posits the concept of "mean world syndrome," indicating that frequent consumers of media tend to regard the world as more perilous and violent than it truly is, attributable to the abundance of violent content. Cultivation theory transcends violence to include other societal beliefs, norms, and values propagated by media narratives.

Cultural Resurgence: Globalization has spurred a heightened interest in cultural identity. Many individuals turn to traditional practices as a way to reconnect with their heritage amid widespread modernization and Westernization.

Counter-Narratives to Colonialism: The historical context of colonialism, which often involved the vilification and suppression of indigenous religious practices, leads to a resurgence of interest in ATR as a form of rebellion against imposed beliefs.

Technological Determinism Theory

Theory of Technological Determinism, as articulated by Anaeto and Jacobs (2015), is a reductionist framework that posits that the technology of a civilization dictates the evolution of its social structure and cultural values. This hypothesis posits that technological advancements or media serve as the primary catalyst for social transformation. West and Turner (2014), characterize the examination of media, technology, and communication, and its impact on human contexts, as Technological Determinism

Theory. This notion originates from Thorstein Veblen, Karl Marx, and Marshall McLuhan, who elaborated on it in the 1960s. In 1962, McLuhan elucidates technological determinism as the phenomenon whereby technological advancements inevitably induce cultural transformation. The ways of communication influence human existence. McQuail (2005), posits that technological determinism theory encompasses the following assumptions:

- i. Communication technology is fundamental to society. It is the vital essence of any community.
- ii. Technology propels transformation across all media businesses.
- iii. Each technology is oriented towards specific forms, contents, and applications of communication.
- iv. The progression of technological discovery and application impacts social transformation.
- v. Transformations in communication and social revolutions concerning gender.
- vi. New media subverts traditional power structures.

Technological Determinism Theory analyzes the influence of various media on human experiences and social frameworks. In 1968, Neil Postman invented the term "media ecology," drawing from theoretical principles introduced by Marshall McLuhan in 1964 (Gencarelli, 2006). Marshall McLuhan, as edited by Stephanie and Staines (2004), characterized Ecology in this context as the environment in which the medium

operates its nature and its societal impact. Neil Postman asserts that in biology, a 'medium' refers to the substance in which bacterial cultures develop, such as a Petri dish; conversely, in media ecology, the medium is defined as 'a technology within which a [human] culture flourishes.' media ecology examines how communication mediums influence human perception, comprehension, emotions, and values, as well as how our engagement with media either enhances or hinders our survival prospects. The term ecology denotes the examination of environments: their composition, characteristics, and effects on humans. An environment constitutes a complex messaging system that influences human cognition, emotion, and behavior. Media ecology posits that media serve as extensions of human senses throughout different epochs, with communication technology being the principal catalyst for social transformation. McLuhan is renowned for coining the expression, "the medium is the message," a much contested assertion suggesting that the media utilized to convey a message is equally, if not more, significant than the message itself. McLuhan posited that media shape societal evolution, asserting that notable epochs of development can be delineated by the emergence of particular technologies within those eras.

Methodology

The study employed the survey research design while questionnaire was used to elicit information on social media and the revival of African Traditional Religion among residents of Enugu and

implications to evangelization. The population of this study was drawn from residents in Enugu State who are social media users with the population of 889,189 (Statista; 2022). In order to determine the sample size for this study, the researcher employed the use of Australian online calculator with 95% confidence level and a 5% margin of error and arrived at sample size of 384 respondents was achieved while the multistage sampling technique was used for the selection of respondents from the local governments in Enugu state. The subsequent subsections outline discussion topics for the following procedures: Research Design, Study Area, Study Population, Sample Size, Sampling Method, Data Collection Instrument, Instrument Validation, Instrument Reliability, Data Collection Method, and Data Analysis Method.

Sampling Technique

The study adopted the multi-stage sampling technique in the selection of respondent; this technique thus allows the use of various stages in the process. In the stage one, the researcher clustered the local government areas that make up Enugu State based on their senatorial district. In the stage two, using the simple random sampling, the researcher through

randomization selected two local government areas from each of the senatorial district to represent the entire 17 Local Government in Enugu. At the last stage, the researcher distributed 64 copies of the questionnaire each to only social media users in the selected local government areas after using dividing the sample size with the six selected local governments that will represent others $\frac{384}{6} = 64$. To test the reliability of the measuring instrument, the researcher used Test re-test mathematical formula which yielded the reliability value 0.9, implying that the structured questionnaire was reliable. Then, the mean analysis was employed for the data analysis.

Result

The data collected was analyzed to correspond with each research question, 384 copies of the questionnaire were retrieved out of the 384 copies shared to the respondents. Thereafter the mean analysis was used to analyze the items whereby the decision rule states thus: Decision Rule: If the calculated mean is equal or greater than the criterion mean (2.5), then the decision is accepted but if the calculated mean is lower than the criterion mean (2.5), the decision is rejected.

Research Question 1. To what extent are residents of Enugu State exposed to ATR content through social media?

Table 1

Item	SA 4	A 3	D 2	SD 1	TOTAL	Mean $\bar{X}$	DECISION RULE
I am exposed to contents on ATR through Social Media very often.	192	82	40	70	1,164	3.1	Accepted
I am exposed to contents on ATR through Social Media often.	202	76	38	68	1,180	3.1	Accepted
I am exposed to contents on ATR through Social Media occasionally.	88	72	77	147	869	2.3	rejected
I am not exposed to contents on ATR through Social Media at all.	62	70	147	105	857	2.2	Rejected
Average Mean						2.7	Accepted

Table 1 shows that the residents of Enugu state are significantly exposed to content of ATR through social media. The average mean is 2.7 and it is accepted.

Research Question 2: To what extent does exposure to social media content on African Traditional Religion influence the revival of ATR in Enugu State?

Table 2

Item	SA 4	A 3	D 2	SD 1	TOTAL	X	DECISION RULE
Social Media contents on ATR are highly impactful on the revival of ATR in Enugu State.	204	101	58	21	1,256	3.3	Accepted
Social Media contents on ATR are considerably impactful on the revival of ATR in Enugu State.	189	158	22	15	1,289	3.4	Accepted
Social Media contents on ATR are moderately impactful on the revival of ATR in Enugu State.	23	26	142	193	647	1.7	Rejected
Social Media contents on ATR do not influence the revival of ATR in Enugu State.	21	43	128	192	661	1.7	Rejected
Average Mean						2.5	Accepted

This table shows that exposure to ATR content through social media influence revival of ATR in Enugu state. The average mean is 2.5 and it is accepted.

Research Question 3: In what ways does the revival of African Traditional Religion through social media content influence Christian evangelization efforts in Enugu State?

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Table 3

Item	SA 4	A 3	D 2	SD 1	TOTAL	Mean $\bar{X}$	DECISION RULE
Revival of African Traditional Religion through Social Media exposes people to Syncretism.	180	155	27	22	1,261	3.3	Accepted
Revival of African Traditional Religion through Social Media reduces conversion rate in Enugu state.	199	149	21	15	1,300	3.4	Accepted
Revival of African Traditional Religion through Social Media gives room for competing narrative in Enugu state.	168	146	38	32		3.2	Accepted
Average Mean						3.3	Accepted

This table shows that exposure to syncretism, reduction of conversion rate and presentation of competing narrative are the ways through which social media influence evangelization efforts in Enugu state. The average mean is 3.3 and it is accepted.

Research Question 4: To what extent does social media promotion of African Traditional Religion content account for media attacks on Christian evangelization in Enugu State?

Table 4

Item	SA 4	A 3	D 2	SD 1	TOTAL	Mean $\bar{X}$	DECISION RULE
Social Media promotion of African Traditional Religion content account for media attacks on Christian evangelization in Enugu State.	103	201	34	46	1,129	2.9	Accepted
Promoters of African Traditional Religion content via social media mocks Christian teachings	181	136	20	47	1,219	3.1	Accepted
Promoters of African Traditional Religion content via social media spread false narratives about Christian beliefs	190	112	43	39	1,221	3.2	Accepted
Promoters of African Traditional Religion content via social media uses hate speech	128	118	88	50	1,092	2.8	Accepted

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against Christians.

Average Mean

3 Accepted

This table shows that revival of ATR through social media accounts for the attack on evangelization in Enugu state. The average mean is 3 and it is accepted.

Discussion of Findings

Enugu State residents' exposure to African Traditional Religion contents on social media

The first research question was to investigate if Enugu states residents are exposed to contents on African Traditional Religion on social media. From data obtained from the field, the research discovered that there is high rate of exposure of the resident of Enugu state to contents on African Traditional Religion through Social Media. The reason for this is substantiated by the conceptual review, which sees social media as a space that bridges geographical divides and creates global networks and a global community where contents of different magnitudes are shared.

The fact that contents on African Traditional Religion are shared through social media makes those who subscribe to the use of social media susceptible to them. Among those who are inclined to this resurgence are mainly youths. The finding also corroborates cultivation theory which is one of the theories upon which this work revolves. George Gerbner *et al* assert that the cultivation hypothesis posits that mass media play a predominant influence in shaping individuals' cultural and social beliefs. The hypothesis posits that mass media "cultivate" values, views, and conceptions

over a prolonged duration. Proponents contend that the impact of exposure to television and social media should be evaluated not in terms of immediate reactions but rather over an extended duration. The current visibility of African Traditional Religion content on social media does not imply that it originated recently. It is a cumulative impact. In our empirical review, the study of Nweke (2019), *The Revival of African Spiritualities: A Religious Basis for a Sociopolitical Renaissance in Africa*, supports this finding because that the revival of ATR we experience abound on account of online exposure to content on African Traditional Religion.

Influence of social media on the resurgence of African Traditional Religion in Enugu State

Going further, the second research question sought to find out whether exposure to contents on African Traditional Religion through the use of social media influences the resurgence of African Traditional Religion in Enugu state. From the testimony of respondents made evidence in the data presented in research questions 2. It was discovered that the majority of the respondents are in the affirmation that the exposure to content on African Traditional Religion through social media influence the resurgence of ATR in Enugu State. This is based on the fact that the average

mean of the table controlling the question is 2.5. This implies that the question is accepted since it is within the average mean of the decision rule. This affirms the research of Nweke and Okpaleke, (2019), *The Re-emergence of African Spiritualities: Prospects and Challenges*. They enumerated many reasons which could be the cause and concluded that there is a re-awakening of African Traditional Religion.

Ways through which the revival of African Traditional Religion through social media influence Christian Evangelization efforts in Enugu State

Again, research question three focus was on how the revival of African Traditional Religion through social media content impacts Christian evangelization efforts in Enugu State. The data presented in research question three suggests that the revival of African Traditional Religion (ATR) through social media has had a notable influence on Christian evangelization efforts in Enugu State. What is more, the mean of the responds who believe that ATR content through Social Media exposes people to Syncretism is 3.3, an indication that this their opinion is confirmed. Reduction of conversion rate and giving room for alternative narrative in the state, are also other ways through which ATR content on social media, influence Christian Evangelization efforts. Therefore, data collected from the above indicate a significant perception that social media is facilitating ATR's resurgence, potentially challenging or reshaping Christian evangelization. Okeke *et. al* (2017), talking

of the relationship between Christianity and African Traditional Religion established that there was occasional destruction of lives and property and demolition of the people's artifacts and groves by Christians, and this has led to reduction in the sources of income of the people, and in the tourist sites available in most Igbo towns. The first reaction to the above is a sort of revenge. Many people as we can see in the background of the studies, are sponsoring people to go back to ATR, through social media, Matthias Ezeaku, is aggressively carrying out the campaign in Enugu state and beyond.

Social media contents on African Traditional Religion accounts for media attacks on Christian evangelization in Enugu State.

Research question four, concerns itself with whether social media promotion of content on African Traditional Religion account for media attacks on Christian evangelization in Enugu State. The data suggests a strong perception that the promotion of African Traditional Religion (ATR) content on social media contributes to media attacks on Christian evangelization in Enugu State. This is vetoed by the fact that average mean of the question scaled through the decision rule, since it is 3 while the decision rule is 2.5, as such, it is accepted. This overwhelmingly indicates a widely held view that ATR's online presence is challenging Christian evangelization.

The data provides insight into the types of media attacks on Christian evangelization observed in Enugu State,

with varying degrees of intensity and prevalence. Mockery of Christian beliefs ranks high. Content creators who claim to be sworn traditionalist now use social media space to mock the church and ridicule the gospel and evangelization. So the most frequently observed form of attack, indicating that social media content often ridicules Christian doctrines, practices, or faith-based perspectives are made palpable by content creators. Hate speech against Christian leaders is also another way of attack. This implies that a significant portion of respondents have witnessed derogatory or offensive statements directed at Christian leaders, which could impact their influence and credibility. Some youths who are part of those clamouring for return to African Traditional Religion, often time meant out cyber-attack on ministers of Gospel. Spread of false narratives ranked high from the respondents. This spells concerns about misinformation or deliberate misrepresentation of Christian teachings and evangelization efforts. Bloggers often clip-out some messages from ministers of God out context and use it to marline the body of Christ. The above may not be unconnected with Asiedu (2021), as we can see in the empirical review where he submitted that Islam and Christianity were explicitly identified as religions that cast an unfavorable perception on African Traditional Religions (ATR) in the past. Therefore, most of these attacks come as a revenge for demonizing them in the past.

Conclusion

So far, the data available imply that social media containing African Traditional Religion content have serious influence on the people who make use of social media as algorithm will continue to feed them with content on African Traditional Religion so long as they surf the net. Be that as it may, the fact that when one is expose to a particular thing over and over again, as the cultivation theory suggests, one's reality may tilt towards the particular reality that one is often exposed to. Thus, it was determined that social media exert an impact on the contemporary rebirth of African Traditional Religion.

Recommendations

Based on the findings of this study, the following recommendations are made:

- i. Evangelizers or Gospel ministers should gain more online presence so as to counter high level of exposure of African Traditional Religion content on social media.
- ii. There should be both constant and proper reminder to social media users that majority of the content they encounter online were created by those who know little or nothing about African Traditional Religion. As such, they should discard the contents when algorithm sends them their way.
- iii. Again, the positive attitude of ministers of the Gospel should be encouraged so that influence of social media promoting African Traditional contents will not weigh them down.

- iv. Education on the freedom of worship and religion should be conducted regularly to teach people that nobody has the right to attack or intimidate the other on the account of religion even when one feels that the other group did it in the past.

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