

THE FADING ROOTS OF TRADITION: HERBAL HEALING AND DIVINATION IN INDIGENOUS RELIGION AMIDST COLONIAL AND CHRISTIAN IMPACT

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Abstract:

This paper explores the spiritual significance of herbal healing and divination in Indigenous Igbo religion, and the impact of Colonialization and Christianization on these practices. Through a critical analysis of historical and contemporary sources, including colonial records, missionary accounts, and Igbo oral traditions, we reveal the ways in which Colonialization and Christianization have eroded the spiritual significance of herbal healing and divination, threatening Igbo cultural identity. The study highlights the profound connection between spiritual practices, cultural identity, and the natural world in Igbo culture. Herbal healing and divination are deeply rooted in the use of sacred symbols and rituals, demonstrating a holistic understanding of health and wellness. However, the imposition of Western religious beliefs and practices has led to a disconnection from traditional spiritual practices and cultural heritage. Despite this, Igbo communities have resisted and preserved their cultural heritage through various means, including the continued practice of herbal healing and divination in secret. This paper calls for a renewed appreciation and respect for Indigenous religious traditions and highlights the importance of preserving cultural heritage. By examining the historical context of Colonialization and Christianization, we can better understand the values and quality of Igbo culture and the significance of preserving indigenous knowledge and practices.

Introduction:

Indigenous Igbo religion, like many other African traditional religions, is deeply rooted in a spiritual connection with nature. Herbal healing and divination are inherent practices in this tradition, embodying a profound understanding of the relationship between human and natural worlds. However, the impact of Colonialization and Christianization has significantly eroded these practices, threatening the very essence of Igbo cultural identity. The indigenous Igbo religion, also known as *Odinani*, is the traditional religious practice of the Igbo people of southeastern Nigeria. It emphasizes a spiritual connection with nature and the belief in a supreme being, *Chukwu*, who is the creator and sustainer of the universe.

This study is grounded in two theoretical frameworks: Indigenous theory and postcolonial theory. Indigenous theory emphasizes the importance of decolonization and the resurgence of indigenous knowledge and practices (Smith, 1999). This theoretical account recognizes the significance of cultural heritage and traditional knowledge, highlighting the need for a holistic understanding of health and wellness that acknowledges the link between all living things (Mignolo, 2000).

Postcolonial theory provides a critical lens through which to examine the impact of colonialism and imperialism on indigenous Igbo healing and practices. The imposition of Western medicine and the suppression of traditional knowledge have had far-reaching consequences, including the loss of cultural heritage and the disempowerment of power from indigenous healers (Fanon, 1963). The destruction of sacred sites and the forced assimilation of Igbo people into Western cultures have also contributed to intergenerational trauma and cultural dislocation (Memmi, 1965). The colonial legacy has had a profound impact on Igbo communities, leading to the suppression of traditional knowledge, the imposition of Western medicine, and the loss of cultural heritage. The stigma and shame associated with indigenous Igbo healing practices have further eroded cultural continuity, causing many practitioners to hide their knowledge and practices (Nzimiro, 1972). The removal of sacred sites has disrupted the connection between the land, ancestors, and the community, leading to spiritual dislocation and cultural disconnection.

However, there is a resurgence of interest in Igbo traditional healing practices, and a decolonization effort to reclaim and revalue indigenous knowledge and cultural heritage. This movement seeks to challenge the dominant Western narratives and promote a more nuanced understanding of Igbo culture and spirituality.

Importance and Roles of Herbal Healing and Divination in Igbo Culture

Herbal healing and divination are highly valued in Igbo culture for their role in promoting physical, spiritual, and emotional well-being (Okoro, 2020). Herbal healing is a traditional practice that has been passed down through generations, utilizing local plants and knowledge to treat various ailments (Eze, 2019). This traditional medicine approach focuses on treating the whole person, not just the symptoms, thereby promoting overall well-being. By emphasizing the importance of nature and the interdependence of all living things, herbal healing in Igbo culture

underscores the significance of living in harmony with the environment (Okereke, 2022). Furthermore, herbal healing is often a community effort, with knowledgeable elders sharing their expertise to promote collective health and well-being within the community (Uzochukwu, 2017).

In addition to herbal healing, divination plays a crucial role in Igbo culture. Divination provides guidance and wisdom for individuals and communities, helping them navigate life's challenges and make sense of their experiences (Nzekwu, 2020). Through divination, individuals can communicate with ancestors and the spirit world, seeking their guidance and wisdom on various matters. Divination also helps individuals understand mysterious events, misfortunes, or illnesses, providing insight into the underlying causes and enabling them to take corrective action (Onwuejeogwu, 2018). Moreover, divination is used to make important decisions, such as choosing a life partner, selecting a career path, or resolving conflicts, thereby influencing the course of individuals' lives.

Spiritual Significance of Herbal Healing and Divination

The spiritual beliefs underlying Igbo herbal healing and divination practices are deeply rooted in their traditional religion, *Odinani* (Onwuejeogwu, 1981). At the core of these beliefs is the notion of a profound spiritual connection to nature, where the Igbo people believe that nature is imbued with spiritual energy and that plants, animals, and natural elements possess spiritual significance (Okoro, 2020). This connection to nature is further underscored by the importance of respecting and honoring the land, which is considered sacred. Herbal healing practices often involve the use of plants grown on sacred land, highlighting the intricate relationship between the natural and spiritual worlds. This is not to dismiss the use of plants grown on ordinary land as herbal medicine; that of the sacred land seem to be more potent than those grown on ordinary land.

Another crucial aspect of Igbo spiritual beliefs is ancestor reverence, where ancestors are believed to play an active role in the lives of their descendants, providing guidance and protection (Eze, 2019). The Igbo people believe that honoring and respecting ancestors is essential for maintaining balance and harmony in life. Furthermore, the Igbo people believe in various spirits, including the supreme being, *Chukwu*, ancestral spirits, and nature spirits, which are believed to influence daily life (Afigbo, 2006). These spirits are often consulted through divination practices, which aim to restore balance and harmony in individuals and communities. The concept of balance and harmony is central to Igbo spiritual beliefs, where individuals strive for equilibrium in all aspects of life, including physical, spiritual, and emotional. According to Nwankwo (2018), this balance is crucial for overall well-being. Herbal healing and divination practices are designed to restore balance and harmony, adopting a holistic approach that views the individual as a whole, encompassing both the physical, spiritual, and emotional aspects (Okereke, 2022).

Nzekwu (2020) notes that this holistic approach is reflected in the use of sacred symbols, such as the *ofò* (a sacred staff) and the *ogù* (a sacred rattle), which are employed in spiritual practices, including herbal healing and divination. For instance, these symbols are used to connect with the spirit world and seek guidance.

Onwuejeogwu (1981) highlights the importance of dreams in Igbo culture, where divination practices often involve interpreting dreams to understand messages from the spirit world. The Igbo people believe that dreams can provide insight into an individual's spiritual and emotional state, allowing for timely interventions.

The Igbo herbal healing and divination practices often involve the community, with individuals seeking guidance and healing from respected elders and spiritual leaders. This communal approach underscores the importance of social support and collective well-being in Igbo culture (Uzochukwu, 2017)

Afigbo (2006) notes that the Igbo people's belief in an afterlife significantly influences their spiritual practices, including herbal healing and divination. This belief emphasizes the interconnectedness of the physical and spiritual realms, highlighting the need for a holistic approach to health, wellness, and spiritual growth. By acknowledging the spiritual dimensions of human experience, Igbo herbal healing and divination practices offer a unique perspective on the nature of reality and the human condition

Roles of Herbalists

In Igbo culture, herbalists play a pivotal role as spiritual mediators and healers, bridging the physical and spiritual gap (Onwuejeogwu, 1981). As spiritual intermediaries, they communicate with the spirit world, ancestors, and nature spirits to diagnose and treat ailments, thereby facilitating a deeper understanding of the individual's spiritual and physical state (Eze, 2019). Through their ability to interact with the spirit world, herbalists are able to identify the underlying causes of illnesses, which may be attributed to spiritual, emotional, or physical imbalances.

Herbalists in Igbo culture are also revered as healers, utilizing a combination of herbs, rituals, and divination to restore balance and harmony to the individual (Okoro, 2020). Their approach to healing is holistic, addressing physical, spiritual, and emotional imbalances, and promoting overall well-being (Nwankwo, 2018). By

considering the individual's entire being, herbalists are able to provide comprehensive care, treating not only the physical symptoms but also the spiritual and emotional aspects of the person.

In addition to their role as healers, herbalists serve as spiritual guides, offering guidance on spiritual growth and helping individuals connect with their ancestors and the spirit world (Afigbo, 2006). They provide counsel on how to maintain a strong spiritual foundation, which is essential for overall well-being and spiritual growth. Herbalists also mediate between the individual, the community, and the spirit world, resolving conflicts and restoring balance (Uzochukwu, 2017). Their role as mediators is crucial in maintaining harmony within the community and ensuring that individuals are living in accordance with traditional values and spiritual principles.

Nzekwu (2020) notes that as keepers of tradition, herbalists preserve and pass on traditional knowledge, ensuring the continuation of Igbo cultural heritage. They possess extensive knowledge of plants, their spiritual properties, and uses in healing, which is passed down through generations. Herbalists are also respected elders, revered for their wisdom, spiritual power, and healing abilities. Their position in the community is esteemed, and they are often sought out for guidance and healing.

Herbalists in Igbo culture are also ritual specialists, performing rituals and ceremonies to honor ancestors, nature spirits, and the supreme being, *Chukwu* (Onwuejeogwu, 1981). These rituals are essential in maintaining spiritual balance and ensuring the well-being of individuals and the community. Furthermore, herbalists use divination tools, like kola nuts, *ugili* or cowrie shells, to communicate with the spirit world and guide individuals (Eze, 2019). Divination is an integral part of Igbo spiritual practice, allowing herbalists to gain insight into an individual's spiritual and physical state.

In Igbo culture, herbal healing and divination are intertwined, with divination often used to diagnose and treat ailments, and herbal remedies used to address spiritual and physical imbalances (Okoro, 2020). Both practices are highly respected and play a vital role in maintaining the well-being and harmony of individuals and the community. By acknowledging the spiritual dimensions of human experience, Igbo herbal healing and divination practices offer a unique perspective on the nature of reality and the human condition.

The coming of Colonialism and Christianity have significantly eroded the spiritual aspect of herbal healing and divination in indigenous Igbo culture and religion, threatening the very fabric of Igbo cultural identity.

This is not to undermine the impact of colonialism and Christianity on Igbo land. Their impact was profound, leading to significant changes in the cultural, political, and social structures of the Igbo people. A historical overview of colonial and Christian missionary efforts in Igbo land reveals the complexities of this impact.

Colonial Era (1900-1915)

British colonization of Igbo land began in 1900 with the establishment of the Southern Nigeria Protectorate. Christian missionaries, primarily from the Church Missionary Society (CMS) and the Roman Catholic Church, arrived in Igbo land in the mid-19th century. These missionaries saw colonization as an opportunity to spread Christianity and "civilize" the Igbo people, while the British colonial government supported missionary efforts as a means to pacify and control the local population (Onwuejeogwu, 1981). This period marked the beginning of a new era in Igbo history, characterized by the imposition of Western values, beliefs, and institutions.

Missionary Activities

Missionaries established churches, schools, and hospitals in Igbo land, preaching Christianity and encouraging Igbo people to abandon their traditional beliefs and practices. They introduced Western education and healthcare, which attracted many Igbo people to their churches (Eze, 2019). While some missionaries, like John Christopher Taylor, learned the Igbo language and culture, but imposed Western values and beliefs on the Igbo people. This led to a gradual erosion of traditional Igbo practices and beliefs.

Igbo Resistance and Conversion

Many Igbo people resisted colonialism and Christian missionary efforts, perceiving them as a threat to their traditional way of life. However, others converted to Christianity, drawn by the promise of education, healthcare, and economic opportunities (Okoro, 2020). Conversion was often a gradual process, with many Igbo people incorporating Christian beliefs into their traditional practices. By the 1920s, Christianity had made significant inroad in Igbo land, with many Igbo people identifying as Christians.

Impact of Colonialism and Missionary Efforts

The combined impact of colonialism and Christian missionary efforts has been profound, disrupting traditional Igbo practices and beliefs and leading to a loss of cultural heritage (Afigbo, 2006). However, these efforts also introduced new ideas, skill, acquisitions, technologies, and institutions that shaped modern Igbo society. Today,

Christianity remains a significant part of Igbo culture and identity, with many Igbo people practicing a syncretic form of Christianity that incorporates traditional beliefs and practices. The impact of colonialism has also had a lasting impact on Igbo social structures, with the introduction of class divisions based on education and wealth. The educated elite that emerged during this period created a gap between traditional leaders and the new class of professionals (Nwankwo, 2018). The suppression of indigenous Igbo religion and practices by colonialism and Christianity was a complex process that profoundly impacted the Igbo people. This impact is seen in areas like: forced conversion, destruction of sacred places, imposition of foreign knowledge. Etc.

On the aspect of forced conversion, Onwuejeogwu (1981) observes that the colonial team forced the Igbo people to convert to Christianity, and often through coercion, manipulation, or promising benefits like education and healthcare. Christian missionaries painted the Igbo traditional beliefs as "heathenism", fetish "devilish", thus, demonizing the religion and its practices. This negation led to a loss of cultural pride and identity among the Igbo people. Again, Colonial powers destroyed Igbo sacred sites, shrines, and artifacts, erasing cultural heritage and spiritual significance. Colonial and Christian authorities prohibited Igbo traditional practices, such as rituals, ceremonies, and divination, labeling them as "paganism" or "witchcraft" (Eze, 2019). These actions disrupted and suppressed the spiritual and cultural fabric of Igbo society. On another note, Colonizers imposed Western culture, beliefs, and practices on Igbo people, erasing and suppressing Igbo cultural identity and spiritual heritage. These new impositions led to the erasure of indigenous knowledge, as traditional practices and beliefs were dismissed as "superstition" (Igboin, 2011). This erasure had affected the Igbo people's understanding of themselves and their place in the world. Furthermore, the Igbo people were forced to assimilate the European culture as they were forced to abandon their traditional way of life and adopt Western customs, values, and beliefs. This forced assimilation has had a lasting impact on Igbo culture, leading to the loss of traditional practices and the adoption of foreign customs.

The erasure and suppression of indigenous Igbo religion and practices have had a remarkable long-term consequences, affecting various aspects of Igbo culture and identity. Fanon (1963) records stigma and shame as part of the significant consequences associated with traditional beliefs and practices. Igbo people were made to feel ashamed of their cultural heritage, making it look inferior and fetish, leading to a loss of cultural pride and identity. This negative perception of indigenous Igbo religion and practices has been perpetuated through generations, contributing to the erosion of cultural confidence and self-esteem. The loss of spiritual leadership was also another significant negative effect of colonialism and Christian religion. Traditional Igbo spiritual leaders were replaced by Christian clergy, leading to a disruption in the spiritual and cultural continuity of the Igbo people (Ejizu, 2007). This loss of spiritual leadership has had a profound impact on Igbo culture, leading to a cessation from traditional spiritual practices and loss of cultural identity. In addition, the suppression of indigenous Igbo religion and practices has also caused historical trauma, affecting the cultural identity and collective memory of the Igbo people (Smith, 1999). This trauma has been passed down through generations, contributing to a sense of suspension from traditional cultural practices and a loss of cultural heritage.

Despite the historical suppression of Indigenous Igbo religion and practices, efforts are being made to revive and reclaim these traditions. The Igbo people are rediscovering their traditional practices and rituals, seeking to reconnect with their cultural heritage. However, some youth have misinterpreted the call to return to tradition as a means to acquire material wealth, rather than embracing the spiritual essence of their ancestors' practices. By examining the historical context of colonialism and Christian religion, we can better understand the complexities of Igbo culture and the importance of preserving indigenous knowledge and practices. These efforts promote cultural revitalization and spiritual resurgence, enabling Igbo people to rejoin with their cultural heritage and traditional spiritual practices.

The Demonization and Marginalization of Herbal Healing and Divination in Igbo Culture

as stated earlier, herbal healing and divination in Igbo culture were subjected to demonization and marginalization through various means. Okpewho (1992) notes that one of the primary methods used colonial powers was labeling herbal healing practices as "witchcraft" or "devilish". This method automatically changed the Igbo psyche as they assimilated the foreign customs to their own culture. According to Afigbo (1981), this association with Satanism implied that Igbo healers were in league with the devil, further solidifying negative perceptions. Additionally, traditional Igbo healers were discredited and dismissed as "unscientific" or "primitive," undermining their expertise and knowledge (p.56).

Ogbalu (1973) opines that, the suppression of herbal knowledge was another significant factor, as colonial powers prohibited the use of traditional remedies and punished those who practiced them (p.23). This forced Igbo people to adopt Western medicine, leading to the abandonment of their traditional healing practices. Similarly, divination

practices were labeled as "heathen" or "pagan" by Christian missionaries, and diviners were discredited and dismissed as "charlatans" or "frauds" (Nzimiro, 1972, p. 101).

Okpu (1986) highlights the resultant effects of demonization and marginalization of herbal healing and divination. The aftermath of these actions were far-reaching, resulting in the loss of cultural identity, disconnection from ancestors, spiritual dislocation, loss of traditional knowledge, cultural assimilation, spiritual imperialism, disconnection from nature, loss of community, cultural revitalization challenges, and intergenerational trauma. Despite these challenges, Igbo communities demonstrated resilience and determination in preserving their cultural heritage (p.145). Even though the demonization went on, there were still some level of resistance from the Igbo people. This was manifested in the preservation and maintenance of certain traditional practices and rituals. Examples of resistance and preservation include the maintenance of traditional practices and knowledge through secret societies like Ekpe and Okonko (Okonjo, 1976, p. 34), underground ceremonies, oral tradition, language preservation, traditional dress, music and dance, art and craftsmanship, and the resurgence of traditional practices (Uchendu, 1965, p. 78). Cultural festivals and language and cultural education programs have also been established to teach younger generations about their cultural heritage.

In recent years, there has been a renewed interest in traditional Igbo practices, such as divination and herbal healing, highlighting the importance of cultural revitalization and spiritual resurgence (Ejizu, 2007, p. 212). These efforts demonstrate the ongoing struggle to preserve Igbo cultural heritage and promote a sense of identity and community.

Modern efforts to revive and reclaim indigenous Igbo religion and its practices are gaining momentum. There is a growing interest in traditional Igbo practices, including the veneration of ancestral spirits, as people seek to reconnect with their cultural heritage and spiritual identity. One notable example is the establishment of museums at Igbo Ukwu and another at Nsukka, by Reverend Fr. Paul Obayi, a Catholic priest, to collect and preserve Igbo artifacts and deities central to traditional religions.

Reviving *Odinani*

Odinani, an ancient Igbo religion practiced before the arrival of Christianity and colonialism, is experiencing a revival. This form of animism involves praying to a spirit known as *chi*, and many Igbo people are reclaiming their cultural identity and spiritual heritage. This is far beyond what greed has led many Igbo youths of today in the name of going back to *omenani* (reconnectionism). By reviving *Odinani*, the Igbo people aim to challenge the legacy of colonialism and Christianization, which suppressed and erased indigenous beliefs and practices. Igbo communities are actively involved in reviving and reclaiming their indigenous religion and practices, demonstrating a strong desire to reconnect with their cultural heritage and spiritual identity. One important aspect of this revival is the veneration of ancestral spirits. Communities are reinstating traditional practices to honor their ancestors and seek their guidance, recognizing the important role ancestors play in Igbo spirituality and cultural continuity (Okpewho, 1992, p. 15). This resurgence of ancestral veneration highlights the importance of preserving cultural traditions and passing them down to future generations. The celebration of traditional festivals is another vital component of Igbo cultural revival. Festivals like the *ji* (Yam), *mmanwu* (Masquerade) *igu aro* (Igbo new year), *iru agwu* (appeasing the Igbo patron deity of health and divination) Festivals are being revived, promoting cultural heritage and community bonding. These festivals serve as a platform for Igbo people to come together, share their cultural experiences, and celebrate their rich heritage (Afigbo, 1981, p. 102). The revival of these festivals not only strengthens community ties but also helps to preserve Igbo cultural traditions and customs. Cultural education is also playing a crucial role in the revival of Igbo indigenous religion and practices. Efforts are being made to teach younger generations about their cultural heritage and spiritual practices, ensuring the continuation of Igbo traditions. Elders and community leaders are taking steps to pass down their knowledge and wisdom to younger wise Igbo people, emphasizing the importance of cultural preservation and transmission (Ejizu, 2007, p. 201). By educating younger generations about their cultural heritage, Igbo communities can ensure the long-term survival of their indigenous religion and practices. These initiatives demonstrate the determination of Igbo communities to reclaim and preserve their cultural heritage, challenging historical narratives and promoting a renewed sense of identity and spirituality. As Igbo people continue to revive and reclaim their indigenous religion and practices, they are also working to promote a greater understanding and appreciation of their rich cultural heritage.

Digital Platforms and Cultural Revitalization

Social media and digital platforms play a significant role in promoting Igbo culture and spirituality. Online communities and resources are being used to share knowledge, ideas, and spiritual practices, making it easier for people to access and learn about their heritage. This digital engagement fosters a sense of community and promotes the continued appreciation and understanding of Igbo mythology. By exploring these modern efforts, it's clear that

the Igbo people are determined to reclaim and preserve their cultural heritage, challenging historical narratives and promoting a renewed sense of identity and spirituality

Conclusion

In conclusion, herbal healing and divination played a vital role in indigenous Igbo religion, serving as a cornerstone for spiritual, physical, and emotional well-being. These practices were deeply rooted in the Igbo worldview, which emphasizes the interconnectedness of all living things and the importance of respecting and honoring the land, ancestors, and community.

The impact of colonialism and Christianity on Igbo communities was crucial, leading to the suppression of traditional knowledge, the imposition of Western medicine, and the erosion of cultural heritage. However, it is essential to acknowledge that Christianity also brought positive contributions, such as education, healthcare, and social services, which have improved the lives of many Igbo people. Some Igbo communities have also found ways to incorporate Christian values into their traditional practices, creating a unique blend of spirituality.

Despite the challenges posed by colonialism and Christianity, there is a growing movement among Igbo youths to reclaim and celebrate their cultural heritage. However, some modern approaches to "going back to tradition" have been criticized for being superficial or commercialized, prioritizing cultural aesthetics over spiritual and cultural significance. This trend risks reducing Igbo cultural heritage to a mere spectacle, rather than a deeply meaningful way of life. However, it is essential to approach the preservation and celebration of Igbo cultural heritage with every sensitivity. This requires a deep understanding of the historical and cultural context of Igbo traditions, as well as a commitment to respecting and honoring the spiritual and cultural practices that have been passed down through generations.

In light of this, action must be taken to preserve and celebrate Igbo cultural heritage. This can be achieved through education, cultural festivals, and community-based initiatives that promote the transmission of traditional knowledge and practices to younger generations. By working together, we can ensure the long-term survival of Igbo cultural heritage and promote a greater understanding and appreciation of indigenous religious traditions. At the long last, respecting and honoring indigenous religious traditions requires a willingness to listen, learn, and engage with the cultural and spiritual practices of Igbo communities. By doing so, it will be easier to build bridges of understanding and promote a more inclusive and equitable society that values the diversity of human experience.

Recommendations

To the Igbo youth, a word of caution as you venture into the realm of spiritual matters. While it is commendable to reclaim and celebrate your cultural heritage, it is essential to approach this journey with reverence, respect, and a deep understanding of the spiritual practices and traditions that have been passed down through generations. As you explore herbal healing and divination, be mindful of the motivations behind your actions. Are you seeking to genuinely connect with your ancestors and the divine, or are you driven by selfish desires for power, wealth, or fame? The spiritual realm is not a playground for personal gain or a means to exploit others. The consequences of misusing spiritual knowledge and practices can be severe, leading to spiritual imbalance, harm to oneself and others, and even generational curses.

Moreover, be aware of the danger of using spiritual practices for negative purposes, such as seeking to harm others or manipulate situations for personal benefit, (*oke-ite* saga). Such actions can lead to spiritual corruption and undermine the very fabric of Igbo cultural heritage. The Igbo people have a rich tradition of spiritual practices that emphasize balance, harmony, and respect for the natural world. It is crucial to approach these practices with a sense of responsibility and reverence. To ensure the continued thriving of Igbo cultural heritage, we recommend the following:

Recognition of indigenous Igbo religion as a legitimate and valuable spiritual tradition is essential. This acknowledgment will help to promote a greater understanding and appreciation of Igbo spirituality, allowing for a better exploration of its practices and principles.

Support for the preservation and promotion of Igbo cultural heritage, including herbal healing and divination practices, is vital. This can be achieved through education, cultural festivals, and community-based initiatives that promote the transmission of traditional knowledge and practices to younger generations.

Education and awareness-raising about the impact of Colonialization and Christianization on indigenous religions are crucial. By understanding the historical context of Igbo spirituality, individuals can better appreciate the significance of their cultural heritage and the importance of preserving it for future generations.

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