

CHRISTIANITY AND SCIENTIFIC ADVANCEMENT IN ANAMBRA STATE: THE IMPACT OF FAITH, MEDICINE, AND TECHNOLOGICAL DEVELOPMENTS

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EXECUTIVE SUMMARY

The interaction between Christianity and scientific advancement in Nigeria has shaped the nation's development in profound ways. From the 19th century, missionary churches played a pivotal role in introducing Western medicine, modern education, and technological innovations, laying the foundation for scientific progress in Anambra state. This study provides a historical analysis of the church's influence on medicine and technological development, examining the dual role of faith as both a catalyst and, at times, a barrier to scientific growth. Through missionary hospitals and medical outreach, Christian institutions pioneered vaccination campaigns, maternity care, and disease control in colonial and post-colonial Nigeria. However, faith-based healing practices and skepticism toward certain medical advancements also sparked conflicts between religious beliefs and scientific methods. Similarly, Christian mission schools introduced scientific education, producing some of the earliest medical doctors, engineers, and scientists in Anambra as well as Nigeria at large. Yet, tensions occasionally arose between religious dogma and scientific inquiry, particularly in areas like evolution, biotechnology, and traditional medicine. This study employs historical and qualitative methods to assess the church's evolving stance on science and technology, from early missionary engagements to contemporary Christian participation in STEM education, digital technology, and public health campaigns. By bridging faith and science, Nigerian Christianity continues to shape the nation's scientific trajectory. The findings highlight the need for greater synergy between religious institutions and scientific advancement, ensuring a future where faith and progress coexist harmoniously.

Keywords: Christianity, Scientific Advancement, Medicine, Missionary Education, Faith and Technology.

Introduction

The coming of Christianity to Anambra State in the 19th century marked a turning point in the region's historical and developmental trajectory. Beyond its spiritual message of salvation and moral renewal, Christianity brought with it a wave of change that penetrated every fabric of society particularly in the areas of medicine, education, and technological development. For the people of Anambra, the arrival of Christian missionaries was not just a religious encounter; it was the dawn

of a new era, one that challenged traditional structures and introduced new systems of thought and practice rooted in Western science and innovation. Before the missionaries set foot in Anambra, the indigenous society had its own methods of healing, communal learning, and craftsmanship. These practices were deeply intertwined with religious beliefs, ancestral veneration, and the authority of traditional priests and diviners. However, with the establishment of mission schools, hospitals, and printing presses, Christianity introduced a structured, systematized approach to knowledge that had scientific underpinnings. Missionaries such as the Church Missionary Society (CMS) and Roman Catholic orders did not only preach the gospel they trained the mind and healed the body. Through them, children learned to read and write, local populations received medical care based on Western principles, and scientific thinking began to replace superstition in the popular imagination.

This study contends that Christianity served as a torchbearer of scientific enlightenment in Anambra State. By establishing early medical outposts, promoting formal education, and encouraging literacy and inquiry, Christian missions laid the groundwork for what would later become full-fledged systems of healthcare and technological innovation in the region. At the same time, this study acknowledges that the relationship between faith and science was not always harmonious. There were and still are points of friction, particularly when scientific discoveries appear to challenge literal interpretations of scripture or question long-held religious doctrines. Issues such as evolution, genetic engineering, and even vaccination have, at various points, sparked resistance from some religious quarters.

Yet, despite these tensions, the overall contribution of Christianity to the scientific development of Anambra State is both undeniable and profound. From the early mission compounds to the rise of Christian universities and health institutions today, the synergy between faith and science continues to evolve. Through a historical and qualitative analysis, this study explores how Christianity has functioned as a light and a guiding force that helped open the doors to modern medicine, technological education, and scientific consciousness in Anambra State. It also assesses the contemporary role of churches in shaping public health campaigns, STEM education, and innovation in a digital era. As we journey through this topic, we aim to understand not just the past, but the present and future potential of a faith that once came bearing scripture, but left behind a legacy of scientific progress.

Historical Background of Christianity and Scientific Engagement in Anambra State

Christianity made its formal entrance into what is today known as Anambra State in the mid-19th century, primarily through the efforts of European missionary bodies such as the Church Missionary Society (CMS) and Roman Catholic Missionaries. The arrival of these missionaries was not accidental; it was part of a broader colonial and evangelical wave that saw Christianity as a civilizing force capable of reshaping African societies. However, Isichei (1995, cited in Kalu, 2007) affirms that the Christian mission to Anambra went beyond spiritual conversion, it carried with it the promise of literacy, healing, and social order. The early missionaries quickly realized that to gain the trust of the local people, they had to address tangible needs. One of the most effective ways to do this was through medicine and education. By setting up clinics and schools alongside churches, missionaries effectively introduced Western scientific practices into local life (Ajayi, 1965). These institutions became the first real contact many communities had with Western medicine, hygiene, anatomy, and later, structured scientific inquiry (Nduka, 2006).

In places like Onitsha, Awka, and Nnewi, key urban centers of present-day Anambra, Christian missions built some of the earliest health facilities, such as the Iyienu Mission Hospital (established in 1907 by the CMS), which still functions today as a leading health institution (Ekechi, 1976). These hospitals were not just for treating the sick; they became platforms for health education, medical training, and disease prevention. According to Falola and Heaton (2008), the emphasis on vaccinations, hygiene, and prenatal care helped reduce mortality rates and challenged indigenous medical practices, some of which were based on spiritualism or unproven herbalism. Equally transformative was the introduction of formal education. Christian missions believed that literacy was essential not only for Bible reading but also for fostering civilized behavior. As such, science subjects like biology, chemistry, and arithmetic were included in the curriculum of mission schools (Fafunwa, 1974). Uche (2011), strongly believe that schools like Dennis Memorial Grammar School (Onitsha) and Christ the King College (CKC), established by CMS and the Catholic missionaries respectively, produced generations of students who would later become scientists, doctors, and engineers. The foundational work laid by these mission schools cannot be overstated. According to Nwosu (2013), the educational infrastructure built by Christian missions served as the springboard for Anambra's reputation as a cradle of intellectual excellence in Nigeria. Indeed, many prominent Nigerian scientists and medical professionals trace their roots to Christian

educational institutions in the state (Nwagwu, 2006).

However, it is important to note that this partnership between Christianity and science was not without its tensions. There were instances when religious teachings clashed with scientific understanding. The theory of evolution, for example, was met with suspicion by many church leaders who saw it as contradictory to the Biblical creation story (Okoro, 2017). In some Pentecostal circles today, there is still skepticism toward certain scientific practices such as in-vitro fertilization (IVF), genetic testing, and even the COVID-19 vaccine (Ogbonnaya and Enweremadu, 2021). Nonetheless, the church's role in pioneering scientific engagement in Anambra State remains foundational. It provided the early exposure, the basic infrastructure, and the intellectual atmosphere that allowed scientific thinking to flourish. As Kalu (2010) rightly argues, Christianity in Africa must be understood not merely as a religious movement but as a vehicle for sociocultural transformation including in the realm of science.

Christianity and the Advancement of Medicine in Anambra State

One of the earliest and most visible footprints of Christianity in Anambra State was the introduction of Western medicine. The missionaries, motivated by compassion and a desire to alleviate suffering, brought not only the gospel but also practical tools of healing. According to Ekechi (1976), in communities where ailments were often attributed to spiritual causes or ancestral wrath, the arrival of missionary medicine marked a radical shift in understanding illness and treatment.

The Church Missionary Society (CMS), a leading Anglican mission in the area, pioneered medical evangelism as early as the late 19th century. Missionary doctors like Dr. A. A. Harrison and Dr. Goodwin established medical stations where treatment was offered freely or at minimal cost, with the dual purpose of healing and winning souls (Ajayi, 1965). The Iyienu Mission Hospital, founded in 1907 near Ogidi, became one of the foremost centers of medical care in southeastern Nigeria. In view of this, Isichei (1995; as cited in Onwuejeogwu, 2001) affirms that it provided maternity care, minor surgery, treatment for endemic diseases like yaws and malaria, and health education for local communities.

Similarly, the Roman Catholic Mission launched its own health efforts. The Holy Rosary Sisters, in particular, were instrumental in advancing maternal and child health. Their hospitals, such as the Borromeo Hospital in Onitsha, introduced practices like antenatal clinics, midwifery

training, and infant immunization (Uchendu, 2004). These interventions led to noticeable improvements in maternal and child mortality rates, especially in rural areas where such care had previously been unavailable.

Through their medical work, missionaries introduced scientific explanations for diseases that were traditionally attributed to witchcraft, curses, or spirits. For instance, leprosy, once considered a spiritual punishment, began to be treated with modern pharmaceuticals in church-run leprosariums (Falola and Heaton, 2008). The effect of this transition was both medical and psychological, it gave people a new lens through which to interpret their health and encouraged trust in biomedical practices (Aguwa, 2007).

In addition to curative services, the missions emphasized preventive medicine, which was virtually unknown in indigenous health systems. Health talks, sanitation campaigns, and vaccinations became regular features of mission outreach. Ezeanya (2003), notes that Christian medical workers, both foreign and indigenous, were trained to administer basic treatments, offer hygiene advice, and monitor epidemics. Such efforts laid the groundwork for public health as a formal discipline in the region. A particularly notable dimension of Christian medical influence is seen in the training of indigenous health professionals. Hospitals like Iyienu began nurse training schools that empowered local women many of whom were among the first in their families to receive formal education with both scientific knowledge and professional identity (Okeke, 2010). This merging of faith and science, especially for female healthcare workers, had long-lasting effects on gender roles, employment, and access to healthcare.

Despite these gains, challenges emerged. Some indigenous communities remained skeptical of Western medicine, especially where it conflicted with traditional beliefs or involved unfamiliar procedures. In some instances, missionaries condemned local medical practitioners as sorcerers, leading to the suppression of indigenous knowledge systems (Obiechina, 1994). However, other missionaries took a more integrative approach, encouraging dialogue and selective incorporation of useful herbal remedies (Mbonu, 2006).

In recent years, Christian institutions in Anambra have continued their medical legacy through private hospitals, health-focused NGOs, and partnerships with government agencies. Churches like the Anglican Diocese on the Niger and the Catholic Archdiocese of Onitsha operate hospitals, maternity centers, and HIV/AIDS outreach programs (Nwankwo and Onwudiwe, 2019). These modern interventions reflect a continuation of the missionary model faith-inspired

healthcare delivery rooted in compassion and professionalism. Ultimately, Christianity's role in advancing medicine in Anambra State cannot be understood merely in institutional terms. It represents a deep cultural shift in how health is understood, delivered, and valued. The merging of faith and science, though sometimes fraught with tension, has brought about a more holistic approach to wellness that many still benefit from today.

Christianity and the Development of Scientific Education and Technology in Anambra State

The advent of Christianity in Anambra State marked a pivotal era in the redefinition of education, especially in terms of scientific enlightenment and technological exposure. From the earliest days, Christian missions did not only bring the Bible, they brought books, blackboards, and a new way of thinking about the world. Through the establishment of mission schools, churches laid the foundation for what would become one of the most robust educational traditions in Nigeria's southeast. This is evident in the following areas below;

Missionary Education and Scientific Literacy

The earliest mission schools in Anambra, such as the Onitsha Grammar School (Anglican, 1901) and Christ the King College (Catholic, 1933), introduced a curriculum that included arithmetic, geography, and basic sciences subjects virtually absent in indigenous learning systems (Ajayi, 1965 cited in Isichei, 1995). These schools were modeled after British institutions and served as the training grounds for future doctors, engineers, teachers, and scientists. According to Fafunwa (1974), students were taught how to observe, question, experiment, and record skills at the core of scientific reasoning.

Many of the region's early scientific minds were products of these missionary schools. Figures like Dr. Alexander Ekwueme, Nigeria's former Vice President and a trained architect, and Professor Chike Obi, a world-renowned mathematician from Anambra, were all influenced by mission-based education (Onwuejeogwu, 2001). Their success helped inspire generations of young people to pursue careers in the sciences, often encouraged by Christian mentors who believed that understanding God's creation included studying the natural world.

Integration of Faith and Scientific Inquiry

Missionary education was unique in its integration of spiritual and scientific disciplines. In

schools run by Anglicans and Catholics, for instance, students could study biology in the morning and attend catechism in the afternoon. Contrary to the popular assumption that religion and science must conflict, these institutions modeled a synergy: science was seen as a tool to better understand God's creation (Mbiti, 1980 cited in Ezeanya, 2003). Even subjects like astronomy, botany, and medicine were taught with a theological lens; God as the designer of the universe and the body.

However, this harmony was not without its tensions. In some cases, subjects such as evolution or reproductive health education sparked controversy as Aguwa (2007), puts that Christian educators often had to navigate the delicate balance between scientific accuracy and doctrinal boundaries. Yet, many adapted creatively. Some teachers used biblical metaphors to explain natural phenomena or emphasized that truth in science does not necessarily negate truth in Scripture (Nduka, 2006).

Technological Developments and Christian Institutions

As the 20th century progressed, Christianity's role expanded beyond classrooms into technological development. Mission schools began introducing practical subjects such as technical drawing, carpentry, metal work, and electrical studies. These formed the early seeds of vocational and technical education in Anambra (Okafor, 2010). The Boys Technical College, Onitsha, founded by Catholic missionaries, became a model for combining faith-based discipline with scientific craftsmanship.

Moreover, the churches played a significant role in digital literacy in recent decades. Institutions like Madonna University (Catholic) and Paul University, Awka (Anglican) offer courses in computer science, engineering, and medical technology. These universities are not only producing competent graduates but are also instilling in them moral values grounded in Christian ethics (Ilo, 2012). Christian youth fellowships and diocesan programs now run coding workshops, robotics clubs, and digital entrepreneurship seminars demonstrating the adaptability of Christianity to modern technological landscapes (Nwankwo and Onwudiwe, 2019).

Bridging Traditional Knowledge and Modern Innovation

Interestingly, Christianity also played a mediatory role in helping people bridge traditional knowledge with scientific advancement. While missionaries initially dismissed indigenous technologies and agricultural practices as "pagan," modern Christian scientists from Anambra,

many of them trained in mission schools have revisited traditional knowledge systems with a more open mind (Mbonu, 2006). Some now advocate for incorporating indigenous farming techniques, herbal medicine, and local materials into STEM education.

Tensions and Synergies Between Faith and Science in Anambra State

The arrival of Christianity in Anambra State undeniably opened the door to Western education, medicine, and technological progress. However, this opening was not without complexity. Alongside remarkable scientific gains emerged theological questions and cultural negotiations. Christianity brought with it a new worldview—one that celebrated rational inquiry and modern healthcare, yet often clashed with indigenous beliefs and emerging scientific theories. The resulting tensions, though at times divisive, also sparked deeper reflections and new paths toward synergy between faith and science.

Doctrinal Concerns and Scientific Discoveries: A Historical Tension

In the early years of mission schools in Anambra State, subjects like biology and geology occasionally stirred discomfort among Christian educators. The theory of evolution, for example, seemed to stand in sharp contradiction to the biblical account of creation. Some missionaries avoided teaching Darwinism altogether, while others presented it cautiously, framing it within the broader narrative of God's design (Okoye, 2006). These theological hesitations influenced the curricula of early Christian schools and limited the full engagement with modern science in some quarters. Even in contemporary times, the unease persists in certain contexts. Topics such as genetic modification, cloning, and even artificial intelligence according to Obiakor (2023), raise ethical concerns among many religious leaders. In rural parts of Anambra, some churches still discourage members from accepting treatments like blood transfusions or vaccines, citing faith-based convictions. Yet, it would be unfair to paint all religious actors with a broad brush. Nmah (2012) states that many Christian denominations in Anambra have moved past rigid doctrinal barriers and now engage with science in thoughtful, constructive ways.

Faith Healing and Modern Medicine: An Evolving Relationship

Pentecostal and evangelical movements, which rose to prominence in the late 20th century, brought renewed emphasis on divine healing. Uzor (2010), states that testimonies of miraculous recoveries became staples of revival programs and church crusades across Anambra. While such

expressions of faith brought hope to many, they also generated concerns when members opted for prayer over timely medical intervention. However, these narratives are evolving. Major Christian hospitals such as Iyi-Enu Mission Hospital, St. Charles Borromeo Hospital, and others affiliated with Catholic, Anglican, and Pentecostal bodies have managed to strike a balance. These institutions offer world-class medical services while upholding the spiritual values of compassion, dignity, and prayer (Okonkwo and Eze, 2017 cited in Nwankwo, 2021).

The Role of Christian Institutions in Promoting Technological Literacy and Digital Development

In the evolving landscape of global digital advancement, the role of Christian institutions in Anambra State has extended beyond traditional evangelism and into the domain of technology-driven education and communication. This transition did not happen by accident but emerged from a long history of adaptive engagement by the church with tools of modernity. As the church once embraced the printing press to spread the gospel and literacy, it now embraces the digital space to engage a new generation of believers, learners, and innovators.

Christian mission schools, many of which evolved into major secondary and tertiary institutions in Anambra, have been pivotal in incorporating ICT into their curricula. Schools such as Dennis Memorial Grammar School, Queen of the Rosary College, and Anglican Girls' Secondary School have long served as breeding grounds for scientific and technological literacy. With support from diocesan authorities and foreign Christian partners, these institutions have established computer laboratories, technology clubs, and robotics units, exposing students, many from rural or underprivileged backgrounds to basic and advanced digital tools (Okoye, 2018).

Beyond the classroom, churches themselves have evolved into semi-digital institutions. Media ministries within churches have adopted livestreaming, social media platforms, and church management software, indirectly training members in digital tools. Youths who serve in technical units handling audiovisuals, PowerPoint slides, sound systems, and online broadcasts often gain marketable digital skills. Uche (2022) observes that churches have become silent incubators of digital knowledge, particularly among young people who would otherwise lack access to such platforms due to poverty or systemic neglect.

In Anambra's urban centers such as Onitsha, Awka, and Nnewi, churches now run vocational and digital literacy programs. NGOs like the Catholic Caritas Foundation and Scripture

Union West Africa, in partnership with parishes, have organized ICT workshops, software training, and online safety seminars. While the primary motivation for these programs is often moral and spiritual equipping youths to use technology ethically, they inadvertently bolster digital competence, thus bridging gaps in the formal education system (Ezeanya and Nwachukwu, 2019).

Technological literacy has also been fostered through church-affiliated media houses, such as Radio Sapientia (Catholic) and ABS Faith Network (Anglican-affiliated), which employ Christian broadcasters trained in media production, journalism, and IT. These platforms serve as both evangelism tools and technological empowerment centers for Christian youth (Akinwale, 2020). The dual nature of their mission faith promotion and skill development reflects the contemporary church's expanding role in societal transformation. Nevertheless, challenges persist. Funding constraints, digital divide between rural and urban congregations, and occasional theological resistance to technological change hinder the full potential of these initiatives. Some conservative denominations, especially in remote areas, still view excessive technology use as a potential gateway to moral decay. Others simply lack the infrastructure or technical personnel to implement robust digital programs. Yet, despite these challenges, the trend remains optimistic.

As observed by Onwuegbuna (2020), churches in Anambra are among the few grassroots institutions consistently providing structured and culturally-sensitive digital exposure to their members. Their intentional focus on youth empowerment, combined with the moral compass of religious ethics, makes them unique stakeholders in Anambra's scientific and technological future.

Contemporary Christian Engagement in STEM and Scientific Research

In today's Anambra State, the influence of Christianity on scientific and technological advancement is no longer confined to missionary legacies it is actively lived out through individuals, institutions, and initiatives that bridge faith with modern science. Christian professionals many molded by mission schools or faith-based mentorship are now visible in medical research, engineering, environmental science, and information technology across the state.

One remarkable trend is the rise of Christian scientists who see their vocation as a divine calling. Scholars like Dr. Chika Okwuosa, a biomedical researcher in Awka, and Engr. Nnamdi Ezeokoli, a civil engineer involved in climate-resilient infrastructure in Nnewi, openly speak of their faith as a moral compass in their scientific work (Okwuosa, 2022). For them, science and Christianity are not in opposition but mutually enriching. This sentiment echoes earlier

perspectives from theologians like John Mbiti (1991) and later scholars such as Ogbujah (2013), who emphasized the compatibility of African Christian ethics and empirical knowledge.

Universities in Anambra with Christian foundations like Paul University (Anglican) and Madonna University (Catholic) are also key players. These institutions host science faculties, engineering departments, and medical schools where faith and research co-exist. For instance, Paul University has hosted conferences on biotechnology and ethics, exploring how Christian values can inform genomic research and sustainable development (Okafor and Nwoke, 2020).

Churches have also initiated scholarships and STEM camps for secondary school students. Programs like the “Future Christian Innovators” initiative run by the Anglican Diocese of Awka and Catholic Diocesan STEM Scholarships provide young Christians with access to laboratory facilities, mentorship, and internship opportunities. These platforms not only nurture scientific curiosity but also instill a sense of social responsibility anchored in Christian teaching (Nwafor and Umeh, 2021). Even in rural parishes, there’s a growing interest in faith-driven science education. Clergy encourage students to see careers in medicine, agriculture, or technology as forms of divine service—healing the sick, feeding the hungry, or improving lives through innovation. This narrative is powerful in a society where science is often seen as elitist or disconnected from moral values (Ibe, 2018).

By embracing science as a tool for service, contemporary Christianity in Anambra is not merely reacting to modernity it is helping shape it. This synergy between faith and STEM fields could be a model for other regions in Nigeria, where religious influence is still strong but scientific literacy remains low. As Nnadi (2023) argues, the future of science in Africa may depend as much on its ethical framing by religion as on its technical capacity.

Conclusion

The story of Anambra State’s scientific and technological transformation cannot be fully told without acknowledging the seminal and continuing role of Christianity. From the first missionary footprints in the 19th century to the contemporary activities of Christian educators, medics, and technocrats, the church has acted as both a lightbearer and a transformer of society. Christianity brought with it not just spiritual renewal, but new ways of thinking of healing, building, and exploring. Through mission hospitals, schools, and digital empowerment platforms,

Christian institutions laid the groundwork for health care systems, scientific education, and technological literacy. Christian values—rooted in service, discipline, and stewardship created ethical frameworks that still influence how science is taught and practiced today. Admittedly, the journey has not been without tensions. Conflicts between faith and science have appeared in areas such as traditional medicine, evolution, and reproductive technologies. Yet these tensions have not outweighed the synergies. If anything, they have prompted reflection, dialogue, and a more robust partnership between the sacred and the scientific.

In today's fast-evolving world, where artificial intelligence, biotechnology, and climate change pose both promises and perils, Anambra's model offers a powerful lesson. Religion, when open-minded and socially responsive, can be a catalyst for inclusive, ethical scientific advancement. The Christian faith in Anambra has not only endured but adapted molding digital natives, health professionals, and researchers who carry both the Bible and the microscope with equal reverence. What remains is the need to deepen and expand this synergy to ensure that every child, whether in urban Onitsha or rural Orumba, receives both spiritual grounding and scientific opportunity. For Anambra to fully realize its potential in the 21st century, the church must not retreat from the scientific space; rather, it must lead with vision, integrity, and innovation.

Recommendations

1. **Strengthen Faith-Based STEM Education:** Christian schools should continue integrating STEM subjects into their curricula, with modern laboratories and trained instructors. Collaborative programs between churches and tertiary institutions can create mentorship pipelines for young believers in science.
2. **Build Church-Supported Tech Hubs:** Churches and dioceses in Anambra should establish small technology hubs or ICT centers in rural communities. These centers can teach coding, digital marketing, and basic software skills under the guidance of Christian mentors.
3. **Encourage Theological Reflection on Science:** Christian seminaries and theological schools should introduce modules on science and ethics, biotechnology, digital theology, and environmental science. This will help produce clergy who are informed and supportive of scientific advancement.

4. Promote Faith-Science Dialogue Platforms: Organize annual forums or symposia where scientists and clergy can engage in honest discussions about ethical issues, faith-based skepticism, and the future of scientific development in Nigeria.
5. Expand Health Missions and Medical Research: Christian hospitals and medical outreach programs should invest in research particularly in areas of local concern like malaria, sickle cell, maternal health, and public sanitation. Funding from church bodies can support these projects.
6. Use Pulpits to Promote Scientific Literacy: Pastors and Christian educators should use sermons and teaching moments to encourage critical thinking, curiosity, and respect for empirical knowledge while maintaining theological depth.
7. Involve Christian Professionals in Policy Advocacy: Christian scientists and medical professionals should form think tanks to advise government on science and education policy, offering faith-informed but scientifically grounded perspectives.
8. Foster Inclusiveness in Science Ministries: Ensure that girls and underprivileged children in church communities are given equal access to scientific opportunities through scholarships, science fairs, and mentorship.
9. Document and Celebrate Achievements: Publish and archive the contributions of Christian doctors, engineers, and scientists from Anambra to inspire younger generations and reinforce the heritage of faith-driven innovation.
10. Global Networking: Christian institutions in Anambra should partner with global Christian organizations focused on science and technology such as Christians in Science (UK) or the American Scientific Affiliation for exposure and resource exchange

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