

THE CLASH BETWEEN CHRISTIANITY AND INDIGENOUS CULTURE IN CONTEMPORARY NIGERIAN MARRIAGES: THE ROLE OF LANGUAGE, MEDIA, AND LITERACY

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Abstract

In contemporary times, the conflict between religion and culture has become increasingly alarming. In present-day Nigeria, religion has taken precedence over culture in marital decisions, often disregarding cultural values, conventions, and requirements. This study analyses various perspectives that illustrate the dominance of religious practices over cultural norms in Nigeria. Data are drawn from social media posts, focus group discussions, library resources, and internet-based print materials. A survey design and multistage sampling method are employed. The analysis utilises interpretive methods, thematic and content analyses, as well as statistical tools such as percentages, tables, and four-point Likert scale coding. The findings reveal several trends: weddings are often cancelled after traditional marriage rites, when a bride informs a cleric of her intention to retain her church affiliation; divorce is increasingly accepted, contrary to the traditional Igbo and many other cultures' rejection of it; wives show reverence to clerics while exhibiting disrespect towards their husbands and cultural heritage; and religious doctrines are prioritized, while cultural traditions are criticised or rejected. The study concludes that the prioritisation of religion over culture has led to the neglect, erosion, and endangerment of ideal marital cultural practices among the Igbo and other indigenous peoples of Africa and beyond. It recommends the effective use of language, critical literacy in educational curricula, and sensitisation through new media as key strategies for addressing this issue religion against tradition.

Keyword: Religion, Culture, Marriage, Language use, New media, Critical literacy

Introduction

There are various religious deeds, practices and teachings that work against cultures in contemporary times (Dibie, 2017; Robert & Besong, 2017; Dibie et al., 2016). It is such that many individuals in Nigeria and many other religious nations only consider religious wedding and disregard the cultural demands of marriage. In those days and ideally, dowry and other traditional marriage rites were compulsory, while wedding used to be optional (Besong, 2018). After all, wedding is a Christian religion practice introduced to Nigeria and other ex-colonies during the reign of colonialism. Of course, Islamic marriage also came with the advent of Islam to the today non-Arab nations practising Muslim religion (Robert et al., 2016). As different religions continue to struggle for prominence, domination and superiority, the adherents of religions contest with culture.

In other words, the faithful of different religions continually show resistance to cultural practices, but uphold those of religion alone. Religious differences are made manifest in marriage practices these days (Danjuma et al., 2024). In fact, the situation is such that even within Christianity, people discriminate against one another merely on the basis of being members of different church denomination (Robert et al., 2016). The discrimination is made manifest in marriage (Dibie et al., 2016). For example, if a COCIN wants to marry a Catholic, arguments and disagreements ensue. The female partner must agree to change her church to that of the male partner. That is likewise if a male Muslim is to marry a female Christian. Any objection usually leads to a serious conflict and even the cancellation of wedding or a court marriage, even after paying off everything culturally and having done the traditional marriage (Robert & Besong, 2017).

In some cases, returning to one's Church thereafter leads to the dissolution of the marriage. Regrettably, the clerics disregard the culture for religion and act as if the cultural marriage rites do not count. The truth remains that culture supersedes religion. Thus, there can be a legitimate marriage without a religious marriage, provided all the cultural processes are followed judiciously. It is against the foregoing situations that this study rises to explore Christian religion against indigenous culture in contemporary marriage, with a view to showing effective language use, new media and critical literacy as the panacea.

Statement of Problem

The conflict between religion and culture has become increasingly widespread in recent times. Clerics often preach against cultural practices in order to preserve religious doctrines that serve their interests. Religious identity contestation is especially pronounced between Christianity and Islam. As a result, prospective spouses as well as even those already married may cancel or dissolve their (proposed) marital unions due to religious differences. This is a clear manifestation of religious intolerance, often instigated by religious leaders. Through indoctrination and the promotion of hostility toward adherents of other faiths, these leaders influence their followers to oppose interfaith marriages involving themselves or their loved ones, viewing such unions as unacceptable with members of a perceived 'opposing' religious group.

Building on the foregoing, this study proposes the adoption of critical literacy, effective language use, and the strategic deployment of new media as lasting solutions to the recurring religious antagonism toward culture observed in contemporary Nigeria and other similarly religious nations. It argues that through critical literacy, individuals can come to understand that religious differences should not serve as grounds for cultural resistance, the cancellation or dissolution of interfaith marriages, conflict, intolerance, or social exclusion, among other issues. Furthermore, effective language use and responsible engagement with new media can help reshape negative attitudes toward indigenous culture, attitudes often shaped by religious doctrines that elevate religion above culture without regard for the serious consequences of such a hierarchy.

Aim and Objectives

The aim of this study is to describe how religion manifests against culture and how effective language use, new media and critical literacy can serve as the panacea. Its objectives are to:

- (i) Ascertain what happens after traditional marriages, when a bride tells a cleric of her desire to retain her church after wedding.
- (ii) Compare divorce in religious and cultural contexts of marriage.
- (iii) Comparatively examine wives' attitude towards their clerics versus husbands and religion versus cultures.
- (iv) Determine the extent to which most contemporaneous of different religious nations like Nigeria uphold religious precepts as against cultural conventions.
- (v) Demonstrate how effective language use, new media and critical literacy can serve as the panacea.

Research Questions

The study is guided by the following research questions:

- (i) What happens when a prospective bride insists on remaining in her church?
- (ii) Between culture and religion, which is more opposed to divorce?
- (iii) How do most wives behave towards their clerics versus husbands and religion versus cultures?
- (iv) To what extent do most contemporaneous of different religious nations like Nigeria uphold religious precepts as against cultural conventions?
- (v) To what extent can effective language use, new media and critical literacy serve as the panacea?

Related Studies

The study by Adil and Jamil (2023) showed religious and community leaders in Indonesia fault inter-faith marriage, expressing contradictory views and attempting resistance. The legal landscape of the country presents tension over marriages on the grounds of cultural relativism and universal human rights (Firdaus, 2023). Legal recognition and rights to inheritance also generate tensions in such marriages (Budidarmo & Sara, 2022; Hastuti et al., 2022). As Safiera (2024) observed, Indonesian legal system makes inter-faith marriage difficult by demanding that the supposed couple seek overseas marriage recognition or undergo rigorous legal processes to be able to contract marriage. On one hand, the system discourages inter-faith marriage. On the other, it covertly promotes court and traditional marriages, which are being subverted by religious marriages or the religious practices that bring the marriages into being.

Hamim et al. (2022) showed that religious and legal norms influence inter-faith marriage practices and individuals' perceptions of this kind of marriage. This observation is a pointer to the claim of this paper that religious norms now negate cultural norms and values in marriage practices. The influence causes rejection, cancellation or dissolution of marriage, social exclusion and stigmatisation (Sonafist, 2023). Inter-faith marriages also cause confusion, social isolation and other challenges to the children of the unions (Hamdani, 2023). That is say conflict-ridden inter-faith marriages exert adverse psychological effects on children of the unions. As Bukido et al. (2021) argued, individuals are supposed to let love precede religious and cultural differences, so as to be able to manage conflicts and establish shared practices. That is, regardless of religious differences, individuals in love

relationships do not need to hurt each other merely because of religious differences, as they could still live peacefully and lovely to each other while maintaining dual religious practices.

Of course, when people from two different cultural backgrounds get married, they do so with the un/conscious intent of learning and blending each other culture. In that context, they do not see culture as an obstacle or a reason for cancelling or dissolving their union. This should be the case when people of different religions or religious denominations (propose to) get married. Reorientation to change perceptions and attitude of religious individuals require effective language use for conviction, new media for widespread information dissemination, and critical literacy for critical reflections, consciousness and realisation among individuals.

Ojoo (2023) and Oyedeji (2018) rightly point out that language can be harnessed, maximised and used effectively to establish peace and harmony. This study expects language to be used as such to resolve issues of inter-faith differences in marriage or love relationship leading to marriage. Language is an aspect of culture through which individuals communicate, understand, build and spread their intentions, views, practices, etc. to others. Language is the instrument of communication, without which there can be no communication (Ojoo, 2023; Mbah, 2018; Emeka-Nwobia, 2015). New media communication involves internet, computer and technology-based means of communication (Nwode et al., 2025). This form of communication, like religion and other endeavours with their various associated means of communication, all use language. However, not everyone or organisation uses language properly or effectively. The misuse leads to conflicts, soured relations and many other human problems. This study posits that if language can play a crucial role in medicine, as advanced by Anyanwu (2023) and Franz and Murphy (2018), it can also play a critical role in changing the status quo in the practice of Christian religion against indigenous culture in inter-faith marriage. Osuagwu and Chimakonam (2018) are of the view that language-based techniques can be deployed to promote and preserve African cultures, including its knowledge and other indigenous systems. Morgan (2019) holds that indigenous languages play crucial role in new media, and can be used along with new media to harness the opportunities they both offer. Also, through language revitalisation, indigenous languages and systems can be preserved and some pressing challenges of the 21st society can also be tackled significantly. The challenges posed by religion to culture and the society as a whole can be addressed significantly by using language effectively.

The new media have new technologies inherent to them, which include “internet, mobile phones, games, animations, multi-media, portals and many others” (Ravi, 2012, p. 480). These technologies have been impacting on communication, creativity, culture, education, cognition, teaching and learning, entertainment, politics, etc. (Guo, 2023; Nwode, 2022; Wiest & Eltantawy, 2015; Ravi, 2012). Friedman and Friedman (2008) have noted that “new media include blogs (Blogger.com; technorati.com), social networking (Myspace.com; facebook.com; friendster.com), social bookmarking (del.icio.us), Wikis (Wikipedia.com), P2P filesharing (Bittorrent.com), video clips, mashups (YouTube.com; Google video), and virtual worlds (SecondLife.com; webkinz.com)” (p. 3). Tajuddin et al. (2024) confirmed the crucial role of the new media in changing the narratives of religion and marriages. Their study shows that new media depict religion influences public perceptions and attitudes toward the cultural aspects of marriage. It concludes that new media, like the traditional media, offer a deeper understanding of contemporary interactions among religion, culture and media. It is to that end this study proposes the leveraging of new media for attaining a change from the current common practice of putting culture behind religion instead of the otherwise. As Tajuddin et al. (2024) agreed, the global coverage capability of the new media makes them suitable means of changing the current narratives of marriage in relation to religion and culture. The power domination in marriage has become most influential in the area of Christian religion against indigenous culture. A cleric can decide the fate of a marriage based on his or her interior motives. Yet, no one questions him or him, as everyone merely accepts the decision at the peril of the either spouse or even both of them. Studies confirm that new media play a crucial role in culture, religion, economy, and socio-cultural and political landscapes of the present-day society (Kuada et al., 2023; Zuhri & Nawawi, 2022; Akbar, 2019). Just as religious followers use new media to spread the teachings of their religions, most particularly those of their religious leaders, across the globe on the internet (Tajuddin et al., 2024), teachers and other elites can use new media to correct the wrong religious practices that negate cultural practices concerning marriage.

The truths about marriage contraction can be exposed on the new media, such that public perceptions and attitudes toward the baseless cancellation of proposed marriages on the basis of religious differences can be stopped and reformed. As Evolvi (2021) pointed out, religious organisations now use various phases of the new media to spread their practices, teachings, and beliefs across the globe on the internet, thereby changing the religious experiences of their members and some other consumers of their media content. As information and communication channels, the new media offer a range of opportunities for transformation and change (Grady et

al., 2022). As such, they can be utilised to change the practices of religion that negate, undermine or destroy those of culture in marriage.

Social media, the most used phases of the new media (Obinna et al., 2024; Nwode, 2022; Okpeseyi, 2022; Oluwamayomikun & Oparaku, 2022), can be used judiciously, pedagogically and socially to change people's mentality about marriage in the context where religion and culture are at crossroads. It is convenient, easy, fast and global to use new media for affecting the desired change in that regard. Given the reality that the advent of new media has brought to place changes in culture, religion, communication, information generation and dissemination, social spheres, and other endeavours, new media can be used to affect the desired change from the common dispositions of Christian religion against indigenous culture.

Furthermore, through critical literacy in form of alternative rhetoric and dissident projects, individuals redefine themselves and remake society (Shor, 1999). This implies that through critical literacy, individuals can redefine themselves, religion, marriage and culture. With critical literacy, the individual critically thinks about these systems of society and be able to take reasoned decisions as to which to put before or above the other between religion and culture in marriage. With critical literacy, the individual would realise that culture stands above religion and should be considered before religion in marriage rather the otherwise. Upon such considerations, an individual in love would not dissolve a proposed marriage or allow his or her clerics and/or parents to cancel his or her marriage, merely because the other spouse contemplates being a believer in his or her own religion or religious denomination.

Critical literacy interrogates power relations, discourses and identities in a world that is yet to be just, humane and finished (Shor, 1999). It follows that critical literacy offers valuable insights to power relations, discourses and identities in a religious world, where religion now becomes a yardstick for marriage cancellation or dissolution. It questions or rather unveils the power of the clerics and those of parents, especially mothers, who cancel or influence the cancellation of marriage because the either spouse proposes to continue attending his or her own church or religion after the church marriage (wedding) is done. These days, religion rather than culture prevails in the discourses on marriage in relation to religion and culture. As Shor (1999) has observed, in an effort to discover alternative paths for self and social development, critical literacy challenges the status quo. That is exactly what it does when deployed as a framework for changing the current status quo on Christian religion against indigenous culture in marriage contraction and matters.

Shor (1999) adds that critical literacy "connects the political and the personal, the public and the private, the global and the local, the economic and the pedagogical, for rethinking our lives and for promoting justice in place of inequity" (p. 2). These words highlight why the present study considers critical literacy to be a viable mechanism for changing the status quo. Similarly, Norton (2007) has noted that critical literacy is concerned with the "connections between literacy, power and educational change" (p. 6). Blackburn and Clark (2007) have shown a nexus between critical literacy and activism, which justifies the activism advanced by this study for a change from the contemporary practice of Christian religion against indigenous culture. In the same vein, Morrell (2008) has averred that critical literacy can serve as a method of social enquiry, as activism, which propels and offers refined education and impartial justice.

Street (2001) and Canagarajah (1999) also held that critical literacy is a mechanism for development at all levels. For Canagarajah (1999), critical literacy offers a better understanding of the politics of location in any socio-cultural contexts. In addition, studies have confirmed that critical literacy plays a crucial role in linguistics, education, development and health, among others (Makoni & Meinhof, 2003; Openjuru, 2003; Parry, 2003; Kwesiga, 1994). And, critical literacy propels rational participation (O'Donoghue & Kirshner, 2008). Of course, these involve ideological and pedagogic processes, logical and evidential evaluation, analysis, criticism and decision-making.

Methodology

Survey design and multistage method are employed. Data are drawn from focus group discussion, social media posts, and library and internet print materials. The focus group discussion involved 174 male and female respondents. The representative sampling was used to arrive at the 174 population. They are people of between 20 and 65 years of age, who have had formal education of at least secondary school level. A larger number of them have had first degree. Those having Master's followed. The ones having secondary education were the least in number, next to the respondents having PhD.

The religious affiliations, cultural backgrounds and other demographics of the respondents are mixed. The focus of the study is only on the thematic data divulged by the respondents. Their knowledge of the thematic concerns of the study was first affirmed before proceeding to the discussion with them. The discussion was done on different days with different sets of respondents. Participation was based on the freewill of participants. The analysis involves interpretive devices, thematic and content analyses, and statistical tools like percentage, tables, and four-scale Likert coding.

Data Presentation and Analysis

Table 1: What happens when a prospective bride insists on remaining in her church?

Variables	No. Responses	Percentage
<i>A wedding gets cancelled by a cleric and/or parent(s) when a bride tells a cleric of her desire to retain her church after wedding.</i>		
Strongly Agreed	98	56.3
Agreed	49	28.1
Strongly Disagreed	10	5.8
Disagreed	17	9.8
Total	174	100

Source: Authors' Field Survey, 2025

The Research Question 1 is answered by 98 (56.3%) and 49 (28.1%), who indicated "Strongly Agreed" and "Agreed" respectively. These responses confirmed the postulation that a wedding gets cancelled by a cleric and/or parent(s) when a bride tells a cleric of her desire to retain her church after wedding. The otherwise responses, 10 (5.8%) and 17 (9.8%) for "Strongly Disagreed" and "Disagreed" respectively, are statistically insignificant compared to those for SA and A.

To buttress this finding further, a summation of the Facebook posts on a recently cancelled marriage on the basis of inter-faith differences suffices for the other cases. In the case of Patience John Addra of Nasarawa State, who was to get married to a COCIN man in Plateau State, she was compelled to accept leaving Catholic Church completely for COCIN. She did at some point and later expressed her willingness to be going to Catholic Church from time to time, whenever her to-be husband is away to his Nigerian Air Force workplace (Danjuma, 2025). Upon expressing her intention, trouble ensued. Her partner, his mother and their pastor became offended and threatened the cancellation of the marriage (Ajia, 2025; Danjuma, 2025; GistReel.com, 2025).

The Patience agreed to their terms and conditions. Traditional marriage was done. Wedding date was fixed thereafter. A send-off party for her departure to her partner's place was organised. All the needful were done. She was accompanied by her friends and some family members to Plateau. The following day, the supposed mother-in-law and the pastor announced the wedding cancellation to her, while her pleas were abortive (Danjuma, 2025). Thus, the relationship came to an end, merely on the basis of religious differences. Ideally, having done the traditional marriage, the two were already married customarily and were not supposed to be separated.

The need for reorientation is imperative. Therefore, effective language use, new media and critical literacy can help prevent such occurrences, as people become more informed, learned, critically minded, unprejudiced, and opened to diversity and plurality in marriage. With these people would largely disregard religious differences and embargoes to inter-faith marriage in as much as they meet the cultural demands for marriage.

Table 2: Between culture and religion, which is more opposed to divorce?

Variables	No. Responses	Percentage
<i>Cultures, such as Igbo and Cross River cultures, reject divorce on the ground of religious differences, but religion does on the ground of religious differences.</i>		
Strongly Agreed	101	58.1
Agreed	40	22.9
Strongly Disagreed	19	10.9
Disagreed	14	8.1
Total	174	100

Source: Authors' Field Survey, 2025

The Research Question 2 is proven corrected by 141 (81.1%). 33 (18.9%) claimed otherwise. The two sets of responses for SA and A constitute the 141 (81.1%), while those for SD and D constitute the remaining 33 (18.9%). The former sets statistically outweigh the latter. Thus, 141 respondents affirmed the proposition: “Cultures, such as Igbo and Cross River cultures, reject divorce on the ground of religious differences, but religion does on the ground of religious differences.”

Table 3: How do most wives behave towards their clerics versus husbands and religion versus cultures?

Variables	No. Responses	Percentage
<i>Most wives respect and value their clerics and religions much more than their husbands and cultures.</i>		
Strongly Agreed	27	15.5
Agreed	111	63.8
Strongly Disagreed	11	6.3
Disagreed	25	14.4
Total	174	100

Source: Authors' Field Survey, 2025

The affirmation responses of 111 (63.8%) and 27 (15.5%) outweighed the otherwise ones from 11 (6.3) and 25 (14.4%) for SD and D respectively. Thus, the study reveals that most wives respect and value their clerics and religions much more than their husbands and cultures. These ought not to be so.

Table 4: To what extent do most contemporaneous of different religious nations like Nigeria uphold religious precepts as compared to cultural conventions?

Variables	No. Responses	Percentage
<i>Most contemporaneous of different religious nations like Nigeria uphold religious precepts as compared to cultural conventions.</i>		
Strongly Agreed	91	52.3
Agreed	63	36.2
Strongly Disagreed	-	-
Disagreed	20	11.5
Total	174	100

Source: Authors' Field Survey, 2025

As shown above, 91 (52.3%) and 63 (36.2%) for SA and A confirmed that most contemporaneous of different religious nations like Nigeria uphold religious precepts as compared to cultural conventions. On the contrary, 20 (11.5%) respondents held otherwise, but their responses are statistically inconsequential.

Table 5: To what extent can effective language use, new media and critical literacy serve as the panacea?

Variables	No. Responses	Percentage
<i>Effective language use, new media and critical literacy are the panacea for Christian religion against indigenous culture in marriage</i>		
Very High Extent	101	58.1
High Extent	40	22.9
Very Low Extent	-	-
Low Extent	33	19
Total	174	100

Source: Authors' Field Survey, 2025

The extent to which effective language use, new media and critical literacy serve as the panacea was proven to be very high. This stance was held by 101 (58.1%), supported by 40 (22.9%). The otherwise answers by 33 (19%) respondents for the “Low Extent” variable are statistically insignificant. Therefore, the study empirically shows that effective language use, new media and critical literacy are the panacea for Christian religion against indigenous culture in marriage.

Summary of Results

The results reveal:

- (i) Even after contracting traditional marriage, a wedding can be cancelled by a cleric, a prospective groom and/or his parent(s), when the bride tells a cleric of her desire to retain her church after wedding.
- (ii) Unlike the cultural rejection of divorce on the basis of religious differences among the Igbo, Cross River cultures and many others, religious groups uphold and recommend divorce on the basis of religious differences.
- (iii) Wives' venerate clerics and value their religions, but disrespect their husbands and devalue or disregard their cultures.
- (iv) Most contemporaneous of different religious nations like Nigeria uphold religious precepts, but fault and reject cultural conventions.

Addressing Issues of Religion against Culture in Marriage

For the current study, language, critical literacy and new media are the panacea. These three broad, multifaceted and multidisciplinary mechanisms can foster change of perceptions and attitudes toward inter-faith marriage and bring to place appreciable innovations borne out of unprejudiced religious and cultural views. Extant studies identify various strategies for averting the conflict between religion and culture in marriage and misunderstanding that ensue among spouses of inter-faith marriage. For Davidson (2002), open dialogue, non-verbal communication and effective conflict resolution are the panacea.

For Nolte (2020), learning each other's language and non-verbal cues enhances communication and reduces the risk of misinterpretation. This strategy also borders on effective communication and the dire need for breaching communication barriers. Wong and Neo (2024) are of the view that joint religious practices foster mutual understanding and respect for spouses in inter-faith marriage. This means that it is only when individuals are religiously intolerant that they resort to quitting a marriage-intended relationship because of religious differences. Instead of singling out the religion of the male or that of the female and imposing it on the other partner for whatever religious reasons, they ought to resort to joint religious practices.

Language, critical literacy and new media have significant role to play in ensuring that a larger number of religious people across the globe become realistic of the possibility of religious mixture or blending in which spouses disregard their religious differences and focus on their similarities and affection for each other as the base of their relationship or marriage. The study by Bukido et al. (2021) confirm that participating in each other's religious practices can help couples to build a shared spiritual life that reinforces their marital bond. Those conscious of this reality would have no reason to quit a supposed marriage relationship or dissolve a marital union on the basis of religious differences. For the same authors, involving children in dual religious practices makes them see adaptability and inclusivity in marriage.

In that case, the children grow up seeing nothing wrong with a marriage of dual religious practices. Similarly, Elmali-Karakaya (2022) identifies shared religious activities as what strengthen inter-faith marriages, as they provide the marriage with a common ground for spiritual growth. On their part, Hamim et al. (2022) identify cultural integration as the way-out to the issues of Christian religion against indigenous culture, emphasising that the integration fosters the stability of inter-faith marriage, and encourages acceptance, religious tolerance and the appreciation of cultural diversity.

For Hamdanah (2018), spousal emotional support along with support from families, friends and communities helps to maintain stability and well-being in any inter-faith marriage. Solutions can also be got from balancing individual and dual identities, cultural competence, pragmatic competence, mixed views and practices, dealing with external influence diplomatically in mild non-violent ways that resist external decisions and influences (Appiah et al., 2024; Oluwamayomikun, 2024; Oluwamayomikun & Oparaku, 2023; Nolte, 2020; Hamdanah, 2018; Robert & Dibie, 2017). The mild resistance consequently changes third parties' perceptions and attitudes toward inter-faith marriage. Ultimately, effective language, new media and critical literacy are the panacea for Christian religion against indigenous culture in inter-faith marriage. With these three, the other solutions can be made known far and near and the status quo becomes realised.

Conclusion

Indeed, religion has become the primary consideration in marriage, with little or no regard for cultural conventions, values, and requirements. The stance of Christianity against indigenous culture reflects the principles of social conflict theory, which explains the conflict between religion and culture, as well as the role of religion in creating

and maintaining unequal status, relationships, and power structures within a capitalist society. This study has empirically examined perspectives that highlight how religious practices undermine cultural traditions in Nigeria. The study concludes that the prioritization of religion over culture has led to the neglect, endangerment, and erosion of ideal marital cultural practices among the Igbo and other indigenous peoples of Africa and beyond. It recommends the effective use of language, the integration of critical literacy in the classroom, and sensitization through new media as key solutions. Embracing these strategies among other measures discussed in the study can help address the tension between Christianity and indigenous culture in interfaith marriages, thereby reducing the growing incidence of marriage cancellations and divorces caused by religious differences.

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